

AGLIF N USELMED UNNIG D UNADI USSNAN
TASDAWIT LMULUD AT-MƏEMMER N TIZI-UZZU
TAZEDDAYT N TSEKLIWIN D TUTLAYIN
AGEZDU N TUTLAYT D YIDLES N TMAZIIT



Uğtun n umseđfer :.....

Uğtun n usnay :

AKATAY N TAGGARA N USWIR N LMASTER
DEG TUTLAYT D YIDLES N TMAZIYT

TAYULT : TUTLAYT D YIDLES N TMAZIYT

TAFERNA : TAZURI D TSEKLA

TAFARNA : TAZURI D TSEKLA

ASENTEL

**Tasleđt n yiwudam deg tmezgunt n Muđya
« Si Pertuf »**

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Tagrawt: 2017/2018

Asenemmer

Di tazwara n wawal, ad neḥmed Rebbi wa ad tenecker imi iy-d-yefka tabyest d wafud ameqqran iwakken ad nekfu amahil-nney. Wa ad as-nini tanemmirt tameqqrant imassa Saedi Nabila i d-ay yefkan afus n lmaɛawna seg tazwara armi d tagara iwakken ad nessawed ad nessufey amahil yelhan izeddigen.

Tannemirt akk i yiselmaden d yinelmaden n uguzdu n tutlayt d yidles amazigh n tseddawit n Tizi-ouzou “Mulud Meɛmeri”, d wid akk i d ay-d-yefkan afus n lemeawna deg tezwart-agi ladya massa Hassid Farida.

Di tagara ad d-nini tanemmirt tameqqrant i useqqamu n yineskayaden imi qeblen ad yren tazwart-agi.

Abuddu

Ad buddey amahil-agi i yimawlaniw ezizen yemma Wardiya i hemley atas i yellan yidi segmi i d-lulay alami tagara, nettat id-yefkan afus n lmeawna akk daewa n lxir , ad as-yessayzzef Rebbi di leemer-is. I baba Ahmed i hemley atas i yibeden yidi alami tagara , yefka afus n lmeawna , ad as-yessayzzef Rebbi di leeamr-is.

I watmaten-iw ezizen Mastafa akked Lyes.

I weltma ezizen Safiya akked twacult-is.

I wargaziw aezizen id yefkan afus lmeawna i gelan yidi si tazwara alama tagara akk twacult-isyemma-s akk baba-s ,yasatma-s kahina, nawal, karima,akk khoya-s sofian .

I widak akk i snay ama timdukal-iw akked imdukal-iw .

I xwali s twaculin-nsen akked xwalati s waculin-nsent.

I emumi s waculin-nsen akked emumeti s waculin-nsent.

I urgaziw aezizen i yellan yidi si tazwara ami tagara d twacult-is.

BOUCHIKH. S

Abuddu

Ad fkey tajmilt-iw i Baba d Yemma i deg neetaben s waṭas, akken ad dawḍey yer wayen byiy imi iyi-fkan afus n talelt d lmaṣawna, ad ten-iḥrez Rebbi wa ad ten-yessuyzef di leṣmer-nsen.

i yesetma Lamia d Wasila akked

gma Sliman ad as-niniy tanemmirt imi yittewelihen

akken ad snerniy timusniwin-iw di leqraya.

Ur tettuy ara t-id iyi ṣawnen deg uxddim-agi ama d aemumi s twaculin-nsen, d xwalti twaculin-nsent mebla ma nettu timedduk-al-iw ama

Nura, Cylia, Sabrina, Nadya, Dalila d wid-ak iyi-ḥemlen

yal yiwen s yisem-is d wid-ak iyi-d-yefkan afus n lmeawna.

Ad buddey i urgaz-iw aezizen d twacult-is

I yebden yidi deg umahil-agi.

BERKANI. S

Ayawas

Ayawas

Tazwart tamatut	07
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Ixef amezwaru: Tasleđt n yiman

I.Tamiđrant n uwadem deg umezgun	13
II.Tasleđt n yismawen n yiwudam n tmezgunt <i>Si Pertuf</i>	14
III. Aglam n yiwudam	18
V-Adiwenni	24

Ixef wis sin: Tasleđt n yigan

I-Tiggayin n yiwudam	28
1.Ahil icudden yer yidrimen	28
3.Ahil wis krađ icud yer zzwađ n Temninuct s <i>Si Pertuf</i>	31
II-Leşnaf n yiwudam.....	33
1-Iwudam igejdanen d yiwudam inaddayen.....	33
2-Iwudam yeqqnen yer temlayt (type comédie)	34
3- Şşenf n yimettiye (Type sociaux)	36
III- Assayen yellan gar yiwudam n tmezgunt <i>Si Pertuf</i>	37
1- Assay Tamyart / Tislit-is (<i>Setti Pititi / Tapititit</i>)	38
2-Assayen n tyuga	38
3- Assay n lexdeε / nniya	40
4-Assay n nnesba (<i>Lħađ Pititi / Tunđu Akli</i>).....	41
5- Asasay <i>Si Pertuf / Weħmimi</i>	42
6-Assay n ukarwa (bab n uxxam)	42
7-Assay gar <i>Lħađ Pititi</i> akked <i>Xuxa</i>	44
8-Assay i yicudden gar <i>Si Pertuf</i> akked la sicuriti miliđir	88
Tagrayt Tamatut.....	47
Tiybula	50
Timerna.....	52
Amawal	53
Ammud.....	55
Agzul	96

Tazwart tamatut

Tazwart tamatut :

Tasekla taqbaylit tamensayt tedda-d s ubrid n timawit acku zik-nni qqaren-tt kan seg yimi yer umezzuy, tettwahrez s ccfawat kan am tmucuha, timeayin, timseeraq, tamedyazt, atg. Maca, tura, tasekla tekcem annar n tira. Tuyal tamaziyt tettwaru. D annect-a i yeğgan ddeqs n tewsatın ad d-banent. Akken yurra SALHI Mohand Akli : « *Aeeddi n tsekla taqbaylit seg timawit tamensayt yer tira, iban-d s sin n wudmawen: n timawit, tis snat d talalit n tewsatın timaynutin*¹ ». Tira di teqbaylit, tettnerni seg tallit yer tayađ almi teşşaweđ tefka-d atas n yidlisen d yidrisen.

Deg umezruy n tira s teqbaylit, tella zik s yisekkilen n taerabt mi akken d-rran kra n yimrabđen idrisen n tmedyazt tadiyanit yer tira. Tuyal tennerna mi d-yekcem umnekcum afransis. Iimrabđen irumyen, fkan afud imeqqren i usiskel n tsekla taqbaylit timawit xas akken iswi-nsen mačči d asnerni n tsekla, maca i wakken ad gzun tudert n tmetti taqbaylit. D nutni i d inemhalen i d-yesnulfan “FDB” i d-yessufyen atas n yidlisen di tsekla. Ad d-naf CHAKER Salem ihder-d yef wayagi : « *Iban-d lebyi n uzrug si timawit yer tira deg usuffey n ddeqs n wamuden n tsekla ney idrisen yef tudert n yal ass, syur iselmaden imezwura i d-yeffyen seg uyerbaz n afrensis*²».

Tasekla tamaziyt tettnerni seg tallit yer tayađ, almi teşşaweđ tefka-d atas n tewsatın timaynutin am (ungal, tullist, amezgun...). Belaid At Ali, Amar Mezdad, Salem Zenia, Said Sadi, d kra n yismawen i d-yesnulfan deg tsekla-agi yuran. Gar-asen, iban-d Muħend U Yeħya (Muħya). Yufrar-d gar yimenza i yuran umezgun. Yefka azal i tewsit-agi imi yexdem amsasi i wařas n tmezgunin n yimyura iberřaniyen, am tmezgunt Brecht “*l’exception et la rėgle*” i wumi ixedem amsasi, yerra-tti-d yer taqbaylit isemma-as : “*llem-ik ddu d uđar-ik*” deg useggas n 1974. Tedda-d yer terzigin “tala”³, tamezgunt Samuel Beckett “*En Attendant Godo*” i wumi isemma “*Am win yettrağun Řebbi*” deg useggas n 1985⁴. Dayen llant tmezgunin niđen i wumi isemma (*Taqbaylit, Sinistri, Si Leħlu...atg*).

¹ « *Le passage de la littérature kabyle de l’oralité traditionnelle à l’écriture se réalise de deux manières différente : la délocalisation des textes oraux et l’émergence de nouveaux geures littéraires* » SALHI Mohand Akli, “La littérature amazighe : oralité et écriture, spécificités et perspectives”, *Actes du colloque international. La nouvelle littérature kabyle et ses rapports à l’oralité traditionnelle*, Kich Aziz (dir.), Rabat, 23-25 octobre 2003, p.103

² « *La volonté d’opérer le passage à l’écrit se traduit par la publication d’importants corpus littéraires ou de textes sur la vie quotidienne par les premiers instituteurs et membres des élites formées par l’école françaises.* » Ibid, p. 9.

³ *Timmuzgha*, n° 14, Alger, HCA, Avril 2007, p.38.

⁴ *Timmuzya*, Ibid, p.37

Ihi, tazrawt-nney, ad tili yef tmezgunt n Muḥya *Si Pertuf* i d-yemsasi seg tutlayt tafransist yer tutlayt-nney taqbaylit. “*Tartuffe*” n Molière yerra-tt “*Si Pertuf*”.

1- Tamukrist :

Deg leqdic-agi, asentel-nney “d tasleḍt n yiwudam deg tmezgunt n Muḥya “*Si Pertuf*”. Ad d-nawi awal yef yiwet seg tewsatin n tsekla, d tawsit yettfen amḍiq d alqayan di tmetti taqbaylit. Tawsit-agi, d amezgun.

Ad naf drus n uxeddīm i yellan yef Muḥya. Seg-sen, ad d-nebder akatay n Magister n LAOUFI Amar *Récriture, traduction et adaptation en littérature kabyle: cas de Si Leḥlu de Mohia*⁵, Akatay n MOUZARINE Ghania, *Etude du personnage dans deux textes de Muḥya “Taqbaylit akked Si Leḥlu”*⁶, Akatay n Master BOUDINA Drifa akked Bouchiba Hassina, *Tira d teslaḍt n uḍris ccix aḥecraruf n yilulen n umalu n Muḥya*⁷.

Deg leqdic-agi-nney, ad neereḍ ad nexdem tasleḍt n yiwen n uḍris i wumi i yexdem Muḥya amsasi seg tafransist yer taqbaylit. Wagi d *Si Pertuf*. Nefren ad neddu deg ubrid n leqdic i yellan uqbel yef tedyizt n yidrisen n Muḥya (ladya leqdic n LAOUFI d MOUZARINE). D ayimi nefren ad nesleḍ tamidrant n uwadem. Tadyizt, ssawalen-as tussna n tsekla imi teqqen yer tesleḍt n tulmisin-is. Akken i d-yenna R. Barthes, di tedyizt : « *mi ara iqabel umussnaw aḍris aseklan, ur yettnadi ara d acu i yebya ad d-yini ney ansa i d-yekka, ney yer wacu yeqqen, maena amek i yebna wannect-a*⁸».

Si Pertuf d amsasi n tmezgunt *Tartuffe* n Molière. Nefren ad nesleḍ, di tazwert-agi, aferdis n uwadem imi netta gar yiferdisen igejdanen n umezgun. Iswi-nney, ad d-nebgen amek i yebna umaru iwudam n uḍris-a (amek i asen-isemma, amek i ten-id-yeglem, azal n udiwenni deg umezgun, tigawin n yiwudam, assayen i yellan gar yiwudam, atg). Iswi-nney di tagara, ad d-nbeggen ttawilat i yessemres umaru di lebni-n sen d leṣnaf n yiwudam i d-yufraren deg uḍris-agi.

⁵ LAOUFI Amar, *Récriture, traduction et adaptation en littérature kabyle : cas de Si leḥlu de Mohia*, M. DJELLAOUI Mohammed (dir.), mémoire de magister, Tizi-Ouzou, Ummto, 2012.

⁶ MOUZARIN Ghania, *Etude du personnage dans deux textes de Mohia « Taqbaylit et Si Leḥlu »*, M. SALHI Mohand Akli (dir.), mémoire de magister, Tizi-Ouzou, Ummto, 2013.

⁷ BOUDINA Drifa, BOUCHIBA Hassina, *Tira d teslaḍt n uḍris « ccix aḥecraruf n yilulen umalu n Muḥya »*, akatay n taggara n lmaster, M. SALHI Mohand Akli (dir.), Taseddawit n tubiret, 2015.

⁸ « *Lorsque le poéticien se place devant une œuvre littéraire, il ne se demande pas qu’est ce que cela veut dire, d’où est ce que ça vient, à quoi est ce que ça se rattache mais [...] comment est ce que c’est fait* ». BARTHES Roland, *Essais critiques IV. Le Bruissement de la langue*, Paris, Seuil, 1984, p. 201.

2- Asenked n wamud :

Deg wamud-nney, nefren yiwen uđris seg yidrisen umi yexdem Muħya amsasi seg tefrensist yer teqbaylit. “*Si Pertuf*” d amsasi n tmezgut “*Tartuffe*”n Molière⁹. Yeffey-d deg useggas n 1984¹⁰ di Lparis. Tamezgunt-agi, tebđa yef semmus n yigan, yal igi yebđa d isuyas. Ad d-naf igi amezwaru d yigi wis sin sean semmus n yisuyas, ma d igi wis krađ akked yigi wis ukkuđ sean sebaa, sebaa n yisuyas. Ma d igi aneggaru, yesea semmus n yisuyas.

Deg yigi 1 :

Ad naf *Lħađ Pititi* d amdan yelhan, yettwamen, d nniya. Yemlal akked yiwen n urgaz qqaren-as *Si Pertuf*. Ieđeb-as acku yettwali-t d amdan yelhan, yettafaren abrid n Rebbi. Nniya n *Lħađ Pititi* (d baba-s n *Temninuct* akked *Muħuc*) teema-as allen, teđđga-t armi i as-yefka laman i *Si Pertuf*. Di tilawt *Si Pertuf* ur yelhi ara, d axeddae, yurřen-t yidrimen i yesea *Lħađ Pititi*. Di tazwara n yigi-agi, ad naf *Setti Pititi* (yemma-s n *Lħađ Pititi*) tettemqellae d Teslit-is axater ur tebyi ara imi i tt-yuy mmi-s. Tin yernan yur-s, *Si Pertuf* yekcem tawacult n *Lħađ Pititi*, yuđal seg wat wuxxam. *Lħađ Pititi* yehka-as i uđeggal-is (*Ṭunṭu Akli*) yef wass amezwaru mi i d-yemlal *Si Pertuf*. Ayagi, yeđđga *Ṭunṭu Akli* ad yetqelleq yef zzwag n *Temninuct* (d yelli-s n *Lħađ Pititi*) akked *Muħuc* (d axđib n *Temninuct*).

Igi 2 :

Deg yigi wis sin, *Lħađ Pititi* yebđa ad yefk yelli-s (*Tamninuct*) i *Si Pertuf* ęas akken tella tettwaxđeb akked *Muħuc*. Ayagi yeslal-d ugur gar *Muħuc* d *temninuct*, dđya yebda yettay yimenyi deg way-gar-asen. Maca tekcem-d *Xuxa* (d yelli-s n *Ṭunṭu Akli* yerna d tameddakkelt n *Temninuct*) gar-asen akken ad tefru taluft i d-yekkren gar sin myehmalen.

Igi 3 :

Si Pertuf, iban-d mačči d *Tamninuct* i yebđa maca d *Tapititit* (Tameđtut n *Lħađ Pititi*). *Weħmimi* Iweđša baba-s belli *Si Pertuf* ur yelhi ara, maca *Lħađ Pititi* yugi ad t-yamen. D annect-a i t-yeđđgan ad yehwi mmi-s seg uxxam. Tin yernan yur-s, iherrem-it ula seg lwert.

⁹*Tartuffe* d tamezgunt n teđsa i yura Molière. Tebđa yef 5 n yigiyen. D tin i d-yeffyen ass n 5 di yebrir 1669 deg uxxam n umezgun Palais Royale.

¹⁰ *Timmuzgha*, op.cit, p. 37.

Igi wis 4 :

Deg yigi-agi, *Tapititit* tebya ad tesfiq argaz-is belli *Si Pertuf* mačči am wakken i t-yettwali, d amdan yelhan, maca yesea udem niđen i t-id-yessebganen d amdan n diri. Teffer *Lħağ Pititi* seddaw n ttabla i wakken ad isel d acu i as-d-yeqqer *Si Pertuf*.

Igi wis 5 :

Deg yigi aneggaru, ad d-naf abugaṭu i yettef *Si Pertuf* i ruḥ yer *Lħağ Pititi* i wakken ad t-yessufey seg uxxam. Imi *Lħağ* yugi ad yeffey, dya issawel i yimsutla i wakken ad t-awin yer lħebs.

3-Ayen i nefren tamezgunt-agi

Snat n sebbat, ġğant-aḡ ad nefren tamezgunt-agi. *Si Pertuf*, tedda-d deg yiwen n uttafttar i yura Muħya s ufus-is, yerra-t-id Amar MEZDAD (akken yella, yura s ufus) di tesyunt *Ayamun*, ara naf di internet. Aħric seg tmezgunt-agi, issekles-itt Muħya, yeffey-d d tasfift. Yeḥ waya, nefren tamezgunt-agi akken ad as-nalles asiskel . Ad d-nini kan belli HACID Farida, teawen-aḡ deg wammud-nney, imi i aḡ-d-tefka azal n 15 n yisebtaren seg tmezgunt-a, tulles-asent yakan asiskel. Sebba tis snat, nebya ad nesmed axeddim i yebdan uqbel yeḥ tedyizt n yidrisen n Muħya. Nefren *Si Pertuf* imi ulac leqdic yerzan tasleḍt n uwadem di tmezgunt-agi.

Nufa-d kra n wuguren deg wallus n usiskel n uḍris. Hala yiwen n uħric seg tmezgunt-a i issekles Muħya. D ayen i aḡ-yeğgan neqqen aṭas yer uttafttar. D acu kan, imi s ufus i yura, nufa-d ddeqs n wuguren akken ad nefhem kra n tefyar d kra n wawalen.

4-Tarrayt n unadi :

Amahil-nney yebda yeḥ sin yixfawen :

Deg yixef amezwaru, ad neereḍ ad d-nemmeslay yeḥ tmiḍrant n uwadem deg umezgun imi awadem d aferdis i d-yufraren deg-s, d netta i d lsas i yeḥ yebna. Syin akkin, ad nexdem tasleḍt n yismawen n yiwudam n tmezgunt *Si Pertuf*. Deg-s, ad d-nemmeslay yeḥ yismawen i d-yesnulfa umaru d wassay i yellan gar-asen deg uḍris akken dayen ad d-nawi awal yeḥ uqlam n yiwudam ama si tama n tfekka neḡ n tbiēa. Tin yernan ḡur-s, ad d-nemmeslay-d yeḥ wazal n udiwenni di tmezgunt.

Ma d ayen yeenan ixef wis sin, ad d-nemmeslay yef yiggan, ad nessemres azenziy n Griemas i yebnan yef seddis n wudmawen i d-yettuyalen yal tikkelt di teḥkayt akken ad d-nbeggen tiwuriwin n yal awadem deg tmezgunt n *Si pertuf* . Syin akkin, ad d-nefk leṣnaf n yiwudam yellan di tmezgunt-a.

Ixef amezwaru

Tasleđt n yiman

Tazwart :

Tamezgunt d tawsit n tsekla, tebna yef uwadem, ladya yef udiwenni. Yal awadem yesea tawuri-is d wazal-is deg uđris. Tarrayt i nefren uđric-agi-nney, d tasleđt n yiwudam deg umezgun, i yebnan yef krađ n tmiđranin tigejdanin (isem, aglam n yiwudam akked wazal n udiwenni deg umezgun).

I. Tamidrant n uwadem deg umezgun :

Awadem d aferdis agejdan di teđkayt. Ulac teđkayt ur nesei iwudam. Tawuri n uwadem di teđkayt s wazal-is imi fell-as i bnan yinedruyen. Awadem d ayen i d-yesnulfu umaru, yettili d aferriy, ixulef deg wannect-a amdan yettilin deg tilawt. Am akken i yura SALHI Mohand Akli : « *Awadem d aferdis agejdan di tesleđt n tsiwelt am netta, am tigawt, am tkerrist, am wakud, am wadeg. Ur issefk ara ad isseđi yiwen gar uwadem akk d umdan. Awadem, ittili kan deg uđris, tudert-is, teqqen yer tin n uđris, tbeddu s wawalen imezwura n teđkayt tkeffu s taggara n tyuri: akken ad yili uwadem (am netta am umsawal, d umsiwel), issefk ad yili uđris. Ma yella d amdan, yettidir di tilawt, ur yehwađ ara ađris akken ad yili di tsekla.*¹ ». Am wakken dayen i yura REUTEUR Yves : « *Iwudam sean tawuri tameqqrant deg lebni n teđkayin, xedmen-tent, tqabalen-tent, zeffen-tent yerna ttaken-asent anamek. S wudem niđen ad naf yal teđkayt d teđkayt n yiwudam.*² » yerna yesea assađ gar-asent. Iwudam, d Isas n teđkayt. D iferdisen ilsasiyen deg teđkayt, ur nezmir ara ad tt-id-nessugen mebla yissen. Awadem d ili asugnan maca yettak anzi yer tilawt am akken i t-id-yebder LAOUFI Amar : « *Ma yella tuget n yiwudam ttilin d asugen, kra seg-sen kkan-d seg yidles ayerfan*³ ». Nezmer ad d-nini dayen, awadem yettili kan deg lkayeđ, tudert-is teqqen yer tin n uđris am akken i yura PRUNER Michel : « *awadem deg umezgun d asugen, yettak-as lwelha i umeđri, yettili kan di lkayeđ.*⁴ ». Tin yernan yur-s, yenna-d RYNGAERT Jean-Pierre : « *Awadem d asugun, yettbana-d s wudem akmam.*⁵ ». Awadem yesea tawuri imeqqren deg umezgun, am wakken i yura PAVIS Patris: « *Awadem deg umezgun yesegza-ad ašađ, yelaq-as ad yexdem*

¹ SALHI Mohand Akli, *Asegzawal amezzyan n tsekla*, Tizi ousou, L'Odyssée, 2012, pp. 40-41.

² « *Les personnages ont un rôle essentiel dans l'organisation des histoires, ils déterminent les actions, les subissent, les relient et leur donnent du sens. D'une certaine façon, toute histoire est histoire des personnages.* ». REUTEUR Yves, *Introduction à l'analyse du roman*, Paris, Armand Colin, 2009, p.44. D nekkenti i t-id yessuqlen.

³ « *Si la plupart des personnages sont fictifs. Certains sont empruntés à la culture populaire* ». LAOUFI Amar, op.cit, p. 99. D nekkenti i t-id-yessuqlen.

⁴ « *Le personnage de théâtre n'est rien qu'une illusion proposée au spectateur ou au lecteur. Etre de papier* ». D nekkenti i t-id-yessuqlen. PRUNER Michel, *L'analyse du texte de théâtre*, Paris, Armand Colin, 2009, p. 69.

⁵ « *Le personnage s'inscrit dans l'imaginaire comme une individualité concrète* ». Ibid, p.69

*ayen iwumi izmer, awadem-agi yezmer ad yili amzun akken d winna n tilawt ama d ssut ama deg udem-is.*⁶»

Mi ara ad d-nuƵal Ƶer wamud-nney, ad d-naf tamezgunt-agi tebna Ƶef iwudam i d-yettuƵalen di Ƶal tikelt deg uđris, Ƶal yiwen s wazal-is deg uđris-agi, tin yernan Ƶur-s iwudam-a sƵan assay i ten-icerken gar-asen.

Deg uđris ad naf amaru, Ƶefka i yiwudam ismawen, id-yesbanyen tamagit d tawuri n Ƶal yiwen deg teħkayt.

II. Tasleđt n yismawen n yiwudam n tmezgunt Si Pertuf :

Isem ibennu tamagit n uwadem. Yessemgarad-it Ƶef wiyad am wakken i yura PRUNER Michel : « *Isem yettemeyyiz amdan, i d-yessebganen tamagit.*⁷». Amaru yessemras ismawen n yiwudam deg yiđrisen-is i wakken ameyri mi ara d-yeqqar, ad yessemgired gar yiwudam. Isem yemmal-d amdan am wakken i yura ERMAN Michel « *Isem yemmal-d kan yiwen n umdan, d aferdis ilaqen mkul tikkelt ara yili usnulfu n uwadem*⁸ ». Isem n uwadem, d netta i yettaken i umdan rruħ deg tudert-is, imi yettađa awadem ad d-iban am wudem n tilawt.

Amaru, yezmer ad d-yesnulfu ismawen am wakken i d-yenna ERMAN Michel « *Imyura snulfuyen-d ismawen n yiwudam, yezmer ad yilli d isem amazlay, d arbib, d asewzel n yisem*⁹ ». Am wakken i yezmer dayen ad yili d isem wis sin : d isem renunt i umdan ney d abeddel n yisem Ƶef yisem i yellan deg tilawt Ƶef waya yenna-d ERMAN Michel: « *Sumata, isem wis sin d abdal n yisem*¹⁰ ».

Ma nuƵal-d Ƶer leqdic-nney, ad naf Muħya yessemres sin n lešnaf n yismawen. Amezwaru seg-sen, d ismawen i yettwassnen di tmetti, ssemrasen-ten yimdanen ama di tallit-agi tamirant ney tamensayt : (Md: *Xuxa, Akli*). Ma d ššenf wis sin, d ismawen i d-yesnulfu netta s timmad-is, d netta i ten-id-yessugnen, ladya mi ara yebyu ad ifek ismawen i yiwudam igejdanen (Md: *Lħađ Pititi, Tapitititit, Tamninuct*). Ismawen-a ur llin ara deg tilawt.

⁶ « Au théâtre, le personnage à beaux jeu de prendre les traits et la voix de l'acteur, de sorte qu'il ne semble pas, tout d'abord, être problématique. Pourtant, malgré l'évidence de cette identité entre un homme vivant et un personnage. » PAVIS Patrice, *Dictionnaire du théâtre*, Paris, 1996, p. 247.

⁷ «Le patronyme, qui dans l'espèce humaine caractérise l'individu, constitue le premier élément permettant d'établir son identité ». PRUNER Michel, *L'analyse du texte de théâtre*, op.cit, p. 70.

⁸ « Un nom: il désigne une personne et une seule et semble donc indispensable a la création de tout personnage.» ERMAN Michel, *poétique du personnage de roman*, Paris, Ellipses, 2006, p. 32.

⁹ « Les écrivains comiques, satiriques ou didactiques peuvent se permettre d'être exubérant et inventifs, ou ouvertement allégoriques en nommant leurs personnages. » Ibid, p.37.

¹⁰ « En général, un surnom est une dénomination de reprise qui s'effectue par substitution. » Ibid, p. 44.

II.1. Ismawen yellan di tmetti taqbaylit :

Ma yella nezwar-d seg šsenf amezwru, ad naf *Xuxa* d yiwen gar yismawen yellan di tmetti taqbaylit. *Xuxa*, yekka-d seg yisem “*lxux, taxuxet*”. D awadem agejdan di tmezgunt n *Si Pertuf*. *Xuxa* teggar iman-is deg wayen i tt-yexđan, acku tekreh Ibaťel, řhemmel ad texdem Ixir. D annect-agi i d-yemmalen assay-is d yiwudam niđen, acku *Xuxa* řhemmel ad tzer d acu yellan iwakken ad teawen iwudam-a. Am akken i d-iban deg umedy-agi:

Xuxa tenna-as i Lřađ Pititi : « *Nekkini d abuddu ik-buddey... imi ak-d-qqarey akkagi.* »
Lřađ Pititi: « *Ur řewađey ara abuddu-inem.* »

Ad d-nefren amedy-agi niđen i d-yemmalen assay gar *Xuxa* akked *Tamninct* d *Muřuc*. *Muřuc* akked *tamninct* mserfan way-gar-asen yef temsalt n *Si Pertuf*, acku *Lřađ Pititi* (baba-s n *Temninct*) yebya ad as-tt-yekkes i *Muřuc* wa ad as-tt-yefk i *Si Pertuf*. Maena *Xuxa* tessekcem-d iman-is gar-asen i wakken ad tefru taluft.

« *Xuxa: Am kečč am nettat ... kifkif-iken (Tezzi yer Muřuc tenna-as) : “A řeq kra i ay-d-yessemlalen ar řaca keččini i tebya ihi imi tebyiđ ad tezed, i... i... imi tebyiđ ad tezed. (Apri tezzi yer Temninct tenna-as) : Ipi kemmini a řeq takurt-nni ara ssumtey ar řaca kemmini i yebya ihi, ma tebyiđ ad tezed.* »

Ma yella nebder-d awadem *řunřu Akli*, ad naf *Akli* d isem yellan di tudert-nney n yal ass. Isem *Akli* ssemrasen-t zik i umdan iberriken (i waklan). Am wakken i tt-id yesbada NAIT-ZERRAD Kamel, *Akli*: « *d axeddam yer yimdanen, ayen i as-d-nnan ad yexdem, d axeddam. D amdan berrik. Akli: ttaken isem-agi iwakken ur ttayen ara aqcic s tiř ney akken ur ttasmen ara deg-s¹¹* ». Amsawal ur yesfki ara isem i uwadem-agi yef lařsab n tebrek n teglimt-is, maca yessmres-it kan deg uđris-agi. Isem *Akli*, d isem imucaean di tmetti taqbaylit. *řunřu* d areřtal yekka-d seg tutlayt n tefransist, yessemres-it deg ubdil n *dadda*. Di tallit-a tamirant, qqaren-t-id yigurdan imecťař i wid imeqqren fell-asen (ama d řemmi-nsen ney d lřar-nsen,atg). Ttaken leqder i yimeqqranen. Amsawal yessemres *řunřu* deg umkan n *Dadda* akken ad d-yesseds imdanen. *řunřu Akli* d ađeggal n *Si Pertuf*.

řunřu Akli: « *Awwah, a řemmi Lřađ ad nehder ad nettemeyseřhem, ur ak-nniy ara řaca nekk i yessnen.* »

Deg umedy-agi, yessebgen-d belli *řunřu Akli* yettqadar *Lřađ Pititi*.

¹¹« *Akli : esclave, serviteur, homme noir. On donne ce prénom à un enfant pour des raisons prophylactiques, contre le mauvais œil et pour écarter les regards envieux.* ». NAIT ZERRAD Kamel, *Dictionnaire des prénoms berbères (Amawal i zarizmen imaziyen)*, Enag, 2005, p. 12.

II.2. Ismawen n yiwudam i d-yesnulfa Muħya :

Si Pertuf, d isem i d-yesnulfa Muħya. *Si Pertuf*, d tamlayt n Muħya, tettwehi yer tmezgunt n Molière *Tartuffe*. Yessemres isem-agi iwakken ad yessedš imdanen .“Si” d isem i icudden yer umesyan. Am akken i yura Laoufi Amar : « *Mi yessemres Muħya awal “Si” deg tuget n yidrisen-is (Si Lehlu, Si Sinistri, Si Pertuf, Si Funi, Si Belqaddur...), annect-a yesəa atas n yinumak. Deg tilawt, yesbedd iwudam-agi yettuneħsaben d isayanen (yeqqnen yef wannar n tedyanit) iwakken ad uyalen d allal i usmjger akked usenqed n tmetti¹² ».* *Si Pertuf* d awadem agejdan, yettban-d d Imumen, yettef di dđin, maca di tidet ur yelli ara d Imumen, d amdan yeskidiben, d aħezzaz, d axeddae, d axabit, bu sin n wudmawen.

Ad nefren kra n yimediyaten deg tmezgunt n *Si Pertuf* i d-yemmalen belli yesəa sin n wudmawen :

Md :

Si Pertuf d axuni : « Si pertuf idal-d iwala-d Xuxa yebda, ttesbiħ deg ufus-is. »

Tafyirt-a tessegzay-d belli *Si Pertuf* yebya ad yessebgen iman-is d amdan yelhan, yedfer abrid Rebbi. *Ṭunṭu Akli* mi as-yenna *Lħağ Pititi* yef *Si Pertuf*, d amdan yesəan sin n wudmawen :

« Ih lukan mačči d asneemel... Rebbi-agi ur iħwağ ara asqizzeb. Kul yiwen yezra acu yellan deg ul-is. Ĥaca bu sin n wudemawen i... i... i... i... Ipi netta times-is seddaw walim... Am cciħan... »

Tafyirt-a, tessegzay-d belli *Xuxa* la tettmeəin i Temninuct yef zzwağ-is d *Si Pertuf* belli ad as-issexreb tudert-is

« Xuxa tenna-as i temninuct: Ih aql-i nniyam-id, ad kem-nfek i Si Pertuk, ad kem-yesperpef... hhh...! »

Lħağ Pititi, d isem i d-yesnulfa umaru. *Lħağ* Imaəna-s d amyār i d-iħuğen seg *Lħiğ*. *Lħağ* yesəa assay akked win i d-iħuğen, d isem icudden mliħ yer dđin. *Pititi* yeqqen yer P.T.T acku deg uđris, amaru yettmeslay-d yef wassay n uwadem d yidrimen. Maca *Lħağ Pititi* d amesbayur, *Si Pertuf* ikellex-as i wakken ad as-yekkes ayen akk yesəa. Amedya i d-yemmalen *Lħağ* yesəa assay akked *Lħiğ* mi yettmesley d yelli-s (*Tamninuct*) :

« a ħeq lħiğ-iw, ar ħaca netta ara kem-yayen. »

¹²« L'utilisation de vocable "Si...par Mohya dans la majorité de ces textes (Si lehlu-Si Sinistri- Si Qasi- Si Belqaddur- Si Funi- Si Pertuf...) est très significative, en fait il met en scène ces personnages considérés comme "religieux" pour servir la parodie et la satire (sociale et politique) ». D nekkenti i t-id-yessuqlen. LAOUFI Amar, op. cit, p. 103.

Ayen i d-yesebgnan *Lħağ Pititi* yesea assay akked yidrimen deg uđris ad d-naf :

« *Xuxa tenna-as i ẘunẘu Akli : Af lantrit-nn-ines, 40 n sna-agi ixeddem yer lipititi, ilindi iffey-d lantrit, ipi aseggas-agi tura gumman ad t-id-xellsen. »*
 « *Lħağ Pititi inna-as i ẘunẘu Akli: Acu n şaba?... lintrit-nni-inu armi subbey yer Lzzayer... I yernu ula akkagi wissen...eee.... »*

Tapititit, Setti Pititi akked Lħağ Pititi d ismawen n yiwudem igejdanen niđen n tmezgunt-agi. Ismawen-a şean assay gar-asen, d yiwet n twacult: *Setti Pititi* d yemma-s n *Lħağ Pititi*, *Tapititit* d tametẘut n *Lħağ Pititi*. Amedya i d-yemmalen assay n *Setti Pititi* akked teslit-is *Tapititit* :

« *Tapititit: rġu tura yelha læqel... »*
 « *Setti Pititi: “Ih... Alih! Alih!.. ilha læqel ziy d kemmini... i asen-izeggaren ar wayen n dir. A yelli, yemmat-sen ihi, tifi-kem. Hbubu-nney meskint ad tt-yerħem ẘebbi seg asmi ikem i d yerna baba-tsen inehwel uxxam, ula d labsa-inem am labsa n trumyin. »*

Amedya-agi, yessebgan-d belli *Setti Pititi* tettasem seg teslit-is imi mezziyet di leemer, tettiħmil ad tezhu, tettlusu akken i as-yehwa. Amedya i d-yemmalen ismawen-a şean gar-asen (assay *Setti Pititi* d mmi-s *Lħağ Pititi*):

« *Lħağ Pititi : Ad as-qqarey yuyal-iyi-d d izrem s iri, netta-t... ee... »*
 « *Setti Pititi: A mmi, d nekkini i k-id-irebban... Anda yella lmumen, akka, medden ad teddun fell-as, axaẘer neččur d tismen akked nneħs. »*

Tamninoct, d isem n uwadem agejdan. isemma-t Muħya i wakken ad ibeggen belli *Tamninoct* d nettat i d tamazuzt deg uxxam, xeddmn-as lebcuc, ney ma yella d nettat kan i şean imawlan-is d tawħidit (*tamninoct*). Isem-agi yeqqen yer uyersiw (*am umcic*). Muħya yefka isem-agi i *Temninoct* acku d nettat i d tameçtuħt di twacult n *Lħağ Pititi*. Amedya n *Setti* mi tettmeslay akked *Tamninoct*, teqqar-as kemini am temcict. *Setti Pititi* tcuba *Tamninoct* yer umcic, acku amcic d axeddae.

