

STUDENT BOOK

ABRID 2

LESSONS FOR INTERMEDIATE 1
TAMAZIGHT

تَمَازِيْغَتْ

ⵜⴰⴳⴷⵓⴷⴰⵢⵜ ⵜⴰⵎⴰⴷⵓⴷⴰⵢⵜ



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تَمَقِّيتْ س تَمَقِّيتْ
أَسْ إِنْكِي وَاسِيفْ

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تَمَازِیْغَت

ⵜⴰⴳⴷⵓⴷⴰⵜ ⵜⴰⴷⵓⴷⴰⵜ

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 2

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Introductory Note

This book is the Intermediate 1 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.

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

Vocabulary

Some words concerning religion

رُالِ إِرُّلَا \ ورِ إِرُّلِي	—	to pray
تَرُّلَيْتَ (٭) تَرُّلَا (٭)	—	prayer (s)
أَرُومَ يَارُومَ \ ورِ يَارُومَ	—	to fast
أَرُومَ (wa)	—	a fast
يَارُومَ.	—	He is fasting.
عَبَدَ إِعْبَدَ \ ورِ إِعْبِدَ	—	to worship
عَيَّدَ إِعْيَدَ \ ورِ إِعْيِدَ	—	to celebrate a holiday
لَعِيدَ أَمَقْرَانِ or لَعِيدَ أَخَاتَرِ	—	the big holiday النعيد الكبير
لَعِيدَ أَمَرَّيَانِ	—	the small holiday النعيد الصغير
جَنَّتْ	—	heaven
جَهَنَّمَا	—	hell
تَمَزِيدَا (tm) تَمَزِيدِيوين (tm)	—	mosque (s)
رَبِّي or سَيِّدِي رَبِّي	—	God
أَمَّنْ سَ يَوْمَنْ سَ \ ورِ يَوْمِنْ سَ	—	to believe in سَ takes the preposition
طَّالِبَ طَلَّابَا	—	religious teacher (s) فَقِيه

اَكْرَام (u) اِكْرَامَن¹ — saint (s), marabout (s)

اَمْرَبُض (u) اِمْرَبُضَن — saint (s), marabout (s)

تَحَرُّث (th) تَحَرُّثَا — sorcery

نازوم.	We're fasting.	اَزومَخ.	I'm fasting.
تاَزوم.	You're (m.) fasting.	تاَزومَد.	You're (m.) fasting.
تاَزومت.	You're (f.) fasting.	تاَزومَد.	You're (f.) fasting.
اَزومن.	They're fasting.	ياَزوم.	He's fasting.
اَزومت.	They're fasting.	تاَزوم.	She's fasting.

Some political words

or	اِكْلَدان ²	اَكْلِيد (u)	—	king (s)
	اِيلْدان	اِيلِيد (u)		
or	تِكْلِيدِين (tg)	تَكْلِيد (tg)	—	queen (s)
	تِيلِيدِين (tg)	تِيلِيد (tg)		
or	تِكْلِيدان (tg)	تَكْلِيدت (tg)	—	kingdom (s)
	تِيلِيدان (tg)	تِيلِيدت (tg)		
	تَكْلِيدت ن لَمَغْرِب ³ — the Kingdom of Morocco			
	وَزِير اَمَزوارو — prime minister			
	تَنْبَاط (tn) تَنْبَاضِين (tn) — power (s), authority			
	اَمَزْدَاغ (u) اِمَزْدَاغَن — resident (s), inhabitant (s)			

¹ The اِ is said with rounded lips, and so to an English speaker the words sound like:

اَكْرَام اِكْرَامَن .

² Some people pronounce the “g” as a “y” sound. This is true for all the words relating to “king, queen, and kingdom.” In Taifi's dictionary the words are listed under the heading “GLD.”

³ Many people, but not all, assimilate the ن into the ل and so would pronounce this:
تَكْلِيدت لَمَغْرِب .

The Moveable Aspect of Direct Object Pronouns

In Tamazight direct object pronouns are moveable, that is, they change their position in certain grammatical contexts. In a simple affirmative sentence, the direct object pronouns come directly after the verb. However, question words, negatives, and verb tense indicators¹ (for the future, the subjunctive, the present continuous, etc.) cause the direct object pronoun to take a position in front of the verb.

Below are examples with question words and negatives:

Is he sick? (literally: Is something afflicting him?)	(is-t yağ ša?)	إِسْتْ يَاجْ شَا؟
What's the matter? (lit: What's afflicting you (m.s.))	(ma-š yağn?)	مَاشْ يَاجْنْ؟
He isn't sick. (literally: Something isn't killing him.)	(ur-t ingi ša.)	وَرْتْ إِنْغِي شَا.
I don't want them (m).	(ur-ten riḥ)	وَرْتَنْ رِيخْ.

What's the matter with me, you, him, etc.?

(ma-yah yağn?)	مَايَاخْ يَاجْنْ؟	(ma-yi yağn?)	مَايِي يَاجْنْ؟
(ma-kun yağn?)	مَأكْنْ يَاجْنْ؟	(ma-š yağn?)	مَاشْ يَاجْنْ؟
(ma-kunt yağn?)	مَأكْنْتْ يَاجْنْ؟	(ma-šem yağn?)	مَاشَمْ يَاجْنْ؟
(ma-ten yağn?)	مَآتَنْ يَاجْنْ؟	(ma-t yağn?)	مَاتْ يَاجْنْ؟
(ma-tent yağn?)	مَآتَنْتْ يَاجْنْ؟	(ma-tt yağn?)	مَاتْ يَاجْنْ؟

Are you, Is he, she, etc. sick?

(is-ah yağ ša?)	إِسَاخْ يَاجْ شَا؟	(is-i yağ ša?)	إِسِي يَاجْ شَا؟
(is-kun yağ ša?)	إِسْكُنْ يَاجْ شَا؟	(is-k yağ ša?)	إِسْكْ يَاجْ شَا؟
(is-kunt yağ ša?)	إِسْكُنْتْ يَاجْ شَا؟	(is-kem yağ ša?)	إِسْكَمْ يَاجْ شَا؟
(is-ten yağ ša?)	إِسْتَنْ يَاجْ شَا؟	(is-t yağ ša?)	إِسْتْ يَاجْ شَا؟
(is-tent yağ ša?)	إِسْتَنْتْ يَاجْ شَا؟	(is-tt yağ ša?)	إِسْتْ يَاجْ شَا؟

¹ Verb tense indicators are small particles that are used to show or indicate certain tenses. We will see examples of these soon when we do the structure of two verbs together and the future.

I am not, You are not, He, she, etc. is not sick.

(ur-ah yağ ša.)	وراخ ياغ شا.	(ur-i yağ ša.)	وري ياغ شا.
(ur-kun yağ ša.)	ورکُن ياغ شا.	(ur-š yağ ša.)	ورُش ياغ شا.
(ur-kunt yağ ša.)	ورکُنْت ياغ شا.	(ur-šem yağ ša.)	ورُشَم ياغ شا.
(ur-ten yağ ša.)	ورْتَن ياغ شا.	(ur-t yağ ša.)	ورْت ياغ شا.
(ur-tent yağ ša.)	ورْتَنْت ياغ شا.	(ur-tt yağ ša.)	ورْتّ ياغ شا.

He doesn't want (or like) me, you, him, her, etc.

(ur-ah iri.)	وراخ اِري.	(ur-i iri.)	وري اِري.
(ur-kun iri.)	ورکُن اِري.	(ur-š iri.)	ورُش اِري.
(ur-kunt iri.)	ورکُنْت اِري.	(ur-šem iri.)	ورُشَم اِري.
(ur-ten iri.)	ورْتَن اِري.	(ur-t iri.)	ورْت اِري.
(ur-tent iri.)	ورْتَنْت اِري.	(ur-tt iri.)	ورْتّ اِري.

Kinship Terms

The reason this topic receives special treatment is that there are certain terms that don't take the normal possessive pronoun endings that are used with ordinary nouns. Thus, words like "my, your, his, etc., sister" are not the same as "my, your, his, etc., house." The differences are not enormous but do merit special attention.

