STUDENT BOOK

ABRID 1

LESSONS FOR BEGINNING TAMAZIGHT

تَـمـازيغْـت

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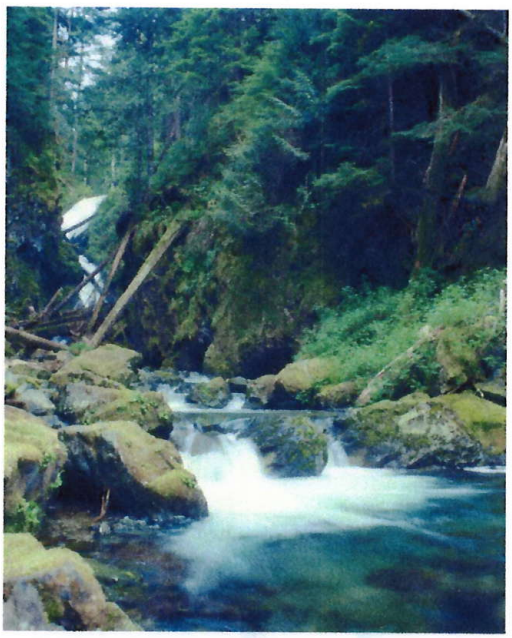

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ABRID 1

LESSONS FOR BEGINNING TAMAZIGHT

تَـمـازيغْـت

ⵜⴰⵎⴰⵣⵉⵖⵜ

Proverb on title page:

Drop by drop is how the river overflows.

This is the same way that the student will learn Tamazight.
Step-by-step, patient perseverance and steady work will produce results.

Abrid 1

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Introductory Note

This book is the beginning Student Book for the Tamazight (Middle Atlas or Central Moroccan Berber) course called *Abrid*. The course has four levels: *Abrid 1* (Beginning Tamazight), *Abrid 2* (Intermediate 1 Tamazight), *Abrid 3* (Intermediate 2 Tamazight), and *Abrid 4* (Advanced Tamazight). Each level has a Student Book and a Workbook. (A Teacher's Manual for each level also exists to give pedagogical instruction on how to teach the course.) Each level consists of about 25 lessons, which are timed to comprise about 40 one-and-a-half-hour sessions with a teacher.

The contents of the Student Book consist of various grammar explanations, basic vocabulary for the lessons, and some dialogues. These are all items that are covered in the course. While most of the grammar pages include explanations and most of the Tamazight is translated into English, this book is not designed as a self-study book. Thus, some of the pages make sense only in the context of a lesson as specified in the Teacher's Manual. The table of contents lists all the topics covered in the class. There is not necessarily a Student Book page which matches every subject listed. Rather, the table of contents gives you, the student, a general overview of where the course is going.

The course follows a logic that is built around the grammar of Tamazight, the main item giving structure to the course being the Tamazight verb. The purpose is to progress easily and steadily through the Tamazight grammar, going from easy to more complicated items, in a way that is easy to understand and useful also. The goal of this course is communication, for you to be able to use Tamazight in everyday life.

In this way it differs from many previous courses designed by universities for an academic setting. While some of their scientific precision may be lost, much of their linguistic terminology (as well as the phonetic system used to write the language) couldn't be understood by the average language learner in Morocco. The goal of this course is ease and usability. I do, however, refer to many items mentioned in these courses: the *University of Wisconsin* course and the *University of Michigan* course.

A deliberate choice has been made to do this course in Arabic script. No transcription system perfectly fits Tamazight (including Tifinagh, which over the years has had to add and change symbols and contains just as many modernly invented signs as the Latin and Arabic transcriptions of Tamazight). Arabic script is quite well-suited for the task. Also, the whole purpose of choosing Arabic script is communication (as opposed to academic research, historical, political, religious, or identity issues, which have motivated others' choices of other scripts). While Tamazight is still a spoken language, if you want to write in this language you can. Most Moroccans who are literate, however, are literate in Arabic script. Thus, I have written many notes to my Amazigh friends in Tamazight with Arabic script. Although they still have to sound out the words, since they've never seen these combinations of Arabic letters before, they are quickly able to read what I write. This is much less true for the average Moroccan in Latin script and almost non-existent (for at least another generation) in Tifinagh. But written communication in Tamazight between you and your Amazigh friends and acquaintances can begin today in Arabic script. Arabic script also best allows you to easily find a language helper who can read what is written in your lessons.

In this light, the previous course designed by the *Peace Corps* is a great improvement over the other university courses. It is practical and includes Arabic script, although the transcription errors and lack of short vowel signs and *sheddas* were so numerous that it was extremely confusing for a beginning student. I have, nonetheless, referred to their material numerous times and corrected the errors and inconsistencies.

Most studies in Tamazight are designed around one tribal group. Since regional variation is so great, this is understandable. However, this course is meant to apply to the whole area of Central Morocco. Yet, certain decisions regarding vocabulary, grammar, and pronunciation had to be made. In general, they reflect a "northern Middle Atlas" version, if such a thing can be said to exist. Since regional variation is such a major obstacle to learning Tamazight, this course is designed to get you to a level where the variation is no longer formidable and can be handled. Although the course teaches "one main way," the burden is on you at each step to see what the people around you are saying and to adapt accordingly. Changes can be made in the course by the teacher to adapt to certain regions. Even the teachers must change some of their ways (since not every teacher is from the same tribe) so that the student can be given consistent teaching. The teachers are also supposed to increase in their knowledge of the tribal variations so as to broaden their outlook on the language and their ability to adapt the course to different students' needs and geographic location.

Audio material is available for each level in the *Abrid* course. For *Abrid 1*, the entire Student Book and Workbook (every Tamazight word) is on CD in MP3 format.

No doubt in a work of this magnitude there will be mistakes found in various places throughout the course. Certainly enormous effort has been made to minimize these, but mistakes are nonetheless unavoidable. Any corrections and suggestions are welcome.

The preparation of this course has taken about two years, and many thanks go to all those along the way who helped in numerous ways, especially the initial student guinea pigs, the teachers willing to be trained to use the course, and numerous language consultants (that is, everyday Imazighen willing to answer questions and talk about their language).

Bruce Rathbun
February, 2004

What's your name?

What's your (m.s.) name? مِيسْمَنَّش؟

My name is _____ . إِسْمِينو _____ . مِيسْمَنَّش؟

What's your (m.s.) name?

My name is _____ . إِسْمِينو _____ .

What's your (f. s.) name ? مِيسْمَنَّم؟

My name is _____ . إِسْمِينو _____ . مِيسْمَنَّم؟

What's your (f. s.) name ?

My name is _____ . إِسْمِينو _____ .

Instruction Words

عاوَد – Repeat!

إِني – Say!

أَلْتو – again

سَقْسا – Ask!

سَقْسات – Ask him.

سَقْساتّ – Ask her.

سْفَلْد – Listen!

إِسْم – name

إِسْمِينو – my name

إِسْمَنَّش – your (m.) name

إِسْمَنَّم – your (f.) name

إِسْمَنَّس – his name

إِسْمَنَّس – her name

Some Nouns

أَرْياز or أَرْكّاز	–	man or husband	تَـمْـطّـوطّ	–	woman or wife
أَرْبا	–	boy or son	تَـرْباتّ	–	girl or daughter
أَغْـروم	–	bread	تَـكورْت	–	ball
أَكْـسوم	–	meat	تَـدّارْت	–	house
أَمان	–	water	تِـفْـلوت	–	door
أَبَـرّاد	–	teapot			
أَنْـزار	–	rain			
إِيْـدي or إِكّْـدي	–	dog			
إِغْـرَم	–	village			
مُـشّ	–	cat			
لْـكاس or لْـكيس	–	(a) glass			

مَـتّـا وا؟	–	What's this (m.)?
مَـتّـا تا ؟	–	What's this (f.)?
ماني _____ ؟ noun	–	Where's the _____?

The two words listed for "man" and for "dog" illustrate an important and very common regional pronunciation variation in Tamazight. The ڭ "g" sound and the ي "y" sound slide back and forth in many (but not all) words. (This is because phonetically the "g" and the "y" have the same mouth position. The only difference is that the "g" is a stop—that is, the tongue touches the roof of the mouth and stops the air flow—and the "y" is a fricative—that is, the tongue never completely blocks the air flow, so the sound can continue as long as the speaker wants it to.) Some regions more noticeably say a "g," while others prefer the "y." Even so, at times you may hear the same speaker use both a "g" and a "y" for the same word. At times you won't even be sure if the sound was a "g" or a "y"—it will seem as if it were a combination of the two or something in between. Adapt your speech to the people around you.

Numbers

يـوَن or يُـوْن or يـون	–	1
(yiwen) (yuwn) (yun)		
سـين	–	2
شْـراض	–	3
رَبْـعة	–	4
خَـمْـسة	–	5
سْـتّـة	–	6
سَـبْـعة	–	7
تْـمَـنية	–	8
تَـسْـعة	–	9
عَـشْـرة	–	10

The numbers 4 and above are simply Moroccan Arabic. It is Soussi Berber that has a complete number system in Berber.

There is quite a bit of regional variation for the number "one." The above choices are basically one way to say the number, with three different pronunciations that you will hear. It will be easier for you to just choose one of them and stick with that. To be consistent, the written part of this course uses يـون , but your teachers or those around you may use a different pronunciation. All are equally valid. In addition to this, Khenifra and 'Ain Luh use يـوك , some areas in the southern portion of the Middle Atlas use يان , and still others use إِدْ ج .

Some Colors

أَزْ ڭّـاغ (azgg^{w}aɣ)	–	red
أَوْراغ	–	yellow
أَزيـزاوْ or أَزَ ڭْـزاوْ	–	green
أَزْ بـيـبـي	–	blue

Transcription Key for Class Materials

Arabic Script	This Course	*Peace Corps*	*T.Y.T.*
أَ or ـَ or ا	a	a	*a* or *â*
أَ or ـَ	can also be an "e"	can also be an "e"	can also be an "*e*"
ب	b	b	*b*
ت	t	t	*t*
ج	j	j	ž
ح	*ḥ* or ح	*ḥ* or ح	*ḥ*
خ	*ẖ* or خ	*ẖ* or خ	*ẖ*
د	d	d	*d*
ر	r	r	*r*
ز	z	z	*z*
ڒ (a pharyngelized z)	*ẓ*	*ẓ*	*ẓ*
س	s	s	*s*
ش	*š*	*š*	*š*
ص	*ṣ*	*ṣ*	*ṣ*
ض	*ḍ*	*ḍ*	*ḍ*
ط	*ṭ*	*ṭ*	*ṭ*
ع	ع	ع	ع
غ	*ġ* or غ	*ġ* or غ	*ġ*
ف	f	f	*f*
ق	q	q	*q*
ك	k	k	*k*
ڭ	g	g	*g*
ل	l	l	*l*
م	m	m	*m*
ن	n	n	*n*
ه	h	h	*h*
أُ or و (as a vowel)	u	u	*u*
و	w	w	*w*
إِ or ي (as a vowel)	i	i	*i*
ي	y	y	*y*

shedda	When two of the same consonants are written together, this corresponds to the phenomenon of the *shedda* in Arabic—a holding of the consonant sound twice as long. Thus, *ili* is pronounced differently than *illi*.
the superscript ^{w}	This is used when the preceding consonant is pronounced with rounded lips. The effect on the English speaker is that he often hears a "w" sound. Example: *asgg^{w}as* 'year.' This applies to the following sounds: g^{w}, k^{w}, and more rarely *ġ*^{w}, q^{w}, and *ḫ*^{w}.

"The schwa: The neutral vowel 'ə', written 'e' in this dictionary [Taifi's dictionary], does not seem to have a phonological status in Tamazight. It appears, however, very frequently in order to avoid unpronounceable groups of consonants. We have therefore maintained this vocalic support in our transcription to facilitate the deciphering and reading of the examples. We do want to note, however, that it is never easy to determine the position of the schwa in the consonant chain" (page XIX in the dictionary). The schwa also appears in the *Teach Yourself Tashelhayt* materials as an "e." When I've written words in Arabic script, I've represented the schwa as a *fatḥa*. At times in rapid speech the schwa appears to be simply a *sukun*, that is, no vowel at all. This means that some words may be correctly written either with a *fatḥa* or with a *sukun*.

The sign *â*, used only in *Teach Yourself Tashelhayt*, is used to indicate the difference between the "a" vowel sound in, for example, the following two words in Moroccan Arabic: دار (house, transcribed "dar") and دار (the verb "to do," transcribed "dâr"). This is like the difference in English between the words "are" and "air." The present course does not make this distinction in writing; however, the students need to observe it in their pronunciation. Students also need to pay attention to the difference in sound between the long vowel و and the short vowel أُ (the *ḍamma*), both of which are transcribed by "u."

A word about the English "th" ث sound (as in "thing") is necessary. Some Tamazight dialects use this a lot, others not at all or hardly at all. Although the sound exists in English, and in that sense is easy, the way it is used in Tamazight is extremely difficult for English speakers. For this reason, and since some dialects don't use the "th" sound, **this course has chosen not to use the sound.** This is a deliberate choice to help the language learner (and is linguistically valid for certain dialects). If the student wants later to adapt to a dialect which uses the "th" sound, he/she is certainly free to do that and to do that in the course. Once the student has a certain foundation in Tamazight, adaptation to the "th" sound isn't nearly as difficult as it is in the beginning stages of language learning.

كّ This sound is between a ش and a ك. Some regions use it instead of these latter two sounds (in certain words). However, other regions don't use this sound at all. For this course, we have chosen not to use this sound, although students may choose to adapt their speech to those around them using the sound.

Some Verbs (Simple Imperative Form)

بَـدّ	–	stand up
قـّيم	–	sit down
قـّيم	–	stay
دّ و	–	go
أَدّ ود	–	come
أَسي	–	pick up lift up
سِـرْ س	–	set down put down
سو	–	drink
تـْش	–	eat

Possessive Pronouns

They are a combination of pronoun and the preposition ن "n" ("of").

Examples:

Moha's house	taddart n muḥa	تَـدّارْت ن مـوحى
his house	taddartennes	تَـدّارْتَـنَّـس

Singular

my	nu \ inu	نـو \ يـنـو
your (masc.)	nneš \ enneš	نَّـش \ نَـنَّـش
your (fem.)	nnem \ ennem	نَّـم \ نَـنَّـم
his, her, its	nnes \ ennes	نَّـس \ نَـنَّـس

We obtain the pronoun "inu" (and also "enneš," "ennem," "ennes," etc.) when it is preceded by a consonant, and "nu" (and also "nneš," "nnem," "nnes," etc.) when it is preceded by a vowel.

Plural

our	nneخ \ enneخ	نَّـخ \ نَـنَّـخ
your (masc.)	nnun \ ennun	نُّـن \ نَـنُّـن
your (fem.)	nnunt \ ennunt	نُّـنْـت \ نَـنُّـنْـت
their (masc.)	nnesen \ ennesen	نَّـسَـن \ نَـنَّـسَـن
their (fem.)	nnesent \ ennesent	نَّـسَـنْـت \ نَـنَّـسَـنْـت

Although there is normally a *shedda* on the ن "n" (except for the first person singular), at times you will hear certain of these possessive pronouns without a *shedda* and without a vowel after the ن "n": especially نْـس "ns," نْـش "nš," نْـسَـن "nsen," and نْـسَـنْـت "nsent." An example is صَـحانْـش "ṣaحanš," a way to say "thank-you" (to a man).

Adapted for Tamazight from *Teach Yourself Tashelhayt* chapter 11, pages 69-71

Important Point. (irrelevant to English speakers)

In French, in which this book was originally written, the possessive pronoun agrees with the item possessed.

In Tamazight (as in English) the possessive pronoun agrees with the possessor of the item possessed. Therefore it is necessary to know the gender(s) and the number of the person(s) possessing the item in order for it to agree. To translate 'your children' has to be in Tamazight 'the children of you', so if a man is being addressed the masculine pronoun '*š*' is used or if a woman is being addressed then the feminine pronoun '*m*' is used.

TABLE OF POSSESSIVE PRONOUNS			
Person	**After a vowel**	**After a consonant**	**English**
Singular			
1st	*-nu*	*-inu*	my (of me)
2nd (m)	*-nneš* (1)	*-enneš* (1)	your (of you)
2nd (f)	*-nnem*	*-ennem*	your (of you)
3rd (m,f)	*-nnes*	*-ennes*	his, her, its
Plural			
1st	*-nneḫ* (2)	*-enneḫ* (2)	our (of us)
2nd (m)	*-nnun*	*-ennun*	your (of you)
2nd (f)	*-nnunt*	*-ennunt*	your (of you)
3rd (m)	*-nnesen*	*-ennesen*	their (of them)
3rd (f)	*-nnesent*	*-ennesent*	their (of them)

(1) Sometimes one will hear the '*š*' pronounced as a '*k*' or a '*č*.'

(2) Sometimes one will hear the '*ḫ*' pronounced as a '*ġ*'.

11.2.1 With Nouns ending with a Vowel

This gives:

11.2.1.1 With a masculine singular noun.

iydi-nu	my dog
iydi-nneš	your dog (referring to one man's dog)
iydi-nnem	your dog (referring to one woman's dog)
iydi-nnes	his, her, or its dog
iydi-nneh	our dog
iydi-nnun	your dog (referring to several men's dog)
iydi-nnunt	your dog (referring to several women's dog)
iydi-nnesen	their dog (referring to several men's dog)
iydi-nnesent	their dog (referring to several women's dog)

11.2.1.2 With a feminine singular noun.

tiḫsi-nu	my ewe
tiḫsi-nneš	your ewe (referring to one man's ewe)
tiḫsi-nnem	your ewe (referring to one woman's ewe)
tiḫsi-nnes	his, her , or its ewe
tiḫsi-nneh	our ewe
tiḫsi-nnun	your ewe (referring to several men's ewe)
tiḫsi-nnunt	your ewe (referring to several women's ewe)
tiḫsi-nnesen	their ewe (referring to several men's ewe)
tiḫsi-nnesent	their ewe (referring to several women's ewe)

11.2.1.3 With a plural noun.

una-nu	my wells
una-nneš	your (m.sing) wells
una-nnem	your (f.sing) wells
una-nnes	his, her, or its wells
una-nneh	our wells
una-nnun	your (m.pl.) wells
una-nnunt	your (f.pl.) wells
una-nnesen	their (m) wells
una-nnesent	their (f) wells

11.2.2 With Nouns ending with a Consonant

When the possessives are added to a noun ending in a consonant, a vowel is introduced between the noun and pronoun. This is an '*i*' for the first person singular and an '*e*' or schwa vowel for the others.