« *am temcict. Ur iyi-d-teğibem ara, am kemmini am gmam-agi »*

Weħmimi, d isem i yettunefken di tmetti taqbaylit. D awadem anadday d gma-s n *Tamninoct*. ur yebyi ara ad yefk weltma-s i *Si Pertuf*.

Si Zeerur, d isem i d-yesnulfa Muħya, d awadem anadday. D abugaẘu n *Si Pertuf*. Isem *Zaerur*, neqqar-it i lfakya am lmeccmac. *Zeerur* d isem issedşayen, ur t-nettesmmi ara i umdan. ixeddem-it iwakken kan ad yessedş imdanen. *Si Zeerur* yedda d *Si Pertuf* i wakken ad ssufyen *Lħağ Pititi* seg uxxam-is. Md :

« Si Zaęruř : Ma ulac azekka ad d-awiy lapulis, ad d-ęeggren kullec yer beřra. Axxam, tura am wakken taelmeđ... Ii... D ayla n Si Pertuf. Iwwi-d leęqed isebħa... Ulac akkin, ulac akka. »

Tuget n yismawen n yiwudam i yellan deg tmezgunt-agi, d ismawen i d-yesnulfa umaru. mmalen-d assayen i yellan gar yiwudam am (*Lħaę Pititi, Tapititit, Setti Pititi*) seın assay n twacult. Maca Lħaę Pititi d argaz n Tpititit, Setti Pititi d yemma-s n Lħaę Pititi. Nezmer dayen ad d-nini belli ismawen ttaken udem yessedęsayen i yiwudam n tmezgunt sumata. Ney d allal n usmejger d usenqed.

III. Aglam n yiwudam :

Aglam d aħric i yeseın azal imeqqren deg uđris aseklan. Yettak cebaħa i uđris yerna yesea tiwuriwin niđen am akken i yura SALHI Mohand Akli : « *aglam d ađris ney d aħric deg uđris i d-yettakken isallen yef uwadem, yef tyawsa, yef wadeg, yef wakud ney yef tigawt. Aglam yesea azal d ameqqran di tira n tsekla acku isuddus ađris, yerna ittcebbiħ-it.*¹³ ». Nezmer ad naf amaru yessexdem asugan deg uglam n umdan, am wakken i yura ERMAN Michel : « *Aglam aseklan d tigensas, mačči d tugna n umdan, d tagensas icuden yer lebni n usugun*¹⁴ »

Ad d-naf sin n leşnaf n uglam n uwadem: amezwaru yeqqen yer tfekka n uwadem. Ttbanen-d deg-s lewsayef n tfekka n uwadem ama d ayen yeınan şşifa-s (udem-is, allen-is, acebbub-is, lqedd-is (d amectuħ ney d ayezzfen), atg) am akken i yura Erman Michel: « *Aglam sumata yettili deg uglam n uwadem ama d ayen yeınan udem-is ney tafekka-s*¹⁵ ».

Şşenf wis sin, d ayen yeınan řřbiea n yiwudam. Amaru igellem-d leęqliya n uwadem amek i tegga d wamek yettexmim. Ayagi iccud dayen yer wayen i yetthussu, yef waya yura-d ERMAN Michel « *aglam seg tama n řřbiea yetřtalab-d imeyri, acku awadem yesea assay akked yiħulfan-is.*¹⁶ » seg tama niđen yenna-d « *aglam n řřbiea yettkemil i uglam n tmeddurt*¹⁷ ».

Aglam usrid yeshel akken ad t-id-yaf imeyri, am akken i yura ERMAN Michel « *Aglam usrid d lewsayef ara yilin deg uđris banent, yeqqar-itent-id umsawal srid*¹⁸ », ma d

¹³ SALHI Mohand Akli, *Asegzawal amezzyan n tsekla*, op.cit, pp. 20-21.

¹⁴ « *Le portrait littéraire est avant tout une représentation, et non pas une photographie de la personne, représentation qui, associée à d'autres, construit la fiction.* » ERMAN Michel, op.cit, p. 53.

¹⁵ « *le portait physique procède, en général, d'une dénomination suivie d'une énumération plus ou moins importante de partie du visage ou du corps* » Ibid, pp. 61-62.

¹⁶ « *Le portrait moral requiert la collaboration du lecteur car, il s'agit moins de faire voir le personnage que le doter de qualités et de propriétés en relation avec les grandes situations existentielles* » Ibid, p. 63.

¹⁷ « *Le portrait moral s'inscrit parfois dans la continuité d'un portrait biographique.* » Ibid, p. 64

¹⁸ « *Le discours direct prend la forme d'une parole isolée* » Ibid, p.78.

aglam arusrıd, amaru ur t-id-yettak ara qbala, imeyri mi ara yeqqar ađris, ad t-id ifhem sdeffir n yinedruyen-is. « *ma yella d aglam arusrıd, d afham ara nefhem amek igga uwadem seg udiwenni, ney seg uqlam n wadeg* ¹⁹ ». Dayen SALHI Mohand Akli yefka-as tabadut nniđen i uqlam, yessegezi-d s telqayt aglam usrid d uqlam arusrıd: « *amaru issemras sin n yiberdan i wakken ad d-yeglem (Ad d-iwessef) awadem : aglam usrid d uqlam arusrıd. Ittili uqlam d usrid mi ara yilin isalen, yettak-iten-id umsawel qbala mebla tuzzya deg wawal ad yefhem umeyri, ma d aglam arusrıd, ittili deg yiferdisen niđen n uđris n tsiwelt ney deg uqlam n wadeg akk d tigawin n uwadem : d afham ara yefhem win yeqqaren lewsayef n uwadem s lewsayef n wadeg anda yettili ney s wayen ixeddem* ²⁰ ».

Deg uđris *Si Pertuf*, ad d-naf aglam n tfekka ama akken ad naf aglam n tıbbıea n yiwudam maca win yeggten, d aglam n tıbbıea, acku Muđya ur yessemres ara ađas n uqlam si tama n tfekka. Ad naf iglem-d kan *Si Pertuf*, *Lıađ pititi*, *Tpititit* akked *Xuxa*.

III-1-Aqlam si tama n tfekka :

Si Pertuf, d awadem agejdan, dima yettawi ttesbiđ deg ufus-is, yettrebbi ačamar, aksum-is d acebđan. D amdan itetten ađas n Imakla. Ad naf kra n uqlam n tfekka n uwadem *Si Pertuf* deg wawal n *Xuxa*, mi i as-tenna:

« *Ittrebbi ačamar, aksum-is d acebđan.* » « *iwala-d Xuxa yebda, ttesbiđ deg ufus-is* » (= d adyani, cbađa n uksum-is, tessebgan-d tezdeg n *Si Pertuf*.)

« *Yečča tayaziđt weđd-s yerna azgen n ukasrun n sbagiti.* », « *yeseeedda aberrad n lqahwa s uyefki, yečča tabaggiđ s wudi.* » (deg tefyirt-a ad naf *Si Pertuf* meqqr uebbuđ-is, ur yessin ara tawant.)

Deg tifyar-agi, neşşawed ad d-nini *Si Pertuf* d Imudiyen, d argaz imeqqren deg leemer, yerna d amdan itetten ađas, d agenfuy. *Lıađ Pititi*, d awadem agejdan, d amyar, deg leemer-is 67 n sna. Amedya:

« *Lıađ Pititi : Aah!...67 n sna seg leemer-iw...* »

Tapititit, tımmel ad tels llebsa i yelhan, tımmel ad d-tesbin iman-is gar yimdanen, ad d-naf deg wawal n *Setti Pititi* mi i as-tenna i *Tpititit*:

« *Ula llebsa-inem... am llebsa n trumyin.* »

Xuxa d awdem i iđemlen ad tcebbeđ, maca tımmel ad tels llebsa i ifeđhen, ad d-naf amedya deg wawal n *Si Pertuf* mi s-yenna :

¹⁹ « *Le discours indirect rend une sorte de dialogue de sourds tant les desirs de l'un et de l'autre* ». Ibid. p. 78.

²⁰ SALHI Mohand Akli, op.cit, pp. 40-41.

« *Yum tidmarin-im.* »

« *Ad yi-iwwet Rēbbi ttarray-as tikwal eeryan seg uqgeru alama d idarren.* »

Aglam seg tama n tṭbiēa, yal awadem yesēa tawuri d tṭbiēa deg uđris *Si Pertuf*, am wakken i d-banen di tfelwit-agi :

III-2-Aglam si tama n tṭbiēa :

Iwudam	Tṭbiēa-nsen
Si Pertuf	D amzallu, iḥrec, d axeddaē, iqbeḥ, d anekkar, d afenyen.
Lḥağ Pititi	D amzallu, d bu-niyya, d anesdabu, ireffu, bu-tyennant.
Tapititit	Rzinet, teḥrec.
Xuxa	D taḥettact, teḥrec.
Tamninct	D tungift, tettuggad.
Weḥmimi	D aḥettac, yeweer.
Tunṭu Akli	Rzin,yettewši, yettqader
Setti Pititi	Teweer, tettazēaf.
Muḥuc	Yeweer, bu-tqemmuḥt.

Tafelwit-agi, teskan-d amek i ggan yiwudam si tama n tṭbiēa deg tmezgunt n Muḥya. Di tazwara, ad d-nemmeslay yef *Si pertuf* i yesēan Isas, fell-as akk i ttezint tigawin. *Si Pertuf*, d amdan yettzallan, yezga di Lḡameē, d axuni. Yezga deg yimi-s awal n Rēbbi, ttesbiḥ deg ufus-is. D uḥdiq, d uḥric, d ukyis. Si Pertuf yesēa sin n wudmawen. Wagi d udem-is amezwaru, s wannect-a i t-iḥemmel Lḥağ Pititi. Isban-d udem-is yelhan i wakken ad yaweđ yer lebyi-s. Udem-is wis sin d axabit, d axeddaē d amechāḥ, iḥemmel kan iman-is.

Ad naf deg uđris Iwudam-agi : *Xuxa, Tapititit, Wehmimi, Tunđu Akli, Tamninuct,* faqen-as i *Si Pertuf* d amdan ur yelhin ara acku ttwalin-t d axabit, d axeddae am akken i as-tenna *Xuxa* i *Si Pertuf* :

« *Xuxa : Ziyen... Nekk nniy-as axuni am kečćini yutaben, ur k-tt-yurrunt ara tedmarin. »*

Tafyirt-a, tessebgan-d *Si Pertuf* ur yezmir ara ad yettef deg yiman-is, xas akken imal yer dđin.

« *Xuxa tenna-as i Setti Pititi: Nniy-am nekkini, ur tuminey ara. »*

Nezmer dayen ad d-nini, *Xuxa* di tefyirt-a ur tumin-ara *Si Pertuf*. Amedya i d-yemmalen belli *Si Pertuf* d anekkar :

« *Si Pertuf : Ii... Ii... Ii... Ii wi...D tidet akk-agi i yella lhal... Nekkini diri-yi nekkini... Nekkini d ddaewessu nekkini... Čcurey d ddnub. Ur tettafeđ ara aedaw Rebbi akk-agi am nekkini akk deg ddunit. Aawi... nekkini asmi ara mutey ad yiddez aezrayen deg tesga. Ti bwa tura lhisab n leiqab. Amek... Ii... Mreħba s tikci-s... Wellah ur nenni “eħħ...”. Tesliđ acu k-inna mmi-k?... Tura ruħ awi-d aekkaz, rrez-iyi-t af waerur-iw. Ii... Amek ihi ?... uklaley akteř d wakteř... »*

Am wakken ihedder *Si Pertuf* d *Tpititit, Wehmimi* yella ad asen-d-yetteħessis, dya ifaq-as, netta yenker acu i as-yenna i *Tpititit*, yessebgen-d iman-is d netta i yettwađlemen.

« *Lħağ Pititi inneqlab ar mmi-s inna-as : Aha kan, a yiwen uxabit, aha!... S tkerkas am tigad-agi i tebyiđ a...t.. teccemteđ tura ?... »*

« *Wehmimi : Amek?!... Mazal tettamneđt ?...Ahya a Rebbi!... »*

Mi i as-yehka *Wehmimi* i baba-s yef *Si Pertuf* belli yir læbd, maca *Lħağ Pititi* ur yumin ara mmi-s, yerna yeşşedlem deg-s. *Si Pertuf* d axabit, mi i as-ifaq *Lħağ Pititi*, ayen i d-yemmalen ayagi :

« *Lħağ Pititi iffey-d s ddaw n ħabla inna-as i Tpititit: A ziyen... argaz-agi d lafea, way, way, way, way, debdbey. »*

Si Pertuf, yettban-d seg tigawin i yexdem d afenyan, deg umedya-agi ad d-naf *Xuxa* mi i as-tenna i *Lħağ Pititi*, mi ifuk kan imensi ad iruħ srid yer texxamt-is i wakken ad yettes, yerna ad yettes almi d leecra n ssbeħ :

« *Si Pertuf akken dinna ifuk imensi , ieedda yer texxamt-is yufa ussu d aħmayan kan, dya yebda yesxerxur. »*

« *Si Pertuf ikker-d yef læecra. »*

Nniya n *Lħağ Pititi*, teşşawed-it akken ad iwali belli *Si Pertuf* d amdan iđefren abrid n Rebbi, yehrec d lmumen ulac win i t-icuban amedya:

« *Lħađ Pititi inna-as i tuntu Akli : Sidi Rēbbi subħanu ur yesēi ara irbiben. Si Pertuf ittweilih s abrid ar Rēbbi kan. »*

« *Lħađ Pitit inna-as i Tuntu Akli : D Sidi Rēbbi i ay-isemlalen. Mačči akk yid-k i d-isemlal Sidi Rēbbi, alur tibwa ... Isamlaley-d Sidi Rēbbi deg Lgğameε, yiwen n lmumen deg-s!... Akka yer tami i d-yettyimi, idis ayeffus. Mi ara ad ntzalla Ittnađi yer Sidi Rēbbi... Ipi imezulla arkul ar yer-s i t-id-ttmuqulen. »*

« *Tuntu Akli: Ii ... Hhh ... Šafik d tina n walit-iyi-d a medden. »*

Lħađ Pititi : D amdan i d-iħuđen, d amzallu. Iħemmel awal n Rēbbi. Ireffu, yesēa tayennant (ilaq d awal-is ara iēeddin, ur yezmir ara ad yenteq ħedd sdat-s. Yebya ad as-yefk yelli-s i Si Pertuf, d bu-nniya acku yumen-it. Ad d-nefren kra n yimediyaten i yemmalen ayagi di tmezgunt-a:

« *Lħađ Pititi izēef »*

« *Xuxa : Amek, d Lħađ yerna ad tettazeafed? »*

« *Tuntu Akli : I deg-k yeεqel teččured d nniya, a Ğemmi Lħađ. »*

Tapititit, d awadem agejdan, d tametħut n *Lħađ Pititi*. Tħemmel irbiben-is. D tuħric, maca d nettat akked Xuxa i d-yesbegnen belli *Si Pertuf* d yir lēebd. Amedya yef wannect-a:

« *Xuxa : Anef-ay i nekkenti, nekk d ya n baba-k, nniy-as sgelli, ħaca nettat ak... i tt-id-yufan. »*

Amedya niđen i d-yemmalen *Tapititit* teħrec :

Lħađ Pititi ikcem yer ddaw tħabla, inna-as : “Ha-t-ah, imi akkagi i am-yehwa.”

Tapititit : “Ffer mliħ. Ipi ħader ad ak-in-sley.”

Lħađ Pititi : “ Aql-i xemtey. Mi aha kan nekk yid-m, lexbar ad t-id-awin ineggura.”

Tapititit : “Aa... t-id-awin... Tura meqqar ccet lameēna. Ad ay-tesleđ nhedder mi keččini ħader ad sley i šsuħ-ik. Imi tugiđ ad tamned, tura ad tesleđ. Ad as-ruħey yiwet yiwet. Imi akkagi i yi-yura Rēbbi... Mi d-issufey akk ayen yellan deg ueebbuđ-is... Keččini smeħsis-d kan. Anef-as imi... A... Ad as-kemzey anda i as-yehwa. Tura ad tesleđ. Mi keččini sussem... Alamma twalađ... dayen ula i ak-d-rnuy. Ma ulac susem d rray-ik... Aa!... A-t-aya. Sisst!...”

Tapititit tebya ad d-tessebgen i urgaz-is belli *Si Pertuf* d axeddeε.

Xuxa, d awadem agejdan. Muħya yefka-as tugna si tama n tħbica, tettħetic imi tettħewwis yef wuguren n yimdanen akken ad ten-tēiwen wa ad ten-twelleħ yer wayen yelhan. Teħrec imi yal tikeklt tettaf-d tıfırat n yiyeblan i ten-id-yettemaggaren. Tettbudu, tettwešši *Lħađ* iwakken ad as-yettıxer i *Si Pertuf*. Ad d-nefren kra n yimediyaten:

« *Lħađ Pititi : Niyam sussem, acu teggared iman-im tura deg wayen i kem-yexdan»*

« *Xuxa : Heddrey-as di nnfee-is... Heddrey-as di nnfee-is... »*

« *Lħađ Pititi: Ur am-d-nniy ara aħal ssaea. »*

« *Xuxa: Nekkini d abuddu ik-buddey... Imi ak-d-qqarey akka-agi. »*

Xuxa teggar-d iman-is iwakken ad tefru gar Muħuc d Temninuct :

« Xuxa tger-d iman-is imiren tenna-asen : Kunwi ziy ... Aha ziy, ah tedderwđem i sin. Susmey, ġġiy-ken, akken kan ad zrey anda akka ad tt-id-tessiwđem, a Muħuc a mmi !... »

Xuxa: “Am kečč am nettat ... kifkif-iken (Tezzi yer Muħuc tenna-as) : “A ħeq kra i ay-d-yessemlalen ar ħaca keččini i tebya ihi imi tebyiđ ad tezeđ, i... i... imi tebyiđ ad tezređ. (Apri tezzi yer Temninuct tanna-as) : Ipi kemmini a ħeq takurt-nni ara ssumtey ar ħaca kemmini i yebya ihi, ma tebyiđ ad tezređ .”

Tamninct, d awadem agejdan, d yelli-s n Lħaġ Pititi, tettebbba s lebcuc. D tamazut n uxxam. Tettay awal n baba-s. D tungift. Tettaggad baba-s. Md :

« Tamninuct tenna-as i Xuxa : Baba d baba...Nekkini lemer akka ad-d-netqey sdat-s. »

Weħmimi, d awadem anadday, d mmi-s n Lħaġ Pititi. Si tama n tħbiša, yettban-d yeweer, yeqbeħ, d amehrus; d aqlilah, d aħettac. Md :

« Weħmimi inna-as i Xuxa : A-t-an mebla Rēbbi !... Ad iyi-yekkes Rēbbi tura kan!....a ma ur xdimey-ara anku diħa deg uxxam-agi, sik mačči d Weħmimi i yi-qqaren ! ipi aemar... Aemar bu-zzwar.... Ad iyi-d-iquṛrae!. »

« Weħmimi : I... Zemrey i kullec!... »

« Weħmimi inna-as i Xuxa : Nniy-am ad tezrey kkan. Wellah ma nniy-as ryan di tu. »

Ṭunṭu Akli, d awadem anadday. D gma-s n Tpititit. Yerzen, yettaeql. Yekkat akken ad iqennee Lħaġ Pititi belli Si Pertuf diri-t. Md :

« Ṭunṭu Akli inna-as i Lħaġ Pititi : Ih! isseħser-ik ? ney amek ? almi akka tura ħaca netta kan i yellan yer yur-k ? ih ...txedmed-as lxir , d leali mi a wlidi akkaagi bezzaf. »

« Lħaġ Pitit i: Aaaaa! ... Susem keččini axaħer ur tessineđ ara keččini deg mi theddređ akkagi. »

« Ṭunṭu Akli : “ Mačči am leibad arkkel ... Netta urwent-t-id lmalaykat ney ?... »

« Ṭunṭu Akli : I deg-k yaeql teččuređ d nniya, a Eemmi Lħaġ. »

Setti Pititi, d awadem anadday, tedda d Si Pertuf. Teweer, teqbeħ, tekreh tislit-is. Amedya mi i as-yenna Ṭunṭu Akli i yelli-s Xuxa :

« Ṭunṭu Akli : Terwi-ay... Tamyart n daewessu. Tamyart n daewessu. »

Setti Pititi itteffey-itt leeql acku ur tetteymiz ara acu d-teqqar:

« Tapititit tenna-as i Setti Pititi: Arġu tura yelha laeql... »

« Setti pititi : “ Ih... Alih! Alih!... Ilha leeql ziy d kemmini, d kemmini... I asen-izeggaren ar wayen n diri. A yelli, yemma-t-sen ihi, tifi-kem. Hbubu-nney meskint ad tt-yerħem Rēbbi seg wasmi i kem-id-yerna baba-tsen, inehewwal uxxam, ula d llebsa-inem... am llebsa n ṭrumyin. »

Muħuc, d awadem anadday, d axđib n *Temninuct*. Iqbeħ, d aħemmaq, d aqlileħ, iħemmel *Tamninuct*.

« *Muħuc Inna-as i Temninuct: Iweer fella-m, ih? ħader a ney ma ulac ad akem-ččey.* »

« *Muħuc iruħ ad iffey Atan yuqqel-d diyen yenna-as: « ... Ah ya Rebbi !... »*

« *Xuxa: Aka i d bu tqemmuħt hhh... Ffey-ay, ah! Ffey-ay, ah!... Ipi kemmini, ffey syinna .* »

Ma yella nuyal-d yer wayen yeenan aglam usrid akked arusrid, ad d-naf amaru deg tmezgunt-agi yessemres aglam arusrid (s tigawin ixeddmn iwudam, ara ad nefhem lawšayef-nsen). Ad naf awadem Si Pertuf yettban-d s sin wudmawen, seg udiwenni i yettilin gar yiwudam, kra qqaren-as d amdan yettafaren abrid Rebbi, wiyad qqaren-as d axeddae. Deg umedy-a-agi ad naf *Lħağ Pititi* la yettmeslay akked *Ṭunṭu Akli* yef *Si Pertuf*, yettewšši *Lħağ Pititi* akken ur t-yettamen ara *Si Pertuf*:

Ṭunṭu Akli : “ *Šaba tettban deg yimy, a Emmi Lħağ. Keččini aql-ak tumneđt s uqbel ad temyi.*”

Lħağ Pititi : “ *I tura tfukkeđ? Dayen?...*”

Dayen, ad naf amedy-a niđen anda i yettmeslay *Ṭunṭu Akli* s lemēun yeqqar-as i *Lħağ Pititi* ħader ad k-yurren wid-ak aģi yettrusun aqendur akked uemam, acku *Si Pertuf* d asneemel i yesneemel kan :

Ṭunṭu Akli : “*A-t-an ihi heddrey kan... aħya a Emmi Lħağ, ħader ad k-eēģben yisyan s llebsa-nsen, ur ttemuqul ara kan yer uqendur d uemam-nni... Akked ttesbiħ akked učamar-nni, am akken i as-yenna uqelwac: “ Tura s ičamaren akk !ieedda wassmi akken ... Ařra acu yellan deg wulawen! Ipi lefeel-ik a bnadem saniyer yessufuy a Emmi Lħağ!...*”

V-Adiwenni :

D awal i yettilin gar sin n yiwudam ney ugar. Awal-agi, izmer ad yili d imeslayen gar yiwen d yiman-is ney gar sin n yiwudam. Ilmend n SALHI Mouhend Akli yura-d: « *D ađris ideg yettili umeslay gar sin ney ugar n yiwudam. Yezmer ad yili d aħric deg yiwen n uđris am wungal ney tullist, akken d aģen yezmer ad yili d tawsit n uđris : d ađris ideg ttemeslayen sin n yiwudam ney ugar, yezmer ad yili d tawsit n tsekla s timmad-is am tawsit n umezgun.*²¹ »

²¹ SALHI Moħand Akli, op.cit, p. 12.

Gar twuriwin n udiwenni d asebgan n lewsayef n uwadem, ama d ayen yeenan t̄bīa-s d wamek ittxemmim. Am akken i yura PRUNER Michel: « *Adiwenni n umezgun d abdel n yimeslayen gar sin n yiwudam.* ²² ».

Ma nuḡal-d yer wamud-nney, ad naf yettuqet deg-s udiwenni acku d tawsit n umezgun. Llan deg-s atas n yiwudam i yettemeslayen way-gar-asen. Deg udiwenni, yezmer ad yili uwadem yettemeslay gar-as d tnefsit-is, am akken i yettemeslay *Lḡaḡ Pititi* d yiman-is (yeqqar-as: *weḡd-s weḡd-s: zriy yef wacu i tettnadi... ad as-fkey yiwet!..*). Yezmer dayen ad yili d ameslay gar yiwudam igejdanen d yinaddayen ney gar yiwudam igejdanen. Am akken i yettemeslay *Lḡaḡ Pititi* d *Ṭunṭu Akli* : (igi amezwaru asayas wis semmus)

« *Lḡaḡ Pititi: Amek akka ad truḡeḡ? Mazal lḡal, nniy-as... Ad teččeḡ imensi ...* »

« *Ṭunṭu Akli: Awwah mačči ass-agi.* »

Ad naf adiwenni deg tmezgunt-agi : di tagzemt tamezwarut ad d-naf *Si Pertuf*, d awadem agejdan ur yelli ara di tazwara. Sumata d *Lḡaḡ Pititi* i yettfen amḡiq ameqqran. D netta i yettameslayen s waṡas imi awal-is akk yef *Si Pertuf* acku iḡemmel-it armi ur ifriḡ ara axxam-is. Di tazwara, *Si Pertuf* yeswerra-as-d udem yelhan, d amḡalu, itteddu deg ubrid n Ṛebbi. Amedya: deg yigi amezwaru, asayas amezwaru :

Setti Pititi teqqar-as *Si Pertuf* ulac am lmital-is :

« *Setti Pititit tenna-as: “Netta yetteqarḡae-iken yef wayen n dir. Yettmal-awen iberdan yelhan. Ṭariq lmustaqim, iwakken ad tt-ruḡum ar Lḡennet qsada. Ii... Si Pertuf ... Aktar n baba-twen! Lukan tsinem.* »

« *Weḡmimi inna-as: “ Alih, alih! Berka, berka, a Setti. Atan Lḡennet-agi-ines, fkiy-as amur-iw deg-s, abbaeḡ n wass ad iyi-d-izeef...A ... A... A... »*

Si Pertuf ikcem-d deg yigi wis kraḡ, la yettemeslay d *Xuxa*:

« *Si Pertuf ijebda-d tamacwart seg lḡib-is inna-as: deg Leenaya n Sidi Ṛebbi uqbel ad d-tiniḡ, axen dabur tamacwart-agi.* »

« *Xuxa tenna-as: I wumi?* »

Xuxa, Tamninuct, Tapititit, Ṭunṭu Akli, Weḡmimi, iwudam-agi deg udiwenni ttweṡṡin *Lḡaḡ Pititi* yef *Si Pertuf*, kkatn ad t-qenneen belli *Si Pertuf* mačči d amdan i ittemmalen iberdan yelhan, maca yebya kan ad as-yekkes axxam-is, imi netta yugi ad ten-yamen armi i t-ifut lḡal, yekkes-as axxam-is. Amedya i d-yessebganen belli *Ṭunṭu Akli* la yettewṡṡi *Lḡaḡ Pititi* ad yefreq d wayen yelhan d wayen n diri :

²² « *Le dialogue de théâtre est un échange verbal entre deux personnages*». PRUNER Michel, *L'analyse du texte de théâtre*, op.cit, p. 75.

Tunđu Akli : Amek, ruħ... ruħ kan... Nekkini a Emmi Lħağ yefka-yi-d Rebbi allen i wakken ad ferzey gar wayen yelhan d wayen n dir. Tura win ittwalin akka ciťuħ anda iteddu ad as-teqqarem iffey i ubrid! Ney d asneemal.... A walit-iyi-id a medden nekkini d ineslem!... Am akka isneemilen Si Pertuf i kumpanyi asnaemel yeshel, Alih! Alih!...

Lħağ Pititi : “ D asneemel... Yah?”

Tamninct akked Xuxa ttameawanent gar-aset i wakken ad d-afent tifat, iwakken ad sfaqent Lħağ Pititi Amedya:

« Si Pertuf inna-as: A yelli-s n medden, ad tberkađ tura ney nekkini ad ruħey. »
« Xuxa tenna-as: Ređu a wlidi, d xalti i yi-d-iceyyean ħur-k, tebya ad k-tzer, ad tt-ređuđ d agi... Ad ruħey ad as-d-ssiwley? »

Ad naf Si Pertuf d amdan i yetťfen amđiq imeqqren deg udiwenni acku fell-as i ttezint tigawin, iban-d deg yigi wis krađ, xas akken ulac-it gar-asen, maca ttadren-t-id deg udiwenni i yettilin gar yiwudam, am wakken i d-iban deg yigi amezwaru, asayas wis ukkuz :

Lħağ Pititi: “ I Si Pertuf řaba !”

Xuxa: “ Si Pertuf ... Wina ulac acu i t-ixuřsen, ičča, yeħsen .”

Lħağ Pititi: “Ahh, Si Pertuf meskin”

Sumata, ad naf adiwenni d netta i yetťfen aħric ameqqran. Fell-as i tebna tmezgunt. Di tmezgunt-agi-nney, yetťuqet deg-s udiwenni si tazwara armi taggara, maca d teħkayt i d-yemmalen assay gar yiwudam. Ttemslayen yef Si Pertuf, wa yeqqar-as belli d amdan yelhan, acku yessebgan-d iman-is d amdan yetťafaren abrid n Rebbi, iħemmel awal n Rebbi, yettqadar imdanen, d asebbar. Ma d wiyad qqaren-as diri-t, axaťer faqen-as d amdan yeskidiben, d axeddae, issexdam ddin i wakken ad yaweđ yer lebyi-s.

Yer taggara n yixef-a (tasleđt n yiman), ad naf awadam yesea azal imeqqren di tmezgunt-agi, imi d netta i d aferdis i yezdin deg uđris-agi. Tin yer-s, deg tesleđt n yismawen n yiwudam, nehder-d yef yismawen sumata: mmalen-d assayen i yellan gar yiwudam am (*Lħağ Pititi, Tapititit, Setti Pititi*) sean assay n twacult. *Lħağ Pititi* d argaz n *Tpititit, Setti Pititi* d yemma-s n *Lħağ Pititi*. Nezmer dayen ad d-nini belli ismawen-a ttaken udem yesseđsayen i yiwudam n tmezgunt sumata, ney d allal n usmejger d usenqed. Ma seg tama n uglam ad naf amaru di tuget, yessemres aglam n tťbiea, imi igellem-d amek i tegga leeqliya n yiwudam d wamek i ttxmimen. Ma yella seg tama n tfekka, ad naf iglem-d kan kra n yiwudam. Ma nuyal-d yer uglam usrid akked arusrid, ad naf amaru igellem-d s wudem arusrid, ma yella dayen yeenan adiwenni, ad naf yetťuqet deg tmezgunt-agi-nney.

Ixef wis sin

Tasleđt n yigan

Tazwert

Deg yixef amezwaru, nexdem tasleđt n yiman deg-s (isem, aglam, adewnni). Deg yixef wis sin, ad nexdem tasleđt n yigan n yiwudam. Deg-s ad nessemres azenziy amesgan n Griemas akken ad nessiweđ ad nesbedd lešnaf n yiwudam d wassay yellan gar-asen.

Tigawt d ayen yeđran ney d ayen izemren ad yeđru. D ayen nessexdam iwakken ad naweđ yer tedianin. Tigawt d tagruma n tedianin akked tinedruyin iderrun di tmezgunt ney yettwalsen syur umesker. am wakken i yura PAVIS Patris « *Tigawt teena akk abeddel yeqqnen yer yiwudam seg tegnit n tazwara armi d tagnit n taggara¹* »

Deg tmezgunt yellan gar ifassen-nney, ad naf yal yiwen seg yiwudam, yesea tawuri deg tigawin yexdem, Ad naf Greimas: yefka-d azenziy amesgan i yebnan yef seddis n wudmawen i d-yettuyalen yal tikkelt di teħkayt : *Amsifađ / anermas, amgay / tayawsa, amalal / amnamar*. Nekkni, ad neeređ di tasleđt-nney, ad nessemres azenziy n Griemas yef tmezgunt n Muħya :

I-Tigawin n yiwudam :

Deg uđris-agi-nney, ad naf ukkuđ n wahilen: ahil amezwaru d agejdan (d idrimen), acku d Si Pertuf i yellan di talemast n tmukrist (idrimen), tin yur-s llan wahilen-niđen d inaddayen : ahil (pn2) zwađ n *Temninuct* akked *Muħuc*, (pn3) zwađ n *Temninuct* akked *Si Pertuf*, (pn4) *Si Pertuf* yebya *Tapititit*.

I-1-Ahil icudden yer yidrimen :

I-1-1-Amgay (Si Pertuf) :

Amsag² *Si Pertuf* yettaerađ ad ieeddi i wuguren i d-yettmagger deg ubrid-is, mi ara yettnadi yef tyawsa (idrimen).

I-1-2-Tayawsa (idrimen) : *Si Pertuf* yessexdem *Lħađ Pititi* amzun d allal akken ad yaweđ yer lebyi-s.

I-1-3-Amsifađ (Si Pertuf) :

Deg uzenziy amesgan n Griemas, amšifađ (*Si Pertuf*) yessutur amgay (*Si Pertuf*) i wakken ad as-d-yawi tayawsa (idrimen).

¹« *L'action est constituée par l'ensemble des changements concernant les personnages à partir d'une situation initiale et aboutissant à une situation finale.* » PRUNER Michel, *L'analyse du texte de théâtre*, op.cit, p. 27.

² Amsag (actant): yettban-d s twuri i ixeddem umigaw am wakken i d-yenna Greimas : « *Amsag immal-d tawuri n umigaw di teħkayt, d ayen ixeddem umigaw* ». SALHI Mohand Akli, *Asegzawel amezzyan n tsekla*, op.cit, p. 30.