The following words take the special possessive pronoun endings, which will be spelled out below:

(my mother)	إِمَّا	(my father)	إِبَّا
(my daughter)	إِلِّي	(my son)	مَمِّي
(my daughters)	إِسْتِي		
(my sister)	أَلْتَمَّا	(my brother)	كُتْمَا
(my sisters)	إِسْتَمَّا	(my brothers)	أَيْتَمَّا
(my paternal aunt)	عَتِّي	(my paternal uncle)	عَمِّي
(my maternal aunt)	خَالْتِي	(my maternal uncle)	خَالِي

Each of these words already, by itself, means "my" father, mother, son, etc. "This means that one cannot talk about fathers or mothers, or sisters or brothers, in the abstract, but only about somebody's father, mother, and so on" (the *University of Wisconsin* course, p. 64). Suffixes are added to make the other possessive forms:

my son	مَمِّي	none	my
your son	مَمِّيش	.. ش	your (m.)
your son	مَمِّيم	.. م	your (f.)
his son	مَمِّيس	.. س	his
her son	مَمِّيس	.. س	her
our son	مَمِّيتَنَخ	.. تَنَخ	our
your son	مَمِّيتُن	.. تُن	your (m.)
your son	مَمِّيتُنْت	.. تُنْت	your (f.)
their son	مَمِّيتَسَن	.. تَسَن	their (m.)
their son	مَمِّيتَسَنْت	.. تَسَنْت	their (f.)

Notice that the possessive endings are basically the .. نَش , .. نَم , .. نَس , etc. endings minus the ن . This is true for all the persons except "my" and "our." Notice also in the plural column that a ت is inserted.

Kinship Terms Plus Nouns

1. When one of the above words is used in a possessive phrase without a pronoun, like "the son of Muhand" or "the son of his daughter," the third masculine singular form is used to indicate the phrase "the son," even though the form literally means "his/her son." For example:

the son of Muhand or Muhand's son	مَمَّيس ن مُحَنَد
the son of his daughter or his daughter's son	مَمَّيس ن إِلَّيس
the son of our daughter or our daughter's son	مَمَّيس ن إِلَّيْتَنَخ
the brothers of my father or my father's brothers	أَيْتَمَاس ن إِبَا
the sister of Ali or Ali's sister	أَلْتَمَاس ن عَلِي
the sisters of Ali or Ali's sisters	إِسْتَمَاس ن عَلِي

2. When the possessor is masculine plural, the third masculine plural form is used to indicate the phrase "the son," even though the form literally means "their (m.) son." For example:

the son of our neighbors (m.) or our neighbors' son	مَمَّيْتَسَن ن وَاذْجَارَنَنَخ
the father of my friends (m.) or my friends' father	إِبَاتَسَن ن إِمَدَّوْكَالِينو

3. When the possessor is feminine plural, the third feminine plural form is used to indicate the phrase "the son," even though the form literally means "their (f.) son." For example:

the father of my friends (f.) or my friends' father	إِبَاتَسَنَّت ن تِمَدَّوْكَالِينو
the sisters of my wives or my wives' sisters	إِسْتَمَاتَسَنَّت ن تَوْتَمِينِينو

Thus, it is the possessor (m/f singular, masculine plural, or feminine plural) which determines whether the س or the تَسَن or the تَسَنَّت is added to the kinship term in question.

All the Kinship Terms With Their Endings

<u>daughter</u>	<u>son</u>	<u>mother</u>	<u>father</u>
إِلِّي	مَمِّي	إِمَّا	إِبَّا
إِلِيش	مَمِّيش	مايش	إِبَّاش
إِلِّيم	مَمِّيم	مايم	إِبَّام
إِلِّيس	مَمِّيس	مايس	إِبَّاس
إِلِّيس	مَمِّيس	مايس	إِبَّاس
إِلِّيتَنخ	مَمِّيتَنخ	مايتَنخ	إِبَّاتَنخ
إِلِّيتَن	مَمِّيتَن	مايتَن	إِبَّاتَن
إِلِّيتُنَّت	مَمِّيتُنَّت	مايتُنَّت	إِبَّاتُنَّت
إِلِّيتَسَن	مَمِّيتَسَن	مايتَسَن	إِبَّاتَسَن
إِلِّيتَسُنَّت	مَمِّيتَسُنَّت	مايتَسُنَّت	إِبَّاتَسُنَّت
<u>brothers</u>	<u>sister</u>	<u>brother</u>	<u>daughters</u>
أَيَّتَمَّا	أَلَّتَمَّا	كُثْمَا	إِسْتِي
أَيَّتَمَاش	أَلَّتَمَاش	كُثْمَاش	إِسْتِيش
أَيَّتَمَام	أَلَّتَمَام	كُثْمَام	إِسْتِيم
أَيَّتَمَاس	أَلَّتَمَاس	كُثْمَاس	إِسْتِيس
أَيَّتَمَاس	أَلَّتَمَاس	كُثْمَاس	إِسْتِيس
أَيَّتَمَاتَنخ	أَلَّتَمَاتَنخ	كُثْمَاتَنخ	إِسْتِيتَنخ
أَيَّتَمَاتَن	أَلَّتَمَاتَن	كُثْمَاتَن	إِسْتِيتَن
أَيَّتَمَاتُنَّت	أَلَّتَمَاتُنَّت	كُثْمَاتُنَّت	إِسْتِيتُنَّت
أَيَّتَمَاتَسَن	أَلَّتَمَاتَسَن	كُثْمَاتَسَن	إِسْتِيتَسَن
أَيَّتَمَاتَسُنَّت	أَلَّتَمَاتَسُنَّت	كُثْمَاتَسُنَّت	إِسْتِيتَسُنَّت

maternal uncle

خالي
خاليش
خاليم
خاليس
خاليس

paternal aunt

عَتِّي
عَتَّيش
عَتِّيم
عَتَّيس
عَتَّيس

paternal uncle

عَمِّي
عَمَّيش
عَمِّيم
عَمَّيس
عَمَّيس

sisters

إِسْتَمَا
إِسْتَمَاش
إِسْتَمَام
إِسْتَمَاس
إِسْتَمَاس

خَالِيْتُنَخ
خَالِيْتُن
خَالِيْتُنْت
خَالِيْتَسَن
خَالِيْتَسَنْت

عَتِّيْتُنَخ
عَتِّيْتُن
عَتِّيْتُنْت
عَتِّيْتَسَن
عَتِّيْتَسَنْت

عَمِّيْتُنَخ
عَمِّيْتُن
عَمِّيْتُنْت
عَمِّيْتَسَن
عَمِّيْتَسَنْت

إِسْتَمَاتُنَخ
إِسْتَمَاتُن
إِسْتَمَاتُنْت
إِسْتَمَاتَسَن
إِسْتَمَاتَسَنْت

maternal aunt

خَالْتِي
خَالْتِيش
خَالْتِيم
خَالْتِيس
خَالْتِيس

خَالْتِيْتُنَخ
خَالْتِيْتُن
خَالْتِيْتُنْت
خَالْتِيْتَسَن
خَالْتِيْتَسَنْت

A Listing of Family Relationship Terms

(A * means the term takes the specialized kinship relationship possessive pronouns instead of the normal possessive pronoun endings. Otherwise, the normal endings are used.)