11.2.2.1 With a masculine singular noun

ašal-inu	my land	*ašal-enneḫ*	our land
ašal-enneš	your (m) land	*ašal-ennun*	your (m) land
ašal-ennem	your (f) land	*ašal-ennunt*	your (f) land
ašal-ennes	his, her, or its land	*ašal-ennesen*	their (m) land
		ašal-ennesent	their (f) land

11.2.2.2 With a feminine singular noun

tamazirt-inu	my country	*tamazirt-enneḫ*	our country
tamazirt-enneš	your (m) country	*tamazirt-ennun*	your (m) country
tamazirt-ennem	your (f) country	*tamazirt-ennunt*	your (f) country
tamazirt-ennes	his, her, or its country	*tamazirt-ennesen*	their (m) country
		tamazirt-ennesent	their (f) country

11.2.2.3 With a plural noun

igran-inu	my fields	*igran-enneḫ*	our fields
igran-enneš	your (m) fields	*igran-ennun*	your (m) fields
igran-ennem	your (f) fields	*igran-ennunt*	your (f) fields
igran-ennes	his, her, or its fields	*igran-ennesen*	their (m) fields
		igran-ennesent	their (f) fields

Homework:

Practice writing all the words on pages 18 and 19 in Arabic script. This is important for you to become more comfortable using Arabic script. See the Answer Key at the back of this book for the complete list. Below is a beginning:

أَشالينو	إِيْدينو
تَمازيرْتينو	تِخْسينو
إِڭْرانينو	ونانو

Vocabulary

God	–	رَبّي	no	–	وهو
road, way, path	–	أَبْريد	yes	–	إِه
land, dirt, earth	–	أَشال	I don't know.	–	ورْسّ .
country, *bled*	–	تَمازيرْت	excellent!	–	نِمْر واحَد
money	–	إِدْريمَن	It's good.	–	إِغودا .
money	–	لْفْلوس	Thank-you	–	صَحا
in Tamazight	–	سَ تْمازيغْت	(also: please, exact!, congratulations!)		
equivalent of Arabic preposition ب	–	س			
the Berber language Berber woman	–	تَمازيغْت	Be quiet!	–	فَسْت
field, fields	–	إِگْر ، إِگْران			
light	–	أَسيدّ			
word	–	أَوال			
heart	–	ول			
world، الدَّنية	–	دّونيت			
moon, month	–	أَيور			
sun	–	تَفوشْت			
cow	–	تَفوناسْت			
chicken	–	تَفولّوسْت			
ewe	–	تِخْسي			
work	–	لَخْدَمْت			

Adapted version of dialogue on page 11 of the *Peace Corps* course

Dialogue—Greetings أَمْياسّان

كْريس : السَّلامُ عَلَيْكُم.

موحى : عَلَيْكُم السَّلام.

كْريس : ماي تَعْنيت؟

موحى : لا باس ، تَعْنيت لْخير. تْهَنّا ؟

كْريس : لا باس ، تْهَنّا.

موحى : ميسْمَنَّش؟

كْريس : إِسْمينو كْريس. ميسْمَنَّش؟

موحى : إِسْمينو موحى.

كْريس : قّيماس كْ لْمان.

موحى : تْمونْد د وايْض.

Chris : Hello. [lit: Peace be upon you.]
Moha : Hello. [lit: Upon you be peace.]
Chris : How are you doing?
Moha : I'm fine, thanks [lit: (I hope) you are doing well]. Are you okay? [lit: Is it (life, fem.) okay?]
Chris : I'm fine. It's okay.
Moha : What's your name?
Chris : My name is Chris. What's your name?
Moha : My name is Moha.
Chris : Good-bye. [lit: Stay to it (that is, the situation) in peace.]
Moha : Good-bye. [lit: Go with another one (another peace), that is, go with peace.]

Some Greetings

السَّلامُ عَلَيْكُم	–	Hello. [lit: Peace be upon you.]
ماي تَعْنيت؟	–	How are you (sing.) doing? (m. or f.)
تْهَنّا ؟	–	Are you okay? (m. or f.) [lit: Is it (life, fem.) calm?]
تْڭا لْمان؟	–	Are you fine? (m. or f.) [lit: Is it (life, fem.) peaceful?]
(m.) ماش إِڭا لْحال؟	–	How is it going? [lit: How is the situation to you?]
(f.) مام إِڭا لْحال؟	–	How is it going? [lit: How is the situation to you?]
(m.) لا باس غورْ ش؟	–	Are you fine? [lit: No evil *chez toi*?]
(f.) لا باس غورْ م؟	–	Are you fine? [lit: No evil *chez toi*?]

Some Answers

عَلَيْكُم السَّلام	–	Hello (a response to "Peace be upon you"). [lit: Upon you be peace.]
لا باس ، تَعْنيت لْخير.	–	I'm fine, thank-you. [lit: No evil, (I hope) you are doing well.]
لا باس ، لْحَمْدُ للّه.	–	I'm fine, praise (be) to God.
تْهَنّا.	–	I'm okay. [lit: It (life, fem.) is calm.]
تْڭا لْمان.	–	I'm fine. [lit: It (life, fem.) is peaceful.]
لا باس ، إِسَقْسا ديڭْش لْخير.	–	I'm fine, may goodness ask about you (m.).
لا باس ، إِسَقْسا ديڭْم لْخير.	–	I'm fine, may goodness ask about you (f.).

Some Leavings

أَيْ رَبّـي إِسْتَـر.	–	Good-bye. [lit: May God protect.]
قـّيماس كْ لْمان.	–	Good-bye (to someone staying as you are leaving). [lit: Stay to it (that is, the situation) in peace.]
مون د لْمان.	–	Good-bye (to someone who is going somewhere). [lit: Go with peace.]
نَس كْ لْمان.	–	Good night. [lit: Spend/pass the night in peace.]
(m.) أَش إِعاوَن رَبّـي.	–	Good-bye. [lit: May God help you.]
(f.) أَشَم إِعاوَن رَبّـي.	–	Good-bye. [lit: May God help you.]

Some Answers

تْمونْد د وايْض.	–	Good-bye (a response to "Stay in peace;" said to the person who is going). [lit: May you go with another one, that is, another peace. May you go with peace.]
تَقـّيمْد د وايْض.	–	Good-bye (a response to "Go with peace;" said to the person who is staying). [lit: May you stay with another one, that is, another peace. May you stay with peace.]

Vocabulary

Some Animals

تَـوْرِقْـت	–	a piece of paper, ticket	أَغْـيول	–	donkey
بّـي	–	Cut!	أَسَـرْدون	–	mule
بّـي تَـوْرِقْـت.	–	Cut the paper.	إِيّـيس	–	horse
بّـي تَـوْرِقْـت.	–	Buy a ticket.	ولّـي	–	sheep (f. pl.)
بّـي أَزْاليم.	–	Cut onions.	تَـغاطّ	–	goat
بّـي أَبْـريد.	–	Cross the street.	تَـفولّـوسْـت	–	chicken
إِخّا.	–	He (it) is bad, mean, etc.	تَـفوناسْـت	–	cow
تَـخّا.	–	She (it) is bad, mean, etc.	أَلْـغُـم	–	camel
أَنْـسا or أَدْ غار	–	place	وشَّـن	–	wolf, jackal
شا	–	something, someone	أَسْـلَـم ، إِسَـلْـمان	–	fish (s.), fishes
شا يَـضْـن	–	something else someone else			
نَـغَـد or نْـغَـد	–	or (in affirmative sentences)			

Numbers

	masculine	feminine
1 –	يـون or يُـوْن or يِـوَن (yun) (yuwn) (yiwen)	يـوت or يُـوْت or يِـوَت (yut) (yuwt) (yiwet)
2 –	سـين	سْـنات
3 –	شْـراض	شْـرا طّ

There is quite a bit of regional variation for the number "one." The above choices are basically one way to say the number, with three different pronunciations that you will hear. All are equally valid. In addition to this, Khenifra and 'Ain Luh use يـوك for the masculine but keep يـوت for the feminine. Some areas in the southern portion of the Middle Atlas use يان for the masculine and يات for the feminine. Some others use إِدْ ج for the masculine and إِشْـت for the feminine.

For the numbers 4 and above, there is no distinction between masculine and feminine. The Moroccan Arabic numbers are used.

Some Colors

	masculine	feminine
– red	أَزْ كّـاغ (azggʷaġ)	تَـزْ كّـاغْـت (tazggʷaġt)
– yellow	أَوْراغ	تَـوْراغْـت
– green	أَزيـزاوْ or أَزَ كّـزاوْ	تَـزيـزاوْت or تَـزَ كّـزاوْت
– blue	أَزْ بـيـيـي	تَـزْ بـيـبـيـت

The Tamazight word for "blue" varies a lot according to region.

Also, some things that Westerners would describe as "blue," Imazighen describe as "green." For example, Imazighen speak of the "green sky," not the "blue sky." To them the sky is أَزيـزاوْ. Everyone sees the same colors, but each language's words for color may describe slightly different ranges and shades of those colors.

Independent Possessive Pronouns

Singular

mine	winu \ tinu	وينـو \ تينـو
yours (masc.)	wineš \ tineš	وينَـش \ تينَـش
yours (fem.)	winem \ tinem	وينَـم \ تينَـم
his, hers, its	wines \ tines	وينَـس \ تينَـس

Plural

ours	wineẖ \ tineẖ	وينَـخ \ تينَـخ
yours (masc.)	winun \ tinun	وينُـن \ تينُـن
yours (fem.)	winunt \ tinunt	وينُـنْـت \ تينُـنْـت
theirs (masc.)	winesen \ tinesen	وينَـسَـن \ تينَـسَـن
theirs (fem.)	winesent \ tinesent	وينَـسَـنْـت \ تينَـسَـنْـت

"ـوي" represents masculine objects: وينـو
"ـتي" represents feminine objects: تينـو

A few helpful questions:

Whose?	win mi? / tin mi?	وين مي؟ \ تين مي؟
Whose is this?	win mi wa? / tin mi ta?	وين مي وا؟ \ تين مي تا؟
Some answers:	mine, yours, etc., Moha's	وينـو ، وينَـش ، etc. ، وين موحى

• There are many phonological variants in Tamazight, and it is confusing to list them all. But some of them may occur in this book. Our aim is to note that these are interchangeable even in a specific site.

Vegetables

vegetables	lẖuḍert	لْخُضَرْت
eggplant	ddenjal	دَّنْجال
lettuce	*šš*lada	شّْلادا
potatoes	baḍaḍa	بَضَضا
a variety of cucumber	lfeggus	لْفَكُّوس
onions	aẓalim	أَزْاليم
tomatoes	maḍiša	مَضيشا
cucumbers	leẖyar	لَخْيار
green peppers	tifelfelt	تِفَلْفَلْت
carrots	ẖizzu	خيزّ و
turnips	talffin	تَلْفّين
pumpkin / zucchini	taġṣayt	تَغْصَيْت
celery	lekrafṣ	لَكْرافْص
cauliflower	*šš*iflur	شّيفْلور
fava beans / broad beans	ibawen	إِباوَن
peas	jjelban	جَّلْبان
corn	qillu or ddra	قِلّو or دّْرا
leeks	aẓalim n wu*šš*en	أَزْاليم ن ووشَّن

Fruits

fruit	lfišit	لْفيشيت
oranges	llimun / zzenbuɛ	لّيمون \ زّنْبوع
pears	buɛwid / tifiras	بوعْويد \ تِفِراس
plums	lbarquq	لْبَرْقوق
strawberries	lfriẓ	لْفْريزْ
tangerines	lmandarin	لْمَنْدَرين
nectarines	šehdia	شَهْديا
medlar fruit	lemzaɕ	لَمْزاح
bananas	lbanan	لْبانان
cherries	ɕebb lemluk	حَبّ لَمْلوك
grapes	aḍil	أَضيل
apples	tteffaɕ	تّفّاح
apricots	lmešmaš	لْمَشْماش
peaches	lɣuɣ	لْخوخ
figs	tazart	تَزارْت
pomegranates	rrmman	رّمّان
melon	lbeṭṭiɣ / lemnun	لْبَطّيخ \ لَمْنون
watermelon	ddellaɕ	دّلّاح
dates	tiyni	تييْني
prickly pears / barbary figs	tazart n irumin	تَزارْت ن إِرومين

Things you can say with وا and تا

What's this (m.)?	–	مَتّا وا ؟
What's this (m.) in Tamazight?	–	مَتّا وا سَ تْمازيغْت؟
Whose is this (m.)?	–	وين مي وا ؟
Moha's. _____'s.	–	وين موحى. وين _name_ .
Mine, yours, etc.	–	وينو ، وينَش ، وينَم ، وينَس ، etc.

What's this (f.)?	–	مَتّا تا ؟
This is a she-donkey.	–	تْڭا تا تَغْيولْت.
This (f.) is a _____.	–	تْڭا تا _____.
Whose is this (f.)?	–	تين مي تا ؟
Moha's. _____'s.	–	تين موحى. تين _name_ .
Mine, yours, etc.	–	تينو ، تينَش ، تينَم ، تينَس ، etc.

What's the name of this (m.)?	–	ميسْم ن وا ؟
What's the name of this (m.) in Tamazight?	–	ميسْم ن وا سَ تْمازيغْت؟
The name of this (m.) is _____.	–	إِسْم ن وا _____ .
The name of this in Tamazight is _____.	–	إِسْم ن وا سَ تْمازيغْت _____ .

Who is this (m./f.)? [Used with a photo or people.]	–	مَتّا وا \ تا ؟
This is Iššu.	–	إِشّو وا إِكُّا.
This is Iṭṭu.	–	إِطّو تا تْكُّا.
This one's name is Iššu.	–	إِشّو وا نْ مْسِإ.
This one's name is Iṭṭu.	–	إِطّو تا نْ مْسِإ.

This or this.	–	وا نْغَد وا. تا نْغَد تا.
This or this?	–	وا ماد وا ؟ تا ماد تا ؟
Like this one.	–	أَم وا. أَم تا.

Independent Personal Pronouns

These pronouns take the following forms as subjects of a sentence. As in Spanish, Italian, and Arabic, the use of these pronouns is optional—usually used only to emphasize the subject.

Singular

I	nekk, nekkin	نَـكّ ، نَـكّـين
you (masc.)	šegg, šeggin	شَـكّ ، شَـكّـين
you (fem.)	šemm, šemmin	شَـمّ ، شَـمّـين
he, it (m.)	ntta	نْـتّـا
she, it (f.)	nttat	نْـتّـات

Plural

we	nek^{w}ni	نُـكْـني
you (masc.)	k^{w}enni	كُـنّـي
you (fem.)	k^{w}ennimti	كُـنّـمْـتي
they (masc.)	nitni	نِـتْـني
they (fem.)	nitnti	نِـتْـنْـتي

The first three plural pronouns are written in Arabic script here with a ُ (*ḍamma*), which is technically not correct. It *is* how they sound to an English speaker, but this is due not to a *ḍamma* but rather to the "k" being pronounced in a rounded fashion, that is, with rounded lips. The phonetic transcription reflects this phenomenon. Lip rounding for certain letters is important for proper pronunciation in Tamazight.

• In some areas "g" is pronounced "y." For example, "šegg" or "šeggin" will be pronounced "šeyy" or "šeyyin." Also, in some areas the "sh" sound (the symbol "š") is pronounced "k." For example, "šeyy" or "šeyyin" will be pronounced "keyy" or "keyyin," and "šemmin" will become "kemmin."

أَمْـيـاسّـان

كْـريـس : الـسَّـلامُ عَـلَـيْـكُـم.

مـوحـى : عَـلَـيْـكُـم الـسَّـلام.

كْـريـس : مايْ تَـعْـنـيت؟

مـوحـى : لا باس، تَـعْـنـيت لْـخـيـر. إِس تْـهَـنّـا غـورْ ش؟

كْـريـس : لا باس، تْـهَـنّـا.

مـوحـى : مـيـسْـمَـنَّـش؟

كْـريـس : إِسْـمـيـنـو كْـريـس. إِ شَـكْ ؟

مـوحـى : إِسْـمـيـنـو مـوحـى.

كْـريـس : قّـيـمـاس كْ لْـمـان.

مـوحـى : تْـمـونْـد د وايْـض.

Getting Acquainted [lit: knowing each other]

Chris : Hello. [lit: Peace be upon you.]
Moha : Hello. [lit: Upon you be peace.]
Chris : How are you doing?
Moha : I'm fine, thanks [lit: (I hope) you are doing well]. Are you okay? [lit: Is it (life, fem.) okay with you?]
Chris : I'm fine. It's okay.
Moha : What's your name?
Chris : My name is Chris. And you?
Moha : My name is Moha.
Chris : Good-bye. [lit: Stay to it (that is, the situation) in peace.]
Moha : Good-bye. [lit: And you go with another one, that is, go with peace.]

Vocabulary

How are you doing?	may teɛnit?	ماي تَعْنيت؟
How are you doing?	maydas teɛnit?	مايْداس تَعْنيت؟
name	ism	إِسْم
my name	isminu	إِسْمينو
your (masc.) name	ismenneš	إِسْمَنَّش
your (fem.) name	ismennem	إِسْمَنَّم
his / her name	ismennes	إِسْمَنَّس
It's okay.	thenna.	تْهَنّا.
It's fine.	tga lman.	تْگّا لْمان.
Good-bye. (Stay in peace.)	qqimas g lman.	قّيماس گ لْمان.
Good-bye. (And you (s.) go with another (peace).)	tmund d wayḍ.	تْمونْد د وايْض.
Good-bye. (m.pl.)(Stay in peace.)	qqimatas g lman.	قّيماتاس گ لْمان.
Good-bye. (Go with peace.)	mun d lman.	مون د لْمان.
ask	seqsa	سَقْسا
Ask him.	seqsat.	سَقْسات.
Ask her.	seqsatt.	سَقْساتّ.
good, goodness, benefit	lẖir	لْخير
peace	lman	لْمان

Nationalities and Ethnicities

	Masculine	Feminine also: the Language
Amazigh	أَمازيغ	تَمازيغْت
American	أَمَريكاني	تَمَريكانيت
French	أَفْرَنْساوي ، أَفْرَنْسيس	تَفْرَنْساويت ، تَفْرَنْسيسْت
foreign	أَرومي	تَروميت
Swiss	أَسْويسْري	تَسْويسْريت
Canadian	أَكَنَدي	تَكَنَديت
Moroccan	أَمْغْرابي ، أَمْغَرْبي	تَمْغْرابيت ، تَمْغَرْبيت
Rifi	أَريفي	تَريفيت
Ashalḥi	أَشَلْحي	تَشَلْحيت
Soussi	أَسوسي	تَسوسيت
Kabyle	أَقْبايْلي	تَقْبايْليت
Arab	أَعْرَب	تَعْرَبْت
Egyptian	أَمِصْري	تَمِصْريت
English	إِنْكْليزي	تِنْكْليزيت
Algerian	أَزايْري	تَزايْريت
Saḥraoui	أَصَحْراوي	تَصَحْراويت
Gypsy	أَجيطاني	تَجيطانيت
Muslim	أَنْسْلَم	تَنْسْلَمْت
Christian	أَمَسيحي	تَمَسيحيت
Jewish	وداي	تودايْت

Adapted for Tamazight from *Teach Yourself Tashelhayt* chapter 2, pages 6-18

Chapter Two

ARTICLES AND GENDERS OF NOUNS

2.1 ARTICLES

In Tamazight there are no separate articles. Neither the Definite Article 'the', nor the indefinite Article 'a(n)', nor the Partitive Article 'some' is translated.