I-1-4-Anermas (*Si Pertuf*) :

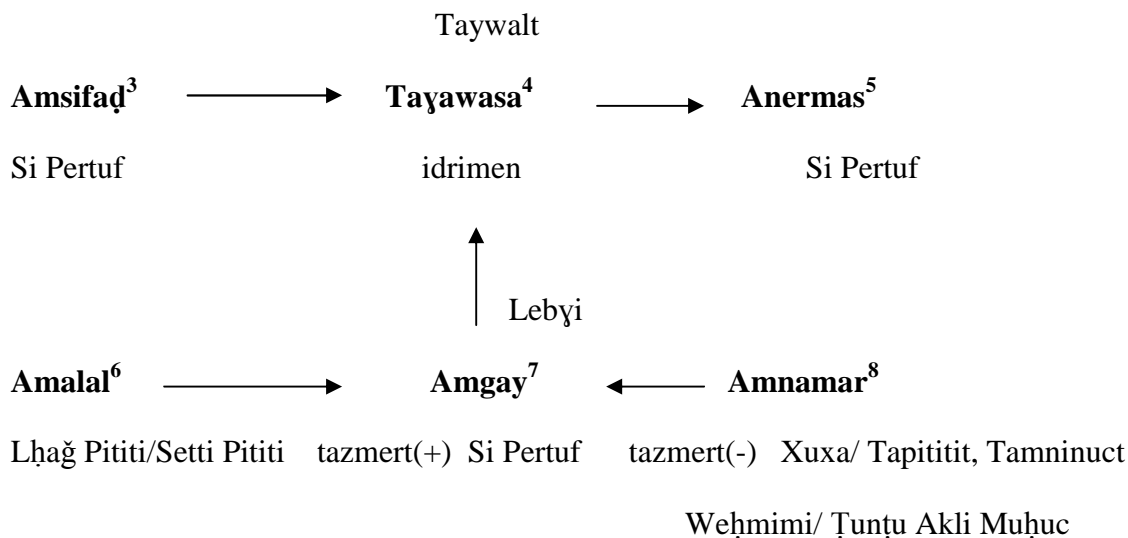
Si Pertuf yesēa kra n tmusniwin yef tyawsa (idrimen). D netta ara yesfaydin si tyawsa.

I-1-5-Imallalen (*Lħağ Pititi/Setti Pititi*) :

Lħağ Pititi/Setti Pititi ddan akked umgay (*Si Pertuf*) s wudem arusrid i wakken ad yawed yer lebyi-s.

I-1-6-Imnamaren (*Xuxa / Tapititit / Weħmimi / Tuntū Akli*) :

Xuxa/ Tapititit/Weħmimi/ Tuntū Akli d imnamaren i yellan mgal *Si Pertuf*, ttaerađen ad as-xedmen uguren i wakken amgay (*Si Pertuf*) ur yettawed ara yer lebyi-s.

Azenziy amesgan (Schéma actanciel):

Deg tyuri n uzenziy-a, ad neeređ ad d-nessefhem yal amsag yef leħsab amek i d-yettban deg teħkayt. *Si Pertuf*, d taħkayt n yiwen n *Lħağ* ikellex-it yiwen n urgaz isem-is *Si Pertuf*. *Lħağ Pititi* d yiwen n umyar i yesēan 67 n ssna di leēmer-is, yezweğ snat n tikkal, acku tameṭṭut-is temmut, iēawed zzwağ, yuy *Tapititit*. Tameṭṭut-is tamezwarut teğğa-as-d ssin

³ *Amgay (sujet)* : d awadem agejdan, d netta i d asađ. Ilmend n M.Salhi Mohand Akli yenna-d : « *Ma yella isawed umgay ad ieeddi i wuguren i d-imuger mi yetnadi tayawsa, a-t-an d netta ara yuyalen d asađ n teħkayt.* ». Ibid, p.29

⁴ *Amsifađ (distinateur)* : d win ara yessturen i umsgad ad as-d-yawi tayawsa-nni. Am akken id-yenna Mass SALHI Mohand Akli : « *amsifađ d amsag isuturen i umgay ad as-d-yawi ayen (tayawsa) ara yekksen lexšağ ideg yella unermas* ». Ibid, p. 35.

⁵ *Anarmas (distinataire)* : d win ad yesfaydin si tyawsa-nni. Ma SALHI Mohand Akli yenna-d « *anermas d amsag iwumi id-tawin tayawsa* ». Ibid, p.35

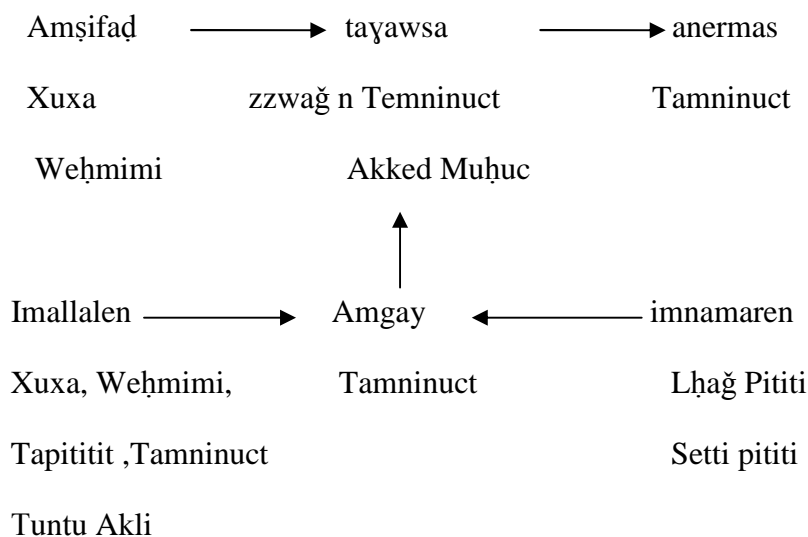
⁶ *Amallal (adjuvant)* : « *d win ara iēawnen asađ deg unadi n kra n (tyawsa).* » Ibid, p.28

⁷ *Amnamar (opposant)* : d win ara yilin mgal asađ. Am akken i d yenna SALHI Mohand Akli : « *Amnamar d amsag i d-izegan d ugur i win yetnadin (amgay) yef tyawsa.* » Ibid, p.30

⁸ *Tayawsa (objet)* : d tayawsa-nni i yetnadi umsgađ. Ilmend n M. SALHI Mohand Akli yenna-d : « *Tayawsa, d ayen issefk ad d-yawi umgay i umsgađ.* ». Ibid, p.57.

n warraw-is (*Weħmimi, Tamninuct*). *Si Pertuf*, d amdan i yeεan tlata n tlawin, yebya ad ieawed zzwağ, maca netta yebya *Tapititit* (tameṭṭut n *Lħağ Pititi*), d ayeñ yebya ad as-yekkes ayeñ akk yeεa *Lħağ Pititi*. Iwakken ad yaweđ yer lebyi-s, yerra iman-is d amdan yelhan, yetṭafar abrid n Rebbi, d amesbayur. yef waya iħemmel-it *Lħağ*, yefka-as laman, i yerna ieuhed-as ad as-yefk yelli-s, xas a lukan ad as-tt-id-yekkes i uxđib-is *Muħuc*. Maca netta ur yezri ara udem wayeđ i yeεa *Si Pertuf*, d axabit, d axeddaε. Amgay d *Si Pertuf*, fell-as i ttezint tigawin. Deg uzenziy-a, Tayawsa d idrimen. *Si Pertuf*, yebya ad iwret *Lħağ Pititi*. amsifađ d *Si pertuf* d netta i yebyan ad as-yekkes axxam i *Lħağ Pititi*, ma d anermas d netta s timmad-is acku d netta ara yesfaydin yer taggara. Amallal d *Lħağ Pititi* d yemma-s *Setti Pititi*, maca ikellex-iten, ttwalin-t d amdan yelhan. Imnamaren d *Xuxa* akked *Tapititit* (tameṭṭut n *Lħağ Pititi*), *Weħmimi*, *Ṭunṭu Akli*, d nutni i iεerđen ad sfaqen *Lħağ Pititi* belli *Si Prtuf* mačči d amdan yelhan, d axabit, yebya ad iquerreb ħur-s iwakken ad yaweđ yer lebyi-s.

I-2-Ahil wis sin icudd yer zzwağ n Temninuct akked Muħuc :



I-2-1-amgay (*Tamninct*) :

Awadem *Tamninct* d amgay deg wahil wis sin.Ṭhemmel *Muħuc*, tebya ad t-tay. I wakken ad taweđ yer lebyi-s, temlal d *Xuxa* i wakken ad myeεawanent yef zzwağ-is, acku baba-s (*Lħağ Pititi*) yebya ad as-tt-yefk i *Si Pertuf* .

I-2-2-Tayawsa (zzwağ n Temninuct akked Muħuc) :

Zzwağ n Temninuct d *Muħuc*. D tayawsa n umgay (*Tamninct*) imi myeħemalen.

I-2-3-Amsifađ (*Xuxa*) :

Xuxa d amsifađ imi tessuter i unermas (*Tamninu*ct) ad tehđer akked *Lħađ Pititi* yef zzwagħ-is nettat akked *Muħuc*.

I-2-4-Anermas (*Tamninu*ct) :

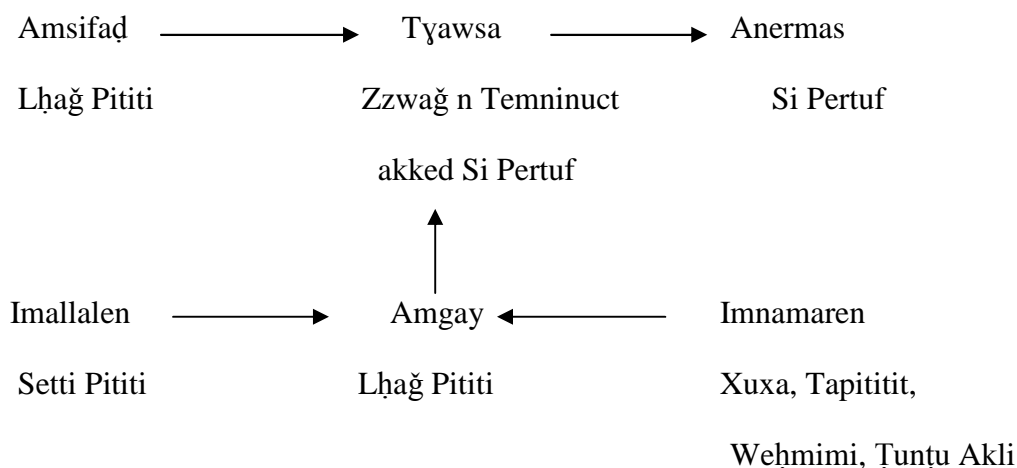
Awadem *Tamninu*ct, d nettat ara yesfaydin yer taggara acku tebya ad tay *Muħuc*.

I-2-5-Imallalen (*Xuxa*, *Tapititit*, *Ṭunṭu Akli*, *Weħmimi*, *Tamninu*ct, *Muħuc*) :

Deg wahil-agi wis sin, iwudam *Xuxa*, *Tapititit*, *Ṭunṭu Akli*, *Weħmimi*, *Tamninu*ct, *Muħuc*, ddan akked umšifađ *Tamninu*ct i wakken ad taweđ yer yiswi-is (ad tay *Muħuc*).

I-2-6-Imnamaren (*Lħađ Pititi*, *Setti Pititi*) :

Iwudam *Lħađ Pititi* akked *Setti Pititi*, d imnamaren. Llan mgal n umgay (*Tamninu*ct) i wakken ur tettay ara *Muħuc*.

I-3-Ahil wis krađ icud yer zzwagħ n *Temninu*ct s *Si Pertuf* :**I-3-1-Amgay (*Lħađ Pititi*) :**

Awadem *Lħađ Pititi* d amgay, maca d netta i yebyan ad imud yelli-s i yellan tayawsa i *Si Pertuf*.

I-3-2-Tayawsa (zzwagħ n *Temninu*ct akked *Si Pertuf*) :

Lħađ Pititi, yebya ad imud yelli-s i *Si Pertuf*.

I-3-3-Amsifađ (*Lħađ Pititi*) :

Lħađ Pititi i d amsifađ acku d netta i s-yennan i yelli-s ad tayeđ *Si Pertuf*.

I-3-4-Anermas :

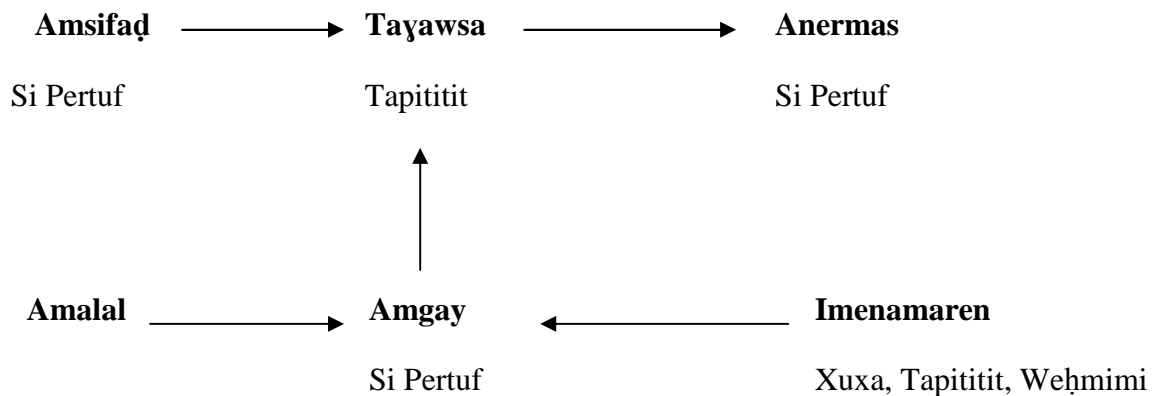
Si pertuf d netta ara d-yesfaydin si zzwagħ-agi acku ad yerbeḥ lwert n *Lḥağ Pititi*.

I-3-5-Amallal :

Nezmer ad d-nini, deg umahil-agi belli *Setti Pititi* d nettat i yellan s idis n mmi-s *Lḥağ Pititi* d amallal.

I-3-6-imnamaren:

Xuxa, Weḥmimi, Tapititit, Ṭunṭu Akli, Muḥuc, Tamninuct, llan mgal n *Lḥağ Pititi* imi zran d acu yebya *Si Pertuf* ad yexdem deg-sen.

I-4-Deg wahil wis ukkuz, ad d-naf *Si Pertuf* yebya *Tapititit* :**I-4-1-Amgay (*Si Pertuf*) :**

Amsag, *Si Pertuf* yebya *Tapititit* i yellan d tayawsa aniyer yebya ad yaweđ.

I-4-2-Tayawsa (*Tapititit*) :

Tapititit d *Tayawsa* acku d nettat i yebya *Si Pertuf*.

I-4-3-Anermas (*Si Pertuf*) :

Deg wahil wis ukkuz, awadem *Si Pertuf* d netta ara yesfaydin yer taggara.

I-4-4-Amalal :

Deg umahil-agi ulac imallalen yeddand akked *Si Pertuf*.

I-4-5-Imenamaren (*Xuxa, Tapititit, Weḥmimi*) :

Xuxa, Tapititit, Weḥmimi llan mgal n umsağ *Si Pertuf*, yef zzwagħ-is akked *Tamninct*.

II-Leşnaf n yiwudam :

Deg tmezgunt n *Si Pertuf*, seg izenziyen i nexdem id-nessufey, əawen-aney i wakken ad naweđ ad d-nessefruri lesnaf n yiwudam i yessemres Muħya. Ad naf aṭas n lesnaf n yiwudan i yemgaraden wa seg wa, seg-s ad d-nekkes :

	Iwudam igejdanen	Iwudam inaddayen	Iwudam yeqqnen yer temllayt	Ssenf n yimettiye
Si Pertuf	+			+
Lħağ Pititi	+			+
Tapititit	+			+
Xuxa	+		+	+
Setti Pititi		+	+	+
Muħuc		+		+
Tamninct	+			+
Weħmimi		+		+
Tunṭu Akli		+		+
Si Zaərur		+		+

II-1-Iwudam igejdanen d yiwudam inaddayen :

Awadem agejdan d lśas n teħkayt, fell-as akk i ttezint tigawin. D iwudam yettilin si tazwara arma d taggara. Ma d inaddayen d əəiwen i tteawanen di lebni n uđris, ur ṭṭuqtan ara s waṭas. Am akken i yurant BUOCHIBA Hssina akked BOUDRIMA Drifa : « *Iwudam n tullist llan igejdanen d yiwudam inaddayen, ney insaniyin, iwudam igejdanen d nutni i yetturaren deg wullis-nni s waṭas, fell-asen dayen i tezzin yineđruyen. Iwudam inaddayen mxalafen yef yiwudam igejdanen, ur ṭṭuqtan ara s waṭas. Ur tturaren ara aṭas deg wullis-nni.*⁹ ». Yer tama niđen, ad naf ERMAN Michel inna-d belli: « *awadem agejdan yesəa tawuri dixel n teħkayt, ma d inaddayen tteawanen iwudam igejdanen di lebni n teħkayt, zemren ad ilin d awalən kan(d ayen i d-nnan ney d ayen i d-udren kan), d imalalen ney d imnamaren.*¹⁰

⁹ BOUCHIBA Hassina, BOUDINA Drifa, *Tira d tesleđt n uđris «Ccix aħecruf yilulen umalu » n Muħya*, Akatay n tagara n lmaster, Laoufi amar (dir.), Taseddawit n Tubiret, 2014-2015, pp. 57-58.

¹⁰« *Un personnage principal rempli des rôles actantiels et thématique interne du récit; tandis qu'un personnage secondaire ne remplit en général que des rôles thématiques et son action se situe du coté des fonctions intégratives. Tant et si bien que les seconds sont soit des porte-parole, soit des adjutants, soit des enjeux dans la quête, parfois conflictuelle, des premiers* ». ERMAN Michel, op.cit, pp. 57-58. (d nekenti i t-id-yessuqlen) .

S wakka, ad negzu belli awadem agejdan d lśas n tmezgunt, ma d inaddayen sean afus n lmeawna deg teħkayt-nni, yezmer ad ilin yef leħsab n twuri i asen-yefka umaru deg uđris.

Amaru yessemres aťas n lesnaf n yiwudam i d-ijebden lwelha n yimeyriyen, llan iwudam i yennecraħen, iwudam isseħzanen akked yiwudam yelhan d yiwudam n diri i yeean assay di teħkayt. Di yal ađris, ad d-naf amaru yessemras sin lesnaf n yiwudam, llan iwudam igejdanen d yiwudam inaddayen .

II-1-1-Iwadam igejdanen deg tmezgunt n Muħya :

Si Pertuf : d awadem agejdan acku fell-as akk i ttezint tigawin, yessexdem dđin i wakken ad yaweđ yer lebyi-s, ad yekcem s axxam n *Lħađ Pititi* akken ad yay *Tapititit* wa ad as-yekkes axxam-is.

Lħađ Pititi : d awadem agejdan. Yella si tazwara armi d taggara. Nniya-s i d sebba n wuguren, acku iħemmel *Si Pertuf*, yettwali-t d amdan yelhan, yebya ad as-yefk yelli-s wa ad ad as-yessers axxam-is fell-as.

Tapititit : d awadem agejdan, d tameťtut n *Lħađ Pititi*. Tesea tebyest, teħrec imi tettnadi ad d-taf tıfırat i wakken ad tesfiq argaz-is.

Xuxa : d awadem agejdan. Tella mgal n *Lħađ Pititi*, ur teħmil ara *Si Pertuf*, acku d nettat i as-ıfaqen d amdan ur nelhi ara.

Tamnınućt : d wadem agejdan, tħemmel *Muħuc* (axđıb-is). Tugi, ad tay *Si Pertuf*. (D awadem agejdan,

II-1-2-Iwadam inaddayen deg tmezgunt n Muħya : Ad d-naf iwudam inaddayen mgal n yiwudam igejdanen am :

Muħuc :D awadem anadday, ulac-it aťas di teħkayt, iħmmel tamnınućt.

Tunťu Akli : d awadem anadday, yettwesři kan *Lħađ Pititi* i wakken ad as-yetıtxer i *Si Pertuf*.

Setti Pitit : d awadam anadday, nettat tħemmel *Si Pertuf*.

Weħmimi : d awadem anadday, yella mgal n baba-s (*Lħag Pititi*), netta yeqqar-as *Si Pertuf* diri-t.

Si Zaerur : d awadem anadday, yeban-d di taggara n teħkayt, netta d lusi n *Si Pertuf*.

II-2 Iwadam yeqqnen yer temlayt (type comédie) :

Tamlayt, d tamezgunt n teđsa iswi-is, ad yaweđ umeyri ney uzayez ad yeđs wa ad yefreħ. Iwudam-agi, ineđruyen-is ttmalen yer usebgen n teđsa n yiwudam, akken nezmer ad d-nini, d ttuksa n lxiq yef yimdanen. Tettawi-d yef leeyub yellan di tmetti ama d ayen yelhan ney d ayen ixuřen. Am akken i yurant Boudina Drifa akked Bouchiba Hassina : « *Tamellayt*

d tamezgunt n teđsa d ustehzi, inedruyen-is d yiwudam-is ttmalen yer usebgen n teđsa, d usedhu n yimdanen d tukksa n lxiq.¹¹».

Tamezgunt *Si Pertuf* n Muħya d tamezgunt n teđsa acku banen-d aħas n wawalen i d-yemmalen tađsa d ustehzi. Udem n teđsa yettban-d deg yismawen i yessexdem, segmi tebda taqsiđt armi d tagara. Ad naf Setti Pititi d awdem yessedşayen, anect-agi yesebgan-tt-id s wawalen itsexdem : ayagi yeban-d deg yigi amezwaru, asayas amezwaru :

Md: Setti Pititi tegzem-asen awal i wat uxxam :

Setti Pititi : “ A yemma! Akka i d taqemmuħt.”

Xuxa : “ Nniy-am nekkini, ur t-uminey ara.”

Setti Pititi : “ Tteenni yer Sidi Rebbi d kra zeddigen ur yumis. Si Pertuf ad iqewwi Rebbi timital-is. I... zriy tkerhed-t... Si Pertuf ucbiħ... Iħseb-iken amzun d arraw-is, awal n Sidi Rebbi dima deg yimi-s... Ttayet awal-is!...”

i yerna ttecmumuħen-akk d tađsa qqaren-as : “ He! He! He!...” (tađsan akk he! He! He!)

Xuxa d awadem yessedşayen ugar n yiwudam niđen yellan deg uđris, acku tħemmel ad tqesser. Ad naf amedya deg yigi wis sin asayas wis krađ :

« Xuxa tenn-as i temninuct: Ih aql-i nniy-am-id, ad kem-nfek i Si Pertuf, ad kem-yesperpef... hhh...! »

« Xuxa tenna-as i temninuc: Ehee... Nekkini, ur am d-qqarey kemmini ur iyi-d-qqar. Akken i am-d-yenna baba-m, d akken, win i am-d-yextar d win. Ad t-yeg Rebbi d ibekki. Ih!...Win yellan am kemmini?!...Tufiđ Si Pertuf!...Ad kem-yawi yer Maşer ad terwuđ dinna ibawen... Ad kem-yawi yer lħiğ, ad tuyaleđ d taħağet... Ad am-islusuy ajliq-nni nsen aberkan...Ad tuyaleđ d lalla, amek akken i as-qqaren, ağadur n xumanği. »

« Xuxa tenn-as i temninuct: Tehrem tkurt-nni ara ssumtex!... »

Ad naf amedya niđen id-yessebganen Xuxa d awadem yessedşayen, deg yigi wis sin asayas wis krađ. *Lħağ Pititi* yettameslay d yelli-s (*Tamninuct*) yeqqar-as *Si Pertuf* mačci am wigad-agi i ceħen kan, dya tenteq-d *Xuxa* teqqar-as *Si Pertuf* icetħeħ am tħungu :

« Lħağ Pititi idewwer-d aqerru-is kan, dya nettat tessusem .Wina yettekemmil akked yell-is yenna-as: Si Pertuf-agi tura...Ney d şħab-agi n tura icetħeħen li twist-agi ay axir-am?!... »

« Xuxa : Si pertuf netta d tħungu kan i icetħeħ.... hhhh.... »

Ad naf dayen amedya niđen i d-yessebganen Xuxa tesea udem n tamlayt, mi d yeglem umaru *Lħağ Pititi* d tigawin i ixeddem akked *Xuxa* mi d-teggar iman-is teqqar-as ur ttamen ara *Si Pertuf*, d ayen i irennun cbaħa, d teđsa i uđris :

« Yeqqar-as: weħd-s weħd-s: zriy yef wacu i tettnadi... ad as-fkey yiwet!. Dya irfed afus-is, ittrağtu kan ad d-tenteq akken ad as-yeceel s ubeqqa. Mi Xuxa nettat,

¹¹ BOUDIMA Drifa, BOUCHIBA Hassina, op.cit, p. 51.

melmi i d-iđewwer yur-s kan ad tessusem. Lħađ Pititi yettkemmil ihedder akked yelli-s. »

II-3. Şşenf n yimettiyen (Type sociaux) :

Iwudam, deg tmezgunt-agi n Muħya *Si Pertuf*; seān şşenf n yimettiyen acku yesēa tulmisin i yesēan limarat n tmetti taqbaylit. Iwudam-agi Muħya yefkaya-asen azal d lmaēna yer tmetti taqbaylit, amek iggan laēwayed d wamek ttidirin di tudert n tmetti taqbaylit. Di yal timetti, tesēa ayen yelhan d wayen n diri. Llan yimdanen yelhan : ħemmlen-ten akk lyaēi, llan wid n diri : iwumi qqaren ixeddaēen ttefarasen deg widak yesēan nniya am *Si Pertuf* yesēa udem n uxabit assay-is d yimdanen niđen d lfeyda.

Si Pertuf d awadem yeqqnen yer tmetti, imi yesēa iles aziđan, imi d amdan i d-yessebganen iman-is belli yelha, d addeyani ulac am lmital-is. Imi aya-agi akk iwakken ad yejbed imdanen yur-s, yessexdem dđin iwakken ad yaweđ yer lebɣ-is wa ad ikellex imdanen, xas s uzeka yeđer-d wugur, imdanen ad ħarben fell-as, acku irebeħ-iten-id s tigawin yelhan i yexeddem. Ad d-naf amedya deg yigi amezwaru, asayas wis semmus, *Si Pertuf* amek i as-yexdem i *Lħađ Pititi* i wakken ad t-yiħmil, mi yettemeslay *Lħađ Pititi* akked *Ṭunṭu Akli* :

« Ad d-iyli yef wudem, issudun lqaēa, ad ittdekkir ismawen n Sidi Rēbbi eazza wađel!... Ipi mi nfuk tazallit, ad yezwir yer tewwurt. Ur tezriđ ara... D netta i d-yettawin işebbāden-iw, itteqqen-iyi işebbāden-iw. »

Lħađ Pititi d awadem ametti, yettwasnen di tmetti, acku ħemlent yimdanen. *Lħađ Pititi* s nniya-nni i yesēa yessaweđ *Si Pertuf* ad as-ikellex, acku *Si Pertuf* yewwi-t s wawal. Amedya i d-yessebganen belli *Lħađ Pititi* yeččur d nniya deg wawal n *Ṭunṭu Akli* mi as-yenna i *Lħađ Pititi* i deg-k yeeqel teččured d nniya :

« Ṭunṭu Akli inna-as i Lħađ Pititi : I deg-k yeeqel teččured d nniya, a Eemmi Lħađ. »

Setti Pititi/Tapititit d iwudam imettiyen,(tislit d temyart-is), amaru deg uđris-agi yesebgen-d assay yellan ger teslit d temyert di tmetti taqbaylit id-nettaf uguren gar-asent i yettađan yettili-d umennuy.

Amedya :

Tapititit: “Arđu tura... Acu tettafgeđ ula d kemmini.”

Setti Pititi: “Axxam am ađi, fkiy-as asyax deg unebdu! Mačči d axxam wagi...wagi d ssuq... wagi...”

Tamninct d awadem imetti amaru yefka-as tawuri id-yesebganen tikli n teqcict deg tmetti taqbaylit, (tettewarba, tettađad baba-s, tettay awal).

Xuxa d awadem ametti, acku teħmel ad teqser akked yiwudam niđen, tettihmil ad sekcem imani-s iwakken ad ten-teawen.

Ṭunṭu Akli d awadem ametti acku d amdan i yesnen ad yemeslay, hemlent, ttqadarent, yehmel ad yewši.

III- Assayen yellan gar yiwudam n tmezgunt Si Pertuf:

Awadem yetturar dixel n tmezgunt, yettban-d s wayen ixeddem. Akken dayen nezmer ad d-nini, awadem yezmer ad yili weħd-s akken yezmer ad yili akked wiyad i as-yettaken anamek. PRUNER Michel yura : « *awadem deg umezgun, qlil anda yettili weħd-s, d iwudam niđen i as-yettmudun azal.* ¹²». Aṭas n wassayen i icerken iwudam, seg-sen ad naf assayen i d-yemmalen tadukli gar sin n yiwudam ney ugar, (leħmala yezdin sin) ney (assay icudden yer ubabat akked mmi-s)...atg.

Tafelwit-agi, tessefham-d assayen yellan gar yiwudam n tmezgunt “*Si Pertuf*”:

Assay gar yiwudam n tmezgunt n Si Pertuf	Iwudam
Lkerh	Setti Pititi / Tapititit Weħmimi, Xuxa, Tamninuct, Muħuc / Si Pertuf
Tullelt	Tamninct / Lħağ Pititi
Tadukli	Tamninct / Xuxa
Tawacult	Setti Pititi / Lħağ Pititi, Tapititit, Weħmimi, Tamninuct
Tayri	Muħuc / Tamninuct Si Pertuf / Tapititit
Lħağ Pititi iħemmel Si Pertuf am mmi-s	Lħağ Pitit / Si Pertuf
Lekdeb, Lexdee	Si Pertuf / Lħağ Pititi, Setti Pititi Tapititit / Si Pertuf
Tamsetla	Xuxa / Weħmimi / Tapititit / Ṭunṭu Akli Lħağ Pititi / Si Pertuf
Tamenziyt	Si Pertuf / Weħmimi

¹²« *Un personnage théâtral est rarement seul. Il intervient par rapport à autrui et n'existe que par la confrontation avec d'autres personnages qui lui donnent sa signification* ». PRUNER Michel, *l'analyse du texte de théâtre*, op.cit, p.75.

Tazmert	Lħađ Pititi / Tamninuct Si Pertuf, La Sicuriti Miliđir / Lħađ Pititi Lħađ Pititi / Xuxa
Aymar	Si Pertuf / Tawacult n Lħađ Pititi

III-1- Assay Tamyard / Tislit-is (*Setti Pititi / Tapititit*) :

Setti Pititi awadem-agi, icrek-itt wassay n lkerh d tmuħqranit yef teslit-is *Tapititit*, yas ulama *Tapititit* dima tetteđdu-as deg lebyi i temyard-is maca tetteđdu-itt yef wayen ur nesei lmaena. Amedya i d-yemmalen ayagi :

Tapititit: “*rđu tura yelha leeqel...*”

Setti pititi: “*Ih... Alih! Alih!... Ilha leeqel ziy d kemmini, d kemmini... I asen-izewwiren yer wayen n dir. A yelli, yemmat-sen ihi, tif-ikem. Hbubu-nney meskint ad tt-yerhem Rėbbi seg wasmi i kem-id-yerna baba-tsen, inhewwal uxxam, ula d llebsa-inem... am llebsa n tımyin*”.

Assay-agi n lkerh d tmuħqranit, yettban-d gar uwadem *Setti Pititi* yef teslit-is *Tapititit*, acku ut tt-tebyi ara imi i tt-yuy mmi-s *Lħađ Pititi* d tameđđut-is tis snat.

III-2-Assayen n tyuga :

Iwudam ttililn sin sin am akken i d-yenna PRUNER Michel « *iwudam ttilin d tayuga, assayen agi zemren ad ilin d assayen icudden yer leħmala gar sin (argaz / tameđđut) ney gar ubaba-t d warrawi-s, ney gar tyemmat d warraw-is, ney gar umellem d yixeddamen-is. Yal awadem yuħwađ tayuga-s*¹³ ».

Deg uđris-agi ,ad naf assayen i icudden yer tayri gar tmeđđut / argaz, baba-t d warraw-is, tayemmat d warraw-is.

III-2-1-Tayri gar (*Tamninct / Muħuc*) :

Tamninct yelli-s n *Lħađ Pititi* tetteđdufu atas, tettaarra kan iman-is di tterf. Tesmenyif ad temmet wala ad tay *Si Pertuf* acku tthemmel axđib-is. Ula d *Muħuc*, iħemmel-itt atas yas akken ttnayen way-gar-asen. Amedya:

Tamninct: “*Nekkini nniy-am-id ...Ma iħettem-iyi baba, ad iyi-yekkes ar d-nyey iman-iw.*”

Md wis sin :

Xuxa: “*Am kečč am nettat ... kifkif-iken (Tezzi yer Muħuc tenna-as) : “A ħeq kra i ay-d-yessemlalen ar ħaca keččini i tebya ihi imi tebyid ad tezed, i... i... imi tebyid ad tezed. (Apri tezzi yer Temninct tanna-as) : Ipi kemmini a ħeq takurt-nni ara ssumtey ar ħaca kemmini i yebya ihi, ma tebyid ad tezed .”*

¹³« *Les Personnage procèdent par couples. Qu'il s'agisse d'un rapport port amoureux, d'un rapport parental, père / fils, ou mère / fille, d'une relation maitre / serviteur, tout personnage exige la complémentarité d'un partenaire*». PRUNER Michel, *L'analyse du texte de théâtre*, op.cit, p.76.

Tamninuċt : “I i ... Kemmini tura ...”

Muħuc : “I kemmini tura ... rnu gall-iyi-d.”

III-2-2-Assay n uBabat d warraw-is :

III-2-2-1-(*Lħağ Pititi /Tamninuċt*) :

Tamninuċt d awadem yettayeñ awal i baba-s, ur tezmir ad d-tenteq sdat-s acku tettugad-it yerna tettqadar-it aṭas. Di tazwara, *Lħağ Pititi* ieređ ad iqennee yelli-s s *Si Pertuf* akken ad t-tay, nettat tegguma ad tefhem yef wacu la as-d-ihedder baba-s. Cwiṭ kan aka, am win ara as-d-yefken aṣfiħ, dya tfaq belli baba-s *Lħağ Pititi* yebya ad as-tt-yefk i *Si Pertuf*.

Md :

Tamninuċt Tedduqqes twexxeṛ yer defir: “ah ...”

Lħağ Pititi: “Aa ... Acu ? ...”

Tamninuċt: “Aa! Aa! Amek ?”

Lħağ Pititi: “Amek, amek ?”

Tamninuċt: “Ee!... Ur fihimey ara mliħ ?”

Lħağ Pititi: “Acu ur tefhimeđ ara mliħ ?”

Tamninuċt: “Anwa i d-teqqaređ akkagi ma ikteb-iyi-t Sidi Rēbbi ur ttafey ara s nnig-is akkin ?”

Lħağ pititi: “I... *Si Pertuf*!”

Tamninuċt: “A yewwet Rēbbi ma nniy-ak-d akka-gi nekkini! Kess akkin fell-i !”

Lħağ Pititi: “Amek ad terzeđ awal n baba-m tura?! ...”