	أَرِيَا	husband, man
	إِرِيَا	husbands, men
	تَمَطُوطْ	wife, woman
	تَوْتَمِينْ	wives, women
	مَمِّي	(my) son*
أَفْرُوخْ	إِشِرِّي	son, boy
إِفْرَاخْ	إِشِرَانْ	sons, boys
	إِلِّي	(my) daughter*
تَشِرِّيْتْ	تَرِبَاتْ	daughter, girl
تَفْرُوخْتْ	إِسْتِي	(my) daughters*
تَشِرَاتِينْ	تَرِبَاتِينْ	daughters, girls
تَارُوا	لَوَاشُونْ	children
تَارُوا		offspring, descendants
	إِبَا	(my) father*
he who begot	وَنَا يورونْ	father
	إِمَا	(my) mother*
she who bore	تَنَّا يورونْ	mother
	لَوَالْدِينْ	parents
they who brought forth	وِينَا ورونينْ	parents
(direct address) حَنِينِي	بَاحَلُو	(my) grandfather
	إِد بَاحَلُو	(my) grandfathers
(direct address) نَنَّا	مَاحَلُو	(my) grandmother
	إِد مَاحَلُو	(my) grandmothers
the son of my son	مَمِّيسْ ن مَمِّي	(my) grandson*
the son of my daughter	مَمِّيسْ ن إِلِّي	(my) grandson*
the daughter of my son	إِلِّيسْ ن مَمِّي	(my) granddaughter*

the daughter of my daughter	إِلَّيس ن إِلِّي (my) granddaughter*
	أَرَاو ن وَاوْ grandchildren
the children of my son	أَرَاو ن مَمِّي (my) grandchildren*
the children of my daughter	أَرَاو ن إِلِّي (my) grandchildren*
lit: he of my mother (كُ) + مَا (my) brother*	كُثْمَا
lit: they (m.) of my mother أَيْت + مَا (my) brothers*	أَيْتْمَا
lit: she of my mother أَلْت + مَا (my) sister*	أَلْتْمَا
lit: they (f.) of my mother إِسْت + مَا (my) sisters*	إِسْتْمَا
	أَوْمَاتِن brothers
	تَوْمَاتِن sisters
	عَمِّي (my) paternal uncle*
	عَتِّي (my) paternal aunt*
	خَالِي (my) maternal uncle*
	خَالْتِي (my) maternal aunt*
	إِد عَمِّي (my) paternal uncles*
	إِد عَتِّي (my) paternal aunts*
	إِد خَالِي (my) maternal uncles*
	إِد خَالْتِي (my) maternal aunts*
the son of my paternal uncle	مَمِّيس ن عَمِّي (my) cousin (m)*
the son of my paternal aunt	مَمِّيس ن عَتِّي (my) cousin (m)*
the son of my maternal uncle	مَمِّيس ن خَالِي (my) cousin (m)*
the son of my maternal aunt	مَمِّيس ن خَالْتِي (my) cousin (m)*
the daughter of my paternal uncle	إِلَّيس ن عَمِّي (my) cousin (f)*
the daughter of my paternal aunt	إِلَّيس ن عَتِّي (my) cousin (f)*
the daughter of my maternal uncle	إِلَّيس ن خَالِي (my) cousin (f)*
the daughter of my maternal aunt	إِلَّيس ن خَالْتِي (my) cousin (f)*
the children of my paternal uncle	أَرَاو ن عَمِّي (my) cousins (m)*
the children of my paternal aunt	أَرَاو ن عَتِّي (my) cousins (m)*
the children of my maternal uncle	أَرَاو ن خَالِي (my) cousins (m)*
the children of my maternal aunt	أَرَاو ن خَالْتِي (my) cousins (m)*

the daughters of my paternal uncle	إِسْتَيْسَ نَ عَمِّي	(my) cousins (f)*
the daughters of my paternal aunt	إِسْتَيْسَ نَ عَتِّي	(my) cousins (f)*
the daughters of my maternal uncle	إِسْتَيْسَ نَ خَالِي	(my) cousins (f)*
the daughters of my maternal aunt	إِسْتَيْسَ نَ خَالْتِي	(my) cousins (f)*
the children of my paternal uncles	أَرَاوُ نَ إِدِ عَمِّي	(my) cousins (m)*
the children of my paternal aunts	أَرَاوُ نَ إِدِ عَتِّي	(my) cousins (m)*
the children of my maternal uncles	أَرَاوُ نَ إِدِ خَالِي	(my) cousins (m)*
the children of my maternal aunts	أَرَاوُ نَ إِدِ خَالْتِي	(my) cousins (m)*
the daughters of my paternal uncles	إِسْتَيْتْسَنَ نَ إِدِ عَمِّي	(my) cousins (f)*
the daughters of my paternal aunts	إِسْتَيْتْسَنَتَ نَ إِدِ عَتِّي	(my) cousins (f)*
the daughters of my maternal uncles	إِسْتَيْتْسَنَ نَ إِدِ خَالِي	(my) cousins (f)*
the daughters of my maternal aunts	إِسْتَيْتْسَنَتَ نَ إِدِ خَالْتِي	(my) cousins (f)*
the son of my brother	مَمَّيسَ نَ كُثْمَا	(my) nephew*
the son of my sister	مَمَّيسَ نَ أَلْتَمَا	(my) nephew*
the daughter of my brother	إِلَّيسَ نَ كُثْمَا	(my) niece*
the daughter of my sister	إِلَّيسَ نَ أَلْتَمَا	(my) niece*
the sons of my brother	أَرَاوُ نَ كُثْمَا	(my) nephews*
the sons of my sister	أَرَاوُ نَ أَلْتَمَا	(my) nephews*
the daughters of my brother	إِسْتَيْسَ نَ كُثْمَا	(my) nieces*
the daughters of my sister	إِسْتَيْسَ نَ أَلْتَمَا	(my) nieces*
the sons of my brothers	أَرَاوُ نَ أَيْتَمَا	(my) nephews*
the sons of my sisters	أَرَاوُ نَ إِسْتَمَا	(my) nephews*
the daughters of my brothers	إِسْتَيْتْسَنَ نَ أَيْتَمَا	(my) nieces*
the daughters of my sisters	إِسْتَيْتْسَنَتَ نَ إِسْتَمَا	(my) nieces*

Some Variations in Family Terms

The words given in the previous seven pages have some variations, depending on the region and sometimes even an individual speaker. Thus, instead of the previously used words, you may encounter some of the following:

(etc. ، نَسْ ، نَم ، نَش +)	بَابَا	بَا	(my) father
	بابَا	بَا	(my) father*
(etc. ، نَسْ ، نَم ، نَش +)		مَّا	(my) mother
(etc. ، نَسْ ، نَم ، نَش +)		إِمَّا	(my) mother
(retaining this form with all pronouns) إِمَّا	(yimma) يِمَّا		(my) mother*
(igma) إِيْمَا (iyma) إِيْمَا (uma) أُمَّا	(uyma) أُيْمَا		(my) brother*
(ullma) أُلْمَا	(utma) أُتْمَا		(my) sister*
	إِسِّي		(my) daughters*
	لَجَدَّ		grandfather

Another variation is in the first person plural ending of the special kinship relationship suffixes. Instead of the ..تَنَخ , you may hear ..تَخ .

Family

Topic

Describing one's family

Objective

At the end of this session, the trainees will be able to describe their family members.

Cultural Points

Family ties are very strong.

Children remain in touch, live with the family even if they get married (taking into consideration space available in the house).

Men are not expected to help in the kitchen.

Roles of men and women in the country.

Grammatical notes to be discovered:

Using members of the family with suffixed pronouns.

Vocabulary

boy	arba	أَرْبَا	my father	ibba	إِبَّا
girl	tarbatt	تَرْبَاتْ	my mother	imma	إِمَّا
boy	il	لَعِيل	my grandfather	bba	بَّاحَلَو
children	iširran	إِشِيرَان	my grandmother	mma	مَّاحَلَو
children	lwašun	لَوَاشُون	my brother	gma	كُّمَّا
baby	mummu	مومُو	my sister	ultma	أَلْتَمَّا
baby	taslemia	تَسَلَمِيَا	parents	lwaldin	لَوَالْدِين
brothers	awmaten	أَوَمَاتِن	sisters	tawmatin	تَوَمَاتِين

my daughter	illi	إِلِّي	my son	memmi	مَمِّي
my granddaughter (of my daughter)	tarbatt n illi	تَرْبَاتْ نِ إِلِّي	my granddaughter (of my son)	tarbatt n memmi	تَرْبَاتْ نِ مَمِّي
my grandson (of my daughter)	arba n illi	أَرْبَا نِ إِلِّي	my grandson (of my son)	arba n memmi	أَرْبَا نِ مَمِّي
my niece (of my sister)	tarbatt n ultma	تَرْبَاتْ نِ أَلْتْمَا	my niece (of my brother)	tarbatt n gma	تَرْبَاتْ نِ كُّمَّا
my nephew (of my sister)	arba n ultma	أَرْبَا نِ أَلْتْمَا	my nephew (of my brother)	arba n gma	أَرْبَا نِ كُّمَّا

my uncle (on paternal side)	emmi	عَمِّي
my aunt (on paternal side)	etti	عَتِّي
my uncle (on maternal side)	ali	خَالِي
my aunt (on maternal side)	alti	خَالْتِي

my male cousin (on paternal side) the son of my uncle the son of my aunt	memmis n emmi memmis n etti	مَمِّيسْ نِ عَمِّي مَمِّيسْ نِ عَتِّي
my male cousin (on maternal side) the son of my uncle the son of my aunt	memmis n ali memmis n alti	مَمِّيسْ نِ خَالِي مَمِّيسْ نِ خَالْتِي

my female cousin (on paternal side) the daughter of my uncle the daughter of my aunt	illis n emmi illis n etti	إِلِّيسْ نِ عَمِّي إِلِّيسْ نِ عَتِّي
my female cousin (on maternal side) the daughter of my uncle the daughter of my aunt	illis n ali illis n alti	إِلِّيسْ نِ خَالِي إِلِّيسْ نِ خَالْتِي

Compound Nouns

Compound nouns in Tamazight are made of mainly two or three words. For instance, the word “ultma” is a combination of “ult” (= of, sign for female) and “ma” (= my mother). Thus, “ultma” means “my sister,” which is literally: “of – my – mother.”