The word أَرْياز can signify equally : 'man', 'the man', (or) 'a man'.

أَغْـروم can signify equally : 'bread', 'the bread', (or) 'some bread'.

2.2 GENDER OF NOUNS

2.2.1 Masculine Nouns

Consider the following lists of masculine nouns:

- List 1 -

أَكّْاديـر	wall	أَقَـرّ ويْ	horn
أَكْـلْـزيم	pickaxe	أَزّْرو	stone
أَغْـيـول	donkey	أَغانـيـم	bamboo
أَمَـكْـسا	shepherd	أَنـوكّْـَض	lamb
أَنْـزار	rain	أَغَـرْداي[1]	rat (*agʷerday*)
أَرْياز	man	أَكْـسـوم	meat
أَسَـرْدون	mule	أَمـود	seed

[1] Words that have letters said with rounded lips will also be written in phonetics.

- List 2 -

إِض	night	إِمي	mouth
إِفْر	leaf	إِزْم	lion
إِفيلو	cotton thread	إِغير	shoulder
إِفْري	cave	إِغْزَر	ravine, gully
إِكْيدو	sand	إِيّيس	horse
إِغْجْد	kid	إِيْدي	dog
إِغْرَم	village	إِمَنْسي	evening meal

- List 3 -

وداد	mountain goat	وشَّن	jackal, wolf
ودايْ	Jew	وزّ ال	large knife
ودَ م	face	ورار	song
ودي	rancid butter	وسَم	lightning (sg.)
ول	heart	وتْشي	food
ورْ تي	garden	وغول	return trip
وسْكايْ	greyhound	وفوغ	a going out

Observation

Note that all the words in List 1 begin with an '*a*..' (أَ), those in List 2 with an '*i*..' (إِ), and those in List 3 with a '*u*..' (و or أُ).

Rule

It is possible to make the following rule: all nouns that begin with an '*a*..' (أَ), an '*i*..' (إِ), or a '*u*..' (و or أُ) are masculine.

Exceptions

Immediately there is a need to make an exception for some nouns which describe female human and other living beings. However these are few in number. Note them for the moment : إِلّي (my daughter), أُلْتْما (my sister), and ولّي (sheep). As well as those nouns originating from Arabic and which start with the Arabic article (see Pages 39-40) there are other masculine nouns which have an initial consonant.

Amongst these are:

باب	proprietor, master	عَمّي	(my) paternal uncle
بو	owner	خالي	(my) maternal uncle
بّا	(my) father	مِدَّن	people
فاد	thirst	لاژ	hunger
بّاحَلّو	(my) grand-father	شْتوبَر	October
شّا	something someone	زَعْضوض	monkey

It is worth learning the names of all the months (which generally start with a consonant) at this point:

January	يَنّايْر or نّايْر	July	يولْيوز
February	فَبْرايْر	August	غُشْت
March	مارْس	September	شْتَنْبِر
April	إِبْريل or أَبْريل	October	شْتوبَر or كْتوبَر
May	مايّو or مايْ	November	نْوَنْبِر
June	يونْيو	December	دُجَنْبِر

2.2.2 Feminine Nouns

Consider the following lists of feminine nouns:

- List 1 -

تَداوْت	back (human body)	تِفْلوت	door
تَفوشْت	sun	تِمَقّيت	drip, drop
تَمارْت	beard	تِرَمْت	meal
تَشَلْحيت	Berber woman	توسوت	cough
تَزارْت	fig, fig-tree	توجّوت	smell, perfume
تِفاوْت	sunlight, day-break	تورْت	lung

- List 2 -

تَـمَـدْ لا	a rise, upgrade	تِـخْـسـي	ewe
تَـوْ كا	caterpillar	تـيـيْـنـي	date (fruit)
تَـمَـغْـرا	party, feast	تـيـزي	col, mountain pass
تَـرْ ڭا	trench, irrigation channel (*targ^{w}a*)	تِـكُّـنـي	sewing
		تِـفـيـغْـرا	snake
تَـوَدا	a going	تـيـتـي	a hit
تَـوْ لا	fever	تـوڭا	grass, herb
تَـيّـيـرْزا	tillage, cultivation	تـوشَـرْضا	theft
تِـفـيـيـي	meat	تـوسْـنا	knowledge

Observation

Note that all these nouns begin with a '*t*..' (ت). Those in the first list have a '*t* ' (ت) both at the beginning and the end. Those in the second list have a '*t*..' (ت) only at the beginning. An '*a*' (ـَ or ا), an '*i* ' (ـِ or ـيـ) or a '*u*' (ـُ or و) follows this '*t* ' (ت).

Rule

It is possible therefore to make the following rule: all nouns starting with a '*t*..' (ت) are feminine.

Exception

There is one important exception to this rule : تارْوا meaning 'offspring' or 'children' (without distinction of sex) which is a masculine collective plural noun. As well as those nouns originating from Arabic and which start with the Arabic article (see Pages 40-41), there are other feminine nouns which have an initial consonant other than 't' (ت). Amongst these are:

لال	proprietress, mistress	عَـتّـي	(my) paternal aunt
مّ	owner	خالْـتي	(my) maternal aunt
مّـا	(my) mother	مَـنْـغـيـوت	murder
مّـاحَـلّـو	(my) grandmother	مَـرْغـيـوت	heat

2.3 NOUNS OF ARABIC ORIGIN

There are a number of Arabic words that have passed into Tamazight. These can be divided into two groups:

2.3.1 Masculine Nouns

These are of two types:

2.3.1.1 'Berberised' Nouns

Some nouns of Arabic origin have been 'Berberised' and taken the same form as Tamazight nouns (*i.e.,* with an initial vowel). The Arabic noun in this case is prefixed with an '*a..*' (أَ) :

أَعسْكْري	soldier	أَخدّام	workman
أَجنْوي	knife	أَخمّاس	labourer
أَدْجّار	neighbor	أَخرّاز	shoemaker/mender
أَكْزّار	butcher	أَنجّار	carpenter, joiner
أَرومي	European	أَحدّاد	blacksmith
أَفلّاح	farmer	أَكسّاب	breeder

Observation

Note that names relating to occupations take this form, *i.e.*, the Arabic Form prefixed with an '*a..*' (أَ).

Rule

These nouns behave like true Tamazight nouns and follow the same rules as those previously.

2.3.1.2 Nouns that have retained their Arabic Form.

Some other nouns have retained their Arabic Form and have passed into Tamazight prefixed by the Arabic article '*l..*' (ل) :

لْفاخَر	charcoal	رَّ هْض	kind, species, sort
لْمَجْمار	stove, brazier	رّ ابوز	bellows
لْمُقْراج	kettle	سّْكَّر	sugar (*sskk^{w}er*)
لْموس	knife	سّوق	market
لْقَنْديل	lamp	صّابون	soap
لْجامَع	mosque	صَّنْدوق	box, chest
لْقايد	caïd	صّيف	summer

لـوكـيـل	agent, representative	طـّـالـْـب	scholar, teacher
لـّـوقـيـد	matches	تـّـاجـَـر	merchant
لـْـحـاكـَـم	administrator, official	ضـّـامـَـن	guarantor

Observation

The Arabic article is recognised by the '*l..*' (ل) or the doubled consonant at the beginning of the word. Note that there are words in Arabic which are classified as 'solar' or 'lunar' ("sun letter" or "moon letter."). These classifications relate to how they cause the article to behave. In the case of 'solar' words, *i.e.,* those starting with : *t..,d..,r..,z..,ẓ..,* s..,*š..,ṣ..,ḍ..,ṭ..,l..,n...,* (ت , د , ر , ز , ژ , س , ش , ص , ض , ط , ل , ن and sometimes ج [2]), the '*l..*' (ل) is assimilated to the initial consonant which itself doubles.

2.3.2 Feminine Nouns

Again these are of two types :

2.3.2.1 'Berberised' Nouns

Some Arabic feminine nouns have been 'Berberised' by prefixing them with a '*ta..*' (تـَ or تا) whilst the final '*..a*' (ة), which is an indication of an Arabic feminine has become a '*..t* ' (ت) :

تـَـحـْـريـرْت	soup, harira	(from حـْـريـرة)
تـَـكـورْت	ball	(from كـورة)
تـَـجـَـرّ ارْت	pulley	(from جـَـرّ ارة)
تـَـزَرْ بـيـت	rug	(from زَرْ بـيـة)
تـَـقـْـبـيـلـْـت	tribe	(from قـْـبـيـلـة)
تـَـقـَـزْديـرْت	old car (slang)	(from قـَـزْديـرة)

Exceptions

In the case of some other nouns a '*ta..*' (تـَ or تا) has been prefixed to the Arabic article which remains, giving '*tal..*' (تـَـل or تال):

تـَـلـْـحـْـديـتّ	piece of metal	(from حـْـديـدة , with the article: لـَـحـْـديـدة).
تـَـلـْـفـيـلـْـت	female elephant	(from فـيـلة , with the article: لـْـفـيـلة).

[2] Some individuals and regions treat ج as a sun letter and others treat it as a moon letter.

تَـلْـقُـرْ طاصْـتْ cartridge (from قُـرْطاصة , with the article: لْـقُـرْطاصة).

تَـلْـبانانْـتْ banana (from بانانـة , with the article: لْـبانانـة).

2.3.2.2 Nouns that have retained their Arabic Form.

Some other nouns have retained their Arabic form and have passed into Tamazight prefixed by the Arabic article '*l*..' (ل). The final '..*a*' (ة), which is a mark of the Arabic feminine becomes a '..*t* ' (ت).

لْعافيت	fire	لْكومّيت	traditional Ashelhay knife
لَعْتَبْت	sill, threshold	نّْقَرْت	silver (*nn^{w}qert*)
لَبْهيمْت	domesticated animal	دّونيت	Earth, world
زّاويت	saint's tomb	رّْحَبْت	grain market
لْغابْت	forest	صَّحْت	body; health
لْقيسْت	story	دّْعوت	prayer, appeal, summons
لَخْدَمْت	work	صّينيت	tray, platter

Some nouns retain the final Arabic '..*a*' (ة) (which is usually changed to a ا in Arabic script).

لْبونيا	a punch	لْميكا	plastic
لْفيسْتا	jacket	سّيمانا	week
لْفيشْتا	party	طَّبْلا	table

Exceptions

There are some exceptions where the final '..*t* ' (ت) corresponds to the final consonant of the Arabic root: لوقْت (moment, period), لْموت (death), زّ يت (oil), لْبيت (room, bedroom), and which are feminine, being in the form, *l*.....*t* (لـ....ـت) , or cc.....*t* (ـت.... cc). (The 'cc' represents any two consonants).

2.3.3 Recapitulation

2.3.3.1 Words that are masculine

- Nouns starting with an '*a*..' (أَ), '*i*..' (إِ), or a '*u*..' (و or أُ) (and those few nouns that start with a consonant).

- Nouns with an Arabic origin starting with the article '*l*..' (ل) or a double solar consonant.

2.3.3.2 Words that are feminine

- Nouns starting with '*ta*..' (تَـ or تا), '*ti*..' (تِـ or تيـ), or '*tu*..' (تُـ or تو) (and those few nouns that start with a consonant other than '*t*' (ت)).

- Nouns with an Arabic origin starting with the article '*l*..' (ل) or a double solar consonant and finishing in a '..*t* ' (ت) or an '..*a*' (ا).

2.4 FORMATION OF THE FEMININE

Generally the feminine of a masculine noun is formed by adding a '*t*...' (ت) as a prefix and another '..*t* ' (ت) as a suffix.

Examples

أَوْ تَـم	male	تَوْ تَـمْـت	female
أَفولّـوس	cockerel	تَـفـولّـوسْـت	hen
أَلْـغَـم	he camel (*alġ^{w}em*)	تَـلْـغَـمْـت	she camel (*talġ^{w}emt*)
أَغْـيـول	jack/he donkey	تَـغْـيـولْـت	jenny/she-donkey
أَرومي	European (male)	تَـروميـت	European (female)
أَشَـلْـحي	Ashelhay	تَـشَـلْـحيـت	Tashelhayt
أَسَـرْدون	mule	تَـسَـرْدونْـت	she-mule
أَمازيـغ	Amazigh	تَـمازيـغْـت	Tamazight
إِسْـلي	fiancé	تِـسْـليـت	fiancée
إِزْم	lion	تِـزَمْـت	lioness
وشَّـن	jackal, wolf	تـوشَّـنْـت	female jackal, wolf
وداي	Jew	تـودايْـت	Jewess

The same applies for adjectives and nouns of colour:

أَرَجْدال	lame person	تَرَجْدالْت	female lame person
أَضَرْضور	deaf person	تَضَرْضورْت	female deaf person
أَبَخّان	black one	تَبَخّانْت	black one
أَزْڤّاغ	red one (*aẓggʷaġ*)	تَزْڤّاغْت	red one
أَمَلّال	white one	تَمَلّالْت	white one
أَوْراغ	yellow one	تَوْراغْت	yellow one
أَمْزْوارو	first one	تَمْزْواروت	first one
أَمْڤّارو	last one	تَمْڤّاروت	last one

Some nouns are completely irregular in forming their feminine forms!:

أَرْياز	man	تَمْطّوطّ	woman
إِيّيس	horse/stallion	تَڤْمارْت	mare
أَزْڤَر	bull	تَفوناسْت	cow
بّا	(my) father	مّا	(my) mother
ڤْما	(my) brother	أُلْتْما	(my) sister
مَمّي	(my) son	إِلّي	(my) daughter
أَحولي	ram	تِخْسي	ewe
باب	proprietor, owner	لال	proprietress, owner
بو	proprietor, owner	مّ	proprietress, owner

2.5 NAMES OF CAREERS, PROFESSIONS AND FUNCTIONS

These nouns are formed from the name of the activity in the same way as the feminine.

Examples

أَنَجّار	carpenter	تَنَجّارْت	carpentry
أَبَنّايْ	builder	تَبَنّايْت	construction work
أَخَرّاز	shoemaker	تَخَرّازْت	shoemaking
أَعَطّار	spice merchant	تَعَطّارْت	spice merchantry

Note

Most of these 'Berberised' nouns have passed back into colloquial Arabic (ddarija).

2.6 DIMINUTIVES

Some masculine nouns have a special form to express the diminutive. This is exactly the same as the feminine form (with a '*t*..' (ت) prefix and a '..*t* ' (ت) suffix). However see Paragraph 2.8.2 below.

Examples

أَضار	foot	تَضارْت	small foot
أَفوس	hand	تَفوسْت	small hand
أَكْرْ تيل	mat (of reeds)	تَكْرْ تيلْت	small mat
أَغْبالو	spring	تَغْبالوت	small spring
أَوْرير	hill	تَوْريرْت	small hill
أَزْ كْاوْ	shopping basket	تَزْ كْاوْت	small basket
إِفْر	leaf	تِفَرْت	wing (of bird)

These Diminutives, in that they have a feminine form, are considered as though they are feminine.

Important Note

There is no separate diminutive form for feminine nouns.

2.7 AUGMENTATIVES

Conversely, there are some nouns, which are normally used in their diminutive or feminine form, which have an augmentative form. This form is not much used.

Examples

تَزْلافْت	large plate	أَزْلاف	very large plate
تِفيغْرا	snake	إِفيغَر	large snake
تَمارْت	beard	أَمار	large beard
توزّ الْت	traditional knife	وزّ ال	large traditional knife
توزْ لين	scissors	وزْلان	large scissors; shears

2.8 GENERAL COMMENTS

2.8.1 Gender of Nouns (important because of rules of agreement)

- Gender is usually identified by the form of the noun :

  A) Some examples of masculine Tamazight nouns which are feminine in French. [Note that this is a case of a distinction which is irrelevant to the English speaker but is included in order to maintain an approximation to Aspinion's original pagination].

أَفوس	hand	إِفْري	cave
أَسيدّ	light	إِخْف	head
أَكْرْتيل	mat (of reeds)	إِمي	mouth
أَغْبالو	fountain, spring	فاد	thirst
أَسيف	river	إِتْري	star
أَزاغار	plain (geog.)	أَوْطوف	ant
أَنْزار	rain	أَقْلاب	wound (to the head)

B) Some examples of feminine Tamazight nouns which are masculine in French.[Ditto]

تَفوشْت	sun	تَبْحيرْت	garden
تَكْرْسْت	winter	لوقْت	moment
تَمّيمْت	honey	تِرَمْت	meal
تاسا	liver	تيسَنْت	salt
تِفيغْرا	snake	تيزي	col, mountain pass

2.8.2 Formation of the Feminine and the Diminutive.

- Do not assume that all masculine nouns have a feminine and/or diminutive form that is formed automatically by following the rules given.

- There are those masculine nouns which have a feminine form but do not have a diminutive form:

  a) تَفولّوسْت (hen) which is the feminine of أَفولّوس (cockerel) is not considered to be diminutive as well.

b) أَرْياز (man) has as its feminine form تَمْطّوطّ (woman) and does not have a diminutive form.

2.8.3 Phonetic rules.

At the moment it will be sufficient to indicate that the formation of the feminine or the diminutive are subject to the following observations with regard to the addition of the '..*t* ' (ت) suffix:

- If the noun ends in a '..*d* ' (د), that '*d* ' (د) is assimilated to the '*t* ' (ت) :

  أَفود (knee), becomes in its diminutive form: تَفوتّ .

  أَحَدّاد (blacksmith), gives as the name of the activity: تَحَدّاتّ .

- Another example is the case of 'Berberisation' of feminine Arabic nouns where the final '..*a*' (ة) is replaced by a '..*t* ' (ت) :

  لْفايْدة (use, profit, benefit, result) becomes: لْفايْدْتْ , and phonetically: لْفايْتّ .

- If the '*d* ' sound is an emphatic (ض), the emphasis moves to the '*t* ' (ت) :

  أَغاض (billy goat), becomes in the feminine: تَغاطّ (nanny goat).