Tamninuċt: “Amek?... Dya ad yi-tefkeđ i *Si Pertuf* ?”.

Lħağ pititi: “Nnesba n *Si Pertuf* yer lğennet qṣada !... i ... Tufiđ-ṭ, tugid-ṭ ! a ħeq lħiğ-iw, ar ħaca netta ara kem-yayen.”

III-2-2-2- *Lħağ Pititi / Weħmimi* :

Awadem *Weħmimi* yettazeaf am baba-s. Yesseħbibir yef twacult-is i wakken ur ttawden ara imdanen yer nnif-nsen, axaṭer yettqadar baba-s di yal tamsalt. yaas akken yessufey-it seg uxxam s ddree i yerna isellem-it. *Xuxa* akked *Ṭunṭu Akli*, eerden ad qenneen *Lħağ Pititi* akken ad as-isemmeħ i mmi-s, maca netta yugi ad asen-yay awal. Md :

Weħmimi : “S tidet-ik dya?...”

Lħağ Pititi : “Aneam ih! Ipi tu dswit Ipi zzu, aqlileħ! Ad tezrem anwa i gttukumandin dagi!... Ah, cehhed steyfer gar-ak d win i k-id-ixelqen! Tter deg ssmah.”

Weħmimi : “Aaya... Ad yi-isemmeħ i nekkini? Wagi...”

Lħağ Pititi : “Iqqur uqerru-ik! Mazal-ik? A yiwen ne...ne... Inneqlab yer *Si Pertuf* inna-as: Awi-d aekkaz! D aekkaz! Tixer-iyi ad treħmey *Si Pertuf* netta ibedd kan *Lħağ Pititi* yuyal yer mmi-s, inna-as : “Ali! Tawwurt ad ak-tefk! Rūħ!... yerna ħermey-k ula deg waman n tala. Yerna sbabey-ak deewessu-nni tazurant.”

Xuxa, *Tapititit*, *Weħmimi*, *Ṭunṭu Akli*, d iwudam i yellan mgal n *Lħağ Pititi* yef zzwagħ n *Si Pertuf* d *Temninuċt*. Kerhen-t imi yesea sin n wudmawen. D annect-a i ten-yeğğan ad

meawanen gar-asen i wakken ad qenneen *Lħađ Pititi* i wakken ur s-ittak ara *Tamninuċt* ad ttay. Awadem *Xuxa*, tessekcam iman-is akken ad teawen *Tamninuċt*, i wakken ur tettay ara *Si Pertuf*:

Xuxa: “A... twalađ tura ? ...yerna tenniđ-d d netta maċċi am widak-agi yettzuxxun, ittzuxxu kan s wayen kesban imawlan-is... kesben s uqemmuc!..”

Lħađ Pititi: “Ad tessusmeđ ney...?”

Xuxa: “A nekkini sehley ad sussmey... laequba yer tmeddit. I laenaya n *Rebbi*... ur k-tyađ ara dya yelli-k?...aha ah!... Ma maċċi d tizya-ines, maċċi ur trebbeđ nettat, ur irebbeđ netta , ur trebbeđ keċċini, tilufa am tigad-agi ... U yerna ass azekka ayen i d-yusan ddnub i yiri-k ! Ad tezređ!...”

Lħađ Pititi: “ I tura kemmini?, Yekker-d ufrux, isselqađ baba-s !...”

Xuxa: “ Yelha wul!... Lukan am akken ?...”

III-2-2-3-Assay gar *Xuxa* d *Ṭunṭu Akli* :

Ṭunṭu Akli d awadem yelhan, iħemmel yelli-s. Yetteqssir yid-s, maċċi kan d assay n ubabat d yelli-s acku tehđer yid-s am wakken d ameddakkel-is. Md :

Xuxa: “ Yiwen n wass...Itett, itett... Ipi iteztez hhhh... Ađeggal-ik ibba inna-as: “*Saħa elik, a Si Pertuf? Ih!...hhhh...*”

Ṭunṭu Akli yettađsa: “ Hhhh... Awwah!...”

Amedya-agi yessebgan-d belli *Xuxa* ur tettsetħi ara baba-s, tehđer yid-s am wakken i thedder d tmeddakkelt-is.Md :

Ṭunṭu Akli: “ Wagi... Ihi... hhh... Amek ihi?.”

Xuxa: “*Si Pertuf! Iih... Kul ass ad yettxerrib at wuxxam, Ayyer txedmeđ akka?!...D leħram, ayyer d-tenniđ akka... Kunwi maċċi d inselmen, Lislam inna-d akka... Ipi Ēemmi-k Lħađ yettaeđab-as lħal. Yeqqar-ay-d: “kunwi teffyem i ubrid... Tura d Si Pertuf ara ken-id -yerren s abrid.” Ur zriy ara amek akkagi neffey i ubrid...Lukan ad tezređ...Iwwi-d mmi-s Si Pertuf-agi, iwwi-d mmi-s, axater isea dija tlata n tlawin. Ipwi mim mmi-s-nni ula d netta yebya ad ay-yettekmandi .”*

Ṭunṭu Akli: “Mmi-s n Si Pertuf mudulu derpi tura diyen!...”

Xuxa: “Akka a mmi!...”

Deg uđris-a, *Xuxa* teħka-as i baba-s yef temsal i ixeddem *Si Pertuf* deg uxxam n *Lħađ Pititi*, di taggara tessexdem awal (mmi) i baba-s am wakken la thedder i mmi-s.

III-3- Assay n lexdeē / nniya :

III-3-1-(*Si Pertuf* / *Lħađ Pititi* akked *Setti Pititi*):

Lħađ Pititi akked *Setti Pititi* d nniyat, ħemmlen *Si Pertuf* armi d ayen kan acku yessebgen-asen-d belli d amdan yelhan ur tettyurrun ara yidrimen, maca aya-agi akk d lekdeb, acku *Si Pertuf* d axeddaē, ar ħur-s ala idrimen i yellan d assay yid-s d *Lħađ Pititi*. Md: i d-

yessebganen leħmala n Lħađ Pititi i Si Pertuf it-yeđđan ur tiwala ara yer tidet-is: mi ara as-ihedder i Xuxa yenna-as *Si Pertuf* d amdan i itebben abrid n Rebbi mačči d isurdyen i yeđfer :

Lħađ Pititi: “ Susem, ad teččed aqerru-im! Yak? Theqređt i m-nniy d igellil şafik? A yigellilen am netta... ifen limilyardi-agi ad tettwaliđ akka ttzuxxun... ih yif-iten ih! Lukan i as-yehwi ad yejmeē işurdiyen aeni ur yessin ara amek i jemeēen medden işurdiyen, ah d netta i wumi ur as-yehwi ara, netta yetbee ttuba mačči d işurdiyen. Ipi aql-i dagi nekkini, ma yefka-yi Rebbi şşeħħa, zemrey ad xedmey fell-as, aneam iih! I pi ur tezriđ ara amek i yi-d- yenna ummayna, inna-yi-d: imawlan-is kesben adrar azayar di tmurt-nsen”.

Amedya i d-yemmalen belli *Si Pertuf* d axeddae:

Lħađ Pititi yeffey-d deffir temyart-is, inna-as: “ rġu tura, rġu... ziy tettecufid, ziy... xezzeđ, a Ccix Aeřab, ma d kečč i d lmudeyyin!... Aaw!!... Ad ak-fkey yelli... Yerna ad tegluđ s tmeđtut-iw!... Mi d-sliy, ur uminey ara... ġeeley ad tbedled awal. Mi tura, dayen, řwiy. Aaah! Tewweđ-iyi-d tefilt s anzaren.”

Lħađ Pititi : “Aah!...67 n sna seg leemer-iw...ikellex-iyi Si Pertuf!... Ad yi-immel tariq lmustaqim... Ad iyi-yawi dirict yer lġennet. Tezz!”

III-3-2-assay n lexdeē (*Tapititit / Si Pertuf*) :

Awadem *Tapititit* tessexdem leħmala n *Si Pertuf* s tiħerci iwakken ad d-tessebgen belli *Si Pertuf* d yir læebd.

Tapititit : “ Keččini tura, ffer seddaw n ttabla.”

Lħađ Pititi : “Amek ad ffrey seddaw n ttabla?”

Tapititit : “Ih... Ilaq ad tefređ, ih...”

Lħađ Pititi : “Mi ayyer seddaw n ttabla?”

Tapititit : “Aah!...Ay... Ay...Aah, a Sidi Rebbi! Nniy-ak kcem yer seddaw n ttabla, ah... Umbeed imir-nni ad tezređ. yiwel, ah!”

Lħađ Pititi ikcem yer ddaw ttabla, inna-as : “Ha-t-ah, imi akkagi i am-yehwa.”

Tapititit : “Ffer mliħ. Ipi ħader ad ak-in-sley.”

Lħađ Pititi : “ Aql-i xemtey. Mi aha kan nekk yid-m, lexbar ad t-id-awin ineggura.”

Deg umedya-agi, nezmer ad nini, Lħađ Pititi iħemmel *Si Pertuf* almi ur yefriř ara tameđtut-is, dya *Tapititit* txemmem iwakken ad d-taf tifat i wugur-agi n *Si Pertuf*, dya tqenneē argaz-is ad yeffer seddaw n ttabla. iwakken ad yessel acu ihedder yid-s (*Tpititit*).

III-4-Assay n nnesba (*Lħađ Pititi / Tuntu Akli*) :

Tuntu Akli d gma-s n *Tpititit*, d ađeggal n *Lħađ Pititi*, meqqr di leemer, yesea tirit di ddunit. Yettwamen, ieređ ad d-yaf tifat i wugur iceyben *Tamninct*. Dima inedder *Lħađ Pititi* yef *Si Pertuf* belli ur ilaq ara ad t-iyur s yimeslayan-is izidanen, maca *Lħađ Pititi* ur s-yefki ara awal. Md :

Lħađ Pititi: “ Ula d kečćini tura qrib ad taliđ yer waggur. Affag-agi i tettafgeđ akk akkagi... tura ħaca kečćini i yessnen, ħaca kečćini i ifehmen, tewweđ-d lefhama yer yur-k dya teħbes din. Ih!... Ipi nekkini ak... Ur nessin ara...”

Ṭunṭu Akli: “ Awwah, a Ğemmi Lħađ ad nehđer ad nettemsefham, ur k-nniy ara ħaca nekk i yessnen. Ma belħara ssney ad ferqey gar tidet akked lekdeb. Asmi ruħen yer Ccix Muħend U Lħusin byan ad as-sqizzben ... nnan-as : “ lawliya anda ttilin, ha-t-n deg udrar eussen tiđ i d- inudan tamurt s uđar ur t-idefisen ta...ta...ta...ta...ta... Netta inna-asen : “ lawliya anda ttili, ha-t-n deg yixxamen-nen imjuhad yef leeyal wikad ittađwen nefqen taneriđ, ddeewa n lxir, a at leqlub leqqaqen ad tezređ d iħbibin n Rebbi!” Mačći řsuħaba n řmađa akked Si Mussa i d iħbiben n Rebbi, wigad ittafsen lyaci tarbaet n Si Pertuf ikumpanyi, ad teblufim dagi fell-ay!...”

Tifyar-a, ssegzayent-d belli *Ṭunṭu Akli* d amdan i ifehmen. Imeslayen-is weznen, axađer yettqadar *Lħađ Pititi*. Ihedder-as s leeqel i wakken ad s-yessefhem belli Si Pertuf mačći d amdan ara isaħeb acku ur yettwamen ara. Imi *Lħađ Pititi* yegguma ad yefhem, yettarra-as-d s zzeaf.

III-5- Asasay Si Pertuf / Weħmimi :

Awadem *Si Pertuf*, icrek-it wassay n tmenziyt akked uwadem *Weħmimi*, yebya ad t-yekkes seg ubrid-is, iwakken ad yili d netta kan ara iwerten *Lħađ Pititi*, dya yeđfer-it almi t-yessufey baba-s seg uxxam, yeqqim-d *Si Pertuf* d axalaf n *Lħađ Pititi*.

Md :

Ṭunṭu Akli inna-as i Si Pertuf : “ Twalad zıyen... I... Ad tiniđ akkagi lukan ccree yefka-ak ad twerteđ. Mi a-t-an ur tettalaseđ ara ryanditu. I argaz-agi yesea řray-is nu?...Alur acu k-id-tewqee lmaena deg wayla n medden, deg wayen i deg ur tettalaseđ ara? Ad ig Rebbi bab-is igrireb iyi-s. Fek-as-ten yer afuss kečćini? I... Ad tkecmey ar tasa d wayen turew? Nekkini... Ttweħhidey Sidi Rebbi... Ur d-yenni ara Sidi Rebbi akkagi. Ipi ma d yella... U Weħmimi-agi... Bun... Ur teđdilem ara, ay argaz leali ama xir ad tjebdeđ iman-ik, d kečćini, ad teffyeyđ tzeddigeđ ney ad as-qqaren medden : “Ayerda n lexla issuffey win n wuxxam ?” I... Lmudeyyin am kečćini!...”

Deg umedy-a-agi, *Ṭunṭu Akli* la yettweřsi *Si Pertuf* i wakken ad iwexxer s tizeđt ur issekcam ara iman-is gar *Lħađ Pititi* d Mmi-s *Weħmimi* imi netta yesneemel belli idrimen n *Lħađ Pititi* ur d-yeclie ara deg-sen, yeqqar-as nekk ad xedmey siwa leħlal.

III-6-Assay n ukarwa (bab n uxxam) :

III -6-1-Assay gar *Lħađ Pititi* / tawacult-is :

Lħađ Pititi d bab n uxxam, yesea assay n unesbadu, maca d netta i ten-iħekmen deg uxxam. Yesea tayennant, ulac wa ad d-inetqen sdat-s, yettazeef mliħ, ladya mi ara as-d-ħedren yef *Si Pertuf*. Yeema-as allen, ittuyal d amdan niđen. Iħemmel-it almi d ayen kan, dima

yettawi-d amennuy fell-as, ula d yelli-s, yeqqar-as kan ad kem-nefk i *Si Pertuf*, ur as-yefki ara lqima i uxđib-is *Muħuc*.

Awadem *Setti Pititi* (yemma-s n *Lħađ Pititi*), dduklen yef *Si Pertuf*, ħemmlen-t, ttqadaren-t, ttwalin-t d amdan yifen akk leibad, byan ad t-nasben.

Tapititit d tameđtut n *Lħađ Pititi*, ula d nettat ur as-yefki ara akk lqima, Ƴas akken tehlek, ur d-yecleġ ara deg-s, yelha-d kan d *Si Pertuf*. Yeqqar-as kan i *Si Pertuf* ma “saba”, am wakken i d-iban deg umedy-a-gi :

Xuxa: “ *Xalti idelli wellah ar tuđen, terfed-i-tt tawla !... Yerna iqreħ-itt uqerru-is.* ”

Lħađ Pititi: “ *I Si Pertuf řaba !* ”

Xuxa: “ *Si Pertuf ... Wina ulac acu i t-ixuřřen, ičča, yeħsen .* ”

Lħađ Pititi: “ *Ahh, Si Pertuf miskin* ”

Xuxa: “ *I pi lewhi n tmeddit terra-d akk afwad-is, ur k-eniy . Ipi nsubb-as-d ciťuħ n cřab, nniy-as : a xalti mcaħ ciťuħ n cřab tura, ahat ad am-ikkas ? Nettat tugi, tugi tenna-d řixxer-iyi ad mmetey s leeqel-iw.* ”

Lħađ Pititi: “ *I Si Pertuf, yak řaba ?* ”.

Am wakken i d-nwala deg yimediyaten-agi, *Xuxa* la s-thedder i *Lħađ Pititi* yef lehlak n *Tpititit*, ma d netta yesneemel ur yesli ara. Yesseereq awal yesteqsay-i-t kan yef *Si Pertuf* amek i yella

Assay i yellan gar *Lħađ Pititi* d mmi-s ittbeggind-d belli ur dduklen ara ađar d uđar. Yella mgal n baba-s yef temsalt n zzwađ n *Temninuct* d *Si Pertuf*. *Weħmimi* yeeređ ad as-issefhem i baba-s belli *Si Pertuf* d amdan ur yettwamen ara, imi netta ur t-yumin ara, maca yefka-as lħeq i *Si Pertuf* wala mmi-s, i yerna iħqer-it almi qrib yečča tiyita syur baba-s am wakken i d-iban deg tefyirt-agi :

Lħađ Pititi : “ *Iqgur uqerru-ik! Mazal-ik? A yiwen ne...ne... Inneqlab yer Si Pertuf inna-as: Awi-d aeekkaz! D aeekkaz! Tixer-iyi ad treħmey Si Pertuf netta ibedd kan Lħađ Pititi yuđal yer mmi-s, inna-as : “Ali! Tawwurt ad ak-tefk!Ruħ!... yerna ħermey-k ula deg waman n tala. Yerna sbabey-ak deewessu-nni tazurant.* ”

III-6-2-Assay (*Si Pertuf* / *Lħađ Pititi* akked twacult-is) :

Si Pertuf iħseb iman-is d netta i d bab n uxxam acku yefka-as aťas n tlelli *Lħađ Pititi* si tikkelt tamezwarut mi t-id-yewwi s axxam-is. D annect-agi i t-yerran ad ten-isselħay akken i as-yehwa, ula d mmi-s yebya ad yeħkem deg uxxam n *Lħađ Pititi*. Amedya i d-yessebganen taymart n *Si Pertuf* yef wat uxxam, ad naf deg wawal n *Setti Pititi* mi as-thedder i warraw-is.

Setti Pititi : “ *Netta yettqarae-iken yef wayen n dir. Yettmal-awen iberdan yelhan. řariq lmustaqim, iwakken ad truħum yer Lğennet qsada. Ii... Si Pertuf ... Aktar n baba-twen! Lukan tessinem* ”

III-7-Assay gar Lħađ Pititi akked Xuxa :

Xuxa d yelli-s n *Ṭunṭu Akli* i yellan d gma-s *Tpiti* (tamettut n *Lħađ Pititi*). Xuxa ur as-teddi ara di lebyi i *Lħađ Pititi*, tetteđdu-as di nneqma, segmi ara d-kkren am umcic akked uyerda. Amedya :

Xuxa: “Si pertuf netta d ṭṭungu kan i icetteħ.... hhhh....”.

Lħađ Pititi yezzi yer yelli-s yettekemmil yeqqar-as: “ Ih!... Akka i t-walay nekkini... Izyen, ikyes...Ih! Yemleħ...”

(Xuxa truħ ad d-tenteq: a a a... Lħađ Pititi idewwer-d yer yur-s, iyallen-is akkagi yef yidmaren-is yečča-tt s wallen)

Xuxa: “ Ruħ a Tamninuct ruħ!... S lemeahda n Rebbi, a lukan d nekkini, ma ttunfekey i win ur nehwi ara! U yerna, ma d tina n bessif, ar ħaca mi teedda tmeyra... Ad as-sekney imir-n...”

Lħađ Pititi: “Şafik am win iheddren i lħid?!...”

xuxa: “ Ih... Acu? Dabuř mačči i keččini i wumi heddrey.”

Lħađ Pititi: “ I wumi i theđdređ ihi?”

Xuxa: “ Heddrey i yiman-iw.”

Lħađ Pititi: “ Yah?”

(Yeqqar-as: weħd-s weħd-s: zriy yef wacu i tetnadi... ad as-fkey yiwet!.. Dya irfed afus-is, ittrađu kan ad d-tenteq akken ad as-yeceel s ubeqqa. Mi Xuxa nettat, melmi i d-idewwer yur-s kan ad tessusem. Lħađ Pititi yettkemmil ihedder akked yelli-s)

Lħađ Pititi ihedder akked yelli-s yef Si Pertuf, Xuxa theđder s tmesxir terna tettađsa yef wayen i ttmeslayen Tamninuct d baba-s, dya yerfa yekker ad tt-yewwet yuyal yessers afus-is, yečča-tt kan s wallen. Kul mi ara as-ihđer i yelli-s ad as-d-tegzem awal. Amedya niđen :

(Xuxa terwel) Ipi tenteq-d: “ S uqerru-iw a lukan d nekkini ma uyey-t, a lukan ad mmezley!...”

Lħađ Pititi : Ahhh!... Iruħ ad as-yefk abeqqa ur tt-ihuz ara, izwi abeħri Yenna-as: ehheh!... Yenna-as: “ Tagi d deewessu, tagi ad iyi-tessufey si dđin n yinselmen, Muħammed Raşul Llah...Tessemyi-d lleft seg uerur-is. Ur iyi-tettađđa ara ad heđrey nekk d yelli...ehh, eh ad ruħey, ad ffyey ciṭuħ yer beřra-agi akken ad iyi-kkes demmar-agi...”

Deg uđris-agi, Xuxa tessekcam iman-is gar *Lħađ Pititi* d yelli-s, teđđa-t almi i yekfa awal-is, tekker tenteq-d si leedan i wakken ur tettađ ara tiyita syur *Lħađ Pititi*.

III-8-Assay i yicudden gar Si Pertuf akked la sicuriti miliřir / Lħađ Pititi :

Si Pertuf d awadem i yeşşawđen yer lebyi-s imi issufey *Lħađ Pititi* s dđree, yewwi-d yid-s imsulta i wakken ad t-ssufyen.

*(Dya šhab n la sukiriti militir din din cudden Lħađ Pititi. Yiwen iwwet-it yer deffir umgerđ, wayeđ yerra-as liminuđ. Alih eebban-t, wiyad-nni ttrun akk...)
Lħađ Pititi idewwer-d yer deffir, inna-as : “Ccah deg-i, ad řwuy Si Pertuf i kumpanyi!”*

Lħađ Pititi yefka-as i Si Pertuf ayen akk yesea (yura-as kullec yef yisem-is), dya Si Pertuf yedda-as di nneqma, iruħ yewwi-d abugaťut-is Si zaerur i wakken ad yesuffey Lħađ Pititi d twacult-is seg uxxam. Mi i d-yewweđ Si Zaerur, ihder akked Lħađ Pititi, yefka-as 24 ssaea i wakken ad yeffey, imi Lħađ Pititi yegguma ad yeffey seg uxxam-is, dya Si Pertuf iruħ yewwi-d imsulta. Mi i d-leħqen ĥewsen yef Lħađ Pititi anda yella, d Si Pertuf i asen-d-yemlan anda yeffey, ruħen yur-s, wwten-t man cudden-as ifassen, wwin-t yid-sen.

Deg taggara n tešleđt n yigan, nessufey-d tiggawin n yiwudam deg-s azenziy amesgan n yiwudam i yuraren deg tmezgunt *Si Pertuf* : ahil icudden yer yedrimen, ahil icudden yer zzwađ n *Temninuct* akked *Muħuc*, ahil icudden yer zzwađ n *Temninuct* akked *Si Pertuf*, ahil aneggaru icudd yer leħmala n *Si Pertuf* i *Tpitiťit*. Tin yernan yur-s, seg uzenziy-agi nessawađ ad nekkes lešnaf n yiwudam : llan yiwudam igejdanen i yetťfen amđiq ameqqran deg lebni n tmezgunt-agi, ma d ayen yeenan iwudam inaddayen, d šsenf-niđen i yetťfen amđiq amectuħ yer tama iwudam igejdanen. Di taggara n tešleđt-agi, nekkes-d assayen yellan gar yiwudam n tmezgunt *Si Pertuf* : assay n tyuga (tayri gar (Tamninuct/Muħuc), assay n lexdee d nnniya (*Si Pertuf/ Lħađ Pititi*), assay n ukarwa (bab n uxxam) *Lħađ Pititi* akked twacult-is, assay n ubabat d yelli-s, assay n ubaba-t d mmi-s.

Tagrayt tamatut

Asentel-nney yebna yef tesleđt n yiwudam deg uđris n Muħya, i yemsasi seg tefransist yer teqbaylit. “*Tartuffe*” n Molière tuyal “*Si Pertuf*”. Swakka neššawed ad d-nerr yef usteqsi i yellan deg tmukrist n ukatay-nney deg tmezgunt-agi : ad d-nebgen amek i yebna umaru iwudam n uđris-a (amek i asen-isemma, amek i ten-id-yeglem, azal n udiwenni deg tmezgunt-a, tigawin n yiwudam, assayen i yellan gar yiwudam, atg). Iswi-nney di tagara, ad d-nessebgen ttawilat i yessemres umaru di lebni-nsen d lešnaf n yiwudam i d-yufraren deg uđris-agi.

Deg yixef amezwaru, tašleđt n yiman, nemmeslay-d yef uwadem sumata imi netta i yettfen amđiq ameqqran deg tmezgunt-agi. Deg uħric-agi, newwi-d awal yef yisem. Ad t-naf yebda yef sin n lešnaf : šsenf amezwaru d ayen yeenan ismawen i imucaen deg tmetti taqbaylit. Amaru ur yessemres ara atas n yismawen seg šsenf-agi (am *Xuxa* akked *Tuntu Akli*). Ma d šsenf wis sin, d ayen yeenan ismawen i d-yesnulfa Muħya. Šsenf-agi yettuqet atas am (*Lħağ Pititi, Si Pertuf, Muħuc, Tamninuct...*). Neššawed ad d-naf belli ismawen-agi mmalen-d assayen i yellan gar yiwudam am (*Lħağ Pititi, Tapititit, Setti Pititi*) sean assay n twacult, maca *Lħağ Pititi* d argaz n *Tpititit, Setti Pititi* d yemma-s n *Lħağ Pititi*. Nezmer dayen ad nini belli isemawen-a ttaken udem yessedsayen i yiwudam n tmezgunt sumata. Tin yer-s, isemawen-agi (*Tamninct, Lħağ Pititi, Si Pertuf, atg.*) yessmras-iten umaru zun d allal n usmejger, d usenqed.

Sin yer-s, nerra lwelha yer uglam n yiwudam. Deg uglam n yiwudam, newwi-d awal yef tulmisiin n tfekka d tťbiea (nerra lwelha yer wamek i ttexmimen yiwudam). Deg uđris-agi *Si Pertuf*, ulac atas n tulmisiin icudden yer tfekkiwin d llebsa n yiwudam. Ad naf kan kra n yiwudam seg-sen, *Si Pertuf* ittrebba ačamar yerna ttesbiħ deg ufuš-is, ma d *Lħağ Pititi* d argaz imeqqren di leemer yesea 67 n ssna. Ma d tulmisiin icudden yer ttexmam n yiwudam, ad naf tulmisiin yeqqnen yer nniya n uwadem *Lħağ Pititi* mi i as-yefka laman i *Si Pertuf*, yewwi-t s axxam-is, iħseb-it am yiwen seg yiēeggalen-is. Yerna, yebya ad t-inaseb ad as-yefk yelli-s *Tamninct* yas akken tella tettwaxdeq, maca *Si Pertuf* ur istahel ara laman i as-yefka *Lħağ Pititi*, acku ixdeε-it. Ihi, sumata, amaru yessemres aglam usrid akked arusrid. Di tazwara n uđris, yessexdem aglam arusrid maca ur d-issebgen ara belli *Si Pertuf* d axddaε. Di taggara n uđris, yessexdem aglam usrid.

Adiwenni yettuqet acku deg tewsit n umezgun, fell-as i yebna uđris. D amslay i yettilin gar yiwudam. Sumata tmezgunt-agi, yettuqet deg-s udiwenni si tazwara armi d taggara, maca d taħkayt i d-yemmalen assay gar yiwudam. Ttemslayen yef *Si Pertuf*, wa yeqqar-as d amdan yelhan, wiyeđnin qqaren-as diri-t.

Deg yixef wis sin, nezzi yer tesleđt n yigan. Nessemres azenziy amesgan n Greimas (amšifeđ, anermas, amallal, amnamar, amgay, tayawsa). Deg uđris-agi, ad d-naf azenziy agejden yettawi-d yef yidrimen. Ad d-naf *Si Pertuf* d amsifeđ n tyawsa (idrimen), d netta s timmad-is i d amgay. Imallalen (*Setti Pititi, Lħađ Pititi*) εawnen amgay (*Si Pertuf*) s wudem arusrid i wakken ad yessiweđ ad d-yawi tayawsa (idrimen). Imnamaren (*Tapititit, Xuxa, Tunđu Akli, Muħuc, Tamninuct, Weħmimi*). Llan wahilen-niđen n tyara : zzwađ n *Temninuct* akked *Muħuc*, zzwađ n *Temninuct* akked *Si Pertuf*, ahil icudden yer leħmala n *Si Pertuf i Tpititit*.

Azenziy n Greimas iεawen-ađ ad nessuffey ahil agejdan (PN) d ahil n yidrimen akken dayen llan wahilen-niđen i iεawnen amgay (*Si Pertuf*) i wakken ad yaweđ yer yeswi-is (idrimen). Ma yella nuđal yer wahilen-niđen : ahil amezwaru (zwađ n *Temninuct* akked *Muħuc*), ahil wis sin (zwađ n *Temninuct* akked *Si Pertuf*), ahil wis krađ (*Si Pertuf* yebđa *Tapititit*), yer tagara ad d-nini belli *Si Pertuf* yewweđ yer yiswi-is.

Tasleđt n yiman d yigan, tessaweđ-ađ ad nesbedd lešnaf n yiwudam i d-yufraren deg uđris-a. Deg-s iwudam igejdanen am *Lħađ Pititi, Si Pertuf, Xuxa, Tapititit, Tamninuct*. Iwudam-a, fell-asen i tezzin yinedruyen. Ma d iwudam inaddayen, d aeiwen kan i tteawanen am *Tunđu Akli, Weħmimi, Setti Tapititit, Si Zeerur, Muħuct*. Muħya yexdem amsasi i uđris-agi yer teqbaylit akken dayen yessexdem šsenf n yiwudam imettiyen akken ad d-yemmeslay yef kra n leewayeđ n tmetti taqbaylit (am zzwađ n bessif : *Lħađ Pititi* yebđa ad yefk yelli-s *Tamninct* bessif i *Si Pertuf*). Yef waya, ahat lukan ad nernu ad nadi yef uwadem *Si Pertuf* ad naf belli mačči d awadem n teđsa kan, maca yesεa anamek uffir, iswi-s d asenqed swayes n kra n wudmawen n tmetti taqbaylit. Ma nuđal-d yer wassayen, ad naf iwudam deg tmezgunt-a seān assayen way-gar-asen. Deg uđris-agi *Si Pertuf*, nekkes-d assay icudden yer tayri gar *Tamninct* akked *Muħuc*, assay n lexdeε akked nniya gar *Si Pertuf* akked *Lħađ Pititi*, assay n ukerwa (bab n uxxam) *Lħađ Pititi* akked twacult-is, assay n ubabat d yelli-s, assay n ubaba-t d mmi-s.

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Timerna

Amawal

-Amawal :

Tamaziyt	Tafransist	Tamaziyt	Tafransist
Amsag	Actant	Akarwa	Père de famille
amssasi	Adaptation	Iwudam igejdanen	Personnages principal
Amgay	Sujet		
Amezgun	Théâtre	Iwudam	Personnage
Amsifaḍ	Destinateur	inaddayen/isnaniyen	secondaire
Amalal	Adjuvant	Iwudam n temalayt	Personnage comique
Amnamer	Opposant	Iwudam imettiyen	Personnage sociaux
Anermas	Destinataire	Imsulta	Sécurité militaire
Anesbadu	Autoritaire	Tigawt	Action
Ahil	Programme	Tadyizt	poétique
Aqlileḥ	nerveux	Tamagit	identité
Aglam	Description	Tayawsa	objet
Aglam n tfekka	Portrait physique	Tulelt	Obéissance
Aglam n tṭbiea	Portrait morale	Tamsetla	Solidarité
Aglam usriḍ	Description directe	Tamenziyt	Rivalité
Aglam arusriḍ	Description indirecte	Tamiḍrant	notion
Agenses	Représentant		
Asmejger	Parodie		
Aṣaḍ	Héros		
Akmam	Concret		
Asugen	Fiction (Imagination)		
Aymar	Domination		
Azenziy	schéma		
Asiskel	Transcription		
Tungift	Idiote		

Ammud

Imdewlen :

Si Pertuf : d yiwen n urgaz i yebyan ad as-yeklex i Lḥağ Pititi.

Setti Pititi : d yemma-s n Lḥağ Pititi.

Lḥağ Pititi : d argaz n Tpititit, d netta i d bab n uxxam.

Tapititit : d tamettut n Lḥağ Pititi.

Tamninct : d yelli-s n Lḥağ Pititi.

Weḥmimi : d mmi-s n Lḥağ Pititi.

Ṭunṭu Akli : d adegal n Lḥağ Pititi.

Xuxa : d yelli-s n Ṭunṭu Akli. d tamedakelt n temninct.

Igi¹ : 1

Asayas² Amezwaru : Setti pititi / Tapititit / Tamninct / Weḥmimi / Ṭunṭu Akli

Setti Pititi: “Nekkini dayen. eyiy deg wen, eyiy deg wen!...”

Tapititit: “Arğu tura... Acu tettafgeḍ ula d kemmini.”

Setti Pititi: “Axxam am agi, fkiy-as asyax deg unebdu! Mačči d axxam wagi...wagi d ssuq... wagi...”

(I yernu ad ttecmumuḥen arkul)

Xuxa : “Ii...”

Setti Pititi : “Ah!... Kemmini ad d-tegreḍ iman-im diyen?!...”

Weḥmimi : “Mi!...”

Setti Pititi : “keččini... Ay asmi akken, a mmi-s n mmi! eyiy qqarey-as i baba-k... Iger n ṣṣaba maεqul. Abuh... Awwah susem-kan, susem kemmini.”

Tamninct : “Nekk nwiq...”

Setti pititi : “Acu tenwiḍ? Acu ? Ah... Kemmini...Win ara kem-yezren-aka ad iğgel wissen d acu. Kemmini times-im s ddaw n walim, am temcict. Ur iyi-d-teeğibem ara, am kemmini am gmam-agi.”

Tapititit : “rğu tura yelha leeql...”

Setti pititi : “ Ih... Alih! Alih!... Ilha leeql ziy d kemmini, d kemmini... I asen-izewwiren yer wayen n dir. A yelli, yemmat-sen ihi, tif-ikem. Hbubu-nney meskint ad tt-yerḥem Ṛebbi seg wasmi i kem-id-yerna baba-tsen, inhewwal uxxam, ula d llebsa-inem... am llebsa n ṭumyin.”

¹ deg usiskel aqbur qaren-as Aketwan : Acte.

² Tasanett : scène

Ṭunṭu Akli : “ Wah, dya tura...”

Setti pititi : “ Keččini, ma yehda-k Rebbi, d aḍeggal-nney... i læez d lḥerma...Yeqqim-d lukan d nekkini i d ultmak-agi, wellah, ilaq ad k-iniy : “A gma amaɛzuz, kečč deg uxxam-ik, nekk deg uxxam-iw ur... Ur d-ggar ara iman-ik deg wayen i k-yexḍan, tura nekkini ma ur tefriḥed ara... Nekkini akka.”

Weḥmimi : “ Wi...Wi... Ḥaca Si Pertuf-nni-inem kan i yelhan.”

Setti pititi : “Aa... Si Pertuf... Iii... Si Pertuf lukan i as-tesemeḥsisem kra... Tili mačči akkagi. Kunwi ehe...Ehe...Ehe... Ih...Ilaq ad teddum deg nneqma.”

Weḥmimi : “ Eh... Si Pertuf tura, ḥaca win isellen, aaa... Ad ay-yettikumandi deg uxxam-nney!... Akken nexdem, mačči akken.”