Unlike English, there is no neutral word for “sister” in Tamazight. To say “your (m.s.) sister” is to say literally “your – of – my – mother,” “ultmaš.” We therefore add possessive pronouns to the compound noun “ultma.” The possessive pronouns, however, for these special family terms are not the same as the possessive pronouns used with other nouns and that start with an “n” or an “nn.” See page 24 for listings of some special family terms plus all the possible pronoun endings.







native	of (masc. sing.) country	u tmazirt	أُ تَمَازِيرْت
relative	of (m.s.) relatives	u lahl	أُ لَهْل
shopkeeper	owner (m.s.) of shop	bu tḥanut	بُو تَحَانُوت
flute man	master (m.s.) of flute	bu uḡanim	بُو أُغَانِيم
story teller	master (m.s.) of stories	bu lqisat	بُو لَقِيسَات
rib	bone of belly	iḡs dis	إِغْسَدِيس
my brothers	of (m.pl.) my mother	ayt ma	أَيْتْمَا
my brother	of (m.s.) my mother	g ma	كُْمَا
my sisters	of (f.pl.) my mother	ist ma	إِسْتْمَا
hyena	like donkey	mejj yul	مَجَّغْيُول
mouthless	without (m.s.) mouth	war imi	وَارِ إِمِي
no light	without (f.s.) light	tar asidd	تَارِ أَسِيدّ

my sister	ultma	أَلْتَمَا	my brother	gma	كُتْمَا
your (m.s.) sister	ultmaš	أَلْتَمَاش	your (m.s.) brother	gmaš	كُتْمَاش
your (f.s.) sister	ultmam	أَلْتَمَام	your (f.s.) brother	gmam	كُتْمَام
his sister	ultmas	أَلْتَمَاس	his brother	gmas	كُتْمَاس
her sister	ultmas	أَلْتَمَاس	her brother	gmas	كُتْمَاس
our sister	ultmatneخ	أَلْتَمَاتْنَخ	our brother	gmatneخ	كُتْمَاتْنَخ
your (m.pl.) sister	ultmatun	أَلْتَمَاتْن	your (m.pl.) brother	gmatun	كُتْمَاتْن
your (f.pl.) sister	ultmatunt	أَلْتَمَاتْنَت	your (f.pl.) brother	gmatunt	كُتْمَاتْنَت
their (m.) sister	ultmatsen	أَلْتَمَاتْسَن	their (m.) brother	gmatsen	كُتْمَاتْسَن
their (f.) sister	ultmatsent	أَلْتَمَاتْسَنَت	their (f.) brother	gmatsent	كُتْمَاتْسَنَت
my sisters	istma	إِسْتَمَا	my brothers	aytma	أَيْتَمَا
your (m.s.) sisters	istmaš	إِسْتَمَاش	your (m.s.) brothers	aytmaš	أَيْتَمَاش
your (f.s.) sisters	istmam	إِسْتَمَام	your (f.s.) brothers	aytmam	أَيْتَمَام
his sisters	istmas	إِسْتَمَاس	his brothers	aytmas	أَيْتَمَاس
her sisters	istmas	إِسْتَمَاس	her brothers	aytmas	أَيْتَمَاس
our sisters	istmatneخ	إِسْتَمَاتْنَخ	our brothers	aytmatneخ	أَيْتَمَاتْنَخ
your (m.pl.) sisters	istmatun	إِسْتَمَاتْن	your (m.pl.) brothers	aytmatun	أَيْتَمَاتْن
your (f.pl.) sisters	istmatunt	إِسْتَمَاتْنَت	your (f.pl.) brothers	aytmatunt	أَيْتَمَاتْنَت
their (m.) sisters	istmatsen	إِسْتَمَاتْسَن	their (m.) brothers	aytmatsen	أَيْتَمَاتْسَن
their (f.) sisters	istmatsent	إِسْتَمَاتْسَنَت	their (f.) brothers	aytmatsent	أَيْتَمَاتْسَنَت

This image shows a single page of white paper with horizontal blue or grey ruling lines. The lines are evenly spaced and run across the width of the page. There are approximately 20 lines visible. The paper appears slightly aged or off-white. There is no handwriting or other markings on the page.

Colors

(Most, except for “blue” and “purple,” are uniquely Tamazight words.)

	إَزْغَاغَن تِزْغَاغِين	أَزْغَاغ (azgg ^{wa} ga) تَزْغَاغْت	red
	إَزِزَاوَن تِزِزَاوِين	أَزِزَاوْ تَزِزَاوْت	green* also: raw, not ripe
	إَوْرَاغَن تَوْرَاغِين	أَوْرَاغ تَوْرَاغْت	yellow
	إَزْ بِيْبِين تِزْ بِيْبِيِين	أَزْ بِيْبِي تَزْ بِيْبِيْت	blue**
	إِمْلَالْن *** تِمْلَالِين	أَمْلَال تَمْلَالْت	white
	إَبْخَانْ تَبْخَانِين	أَبْخَانْ تَبْخَانْت	black**
	إَعْكْرِين تَعْكْرِيِين	أَعْكْرِي تَعْكْرِيْت	purple
	إَبْرَ بَاشْن تَبْرَ بَاشِين	أَبْرَ بَاشْ تَبْرَ بَاشْت	multicolored

*Sometimes this word is used for things English speakers would call blue.

**The name of this color varies a lot among Tamazight speakers.

***Another pronunciation that you may hear is “imellal,” with a doubled final “l.” In many dialects when the “n” is added to a final “l,” the “n” assimilates into the “l,” putting a *shedda* on the “l.” Both pronunciations are valid.



أَزِزَاوُ إِقَنَّ¹

dark green

إِقَنَّ _____

dark _____



أَزِزَاوُ يُونْفَن²

light green

يُونْفَن _____

light _____

¹ Literally this means “closed green.” Moroccan Arabic uses the same idea of “closed” and “open” colors for “dark” and “light.” Both words that follow the color are participles: the third masculine singular verb in the past tense form plus ن .

² Literally this means “open green.”

Colors

(derived from Arabic colors)

	إَقْهَوِين* تَقْهَوِيِين**	أَقْهَوِي تَقْهَوِيْت	brown
	إَوْرْ دِين تَوْرْ دِيِين	أَوْرْ دِي تَوْرْ دِيْت	pink
	إِمِدَادِين تِمِدَادِيِين	أَمِدَادِي تَمِدَادِيْت	purple
	إِلِيمُونِين تَلِيمُونِيِين	أَلِيمُونِي تَلِيمُونِيْت	orange
	إِسْمَاوِين تِسْمَاوِيِين	أَسْمَاوِي تَسْمَاوِيْت	sky blue
	إِرْ مَادِين تِرْ مَادِيِين	أَرْ مَادِي تَرْ مَادِيْت	gray

Many other colors can be formed from the Arabic colors using the above patterns, which are the same as the ones we studied in the lesson on Regular Plurals (*Abrid 1 Student Book*, lesson 9, page 52).

*The pronunciation of the masculine plural here, for a word ending in an “i,” is simply “in.” However, some dialects add a *fatha*, making the ending “ien.”