  أَكْرْض (neck), becomes in its diminutive form: تَكْرْطّ .

- In some dialects, when the masculine noun ends in a '..*ġ*' (غ), in the feminine the '*ġ*' (غ) becomes a '*ẖ*' (خ) when it is in contact with the final '..*t* ' (ت).

  أَزْكّاغ (red one) becomes in the feminine تَزْكّاخْتْ .

  أَوْراغ (yellow one) becomes in the feminine تَوْراخْتْ .

These phonetic assimilations, which are very common, can be summarised as follows:

d + *t* = *tt*	تّ = ت + د
ḍ + *t* = *ṭṭ*	طّ = ت + ض
ġ + *t* = *ẖt*	خْت = ت + غ

These phonetic rules should not be ignored without good reason. They are only to do with the simple question of pronunciation, and one applies them quite naturally because of the speed (more or less!) of one's speech. It is easier to pronounce: تَغاطّ (she-goat) than

تَـغاضـْط . (In this latter case it would be necessary to have a break after the '*ḍ* ' (ض) in order to distinguish the '*ṭ* ' (ط).)

2.9 SUMMARY TABLE OF NOUN GENDERS

1. TAMAZIGHT NOUNS	
Masculine [1]	**Feminine** [2]
a.....	*ta*.....*t*, *ta*.....
i.....	*ti*.....*t*, *ti*.....
u.....	*tu*.....*t*, *tu*.....
2. BERBERISED ARABIC NOUNS [3]	
a.. + arabic noun	*ta*.. + arabic noun + ..*t*
i.. + arabic noun	*ti*.. + arabic noun + ..*t*
3. ARABIC NOUNS	
l.....	*l*.....*t*
cc.....[4]	cc.....*t*

1	As well as some nouns that start with a consonant (see Page 37)
2	As well as some nouns that start with a vowel (see Page 36)
3	Which behave as though they were proper Tamazight nouns
4	'cc' signifies two consonants.

1. TAMAZIGHT NOUNS	
Masculine [5]	**Feminine** [6]
..... أَ	تَـ ....ـت ، تَـ.. تـا.. or
..... إِ	تِـ ....ـت ، تِـ.. تـي.. or
..... و.... \ أُ	تُـ ....ـت ، تُـ.. تـو.. or
2. BERBERISED ARABIC NOUNS [7]	
arabic noun + ... أَ	تَـ.. + arabic noun + ..ـت
arabic noun + ... إِ	تِـ.. + arabic noun + ..ـت
3. ARABIC NOUNS	
.....لـ	لـ.....ت
[8].....cc	cc.....ت

5	As well as some nouns that start with a consonant (see Page 37)
6	As well as some nouns that start with a vowel (see Page 36)
7	Which behave as though they were proper Tamazight nouns
8	'cc' signifies two consonants.

REVISION EXERCISE NO. 1

1.1 Translate the following nouns and give their feminine forms :

أَرَجْدال	أَمْزْوارو	أَشَلْحي
أَدَرْغال	أَمْكّارو	أَرومي
أَوْراغ	أَمَدّاكُل	أَنْسْلَم
إِيّيس	إِسْلي	ودايْ
أَسَرْدون	بّا	أَوْتَم
أَحولي	ثْما	أَرْياز
أَفولّوس	مَمّي	أَزْثَر
وشَّن	باب	أَدْجّار

1.2 Translate the following nouns and give their diminutive forms :

أَثْرْتيل	أَضار
أَوْرير	إِزي
ورْتي	إِمي
أَضاد	ودَم
أَثْادير	أَقَرّويْ
أَفوس	أَثْلْزيم
أَنو	إِفْري
أَفود	إِفْر

1.3 Memorise the 'four seasons'.....

رّْبيع	spring	لَخْريف	autumn
أَنْبَدو	summer	تَثْرْسْت	winter

.....and the four points of the compass :

أَنَقّار	east	شَّمال	north
أَغْلايْ	west	جّانوب	south

ANSWERS TO REVISION EXERCISE NO. 1

1.1

Ashelhay	تَشَلْحيت	first	تَمْزْواروت	lame	تَرَجْدالْت
European	تَروميت	last	تَمْكّاروت	blind	تَدَرْغالْت
Muslim	تَنْسْلَمْت	friend	تَمَدّاكُّلْت	yellow	تَوْراغْت
Jew	تودايْت	groom	تِسْليت	horse	تَكْمارْت
male	تَوْتَمْت	(my) father	مّا	mule	تَسَرْدونْت
man/husband	تَمْطّوطّ	(my) brother	أُلْتْما	ram	تِخْسي
bull/ox	تَفوناسْت	(my) son	إِلّي	cock	تَفولّوسْت
neighbor	تَدْجّارْت	owner	لال	wolf	توشَّنْت

1.2

foot/leg	تَضارْت	reed mat	تَكَرْتيلْت
fly	تِزيت	hill	تَوْريرْت
mouth	تِميت	garden	تورْتيت
face	تودَمْت	finger	تَضاتّ
horn	تَقَرّ ويْت	wall	تَكْاديرْت
pick axe	تَكْلْزيمْت	hand	تَفوسْت
cave	تِفْريت	well (water)	تَنوت
leaf	تِفَرْت	knee	تَفوتّ

The Verb ⵖ (to be—descriptive)

In Tamazight there are two different verbs which mean "to be," ⴳⵉⵖ ("I am") and ⵍⵍⵉⵖ ("I am"), which are used to express different things. The first one is for descriptions; the second one is for speaking about existence and locating things and people. This lesson concerns the first "to be" verb. Note the conjugation below:

we are	nga	ⵏⴳⴰ	I am	giɣ	ⴳⵉⵖ
you (m.pl.) are	tgam	ⵜⴳⴰⵎ	you (m.s.) are	tgid	ⵜⴳⵉⴷ
you (f.pl.) are	tgamt	ⵜⴳⴰⵎⵜ	you (f.s.) are	tgid	ⵜⴳⵉⴷ
they (m.) are	gan	ⴳⴰⵏ	he is	iga	ⵉⴳⴰ
they (f.) are	gant	ⴳⴰⵏⵜ	she is	tga	ⵜⴳⴰ

How are you (m.s., f.s.)?	ماش إِڭا لْحال؟ مام إِڭا لْحال؟
What are you (s.)? I'm a professor.	ماي تْڭيد؟ ڭيخ لُسْتاد.
Where are you (s.) from?	ماني زي تْڭيد؟
From Morocco. From America. From Switzerland.	زي لْمَغْرب. زي مَريكان. زي سْويسْرا.
What are you (m.s., f.s.)?	مَتّا شَكْ؟ مَتّا شَمّ؟
I'm Canadian (m., f.).	ڭيخ أَكَنَدي. ڭيخ تَكَنَديت.
I'm Canadian (m., f.).	أَكَنَدي أَيْ ڭيخ. تَكَنَديت أَيْ ڭيخ.
Are you a Berber (m.,f.)?	إِس تْڭيد أَمازيغ؟ إِس تْڭيد تَمازيغْت؟
Are you a Berber (m.,f.)?	أَمازيغ أَيْ تْڭيد؟ تَمازيغْت أَيْ تْڭيد؟
What are you (s.)?	ماي تْمَسْد؟
I'm American (m.,f.).	أَمَريكاني أَيْ ڭيخ. تَمَريكانيت أَيْ ڭيخ.
I'm a Christian (m.,f.).	أَمَسيحي أَيْ ڭيخ. تَمَسيحيت أَيْ ڭيخ.
Are you a Muslim (m.,f.)?	إِس تْڭيد أَنْسْلَم؟ إِس تْڭيد تَنْسْلَمْت؟
She's Jewish.	تْڭا تودايْت.
This one is a foreigner (m.,f.).	إِڭا وا أَرومي. تْڭا تا تَروميت.

Expressions with إِس تَسَّنْد...؟

إِس تَسَّنْد مَتّا وا \ تا ؟	Do you (singular) know what this is? Do you know who this is?
إِس تَسَّنْد مَتّا وا \ تا سَ تْمازيغْت؟	Do you know what this is in Tamazight?
إِس تَسَّنْد ماني حَدّو؟	Do you know where Haddou is?
إِس تَسَّنْد ماني لْماتْش ن تَكورْت؟	Do you know where the football match is?
إِس تَسَّنْد ماني تَمازيرْت ن كوسوبو؟	Do you know where the country of Kosovo is?
إِس تَسَّنْد أَبْريد؟	Do you know the way?
إِس تَسَّنْد أَبْريد ن فاس؟	Do you know Triq Fes?
إِس تَسَّنْد تَمازيغْت؟	Do you know Tamazight?
إِس تَسَّنْد حَدّو؟	Do you know Haddou?
إِس تَسَّنْد رَبّي؟	Do you know God?
إِس تَسَّنْد إِسْميـنو؟	Do you know my name?
إِس تَسَّنْد إِسْمَنَّس؟	Do you know his/her name?
إِس تَسَّنْد ميسْمَنَّس؟	Do you know what his/her name is?
إِس تَسَّنْد ميسْمَنَّس س تَعْرَبْت؟	Do you know what his/its name is in Arabic? Do you know what her/its name is in Arabic? Do you know what it is called in Arabic?
إِس تَسَّنْد تَرْباتَّنَّسَن؟	Do you know their (m.) daughter?
إِس تَسَّنْد أَرْياز ن تْرْباتَّنَّسَن؟	Do you know their (m.) daughter's husband?
إِس تَسَّنْد ميسْم ن تْرْباتَّنَّسَن؟	Do you know their (m.) daughter's name?
إِس تَسَّنْد تَرْباتَّنَّسَن ، ميسْمَنَّس؟	Do you know their daughter, what her name is?
إِس تَسَّنْد... ميسْمَنَّس؟	Do you know...what's-his-name?

Adapted for Tamazight from *Teach Yourself Tashelhayt* chapter 13, pages 86-87

13.1.5 The Verb 'To Pass By' or 'To Go By'

نَكّا	we (m. or f.) went by	كّيخ	I (m. or f.) went by
تَكّام	you (m.) went by	تَكّيد	you (m.) went by
تَكّامْت	you (f.) went by	تَكّيد	you (f.) went by
كّان	they (m.) went by	إِكّا	he went by
كّانْت	they (f.) went by	تَكّا	she went by

13.1.6 The Verb 'To Wish' or 'To Want' or 'To Like' or 'To Love'

نْرا	we (m. or f.) want	ريخ	I (m. or f.) want
تْرام	you (m.) want	تْريد	you (m.) want
تْرامْت	you (f.) want	تْريد	you (f.) want
ران	they (m.) want	إِرا	he wants
رانْت	they (f.) want	تْرا	she wants

13.1.7 The Verb 'To See' or 'To Know'

نْزْرا	we (m. or f.) saw	ْزْريخ	I (m. or f.) saw
تْزْرام	you (m.) saw	تْزْريد	you (m.) saw
تْزْرامْت	you (f.) saw	تْزْريد	you (f.) saw
ْزْران	they (m.) saw	إِزْرا	he saw
ْزْرانْت	they (f.) saw	تْزْرا	she saw

13.1.8 The Verb 'To Give'

نْشا	we (m. or f.) gave	شيخ	I (m. or f.) gave
تْشام	you (m.) gave	تْشيد	you (m.) gave
تْشامْت	you (f.) gave	تْشيد	you (f.) gave
شان	they (m.) gave	إِشا	he gave
شانْت	they (f.) gave	تْشا	she gave

13.1.9 The Verb 'To Buy'

نْسْغا	we (m. or f.) bought	سْغيخ	I (m. or f.) bought
تْسْغام	you (m.) bought	تْسْغيد	you (m.) bought
تْسْغامْت	you (f.) bought	تْسْغيد	you (f.) bought
سْغان	they (m.) bought	إِسْغا	he bought
سْغانْت	they (f.) bought	تْسْغا	she bought

13.1.10 The Verb 'To Sell'

نْزَّنْزا	we (m. or f.) sold	زَّنْزيخ	I (m. or f.) sold
تْزَّنْزام	you (m.) sold	تْزَّنْزيد	you (m.) sold
تْزَّنْزامْت	you (f.) sold	تْزَّنْزيد	you (f.) sold
زَّنْزان	they (m.) sold	إِزَّنْزا	he sold
زَّنْزانْت	they (f.) sold	تْزَّنْزا	she sold

13.1.11 The Verb 'To Eat'

نَتْشا	we (m. or f.) ate	تْشيخ	I (m. or f.) ate
تَتْشام	you (m.) ate	تَتْشيد	you (m.) ate
تَتْشامْت	you (f.) ate	تَتْشيد	you (f.) ate
تْشان	they (m.) ate	إِتْشا	he ate
تْشانْت	they (f.) ate	تَتْشا	she ate

13.1.12 The Verb 'To Drink'

نْسْوا	we (m. or f.) drank	سْويخ	I (m. or f.) drank
تْسْوام	you (m.) drank	تْسْويد	you (m.) drank
تْسْوامْت	you (f.) drank	تْسْويد	you (f.) drank
سْوان	they (m.) drank	إِسْوا	he drank
سْوانْت	they (f.) drank	تْسْوا	she drank

Regular Plurals

:m.s. أَ_____ :f.s. تَـ_____ـت

:m.pl. إِ_____ـن :f.pl. تِـ_____ـين

or

إِ_____ـَن

أَمازيغ	تَمازيغْت		أَفَلّاح	تَفَلّاحْت	
إِمازيغَن	تِمازيغين	(ġ-in)	إِفَلّاحَن	تِفَلّاحين	
أَكَنَدي	تَكَنَديت		أَرَحّال	تَرَحّالْت	
إِكَنَدين	تِكَنَدييين	(di-yin)	إِرَحّالَن	تِرَحّالين	
أَرومي	تَروميت		أَزيزاوْ	تَزيزاوْت	
إِرومين	تِروميين		إِزيزاوَن	تِزيزاوين	
أَنْسْلَم	تَنْسْلَمْت		أَزْكّاغ	تَزْكّاغْت	
إِنْسَلْمَن	تِنْسَلْمين		إِزْكّاغَن	تِزْكّاغين	
أَمَسيحي	تَمَسيحيت		أَدَرْغال	تَدَرْغالْت	
إِمَسيحين	تِمَسيحييين		إِدَرْغالَن	تِدَرْغالين	
وداىْ	تودايْت		وجْديد	توجْديتّ	
ودايْن	تودايين		وجْديدَن	توجْديدين	
أَعْرَب	تَعْرَبْت		أَقْديم	تَقْديمْت	
أَعْرَبَن	تَعْرَبين		إِقْديمَن	تِقْديمين	
أَدْجّار	تَدْجّارْت		أَمْغار	تَمْغارْت	
أَدْجّارَن	تَدْجّارين		إِمْغارَن	تِمْغارين	

1. These regular plurals apply mainly to categories like people, nationalities, jobs, colors, and defects (like blind, deaf, mute, bald, etc.). Most other nouns do not follow these plural patterns. Each of those plurals must be learned separately.

2. When a singular word ends with the vowel "i," as in "akanadi," the masculine plural suffix is just the "n" added on: "ikanadin." However, some areas add an "en," which makes "ikanadien." This extra schwa vowel is very short. It's recommended that the student learn just the "n" ending in these cases, since it is a lot easier.

3. The feminine plural suffix is "in." However, for masculine singular words ending in "i," as in "akanadi," when the "in" encounters the "i," the two "i" vowels can't go together. Thus, a consonant "y" is inserted between them. This results in an "iyin" ending. For example: "tikanadiyin," "tiromiyin," etc.

4. In some plural words, both masculine and feminine, the initial vowel does not change to an "i." These exceptions occur because the words are either "a-constant" or "u-constant." Thus, "aɛrab" becomes "aɛraben," and the feminine plural is "taɛrabin." The same occurs for the word for "neighbor": "adjjar" becomes "adjjaren," and the feminine plural is "tadjjarin." All words that start with a "u" are "u-constant" and retain their initial "u." Thus, "uday" in the masculine plural is "udayn," and the feminine plural is "tudayin." Also, "ujdid" becomes "ujdiden" in the masculine plural and "tujdidin" in the feminine plural.

5. The word for "Muslim" varies quite a bit. Different ways to say it include:

"anslem"	"tanslemt"	"inselmen"	"tinselmin"
"anslem"	"tanslemt"	"inslemen"	"tinslemin"
"amunslem"	"tamunslemt"	"imunslemen"	"timunslemin"

6. When the masculine plural ending "n" is added to an "r" or an "l," certain speakers do not pronounce the "n." The "n" is assimilated into the "r" or "l," and that final "r" or "l" is doubled, that is, said with a *shedda*. Thus "iderɛaln" may be pronounced "iderɛall," and "adjjarn" may be pronounced "adjjarr[1]."

7. The final "n" that is added to make the masculine plural often has a short vowel "e" added between a final consonant and the "n" ending. Thus, we have a clear "en" sound in "imaziɛen." However, this short "e" vowel is not always necessary or sometimes is so short that it doesn't seem to appear at all. Thus, the masculine plural for the word "new" sounds more like "ujdidn" than "ujdiden." This also explains the assimilation mentioned in number 6 above. The last two consonants have nothing between them, so they are pronounced as one.

Since this short schwa vowel is difficult to always place properly, we have included it for consistency's sake in almost every case on the previous page. However, the student should listen to how a native speaker pronounces the endings of various words in order to know whether or not to include the short "e" vowel in any particular word.

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[1] Some people pronounce the word for "neighbor" without a *shedda* on the "j": أَدْ جار "adjar." Taifi's dictionary lists the word this way on page 318, under "ŽWR."

Vocabulary

أَسّـا	–	today
أَسَّـنَّـطّ or إِضَـلّـي	–	yesterday
أَسَـكّـا	–	tomorrow
أَزْرو	–	stone
إِفْـري ، إِفْـران	–	cave, caves
أَكْـادير	–	wall
إِمـي	–	mouth, gate, door
تـيـزي	–	mountain pass
دْغـي	–	now
زي	–	from
إِس	–	question word (for yes/no questions) used before verbs
نْـغَـد or نَـغْـد	–	"or" in affirmative statements
ماد	–	"or" in questions
وا نْـغَـد وا.	–	This one or this one.
أَسّـا نْـغَـد أَسَـكّـا.	–	Today or tomorrow.
وا ماد وا ؟	–	This one or this one?
أَسّـا ماد أَسَـكّـا ؟	–	Today or tomorrow?
إِس إِغـودا ماد إِخّـا ؟	–	Is he good or bad?
دا	–	here
دين	–	there
قّـيـم دا.	–	Stay here!
قّـيـم دين.	–	Stay there!
بَـدّ دا صَـحا.	–	Stop here please.