Xuxa : “ Ih... Ayen nexdem, ad d-yini d leḥram ... Ad kull ass ad ay-yettɛassa.”

Setti Pititi : “Netta yettqaraɛ-iken yef wayen n dir. Yettmal-awen iberdan yelhan. Ṭariq Imustaqim, iwakken ad truḥum yer Lḡennet qsada. Ii... Si Pertuf ... Aktar n baba-twen! Lukan tessinem”

Weḥmimi : “ Alih, alih! Berka, berka, a Setti. A-t-an Lḡennet-agi-ines, fkiy-as amur-iw deg-s, abeɛd n wass ad iyi-d-izɛef...A ... A... A...”

Xuxa : “ Ih, dya...Ay akka d ibaxixen! Argaz wissen ansa i d-yekka... Asmi t-id-yewwi Baba Lḥaḡ... Arkasen-is qqersen-ak, tura yuyal-ay-d dagi, d netta i d apatrun.”

Setti Pititi : “ Ih... Ccah a leɛmer. Yelha wul lukan d netta i d apatrun.”

Xuxa : “ Kemmini tura ṭṣebɛd-ṭ d lwali. Netta Rebbi yezra...”

Setti Pititi : “ A yemma! Akka i d taqemmuḥt.”

Xuxa : “ Nniy-am nekkini, ur t-uminey ara.”

Setti Pititi : “ Tɛenni yer Sidi Rebbi d kra zeddigen ur yumis. Si Pertuf ad iqewwi Rebbi timital-is. I... zriy tkerḥed-t... Si Pertuf ucbiḥ... Iḥseb-iken amzun d arraw-is, awal n Sidi Rebbi dima deg yimi-s... Ttayet awal-is!...”

i yerna ttecmumuḥen-akk d taḍsa qqaren-as : “ He! He! He!...”(**ttadсан акк he! He! He!**)

Setti Pititi tettkemmil : “ Wah d nekkini i heddren yid-wen! Ḍset! Ḍset !...A nneḡ-nwen! Ccix Muḥend, ma gguley ad zziy yur-wen!...”

(**Dya teffey...Wiyad-nni ddan akken deffir-s. A Sidi ffyen akk, yeqqim-d Ṭunṭu Akli akked Xuxa**)

Asayas wis sin : Ṭunṭu Akli / Xuxa

Ṭunṭu Akli : “ Terwi-ay... Tamyart n deewessu. Tamyart n deewessu.”

Xuxa : “ D Tamyart n deewessu. Ih... I lukan ad ak-d-tsel !.”

Ṭunṭu Akli : “ Ih acu i as-nexdem tura yeeni? A tezriḍ tura?... Tesseyli-d fell-ay igenni, a Muḥemed Sidi! Aww!... Ula d nettat işher-itt Si Pertuf-agi-nwen.”

Xuxa : “ Aa... mmi nekkini mačči-inu. D aḍeggal-ik i t-id-yewwin. Iiih... Lukan ad tezreḍ a ba... Ad nettat akteḥ.”

Ṭunṭu Akli : “ Aw?.”

Xuxa: “ Aaa... Ad tyilled d winna akken n zik. Seg wasmi i d-yenulfa Si Pertuf... Dayen yewwi-as leemer-is Si Pertuf.”

Ṭunṭu Akli : “I... Amek akkagi tura yeeni?... yewwi-as leemer-is?...”

Xuxa : “ D axeşşar, e... Seg wasmi i d-yesnulfa Si Pertuf... Seg-s akkin ulac. Xuya Si Pertuf i as-yeqqar, iḥemmel-it am leemer-is. Mi d-yudder Si Pertuf, ičča, yerwa, iğğa-ak kullec. Iğğa-ak axxam-is, iğğa-ak arraw-is... Ur ittcawar ḥed... ḥaca Si Pertuf iḥemmel-it, itteuzzu-t... Almi d ulamek.”

Ṭunṭu Akli : “ Tte... Tte... Tte...Tte...”

Xuxa : “ Awwah, lukan ad tezreḍ... Mi ara qqimen yer lmakla amezwaru d Si Pertuf, itett... A... Ayen ara ččen eecra... Ipi aḍeggal-ik, a ba... Ayen yelhan akk ad as-t-yefk i netta.Winna ad itett, netta ad as-yeqqar. Saḥa elik a Si Pertuf!...”

Ṭunṭu Akli : “ Ibba wi...”

Xuxa : “ Yiwen n wass...Itett, itett... Ipi iteztez hhhh... Aḍeggal-ik ibba inna-as: “Saḥa elik, a Si Pertuf? Ih!...hhhh...”

Ṭunṭu Akli yettaḍşa : “ Hhhh... Awwah!...”

Xuxa : “Awwah. Yerna kul ass qqarey-as: “A baba Lḥağ, acu-t Si Pertuf-agi tura i ay-d-tesnulfaḍ akka?... Netta, awwah...Si Pertuf, Si Pertuf... dayagi kan i yessen mi yeqqim, yeqqim ad ak-yini “ Am wakken yeqqar Si Pertuf... Ad ay-d-infee Ṛebbi s lbaraka-s... Am wakken yexdem Si Pertuf...Allahu Akbar!...”

Ṭunṭu Akli : “ I Si Pertuf-agi tura acu-t igzaktema?”.

Xuxa : “Si Pertuf d Si Pertuf!...Isem-is i d awal-is, n sşhab-agi n limirzirman-agi... At yičumar. Eemmi-k Lḥağ yewwi-t-id s axxam-is... Inna-as: “Axxam-iw d axxam-ik”. Winna yezwer... Isemawen n Ṛebbi tujur deg mmi-s...Issen amek i as-ixeddem. Ad isteemil: “Te te... Te te te...Ad istewtiw tisurṭin zunakik, Eemm-ik Lḥağ imiren, yettak-as işurḍiyen.”

Ṭunṭu Akli : “ Wagi... Ihi... hhh... Amek ihi?.”

Xuxa : “Si Pertuf! Iiih... Kul ass ad yettxerrib at wuxxam, Ayyer txedmeḍ akka?!...D leḥram, ayyer d-tenniḍ akka... Kunwi mačči d inselmen, Lislam inna-d akka... Ipi Eemmi-k Lḥağ yettaeğab-as lḥal. Yeqqar-ay-d: “kunwi teffyem i ubrid... Tura d Si Pertuf ara ken-id -yerren s

abrid.” Ur zriy ara amek akkagi neffey i ubrid...Lukan ad tezred...Iwwi-d mmi-s Si Pertuf-agi, iwwi-d mmi-s, axater isea dija tlata n tlawin. Ipwim mim mmi-s-nni ula d netta yebya ad ay-yettekmandi .”

Ṭunṭu Akli : “Mmi-s n Si Pertuf mudulu derpi tura diyen!...”

Xuxa : “Akka a mmi!...”

(**Lewacul-nni uyalen-d**)

(**Weḥmimi yuyal-d d tazzla isdersef-d**)

Weḥmimi isdersef-d deg tewwurt : “ A-t-a yewwed-d baba, a-t-a yewwed-d! Walay-t kan ukessar yewwed-d ar ublunji, uzzley-d.”

Ṭunṭu Akli : “ Sani akka iruh yeeni?”

Tapitititt : “ Ad iruh yer Lezzayer ad yeddu akked urbae-nni.”

Xuxa : “Af lantrit-nn-ines, 40 n sna-agi ixeddem yer lipititi, ilindi iffey-d lantrit, ipi aseggas-agi tura gumman ad t-id-xellšen.”

Tapitititt tekker : “ Nekk fiḥel ma yufa-yi-d dagi diyen ad yebdu leeyaḍ. Ad ruḥey ad zedwey cituḥ, eyiy.”

(**Wiyednin ula d nutni kkren akk**) **nnan-as**: “Ad nekker akk ihi.”

(**Ḥaca Ṭunṭu Akli, akked Xuxa i d-yegran akked Weḥmimi**).

Ṭunṭu Akli : “ Nekk ad qqimey dagi. Ad as-iniy kan bunjur ipi ad ruḥey, axater ur ilaq ara ad eettley .”

Tapitititt : “ Qqim kan tura ad teččed imensi.”

Ṭunṭu Akli : “ Ihe... Ihe... Mačči ass-agi...Ass-agi seiḥ ceyel...”

(**Dya rewan akk, ḥaca Xuxa akked weḥmimi**)

Asayas wis kraḍ : Ṭunṭu Akli / Xuxa / Weḥmimi

Weḥmimi : “ Iḥeqqa a Ṭunṭu Akli, justema dya ifka-k-id Rebbi. Zer kan ma tzemred ad as-d-tjebded yef ddeewa-nni n Temninuct-agi nney...”

Ṭunṭu Akli : “Amek acu n ddeewa?”

Weḥmimi : “ Yak tezrid tettunefk. Telliḍ mim asmi yran Ifatiḥa.”

Ṭunṭu Akli : “ Ih, yak d Muḥuc i tt-yuyen, sney-t uqcic-nni, yelha uqcic-nni.”

Weḥmimi : “ Wi mi Si Pertuf issefrey baba diyen... Awah!...”

Ṭunṭu Akli : “ Aw?... Tura mi yran Ifatiḥa?...”

Weḥmimi : “ A wellah ma ixuṣṣ-ik! Segmi yeszuyur akkagi baba. Ipi Muḥuc-agi...sik nekkini zaematik byiy ad dumundiḥ yelli-tsen... A... e...”

Xuxa : “ Ccet! Ata yewwed-d!”

(Dya Wehmimi yerwel)

Asayas wis ukkuz : Lhağ pititi / Tunçu Akli / Xuxa

Lhağ Pititi : “A bunjuř, a Tunçu Akli!”

Tunçu Akli : “ A saħa a Ğemmi Lhağ... Tufiđ-iyi-d akken kan kkrey ad ruħey! (Msalamen a Sidi...)

Ah

Labas

Bxir

Ad fell-ak isal lxiř

(Ipi Lhağ Pititi imsalam netta d Xuxa diyen.)

Lhağ Pititi : “ Amek akka ad truħeđ? Mazal lħal, nniy-as... Ad teččeđ imensi ...”

Tunçu Akli : “ Awwah mačči ass-agi.”

Lhağ Pititi : “ Yak? ... I kemmini a Xuxa?.”

Tunçu Akli : “ Ğedday nniy-as ad tt-awiy tura nettat a teqqar, mazal ad rnuy kra n wussan.”

Lhağ Pititi : “ Ih... anef-as...d agi llan warrac aaa... Ad tekkes lxiq.”

Tunçu Akli : “ Amek ihi, řaba?”

Lhağ Pititi : “ Acu n řaba?... lintrit-nni-inu armi subbey yer Lzzayer... I yernu ula akkagi wissen...eee...”

Yuyal yer Xuxa inna-as : “ I dagi akk... Amek llan at wuxxam-nni? (Inna-as i Tunçu Akli) Umayen-agi ... Armi d ass-agi i d-leħqey.”

Xuxa : “ Xalti iđelli wellah ar tuđen, terfed-itt tawla !... Yerna iqreħ-itt uqerru-is .”

Lhağ Pititi : “ I Si Pertuf řaba !”

Xuxa : “ Si Pertuf ... Wina ulac acu i t-ixuřřen, ičča, yeħsen .”

Lhağ Pititi : “Ahh, Si Pertuf miskin”

Xuxa : “ I pi lewhi n tmeddit terra-d akk afwad-is, ur k-eniy . Ipi nsubb-as-d ciħuħ n cřab, nniy-as : a xalti mcaħ ciħuħ n ccřab tura, ahat ad am-ikkas ? Nettat tugi, tugi tenna-d tiħxer-iyi ad mmetey s leeqel-iw.”

Lhağ Pititi : “ I Si Pertuf, yak řaba ? “.

Xuxa : “ Si Pertuf yeqqim řřela ěla Nnbi yer řtabla yečča tayaziđt weħd-s yerna azgen ukasrun n sbagiti .”

Lhağ Pititi : “ Ah... Si Pertuf miskin ...”

Xuxa : “ Leeca xalti ad yewwet Řebbi ar kra yekka yiđ mačči teqqen tiř-is seg tawla-nni ... Dya ulac akk win yetřsen, neqqim akk neawez akenni yur-s .”

Lhağ Pititi : “I Si Pertuf ... řaba”.

Xuxa : “ Si Pertuf akken dinna ifuk imensi, ieedda yer texxamt-is yufa ussu d aħmayan kan, dya yebda yesxerxur.”

Lħağ Pititi : “ Si Pertuf meskin ...”

Xuxa : “ Şebħa-agi, iruħ Weħmimi yewwi-d tħbib, yewwet-as tiseɡnit, yefka-as-d dwawi ... D wamek imir-n aaa ...Wamağ nekkini ugadey nniy-as teedda.”

Lħağ Pititi : “I Si Pertuf ...eee ... şaba şaba ?.”

Xuxa : “Si Pertuf ikker-d yef læcra, netta, izzul, syinna yenza-k lxir yeseedda aberrad n lqahwa s uyefki, yeçça tabaggiğ s wudi.”

Lħağ Pititi : “ Ah... Si Pertuf meskin.”

Xuxa : “Ad ruħey ad as-iniy i xalti tewweđ-d, tura lħamdullah yeeni cwi, ur ttuqim ara aybel.”

Aayas wis semmus : Lħağ Pititi / Tuntu Akli

Tuntu Akli inna-as i Xuxa : “ Ah! Aybel n xalti wah ... daya i d aybel!”

Izzi yer Lħağ Pititi inna-as : “ Ah ya Ğemmi Lħağ dya, acu-t uxeşşar-agi n Si Pertuf-agi i ay-d-terniđ akka? .”

Lħağ Pititi : “Aaaaaa...”

Tuntu Akli : “Ih! isseħres-ik ? ney amek ? almi akka tura ħaca netta kan i yellan yur-k ? ih ...txedmeđ-as lxir, d leali mi a wlidi akkagi bezzaf .”

Lħağ Pititi : “ Aaaaa! ... Susem keççini axağer ur tessineđ ara keççini deg mi theddređ akkagi.”

Tuntu Akli : “ Bu, şaħa ur t-ssiney ara ... Mi ad yegg Reħbi yaş sney-t ...”

Lħağ Pititi : “Awwah lukan ad t-tissineđ ... Awwah! Awwah ! Awwah ur t-trewwuđ ara seg yiğimi, d yiwen n læbd ... Awwah ... Maççi am leibad arkel.”

Tuntu Akli : “ Maççi am leibad arkel ... Netta urwent-t-id lmalaykat ney ?...”

Lħağ Pititi : “ Egzaktuma akkagi i as-qqarey nekkini , qqaren-ak : “ddu d ussaedi, ad tayeđ deg sseed-ines”. Ibba uyey deg ussaedi-ines nekkini, Si Pertuf meskin, seg wasmi i t-ssney wellah ar dunnit-agi akk nekkini yer yur-i ar amzun akkenni d agudu n zzbil, nekkini yer yur-i. Awwah beddley, beddley seg wasmi i t-ssney ...”

Tuntu Akli : “Aaa... Amek a Ğemmi Lħağ dya !...”

Lħağ Pititi : “ Sidi Reħbi subħanu ur yesei ara irbiben. Si Pertuf ittwellih s abrid n sidi Reħbi kan. Kulci d lmaedum ala Reħbi i wumi ara tdum. Ddunit-agi d lfani ... Iħbiben ...tu sa ...atmaten-ik , arraw-ik, yemma-k řameřřut-ik, ur swin ara aka (**işterdeğ tuymas-is s yiccare**n) sdat Reħbi subħanu .”

Ṭunṭu Akli : “Ah... Zlu-ten i leid ney ma ulac “.

Lḥağ Pititi : “ D Sidi Rebbi i ay-issemmlalen. Mačči akk yid-k i yi-d-issemmlal Sidi Rebbi, alur tibwa ... Issemmlal-ay-d Sidi Rebbi di lğameε, yiwen n Imumen deg-s!... Akka yer tama-w i d-yettyimi, idis ayeffus. Mi ara nettzzalla Ittnaği yer Sidi Rebbi... Ipi imzulla arkkel yer yer-s i d-ttmuqulen.”

Ṭunṭu Akli : “ Ii ... Hhh ... Şafik d tinna n walit-iyi-d a medden.”

Lḥağ Pititi : “ Nu mesyu... Lukan, ur t-zriy ara tura wi... Ad d-iyli yef wudem, issudun lqaea, ad ittdekkir ismawen n Sidi Rebbi eazza wağel!... Ipi mi nfuk tazallit, ad yezwir yer tewwurt. Ur tezriđ ara... D netta i d-yettawin işebbađen-iw, itteqqen-iyi işebbađen-iw .”

Ṭunṭu Akli : “Ad ak-id-iqis iqebqaben a Ğemmi Lḥağ ... Alebeed n wussan ...”

Lḥağ Pititi : “ Tte... Tte... Tte... Tte... Isteqsa mmi-s ... mmi-s iřebbat-id am netta kifkif. Inna-yi-d: “ baba miskin ... Mačči am widak-nni ad ttaťafen deg Rebbi ttemrag, inna-yi-d ma yella kra i ay-ifka Rebbi ad nečč ma ulac nettuzum ilmend laxert-nney. Alur mi tenniđ ihi nekkini, akka akka, ttakey-as ciťuḥ n lweeda, ibba jami iťtef kullec. Ṭujur... Ṭujur ittara-yi-d nnefs iqqar-iyi-d awwah ... Bezzaf akkagi a Ğemmi Lḥağ nekk ad galley, netta ad ittgalla.”

Ṭunṭu Akli : “ I deg-k yeeqel teččured d nniya, a Ğemmi Lḥağ.”

Lḥağ Pititi : “ Ipi alama dayen, ibba netta amek i yexdem ... akkenni sdat-i ad iruḥ, lweeda-nni ad tt-ifreq i wiyad, ih d ayen i wumi ḥeđrey a Sidi. Si Pertuf miskin ... Lukan d alebeed niđen ad ak-yini awi-d kan i nekkini!.. Almi alafa, wwiy-t-id yer dagi yer wuxxam. Ipi nniy-as: “ Qqim tura dagi, kullec asma irad Rebbi, nniy-as, axxam-iw d axxam-ik.”

Ṭunṭu Akli : “ Aaa... Dayen ulayyer i as-terniđ seg-s akkin.”

Lḥağ Pititi : “ Ibba tezriđ ? ... Iḥeq lḥiğ-nni-inu, tibwa tura ?... Ibba seg wassmi t-id-wwiy yer dagi ... ar ḥaşun, ar siwa rrebeḥ nemmal-it. Si Pertuf miskin. Ih ... Nerbeḥ yef wudem-is! Ipi am wakken i as-qqaren : “A fađma eas axxam, axxam eas fađma” i wagi itteassa axxam axir n wakken ara tetteassay nekkini. Aneam ih! ”

Ṭunṭu Akli : Ih ! daya tura ! Eee... Zik arkkel d anwa i k-yetteassan axxam.”

Lḥağ Pititi : “ Si Pertuf miskin !... Awwah lukan mazal lweqt-nni n şşuḥaba, nekk ad t-metley seg-sen. yer şşuḥaba kan i t-metley nekkini umayna ittzalla, ipi iwwet izi ... Seg-s gujen fell-as yizan, iwwet izan-nni, inya yiwen. Mačči ieawed-as i tżalit-ines swadda. Si Pertuf miskin, mi k-nniy d aḥbib n Rebbi ... Tu si pa izi mi t-inya, yeýra fell-as taşuret, yerna yewwi-t intel-it. Inna-d, Mem izi yesea ddnub ih !...”

Ṭunṭu Akli : “ Xzu cciťan, a Ğemmi Lḥağ, ah!... xzu cciťan !... libitiz tigad-agi, ah !...”

Lḥağ Pititi : “ Ad yexzu ineel-it ! Aeudu billahi mina cayťani arağimin, ula ikka yawmi ddn ... Pe te te te te ... A Ṭunṭu Akli ! Amek akka tura ?... Ula d keččini ad theddređ akkagi ... am

wikad-agi akk iffeyen i ubrid ! Yerna kull ass heddrey-ak ... mi ula deg keččini awwah , ruḥ ! ruḥ kan ! Ruḥ ...”

Ṭunṭu Akli : “ Amek, ruḥ... ruḥ kan... Nekkini a Ğemmi Lḥağ yefka-yi-d Rebbi allen i wakken ad ferzey gar wayen yelhan d wayen n dir. Tura win ittwalin akka ciṭuḥ anda iteddu ad as-teqqarem iffey i ubrid! Ney d asneemal.... A walit-iyi-id a medden nekkini d ineslem!... Am akka isneemilen Si Pertuf i kumpanyi asnaemel yeshel, Alih! Alih!...”

Lḥağ Pititi : “ D asneemel... Yah?”

Ṭunṭu Akli : “ Ih lukan mačči d asneemel... Rebbi-agi ur iḥwağ ara asqizzeb. Kul yiwen yezra acu yellan deg ul-is. Ḥaca bu sin n wudemawen i... i... i... i... Ipi netta times-is seddaw walim... Am cciṭan...”

Lḥağ Pititi : “ Ad texzu inael-it... Aɛudu Billah mina cciṭan rrağimin... Pe te... te...te... te... te..t...”

Ṭunṭu Akli : “ Ih... Akkagi yeshel... Kul yiwen... wa yettarra iman-is d lṙul littae kwa?... Ipi mi d-yehdeğ sşeh ad yuṙal d awtul. Aaa... A d iḥbiben n Rebbi, a Ğemmi Lḥağ, ur d-sekanayen ara iman-nsen! Ney keččini... Si Pertuf d aḥbib n Rebbi... Ayaw tura!...”

Lḥağ Pititi : “Nniy-ak keččini theddreḍ kan...”

Ṭunṭu Akli : “A-t-an ihi heddrey kan... ahya a Ğemmi Lḥağ, ḥader ad k-eeğben yisyan s llebsa-nsen, ur ttmuqul ara kan yer uqendur d uemam-nni... Akked ttesbiḥ akked učamar-nni, am akken i as-yenna uqelwac: “ Tura s ičamaren akk lıedda wassmi akken ... Aṙṙa acu yellan deg wulawen! Ipi lefɛel-ik a bna dem saniyer yessufuy a Ğemmi Lḥağ!...”

Lḥağ Pititi : “ Tetṭuntuneḍ, tetṭuntuneḍ tura d-agi.”

Ṭunṭu Akli : “ Qqim ihi ṭuntuney!... Aḥeq baba-k d jeddi-k ihi ar tuneslam-agi nwen ciṭuḥ i d-yeqqimen deg-s ar d tičumar-agi nwen i t-issefsaden, ara t-isefesden, d wigi i iezizen fell-ak! Si Pertuf i Kumpanyi!... Si Pertuf i kumpanyi! ad tteḥununuḍen rennun din kan a gernini, kerninni bernenni, tujuṙ din kan!... Ḥul... Ḥul ... Ḥul... Ḥul... Alamma... Sfuḥen-tt dayan. Irgazen wwden yer waggur, nekkni dagi! Ad am-aruy aruy aruy armi i yecba iḥelwidən... Yak syin i d-nekka! Ney ad ay-terrem ar asmi d-ilul jeddi-nni n jeddi-s-nni n jeddi-s n jeddi! Ieedda lweqt-nni a bladi!... Akken yelḥa lweqt, lḥu-as!...”

Lḥağ Pititi : “ Ula d keččini tura qrib ad taliḍ yer waggur. Affag-agi i tettafgeḍ akk akkagi... tura ḥaca keččini i yessnen, ḥaca keččini i ifehmen, tewweḍ-d lefhama yer ṙur-k dya teḥbes din. Ih!... Ipi nekkini ak... Ur nessin ara...”

Ṭunṭu Akli : “ Awwah, a Ğemmi Lḥağ ad nehdeḍ ad nettemsefham, ur k-nniy ara ḥaca nekk i yessnen. Ma belḥara ssney ad ferqey gar tidet akked lekdeb. Asmi ruḥen yer Ccix Muḥend U Lḥusin byan ad as-sqizzben ... nnan-as : “ lawliya anda ttilin, ha-t-n deg udrar eussen tiṭ i d-

inudan tamurt s uđar ur t-idɛfisen ta...ta...ta...ta... Netta inna-asen : “ lawliya anda ttili, ha-t-n deg yixxamen-nsen imjuhad yef leeyal wikad ittağwen nefqen tanɛrit, ddeewa n lxir, a at leqlub leqqaqen ad tezređ d iħbibin n Rebbi!” Mačči řsuħaba n řmaťa akked Si Mussa i d iħbiben n Rebbi, wigad ittatsen lyaci tarbaet n Si Pertuf ikumpanyi, ad teblufim dagi fell-ay!...”

Lħağ Pititi : “ Ĥader anda i tetteawadeđ i wawal-agi sdat-i !”

Ṭunṭu Akli : “ řaba tettban deg yimyi, a řemmi Lħağ. Keččini aql-ak tumneđt s uqbel ad temyi.”

Lħağ Pititi : “ I tura tfukkeđ? Dayen?...”

Ṭunṭu Akli : “ A... Tura ula i ak-d-rnuy nekkini.”

Lħağ Pititi yekker : “ Lehduř-agi-inek ihi, amezzuř , wa yetṭunṭun, wa yeččur d iwetṭen.”

Ṭunṭu Akli : “ rğu tura, qqim tura! Bu, ur ttuřaley ara ad k-d-hedreř yef tigid-agi, axaṭer zriř sipalapin. Amek iħqa ddeewa-nni n tmeřra-nni-nwen ? Lfatiha, neřra lfatiħa...”

Lħağ Pititi : “ Tameřra n yimawlan-is!... Nekkini d yelli ara fkey.”

Ṭunṭu Akli : “ I... ředdan tlata n wagguren tura... yerna nehdeř yef tmeřra dun řarwa mwa.”

Lħağ Pititi : “ Eh?... Ih...”

Ṭunṭu Akli : “ Ayyer akka?... yerna... d keččini i yezuřuren.”

Lħağ Pititi : “ Anda zriř nekkini...”

Ṭunṭu Akli : “ Ney tbeddeđ řray.”

Lħağ Pititi : “Wissen tura...”

Ṭunṭu Akli : “ Aa neřra lfatiħa!...”

Lħağ Pititi : “ rğu tura... yella wacu i k-d-nniř neř?... Ih!...”

Ṭunṭu Akli : “ Amek rğu tura?... Taqcict tettunefk... E ġgi-tt ad truħ s axxam-is. Ih?... Yella wacu d-innulfan?.”

Lħağ Pititi : “ Sya ar azkka, ur tezriđ acu ara d-iqedder Sidi Rebbi.”

Ṭunṭu Akli : “ Aa... tura fru-ař-tt-id. Nekkini d ađeggal-ik i yi-d-iceggeen...”

Lħağ Pititi : “ Acu yebya? Yak d lxir kan?”

Ṭunṭu Akli : “ Aaa... d lxir, ad k-yeqqar melmi akka tura tameřra-agi?”

Lħağ Pititi : “ Melmi?...”

Ṭunṭu Akli : “ Ih... Acu ara s-řriřpundiř tura nekkini?”

Lħağ Pititi : “ Iiii... Řiřpundi-as... ini-as... je n si pa nekkini...zeř acu ara s-tiniđ”

Ṭunṭu Akli : “ Ii... atayen kan!... Atri terya ta ta!... d kečč i d baba-s n teqcict neř d nekkini?!...Ii... innid d acu igzaktumu i yer tiř-ik ? .

Lħağ Pititi : “Inna-ak nekkni netħebbiř Rebbi ittdebbir”

Ṭunṭu Akli : “ Bu tura si palapin ad ntezzi ntenneḍ ... Tefkiḍ-as yelli-k ney ur as-tt-tefkiḍ ara... ?”

Lḥaḡ pititi yekker : “ Bu ḡḡiy-ak lehna “.

(iruḥ)

Ṭunṭu Akli iqqim-d weḥd-s : “Muḥuc-nni meskin ... Waqila ad tæddi seddaw cclayem-is. Ad ruḥey kan ad as-ssiwḍey lexber .

Igi : 2

Asayas Amezwaru : Lḥaḡ Pititi / Tamninuct

(Lḥaḡ Pititi yeqqim netta akked yelli-s)

Lḥaḡ Pititi : “A tamninuct! “.

Tamninct : “ Anεam a ba “.

Lḥaḡ Pititi : “ Iyya-d kan yer dagi. Ad am-iniy yiwet n lḥaḡa. Ur ilaq ara ad ay-d-slen.”

Tamninct : “ Acu tettnadiḍ ?”

Lḥaḡ Pititi inuda-d akk tiymmar, Ismuqul ma ulac wi yellan : “ Ttmuquley ma ulac wi yellan. Axatar il fupa ad ay-d-isel walbeed. Bu, waqila ṣaba ulac wi yellan Alih! Tura a yelli, kemmini... Awwah, nekkini yer yur-i tifeḍ akk ayetma-m. Aah... Yerna teḥṣiḍ akka d kemmini akk i iezizen fell-i deg wayetma-m.”

Tamninct : “ Aa... baba tura, ula d keččinni, teezized fell-i.”

Lḥaḡ Pititi : “ Ad kem-εuz Ṛebbi a yelli. Akken i am-qqarey ! ... ḥaca kemmini i yi-d-issefraḥen deg uxxam-agi .”

Tamninct : “Ah, ad k-sferḥey, ihi, i ma ur k-sferḥey ara nekkini, ihi anwa ara k-isferḥen”.

Lḥaḡ Pititi : “Ah ...Yelli tabaḥant ! aluṛ, ini-d tura ... Amek ... Acu twalaḍ deg-s Si Pertuf-agi i d-newwi akkagi yer yur-nney.”

Tamninct : “Amek ? ... D acu walay nekkini ? ...”

Lḥaḡ Pititi : “Ih ... Ad zrey tura d acu ara d-tiniḍ ...”

Tamninct : “Ahh nekkini.... Aken tebyiḍ a ba, ad k-d-iniy ...”

Lḥaḡ Pititi : “Aa ... A yelli tamelḥant, tibwa ! aluṛ nekkini, tibwa ? nekkini byiy ad iyi-d-tiniḍ... tibwa ad iyi-d-tiniḍ Si Pertuf d argaz... yif-akk irgazen ... tibwa amek byiy ad yi-d-tiniḍ ? ... ad iyi-d-tiniḍ ma ikteb-iyi-t Sidi Ṛebbi ... iiii dya ur ttafey ara nnig-is akkin”.

Tamninct Tedduqes twexxeṛ yer defir : “ah ...”

Lḥaḡ Pititi : “Aa ... Acu ? ...”

Tamninct : “Aa! Aa! Amek ?”

Lḥaḡ Pititi : “Amek, amek ?”

Tamninct : “Ee!... Ur fihimey ara mlih ?”

Lhağ Pititi : “Acu ur tefhimeđ ara mlih ?”

Tammninuct : “Anwa i d-teqqaređ akkagi ma ikteb-iyi-t Sidi Rebbi ur ttafey ara s nnig-is akkin ?”

Lhağ pititi : “I... Si Pertuf!”

Tamninunt : “A yewwet Rebbi ma nniy-ak-d akka-gi nekkini! Kess akkin fell-i !”

Lhağ Pititi : “Amek ad terzeđ awal n baba-m tura?! ...”

Tamninuct : “Amek ?... Dya ad yi-tefkeđ i Si Pertuf ?”.

Lhağ pititi : “Nnesba n Si Pertuf yer lğennet qşada !... i ... Tufid-đ, tugid-đ ! a heq lhiğ-iw, ar haca netta ara kem-yayen.”

Asayes wis ssin : Xuxa / Lhağ Pititi / Tamninuct

Xuxa tesqaqec-d yer yur-sen tenna-asen : “Aaa... ziyen dagi i tellam ? ...”

Lhağ Pititi : “Acu tebyid kemmini ? Acu tesmicciweđ, i..i..i...ruđ akkin, gğey kemmini ? ah! ... ulac ! ulac acu yellan dagi ! ruđ ... ruđ ... akkin gğey kemmini.”

Xuxa Tettađşa : “Hhhh!.. Ur zriy ara anwa i tt-id-isnulfan dayenni tagi ... hhhh! Nnseba n Si Pertuf ! řwiđ tađsa hhhh ...”

Lhağ pititi : “Ih ! nnesba n Si Pertuf ih! ... Eni d lmuđal , ney !...”

Xuxa : “Mačči d lmuđal mi nekkini ur uminey (**tettađşa**) ... hhhh...”

Lhağ Pititi : “Ur tumined ?... Ibba ad nwalid.”

Xuxa : “Hhhh? (**d tađşa kan**)... Ay acki-tt tagi.”

Lhağ Pititi : “Tettađşad?... Ibba ad nwali.”

Xuxa : “Hay!”

Lhağ Pitit : “Nniy-am mačči d aqeşşer ”

Xuxa tenđaq yer Temninuct tenna-as : “yur-am anda i as-tettakeđ awal i baba-m a yelli, yebya kan ad iqeşşer yid-m...hhhh...”

Lhağ Piđiti : “Nniy-am !...”

Xuxa : “Wah !...dya keččini !...alih...! alih !...”

Lhağ Pititi : “Ad galley...”

Xuxa : “Şaşa şaşa ! dayen, ur ttazeaf ara umney, umney ... dayen, ur ttađşay ara, ha-t-a. Mi di leenaya n Rebbi dya a baba lhağ s cclayem-ik dya... Amek dya ad txedmed tagi !.”

Lhağ pititi : “Nniy-am kemmini ... I tura d kemmini ara yi-d-yemmlen ? ... aql-akem-id nniy-am ur iyi-d-teğibeđ ara, eh ? ...”

Xuxa : “Şaşa, Şaşa ... Maççi d nekkini ad ak-implen ayyer tura i tzeefed ?... Ad nehdeş leeqel d Imaequl imi tebyıd?... Ih, i leenaya n Rēbbi dya... ad tefked yelli-k i Si Pertuf?!... Ih, Si Pertuf d axuni yef yiman-is, ad d-icyel kan d wayen i t-id-icerken gar-as d Sidi Rēbbi, ur yehwağ ara yelli-k. Yerna s wacu ara tt-ieeggec? Argaz, ur ixddem ur ireddem!...”

Asayes wis krađ : Lħağ Pititi / Xuxa

Lħağ Pititi : “ Susem, ad teççeđ aqerru-im! Yak? Tħeqređt imniy d igellil şafik? A yigellilen am netta... ifen limilyarđıř-agi ad tettwaliđ akka ttzuxxun... ih yif-iten ih! Lukan i as-yehwi ad yejmee işurdiyē aēni ur yessin ara amek i jemēēen medden işurdiyē, ah d netta i wumi ur as-yehwi ara, netta yetbee ttuba maççi d işurdiyē. Ipi aql-i dāgi nekkini, ma yefka-yi Rēbbi şşehħa, zemrey ad xedmey fell-as, anēam iih! I pi ur tezriđ ara amek i yi-d- yenna ummayna, inna-yi-d: imawlan-is kesben adrar azayar di tmurt-nsen”.

Xuxa : “ Yaah, wammag ihi! Yella win tesseqsađ ney yenna-ak-d akkagi kan swawal dya tumned?”

Lħağ Pititi : “ Umney-t. U Rēbbi kbir !”

Xuxa : “A... twalađ tura ? ...yerna tenniđ-d d netta maççi am widak-agi yettzuxxun, ittzuxxu kan s wayen kesban imawlan-is... kesben s uqemmuc!...”

Lħağ Pititi : “Ad tessusmeđ ney...?”