**For the feminine plural, the added ending is “in.” However, when the “in” is added to an “i” at the end of a word, Tamazight does not like two vowels to go together, so a “y” sound is added to separate the two “i” sounds. Thus, the full ending becomes “iyin.”

Colors

(regional variations)

There are also a number of regional variations for a few colors. Below are some variations you may encounter:

إَزْكَزَاوَن تَزْكَزَاوِين	أَزْكَزَاوُ تَزْكَزَاوُت	green also: raw, not ripe
إِزْبَيْبِين تَزْبَيْبِيِين	أَزْبَيْبِي تَزْبَيْبِيْت	blue
	عُنُق لِحَمَام	blue
إِشْحَمِين تِشْحَمِيِين	أَشْحَمِي تَشْحَمِيْت	blue
إِجَنَجَارِين تِجَنَجَارِيِين	أَجَنَجَارِي تَجَنَجَارِيْت	blue
وَمْلِيلَن*	وَمْلِيل تَوْمْلِيلْت	white
إِبْرَكَانْ تِبْرَكَانِين	أَبْرَكَانْ تَبْرَكَانْت	black
إِبْرَشَانْ تِبْرَشَانِين	أَبْرَشَانْ تَبْرَشَانْت	black
إِبْخَوْشَن (or) إِبْخَاشْ تِبْخَوْشِين (or) تِبْخَاشْ	أَبْخَوْش تَبْخَوْشْت	black

* Another pronunciation that you may hear is "umlill," with a doubled final "l." The "n" assimilates into the "l."

وَنُكَّالِن
تُونُكَّالِين

وَنُكَّال
تُونُكَّالَت

black

إِفْرَقَاشَن
تِفْرَقَاشِين

أَفْرَقَاش
تَفْرَقَاشَت

multicolored

Two Verbs Together

(where English would use the infinitive and sometimes the subjunctive)

1. This occurs in sentences such as:

I want to drink.
I need to go.
I am going to do that.

2. There is no parallel in Tamazight to the English or French use of a non-conjugated "infinitive" as the second verb. The second verb is conjugated, as is the first verb. This is the same as in Moroccan Arabic.

بَغِيْت نَمْشِي.
بَغِيْتِي تَمْشِي.
etc.

3. The particle or tense indicator **أَد** is added after the first verb.

4. The second verb is conjugated NOT in its past tense form but rather based on its simple imperative form. Thus, **the regular conjugation prefixes and suffixes are put directly on the simple imperative form.**

.....د	.....خ		
.....م	.....د		simple
.....مْت	.....د	plus	imperative
.....ن	.....إ		form
.....نْت	.....ت		

The following conjugations are examples of this:

to go		to pick up		to drink	
نَدَّو	دَوخ	ناسِي	أَسِيخ	نَسُو	سُوخ
تَدَّوم	تَدَّود	تَاسِيم	تَاسِيد	تَسُوم	تَسُود
تَدَّومْت	تَدَّود	تَاسِيْمْت	تَاسِيد	تَسُومْت	تَسُود
دَوْن	إِدَّو	أَسِين	يَاسِي	سُون	إِسُو
دَوْنْت	تَدَّو	أَسِينْت	تَاسِي	سُونْت	تَسُو

5. When the **أَد** combines with the conjugation prefixes, there are slight modifications when the "d" encounters a "t" or an "n."

$$\begin{array}{lcl} (\text{ad} + \text{t} = \text{att}) & \text{أَتَّ...} & = \text{أَد} + \text{ت} + \text{...} \\ (\text{ad} + \text{n} = \text{ann}) & \text{أَنَّ...} & = \text{أَد} + \text{ن} + \text{...} \end{array}$$

6. The following examples show the complete phrases:

I/He wants to have a son/an egg/water/eggs.

I, you, he, she, etc. wants to drink.

ريخ أَذِيلِي غوري أُرْبَا.	نُرا أَنَسُو.	ريخ أَذَسُوخ.
ريخ أَتِيلِي غوري تَغْلَايْت.	تُرام أَتَسوم.	تُرِيد أَتَسود.
ريخ أَدِيلِين غوري وامان.	تُرامْت أَتَسومت.	تُرِيد أَتَسود.
ريخ أَدِيلِينْت غوري تَغْلَاي.	ران أَنسون.	إِرا أَديسو.
	رانْت أَنسونْت.	تُرا أَتَسو.

إِرا أَذِيلِي غورَس أُرْبَا.
 إِرا أَتِيلِي غورَس تَغْلَايْت.
 إِرا أَدِيلِين غورَس وامان.
 إِرا أَدِيلِينْت غورَس تَغْلَاي.

I, you, he, she, etc. is going to be there.

نَدَا أَنِيلِي دين.	دَيَخ أَدِيلِيخ دين.
تَدَام أَتِيلِيم دين.	تَدِيد أَتِيلِيد دين.
تَدَامْت أَتِيلِيمْت دين.	تَدِيد أَتِيلِيد دين.
دَان أَدِيلِين دين.	إِدَا أَذِيلِي دين.
دَانْت أَدِيلِينْت دين.	تَدَا أَتِيلِي دين.

I, you, he, she, etc. needs to go.

إِخْصَا أَنَدَو.	(or also: أَدَدَوخ.)	إِخْصَا أَدَوخ.
إِخْصَا أَتَدَوَم.		إِخْصَا أَتَدَوَد.
إِخْصَا أَتَدَوَمْت.		إِخْصَا أَتَدَوَد.
إِخْصَا أَدَوْن. (or also: أَدَدَوْن)		إِخْصَا أَدِيدَو.
إِخْصَا أَدَوْنْت. (or also: أَدَدَوْنْت)		إِخْصَا أَتَدَو.

The Future Tense

1. The tense indicator **آد** is added in front of the verb. (Other variations include: **أغا**, **أغرا**, **را**, **غا**, **غرا**, **داد**, **قناد**, **قاد**, **أرا**.)

2. The verb is conjugated NOT in its past tense form but rather based on its simple imperative form. Thus, **the regular conjugation prefixes and suffixes are put directly on the simple imperative form**. This is just like the two-verbs-together structure.

.....خ	.....د	plus	simple imperative form
.....م	.....د		
.....مت	.....د		
.....ن	.....إ		
.....نت	.....ت		

The following conjugations are examples of this:

<u>to go</u>		<u>to pick up</u>		<u>to drink</u>	
نَدَّو	دَوخ	ناسي	أَسِيخ	نَسو	سوخ
تَدَّوم	تَدَّود	تاسيم	تاسيد	تَسوم	تَسود
تَدَّومت	تَدَّود	تاسيمت	تاسيد	تَسومت	تَسود
دَوْن	إِدَّو	أَسين	ياسي	سون	إِسو
دَوْنَت	تَدَّو	أَسينت	تاسي	سونت	تَسو

3. When the **آد** combines with the conjugation prefixes, there are slight modifications when the "d" encounters a "t" or an "n."

$$\begin{aligned}
 (\text{ad} + \text{t} = \text{att}) \quad \text{آَدَّ} &= \text{آَد} + \text{ت} \\
 (\text{ad} + \text{n} = \text{ann}) \quad \text{آَدْن} &= \text{آَد} + \text{ن}
 \end{aligned}$$

4. The following are complete conjugated examples of the future tense:

I will go, you will go, etc.

أَدَّوْخ (or also: أَدَّوْخ)	أَنَّدَو
أَتَّدَو	أَتَّدَو
أَتَّدَو	أَتَّدَو
أَدَّو (or also: أَدَّو)	أَدَّو
أَدَّو (or also: أَدَّو)	أَدَّو

I will drink, you will drink, etc.

أَنَسُو	أَدَّوْخ
أَتَّسُو	أَتَّسُو
أَتَّسُو	أَتَّسُو
أَدَّو	أَدَّو
أَدَّو	أَدَّو

I will like, you will like, etc.