Verbs following ك conjugation

ش	–	give
تْـش	–	eat
سـو	–	drink
سَـغ	–	buy
نَـغ	–	kill
زّ نْـز	–	sell
كّ	–	pass by, go by
فَـسْـت	–	be quiet
بَـدّ	–	stand, stop
زُر	–	see, know

Cities	Meaning	تـمـزار
Agadir	the wall	أَگْادير
Azrou	the stone	أَزْرو
Ifrane	the caves	إِفْـران
Imilchil	the gate of trade	إِمِـلْـشِـيل
Tizi-n-Isli	mountain pass of the groom	تـيـزي ن إِسْـلـي
Outerbate	belonging to the girl	أُوتـَرْبات
Tazarine	figs	تَـزارين
Tetouan	eyes	تِـطْـوان
Ayt Hani	the people of Hani	أَيْـت هانـي
Ayt Lhassaïn	the people of Hassaïn	أَيْـت الْـحَـسايْـن
Ayt Merghad	the people of Merghad	أَيْـت مَـرْغاد
Ayt Hdiddou	the people of Hdiddou	أَيْـت حَـديدّ و
Boumalne	the owner of sheep	بـومالْـن
Boumia	the owner of a hundred	بـوميا
Bouibladen	the owner of ibladen	بـويبْـلاضَـن
Mrirt	the owner of (fem.) rirt	مْـريرْت
Msemrir	the owner of (fem.) semrir	مْـسَـمْـرير
Melaab	the owner of (fem.) games	مَـلْـعَـب
Midelt	the owner of (fem.) disgrace	مـيـدَ لْـت

Prefixes:

A _____ cities (masc.)
T _____ cities (fem.)
Ayt _____ the people of (often written Aït)
Bu _____ the owner of (masc.)
M _____ the owner of (fem.)
Tizi _____ the mountain pass of
Imi _____ the gate/door of

Pronunciation with Verb + ي

_____ أَيْ ڤْـيخ	_____ أَيْ نْـڤَا
_____ أَيْ تْـڤْـيد	_____ أَيْ تْـڤَام
_____ أَيْ تْـڤْـيد	_____ أَيْ تْـڤَامْـت
_____ أَيْ إِڤَا ← أَڤَّـا	_____ أَيْ ڤَان ← أَيّـان
_____ أَيْ تْـڤَا	_____ أَيْ ڤَانْـت ← أَيّـانْـت

ماني زي ڤْـيخ؟	zi yiḫ زي يـيخ	ماني زي نْـڤَا؟	
ماني زي تْـڤْـيد؟		ماني زي تْـڤَام؟	
ماني زي تْـڤْـيد؟		ماني زي تْـڤَامْـت؟	
ماني زي إِڤَا ؟	zi iya زي إِيا	ماني زي ڤَان؟ زيّـان	ziyyan
ماني زي تْـڤَا ؟		ماني زي ڤَانْـت؟ زيّـانْـت	ziyyant

مايْ مَـسَـخ؟		مايْ نْـمَـس؟	
مايْ تْـمَـسْـد؟		مايْ تَـمْـسَـم؟	
مايْ تْـمَـسْـد؟		مايْ تَـمْـسَـمْـت؟	
مايْ إِمَـس؟	← ماڤَّـمَـس؟	مايْ مَـسَـن؟	
مايْ تْـمَـس؟		مايْ مَـسَـنْـت؟	

The main pronunciation change occurs with the 3rd person masculine singular:

What did he eat? –	مايْ إِتْـشا ؟	←	ماڤَّـتْـشا ؟
What did he drink? –	مايْ إِسْـوا ؟	←	ماڤَّـسْـوا ؟
What did he buy? –	مايْ إِسْـغا ؟	←	ماڤَّـسْـغا ؟
What did he sell? –	مايْ إِزَّ نْـزا ؟	←	ماڤَّـزَّ نْـزا ؟
What does he want? –	مايْ إِرا ؟	←	ماڤَّـرا ؟

Dependent (or Construct) Form of Nouns

In certain grammatical contexts in a sentence (which will be explained later), the first vowel of the noun is changed, augmented, deleted, or left alone. This is called the dependent (or, in some grammar books, the construct) form of the noun.

The first vowel is changed, augmented, deleted, or left alone as follows:

Masculine nouns (singular and plural):

a → u أَبْـريد → أُبْـريد أَرْياز → أُرْياز

a → wa أَسيدّ → واسيدّ أَتايْ → واتايْ

These latter nouns (that change to a "wa") are called "a-constant" nouns, because even though the "w" is added, the "a" remains. Which pattern applies to which word must be memorized for each word and cannot be predicted. However, although there are a number of "a-constant" nouns, most nouns that start with "a" fit the first pattern and turn to a "u." Thus, if you must guess, guess a "u."

i → yi إِكْـر → يِكْـر إِلْـس → يِلْـس

i → unchanged

Which pattern applies to which word must be memorized for each word and cannot be predicted. However, for words that start with "i" it seems that most words remain unchanged or that the addition of the "y" isn't that noticeable, especially in the plural. Thus, if you must guess, guess "unchanged."

u → wu وشَّـن → ووشَّـن وداي → ووداي

Notice that the "u" is always changed to a "wu." All nouns that start with a "u" are "u-constant."

Words that start with consonants don't usually change.

Feminine nouns (singular and plural):

ta → t̊ The initial "a" is dropped. تَمازيغْت → تْمازيغْت

ta → unchanged تَدّارْت remains تَدّارْت

These latter nouns (that retain the "a") are called "a-constant" nouns. Which pattern applies to which word must be memorized for each word and cannot be predicted. However, most nouns that start with "ta" fit the first pattern and drop the initial "a." Thus, if you must guess, guess that the "a" drops out. Usually that means two consonants run together. For example, "tamazight" becomes "tmazight." In certain cases when there are multiple consonants together, with no vowels in between, a short *schwa* or "e" vowel must be added for pronunciation. Thus, "tarbatt" becomes "trbatt," which must be said as "terbatt."

ti → t̊ The initial "i" is dropped. تِفَلْفَلْت → تْفَلْفَلْت

ti → unchanged تيسَنْت remains تيسَنْت

These latter nouns (that retain the "i") are called "i-constant" nouns. Which pattern applies to which word must be memorized for each word and cannot be predicted. It's difficult to say which is the most common pattern.

tu → tu The "u" always remains. توزْلين remains توزْلين

All nouns that start with "tu" are "u-constant" nouns.

Words that start with consonants don't usually change.

When to use the dependent form of the noun

A. After most prepositions
B. After د meaning "and"
C. After numbers
D. When the noun is the subject of the sentence **and** follows the verb (which is its normal position in a sentence. It's just like Moroccan Arabic.)

Abrid 1 Lesson 10 أَبْـرِيد 1 دَّرْس 10

Adapted for Tamazight from *Teach Yourself Tashelhayt* chapter 3, pages 19-24

Chapter Three

THE CONSTRUCT FORM

(First of five chapters)

A noun is said to be in its Construct Form (also known as its Annexation Form or Dependent Form) when it is modified by certain grammatical situations (to be considered later) in which it is placed.[1]

3.1 WHEN INFLUENCED BY PREPOSITIONS

List of the principal prepositions:

إِ	to (dative), to the, for
ˠ	in, at (situation, location, where one is)
غَـر	towards, to (movement, tendency, where one is going)
س	with (by means of, manner) *e.g.* 'to hit with a stick, with force'
د	with (accompanying) *e.g.* 'he has left with his brother'
خَـف	on
ن	of , in (material), *e.g.* 'the key of the door', 'the bag of gold'
غَـر	the place of (as in the French '*chez* ')
زي	from, out of (origin, racial extraction, where one comes from)
دات	before (in time and space)
فـّير \ تـْفـّير	after (in time and space)
إِنـْˠَـر	between, amongst
دّ اوْ	under
نـّيـكْ	above, over
بـْلا	without, except
أَل	until, as far as

[1] These situations are mainly:
a) When the noun is preceded by most prepositions
b) When the noun is preceded by the conjunction "and" (which is really the preposition د)
c) When the noun is the subject of the sentence and comes after the verb (its normal position)

These prepositions, with the exception of بْـلا and أَل, require that a following noun takes its Construct Form as below:

3.1.1 Masculine Nouns

3.1.1.1 Nouns starting with an '*a..*' أَ

Take the translation of: 'to the man' or 'for the man'

'to' or 'for' = إِ 'man' = أَرْياز

One would expect to hear: إِ-أَرْياز. What one actually hears is: إِ-أُرْياز. The initial '*a..*' of '*aryaz*' has become a '*u..*'. This is known as its Construct Form, and it has taken this form because it follows the preposition إِ.

Other examples

on the road	خَـف أُبْـريد
with the elder (in the company of…)	د أُمْـغار

Note

When writing, the preposition and the noun are separated by a space to distinguish them. However, in speaking, the sounds run together. One says: دومْـغار, كْـيفْـري, سـيفـيلـو, etc.

3.1.1.2 Nouns starting with an '*i..*' إِ

Example

and the field	د يِيكْـر	with the tongue	س يِيلْـس
in the cave	كْ إِفْـري	with the thread	س إِفـيلـو

Notice that for some nouns the '*i..*' does not change, while for others it becomes '*yi..*', although this change is not noticeable in all dialects. Only by continually using these words will one find and remember which ones stay the same and which ones become '*yi..*'. Here are some of the latter:

إِرْدَن	wheat	إِغـد	ashes	إِزْم	lion
إِطـص	sleep	إِلـس	tongue	إِسـم	name
إِفـر	leaf	إِكْـر	field	إِر	edge

3.1.1.3 Nouns starting with a '*u..*' و

Example

with the Jew	وودايْ د	(د meaning 'in the company of')
with the knife	ووزّ ال س	(س meaning 'by means of')
in the garden	ووڕْ تي كْ	
to the wolf	ووشّـن إِ	

Notice that here the '*u..*' is always lengthened to '*wu..*'

3.1.1.4 Nouns starting with a consonant

Example

to my father	إِ بّـا
with my son	د مَـمّـي
between the people	إِنْـكَـر مِـدَّن
with the matches	س لّـوقيد

Notice that masculine nouns starting with a consonant do not change. This is especially the case with Arabic nouns, although there are some exceptions.
Note: with iron س والْـحْـديد (from Arabic noun لَـحْـديد)

3.1.1.5 Recapitulation

Prepositions influence the initial vowel of masculine nouns thus:

- the '*a..*' is dropped and replaced by a '*u..*'
- the *'i..'* remains but sometimes is lengthened to '*yi..*'
- the '*u..*' is lengthened to '*wu..*'
- initial consonants do not usually change

3.1.1.6 Exceptions (1)

There are some nouns in which the initial *'a..'* does not disappear in the Construct Form. This '*a..*' remains but still a '*u..*' is added but is lengthened to a '*w..*', giving '*wa..*'. (It has already been seen that a *'u'* followed by a vowel becomes a '*w*'.)

Examples

	Actual Construct Form	**Expected Construct Form**
in the water	كْ وامان	كْ أُمان
on the straw	خَـف واليم	خَـف أُليم
with the word	س واوال	س أُوال

Here are some of the nouns that are known as "a-constant" nouns. Usage alone will show which is which:

أَدْجّـار	neighbor	أَلَّـن	eyes (pl.)
أَضـيـل	grapes	أَسـيـف	river
أَضو	wind, smell	أَسّ	day
أَكّـو	smoke	أَتايْ	tea
أَسـيـدّ	light	أَتاكْ	cushion
أَلـوض	mud, clay	أَوال	word, language
أَنـو	well	أَيـور	moon, month
أَشال	ground, soil	أَزّ ار	hair (collective)
أَلـيـم	straw	أَنا	pair
أَمان	water (pl.)	أَعـْرَب	an Arab
أَمـود	seed	أَوّ ارْن	flour
أَيـْفـْلان	such and such	أَبـْدا	eternity

3.1.1.7 Exceptions (2)

The prepositions أَل and بـْلا do not cause following nouns to take their Construct Form. However, when the word following بـْلا starts with a vowel, Tamazight does not like two vowels coming together. Thus, for pronunciation purposes (and not because it's a dependent form) a '*y*' sound or ـيـ is added to separate the two vowel sounds.

Examples

as far as the river	أَل أَسـيـف
as far as the road	أَل أَبـْريـد
without the man	بـْلا يارْياز
without the boy	بـْلا يارْبا

3.1.2 Feminine Nouns

3.1.2.1 Nouns starting with '*ta...*' تَـ

The '*a*' following the initial '*t..*' disappears

Examples

	Actual Construct Form	Without Construct Form
in the country	ⴽ ⵜⵎⴰⵣⵉⵔⵜ	ⴽ ⵜⴰⵎⴰⵣⵉⵔⵜ
by running	ⵙ ⵜⵔⵓⵍⴰ	ⵙ ⵜⴰⵔⵓⵍⴰ
in Tamazight	ⵙ ⵜⵎⴰⵣⵉⵖⵜ	ⵙ ⵜⴰⵎⴰⵣⵉⵖⵜ
to the woman	ⵉ ⵜⵎⵟⵟⵓⵟⵜ	ⵉ ⵜⴰⵎⵟⵟⵓⵟⵜ
in the shop	ⴽ ⵜⵃⴰⵏⵓⵜ	ⴽ ⵜⴰⵃⴰⵏⵓⵜ
on the mule	ⵅⴼ ⵜⵙⵔⴷⵓⵏⵜ	ⵅⴼ ⵜⴰⵙⵔⴷⵓⵏⵜ

Note that a short '*e*' sound (often called a schwa vowel) is introduced orally when the disappearance of the vowel would leave a group of unpronounceable consonants: tem*ṭṭuṭṭ* for tm*ṭṭuṭṭ*. The independent form is tam*ṭṭuṭṭ*.

3.1.2.2 Nouns starting with '*ti..*' تِـ

Here as with the '*a*' previously, the '*i*' following the '*t..*' disappears.

Examples

	Actual Construct Form	Without Construct Form
with the pepper	ⵙ ⵜⴼⵍⴼⵍⵜ	ⵙ ⵜⵉⴼⵍⴼⵍⵜ
above the door	ⵏⵉⴽ ⵜⴼⵍⵓⵜ	ⵏⵉⴽ ⵜⵉⴼⵍⵓⵜ
from the fiancée	ⵣⵉ ⵜⵙⵍⵉⵜ	ⵣⵉ ⵜⵉⵙⵍⵉⵜ

3.1.2.3 Nouns starting with '*tu...*' تـو

with the scissors	ⵙ ⵜⵓⵣⵍⵉⵏ
in the grass	ⴽ ⵜⵓⴳⴰ
to the Jewess	ⵉ ⵜⵓⴷⴰⵢⵜ

Notice that none of these nouns has changed.

3.1.2.4 Nouns starting with a consonant other than a '*t..*' ت

to the world	ⵉ ⴷⵓⵏⵉⵜ
on the threshold	ⵅⴼ ⵍⵄⵜⴰⴱⵜ
in the lucerne	ⴽ ⵍⴼⴰⵚⵚⴰ

Note that feminine nouns starting with a consonant other than a '*t*..' do not change in their Construct Form; compare with masculine nouns on Page 61.

3.1.2.5 Recapitulation

The vowels '*a*' and '*i*' of nouns starting with '*ta*..' or '*ti*..' disappear, whereas the vowel '*u*' of nouns starting with '*tu*..' does not.
All these feminine nouns take their Construct Form when following a preposition. This is shown by the disappearance of the vowels '*a*' and '*i*' but not the '*u*'.

3.1.2.6 Exceptions

Some feminine nouns retain the vowel '*a*' or '*i*' after the '*t*..' in their Construct Form. These are also known as "a-constant" or "i-constant" nouns.

Examples

in the house	كْ تَـدّ ارْت	(instead of كْ تْـدّ ارْت)
on the nanny-goat	خَـف تَـغاطّ	(instead of خَـف تْـغاطّ)
with the salt	س تيـسَـنْـت	(instead of س تْـسَـنْـت)

Here are some of these nouns (that usage alone will show you which is which). Nouns that are "a-constant" or "i-constant" are normally shown thus: أَمان (wa) , أَضـيـل (wa) , تـيـيْـنـي (ti) . (Some of these words, according to certain speakers, can appear both in a constant and non-constant form. Thus, it is possible to hear both تْـزَمْـت and تِـزَمْـت from the same speaker for its Construct Form. Usage alone reveals this phenomenon.)

تَـداوْت	back (human body)	تِـفاوْت	daylight, dawn
تَـدْجّـارْت	neighbor	تِـخْـسي	ewe
تَـدونْـت	fat, grease	تِـلّـاس	shadows, darkness
تَـضـوطّ	wool	تِـرَمْـت	meal
تَـفـوشْـت	sun	تـيـسَـنْـت	salt
تَـغاطّ	nanny-goat	تِـسْـكَـرْت	garlic
تَـكّـات	ravine	تـيـطّ	eye
تَـمارْت	beard	تـيـيْـنـي	date (fruit)
تَـزارْت	fig, fig tree	تِـزَمْـت	lioness
تَـدّ ارْت	house	تـيـزي	col, mountain pass
تايْـري	love	تـيـدي	sweat, perspiration
تاسا	liver		

Vocabulary

head	–	إِخْـف (yi)	إِخْـفاوَن	Touch!	– ثْـوي
hand, arm	–	أَفـوس (u)	إِفاسّـن	Touch!	– حادا
foot, leg	–	أَضار (u)	إِضارَ ن		
face	–	ودَم (wu)	وذْ ماوَن (wu)		
finger	–	أَضاد (u)	إِضـودان		
mouth; door gate, entry, opening	–	إِمـي (yi)	إِماوَن	on, on top of	– أَفَـلّـا ن
(pl.) chest	–	إِذْ مارَ ن			
heart	–	ول (wu)	ولاوَن (wu)		
eye, eyes	–	تـيطّ (ti)	أَلّـن (wa)		
ear	–	أَمْـزّ وغ (u)	إِمـزّ يان		
(pl.) nose	–	تِـنْـزار[1] (tn) or أَخْـمّـوي (u)			
(pl.) blood	–	إِدامّـن		hanut	– تَـحانـوت (th) تِـحـونا (th)
hair	–	أَزّ ار (wa)			
beard	–	تَـمارْت (ta)	تِـمـيـرا (tm)		

[1] You may also hear the pronunciations: تِـگْـنْـزار (tg) or تِـيَـنْـزار (ty). Each of these words is feminine plural, even though they refer to just one nose. (This is because the singular word refers to a nostril, and a nose consists of two nostrils.) These words are used mainly in the northern part of the central Moroccan Berber language region, whereas the following word أَخْـمّـوي (a singular word) is used more in the southern part of that region.