Xuxa : “A nekkini sehley ad sussmey... laequba yer tmeddit. I laenaya n Rēbbi... ur k-tyađ ara dya yelli-k?...aha ah!... Ma maççi d tizya-ines, maççi ur trebbeħ nettat, ur irebbeħ netta , ur trebbeđ keççini, tilufa am tıgad-agi ... U yerna ass azekka ayen i d-yusan ddnub i yiri-k ! Ad tezređ!...”

Lħağ Pititi : “ I tura kemmini?, Yekker-d ufrux, isselqađ baba-s !...”

Xuxa : “ Yelha wul!... Lukan am akken ?...”

Lħağ Pititi yezzi yer yelli-s inna-as : “ Yurem anda tesmeħsiseđ i tagi, ttt...tesxerwiđ kan tagi ... Nekkini i yezran acu i am-ilāqen? Anwa d baba-m?... D nekkini ih !... Ipwı tura Muħuc-agi maççi dirit yeeni... Mi maççi umayna zriy-t ileēēeb duminu di lqahwa... Ih ufiy-t-id ittqemmir. Ih ... Ney imi neyra lfatıħa dya dayen ney ?... Yerna cukkey-t mim ikeççem-itt akka imaziyeē-agi i d-yennulfan ... Ipi jami, jami zriy-t iruħ yer lğameē ad ızzal, ih... alur tibwa!...”

Xuxa : “Ah... Tura melmi truħeđ yer Lğameē ilaq ad t-in-tafeđ dinna. Yezwar-ik akken ad-t-id zren medden!...”

Lħağ Pititi : “Sussem kemmini! Si Pertuf ibba netta, ur ufiy ara am netta. Aaa... Ad tgerrzem deg tħmana n Sidi Rēbbi. Meqqar d rrebeħ ad ken-id-yemmal. Ur tettnayem ur yelli... ad tilıđ antik...” (I yelli-is i wumi yenna akkagi)

Xuxa : “ Ih, rġu ar asmi ara as-qqaren medden. “ Aya argaz ay ameybun ikessen di lexla am userdun...”

Lħaġ Pititi : “ Susem kemmini!”

Xuxa : “Aql-i susmey. Ass-nni ad d-iban.”

Lħaġ Pititi : “ Nniy-am susem, acu teggaređ iman-im tura deg wayen i kem-ixđan.”

Xuxa : “ Heddrey-as di nnfee-is... Heddrey-as di nnfee-is...”

(Lħaġ Pititi mi iruħ ad as-yehder i yelli-s, Xuxa ad d-tenteq d tamezwarut.)

Lħaġ Pititi : “ Ur am-d-nniy ara aċħal ssaċa.”

Xuxa : “ Nekkini d abuddu i k-buddey... Imi ad k-d-qqarey akkagi.”

Lħaġ Pititi : “ Ur ħewaġey ara abuddu-inem.”

Xuxa : “ Si teħwaġeđ!

Lħaġ Pititi : “I tura ad iyi-tbudded bessif?”

Xuxa : “Almi teezized teylayed fell-i i ak-d-qqarey akkagi. Ur byiy ara nekkini ad řwun medden fell-anney tađsa, tađsa fell-anney .”

Lħaġ Pititi : “I tura ad tessusmed ney ?!...”

Xuxa : “A eđdi tura ah!...”

Lħaġ Pititi izeċaf inna-as : “ Susem ad yeg Řebbi ad teċċeđ aqerru-im!...”

Xuxa : “Amek, d Lħaġ i yernu ad tettazeafed?”

Lħaġ Pititi : “Ih d smařa-agi-inem! Ipwi tura ad tessusmed ney!...”

Xuxa : “Aql-i sussmey. Lumaċna deg wul-iw hhhh...”

Lħaġ Pititi : “ Je men fu acu yellan deg wul-im řtef imi-m, situ. Alih?... ccet!...” **(dya yezi yer yelli-s).** Baba-m a yelli...Tezriđ baba-m... icab uqerru-is. Alur uqbel ad am-d-iniy kra...Almi i xemmey kumilfu.”

Xuxa : “Awwah, ad řterdey...”

Lħaġ Pititi iđewwer-d aqerru-is kan, dya nettat tessusem .Wina yettekemmil akked yell-is yenna-as : “ Si Pertuf-agi tura...Ney d řħab-agi n tura icetřen li twist-agi ay axir-am?!...”

Xuxu : “Si pertuf netta d řřungu kan i icetřeħ.... hhhh...”.

Lħaġ Pititi yezi yer yelli-s yettekemmil yeqqar-as : “ Ih!... Akka i t-walay nekkini... Izyen, ikyes...Ih! Yemleħ...”

(Xuxa truħ ad d-tenteq : a a a... Lħaġ Pititi iđewwer-d yer yur-s, iyallen-is akkagi yef yidmaren-is yeċċa-tt s wallen)

Xuxa : “ Ruħ a Tamninuct ruħ!... S lemeahda n Řebbi, a lukan d nekkini, ma ttunfekey i win ur nehwi ara! U yerna, ma d tina n bessif, ar ħaca mi tēdda tmeyra... Ad as-sekney imir-n...”

Lħağ Pititi: “Şafik am win iheddren i lħid?!...”

Xuxa : “ Ih... Acu? Dabuř mačči i keččini i wumi heddrey.”

Lħağ Pititi : “ I wumi i theddređ ihi?”

Xuxa : “ Heddrey i yiman-iw.”

Lħağ Pititi : “ Yah?”

(**Yeqqar-as: weħd-s weħd-s : zriy yef wacu i tettnadi... ad as-fkey yiwet!.. Dya irfed afus-is, ittrağ u kan ad d-tenęeq akken ad as-yecęel s ubeqqa. Mi Xuxa nettat, melmi i d-iđewwer yur-s kan ad tessusem. Lħağ Pititi yettkemmil ihedder akked yelli-s)**

Lħağ Pititi : “ Kemmini tura a yelli ...Yelli tamelħant, yak ad tayeđ awal i baba-m? Ih Lħağ Pititi... **yenneqlab yer Xuxa, yenna-as:** “ Nęeq tura kemmini!...”

Xuxa : “ ula i d-nniy nekkini.”

Lħağ Pititi : “Aha, ini-d kan ...”

Xuxa : “ xic, xic, xic, xic...”

Lħağ Pititi : “Ah...tura tugadeđ.”

Xuxa : “ Nekkini mačči d taderwict...”

(**Lħağ Pititi yuřal yer yelli-s)**

Lħağ Pititi : “Alur tura kemmini, kemmini d yelli tamelħant... ad iyi-tayeđ awal... Mi zriy kemmini tettayeđ-iyi awal...”

(**Xuxa terwel) Ipi tenęeq-d :** “ S uęerru-iw a lukan d nekkini ma uęey-t, a lukan ad mmezley!...”

Lħağ Pititi : Ahhh!... **Iruħ ad as-yefk abeqqa ur tt-iħuza ara, izwi abeħri Yenna-as:** ehheh!... Yenna-as: “ Tagi d deęwessu, tagi ad iyi-tessufey si dđin n yinselman, Muħemmed Raşul Llah...Tessemyi-d lleft seg uerur-is. Ur iyi-tettağğa ara ad heđrey nekk d yelli...ehh, eh ad ruħey, ad ffeyey ciťuħ yer berřa-agi akken ad iyi-kkes demmar-agi...”

(**dya yeffey. I ppi Xuxa tural-d yer Tamninuct)**

Asayes wis ukkuř : Xuxa / Tamninuct

Xuxa : “ I tura kemmini, tegguęmeđ?... Ney...d nekkini ara ihedren deg umkan-im?... Inna-am-id akkagi kem tessusmeđ kan!...”

Tamninct : “D baba... Aha... Aha... Acu tebyiđ ad as-iniy?...”

Xuxa : “... Ad as-tiniđ... Ayen ilaęen.”

Tamninct : “ Acu tebyiđ ad as-iniy, nekkini...d kemmini diyen, diyen kemmini?...”

Xuxa : “ Ad as-tiniđ: “win ur iyi-nehwi ara...I tura d kemmini ara izewęen ney d netta? Nekk ģeęley d kemmini. Ad tayeđ win i kem-ieęęben, mačči win i as-ieęęben i netta. I...tura Si Pertuf-agi ma yeęęeb-as i netta, ibba ad t-yay netta. Ih...wi-as-ikksen?!...”

Tamninct : “ Baba-m d baba-m...Nekkini lemer akka d-netqey sdat-s.”

Xuxa : “ Tura... Sel-iyi-d tura, tura... Ihi... I Muħuc-nni i kem-id-iđelben, tebyiđ-t kemmini ney ur t-tebyiđ ara?”

Tamninct : “Aaah... A Xuxa, a weltma, ula d kemmini diyen!... Ziy ula d kemmini almi iyi-d teqqaređ akkagi, açal n yiberdan... Mliy-am akk sserya-inu, mliy-am kullec.”

Xuxa : “ I nekkini anda zriy... Ima ahat tesneemileđ kan.”

Tamninct : “ I leenaya-m, dayen susem...Nekkini aql-i...”

Xuxa : “ Şaha, şafik kemmini tebyiđ-t.”

Tamninct : “ E... Nniy-am-id.”

Xuxa : “ Ipi netta ahat akken zriy, ula d netta yebya-kem.”

Tamninct : “ Ma ur ibeddel ara... Ad yessenz fell-i taferka.”

Xuxa : “ Şafik temsebyam i sin. Ih...”

Tamninct : “ I... I... Ih. D acu Ih...”

Xuxa : “ I Si Pertuf-agi akkagi i d-yeggar baba-m. Amek kemmini.”

Tamninct : “Ad iyi-yekkes Rebbi ma d tinna n bessif ar ad nyey iman-iw!”

Xuxa : “Iwqem!...Seba n tewwura i yellan deg wass ur llint ara akkenni deg useggas. Amek ihi a yelli?...Twalad tura kemmini akken i tt-id-tufiđ?!...Imi tıerced!... Ad tt-ney iman-is...Aaah!...A mi ara ad sseley i libitiz- nkent!...”

Tamninct : “Rnu-iyi-d ayla-m tura ula d kemmini... Nekkini nwiy ad kem-yiđey... kemmini!...”

Xuxa : “ Ccah! Ccah! Ccah! Pe te...Pete...Pet...Tura imi tebrıđ i yimezzuyen-im, ad ayi-tyiđed! Ziy daya-agi i yellan deg-m!...”

Tamninct : “ Ih... kemmini... Nekkini ssetıay akk ad d-netqey.”

Xuxa : “A wellah ma ur tbiđed ara yef wacciwen-im!...”

Tamninct : “A yelli nekkini ur seiyy ara acciwen. Tura ma yezweř Muħuc ad iyi-yessukes seg tesraft-agi...ney ma ulac...”

Xuxa : “Amek imir-n?... Ma d baba-m iewej řray-is almi yeceq di Si Pertuf...ıran Ifatiıa, tura, ad d-iwexxer...d baba-m i am-tt-ixedmen mačči d Muħuc, acu i wumi yezmer, ma d baba-m yeqqur uqerru-is?...”

Tamninct : “ Ih tura kemmini ...Amek tebyiđ tura kemmini?... Ad am-wwtey agejdur?!... Ney ad xedmey salima tura?... Ne ne ne... Ney amek?”

Xuxa : “Aah... Nekkini... ttu... ttu... ttu... ttu...Ur byiy uma d kra. Imi aka ttwaliy d Si Pertuf i am-ıeeğben. Ipi tura nekkini ayyer i ggarey iman-iw deg wayen i yy-ixđan?!...I...d Si Pertuf i tebyiđ ziyyen ...e!...A yelli, ad yeg Rebbi d win yef ara trebıed. Yelha Si Pertuf...Si Pertuf cayl

Llah!...Tufiḍ-ṭ... ad tugiḍṭ?!...D argaz leali... Ittwassen yelha!... Ittrebbi ačamar...Aksum-is d acebhan...Ruḥ a yelli, iyati-kem-id Sidi Rebbi!...”

Tamninct : “A Rebbi šer-ay!...”

Xuxa : “Nniy-am am sseḍ-im...ad kem-yay Si Pertuf!...”

Tamninct : “ Kellex... Kellex... Aha ini-yi-d ihi kemmini, amek i ilaq ad xedmey. Debber hah... Ini-yi-d ... Akken d-tenniḍ ad xedmey.”

Xuxa : “ Ehee... Nekkini, ur am d-qqarey kemmini ur iyi-d-qqar. Akken i am-d-yenna babam, d akken, win i am-d-yextar d win. Ad t-yeg Rebbi d ibekki. Ih!...Win yellan am kemmini?!...Tufiḍ Si Pertuf!...Ad kem-yawi yer Mašer ad terwuḍ dinna ibawen... Ad kem-yawi yer lhiḡ, ad tuyaleḍ d taḥaḡet... Ad am-islusuy ajliq-nni nsen aberkan...Ad tuyaleḍ d lalla, amek akken i as-qqaren, aḡadur n xumanḡi.”

Tamninct : “Qqarey-as mmel-iyi-d amek ara xedmey nettat tettkellix fell-i.”

Xuxa : “ Tehrem tkurt-nni ara ssumtey!...”

Tamninct : “ Ih mmel-iyi-d e...e... Amek ara xedmey...”

Xuxa : “Ayen yuran deg unyir-im ad iḍḍi, wellah am tqendurt-nni i telsiḍ.”

Tamninct : “ Ayen yuran e.... Acu yuran deg unyir-iw?”

Xuxa : “ Yura-am Si Pertuf.”

Tamninct : “Alih, kkes akin fell-i!...”

Xuxa : “ Ulac tarewla sdat Rebbi. Tebyiḍ Si Pertuf, ad terwuḍ Si Pertuf. Imi d win i tebyiḍ.”

Tamninct : “ I yerna nekkini ttekley fell-am. Ini-yi-d tura ...”

Xuxa : “ Ih aql-i nniyam-id, ad kem-nfek i Si Pertuk, ad kem-yesperpef... hhh...!”

Tamninct : “ Ihi, imi tugiḍ ad kem-yiḍey, anef-iyi...Wissen anda wwiḡ daewessu. Aha kan... zriḡ acu i yi-d-yeqqimen tura.”

(Dya tekker, truḥ ad teffey.)

Xuxa : “Aha dayen. Uyal-d, ah! Aha ah! Dayen, dayen...Lukan ur iy-tyaḍeḍ...Imi iyi-tyaḍeḍ...”

Tamninct : “ Nekkini nniy-am-id ...Ma iḥettem-iyi baba, ad iyi-yekkes ar d-nyey iman-iw.”

Xuxa : “Aha tura... Ma neḥrec, ammar ahat ad d-naf tawwurt. Aa... Anwa wagi i d-yusan?... A... d Muḥuc.”

(Muḥuc i kcem-d)

Asayes wis semmus : Muḥuc / Tamninuct / Xuxa

Muḥuc : “A ... A... Acu akka sliy ad d-qqaren . A-t-a waqila yennulfa-d rray ajdid ... Ad yeg Rebbi d aseedi d amerbuḥ .”

Tamninct : “Acu n rray ajdid.”

Muḥuc : “Ih ... A-t-a waqila ad tuyaled d madam Si Pertuf.”

Tamninct : “ Tesned baba fiḥel ma nniy-ak-d.”

Muḥuc : “I...tura baba-m ...”

Tamninct : “ D netta i ibeddlen rray, sgelli kan i yi-d-yenna, ha-t-a.”

Muḥuc : “ Amek inna-am-id dya...”

Tamninct : “ I...i...inna-yi-d, netta yer yur-s tefra.”

Muḥuc : “ I kemmini amek?”

Tamninct : “ I nekkini amek ...Amek?”

Muḥuc : “Aa ...Ruḥ tura ... Amek.... Amek.”

Tamninct : “ Ih anda zriy nekkini...”

Muḥuc : “Amek ? ... Ur tezriḍ ara, amek ur tezriḍ ara.”

Tamninct : “ Ihi... Ini-d keččini amek.”

Muḥuc : “ Ibba ay ihi “Si Pertuf.”

Tamninct : “Aa ...bu yas.”

Muḥuc : “ I ...byansur yas.”

Tamninct : “ Eiwed-as-d kan, eiwed-as-d kan.”

Muḥuc : “ Ih byansur ad as-d-εawdey ... baba-m, kamam yessen d acu i ixeddem. Nu?... Ii ...Ibba i yelha wagi i am-d-yenna.”

Tamninct : “ Ihi, ad k-yeefu Rebbi. Ula d keččini yelha waagi i d-tenniḍ...!”

Muḥuc : “Amek tura nekkini diyen ?...”

Tamninct : “ Ehe... D nekkini, mačči d keččini ...”

Muḥuc : “ nekk nniy-am-d akkaagi ... I... Acu tebyiḍ ad am-d-iniy nekkini ?”

Tamninct : “ Ihi ula d keččini, ula d nekkini ad xedmey am akka i d-tenniḍ. I wakkagi i... i... iεḡeb-ak tura ?”

Xuxa : “ tkecmem-tt deg nniy-as, nniy-ak, tenniḍ-iyi.”

Muḥuc : “ Ziyen ... Ziyen! twalaḍ tura mi d-qqaren.”

Tamninct : “Ih... Ih... rnu-d rnu-d ...Cfu amek i yi-d-tenniḍ, ih !baba kamam yessen acu i ixeddem ... Byansur yessen acu i ixeddem !Ad as-ayey awal ...ur yerna s lferḥ ! ih ...Acu i tḡeeled?”

Muḥuc : “ Ehe... ur d-ttaf ara tisebbiwin tura ...parsku kemmini dija uqbel ara d-tiniḍ kra... Kemmini dija tettud-iyi... Tettud-iyi ...tettud kullec ...Ibba a-t-a yur-m Si Pertuf ihi imi d winna ad yaxir-am... D winna ad yaxir-am.”

Tamninct : “ Twaḍ tura akken i tt-id-tufid!...”

Muḥuc : “ Ufiy-tt-id ih! Aha ad tkelxeḍ fell-i!...”

Tamninct : “ A... Ulac kan ...Tufid-tt-id.”

Muḥuc : “ Ih... ini-d mačči akka. Mi ddunit yezzifet ... Aha kan ... Mazal lxiḥ ar sdat mkul yiwen, sseed-is, ad t-yaf .”

Tamninct : “ Mkul yiwen sseed-is ad t-yaf , irgazen yelhan d aḥwaṣ i ten-ḥewwṣen medden ...”

Muḥuc : “ Irgazen yelhan, ih Akkagi am nekkinidegmi i yi-tḥewṣeḍ akkagi. Ula d kemmini ... Mi safi rreya ...puff!... Ur tengir ara ddunit , bu...”

Tamninct : “Acu i k-iruheḥ ! ...Ur ttaggad ara ad tafed axir-iw ...”

Muḥuc : “Ḥaca tifi ara afey ... Ih win i k-yugin anef-as mun dyu!...inna-as ma tugid-iyi a lḡennet mreḥba yis-m a times .”

Tamninct : “ Tagi i d taqbaylit.”

Muḥuc : “D taqbaylit ney d taghawit, je men fu...Asmi ḡeey yella kra ...Saḥa...Imi tura yennulfa-d ḥray ajdid... Kul yiwen, ad yettef abrid-is...”

Tamninct : “Nekkini ad ak-ferḥey ...Awi-d ukan ma yefka-ak-d Rebbi.”

Muḥuc : “Awi-d ukan, eh ?”

Tamninct : “Awi-d ukan ih !”

Muḥuc : “ṣaḥa ! Saḥa ... Ibba ad tewaliḍ.”

(dya yekker ad iruḥ, mi d-iruḥ, akken dinna ara yaweḍ yer tewwurt ad d-yeqqel)

Tamninct : “ Ih saḥa ...”

Muḥuc : “ Cfu d la fuṭ-im..”.

Tamninct : “ Iii... D la fuṭ-iw ...”

Muḥuc : “ Ṣafi akkagi, eh.”

Tamninct : “ Ih, akkagi.”

Muḥuc : “ Ibba, ad tezred dya.”

Tamninct : “ I... Zriy ...”

Muḥuc : “ Bla Rebbi ma tuyaled ad iyi-tezred!

Tamninct : “ Ih...Ma uyalet ad ak-zrey ...”

Muḥuc : “ Eeh...”(**ad iruḥ akken mi yewweḍ yer tewwurt, inneqlab-d.**)

Tamninct : “Acu...Eee?...”

Muħuc : “Acu d-tenniđ ?”

Tammninuct : “ Nekkini ? ...Ulac.”

Muħuc : “ Ihi ad ruħey. Bqaw əla xir.”

Tamninct : “Ad isahel Rebbi.”

Xuxa tger-ad iman-is imiren tenna-asen : “ Kunwi ziy ... Aha ziy, ah tedderwđem i sin. Susmey, ğğiy-ken, akken kan ad zrey anda akka ad tt-id-tessiwđem, a Muħuc a mmi !...”

(Dya truħ tetťef-d Muħuc, Muħuc netta isneemil ijebbed akken ad s-tserreħ .)

Muħuc : “ Ih ... Acu tebyiđ tura kemmini.”

Xuxa : “Uyal-d tura yer dagi kečćini.”

Muħuc : “Ehe... Dayen tura imi akkagi i as-yehwa.”

Xuxa : “rġu tura, ah !...”

Muħuc : “Nniy-am si fini.”

Xuxa : “...Te ... Te...”

Tamninct : “ Ziy mi yi-d-iwala ad t-yewwet lġen ... E... rġu tura nekk ur ttiyimiđ ara dagi.”

Xuxa tserreħ-as i Muħuc-nni, truħ ad tetťef Tamninuct tenna-as: “ Eh... Sani kemmini diyen ?..”.

Tamninct: “A xti ... Tixer-iyi.”

Xuxa: “ qqel-d akka, ihi!”

Tamninct: “Nekkini, nniy-am tixer-iyi...”

Muħuc: “ Wellah... A ... Ur tezmir ara ad iyi-teserrħed... E ...Yerna nekkini qqarey-as... Bu, rġu tura nekkini ad ruħey “ .

Xuxa Tserreħ-as i Temninuct, tuzzel ad tetťef Muħuc tenna-as: “diyən ula d kečćini ! ... Wellah leađim dya ma yeffey ula d yiwen deg -wen , barkat askeerer-agi nwen tura, ahaw ah !.”

(yiwen n ufus yetťef Muħuc wayeđ yetťef Tammninuct)

Muħuc: “ Ih Acu tebyiđ tura kemmini ? .”

Tamninct: “ I... Acu tebyiđ kemmini ?.”

Xuxa: “A nneġh-nwen ! i i ulyu ad txemmem... Akken ad d-tafem abrid ara ken-yessufyen ... kunwi ... A ... A ... Ad testerturem dagi fell-i .”

Muħuc : “I... ur twalađ ara acu yi-d-tenna...”

XuxaTenna-as i Temninuct : “ I ... I ... i kemmini turatedderwđed ney ? ...”

Tamninct : “I ...Yak sdat-m ... Tesliđ-as amek i yi-id-yenna ! ...”

Xuxa : “Am kečć am nettat ... kifkif-iken (**Tezzi yer Muħuc tenna-as**) : “A ħeq kra i ay-d-yessemlalen ar ħaca kečćini i tebya ihi imi tebyiđ ad tezeđ, i... i... imi tebyiđ ad tezređ. (**Apri**

tezzi yer Temninuct tanna-as) : Ipi kemmini a heq takurt-nni ara ssumtey ar haca kemmini i yebya ihi, ma tebyid ad tezred .”

Tamninct : “I i ... Kemmini tura ...”

Muhuc : “I kemmini tura ... rnu gall-iyi-d.”

Xuxa : “Awwah, tetteixem !... Awi-d afus-ik tura keccini ! ... Ipi kemmini, awi-d afus-im !”

Muhuc yefka-as afus-is inna-as : “ I wumi afus-iw ? .”

Xuxa : “Awi-d afus-im ! (I Temninuct)

Tamninct tefka-as afus-is ipi tanna-as : “Acu-t uyennat-agi ...!”

Xuxa tessemlal ifassen-nsen tenna-asen : “Ah ya Rabbi nwen !...ahh, ahh ... Acu tesbezbuзем dagi ...”

Muhuc inna-as i Temninuct : “ Iweer fell-am, ih ?... hader a ney ma ulac ad kem-ccey.”

(Tamninuct tenneqlab yer-s , tecmumeh-d d taqsa kamel)

Xuxa hhhhh... Nettat tetthuzu kan aqerru-is meskint tenna-as : “Awwah ... D axeşşar !...”

Muhuc : “Amek si pa vri dya !... I ... Acu iyi-id-teqqared ...je si pa mwa ...”

Tamninct : “... I keccini !... Ihi... Amek tebyid ad ad d-iniy ihi ? ... ”

Xuxa : “Anef-asant tura i tigid-agi ar ass niđen. Ad txemmem i taluft-agi n Si Pertuf ... Amek tura ara s-nexdem ?...”

Tamninct : “I ii... Ihi ini-d ma yella kra id-tufid kemmini ... ”

Xuxa : “ Ad am-d-iniy ? ... Bu tura ... A taqcict! ... Mi baba-m-agi ... Awwah, awwah istufa-d ... Mi kemmini ilaq ad tberced . Alur ad terred iman-im tqebleđ kullec .”

Tamninct : “Aaa... Amek !...”.

Xuxa : “ Ih ... Sneemel kan, apri ma yella wacu i d-hedren, kemmini zuhur kan imir-n. Ass-a ini-asen thelkeđ , ass-a ini-asen turgad yir targit, ass-a ini-asen tşebheđ-d yef yir şşbuđ, vwala kemmini szuhur kan. Teqqim-d imir deg wayen niđen . Mi bu tura il fu pa ad ay-d-afen nettkumluti dagi...”(**Tenţeq yer Muhuc tenna-as**) : “ Keccini tura, alih alih, alih, kker ad telhud. Heđer-as i Tunţu Akli ipi heđer-as i gma-s i Wehmimi (si ta dir gma-s n Temninuct.

Ipi tezzi yer Temninuct tenna-as) : “ Ipi kemmini yya-n tura ad as-nini i yya n baba-m, alih, alih! Ad isahel Rabbi .”

Muhuc : “ Lhaşun kemmini ... Ma yella kra ... Ttekley fell-am?!... ”

Tamninct : “ Nekkini baba d baba-m... Ma d nekkini yiwen n wawal .! ”

Muhuc : “ Din n Rabbi !.. Ibba mebla Rabbi ees! ...”

Xuxa : “ Sell-asen kan !... Kkret ad telhum , ah !...”.

Muhuc iruh ad iffey, a-t-an yeqqel-d diyen yenna-as : “ ... Ah ya Rabbi !...”

Xuxa : “Aka i d bu-tqemmuht hhh... Ffey-ay, ah! Ffey-ay, ah!... Ipi kemmini, ffey syinna .”

(Tessufey-iten, yiwen yeffey si tewwurt, wayeɛd yeffey si tewwurt niɛen, vwala)

Igi : 3

Asayes Amezwaru : Weħmimi / xuxa

Weħmimi : “A-t-an mebla ʔebbi !... Ad iyi-yekkes ʔebbi tura kan!...a ma ur xdimey-ara anku diɛa deg uxxam-agi, sik mačči d Weħmimi i yeqqaren ! ipi emer... emer bu-zwar.... Ad iyi-d-iqurrae!...”

Xuxa : “Aha tura keččini !... Tesneɛd baba-k ihedder kan, a wlidi ... Ih lukan ixeddem akk ayen i d-yeqqerN teswiɛt-agi dawal kan, a wlidi...”

Weħmimi : “ Ih... Ilaq ad t-ɛffey weħd-s ʔebbi n Si Pertuf... Ad as-gerrzey snat...”

Xuxa : “Aha ah, tura keččini!... Acu ara tessaliɛd apri!... Nniy-ak, ur d-rennu ara keččini...”

Weħmimi : “Ihi, amek ihi tura a šalupaɛ-agi ?...”

Xuxa : “Anef-ay i nekkenti, nekk d ya n baba-k, nniy-as sgelli, ɛaca nettat akk... i tt-id-yufan. Tenna-as nekkini ayen i as-nniy, ad d-yini anɛam, nniy-as yelha wul, nniy-as af-ay-d ihi kemmini amek ara s-nexdem... i Si Pertuf-agi. Tenna-d rġu tura, ad t-waliy, ad as-iniy.”

Weħmimi : “ I... Zemrey i kullec!...”

Xuxa : “Aaa... A-t-an deg texxamt-is. Mi ifuk kan tazallit, ad d-iffey, ruħ tura keččini anef-ay, anef-iyi ad t-reuy dagi.”

Weħmimi : “Ayerda n lexla, yessufey win n uxxam, ima ur yi-yehwi ara ad ffey.”

Xuxa : “tte!...I fuk ad ilin waħd-sen ney ma ulac...”

Weħmimi : “Wellah... Ad ssusmey kan...”

Xuxa : “ Tte!... Meħsub ur k-ssiney ara. Apri ad ay-d-terwiɛd kullec. Ruħ, ruħ tura, ad ak-d-rrey s lexber...”

Weħmimi : “ Nniy-am ad t-zrey kkan. Wellah ma nniy-as ryan di tu.”

Xuxa : “Muħammed Rašul Llah! Ziyeɛn ula d keččini!... A-t-a yewweɛd-d, yiwel...”

(Ipwi tessufey-it, mi netta yekcem yer texxamt niɛen, yeqqim dinna.)

Asayes wis sin : Si Pertuf / Xuxa

Si Pertuf iɛal-d kan, iwala-d Xuxa yebda, ttesbiħ deg ufus-is : “ Kana fi zamani lqadimi Si Šaliħu yanamu fi lqismi, wa ġaa ilayhi lmueallimu wa abqa yabħatu ɛan sababi nawmihi.”

Xuxa : “ Ba ba ba ba ba ba! D axešsar, wagi yeyra ddemyaɛi.”

Si Pertuf : “ Acu kemmini ?”

Xuxa : “ Ee... Bɛiy kan ad ak-iniy...”

Si Pertuf ijbed-d tamacwařt seg lġib-is inna-as : “ deg Leenaya n Sidi Rebbi uqbel ad d-tiniġ, ax-n dabur tamacwart-agi.”

Xuxa : “ I wumi? ”

Si Pertuf : “Ad kem-ihdu Rebbi yum tidmarin-im axařer ma ulac nekkini... I pi apri diyen... Aaa...”

Xuxa : “ Ziyen... Nekk nniy-as axuni am keċċini yutaben, ur k-tt-yurrunt ara tedmarin, i pwi teċċufiġ kan dinna weħd-k yeeni, axařer nekkini, ad yiwwet Rebbi ttarray-as tikwal eeryan seg uqqueru alama d iřarren, ma teħsel-iyi-d lmeena deg-k.”

Si Pertuf : “A yelli-s n medden, ad tberkaġ tura ney nekkini ad ruħey.”

Xuxa : “ Rġu a wlidi, d xalti i yi-d-iceyyeen yur-k, tebya ad k-tzer, ad tt-terġuġ dagi... Ad ruħey ad as-d-ssiwley?”

Si Pertuf : “Ah, wi... Ih yerbeħ, byansur.”

Xuxa weħd-s, weħd-s : “Aa... Twalaġ tura? Imi i as-d-bedrey xalti, yefka-yi-d udem.”

Si Pertuf : “Ih inna-s, aql-i dagi.”

Xuxa tesqecqec si tewwurt i pwi teqqel-d tenna-as : “ A-tt-an tusa-d, a-tt-an tusa-d, bun nekkini ad ruħey ad ten-ġġey.”

(Si Pertuf yeqqim a Sidi, Tapititit a-tt-a tekcem-d)

Asayes wis kraġ : Si Pertuf / Tapititit

Si Pertuf : “A ŧbaħ lxiř a Tapititit, amek telliġ akka kra? Bxir i telliġ? Ad am-yefk Rebbi kra n wayen i tettmennid... ŧŧeħħa d lehna kan ... daya... ihh...”

Tapititit : “ŧbeħ lxiř a Si pertuf a mmi, ad iħrez.... Ad k-iħrez Rebbi tamgerđt-ik a Si Pertuf a mmi, qqim tura, a-t-an ukersi.”

Si Pertuf yeskerkeř-d akersi just ar tama n Tpititit, yeqqim i pi akken ihedder yettař yur-s yenna-as : “Amek cwi-kem kra?”

Tapititit : “Ad fell-ak yesteqsi lxiř, tawla-nni ma tebyiġ tekkes-iyi tura.”

Si Pertuf : “ Wellah ar kul ass tteenni yer Sidi Rebbi, wissen, yemken, yeeni yesla-yi-id?.”

Tapititit : “ Ula d nekkini ad ak-d-rnuy aybel-iw diyen... Aa... Bezzaf akkagi.”

Si Pertuf : “Awwah... A tarwiħt, ur d-qqar ara akkagi, tusi pa nekkini zemrey ad sebbley tarwiħt-iw aaa... Tarwiħt-iw fell-am.”

Tapititit : “Awwah... A Si Pertuf... Nekkini ihi ur k-eniy a mmi, lxiř-ik a-t-a sufella uqqueru-iw.”

Si Pertuf : “Acu lxiř-iw a yexti ? kemmini, kemmini tuklaleġ akteř d wakteř.”

Tapititit : “Byi y ad ak-d-ħedrey yef yiwet n lħaġa akkenni... Mi way-gar-aney kan, cwi a-t-an waqila ula wi yellan... fiħel ad zren wiyad.”

Si Pertuf : “Aa... Ad kem-yessefreh Rēbbi am akkagi i yi-id-tesferhed, ačhal ay-agi tura, lukan ad tezred tteenniḡ yer Sidi Rēbbi i wakken ad ay-yessemlal kan akkaagi wehd-nney, ass-agi tura issemlal-ay-d Sidi Rēbbi.”

Tapititit : “ Nekkini tura d acu i byiḡ, byiḡ ad nehder siwa tidet, ad iyi-d- tiniḡ akk ayen yellan deg wul-ik, ur tteffer ara fell-i.”

Si Pertuf : “D acu tebyiḡ ay aderyal? Yenna-as d tafat. Ayen yellan deg wul-iw, aheq Rēbbi d nnbi, mi i tt-eeggideḡ fell-am umayna nniḡ-am ma tebyiḡ ad teffyed ilaq-am ad tesberbred... ahat ad tenwuḡ d akrah i kem-kerhey... Iww... kuntrir nekkini.”

Tapititit : “Awwah zriḡ... Iii... ad k-ieuḡ Rēbbi a Si Pertuf.”

Si Pertuf ihi! Iḡweḡ-as-d afus-is inna-as : “Ett... A Tapititit! A Tapititit!”

Tapititit : “Eḡḡ! Rḡu tqerhed-iyi, ah!”

Si Pertuf : “Qerḡey-kem? Uuu!...”

(Dya afus-is yewwed tagecrart n Tpititit)

Tapititit : “Aaa... Si Pertuf ḡkem cituḡ afus-ik, ah!”

Si Pertuf : “ Taqendurt-agi-inem, lkettan-agi n dalas, ay ack-it!”

Tapititit : “A Si Pertuf, ah! Teskiked-iyi.”

(Dya teswexxer akersi-nni-ines, teswexxer akersi-nni-ines yer deffir, Si Pertuf itebec-itt akenni s ukersi-nni-ines)

Si Pertuf : “Aheq ddunet lqiyama, ar taqendurt-agi-inem awwah tzad mačči d kra, tzad, tzad yerna d nekkini i am-yennan.”