أَدَّوْخ	أَدَّوْخ
أَتَّوْخ	أَتَّوْخ
أَتَّوْخ	أَتَّوْخ
أَدَّو	أَدَّو
أَدَّو	أَدَّو

I will be, you will be, etc. (location)

أَدَّوْخ	أَدَّوْخ
أَتَّوْخ	أَتَّوْخ
أَتَّوْخ	أَتَّوْخ
أَدَّو	أَدَّو
أَدَّو	أَدَّو

I will be, you will be, etc. (descriptive)

أَدَّوْخ	أَدَّوْخ
أَتَّوْخ	أَتَّوْخ
أَتَّوْخ	أَتَّوْخ
أَدَّو	أَدَّو
أَدَّو	أَدَّو

I will believe, you will believe, etc.

أَدَّوْخ	أَدَّوْخ
أَتَّوْخ	أَتَّوْخ
أَتَّوْخ	أَتَّوْخ
أَدَّو	أَدَّو
أَدَّو	أَدَّو

He will have a son/an egg/water/eggs.

أَدَّوْخ غورس أربا.
أَتَّوْخ غورس تَغْلَايْت.
أَدَّو غورس وامن.
أَدَّو غورس تَغْلَايْت.

I will have a son/an egg/water/eggs.

أَدَّوْخ غوري أربا.
أَتَّوْخ غوري تَغْلَايْت.
أَدَّو غوري وامن.
أَدَّو غوري تَغْلَايْت.

The Future Tense

The future tense is indicated by “ad” placed before the verb. (Other variants of “ad” include “dad,” “mad,” “qad,” “qenad,” and “rad.” Still others are “غرا,” “غا,” “را,” “اغرا,” “اغرا,” and “ارا.”) The verb is NOT conjugated in its past tense form but rather based on its simple imperative form. The **simple imperative stem** (without ever any changes) **has the regular conjugation prefixes and suffixes** (as shown on page 27) **added directly to it.**

“ad” + simple imperative form with regular conjugation prefixes and suffixes

ad + t = att

ad + n = ann

Simple imperative form: دَو			
Plural		Singular	
we will go annddu	أَنَدَو	I will go adduخ or adedduخ	أَدَوخ or أَدَدَوخ
you (m.) will go atteddum	أَتَدَوَم	you (m.) will go atteddud	أَتَدَوَد
you (f.) will go atteddumt	أَتَدَوَمَت	you (f.) will go atteddud	أَتَدَوَد
they (m.) will go addun or adeddu	أَدَوَن or أَدَدَوَن	he will go adiddu	أَدِيدَو
they (f.) will go addunt or adeddunt	أَدَوَنَت or أَدَدَوَنَت	she will go atteddu	أَتَدَو

_____	أَنَ	_____	أَد
_____	أَتَ	_____	أَد
_____	أَتَ	_____	أَد
_____	أَد	_____	أَدِيد
_____	أَد	_____	أَتَ

to drink

سو

annsu	أَنَسُو	adsuخ	أَدَسُوخ
attsum	أَتَسُوَم	attsud	أَتَسُوَد
attsumt	أَتَسُوَمَت	attsud	أَتَسُوَد
adsun	أَدَسُوَن	adisu	أَدِيسُو
adsunt	أَدَسُوَنَت	attsu	أَتَسُو

Transcription Key for
Dictionnaire Tamazight~Français
 by Miloud Taifi

Dictionary to Arabic Script		Arabic Script to Dictionary	
<i>a</i>	أ or ا	أ or ا	<i>a</i>
<i>b</i>	ب	ب	<i>b</i>
<i>d</i>	د	ت	<i>t</i>
<i>ḍ</i>	ض	ج	<i>ž</i>
<i>f</i>	ف	ح	<i>ḥ</i>
<i>g</i>	ك	خ	<i>h</i>
<i>ġ</i>	غ	د	<i>d</i>
<i>h</i>	ه	ر	<i>r/ṛ</i>
<i>ḥ</i>	ح	ز	<i>z</i>
<i>ḥ</i>	خ	ژ	<i>ẓ</i>
<i>i</i>	إ or ي (as a vowel)	س	<i>s</i>
<i>ž</i>	ج	ش	<i>š</i>
<i>k</i>	ك	ص	<i>ṣ</i>
<i>l/ḷ</i>	ل	ض	<i>ḍ</i>
<i>m</i>	م	ط	<i>ṭ</i>
<i>n</i>	ن	ع	<i>ʿ</i>
<i>q</i>	ق	غ	<i>ġ</i>
<i>r/ṛ</i>	ر	ف	<i>f</i>
<i>s</i>	س	ق	<i>q</i>
<i>ṣ</i>	ص	ك	<i>k</i>
<i>š</i>	ش	ك	<i>g</i>
<i>t</i>	ت	ل	<i>l/ḷ</i>
<i>ṭ</i>	ط	م	<i>m</i>
<i>u</i>	أ or و (as a vowel)	ن	<i>n</i>
<i>w</i>	و	ه	<i>h</i>
<i>y</i>	ي	أ or و (as a vowel)	<i>u</i>
<i>z</i>	ز	و	<i>w</i>
<i>ẓ</i>	ژ	إ or ي (as a vowel)	<i>i</i>
<i>ʿ</i>	ع	ي	<i>y</i>

1. The letter "e" in the dictionary

"The schwa: The neutral vowel 'ə', written 'e' in this 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).

2. The doubling of consonants in the dictionary

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*.

3. 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^was* 'year.'

4. The raised Y

"When two vowels follow each other from the end of one word to the beginning of the next word, the semi-vowel "y" is inserted to avoid the two vowel sounds coming together.... Examples: *igaYahyud* 'he is crazy;' *iniYas* 'say to him;' *kkuYass* 'every day' " (page XX in the dictionary).

5. The hyphen

"The sign – (hyphen) is used to indicate a phenomenon of syntax. It shows the link between a lexical element and a grammatical element (demonstrative affixes, pronominal affixes, particles of direction). Examples: *argaz-a* 'this man;' *argaz-ns* 'her husband;' *inga-t* 'he killed him;' *yagul-d* 'he came back.' The hyphen also links the preposition to its object if the latter is a pronoun: *gif-s* 'on it;' *dig-sen* 'in them' " (page XX in the dictionary).

6. The symbol ^

This symbol is used to point out assimilation between two consonants. When certain consonants come in direct contact with each other, they affect each other's sound. Thus, one of the consonant sounds drops out and the other is often pronounced doubled, with a *shedda*. Page XVIII gives the main patterns of consonant assimilation in Tamazight. For example: $d + n = nn / n$ $ad^{\wedge}neddu$ (*annddu*) 'we will leave'

7. The sign /

This sign is used to indicate variations in pronunciation. Example: *tafukt / tafušt / tafuyt* 'sun'

A more detailed explanation of these items is given in the dictionary on pages XVII to XX of the preface. In general, this preface gives all the explanations needed to understand the set-up of the dictionary. I'm really impressed by the transcription choices the author has made. For the most part, he has avoided unnecessary, technical (and often not useful to the layman) transcription symbols and has given us what's needed to use this dictionary to learn Tamazight in a practical way. The phonetic symbols used "are dictated by a concern to make the transcription the least complex as possible to facilitate the reading and identification of the forms" (page XX in the dictionary).

Translation of a few paragraphs of the dictionary (pages I and II):

"Three dialects share the linguistic landscape of Berber in Morocco: Tarifit in the north and northeast, Tashelhiyt in the south and southeast [my note: Doesn't he rather mean *southwest*?], and Tamazight in the center. The contours of the area covered by the latter can only be vaguely defined. No study of linguistic geography has yet, to my knowledge, precisely defined the borders. Tamazight is spoken in all of central Morocco, a vast zone going from the corridor of Taza all the way to Demnate and Ouarzazate and from Tiflet all the way to Tafilalt.

Tamazight encompasses several dialects which can be classified generally into two groupings. The first group, the northern one, includes the Zemmours, Igerwan, Ayt Ndhir, Ayt Myill, Ayt Sadden, Ayt Youssi, Iziyan, Icheqqir, Ayt Ayyach, Ayt Seghrouchen, and Ayt Warain.

The second group, the southern one, is made up of Ayt Izdeg, Ayt Hadiddou, Ayt Merghad, Ayt Atta, and Ayt Qebbach. These dialects occupy vast expanses above Midelt and Jbel Ayyach down to Tafilalt. Such a distinction between two linguistic groupings is based on geographic layout and not on various compilations of isoglosses. The dialects display, however, in their linguistic data differences which make each one particular. These differences are phonetic, morphological, or lexical and constitute a body of characteristics sufficient to distinguish one dialect from another."