Important Variations with the Genitive ن (of) and Nouns in their Dependent Forms

A. For the sake of ease and consistency, we will always pronounce the possessive ن (of) before every noun, even if that noun starts with a vowel. Thus, we will say

لْـكاس ن وامان	أَفـوس ن أُرْبا	أَحْـبـوب ن يـيرْدَن
lkas n waman	afus n urba	aḥbub n yirden
a glass of water	the hand of the boy	a grain of wheat

These are legitimate pronunciations in certain regions. However, other regions, especially in the northern areas of the Middle Atlas, do NOT pronounce the ن when it occurs before a word that starts with a vowel in its non-dependent form (unless the word is a name or a kinship term). Instead, for these nouns, if the dependent form of the noun starts with a "w" or a "y," these sounds are doubled, that is, said with a *shedda*. It is as if the ن was absorbed or assimilated into the "w" or "y." If the dependent form of the noun starts with a "u," the "n" sound is simply dropped. Thus, many regions say

لْـكاس وّامان	أَفـوس أُرْبا	أَحْـبـوب يّـيرْدَن
lkas wwaman	afus urba	aḥbub yyirden
a glass of water	the hand of the boy	a grain of wheat

If the noun is a name or a kinship term or some other proper noun that starts with a vowel, the ن is retained. Thus, we have

أَفـوس ن إِطّـو	أَخام ن إِبّـا	تَـمْـديـنْـت ن أُزْرو
afus n iṭṭu	aḫam n ibba	tamdint n uẓru
the hand of Itto	the tent of my father	the city of Azrou

B. In addition to this, when the "n" occurs before a noun that starts with the following consonants: "l," "r," "m," and "n," the "n" is assimilated into those consonants and those consonants are said with a *shedda*. Thus, before those consonants you will not hear an "n" sound. So

سّـوق ن لْـحَـدّ is pronounced سّـوق لّـْحَـدّ.

ssuq n lḥedd	ssuq llḥedd
the market of Sunday	the market of Sunday

In this course we **will** follow this phenomenon of not pronouncing the "n" before these four consonants.

we are	nella	نَلّا	I am	lliɣ	لّيغ
you (m.pl.) are	tellam	تَلّام	you (m.s.) are	tellid	تَلّيد
you (f.pl.) are	tellamt	تَلّامْت	you (f.s.) are	tellid	تَلّيد
they (m.) are	llan	لّان	he is	illa	إِلّا
they (f.) are	llant	لّانْت	she is	tella	تَلّا

Examples:

I'm (f.) American.	giɣ tamarikanit.	ڭيغ تَمَريكانيت.
The book is new.	iga lešṭab ujdid.	إڭا لَشْطاب وجْديد.
They (m.) are Berbers.	gan imaziɣen.	ڭان إِمازيغَن.
Moha is in the house.	illa muʕa g taddart.	إِلّا موحى ڭ تَدّارْت.
It's windy. [There is wind.]	illa uzwu.	إِلّا أُزْوو.
There's water in the river.	llan waman g wasif.	لّان وامان ڭ واسيف.
Is Tuda there? Yes, she's here.	is tella tuda? tella.	إِس تَلّا تودا؟ تَلّا.

Demonstrative Adjectives

Suffixed

this	– a	ا –
that	– in	ين –

Examples

This man is tired.	yuʕel uryaza.	يوحَل أُرْيازا.
That house is nice.	tɣuda taddartin.	تْغودا تَدّارْتين.

Adapted for Tamazight from *Teach Yourself Tashelhayt* chapter 13, page 83

Chapter Thirteen

SOME VERBS

13.1 CONJUGATION

The conjugation of verbs cannot be left any longer. Initially only the Preterite[1] Form of some commonly used verbs will be considered.

13.1.1 The Verb 'To Be' (meaning to exist, to be somewhere, etc.)

lliḥ	I (m. or f.) am/was	*nella*	we (m. or f.) are/were
tellid	you (m.) are/were	*tellam*	you (m.) are/were
tellid	you (f.) are/were	*tellamt*	you (f.) are/were
illa	he is/was	*llan*	they (m.) are/were
tella	she is/was	*llant*	they (f.) are/were

13.1.2 The Verb 'To Be' (indicating a condition, *i.e.*, to be something. This verb can also mean 'to do.')

giḥ	I (m. or f.) am/was	*nga*	we (m. or f.) are/were
tgid	you (m.) are/were	*tgam*	you (m.) are/were
tgid	you (f.) are/were	*tgamt*	you (f.) are/were
iga	he is/was	*gan*	they (m.) are/were
tga	she is/was	*gant*	they (f.) are/were

Note

These two verbs often cause confusion. It is important to be able to distinguish them. They both translate the English verb 'to be,' but the first one indicates 'to exist' or 'to be in a place,' while the second indicates 'to be something or somebody.'

Examples

The donkey is in the field.	أَغْـيـول إِلّـا ك إِكْـر.
The donkey is an animal.	أَغْـيـول إِكّا يـوت لّـبْـهـيـمْـت.
There was a man who was the Elder of a tribe.	إِلّـا يـون أُرْيـاز إِكّا أَمْـغـار ن يـوت ن تْـقْـبـيـلْـت.

[1] We've called this the "past" tense form. But remember that many of these verbs can also have a present tense meaning. This is especially true of the verbs for "to be."

Vocabulary

– woman, women wife, wives	تَـمْـطّـوطّ (tm)	تِـوْ تَـمِـين (tu)	وَلايْـنّـي – but
– man, men husband, husbands	أَرْ ياز (u)	إِريزَن	
– boy(s)	أَرْبا (u)	إِرْ بان	أَنْـزار (u) – rain
– girl(s)	تَـرْباتّ (tr)	تِـرْباتِين (tr)	أَدْ فَـل (u) – snow
– boy(s) child, children (masc.)	إِشِـرّي	إِشِـرّ ان	أَزْوو (u) – wind
– girl(s) child, children (fem.)	تِـشِـرّ يت (tš)	تِـشِـرّ اتِين (tš)	تَـفوشْـت (ta) or (tf) – sun
– children	لْـواشون		أَصَـمّـيض (u) – cold
			أَنَـرْغي (u) – heat
			لَـحْـما – heat
– road(s)	أَبْـرِيد (u)	إِبَـرْ دان	إِلّـا أُ صَـمّـيض. – It's cold.
– wall(s)	أَكْـادِير (u)	إِكْـيدار	إِلّـا أُ زْوو أَسّـا. – It's windy today.
– village(s)	إِغْـرَم (yi)	إِغَـرْ مان	
– well(s)	أَنـو (wa)	ونا (wu)	
– spring, fountain(s)	تَـغْـبالـوت (tġ)	تِـغْـبـولا (tġ)	
– city, cities	تَـمْـدِينْـت (tm)	تِـمْـدِينِين (tm)	
– country, countries	تَـمازِيرْت (tm)	تِـمِـزار (tm)	
– house(s)	تَـدّ ارْت (ta)	تَـدَ رْوِين (ta)	
– mountain pass(es)	تِـيزي (ti)	تِـيزّا (ti)	
– river(s)	أَسِـيف (wa)	إِسافَّـن	
– tree(s)	أَسْـكْـلو (u)	إِسْـكْـلا	
– shade(s)	أَمَـلو (u)	إِمـولا	
– market(s)	سّـوق	لَـسْـواق	

(Because of the rounded "k," the plural sounds to an English speaker like "iskula.")

Dialogues from the *University of Wisconsin* Course

Dialogue 1

Adapted from the *University of Wisconsin* course, tape TZ1.001.001, side A

فاضْمة : صْباح لْخير.
مُحَمَّد : صْباح لْخير.
فاضْمة : ميسْمَنَّش؟
مُحَمَّد : إِسْمينو مُحَمَّد. إِ شَمّين ، ميسْمَنَّم؟
فاضْمة : إِسْمينو فاضْمة. ماش إِڭا لْحال ، أَ مُحَمَّد؟
مُحَمَّد : شا لّْباس ور إِلّي. إِ شَمّين ، أَ فاضْمة ، مام إِڭا لْحال؟
فاضْمة : لا باس ، أَ مُحَمَّد، لْحَمْدُ للّه.

Dialogue 2

Adapted from the *University of Wisconsin* course, tape TZ1.001.001, side B

مُحَمَّد : صْباح لْخير، أَ فاضْمة.
فاضْمة : صْباح لْخير، أَ مُحَمَّد.
مُحَمَّد : مام إِڭا لْحال؟
فاضْمة : شا لّْباس ور إِلّي. إِ شَڭّين ، أَ مُحَمَّد ، ماش إِڭا لْحال؟
مُحَمَّد : لا باس ، لْحَمْدُ للّه.
فاضْمة : مانيڭ تَلّا تَدّارْتَنَّش ، أَ مُحَمَّد؟
مُحَمَّد : تَلّا ڭ ميدَلْت. مانيڭ تَلّا تَدّارْتَنَّم، أَ فاضْمة؟
فاضْمة : تَلّا ڭ لْخَميسات.

Dialogues from the *University of Wisconsin* Course
English Translation

Dialogue 1

Fadma: Good morning.

Mohammed: Good morning.

Fadma: What's your name?

Mohammed: My name is Mohammed. And you, what's your name?

Fadma: My name is Fadma. How's it going, Mohammed? [lit: How is the situation to you, Mohammed?]

Mohammed: Not bad. [lit: There isn't any evil.] And you, Fadma, how's it going?

Fadma: I'm fine [lit: No evil], Mohammed, praise (be) to God.

Dialogue 2

Mohammed: Good morning, Fadma.

Fadma: Good morning, Mohammed.

Mohammed: How's it going?

Fadma: Not bad. And you, Mohammed, how's it going?

Mohammed: I'm fine, praise (be) to God.

Fadma: Where's your house, Mohammed?

Mohammed: It's in Midelt. Where's your house, Fadma?

Fadma: It's in Khemisset.

Vocabulary

from America	zi / zeg marikan	زي \ زَكْ مَـريكان
Which country?	matta tmazirt?	مَـتّـا تْـمازيـرْت؟
Where are you (s.) from?	mani zi tgid?	ماني زي تْـگْـيد؟
I'm (m.) American.	giẖ amarikani.	گْـيـخ أَمَـريكاني.
He's French.	iga afransawi.	إِگَا أَفْـرَنْـساوي.
a "Roman" (foreigner)	arumi	أَرومي
Attawi (m.) (from Ayt Atta)	u ʿaṭṭa	أُ عَـطّـا
Attawi (f.) (from Ayt Atta)	ult ʿaṭṭa	أُلْـت عَـطّـا
from Ayt Hdiddou	u ḥdiddu	أُ حْـديـدّ و
Merghadi	u merġad	أُ مَـرْغاد
Seghrushni	u seġrušš̌en	أُ سَـغْـروشّـن
not yet	urta	ورْتا
(I'm) still, not yet …	suleẖ	سولَـخ
Let's go.	yallah.	ياللّـه.
I'm free.	sulaẖ.	سولاخ.

To have

I don't have	ur ġuri	ور غوري	I have	ġuri	غوري
you don't have (masc.)	ur ġurš̌	ور غورْ ش	you have (masc.)	ġurš̌	غورْ ش
you don't have (fem.)	ur ġurm	ور غورْم	you have (fem.)	ġurm	غورْم
he\she\it doesn't have	ur ġurs	ور غورْس	he\she\it has	ġurs	غورْس
we don't have	ur ġurneẖ	ور غورْ نَـخ	we have	ġurneẖ	غورْ نَـخ
you don't have (masc.)	ur ġurun	ور غورُ ن	you have (masc.)	ġurun	غورُ ن
you don't have (fem.)	ur ġurunt	ور غورُ نْـت	you have (fem.)	ġurunt	غورُ نْـت
they don't have (masc.)	ur ġursen	ور غورْسَـن	they have (masc.)	ġursen	غورْسَـن
they don't have (fem.)	ur ġursent	ور غورْسَـنْـت	they have (fem.)	ġursent	غورْسَـنْـت

Questions with "to have":

What do you (m.s.) have?	مايْ غـورْ ش؟
Do you (f.s.) have some money?	ماد غـورْم شا ن إِدْريـمَـن؟
Do they (m.) have a house?	إِد غـورْسَـن تَـدّارْت؟
How many _____ do you (m.s.) have?	شْـحال ن + plural noun أَيْ غـورْ ش؟
How many _____ do you (m.s.) have?	شْـحال أَيْ غـورْ ش ن + plural noun؟
How old is he/she?	شْـحال أَيْ غـورْس كْ لْـعَـمْـر؟
He/she is three years old.	غـورْس تَـلْـت سْـنين.

غـورْس عام. غـورْس أَسَـكْـّاس. (asegg^{w}as)

غـورْس عامَـيْـن. غـورْس سين إِسَـكْـّاسَـن. (isegg^{w}asen)

غـورْس تَـلْـت سْـنين. غـورْس شْـراض ن إِسَـكْـّاسَـن.

غـورْس رْبَـع سْـنين. غـورْس رَبْـعة ن إِسَـكْـّاسَـن.

غـورْس خَـمْـس سْـنين. غـورْس خَـمْـسة ن إِسَـكْـّاسَـن.

غـورْس سَـتّ سْـنين. غـورْس سْـتّـة ن إِسَـكْـّاسَـن.

غـورْس سْـبَـع سْـنين. غـورْس سَـبْـعة ن إِسَـكْـّاسَـن.

غـورْس تْـمَـن سْـنين. غـورْس تْـمَـنية ن إِسَـكْـّاسَـن.

غـورْس تْـسَـع سْـنين. غـورْس تَـسْـعة ن إِسَـكْـّاسَـن.

غـورْس عَـشْـر سْـنين. غـورْس عَـشْـرة ن إِسْـكْـّاسَـن.

غـورْس حْـضاش ل عام. غـورْس حْـضاش ن أُسَـكْـّاس. (usegg^{w}as)

غـورْس طْـناش ل عام. غـورْس طْـناش ن أُسَـكْـّاس.

: :

: :

غـورْس عَـشْـرين عام. غـورْس عَـشْـرين ن أُسَـكْـّاس.

غـورْس واحَـد و عَـشْـرين عام. غـورْس واحَـد و عَـشْـرين ن أُسَـكْـّاس.

: :

غـورْس مـية (miet) عام. غـورْس مـية (mia) ن أُسَـكْـّاس.

: :

غـورْس أَلْـف عام. غـورْس أَلْـف ن أُسَـكْـّاس.

Number Plus Noun

(one road, two roads, etc.)

1. There is a distinction between masculine and feminine only in 1 through 3.

2. From 4 and above the numbers are all in Moroccan Arabic.

3. Like Moroccan Arabic, the singular noun is used with 1 and with 11 and above, while the plural noun is used with 2 through 10.

4. The dependent form is used after all the numbers.

5. From 1 to 3, we will use an "n," even though some regions don't use the "n" for these numbers. But for masculine numbers 1 and 2, since there is already an "n" sound, we won't write an additional "n." From 4 and above, everyone uses the "n," except when the "n" appears before words starting with a vowel. (For this latter variation, see page 66: "Important Variations with the Genitive ن (of) and Nouns in their Dependent Form.")

Another way to picture the explanation is:

1	+	"n" +	singular noun	(in its dependent form)	masc. or fem. number
2	+	"n" +	plural noun	(in its dependent form)	masc. or fem. number
3	+	"n" +	plural noun	(in its dependent form)	masc. or fem. number
4	+	"n" +	plural noun	(in its dependent form)	
5	+	"n" +	plural noun	(in its dependent form)	
6	+	"n" +	plural noun	(in its dependent form)	
7	+	"n" +	plural noun	(in its dependent form)	
8	+	"n" +	plural noun	(in its dependent form)	
9	+	"n" +	plural noun	(in its dependent form)	
10	+	"n" +	plural noun	(in its dependent form)	
11	+	"n" +	singular noun	(in its dependent form)	
12	+	"n" +	singular noun	(in its dependent form)	

and this pattern continues after this.

The next page gives a concrete example.

	one road, two roads, etc.	**one country, two countries, etc.**
1	يون أُبْـريد	يوت ن تْـمازيـرْت
2	سين إِبَـرْدان	سْـنات ن تْـمِـزار
3	شْـراض ن إِبَـرْدان	شْـراطّ ن تْـمِـزار
4	رَبْـعة ن إِبَـرْدان	رَبْـعة ن تْـمِـزار
5	خَـمْـسة ن إِبَـرْدان	خَـمْـسة ن تْـمِـزار
6	سْـتّـة ن إِبَـرْدان	سْـتّـة ن تْـمِـزار
7	سَـبْـعة ن إِبَـرْدان	سَـبْـعة ن تْـمِـزار
8	تْـمَـنية ن إِبَـرْدان	تْـمَـنية ن تْـمِـزار
9	تَـسْـعة ن إِبَـرْدان	تَـسْـعة ن تْـمِـزار
10	عَـشْـرة ن إِبَـرْدان	عَـشْـرة ن تْـمِـزار
11	حْـضاش ن أُبْـريد	حْـضاش ن تْـمازيـرْت
12	طْـناش ن أُبْـريد	طْـناش ن تْـمازيـرْت
	:	:
	:	:
100	مية (mia) ن أُبْـريد	مية (mia) ن تْـمازيـرْت
	:	:
1000	أَلْـف ن أُبْـريد	أَلْـف ن تْـمازيـرْت

Which _____ ? = ? noun + مَـتّـا

(The noun is in the dependent form.)

Which day?	مَـتّـا واسّ ؟
Which word?	مَـتّـا واوال؟
Which road, path?	مَـتّـا أُبْـرِيد؟
Which market?	مَـتّـا سّـوق؟
Which time?	مَـتّـا لـوقْـت؟
Which village?	مَـتّـا يـيـغْـرَم؟
Which country?	مَـتّـا تْـمازيـرْت؟
Which wells?	مَـتّـا وونا ؟
Which place?	مَـتّـا وانْـسا ؟

A form of the word "of ":

those (m.) of	أَيْـت	he of	أُ
those (f.) of	إِسْـت	she of	أُلْـت

مايْ تْـمَـسْـدْ؟ أُ حْـديدّو أَيْ كْـيـخ. مايْ تْـمَـس؟ أُلْـت حْـديدّو أَيْ تْـكْـا.
مايْ مَـسَـن؟ أَيْـت حْـديدّو أَيْ كْـان. مايْ مَـسَـنْـت؟ إِسْـت حْـديدّو أَيْ كْـانْـت.
Who are you (she)(they (m))(they (f))? I'm of the Hadiddou tribe. (He of the Hadiddou that I am.)