Tapititit : “Ih! Anef-as tura i tqendurt, nniḡ-as amar ahat ad d-nuḡal yer tyeṡṡen-nni nney d acu akka i d-yeqqar akka uččamyar-agi nney. ad d-ikkas yelli-s i urgaz ad k-tt-yefk i keččini? Dya d tidet dya tagi?...”

Si Pertuf : “A yexti... Iii...tura...Inna-yi-d akka...Skiya nekkini... Ma tebyiḡ yeeni...Saniyer i ssaramey nekkini... Awwah...tte...tte...Mačči yer yelli-s. Nekkini ssaramey yer wanda niḡen.”

Tapitititi : “Axaṡer nekkini amek i ḡilley... I tura keččini d axuni yef yiman-ik... nekkini ḡilley tceyleḡ-d kan d ttuba ipi situ.”

Si Pertuf : “Mi... Mmi-s n tmeṡṡut d mmi-s n tmeṡṡut, a tapititit...”

Tapititit : “Wellah i Leadiḡm a mmi, nekkini ihi... ar akkagi i ḡilley. Ih terriḡ Sidi Rēbbi deg ddhen-ik... D axuni yef yiman-ik... A ... ala Sidi Rēbbi i wumi tdum, sebḡanu. Wama ddunit-agi d lfani....Ddunit tamuyerrit... Nekkini ḡilley ur d-tecqiḡ ara deg ddunit-agi.”

Si Pertuf : “Aa... ur d qqar ara akkagi, a Tapititit... Nekkini s ixuniyen-agi... Sidi Rēbbi subḡanu wi... s tidet. Mi diyen ddunit-agi, anwa i tt-id-ixelqen? Yak d Sidi Rēbbi subḡanu-

nni. D netta i tt-id-ixelqen. Si kifkik...Iii...deg-s ttewhid ula d ddunit-agi. Anwa i kem-id-ixelqen kemmini?... D Sidi Rēbbi subḥanu i ay-d-ixelqen.”

Tapititit : “D Sidi Rēbbi subḥanu i ay-d-ixelqen irkel.”

Si Pertuf : “Ih dagi kan ara tezreḍ yeeni ... Ifka-am ṣṣifa... Ifka-am lqedd, iḍarren... Ifka-am kullec... Ett... Ifka-am kullec, kullec... Ifka-am kullec... Nekkini ttweḥhidey Sidi Rēbbi...”

Tapititit : “Aa... Nekkini?”

Si Pertuf : “Kemmini ih!...Ett...A Tapititit, riyi fell-am.”

Tapititit ttenneh : “A mimi rnu-d win!... Ahya Si Pertuf, ad ixzu Rēbbi Cciṭan.”

Si Pertuf : “... A t-ixzu ineel-it!... I... Xziy Cciṭan situ ... Mi awwah!...awwa...tenyiḍ-iyi ... Ipi nniy-as : petit amar ahat akkagi i yebya Sidi Rēbbi !I... tura kemmini ad tkecmeḍ deg lecyal n Sidi Rēbbi?!...”

Tapititit : “D wigi i d lecyal n Sidi Rēbbi a Si Pertuf.”

Si Pertuf : “Tura, nekkini, nniy-am-id...La ḥya f ddiin... Nekkini nniy-am-id acu yellan deg wul-iw. Demæy... Demæy nezzeh lxir seg lḡiha-inu, tura kemmini ad yi-d-terreḍ xayeb?... Aa...ṣabapa akkagi...”

Tapititit : “Ahya a Si Pertuf ... Wellah ma ḡeeley akkagi... I axuni am keččini dya... yerna tettwassneḍ yer medden...”

Si Pertuf : “Bu, dakur d axuni... mi ... Ii...am nekk am medden, eḥḥ ... nekk, seg wasmi kem-zriy tesseerqed-iyi tablaḍt ... ee...Ih... d kemmini...Ih... acu i yi-ṥesbeḍ yeeni? Ipi... Ii... d kemmini... I wi... d kemmini i yi-isheblen, nekkini ur uksaney ara, ačḥal ayagi tura, ttarray-tt kan i nnhati... Ipi, ass-agi, wala iba tura nniy-am-id.”

Tapititit : “A...Tenniḍ-iyi-d tura...”

Si Pertuf : “Ahya lukan ad kem-id-ihdu Rēbbi...yak?...Eh?...yak?...awwah...Ad kem-ttawiy sennig uqerru-iw. Ipi nekkini, tu si...ulac acu ara taggaḍeḍ akk yid-i. Paresku nekkini...A wwa wwa wwa wwah...Nekkini mačči am widak-nni, ttjewwiqen kan... Ipi nutni ḥaca taqemmuct i deg-sen. Iceṭṭaḥen-nni...tusa...widak-nni ixeddmen licunṣu...Te!...Aa...Nekkini...Tawasra!...

Tawasra!...Kemmini s lḥerma-inem, nekkini...Aa!...Ad szenzey læerḍ-iw!...Jami d labi!...Aluṛ ulac acu ara taggaḍeḍ akk yid-i.”

Tapititit : “Sima nettidir, nsell.Ii...wi!...Amek ur ṥezzebeḍ ara...I lukan tura ad as-iniy i urgaz-iw?!...Netta yewwi-k-id s axxam...Iḥseb-ik am mmi-s ney akteṛ...”

Si pertuf : “Te...Awwah ur uminey...Tameṭṭut ibbaḥen akka am kemmini... Awwah ur uminey ara ad txedmeḍ tagi...Sidi Rēbbi yezra...Kemmini d taḥnint i telliḍ...Sidi Rēbbi ieffu, iyeffeṛ...I...ḥekker kan deg yiman-im. I nekkini mačči d uzzal ...Nekkini!...”

Tapititit : “Ruḥ kan...Lukan d alebeed n tlawin niḍen...Ad twaliḍ ...Imi tesseiḍ zzher,d nekkini i d-tufiḍ...Ih ur s-qqarey ara i urgaz-iw. Mi ad as-erḍey fell-ak yiwet n lḥaḡa. Tamsalt-agi n temninuct...Taqciḥ tettunefk dayen. Ur ilaq ara ad d-tegreḍ iman-ik keččini...”

Asayes wis ukkuḥ : Weḥmimi/ Tapititit/ Si Pertuf :

Weḥmimi iffey-d seg texxamt-nni anda akken yella inna-as : “Aawwah, a tamettut n baba!...Ad tezreḍ?!...(**Izzi yer Si Pertuf, inna-as**) : “Innae ddin Rebbi-ik!...Salupaḥ!...(Inna-as) Dagi i lliy sliy-d i kullec .(**Izzi yer Si Pertuf inna-as**) : “Ahya a ddin n yemma-k! Ahya a ddin n yemma-k!...Ad ak-kkatey!...”

Tapititit tetḥef-it-id tenna-as : “Aa...Aa...A...Aa!...rḡu,ah!...”

Weḥmimi inna-as i Si Pertuf : “Mi tura iban-d lleib-ik, dayen...Tura ad d-yaweḍ baba...Aa... Ad iwali kiskis izerman i k-yecban!...”

Tapititit : “A Weḥmimi, a mmi!...Tura ad isteḡfer, dayen. Anef-as abrid-agi... Ur ay-ssamas ara, ah!...Mačči d nekkini ara ...Iii...I tura ad terzeḍ awal-iw?!...Ḥader ad s-tiniḍ i baba-k!...”

Weḥmimi : “Kemmini tura,ur as-qqar ara, ma d nekkini, ad twaliḍ ma ur s-qqarey ara...Innae ddin n yemma-s! Asalupaḥ afuḥan ...Ačḥal ayagi tura...seg wasmi d-yewweḍ s axxam...Irra-ay axxam d ṭṭlam”

Tapititit : “A Weḥmimi,ah!...”

Weḥmimi : “Mmi-s n leḥram iḡeel imi yufa baba... Itkellix dagi fell-as!...Ipi a yernu Tamninuct...Ipi nekkini ... Weltma-s-nni n Muḥuc tanta. Mmi-s n leḥram!... (**Izzi yer Si Pertuf, netta Si Peruf, Weḥmimi iteddu-tt deffir-s, netta irewwel itdari deffir ṭṭabla, deffir, deffir n Tpititit...Ipi ittxezziḥ yer beḥra ma ulac wi yellan...)** Inna-as **Weḥmimi** : Mi ahya a ddin n yemma-k, tettwaṭṭfeḍ tura!... Yyak ?... Tura mi k-ṭṭfey, ad k-serḥey! ... Ma serḥey-k, a-t-an, ayen yeḍran yid-nney, ccāh!...”

Tapititit : “A weḥmimi ah!...”

Weḥmimi : “Kemmini deg leenaya-m, tixeḥ-iyi. **Izzi yer Si Pertuf inna-as** : “Ahya a ddin Rebbi-k! Ahya a ddin Rebbi-k!... **Izzi yer Tpititit inna-as** : Ad as-tanfedeḍ kemmini ... Yyah ?...Ahya, ddin n Rebbi!... **Immuḡel yer lḡiha n tewwurt n beḥra inna-as** : A-t-a dya yewweḍ-d, a-t-a...”

Asayes wis semmus : Lḥaḡ Pititi/ Weḥmimi/ Si Pertuf/ Tapititit :

(Lḥaḡ Pititi a-t-a issaweḍ-d.)

Weḥmimi : “Tewweḍ-d just just, a ba... Lxir akk i as-txedmeḍ i Si Pertuf ... Ad tezreḍ amek yettuḡal lxir ... Yya-d... Yya-d kan... A-t-an... Ad tezreḍ acu ixeddem deffir-ik. A yebya ad

yerz lherma-k! Lliy deg texxamt-inna, sliy-as-d acu i as-yeqqar i tmeṭṭut-ik. Nettat la k-teqqar. tawassra!... Tella twassra yef tidak-agi?!...”

(Si Pertuf netta issufey-d la kettab, yebda yestewtiw, zunakit iqqar ismawen n Rēbbi.)

Tapititit : “Lukan!... Baba-k nekkini a-t-an mačči ala yiwet i yellan deg uqerru-is... keččini ad as-ternuḍ tidak-ik... I tura... Tenwiḍ ur zmirey ara i yiman-iw, ney?!... Mi d-tegreḍ akkagi iman-ik!... lamaena... Nekkini ur k-zmirey ara lhaṣun...

(dya Tapititit teffey)

Asayes wis seddis : Lḥağ Pititi/ Weḥmimi/ Si Pertuf.

Lḥağ Pititi : “A Muḥemed Sidi!...A...Aa... Acu-t... ugejdur-agi?!...”

Si Pertuf : “Ii... Ii... Ii... Ii wi...D tidet akkagi i yella lḥal... Nekkini diri-yi nekkini... Nekkini d deewessu nekkini... Ččurey d ddnub. Ur tettafed ara aedaw n Rēbbi akkagi am nekkini akk deg ddunit. Aawi... nekkini asmi ara mmutey ad yi-iddez eezrayen deg tesga. Tibwa tura lḥisab n leiqaḅ. Amek... Ii... Mreḥba s tikci-s... Welleh ur nenni “eḥḥ...”. Tesliḍ acu k-inna mmi-k?... Tura ruḥ awi-d aekkaz, rreḥz-iyi-t yef uerur-iw. Ii... Amek ihi ?... uklaley akteḥ d wakteḥ...”

Lḥağ Pititi inneqlab yer mmi-s : “Aha kan, a yiwen uxabit, aha!... S tkerkas am tigad-agi i tebyiḍ a...t.. t-tcemmed tura ?...”

Weḥmimi : “Amek?!... Mazal tettamned-t ?...Ahya Rēbbi!...”

Lḥağ Pititi : “Berka! Tessned Rēbbi, a yiwen ne... ne ...ne...”

Si Pertuf : “E...eğğ-it, eğğ-it ad ihder... Aḥeq baba-k n jeddi-k ... Ii... tidet ayen akkagi ad ak-d-iqqar. I tura amek i yi-tumned kan akkagi ?... Ih... Anda yi-tezriḍ d acu-yi ? Awwah a eemmi Lḥağ... Tyilled ad k-in-sneemiley dagi sdat-k... ipi keččini tettamned-iyi. Ahbuh!...nniy-ak, tixer-iyi kan , a eemmi Lḥağ... Aṭas i s-yeqqaren Si Pertuf d argaz leali mi nekkini aql-i nniy-ak, wellah ma swiy bunt. **Inneqlab yer Weḥmimi inna-as** : Iba wi ... Haḍer tura keččini, a mmi iezizen... ḥaḍer... Reḍl-d adrar fell-i tura ... Ccah deg-i! ... Ccah ... Ay arwiḥ!... Iiḥ ... ay garek ... Ay garek, a Si Pertuf!... Aql-i yef tgecrar sdat-k, a mmi iezizen. Wwet tura, ah!... Wwet kan ...

(Dya Si Pertuf yeyli yef tgecrar.)

Lḥağ Pititi : Aa ... Kker, kker, a gma ameezuz. **Inneqlab yer mmi-s, inna-as** : Akkagi, yerna iggumma ad yiḥnin wul-ik, a yiwen ne... ne... ne... ne...

Weḥmimi : Aa... Sliy-as-d. I... I... I...

Lḥağ Pititi : Sussem, a yir aqniḥ!... **Inneqlab yer Si Pertuf inna-as** : Aha kan, a deewessu!...

Weḥmimi : “Nniy-ak!...”

Lḥağ Pititi : “Sussem! Ad teččed aqerru-ik!”

Weħmimi : “Ahya Rebbi! Ahya a Rebbi!...”

Lħağ Pititi : “Lukan ad d-ternuđ awal, ad ak-rzey deg wammas!”

(Dya iruħ ad t-yeenu.)

Si Pertuf : “Wellah! Wellah! Ĥader... Awwah, a gma ameezuz... Ad tewwteđ fell-i?... Wellah ar smenyafey ad mmezley deffir wemgerđ wala ad tewwteđ fell-i...”

Lħağ Pititi inna-as i mmi-s : “Twalad, a nekkař n leħram...”

Si Pertuf : “Anef-as icqa-k-id tura... ttrey-ak s řřuħaba...”

Lħağ Pititi dya ula d netta iyli yef tgecrar sdat n Si Pertuf : “Negra-d deg zzman, a Si Pertuf !... Baba-s inkeř-it mmi-s... Aa... Kker tura yef yiman-ik! Jmaeliman ma kkrey ĥaca ma tekkređ. **Inneqlab-d yer mmi-s inna-as** : A yiwen n ccmata... Zey, zey dadda-k.”

(Sitadir d Si Pertuf d dadda-s)

Weħmimi : “Safik...”

Lħağ Pititi : “Susem Kečćini.”

Weħmimi : “Amek dya.”

Lħağ Pititi : “sussem nniy-ak! Ad tečćeđ aksum-is, eh? ... Axater imi tkerhem. Aah!... A Sidi Rebbi wagi i d axxam!...Axxam ikerhen aħbib n Rebbi am Si Pertuf meskin! Ad as-xedmen akumplu, nekkini ... Deg uxxam-iw, ad as-xedmen akumplu!... Mi aħeq Sidi Rebbi... iggan isem i yiman-is!... Aa... Ad nzeř dya ma ad iyi-tizmirem!... Ipi tura mi s-fkiy yelli, apri ruħet-d kunwi ad t-tessufyem.

Weħmimi : “S tidet-ik dya?...”

Lħağ Pititi : “Aneam ih! Ipi tu dswit Ipi zzu, aqlileħ! Ad tezřem anwa i gttukumandin dagi!... Ah, cehhed steyfer gar-ak d win i k-id-ixelqen! Tter deg ssmah.”

Weħmimi : “Aaya... Ad yi-isemmeħ i nekkini? Wagi...”

Lħağ Pititi : “Iqqur uqerru-ik! Mazal-ik? A yiwen ne...ne... **Inneqlab yer Si Pertuf inna-as**: Awi-d aeekkaz! D aeekkaz! Tixer-iyi ad treħmey **Si Pertuf netta ibedd kan Lħağ Pititi yuyal yer mmi-s, inna-as** : “Ali! Tawwurt ad ak-tefk! Ruħ!... yerna ĥermey-k ula deg waman n tala. Yerna sbabey-ak deewessu-nni tazurant.”

(Weħmimi yeffey)

Asayes wis řa: Lħağ Pititi/ Si Pertuf :

Lħağ Pititi : “Tbya ad issimes i ujeğğig n lislam!... A Sidi Rebbi, a eeddiw ad tezřem!...”

Si Pertuf : “Sidi Rebbi yeefu, yeyfer...Anef-as tura... Wellah?...Wellah ar nenneħcam!... Anda ara grey iman-iw tura sdat-k?...”

Lħağ Pititi : “Llah a Rebbi llah!...”

Si Pertuf : “D wina ħemmley i yi-ikerhen ayyer a Sidi Rebbi, ayyer?...Awwah...Ziy degmi i s-qqaren lgerħ iqqaz ihellu,yir awal iqqaz irennu. Awwah, inya-yi a Sidi Rebbi, šser-ay ad ay-išser wakal.

Lħağ Pititi ibejjeq d imeřřawen, yuzzel yer tewwurt-nni ansi akken yeffey mmi-s, inna-as : “Aha kan, a ccmata ben ccmata. Ruħ tmeneđ abrid-agi...Aa...Ad k-ħazen yifassen-iw... A...Ad ak-kkatey alamma tettfuħuđ... **Inneqlab-d yer Si Pertuf** : Aha tura dayen a...a Si Pertuf. Twaład amek i as-nniy?!...”

Si Pertuf : “Yya-d ad ak-iniy, a eemmi Lħağ, kečćini teezized, teylayed ad ak-ieuzz Rebbi... Mi akka ttwaliy ceřřney-ken bezzaf... Iii... Yif-it kan ad ruħey.”

Lħağ Pititi : “Amek? ... Aa... Xzu cciřan a Si Pertuf!...”

Si Pertuf : “Ad t-ixzu inel-it... mi, a wlidi, at uxxam-ik kerhen-iyi... Ad tettwalid, a-t-ah... Mačći d yiwen n wass... Ma tkemmel akkagi... Ii... ad iyi-ccemten...”

Lħağ Pititi : “Iii... cčan-k-id!... Ttak awal i wigad-agi!... Qim,qim tura ad ak-ccemten a wer awđen.”

Si Pertuf : “Ad kkatn, ad kkatn akkagi, yas ass-agi tura ur ten-tumined ara... Mi azekka? I sell azekka?...”

Lħağ Pititi : “Nekkini i yettammen wigad-agi? Ii... Kkes akkin!... Ad amney wigad-agi, nekkini?!...”

Si Pertuf : “Arrac... Pititi ur ten-tettammed ara, a eemmi Lħağ ... Mi ... Tamyarť-nni si jami...”

Lħağ Pititi : “Kkes akkin! Kkes akkin!”

Si Pertuf : “Eğğ-iyi ad ruħey a wlidi. Nutni ad thennin, nekkni ad thenniy.”

Lħağ Pititi : “Awwa qim, ah!... ad iyi-teğğed dagi weħd-i... A... Ad mmtey.

Si Pertuf : “Amek tura?... Ad eefsey yef wul-iw?... A wlidi, a a eemmi Lħağ, tixer-iyi...”

Lħağ Pititi : “Ha-t-an kan!...”

Si Pertuf : “Šahħa, šahħa... Ihi dayen skiya, taqbaylit d taqbaylit... Lħerma-agi teweer... Iii... Kečćini d aħbib i wudem n Rebbi, il fu pak ad afen medden ara inin. Alur tamyarť-ik, sifini dayen a bwa bwab, jami ad qerbey yer lġiha-ines.”

Lħağ Pititi : “Tte!... Acu medden?! Acu i yi-d-teħšel lmaena?! Ccah! Nniy-ak axxam-iw d axxam-ik. Ipi tura, imi akkagi isen-yehwa, iba ad zřen, A ħeq takkurt-nni ara summtey...”

Si Pertuf : “Deg lxiř a eemmi Lħağ...”

Lħağ Pititi : “ A ħeq takkurt-nni ara summtey ar siwa kečćini ma ġġiy-k-id ad iyi-twerted. Ipi ad nruħ ad d-neeqed tudswit. Ad ak-fkey kullec. Ih... Aħbib am kečćini i wudem n Rebbi ipi ma rriy-k-id d ađeggal-iw ... Je mun fu deg mmi... Axxam-iw, imawlan...Tu sa je mun fu nekkini... Acu tenniđ a Si Pertuf?”

Si Pertuf : “ Sidi Rēbbi ur isei ara kra n cceyl niđen, d nekkni i d cceyl-is. Akken irad sidi Rēbbi, akken.”

Lḥağ Pititi : “Awwa, tenyiđ-iyi a Si Pertuf... Yya-n, yya-n ad nruḥ ad d-neeqed. Ipi win ur nekkunta ara... Yak ccah inya tamḡart...”

Igi : 4

Asayas Amezwaru : Ṭunṭu Akli/ Si Pertuf :

(Ṭunṭu Akli mlalen netta d Si Pertuf)

Ṭunṭu Akli : “A wi... wellah ar sliḡ i medden la ttmeslayen ḥaca ḡef wagi. Yerna ad ak-iniy tura nekkini ...”

Si Pertuf : “Lxir ncallah... A sidi ini-d ḡef yiman-ik.”

Ṭunṭu Akli : “I... tura... Ḥkan-iyi-d akk... Bu, admiṭu, a sidi... Weḥmimi-agi... A-t-an a sidi yeḍlem.”

Si Pertuf : “yeḍlem, ih...”

Ṭunṭu Akli : “Ih... yeḍlem. Hah... I... Lmudeyyin am keččini... Netta mezzi... I... Lmudeyyin am keččini... Ṭariḡ lmustaḡim, tuša... Lbaraḡka n sidi Rēbbi tewsee... I ...yettili ssmah deg wulawen kamem dya dayan?!...”

Si Pertuf : “Nekkini semḡey-as seg wul ṡafi. Wellah ma ṭṭfey-as akkagi n teḥsifin... **Si ta dir iccer nesterḡiq akkagi s tuymas. Inna-as :** Weḥmimi, nekkini ḥaca lmir kan i as-buddey. Lukan i t-yewwi sidi Rēbbi deg ubrid...”

Ṭunṭu Akli : “Frey-ak Sidi Rēbbi ... Amek dya, Ad tḡebleḡ tagi keččini?! Ad isuffey mmi-s seg wuxxam-is ?... Aa...Frunccma, a Si Pertuf, wellah ma ḡeeley akkagi... Yerna ad sellen yis-k medden...”

Si Pertuf : “ Sidi Rēbbi yessen acu ixeddem.”

Ṭunṭu Akli : “Sidi Rēbbi, wellah ma yenna-d akkagi. Ammer ad tayeḡ awal-iw... Nniy-as... Ad texzuḡ Ccitan, ad fell-ak iruḥ... Keččini d aḡbib, d lmudeyyin... I... Sik lmudeyyin-agi si pa ninpurt ki... siwa lxir i yellan akk gar-aney... I... Nniy-as keččini ad tiliḡ seg widak iferrun tilufa, mačči seg widak i tent-iḡellun.”

Si Pertuf : “Nekkini amer ufiḡ... Acu tebyiḡ ay aderyal? Inna-as d tafat... Mi sik a-t-an kul yiwen akken i as-irad Sidi Rēbbi... Ih ... axater tura lukan ad d-ikcem netta, ilaḡ nekkini ad ffḡey. Ih... ur twalaḡ ara... acu i d-iger fell-i?...Amek tebyiḡ tura ad aḡ-yesdukkel yiwen n uxxam nekkini yid-s? Ih, leḡsab-agi... ṡafik d tidet ihi, ayen akkagi i d-iger fell-i... i wakken ad as-sqizzbey tura... Ih... Akkagi ara s-inin medden imi t-ugadey... Aluḡ tura nekkini fuk ad tṭhadarey i wakken ad iyi-iṡṡer...”

Ṭunṭu Akli : “Tte!... A yyaw ad teslem!... A Si Pertuf... Bu mkul yiwen akken i as-irad Sidi Rebbi ... Alur eḡḡ-it s afus n Ṣidi Rebbi ad t-iqas. Keččini d lmudeyyin... Ad teqqimed... Tujur kan tzeddigeḍ. Ih ... Lmudeyyin am keččini, ur tetteanadeḍ ara Weḥmimi...”

Si Pertuf : “Nekkini nniy-ak semmḥey-as seg wul ṣafi. Sidi Rebbi ieffu, iyeffer... walaka yemnalu ... I ... iyḍel-d fell-i agejdur... Ehe, sidi Rebbi ur d-inni ara ilaq ad neic deg yiwen n uxxam.”

Ṭunṭu Akli : “Par kuntr eemmi Lḥaḡ mi i ak-yenna: “ad yi-twarded...Aa... Twalaḍ tura amek...Ih...Inna-d Sidi Rebbi akkagi.”

Si Pertuf : “Sa sebwa ur iyi-tessineḍ ara keččini. Nekkini lerbayeḥ n ddunit-agi...Nekkini ur cqiḡ ara deg lerbayeḥ n ddunit-agi. A eemmi Lḥaḡ mi yi-d-yenna, alur qebley parseku keččini ur tezriḍ ara ayyer...Ama axir ad tweṣley nekkini ney ad t-werten leibad ur nemein?...Ih alur ti bwa?... Nekkini ma yella wacu i yi-d-yeḡḡa ad xedmey siwa leḥlal... Ur ttruḥuy ara ad ten-id-swey d lbirra.”

Ṭunṭu Akli : “ Twalaḍ ziyeḥ... I... Ad tiniḍ akkagi lukan ccree yefka-ak ad twerted. Mi a-t-an ur tettalaseḍ ara ryanditu. I argaz-agi yesea rray-is nu?...Alur acu k-id-tewqee lmaena deg wayla n medden, deg wayen i deg ur tettalaseḍ ara? Ad ig Rebbi bab-is igrireb iyi-s. **Kis-ten** yer afuss keččini? I... Ad tkecmed ar tasa d wayen turew? Nekkini... Ttweḥḥidey Sidi Rebbi... Ur d-yenni ara Sidi Rebbi akkagi. Ipi ma d yella... U Weḥmimi-agi... Bun... Ur teedilem ara, ay argaz leali ama xir ad tjebedeḍ iman-ik, d keččini, ad teffyed tzeddigeḍ ney ad as-qqaren medden : “Ayerda n lexla issuffey win n wuxxam ?” I... Lmudeyyin am keččini!...”

Si Pertuf : “Semmeḥ-iyi, ad ak-ḡḡey, axaṭer ad ruḥey ad zalley leaser.”

Tunṭu Akli : “Yyah? Ad iqbel Rebbi.”

(Dya Si Pertuf iffey, Tapititit, Tamninuct akked Xuxa kecement-d.)

Asayes wis sin : Tapititit/ Tamninuct/ Xuxa/ Ṭunṭu Akli.

Xuxa tenna-as i Ṭunṭu Akli : “ A ba, ad nwali tura keččini ma yella wacu i wumi tzemred ad txedmed. A-tt-an Temninuct meskint... Aah!... A tiyita! Ifka-tt baba-s i Si Pertuf, dayen! Tura a-tt-an qrib ad temmet. A-t-a ikcem-d dya...”

Ṭunṭu Akli : “Anwa i d-ikecmen? A eemmi Lḥaḡ?...”

Xuxa : “Ih, sliy-as. I tura, ur nezmir ara dya ad as-d-naf lḥaḡa... akka ad ibddel rray?...”

Asayes wis kraḍ : Lḥaḡ Pititi/ Tapititit/ Tamninuct/ Xuxa/ Ṭunṭu Akli.

Lḥaḡ Pititi : “A-ten-an akk dagi ziyeḥ... A-ten-an dya waqila ifka-ken-id Rebbi... **Izzi yer Temninuct inna-as :** “Ceggeey yer Ccix Aeli Buzidi ad d-yas ad ay-d-iyer lfatiḥa... Ipi wwiyy-d rendibu ar lamiri, a-t-ah lkayed. A... Abrid-agi ad tnesderdez...”

Tamninct : “A ba!... A ba!... Ad ak-yaḍey...Şaḥḥa, d keččini i d baba, ilaq ad ak-dduy deg lebyi ... Mi akkagi bezzaf... Ma yella akkagi, ad yi-ikkas Rēbbi ay axir... Ad yi-tepwazuniḍ ddunit-iw, yerna ddnub Rēbbi i yiri-k!... Ih... Win qebley, keččini tugid-t. Meqqar tura tixeḥ-iyi. Ur tḥettim ara fell-i ayen ur iyi-nehwi ara, ney ma ulac, aql-i nniy-k, ddnub i yiri-k . Deg leenaya-k...”

Lḥaḡ Pititi sa sentant ahendir inna-as : “Alih! Alih! Ulac ayennat-agi!...”

Tamninct : I... tura ma ḥemmed-ṭ keččini budd-it, ynu-t... Ad iēin Rēbbi. A-t-an ma yella wacu ttalasey, a-t-an nekkini semmḥey deg-s. Rnu-as-t i netta, Mi tixxeḥ-iyi... ur iyi-sedduy ara ma teeyid deg-i, ad ruḥey, ur tettuyaleḍ ara akk ad yi-tyaḍed...”

Lḥaḡ Pititi : “ A yyaw tura... dderya n trisiti!...Heddrey-as deg nnfeē-is... nettat, e!... Kker syinna!... Kker syinna! Ad yegg Rēbbi ur ikkir ara zzher-im! Si Pertuf... Ad trebḥed iyi-s ddunit-im, ad ternuḍ laxert-im, Ipi i ma akkagi i yi-ihwa nekkini... Ipi ur tṭruḥ ara aqerru-iw tura.”

Xuxa : “Amek dya?..”

Lḥaḡ Pititi : “Susem kemmini! Wwet ṭṭbel i win ara m-icedḥen, lukan ad d-ternuḍ awal!...”

Ṭunṭu Akli : “Ii... Tura... A ēemmi Lḥaḡ... yelha ccweḥ...”

Lḥaḡ Pititi : “ ay aḍeggal, teēezized, teylayed... yerna awal-ik d ameqqran. Mkul mi ara tili lḥaḡa, ttcawarey-k-id... Mi ass-agi, ma yehda-k Rēbbi, I... Yak ur k-id-icaweḥ yiwen.”

Tapititit : Inna-as : “ Qwiḥ-as i win ileḥḥun deg yiḍ, d win iteddun d win wukud ur yetṭid. Ad izad wi izaden!... Sgellina yumen Si Pertuf, ur yumin ara idammen-is.”

Lḥaḡ Pititi : “Ula d kemmini umney-kem tura... A tura win tufid ad t-amney nekkini... sehley i kellax!... Qqarey-am ur as-ttak ara awal i Weḥmimi-nni. Kemmini trebbaḍ-t-id s ttnefcic. Amek?!... Ad issemsex Si Pertuf deg uxxam-iw?!... Nekkini ḥeḍrey! Ipi kemmini... ih... kemmini, ih... Lukan yelli kra yellan ad d-iban yeḥ wudem-im, nu?..”

Tapititit : “Aah!... nekkini tura ad wwtey agejdur!... Ad yi-yewwet Rēbbi... nekkini mačči seg tidak-nni... cituḥ kan akka, ad d-sseylint igenni. Ad aḥ-imnee Rēbbi... ur ttumelkey ara nekkini... Ayennat d agi ulac am tsusmi.”

Lḥaḡ Pititi : “Aha berka, ah!... ad iyi-temled...”

Tapititit : “Aa... nnbi ṣṣeḥ-ay! I tura, i lukan ad ak-d-ssiwḍey taftilt alama d tanzarin-ik?... Eh?... Amek ara d-tiniḍ apri?...”

Lḥaḡ Pititi : “Waah!...”

Tapititit : “Ad ak-d-ssiwḍey taftilt alama d tanzarin-ik!

Lḥaḡ Pititi : “Qlu-d! Qlu-d!

Tapititit : “... Nniy-ak ad twaliḍ akkagi s wallen-ik!...”

Lħaġ Pititi : “Timucuha-inem kemmini...”

Tapititit : “Akka d ačamyar!... Ih...Ini-d tura... Ih... Zriy ur tettammed ara kan akka. Anef-ay i nekkini neshel i tkellax. Nniy-ak ad ak-d-ssiwdey taftilt alamma d tanzarin-ik. Ad twaliđ s tiđ-ik. Ad tesleđ s umezzuđ-ik. Ad tezređ imir-n... D axuni!... D Imudeyyin!...”

Lħaġ Pititi : “ Ad nzer dya... zriy ara rya ditu. D lekdeb. Si pabri.”

Tapititit : “Awwah ilaq ass-agi kan ad tt-nefru. A yya ihi... A yef i tnudađ ad t-tafed.”

Lħaġ Pititi : “A-t-an la mzeyya-m! Imi tettarrađ iman-im tħerced... Ad nzer dya.”

Tapititit tezzi yer xuxa tenna-as : “Ruħ kemmini siwel-as-d.”

Xuxa : “A yelli... Argaz d uccen... Ad ifaq.”

Tapititit : “Aha kan, ssney-as. Argaz, ee...Iruħ deg-sent, ee... Ruħ, ruħ siwel-as-d. **Tenneqlab yer Temninuct akked Tuntu Akli. Tenna-asen :** “Kunwi eeddit akkin yer texxamt-inna taqernit.”

(Widak–nni ruħen gran-d Tapititit akked Lħaġ Pititi)

Asayes wis ukkuđ : Tapititit/ Lħaġ Pititi

Tapititit : “ Keččini tura, ffer seddaw n ttabla.”

Lħaġ Pititi : “Amek ad ffrey seddaw n ttabla?”

Tapititit : “Ih... Ilaq ad tefređ, ih...”

Lħaġ Pititi : “Mi ayyer seddaw n ttabla?”

Tapititit : “Aah!...Ay... Ay...Aah, a Sidi Rebbi! Nniy-ak kcem yer seddaw n ttabla, ah... Umbeed imir-nni ad tezređ. yiwel, ah!

Lħaġ Pititi ikcem yer ddaw ttabla, inna-as : “Ha-t-ah, imi akkagi i am-yehwa.”

Tapititit : “Ffer mliħ. Ipi ħader ad ak-in-sley.”

Lħaġ Pititi : “ Aql-i xemtey. Mi aha kan nekk yid-m, lexbař ad t-id-awin ineggura.”

Tapititit : “Aa... t-id-awin... Tura meqqar ccet lameena. Ad ay-tesleđ nhedder mi keččini ħader ad sley i sşuđ-ik. Imi tugiđ ad tamneđ, tura ad tesleđ. Ad as-ruħey yiwet yiwet. Imi akkagi i yi-yura Rebbi... Mi d-issufey akk ayen yellan deg uebbuđ-is... Keččini smeħsis-d kan. Anef-as imi... A... Ad as-kemzey anda i as-yehwa. Tura ad tesleđ. Mi keččini sussem... Alamma twalađ... dayan ula i ak-d-rnuđ. Ma ulac susem d rray-ik... Aa!... A-t-aya. Sisst!...”

(Si Pertuf issawed-d)

Asayes wis ukkuđ : Si Pertuf/ Tapititit/ Lħaġ Pititi :

Si Pertuf : “d tayyawt-im i yi-d-innan teħwaġeđ-iyi... Ee... Yyak d lxir kan?”