"All the dialects of Tamazight are not covered in this dictionary. We have retained only nine, and our choice was determined by the availability of lexicographical and lexicological studies previously done before our research. The dialect of the Ayt Atta, for example, has not been the subject of any study that we were able to take advantage of.

The dialects studied are the following:

- | | | |
|----------------|-----------------|--------------------|
| 1. Ayt Ayyache | 2. Ayt Hadiddou | 3. Ayt Seghrouchen |
| 4. Ayt Izdeg | 5. Ayt Myill | 6. Iziyan |
| 7. Ayt Ndhir | 8. Ayt Sadden | 9. Zemmours |

We have used with circumspection the works already published, by proceeding with verifications and crosschecks for words, roots, and meanings which appeared dubious to us. In other words, the data gleaned from going through these works served, shall we say, as raw materials which we have subjected to our own transcription and to our analysis of the lexical phenomena of Tamazight."

Indirect Object Pronouns

ي \ ييي	اخ
اش	اون
ام	اونت
اس	اسن
اس	اسنت

The verb سَوَل

He spoke to me, you, him, etc.

إِسْوَلَاخ	إِسْوَلِي
إِسْوَلَاوَن	إِسْوَلَاش
إِسْوَلَاوَنَت	إِسْوَلَام
إِسْوَلَاسَن	إِسْوَلَاس
إِسْوَلَاسَنَت	إِسْوَلَاس

The verb إِنِي

They (m.) said to me, you, him, etc.

نَّانَاخ	نَّانِيي
نَّانَاوَن	نَّانَاش
نَّانَاوَنَت	نَّانَام
نَّانَاسَن	نَّانَاس
نَّانَاسَنَت	نَّانَاس

The verb أَف

It's better for me, you, etc.

يُوفَاخ	يُوفِي
يُوفَاوَن	يُوفَاش
يُوفَاوَنَت	يُوفَام
يُوفَاسَن	يُوفَاس
يُوفَاسَنَت	يُوفَاس

The verb سَغ

They (m.) bought for me, you, etc.

سَغَانَاخ	سَغَانِيي
سَغَانَاوَن	سَغَانَاش
سَغَانَاوَنَت	سَغَانَام
سَغَانَاسَن	سَغَانَاس
سَغَانَاسَنَت	سَغَانَاس

Isn't it so?

Please

يَاوَن؟
يَاوَنَت؟

يَاش؟
يَام؟

عَافَاوَن
عَافَاوَنَت

عَافَاش
عَافَام

Since most of the indirect object pronouns start with an *aliph* and the first person singular starts with a vowel, whenever the verb before them ends with an *aliph* (as is often the case for irregular verbs), a *ya'* is inserted between the two *aliph*s.

He bought for me, you, etc.

He said to me, you, etc.

إِسْغَايَاخ	إِسْغَايِي	إِنَّاِيَاخ	إِنَّاِيِي
إِسْغَايَاوَن	إِسْغَايَاش	إِنَّاِيَاوَن	إِنَّاِيَاش
إِسْغَايَاوَنَت	إِسْغَايَام	إِنَّاِيَاوَنَت	إِنَّاِيَام
إِسْغَايَاسَن	إِسْغَايَاس	إِنَّاِيَاسَن	إِنَّاِيَاس
إِسْغَايَاسَنَت	إِسْغَايَاس	إِنَّاِيَاسَنَت	إِنَّاِيَاس

However, it is also true that in fast speech the *ya'* gets left out, and so it isn't absolutely necessary (except in the first person singular). It's like the consonants of the pronouns get added directly onto the final *aliph* of the verb. Thus, you will also hear:

He bought for me, you, etc.

He said to me, you, etc.

إِسْغَاخ	إِسْغَايِي	إِنَّاَخ	إِنَّاِيِي
إِسْغَاوَن	إِسْغَاش	إِنَّاَوَن	إِنَّاَش
إِسْغَاوَنَت	إِسْغَام	إِنَّاَوَنَت	إِنَّاَم
إِسْغَاسَن	إِسْغَاس	إِنَّاَسَن	إِنَّاَس
إِسْغَاسَنَت	إِسْغَاس	إِنَّاَسَنَت	إِنَّاَس

Nouns as Indirect Objects

1. The preposition that is used to indicate an indirect object ("to" or "for" someone or something) is إِ "i." The noun that follows the preposition is in its dependent form.

to/for Haddou	إِ حَدَّوْ
to/for the man	إِ أَرْيَازْ

2. In most cases, when the noun is mentioned as the indirect object, the pronoun is STILL used in the sentence. This **redundancy** is the normal way of using indirect objects.

What is actually said*

What is expected
(from an English point of view)

إِنِّيَاسْ إِ أَرْيَازْ "فَسْتِ."
أَوِيَّاسْ لَكِيْسْ إِ مَائِشْ.
سَغَانَسَنْ لَكْوَكْوْ إِ لَوَاشُونْ.
نَشَايَسَنْتْ شَانْ وَامَانْ إِ تَمَغَارِينْ.

إِنَّا إِ أَرْيَازْ "فَسْتِ."
أَوِي لَكِيْسْ إِ مَائِشْ.
سَغَانْ لَكْوَكْوْ إِ لَوَاشُونْ.
نَشَا شَانْ وَامَانْ إِ تَمَغَارِينْ.

* Translations:

He said to the man, "Be quiet."

Take the glass to your (m.s.) mother.

They (m.) bought peanuts for the children.

We gave some water to the old women.

Ordinal Numbers

(tamzwarut)	تَمَزْوَارُوت	(amzwaru)	أَمَزْوَارُو	first
(tissnat)	تَيْسِّنَات	(wissin)	وَيْسِّين	second
(tiššraṭṭ)	تَيْشَّرَاطْ	(wiššrad)	وَيْشَّرَاض	third
(tisrebعا)	تَيْسَرْبَعَة	(wisrebعا)	وَيْسَرْبَعَة	fourth
(tishemsa)	تَيْسَخْمَسَة	(wishemsa)	وَيْسَخْمَسَة	fifth
	:		:	:
	number + تيس		number + ويس	:
	:		:	:
(tanggarut)	تَنَنْغَارُوت	(anggaru)	أَنْغَارُو	last

(tamzwarut)	تَمَزْوَارُوت	(amzwaru)	أَمَزْوَارُو
(timzwura)	تِمَزْوُورَا	(imzwura)	إِمَزْوُورَا
(tanggarut)	تَنَنْغَارُوت	(anggaru)	أَنْغَارُو
(tinggura)	تِنْغُورَا	(inggura)	إِنْغُورَا

the first time	تِكَلَّتْ تَمَزْوَارُوت	the first street	أَبْرِيد أَمَزْوَارُو
the second time	تِكَلَّتْ تَيْسِّنَات	the second street	أَبْرِيد وَيْسِّين
	:		:
the last time	تِكَلَّتْ تَنَنْغَارُوت	the last street	أَبْرِيد أَنْغَارُو
the first times	تِكَال تِمَزْوُورَا	the first streets	إِبْرَدَان إِمَزْوُورَا
the last times	تِكَال تِنْغُورَا	the last streets	إِبْرَدَان إِنْغُورَا

Numerals

The first three numerals are in Tamazight; the rest are in Moroccan Arabic.

	Feminine		Masculine	
one	yut or yuwt or yiwt	يُوت or يوت or يِوت	yun or yuwn or yiwn	يُون or يُون or يِون
two	snat	سَنَات	sin	سِين
three	šraṭṭ	شَرَاطّ	šraḍ	شَرَاَض
four	rebعا	رَبْعَة	rebعا	رَبْعَة

Starting with four and above, there is no difference between masculine and feminine.