ماني أَيْـت تَـدّ ارْت؟ لا باس غـورْسَـن؟
How's the family (those (m.) of the house)? Are they (m.) fine?

لْـعَـبْـن أَيْـت الْـبْـرازيـل كْ لْـكاس ن دّونـيـت.
The Brazilians (those (m.) of Brazil) played in the World Cup.

أَيْـتْـما د إِسْـتْـما ، مَـرْحَـبانْـن.
Brothers and sisters (those (m.) of the mother and those (f.) of the mother), welcome!

إِس تْـريد مَـرْيَـم ن أَيْـت مـوحـى ماد مَـرْيَـم ن أَيْـت حَـدّو؟
Do you want Moha's Miriam (Miriam of those of Moha) or Haddou's Miriam (Miriam of those of Haddou)?

Demonstrative Adjectives

1. In English these are the words: "this, that, these, and those" used with a noun.

   this man, that boy, these girls, those women

2. In Tamazight demonstrative adjectives are done by adding suffixes to the noun.

3. There are only two suffixes: ا ("a") for near and ـين ("in") for far.

that man	aryazin	أَرْيازين	this man	aryaza	أَرْيازا

4. These same two suffixes are used whether the word is masculine or feminine and whether the word is singular or plural.

that man	aryazin	أَرْيازين	this man	aryaza	أَرْيازا
that woman	tamṭṭuṭṭin	تَمْطّوطّين	this woman	tamṭṭuṭṭa	تَمْطّوطّا
those men	irizenin	إِريزَنين	these men	irizena	إِريزَنا
those women	tiwteminin	تِوْتَمينين	these women	tiwtemina	تِوْتَمينا

5. When a noun ends with a vowel there is a slight change in pronunciation. Since Tamazight does not like two vowels together (and both demonstrative adjective suffixes begin with vowels), a "y" sound is inserted between the two vowels. The following are examples of nouns ending with "a," "i," and "u."

that boy	arbayin	أَرْبايين	this boy	arbaya	أَرْبايا
that ewe	tiḫsiyin	تِخْسييين	this ewe	tiḫsiya	تِخْسييا
that well	anuyin	أَنوييين	this well	anuya	أَنويا

Simple Imperative Forms

masculine and feminine singular		masculine plural	feminine plural
		+ ات	+ يمْـت
Verbs ending in a consonant:			
تـْش	Eat!	تـْشات	تـْشيـمْـت
سـو	Drink!	سـْوات	سـْويـمْـت
كّ	Pass by!	كّـات	كّـيـمْـت
قّـيـم	Stay!	قّـيـمات	قّـيـمـيـمْـت
Verbs ending in ي (i or y):			
إِني ini	Say!	إِنـيات iniat	إِنـيـمْـت inimt
إِلي ili	Be!	إِلـيات iliat	إِلـيـمْـت ilimt
أَسي asy	or	أَسـيات asiat	أَسـيـمْـت asimt
أَسي asy	Pick up!	أَسِـيات asiyat	أَسِـيـيـمْـت asiyimt
Verbs ending in و :			
بـْدو bdu	Begin!	بـْدويات bduyat بـْدووات bduwat	بـْدومْـت bdumt
بـْنو bnu	Build!	بـْنـويات bnuyat	بـْنـومْـت bnumt
دّ و ddu	or	دّ ويات dduyat	دّ ويـيـمْـت dduyimt
دّ و ddu	Go!	دّ ووات dduwat	دّ ومْـت ddumt

أَدّ ومْدّ addumdd	أَدّ وادّ adduadd or addwadd أَدّ ويادّ adduyadd		أَدّ ود addud	Come !

Verbs ending in ا :

راعامْت	راعات راعايات	or	راعا	Look !
سَقْسامْت	سَقْسات سَقْسايات	or	سَقْسا	Ask !

Unique verb:

أَوْريمْد	أَوْريو awriu	or	أَوْرا	Come !
	أَوْريوات awriwat	or		
	أَوْرايادّ awrayad			

"Let's ..." Forms

the first person plural imperative
"Let's do something."

Rule: add انّـ to the singular simple imperative form.
This is "ad" plus "n," combining to "ann," meaning "that we" do something.

تْـش	أَنـّتْـش.	أَنـّتْـش أَكْـسوم.
Eat!	Let's eat.	Let's eat meat.
سو	أَنـّسو.	أَنـّسو أَتايْ.
Drink!	Let's drink.	Let's drink tea.
دّ و	أَنـّدّ و.	أَنـّدّ و غَـر تَـدّ ارْت.
Go!	Let's go.	Let's go home.
كّ	أَنـّكّ .	أَنـّكّ مَـكْناس.
Pass by!	Let's pass by.	Let's pass by Meknes.
قّـيم	أَنـّقّـيم.	أَنـّقّـيم دا.
Stay!	Let's stay.	Let's stay here.
سَـقْسا	أَنـّسَـقْسا.	أَنـّسَـقْسا موحى.
Ask!	Let's ask.	Let's ask Moha.
بْـدو	أَنـّبْـدو.	أَنـّبْـدو لَـخْـدَمْـت.
Begin!	Let's begin.	Let's begin work.
إِني	أَنـّيني.	أَنـّيني شا.
Say!	Let's say.	Let's say something.
زّ نْـز	أَنـّزّ نْـز.	أَنـّزّ نْـز طّـوموبيلَـنّـخ.
Sell!	Let's sell.	Let's sell our car.

This is the most common way to form the first person plural imperative. There is another way, however. See the next page for an alternative, although less-used, way.

"Let's ..." Forms

(alternative way)

the first person plural imperative
"Let's do something."

Rule: add اخ to the simple imperative form.

	fem. pl. said to many	masc. pl. said to many	masc./fem. sing. said to one person	base
	+ يمْتاخ	+ اتاخ	+ اخ	
	تْشيمْتاخ	تْشاتاخ	تْشاخ	تْش
	سْويمْتاخ	سْواتاخ	سْواخ	سو
	كّيمْتاخ	كّاتاخ	كّاخ	كّ
	قّيميمْتاخ	قّيماتاخ	قّيماخ	قّيم
	إنيمْتاخ	إنياتاخ	إنياخ	إني
	إليمْتاخ	إلياتاخ	إلياخ	إلي
or	أَسيمْتاخ	أَسياتاخ	أَسياخ	أَسي
	أَسِييمْتاخ	أَسِياتاخ	أَسِياخ	أَسي
	بْدومْتاخ	بْدوياتاخ	بْدوياخ	بْدو
	بْنومْتاخ	بْنوياتاخ	بْنوياخ	بْنو
or	دّ ويمْتاخ	دّ وياتاخ	دّ وياخ	دّ و
	دّ ومْتاخ	دّ وواتاخ	دّ وواخ	دّ و
	راعامْتاخ	راعاياتاخ	راعاياخ	راعا
	سَقْسامْتاخ	سَقْساياتاخ	سَقْساياخ	سَقْسا

The Second Way to Say "To Have"

1. There are two ways to say "to have something." The first way we learned in lesson 15. The structure there was:

the noun possessed (in its non-dependent form)	+	the preposition غـور with all the pronoun possibilities

نَـخ	ي
ُن	ش
ُنْـت	م
سَـن	س
سَـنْـت	س

For this first way to say "to have" it doesn't matter what the noun is, whether masculine or feminine, singular or plural. The noun is in its normal, non-dependent form.

2. However, there is also a second way to say "to have." Although this way is more complicated, people use it all the time. Thus, you need to learn to hear it and to use it. It is very common. After some practice, it won't seem that complicated at all.

3. Compare the following two ways to say "to have" something:

	the second way	the first way
I have a son.	إِلّـا غـوري أُرْبا.	غـوري أَرْبا.
I have an egg.	تَـلّـا غـوري تْـكْـلايْـت.	غـوري تَـكْـلايْـت.
I have water.	لّـان غـوري وامان.	غـوري أَمان.
I have eggs.	لّـانْـت غـوري تْـكْـلايْ.	غـوري تِـكْـلايْ.

Notice the two main differences:

A. The second way uses the conjugated form of the "to be" verb إِلي .

B. In the second way the noun possessed is in its dependent form, since it is the subject of the "to be" verb. Since the noun possessed is the subject, it determines how the

verb is to be conjugated: masculine singular, feminine singular, masculine plural, or feminine plural. These are the only four possibilities.

4. Thus, the structure for this second way of saying "to have" is as follows:

the noun possessed (in its dependent form, since it is the subject)	+	the preposition غور with all the pronoun possibilities	+	the past conjugated form of إِلي (only four possible forms)
↓		↓		↓
m.s.		نَـخ ي		إِلّـا
f.s.		نْ ش		تَـلّـا
m.pl.		نْـتْ م		لّـان
f.pl.		سَـن س		لّـانْـت
		سَـنْـتْ س		

5. Questions with "to have"

A. The question "What do you (m.s.) have?"

the second way	the first way
مايْ غـورْ ش إِلّـان؟ or مايْ غـورْ ش؟	مايْ غـورْ ش؟

There are two possibilities to ask this question in the "second way." In either case, the question word مايْ is the subject of the verb, so the verb is in its participle form (third masculine singular plus "n"). (We will cover participles later, but a general rule is that when a question word is the subject of a verb, then the following verb is in its participle form. That simply involves adding an "n" to the third masculine singular form.) Because there is a question word, the غـورْ ش (or غـورْم , غـورُ ن , or غـورُ نْـتْ) can move to in front of the verb. (We will cover this phenomenon in depth later on. For now, know that question words can cause certain pronouns and prepositions to change places in the sentence.) However, although this is definitely said by people, not all people do this. Some leave the preposition in its normal position. If the preposition doesn't come in front of the verb, the two "i" sounds from مايْ and إِلّـان combine to form a hard "g" with a *shedda*. This results in the two questions written above under "the second way."

B. The question "Do you (m.s.) have _____?"

the second way	the first way
إِس إِلّـا غورْش ____m.s.____ ؟	إِد غورْش _____؟
إِس تَـلّـا غورْش _____f.s._____ ؟	
إِس لّـان غورْش ____m.pl._____ ؟	
إِس لّـانْـت غورْش _____f.pl.___ ؟	

In the second way, since the question now has a verb, the question word is إِس instead of إِد, which is used with a non-verb. The subject of the verb is the object possessed (which is in its dependent form), which is either masculine singular, feminine singular, masculine plural, or feminine plural. Thus, the verb is conjugated in four possible ways.

Although it is possible that the preposition moves to in front of the verb (because of the question word), most people don't say it that way. Thus, we won't either.

The following are some example sentences:

Do you (m.s.) have a son?	إِس إِلّـا غورْش أُرْبا؟
Do you (m.s.) have an egg?	إِس تَـلّـا غورْش تْـخْـلايْـت؟
Do you (m.s.) have water?	إِس لّـان غورْش وامان؟
Do you (m.s.) have eggs?	إِس لّـانْـت غورْش تْـخْـلايْ؟

Conjugation of "Regular" Verbs

تـّو – to forget

تـّوخ	نَـتـّو	..... خ	نـ.....
تَـتـّود	تَـتـّوم	تـ..... د	تـ..... م
تَـتـّود	تَـتـّومْـت	تـ..... د	تـ..... مْـت
إِتـّو	تـّون	إِ.....	..... ن
تَـتـّو	تـّونْـت	تـ.....	..... نْـت

Conjugation of "Irregular" Verbs

كْ – to be

كْـيخ	نْـكْـا	..... يخ	نـ..... ا
تْـكْـيد	تْـكْـام	تـ..... يد	تـ..... ام
تْـكْـيد	تْـكْـامْـت	تـ..... يد	تـ..... امْـت
إِكْـا	كْـان	إِ..... ا	..... ان
تْـكْـا	كْـانْـت	تـ..... ا	..... انْـت

"Regular" verbs have 2 types:

A. The simple imperative stem doesn't change when conjugated.
B. The simple imperative stem does change when conjugated.

"Irregular" verbs have 2 types:

A. The simple imperative stem doesn't change when conjugated.
B. The simple imperative stem does change when conjugated.

Thus, to conjugate a verb you must learn its simple imperative form and its third person masculine singular conjugated form. This latter information will enable you to determine the stem used in conjugation and whether or not the verb is conjugated in the "regular" style or the "irregular" style.

Knowing the simple imperative form will enable you to conjugate the verb in its future tense, conditional tense, as the second verb when two verbs are together (as in "I want to do something."), and when a series of past tense verbs are linked together in succeeding sentences (In English we connect these sentences by "and." In Tamazight they are connected by changing the verb conjugation.).

These will all be covered in future lessons, but briefly, the form for these above situations is the simple imperative form (with no stem change) plus the regular verb prefixes and suffixes.

"Regular" verbs have 2 types:

A. The simple imperative stem doesn't change when conjugated.

Examples:

3rd Masc. Sing. Form	Simple Impt. Form	
إِنـي	نـي	to get in, on
إِبّـي	بّـي	to cut
إِتّـو	تّـو	to forget
إِفْـهَـم	فْـهَـم	to understand
إِسَـقْـسـا	سَـقْـسـا	to ask
إِعـاوَن	عـاوَن	to help
إِغـودا	غـودا	to be good
ياغ	أَغ	to be lit (and many other meanings)
إِغـي	غـي	to be able
يارو	أَرو	to write
إِكْـز	كْـز	to go down
إِجّـي	جّـي	to get better
ياغـول	أَغـول	to become or to go back

B. The simple imperative stem does change when conjugated.

Examples:

3rd Masc. Sing. Form	Simple Impt. Form	
إِوسـي (يـوسـي)	أَسـي	to pick up
إِومَـن س (يـومَـن س)	أَمَـن س	to believe
إِوزَن (يـوزَن)	أَزَن	to send
إِمّـوت	مّـت	to die
إِولـي (يـولـي)	أَلـي	to go up
إِوف (يـوف)	أَف	to be better

"Irregular" verbs have 2 types:

A. The simple imperative stem doesn't change when conjugated.

Examples:

3rd Masc. Sing. Form	Simple Impt. Form	
إِكْا	كْ	to be (description)
إِتْشا	تْش	to eat
إِسْوا	سو	to drink
إِسْغا	سَغ	to buy
إِنْغا	نَغ	to kill
إِزَّنْزا	زَّنْز	to sell
إِشا	ش	to give
إِكّا	كّ	to pass by

B. The simple imperative stem does change when conjugated.

Examples:

3rd Masc. Sing. Form	Simple Impt. Form	
إِلّا	إِلي	to be (location)
إِنّا	إِني	to say
إِدّا	دّو	to go
إِبْنا	بْنو	to build
إِبْدا	بْدو	to begin
إِبْضا	بْضو	to divide
إِعْنا	عْنو	aller, se porter
إِخّا	خّو	to be bad, mean
إِرا	إِري	to want
إِوفا (يوفا)	أَف	to find
إِودْجا (يودْجا)	أَدْج	to let, permit

Dialogues from the *University of Wisconsin* Course

Dialogue 3

Adapted from the *University of Wisconsin* course, tape TZ1.001.002, side A

مُحَمَّد : صْباح لْخير، أَ حَدّو.

حَدّو : صْباح لْخير، أَ مُحَمَّد.

مُحَمَّد : ماش إِڤّا لْحال؟

حَدّو : شا لّْباس ور إِلّي. إِ شَڤّين، أَ مُحَمَّد، ماش إِڤّا لْحال؟

مُحَمَّد : لا باس، لْحَمْدُ للّه. ماني إِبّاش؟ لا باس غورْ س؟

حَدّو : لا باس، لْحَمْدُ للّه.

مُحَمَّد : إِوا، اللّه إِهَنّيك.

حَدّو : اللّه إِهَنّيك.

Dialogue 4

Adapted from the *University of Wisconsin* course, tape TZ1.001.002, side B

مُحَمَّد : مْسا لْخير، أَ حَدّو. ماش إِڤّا لْحال؟

حَدّو : لا باس، لْحَمْدُ للّه. إِ شَڤّين؟ لا باس غورْ ش؟

مُحَمَّد : شا لّْباس ور إِلّي. ماني لْواشون؟ لا باس غورْ سَن؟

حَدّو : لا باس، لْحَمْدُ للّه. مَڤّمَس أُرْيازين؟

مُحَمَّد : أَزَمّوري أَڤّا.

حَدّو : ميسْمَنَّس؟

مُحَمَّد : حَمّو أُ داود.

حَدّو : مانيڤ تَلّا تَدّارْ تَنَّس؟

مُحَمَّد : تَلّا ڤ لْخَميسات، تَما ن سّوق.

Dialogue 5

Adapted from the *University of Wisconsin* course, tape TZ1.001.003, side A

حَدّو : مْسا لْخير، أَ مُحَمَّد. ماش إِڤا لْحال؟

مُحَمَّد : لا باس، لْحَمْدُ للّه. إِ شَڤّين، أَ حَدّو، ماش إِڤا لْحال؟

حَدّو : شا لّْباس ور إِلّي.

مُحَمَّد : ماي تْمَس تْرْباتّين؟

حَدّو : تَرْباتّين، تَزَمّوريت أَيْ تْڤا.

مُحَمَّد : ميسْمَنَّس؟

حَدّو : إِسْمَنَّس عيشة حَدّو.

مُحَمَّد : مانيڤ تَلّا مايْس؟

حَدّو : تَلّا ڤ أُخامَنَّس.

Dialogues from the *University of Wisconsin* Course
English Translation

Dialogue 3

Mohammed: Good morning, Haddou.

Haddou: Good morning, Mohammed.

Mohammed: How's it going? [lit: How is the situation to you?]

Haddou: Not bad. [lit: There isn't any evil.] And you, Mohammed, how's it going?

Mohammed: I'm fine [lit: No evil], praise (be) to God. How's your father? Is he fine? [lit: No evil *chez lui*?]

Haddou: He's fine, praise (be) to God.

Mohammed: Well, good-bye. [lit: May God give you calm.]

Haddou: Good-bye. [lit: May God give you calm.]

Dialogue 4

Mohammed: Good evening, Haddou. How's it going?

Haddou: I'm fine, praise (be) to God. And you? Are you fine?

Mohammed: Not bad. How are the children? Are they fine?

Haddou: They're fine, praise (be) to God. Who's that man?

Mohammed: He's a Zemmouri.

Haddou: What's his name?

Mohammed: Hammou son of Daoud.

Haddou: Where's his house?

Mohammed: It's in Khemisset, next to the market.

Dialogue 5

Haddou: Good evening, Mohammed. How's it going?

Mohammed: I'm fine, praise (be) to God. And you, Haddou, how's it going?

Haddou: Not bad.

Mohammed: Who's that girl?

Haddou: That girl, she's a Zemmouri.

Mohammed: What's her name?