Tapititit : “eni d lxir kan. D sseriyya... sekkeř tawwurt tura. Zer ma ulac wi yellan, ad ay-d-slen diyen... **Si Pertuf iruħ issekeř tawwurt, yuđal-d. Tapititit tettkemmil, tenna-as :** “Ula ayyer ad d-ikker diyen uhatwir am winna n sgellina. Kullfey-as Rebbi i Weħmimi... Ay

yemma !... Ay a yemma!... Qrib i ay-yefki i twayit. Eerḍey ad t-id-ttḥey... ulac. Ula d nekkini... Ilaq ad as-iniy : teskidibed! Lameena dayen... isdebdeb-iyi. Cwi kan imi tura lḥemdulleh... Wellah! Ur tezriḍ anda yella leṣlaḥ... Mačči akkagi dya ay axir... Netta, a-t-an infa-t baba-s. Keččini tura... d keččini i d-sseltan. Tesliḍ acu k-d-inna učemyar-nni... Inna-ak : “Axxam-iw d axxam-ik”. Ha-t-an tura ... Akken i y-yehwa ad nexdem tura. Ccah!... Ahya a Si Pertuf a wi k-yehkan... A win irwan yid-k iyimi.”

Si Pertuf : “A... Amek akkagi Ad arwen yid-m iyimi, a yelli-s medden?... sgellina... ur d-tenniḍ ara akkagi...”

Tapititit : “Sgellina?... A wlidi, anef-ay sgellina... Tessneḍ-ay nekkenti s tlawin yerna wellah ar ssetḥay...”

Si Pertuf : “rḡu tura ad am-d-iniy. Tte, tte... A la leḥya fi ddiin.”

Tapititit : “Tameṭṭut, ad ak-d-tini ndah s uqemmuc, mi nettat ul-is... Ul-is... yer daxel yehreq. Ih, amek i tebyiḍ ihi keččini? Tura nekkini, nniy-ak-id. Weḥmimi... Eerḍey, eerḍey ad-t-id-ttḥey... ur zmirey ara nekkini.”

Si Pertuf : Anef-as tura i winna.”

Tapititit : “A yemma i melḥen lehdur-ik sgellina... A yemma ay ul-iw!..., I, mi k-nniy tixxer-as i Temninuct... I, tura keččini, ad yi-tt-id-ternuḍ d takna, ney?...”

Si Pertuf : “Twalad... Lehdur-agi iyi-d-tenniḍ akkagi tura ...Zid-it am tament...Acu i tṭalabey deg Sidi Rebbi... D ayagi. Ti fu twa!... Ay, yya, yya, yyay!... Mi tura, iba ad zrey dya ma d tidet i d-teqqareḍ. Aa... ur! Mačči ad as-tixxrey i Temninuct apri ad teqqarem kan deg wawal. Aa... Ma d sṣeḥ, ilaq... Eee... Yyak? Eh?... **Tapititit Eḥḥe! Eḥḥe!...tettusu akken ad d-isel mliḥ urgaz-is, tenna-as** : “Amek?... kečč waqila d affug...Ae... Mliy-ak sserrya-w, kullec... Mačči ad d-tæmreḍ kan ad tesweḍ, dya dayen.

Si Pertuf : “Nekkini aḥal-agi tṭamaeey... Mi awwah, awwah... ma s wawal kan, welleh ma umney-kem eni mazal-ay d sṣḥab tmentac tura nekkini!...Mi tewweḍ yer sṣeḥ, mi wi, ad kem-amney, twalaḍ tura... Aḥal-ayagi... Awwa ma yenfee yir sṣeḥ. Yyak?... Eh?... Twalaḍ tura... aḥal-ayagi... Awwa ma yenfee yir sṣeḥ. Yyak?... Eh!...”

Tapititit : “A y a yemma ziyen i tweereḍ!... Itezzi leeqel-iw. Bweb!... Din din. rḡu tura ad d-jemæey leeqel-iw. Mačči lli imi-k, ufgent tuymas. Nekkini buddey-k, keččini... ziy keččini d aḥwaṣ.”

Si Pertuf : “I tbudded-iyi... Tbudded-iyi... Tura budd-iyi akken ilaq ney fiḥel.”

Tapititit : “Tura eewqey. Keččini ismawen n Sidi Rebbi zgan yef yimi-k...”

Si Pertuf : “Daya i d aybel... Iii... Amer am Sidi Rebbi, netta yeshel. A yexti, tixxey-ay!”

Tapititit : “I, d kull ass , kull ass... Sidi Rebbi yenna-d akka... Sidi Rebbi yenna-d akka!...”

Si Pertuf : “Ziy kemmini mazal-ikem deg tigad-agi. əla kulli ھاl Sidi Rəbbi, wi... yenna-d mačči ur d-yenni ara...Mi bnadem... izmer tujur ad imranği akkides, a yexti. Sidi Rəbbi ittmuqul-d ulawen Ƴas ad txdmed ھاğa ur nemein ara meskud işfa wul-im, Sidi Rəbbi ad am-isemmeھ. I...ad kem-seyreƳ deg tigad-agi nekkini. Eğğ-iyi kan tura... Ad nefreھ akk jmie... ur ttaged ara . Aql-i d nek i kem-iđemnem. Ma yella kra n ddnub i yiri-w.”

Tapititit tettusu : “Eھھe! Eھھe...”

Si Pertuf : “Ayyer akka tettusud.”

Tapititit : Susem kan. Aql-i ur k-eniƳ, aql-i akken ibya Rəbbi.”

Si Pertuf isferfud deg lğuban-is, ijbed-d taqrəayt inna-as : “Ax, ad tesweđ tijeyyimt n ddwa-agi. Wagi d sirru, yelha. Juhmie walker.”

Tapititit : “D lagrip. SwiƳ siru, SwiƳ... tegguma ad yi-tekkes lagrip-agi.”

Si Pertuf : “Eee, Ad icfu Rəbbi, ad icfu Rəbbi.”

Tapititit : “Icfu lmumnin.”

Si Pertuf : “Ipi ihwa-am kan. D acu ara tagadeđ tura? Dagi anwa i ay-yezran? Diri lukan ad zren medden. Ha-t-a wacu diri, ayen yellan yeffer, Ƴas ad yeg Rəbbi, Ƴas... mačči d leھram.”

Tapititit : “Eھھe! Eھھe! Tenna-as : Ii... Tura, ayen yuran ad ieddi. Amek ihi? Ii...Imi irgazen akkagi. Jami ad ferھen. Jami ad amnen... ھاcama... Tewweđ ar Muھend rasul Llah... Nekkini Ƴilley fiھel...”

Si Pertuf : “Amek fiھel, ziƳen ula d kemmini?...”

Tapititit : “Ii... mreھba tamara daya... Tura bessif fell-i. Ad tezrem irgazen, hah! ulac laman, ھder neƳ qqim. Alama tewweđ ar lmuھal i ttammen. I ... tura ma teھkem fell-i... I... Ad izer dya tura ma cdeƳ a Rəbbi şayfir llah. Nekkini... D ddnub... d netta i yi-ھettmen, ddnub i yiri-s. Mačči d nekkini.”

Si Pertuf : “Ii... Tte!... Ddnub i yiri-w!...”

Tapititit : “Lli-d tawwurt, zər ma ulac wi yellan dina. ھاder ačemyar-nni.”

Si Pertuf : “Aa... Wina yeshel... He!... Mazal-kan ad as-rnuƳ tabarda... eebbi rkeb winna...”

Tapititit : “Ih... Zər kan tura ma ulac wi yellan deg uxxam...”

(Si Pertuf iffey-d ad izer ma ulac wi yellan.)

Asayas wis semmus : Lھاğ Pititi/ Tapititit

Lھاğ Pititi iffey-d seddaw n ttabla inna-as: “ A ziƳen... argaz-agi d llafea, way, way, way, way, ddebdbey.”

Tapititit: “Amek?... Teffyeđ-d syagi. Acu?... UƳal Ƴer din. Mazal. Ilaq ad tezređ mliھ. I... ei...ei...”

Lھاğ Pititi: “ Ma yettarew Cciھan, d mmi-s. Ma uli d netta s timmad-is.”

Tapititit: “Ehe!... Ur d-qqar ara kan akka, rġu tura ad tettwaliġ mliħ. Imir apri, ad as-tiniġ. Eeddi akkagi tura yer deffir....”

(**Lħaġ Pititi idewwir deffir Tpititit**)

Asayes wis seddis : Lħaġ Pititi / Tapititi / Si Pertuf

Si Pertuf a-t-a yeqqel-d inna-as: “ Tik! Tik! Tik! Tik... Waqila šaba. Nuday-ak, ulac wi yellan. Aa... Ass-agi.”

Lħaġ Pititi yeffey-d deffir temyart-is, inna-as: “ rġu tura, rġu... ziy tettecufiġ, ziy... xezzet, a Ccix Aṛab, ma d kečč i d lmudeyyin!... Aaw!!... Ad ak-fkey yelli... Yerna ad tegluġ s tmeṭṭut-iw!... Mi d-sliġ, ur uminey ara... ġeley ad tbeddled awal. Mi tura, dayen, rwiġ. Aaah! Tewweġ-iyi-d teftilt s anzaren.”

Tapititit tenna-as i Si Pertuf: “ Nekkini ur k-ħešiy ara. Almi kan... dayen... Ha-t-a tura.”

Si Pertuf: “ Amek?... Tġeled dya?...”

Lħaġ Pititi: “ Alih, dayen. Beṛka, beṛka deg laenaya. Aya, aya kker ad telħuġ.”

Si Pertuf: “ Bġiy kan...”

Lħaġ Pititi: “ Beṛka nniy-ak... Si Palapin... Alih! Tawwurt ad ak-tfek.”

Si Pertuf yewweġ almi d tawwurt, inneqlab-d: “ D keččini ara yeffyen. Imi theddreġ akkagi d ayla-w. Leeqed a-t-a deg lġib-iw. Ad wen-sekney amek i tturaren medden yis-i, nekkini... A lequm ixeddēen Sidi Rebbi! Aa... wi... Ad yi-tessufyem seg uxxam kunwi... Ad wen-semħey tayeḅbart u yerna Sidi Rebbi ad aken-id-iqas!... Aa wi... Ad yi-tessufyem....”

(**Dya yeffey**)

Asayes wis ša : Tapititit/ Lħaġ Pititi

Tapititit : “Amek? Amek? Acu i ak-d-iqqar akka?”

Lħaġ Pititi : “Sussem kan... Awwah, terwi...”

Tapititit : “Amek terwi?”

Lħaġ Pititi : “Awwa, ġġiy taxsayt... Ih!... Neeqed-d. Ines kullec tura...”

Tapititit : “Ay amxix-iw!... s tidet-ik dya?...”

Lħaġ Pititi : “Ah ya Rebbi!... Ah ya Rebbi!...Aġru ad zrey meqqar lekwayeġ-nni n lxawana mazal-iten.”

Tapititit : “Acu n lekwayeġ?”

Lħaġ Pititi : “Lekwayeġ n lxawa limuslimin, ittawi-iten-id, iqqar-iyi-ten-id. Ffrey-ten seddaw n umetreħ, difandi... Lukan ad ten-id-afen dagi... Aa!...Aa...!Aa...!”

Igi : 5

Asayes amezwaru : Lħaġ Pititi/ Tuntu Akli :

Ṭunṭu Akli : “ Anda tettazzaled akka tura? Hah!...Hah!... A twalaḍ tura?...”

Lḥaḡ Pititi : “Ah ya Ṛebbi! Anda zriy nekkini.”

Ṭunṭu Akli : “Tegreḍ iman-ik deg deḡwessu... Alur tefkiḍ axxam-ik i twayit. Qqim tura ad nzer amek ara nexdem.”

Lḥaḡ Pititi : “D lekwayeḍ-nni surtu... yewwi-ten. A yya yya yyay!...”

Ṭunṭu Akli : “ I wacu n lekwayeḍ?”

Lḥaḡ Pititi : “Lekwayeḍ-nni n lapulitik n lxawa-agi lmuslimin... li... Lpulitik-nsen ad yegg Ṛebbi a wer selmen... Mačči ad yi-szenz tura... Argaz... D izrem i d-rebbay s iri-w.”

Ṭunṭu Akli : “I .. Acu d i d-yewwin lekwayeḍ n lapulitik... N lxawa lmuslimin yer yur-k?”

Lḥaḡ Pititi : “Susem kan a wlidi... D netta i yi-iskecmen... Issekcem-iyi deg ttufiq-nsen. Tura d netta ara yi-szenzen.”

Ṭunṭu Akli : “Awwa terwi!... tseddeqed-as ayla-k plus iḥuza-k deg lekwayeḍ-agi n lapulitik... Amek dya?... Ur txemmeḍ ara i tmeddit? A... tura anda i as-yehwa ad ak-yenher. Meqqar imi tezriḍ. Acu yellan deg yifassen-is... Ad as-truheḍ kan yiwet yiwet...”

Lḥaḡ Pititi : “Ah ya Ṛebbi! Ahya Ṛebbi!... Nekkini ḥesbey-t d lmumen... Nniy-as... Netta ziyen ssem-is seddaw n tmest. Iyleb talafsa. Wwiy-t-id s axxam-iw... Fkiy-as kullec... Mi awwah... dayan ceefey, berka-yi!... Lmumnin!... Iḥrem uxxam-iw, ar ḥaca anda ur ten-ufiy akka d asawen!... Ad seḥqey deg sen!...”

Ṭunṭu Akli : “Ha-t-n kan... Twalaḍ tura keččini? Keččini yid-k, ad yimsus ney ad yimriy. Talemmaet-agi ulac-itt yur-k, mačči imi i k-ixdee yiwen dya ad tḡeelaḍ ulac lmumnin. Mkul wa fek-as lkar-is, akken i as-qqaren...”

(A-t-a yewweḍ-d)

Asayes wis sin : Weḥmimi/ Lḥaḡ Pititi/ Ṭunṭu Akli :

Weḥmimi : “I tidet a bab? A salupar ben salupar... ittu lxir akk i as-txedmed... Tura ad ak-yuyal d azrem s iri?...”

Lḥaḡ Pititi : “D tidet a mmi... ttewwtey deg rray-iw...”

Weḥmimi : “Jmaeliman!... Anda-t tura? Ad-t? Ad t-wwtey!...”

Ṭunṭu Akli : “Waah... Ad tyedleḍ tazemmurt s umger...”

Asayes wis kraḍ : Setti Pititi/ Tamninuct/ Tapititit/ Xuxa/ Weḥmimi/ Lḥaḡ Pititi/ Ṭunṭu Akli

Lḥaḡ Pititi inṭeq ar Setti Pititi inna-as : “A twalaḍ tura kemmini?...A-ta-n daddam Si Pertuf.”

Setti Pititi : “Aw?!... Acu akka d-qqaren? Ad ay-išser Ṛebbi...”

Lħağ Pititi : “Ad ay-işşer Rēbbi... ih... A dayen zriy s wallen-iw. Ruħ tura ad txdmed lxiir!...Wwiy-t-id s axxam, irwa lmiziriya. Ĥesbey-t am mmi ney akter. Fkiy-as yelli. Fkiy-as kullec. Yerna s leeqed. Ipi, ziy netta, aedaw n Rēbbi, ziy netta iqqaz-iyi tasraft. Ipi rġu mazal... Tura a la ittgalla deg-i ad iyi-yessufey seg uxxam-iw...I... Leeqed gar yifassen-is. Mi, ula d nekk iwwet-iyi Rēbbi. Rriy-t d lmumen... Aha tura!...”

Xuxa : “Si Pertuf meskin.”

Lħağ Pititi : “Ad kem-seknen leġnun!”

Xuxa : “Ih... Akkagi i as-teqqared.”

Setti Pititi : “A mmi... Ur uminey, ad ixdem leēġab icban wagi.”

Lħağ Pititi : “Amek? Amek?...”

Setti Pititi : “A mmi, lqum n tura, ttasmen deg wi ten-yifen.

Lħağ Pititi : “Amek akkagi... Ziy kemmini diyen?...”

Setti Pititi : “At uxxam-ik, irkel, kerhen-t.”

Lħağ Pititi : “ Ad as-qqarey yuḡal-iyi-d d izrem s iri, netta-t... ee...”

Setti Pititi : “A mmi, d nekkini i k-id-irebban... Anda yella lmumen, akka, medden ad teddu fell-as, axaṭer neččur d tismin akked nħas.”

Lħağ Pititi : “Mi acu d-iwwin tismin akked nħas yer tigad-agi.”

Setti Pititi : “A wlidi ħkan-ak-d kan timucuha.”

Lħağ Pititi : “ A wagi d ayen zriy, mačči d timucuha.”

Setti Pititi : “ Ur smeħsis ara i wayen i d-qqaren, lqum n tura yeweer .”

Lħağ Pititi : “Ad yi-tessufey seg ddin n yinselman tagi, nniy-am d ayen zriy s tiṭ-iw a deewussu!...”

Setti Pititi : “Ilsawen-nsen d tisuqas. Ulac win i sen-izemren nniy-ak i lqum n tura...”

Lħağ Pititi : “ Sabapa yer ħur-m! Nniy-am d ayen zriy-t am akka ha-t-ah... Acu tebyiḡ ad am-d-iniy tura? Ad am-d-yeḡley igenni tura? Ney amek?...”

Setti Pititi : “Iiih... Ačal d abrid, am wakka, ad tezreḡ lħaġa... Kečč dya ad as-tiniḡ acu yellan netta Sidi Rēbbi yezra... ulac acu yellan.”

Lħağ Pititi : “A... A... Ad teččeḡ akasbir!...”

Setti Pititi : “Si Pertuf... Ee... tcukkeḡ-t kan deg lbaṭel, a mmi, yerna ad tawiḡ ddnub. A ħaca lxiir i yellan deg wul-is, Si Pertuf meskin.”

Lħağ Pititi : “ Axṭer ittxerrif-ikem, eh?... Şafik ibbud-iyi... Ini-as i teslit-im ha-tt-ah.”

Setti Pititi : “Win itetten aksum n gma-s ineslem, d ddnub i as-itekkes, ilaq alamma tethēqqeḡ akken ilaq...Ma ulac ur qqar ara.”

Lħağ Pititi : “ Abbuh ay inselmen! mazal ad tħeqqey, ixuř sennig akkagi... řafik kemmini ilaq ad t-ğğey ħacamma... Ad am-d-iniy tazemmurt!”

Setti Pititi : “Xic, xic,xic, xic.... Si Pertuf, llah, llah, teččid aksum-is kan akkagi tura, safi baťel... Aeah...Ziy ula d kečćini!...”

Lħağ Pititi : “Lukan mačći d yemma i tellid... A... Ad teččed rruda n utraktur!...”

Xuxa : “I... Am nettat am kečćini kif kif-nwen ula d kečćini teggumađ ad tamned.”

Ŧunťu Akli : “ Ahaw tura kunwi!... Ahaw dayen ah!... Ilaq tura ad nxemmem amek i ilaq ad nexdem argaz a-t-an isyam-d.”

Weħmimi : “Amek dya ad ay-isufey seg wuxxam.”

Tapititit : “Nekkini, ur zriy ara amek akkagi tura ad ay-issufey seg uxxam... I... Nejmeē-it-id... yella am uqjun-nni mebla imawlan, tura ad ay-issuffey seg uxxam.”

Ŧunťu Akli : “Qqar-as ihi dinna... rğū ad twalid argaz... Ad as-iqqar i Řebbi : “Ares-d ney ad n-aliy”. A ēemmi Lħağ, a ēemmi Lħağ... Teggared iman-ik deg tcerket. Ih... Meqqar, tezrid acu yellan gar yifassen-is... Ad as-truħed kan s leeqliyya.”

Lħağ Pititi : “Iiħ... d tidet... Mi acu tebyid? Aēdaw n Řebbi...Tallema... Isesmyi-d tazemmurt deg uerur-iw. Ur ħkimey ara iman-iw... dayen.”

Ŧunťu : “Tura ma yefka-d Řebbi tıfırat, řaba... Ma ulac... Ee!...”

Tapititit : “Nekkini, a mmi, lukan zriy akk-gi, ad yi-yewwet Řebbi ma grey-d iman-iw.”

Deb! Deb! Deb! Deb!... Slan wis wi d-iřtebtuben deg tewwurt. Lħağ Pititi inna-as i Xuxa : “Zer wi akka d-iřtebtuben. **Dya Xuxa truħ ad d-telli tawwurt.**

Asayes wis ukkuř : **Llusi/ Setti Pititi/ Lħağ Pititi/ Weħmimi/ Tamninuct/ Xuxa/Tapititit/ Ŧunťu Akli** :

Xuxa teqqel-d d tazzla. Tenna-as i Lħağ Pititi : “D yiwen n urgaz, iħwağ-ik.”

Lħağ Pititi : “Acu yebya?”

Xuxa : “Ur zriy ara. Inna-d kan iħwağ-ik.”

(Lħağ Pititi iruħ ad izer d anwa wagi i t-yehwağen. Winna ziy issen Si Zaerur, d Llusi. Issen-it Lħağ Pititi. Itwali-t akka dima deg Tizi wezzu.)

Si Zaerur: “ Salam elikum”

Lħağ Pititi : “Leaslama-inek... Ah, yak d lxir kan.”

Si Zaerur : “A... d lxir kan. Acu ihi?”

Lħağ Pititi : “Ah, yella kra tuħwağed?”

Lħağ Pititi : “A weddi tura... Nekkini iceggeē-iyi-d Si Pertuf. yef ddeēwa-nni-ines, d lxir kan yeeni.”

Xuxa : “Meqqar ma d lxir kan, cwi...”

(Widak-nni niđen akk dewwren-as i Lħağ Pititi.)

Ṭuntu Akli : “I... ẓer dya... Ini-as acu yebya .”

Lħağ Pititi : “Balak ammar ahat yusa-d i wakken ad ay-yessemranği. Amek i ilaq ad as-iniy tura nekkini.”

Ṭuntu Akli : “I... dya igerrez mađi ma yella issemranği-ken... Keččini, kkes cceħna seg wulik.”

Si Zaerur : “Sa ssiř a rya... Ula wumi, yeeni...”

Lħağ Pititi : “I... Tura... Ma tzemred ad ay-tessemranğid awi-d ukan, nekkini.”

Si Zaerur : “Safik ihi d keččini i d Lħağ Pititi... ttwaliy-k tujur deg lğamee.”

Lħağ Pititi : “ Ula d nekkini ttwaliy-k deg lğamee... wi, wi... Ttwaliy-k dinna. Ad yegg Rēbbi ad nettemlili deg teswiēin n lxir. I keččini wi k-ilan ma mačči d leib.”

Si Zaerur : “nekkini?... Isem-iw Si Zaerur... seg tmurt n.. agi n si xerřubi.”

Lħağ Pititi : “Xyar nnas. I... Si xerřubi... Ii... Ad ay-d-infee Rēbbi s lbaraka-s.”

Si Zaerur : “Aluř tura nekkini igzaktuma d llusi. Ipi win ur nekkunřa ara... Ad iwwet aqerru-is yer lħid. Tura a Si Lħağ Pititi, ma yehda-k Rēbbi yeeni s lehdaya n Rēbbi. Ipi řa sirr a rya, ula wumi yeeni Aaae... Ccreē si kumřa. Inyed ubyen, yefra lħel...”w

Lħağ Pititi : “I... I ... Acu ma yehda-k Rēbbi, nekkini aql-i nniy-ak-id. **Ijbed-as-d lakwayed inna-as :** “A-t-an leeqed n tribinal n Tizi Wezzu. Il fu ad trefdeđ lbagaj-ik seg uxxam-agi. S kečč s lwacul-ik, wali yer řur-k bant katřur.”

Lħağ Pititi : “I... Amek? Ad refdey lkabaj-iw?...”

Si Zaerur : “Ma wulac azekka ad d-awiy lapulis, ad d-đeggren kullec yer beřra. Axxam, tura am wakken teelmed... Ii... D ayla n Si Pertuf. Iwwi-d leeqed iřeħħa... ulac akkin, ulac akka.”

Weħmimi : “Wagi... Iwret-ay weread nemmut.”

Si Zaerur : “Hup!... Keččini mazal-ik tmezziyed... Ṭtef imi-k!... heddrey nekk akked baba-k. D netta i yessnen. D argaz leali. Issen lřanun.”

Si Zaerur : “I, tessned ccreē kiskisi. I, argaz ameqqran am keččini... ad t-tesewjed dya? Ihi dya dayen...” Ayen yuran ad ieeddi, yak akka, a emmi Lħağ?”

Weħmimi : “Si Zaerur-agi ... ad t-rzey deg uerur-is.”

Si Pertuf : “A emmi Lħağ, ħkem mmi-k ney ma ulac ad as-xedmey aprusi.”

Xuxa : “Si Zaerur-agi... d zaerur-nni asemmam, asemmam...”

Tapititit : “Ay amxix-iw!...sussem ula i d-ternid kemmini...”

Si Zaerur : “Nekkini imi ken-ħemmley i d-ruħey yer řur-wen. Buddey-ken. Tu si pa lukan d alebeed niđen,ulac lli selli eelik ar rasul llah, ulac. Ad wen-yefk akudpi diřikt.

Lħağ Pititi : “Ad yi-tessufyed seg wayla-w yerna tbuddeđ-iyi...”

Si Zaerur : “I...Fkiy-ak bantkatrur... Alur, tura kul yiwen ad as-yeqqim deg lleez d lherma-ines.

Lħağ Pititi : “Aah!...67 n sna seg leemer-iw...ikellex-iyi Si Pertuf!... Ad yi-immel țariq Imustaqim... Ad iyi-yawi dirict yer lğennet. Tezz!..”

Țunțu Akli irra-d nnehta : “Ehfeh!... Iii wi!... Twalađ tura asmi k-qqarey...”

Weħmimi : “Amek akkgi tura.”

Xuxa : “Amek?...Ihi d tidet dya?”

Si Zaerur : “Aawwa, sa sir arya ma ulac i wumi yeeni.”

Țunțu Akli : “Di laenaya-k... Awi-d tura lkayed-nni... Ruħ tura eğğ-ay irħem wald-ik.”

Si Zaerur : “ A...ih, ali ihi, qqimet deg lehna.”

Lħağ Pititi : “Ruħ ad yegg Rebbi ad tectiqem lehna s kečč, s win i k-id-iceggeen.”

Asayes wis semmus : Muħuc / Lħağ Pititi/ Țunțu Akli / Tapititit / Tamninuct / Setti Pititi / Weħmimi / Xuxa / Si Pertuf / La sikuriti militir :

(Lħağ Pititi...I...i... Iruħ ad yekk seg tewwurt ad yerwel...)

Si Pertuf izzwer-as-d, inna-as : “Ha!.. Ha!...Aniwer... Ha?...”

Lħağ Pititi : “Şaħħa, şaħħa... Ziy akka i deg-k, ziy... Ay aedaw n Rebbi.”

Si Pertuf : “La ħewla wala qewwa illa bi llah.”

n la sikuriti militir sderben-d cyul n la gistapa qqaren-as : “anda yella? Anda yella?”

Si Pertuf : “A-t-ah, A-t-ah, a-t-ah... D wagi.”

(Dya şħab n la sukiriti militir din din cudden Lħağ Pititi. Yiwen iwwet-it yer deffir umgerđ, wayeđ rran-as liminuť. Alih aebbant, wiyad-nni ttrun akk...)

Lħağ Pititi idewwer-d yer deffir, inna-as : “Ccah deg-i, ad řwuy Si Pertuf i kumpanyi!”

Agzul

Résumé en Français :

Le théâtre kabyle est un genre littéraire moderne, Il existe depuis les années 40, Par exemple « afenğal n lqahwa » de BELAID Ait Ali, et la création théâtrale en langue kabyle au niveau de la radio « chaine 2 ». C'est à partir de l'année 1970 que Mohya commence à faire des traductions et des adaptations de plusieurs pièces.

« *Si Pertuf* » est une pièce théâtrale kabyle adaptée par Mohya dans les années 1984, Elle est traduite de la langue française « *Tartuffe* de Molière » à la langue kabyle. Le texte « *Si Pertuf* » est une comédie divisée en cinq actes et vingt-neuf scènes. *Si Pertuf* est le personnage principal de cette pièce. Il est acteur de nombreuses actions bien qu'il n'apparaisse qu'au troisième acte. Toutefois, de nombreux autres personnages participent à sa description tout au long de l'histoire.

Notre travail s'articule en deux chapitres. Chaque chapitre est en relation avec le thème de notre recherche « L'analyse des personnages dans la pièce de théâtre *Si Pertuf* de Mohya ».

Dans le premier chapitre, consacré à l'analyse des noms des personnages dans le texte « *Si Pertuf* », nous avons dégagé les nouveaux noms créés par Mohya, marqués par une couleur comique, visant à faire rire le public. Quant à la description, nous avons relevé les éléments de portrait physique (bien que très rares) et moral relatifs aux personnages de cette pièce. L'une des voies utilisées pour la description des personnages est le discours direct et où le dialogue est fortement utilisé dans le texte *Si Pertuf*.

Le deuxième chapitre s'articule autour de l'analyse des actions de chaque personnage. Il subdivise en trois parties. Dans la première partie, nous avons tenté de dégager les différents actants présents dans l'histoire. *Si Pertuf* est le sujet qui poursuit la quête d'un objet qui est l'argent. Il est, à la fois, un destinataire et un destinataire de cette quête étant donné que c'est de par, sa propre volonté qu'il l'entreprendra tout en étant celui qui en bénéficiera à la fin de l'histoire. Les adjouvants (*Lħağ Pititi/Setti Pititi*), qui sont à leur tour des personnages principaux, aideront, inconsciemment, le sujet (*Si Pertuf*) à accomplir sa mission (acquérir l'objet de valeur). Les opposants (*Xuxa/ Tapititit, Weħmimi/ ȚunȚu Akli, Muħuc, Tamninuct*) sont des personnages qui feront obstacle à la quête de Si Pertuf.

Ce schéma nous a permis de détecter le programme narratif principal (PN) de l'histoire articulé autour de la quête de l'argent ainsi que trois programmes d'usage, ayant permis au sujet d'accomplir le (PN) principal. Le premier (PN) s'articule autour du mariage de Tamninuct et Weħmimi, le deuxième (PN) est celui du mariage forcé entre Tamninuct et Si

Pertuf, le troisi me (PN) d voile l'amour de Si Pertuf pour Tapititit (femme de L a  Pititi). A travers ces trois programmes, nous pouvons dire que le programme principal (li    la qu te de l'argent) a  t  r alis .

La d xi me partie de ce chapitre est relative   l'analyse des types des personnages principaux et les personnages secondaires ainsi que les types sociaux (renvoyant   la soci t  kabyle) et le type comique.

Suite   l'analyse des personnages et de leurs actions, nous avons pu relever plusieurs relations entre les personnages: celle du rus , caract ris e par des traits r currents tout au long de l'histoire chez le personnage *Si Pertuf*. La relation de na vet  chez *L a  Pititi*. La relation de l'amour entre les deux amants *Tamninct et Mu uc*. La relation entre p re et fille/ p re et fils et celle de domination de Si Pertuf qui a profit  la naivet  de L a  Pititi pour atteindre son but.

A partir de l'analyse des personnages, nous avons tent  de d voiler la construction des noms des personnages, de leur portrait, de leurs actions et des relations  tablies entre-eux dans la pi ce *Si Pertuf* de Mohend U Yehya.

Agbur

Agbur

Tazwart tamatut	07
1- Tamukrist	08
2- Asenked n wamud	09
3- Ayen i nefren tamezgunt-agi	10
4- Tarrayt n unadi	10

Ixef amezwaru: Tasleđt n yiman

I.Tamidrant n uwadem deg umezgun	13
II.Tasleđt n yismawen n yiwudam n tmezgunt <i>Si Pertuf</i>	14
1. Ismawen yellan di tmetti taqbaylit	15
2. Ismawen n yiwudam i d-yesnulfa Muħya	16
III. Aglam n yiwudam	18
1. Aglam si tama n tfekka	19
2. Aglam si tama n tṭbiaa	20
V-Adiwenni	24

Ixef wis sin: Tasleđt n yigan

I-Tigawin n yiwudam	28
1.Ahil icudden yer yidrimen	28
1.1.Amgay (Si Pertuf)	28
1.1.Tayawsa (idrimen).....	28
1.2.-Amsifađ (<i>Si Pertuf</i>)	28
1.3.Anermas (<i>Si Pertuf</i>)	29
1.4.Imallalen (<i>Lħađ Pititi/Setti Pititi</i>)	29
1.5.Imnamaren (<i>Xuxa / Tapititit / Weħmimi / Tunttu Akli</i>).....	29
1.2. Ahil wis sin icudd yer zzwađ n Temninuct akked Muħuc	30

2.1. amgay (<i>Tamninuct</i>).....	30
2.2. Tayawsa (zzwağ n <i>Temninuct akked Muħuc</i>)	30
2.3. Amşifađ (<i>Xuxa</i>)	31
2.4. Anermas (<i>Tamninuct</i>)	31
2.5. Imallalen (<i>Xuxa, Tapititit, ƦunƦu Akli, Weħmimi, Tamninuct, Muħuc</i>)	31
2.6. Imnamaren (<i>Lħağ Pititi, Setti Pititi</i>)	31
3. Ahil wis krađ icud yer zzwağ n <i>Temninuct s Si Pertuf</i>	31
3.1. Amgay (<i>Lħağ Pititi</i>)	31
3.2. Tayawsa (zzwağ n <i>Temninuct akked Si Pertuf</i>)	31
3.3. Amsifađ (<i>Lħağ Pititi</i>)	31
3.4. Anermas	32
3.5. Amallal	32
3.6. imnamaren	32
I-4-Deg wahil wis ukkuž, ad d-naf <i>Si Pertuf yebya Tapititit</i>.....	32
4-1-Amgay (<i>Si Pertuf</i>)	32
4-2-Tayawsa (<i>Tapititit</i>)	32
4-3-Anermas (<i>Si Pertuf</i>)	32
4-4-Amalal	32
4-5-Imenamaren (<i>Xuxa, Tapititit, Weħmimi</i>)	32
II-Leşnaf n yiwudam.....	33
1-Iwudam igejdanen d yiwudam inaddayen.....	33
1.1.Iwadam igejdanen deg tmezgunt n Muħya	34
1.2.Iwadam inaddayen deg tmezgunt n Muħya	34
2-Iwudam yeqqnen yer temlayt (type comédie)	34
3- Şşenf n yimettiyen (Type sociaux)	36
III- Assayen yellan gar yiwudam n tmezgunt <i>Si Pertuf</i>	37
1- Assay Tamyart / Tislit-is (<i>Setti Pititi / Tapititit</i>)	38
2-Assayen n tyuga	38
2-1-Tayri gar (<i>Tamninuct /Muħuc</i>)	38

2-2-Assay n uBabat d warraw-is	39
3- Assay n lexdee / nniya	40
3-1-(<i>Si Pertuf / Lħağ Pititi akked Setti Pititi</i>)	40
3-2-assay n lexdee (<i>Tapititit / Si Pertuf</i>).....	41
4-Assay n nnesba (<i>Lħağ Pititi / Tunđu Akli</i>).....	41
5- Asasay <i>Si Pertuf / Weħmimi</i>	42
6-Assay n ukarwa (bab n uxxam)	42
6-1-Assay gar <i>Lħağ Pititi / tawacult-is</i>	42
6-2-Assay (<i>Si Pertuf / Lħağ Pititi akked twacult-is</i>)	43
7-Assay gar <i>Lħağ Pititi akked Xuxa</i>	44
8-Assay i yicudden gar <i>Si Pertuf</i> akked la sicuriti miliřir	88
Tagrayt Tamatut.....	47
Tiybula	50
Timerna.....	52
Amawal	53
Ammud.....	55
Agzul	96