Haddou: Aisha the daughter of Haddou.

Mohammed: Where's her mother?

Haddou: She's in her house. [house or tent, depending on the context]

Direct Object Pronouns

ي	اخ
ش	كُـن
شَـم	كُـنْـت
ت	تَـن
تّ	تَـنْـت

The verb أَسـي
He lifted me, you, etc.

يـوسـيـي	يـوسـيـاخ	
يـوسـيـش	يـوسـيـكُـن	
يـوسـيـشَـم	يـوسـيـكُـنْـت	
يـوسـيـت	يـوسـيـتَـن	
يـوسـيـتّ	يـوسـيـتَـنْـت	

The verb عاوَ ن
He helped me, you, etc.

إِ عاوَ ني	إِ عاوَ ناخ	
إِ عاوَ نـْش	إِ عاوَ نـْكُـن	
إِ عاوَ نـْشَـم	إِ عاوَ نـْكُـنْـت	
إِ عاوَ نـْت	إِ عاوَ نـْتَـن	
إِ عاوَ نـْتّ	إِ عاوَ نـْتَـنْـت	

The verb وَت
He hit me, you, etc.

يـوتـي	يـوتاخ	
يـوتـْش	يـوتـْكُـن	
يـوتـْشَـم	يـوتـْكُـنْـت	
يـوتّ	يـوتَّـن	
يـوسـْت	يـوتَّـنْـت	

The verb سِـرْس
He set me, you, etc. down.

إِ سِـرْسـي	إِ سِـرْساخ	
إِ سِـرْ شّ	إِ سِـرْسـْكُـن	
إِ سِـرْ شَّـم	إِ سِـرْسـْكُـنْـت	
إِ سِـرْسـْت	إِ سِـرْسـْتَـن	
إِ سِـرْسـْتّ	إِ سِـرْسـْتَـنْـت	

The verb أَغ as in "I'm sick." (literally: Something has afflicted me, you, etc.)

ياغي شا.	ياغاخ شا.
ياغْش شا.	ياغْكُن شا.
ياغْشَم شا.	ياغْكُنْت شا.
ياغْت شا.	ياغْتَن شا.
ياغْتّ شا.	ياغْتَنْت شا.

The verb نَغ as in "I'm sick." (literally: Something is killing me, you, etc.)

إِنْغايي شا.	إِنْغاياخ شا.
إِنْغاش شا.	إِنْغاكُن شا.
إِنْغاشَم شا.	إِنْغاكُنْت شا.
إِنْغات شا.	إِنْغاتَن شا.
إِنْغاتّ شا.	إِنْغاتَنْت شا.

Other useful phrases:

ياغي أُصَمّيض.	إِنْغايي أُصَمّيض.	I'm cold.	أَصَمّيض
ياغي لَحْما.	إِنْغايي لَحْما.	I'm hot.	لَحْما
ياغي أُنَرْغي.	إِنْغايي أُنَرْغي.	I'm hot.	أَنَرْغي
ياغي لاژْ.	إِنْغايي لاژْ.	I'm hungry.	لاژْ
ياغي فاد.	إِنْغايي فاد.	I'm thirsty.	فاد
ياغي ييريفي.	إِنْغايي ييريفي.	I'm thirsty.	إِريفي
تاغي تْغوفينَّش.	تَنْغايي تْغوفينَّش.	I miss you.	تَغوفي
ياغي لَحْفا.	إِنْغايي لَحْفا.	I'm broke.	لَحْفا
تاغي تْمارا.	تَنْغايي تْمارا.	I'm poor.	تَمارا
ياغي ييطْس.	إِنْغايي ييطْس.	I'm sleepy.	إِطْس

ياغ أُصَـمّـيض موحى. إِنـْغا أُصَـمّـيض موحى. Moha is cold.

ياغ أُصَـمّـيض فاطِـمة. إِنـْغا أُصَـمّـيض فاطِـمة. Fatima is cold.

ياغ أُصَـمّـيض موحى د فاطِـمة. Moha and Fatima are cold.

ياغ أُصَـمّـيض إِشيرّان. The children are cold.

ديگّي أَصَـمّـيض ، لَـحـْما ، إِطـْس ، .... I'm cold, hot, sleepy, etc.

The Preposition ڭ (in)

in us	ديڭْنَـخ	in me	ديڭي
in you (m.pl.)	ديڭُـن	in you (m.s.)	ديڭْـش
in you (f.pl.)	ديڭُـنْـت	in you (f.s.)	ديڭْـم
in them (m.)	ديڭْـسَـن	in him, in it (m.)	ديڭْـس
in them (f.)	ديڭْـسَـنْـت	in her, in it (f.)	ديڭْـس

This preposition has the same pronoun endings as the preposition غَـر . Compare with the following:

غـوري	غـورْ نَـخ
غـورْ ش	غـورُ ن
غـورْم	غـورُ نْـت
غـورْس	غـورْسَـن
غـورْس	غـورْسَـنْـت

One other item concerns the pronunciation of the various forms of the preposition ڭ plus pronouns. We will choose to write them as they are above, all with a ڭ . However, that is not how they all sound. When the ڭ encounters a voiced sound (the "i," the "m," the "n," and the "u"), it stays a "g" sound. However, when the ڭ encounters an unvoiced sound (the "*š*" and the "s"), it becomes a "y" sound or in some dialects a "k" sound, which is the voiceless equivalent of the "g" sound. Thus, the following are phonetically how the words sound, even though we will always write the words with a ڭ. See the pronunciation chart on the following page.

no change				digi	ديگْي
	dikk	ديكّ	or	diyš	ديـيْش
no change				digm	ديگْم
	diks	ديكْس	or	diys	ديـيْس
	diks	ديكْس	or	diys	ديـيْس
no change				digneḫ	ديگْنَخ
no change				digun	ديگُن
no change				digunt	ديگُنْت
	diksen	ديكْسَن	or	diysen	ديـيْسَن
	diksent	ديكْسَنْت	or	diysent	ديـيْسَنْت

Note that "diys" is not the same as "dis." The "y" is pronounced.

Some sample sentences with گ :

1. يون ديگْسَن – one of them (m.)
2. أَمْزّيان ديگْسَن – the youngest of them [two brothers]
3. ديگْنَخ أَغَدّار. – There's a traitor among us.
4. ديگْي أَصَمّيض. – I'm cold.
5. ديگْس تاوْلا. – He has a fever.
6. تَمْدينْت ن نيس، ديگْس لَبْحَر. – The city of Nice has a beach.
7. ماي ديگْس إِلّان؟ – What's in it [a purse, a bag, for example]?
8. ور ديگْس والو. – He has nothing wrong. ما فيه والو.
9. ماي ديگْسَن؟ – What's wrong with them (m.)? أَش فيهُم؟
10. لا باس غورْس؟ لا باس ديگْس. – Is he okay? He's okay.

Independent Demonstrative Pronouns

these (ones) (m.)	wi	وي	this (one) (m.)	wa	وا
these (ones) (f.)	ti	تي	this (one) (f.)	ta	تا
those (ones) (m.)	win	وين	that (one) (m.)	wan	وان
those (ones) (f.)	tin	تين	that (one) (f.)	tan	تان

These forms almost always have a specific noun antecedent and are often translated as "this one," "these (ones)," *e.g.*, تا تْـغودا (ta tġuda): "This one (f.) is good."

These forms are scarcely ever used in the sense of English "this" or "that" referring to a general situation. Generally, without a specific noun antecedent the usage is أَيا (aya) this (thing) and أَيْـنّـا (aynna) that (thing). Compare:

What's this (one)?	matta wa?	مَـتّـا وا ؟
What is this? (situation, affair)	matta wia?	مَـتّـا ويا ؟
I want that one.	riḫ wan.	ريخ وان.
That's what I want.	aynna ay riḫ.	أَيْـنّـا أَيْ ريخ.

Neutral

What's this? مَـتّـا ويا ؟

Take off that thing. كَّـس أَيْـنّـا.

I want that thing. ريخ أَيْـنّـا.

(The dependent form of أَيا (aya) is أُيا (uya). When used with the word مَـتّـا, the resulting pronunciation is ويا (wia).)

this (thing)	aya	أَيا
this (thing) (near to the speaker)	ayad (هاد الشّـي in Moroccan Arabic)	أَيـاد
that (thing) (far from the speaker, near to the person spoken to)	aynna (داك الشّـي in Moroccan Arabic)	أَيْـنّـا
that (thing) (far from both the speaker and the person spoken to)	ayin (داك الشّـي in Moroccan Arabic)	أَيـين

here	da or dad	دا or داد
there	din	دين
right there	dinaġ or dis	دينا غ or ديس

Some dialects don't use the word دينا غ .
Instead, they use the word ديس .

دينا غ or ديس points to a specific spot away from the speaker, *e.g.*,

Dig the ditch right there (in that specific spot).	ġez targʷa dinaġ.	غَـز تَـرْ ڤَا دينا غ.

to here	ġer da	غَـر دا
to there	ġer din	غَـر دين
up to here, until here	al da	أَل دا
up to there, until there	al din	أَل دين
from here	zi da	زي دا
from there	zi din	زي دين

Bring bread (to) here.	awid aġrum ġer da.	أَويد أَغْـروم غَـر دا.
Leave it (m.) until (we get) there.	adjt al din.	أَدْجْـت أَل دين.
Dig from here (up) to there.	ġez zi da al din.	غَـز زي دا أَل دين.

These demonstratives are combinations of a pronoun and a preposition. The existing prepositions that can be used with these pronouns are "ġer" (to), "al" (until), and "zi" (from). Common regional variations for these three prepositions are:

for غَـر (the preposition of movement "to"): س
for أَل ("until"): أَر
for زي ("from"): سَـكْ or زَ كْ

Negation of the Past Tense Form

1. How to make the negation of the past tense form: Add ور in front of the verb.

2. General rule: In most cases, the negative word "ur" affects the final vowel of the verb stem in the past tense form. It changes the short vowel "e" (a *fatḥa*) or the long vowel "a" (an *aliph*) into the vowel "i" (either a *kasra* or a *ya'*, respectively).

إِفْـهَـم.	He understood.	ور إِفْـهِـم.	He didn't understand.
إِسَّـن.	He knew.	ور إِسِّـن.	He didn't know.
إِلّـا.	He's here.	ور إِلّـي.	He isn't here.
إِدّ ا.	He went.	ور إِدّ ي.	He didn't go.

سَّـنَـخ	نْـسَّـن	ور سِّـنَـخ	ور نْـسِّـن
تْـسَّـنْـد	تْـسَّـنَـم	ور تْـسِّـنْـد	ور تْـسِّـنَـم
تْـسَّـنْـد	تْـسَّـنَـمْـت	ور تْـسِّـنْـد	ور تْـسِّـنَـمْـت
إِسَّـن	سَّـنّ	ور إِسِّـن	ور سِّـنّ
تْـسَّـن	سَّـنّـْت	ور تْـسِّـن	ور سِّـنّـْت

دّ يـخ	نَـدّ ا	ور دّ يـخ	ور نَـدّ ي
تَـدّ يـد	تَـدّ ام	ور تَـدّ يـد	ور تَـدّ يـم
تَـدّ يـد	تَـدّ امْـت	ور تَـدّ يـد	ور تَـدّ يـمْـت
إِدّ ا	دّ ان	ور إِدّ ي	ور دّ يـن
تَـدّ ا	دّ انْـت	ور تَـدّ ي	ور دّ يـنْـت

3. There are exceptions where the vowel change does not occur. These verbs must be learned individually.

إِمّـوت.	He died.	ور إِمّـوت.	He didn't die.
إِتّـو.	He forgot.	ور إِتّـو.	He didn't forget.
إِسَـقْـسا.	He asked.	ور إِسَـقْـسا.	He didn't ask.
إِراعا.	He saw.	ور إِراعا.	He didn't see.
إِغـودا.	It's good.	ور إِغـودا.	It's not good.

He didn't cut.	ور إِبّـي.	He cut.	إِبّـي.
He didn't help.	ور إِعاوَن.	He helped.	إِعاوَن.

Some general rules can be given to help identify some of these exceptions:

A. If the final vowel in the conjugated form is a و , the vowel does not change.

B. If the final vowel in the conjugated form is already a ي , there is no change.

C. If the final ا of the conjugated form is part of the simple imperative stem (and not from the "irregular" verb conjugation pattern), then there is no change.

D. All "irregular" verbs (those that are conjugated like كْ and إِلـي) undergo the vowel change.

4. For every verb you learn, you need to learn its simple imperative form, its third masculine singular past conjugated form, and its third masculine singular past negative form.

دّو	إِدّا \ ور إِدّي	كْ	إِكّا \ ور إِكّي
خّـو	إِخّـا \ ور إِخّـي	نَـغ	إِنْـغا \ ور إِنْـغي
فْـهَـم	إِفْـهَـم \ ور إِفْـهِـم	إِسين	إِسَّـن \ ور إِسِّـن
أَمَـن	يومَـن \ ور يومِـن	أَمَـزْ	يومَـزْ \ ور يومِـزْ

مَّـت	إِمّـوت \ ور إِمّـوت	تّـو	إِتّـو \ ور إِتّـو
أَف	يوف \ ور يوف	بّـي	إِبّـي \ ور إِبّـي
سَـقْـسا	إِسَـقْـسا \ ور إِسَـقْـسا	راعا	إِراعا \ ور إِراعا
عاوَن	إِعاوَن \ ور إِعاوَن	أَغ	ياغ \ ور ياغ

5. The negative "I don't have"

To form the negative, you simply add ور in front of the verb, although you must remember to change the vowel in the verb. Note the following examples:

I don't have a son.	ور إِلّـي غوري أُرْبا.
I don't have an egg.	ور تَـلّـي غوري تْـكْـلايْـت.
I don't have water.	ور لّـين غوري وامان.
I don't have eggs.	ور لّـينْـت غوري تْـكْـلايْ.

Negation of Past Tense

The negative word "ur" affects the final vowel of the verb stem in the past tense. It changes the short vowel "e" (a *fatḥa*) or the long vowel "a" (an *aliph*) into the vowel "i" (either a *kasra* or a *ya'*, respectively). This is true for most verbs, but there are verbs in which the vowel does not change. These latter exceptions must be learned individually.

Examples:

He cut the grass.	imger.	إِمْـگَـر.
He didn't cut the grass.	ur imgir.	ور إِمْـگِـر.

He ran.	irwel.	إِرْوَل.
He didn't run.	ur irwil.	ور إِرْوِل.

He got a letter.	yumeẓ tabratt.	يومَـزْ تَـبْـراتّ.
He didn't get a letter.	ur yumiẓ tabratt.	ور يومِـزْ تَـبْـراتّ.

He left today.	idda assa.	إِدّا أَسّـا.
He didn't leave today.	ur iddi assa.	ور إِدّي أَسّـا.

Is Haddou there?	is illa ḥaddou?	إِس إِلّـا حَـدّو؟
No, he's not here.	uhu, ur illi.	وهـو، ور إِلّـي.

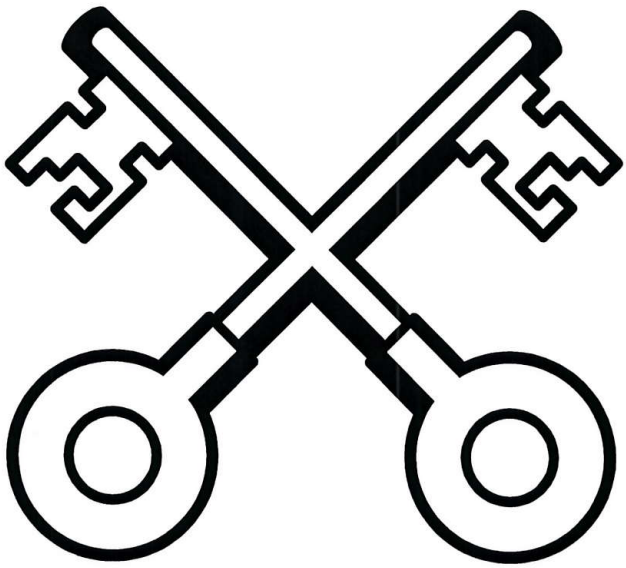
They (m.) want water.	ran aman.	ران أَمان.
They don't want water.	ur rin aman.	ور رين أَمان.

Note some exceptions:

He asked Moha.	iseqsa muḥa.	إِسَـقْـسا مـوحى.
He didn't ask Moha.	ur iseqsa muḥa.	ور إِسَـقْـسا مـوحى.

He saw the man.	iraɛa aryaz.	إِراعا أَرْياز.
He didn't see the man.	ur iraɛa aryaz.	ور إِراعا أَرْياز.

ANSWER KEY



Answers to Homework Lesson 2

Pages 18 to 19

Writing nouns with possessive pronouns in Arabic script. The "his" and "her" rows are written separately, even though it wasn't done that way on pages 18 and 19.

my, your, his, etc. wells	my, your, his, etc. ewe	my, your, his, etc. dog
ونانو	تِخْسينو	إِيْدينو
ونانَّش	تِخْسينَّش	إِيْدينَّش
ونانَّم	تِخْسينَّم	إِيْدينَّم
ونانَّس	تِخْسينَّس	إِيْدينَّس
ونانَّس	تِخْسينَّس	إِيْدينَّس
ونانَّخ	تِخْسينَّخ	إِيْدينَّخ
ونانُّن	تِخْسينُّن	إِيْدينُّن
ونانُّنْت	تِخْسينُّنْت	إِيْدينُّنْت
ونانَّسَن	تِخْسينَّسَن	إِيْدينَّسَن
ونانَّسَنْت	تِخْسينَّسَنْت	إِيْدينَّسَنْت

my, your, his, etc. fields	my, your, his, etc. country	my, your, his, etc. land
إِكْرانينو	تَمازيرْ تينو	أَشالينو
إِكْرانَنَّش	تَمازيرْ تَنَّش	أَشالَنَّش
إِكْرانَنَّم	تَمازيرْ تَنَّم	أَشالَنَّم
إِكْرانَنَّس	تَمازيرْ تَنَّس	أَشالَنَّس
إِكْرانَنَّس	تَمازيرْ تَنَّس	أَشالَنَّس
إِكْرانَنَّخ	تَمازيرْ تَنَّخ	أَشالَنَّخ
إِكْرانَنُّن	تَمازيرْ تَنُّن	أَشالَنُّن
إِكْرانَنُّنْت	تَمازيرْ تَنُّنْت	أَشالَنُّنْت
إِكْرانَنَّسَن	تَمازيرْ تَنَّسَن	أَشالَنَّسَن
إِكْرانَنَّسَنْت	تَمازيرْ تَنَّسَنْت	أَشالَنَّسَنْت