Dual nouns

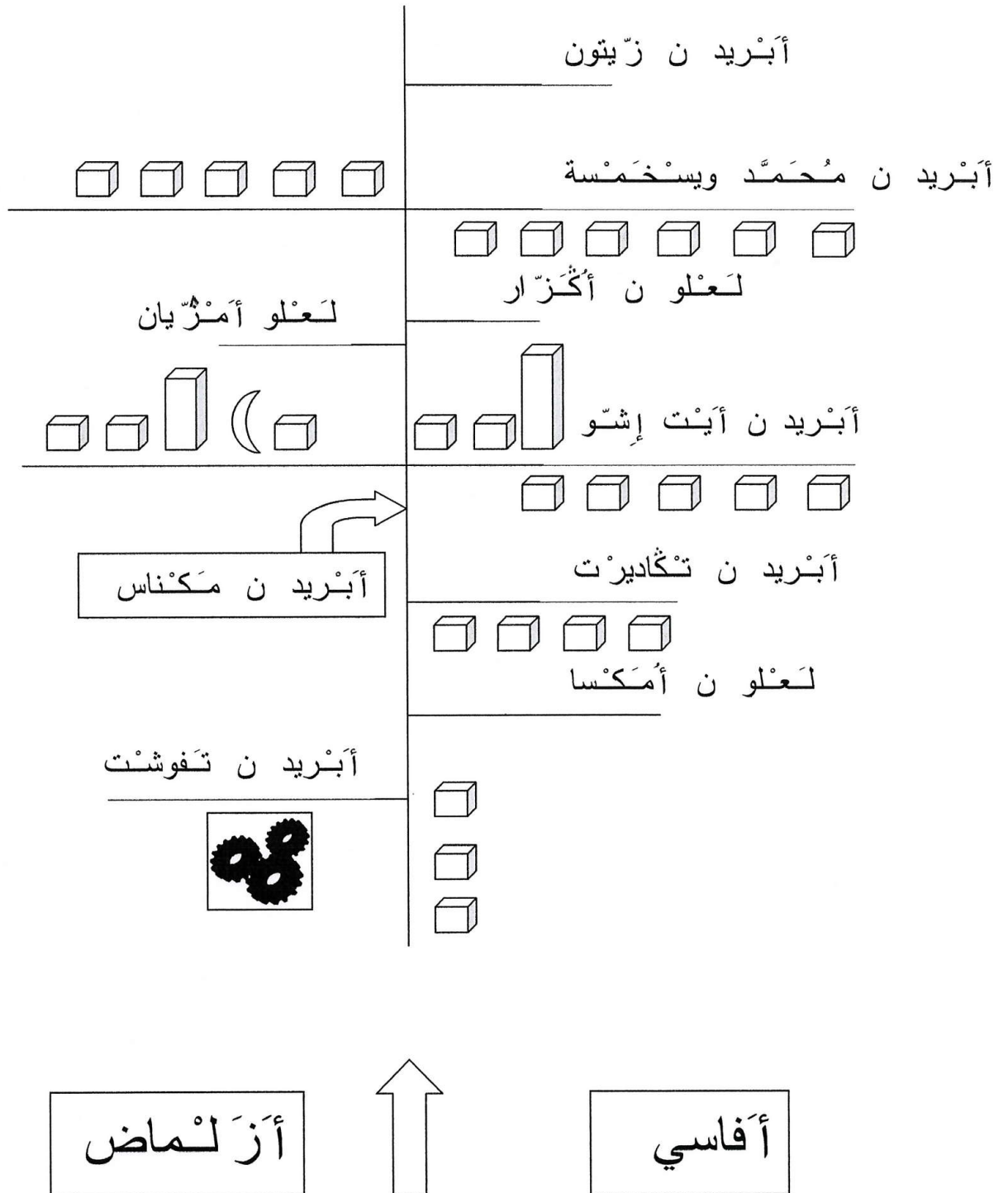
	Singular		Dual Noun	
day	ass	أَسّ	yumayn	يَوْمَيْن
month	ayur	أَيُور	šahrayn	شَهْرَيْن
year	asegg ^w as	أَسْغَسّ	عامayn	عَامَيْن
week	ssimana	سَيْمَانَا	snat n ssimanat	سَنَات ن سَيْمَانَات

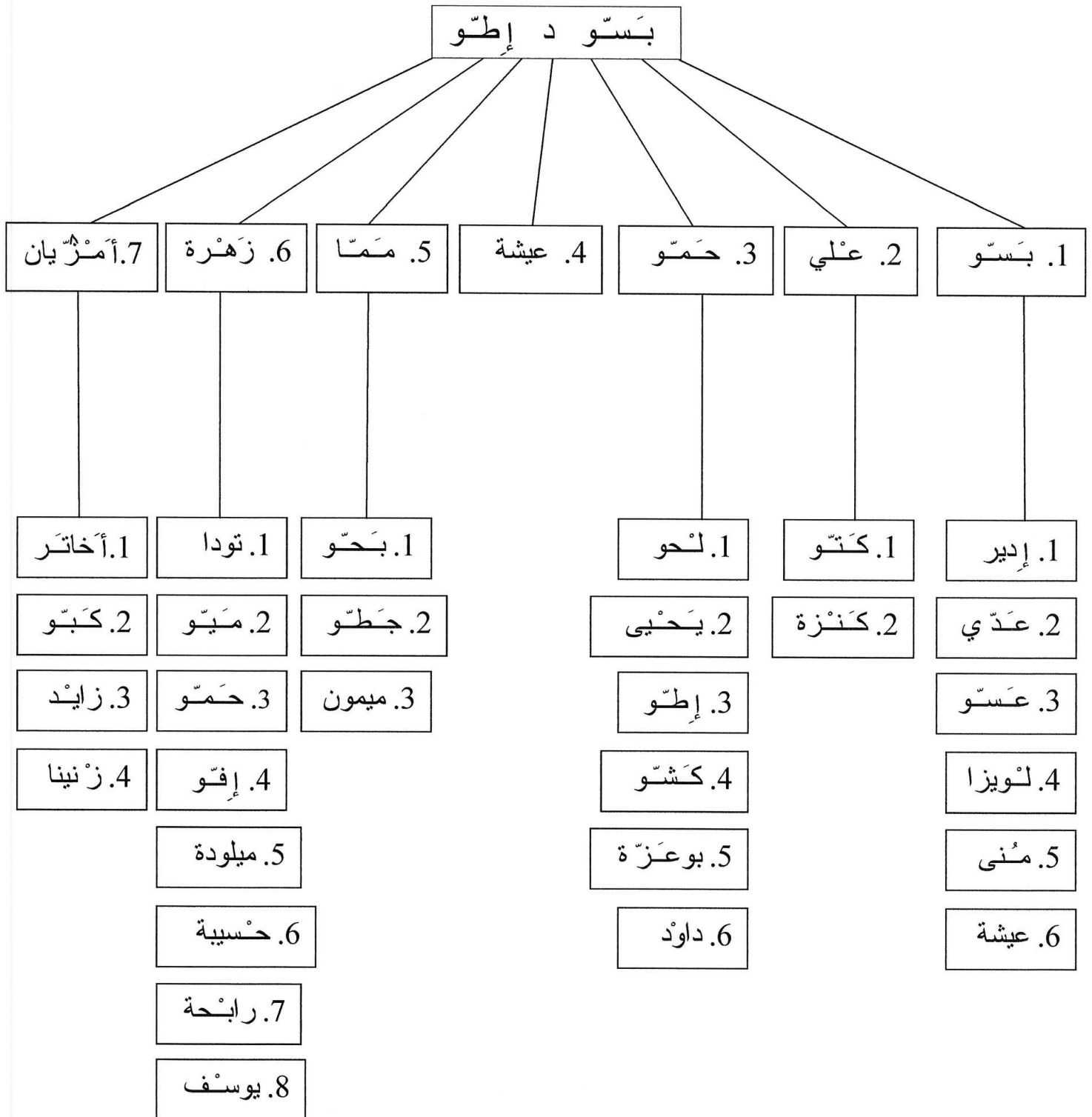
The Ordinals**Masculine**

the first	amzwaru	أَمْزَوَارُو
the second	wissin	وَيْسَيْن
the third	wiššraḍ	وَيْشْشَرَاَض
the fourth	wisrebعا	وَيْسَرْبَعَة
the last	anggaru	أَنْغَارُو

Feminine

the first	tamzwarut	تَمْزَوَارُوت
the second	tissnat	تَيْسَنَات
the third	tiššraṭṭ	تَيْشْشَرَاَطّ
the fourth	tisrebعا	تَيْسَرْبَعَة
the last	tanggarut	تَنْغَارُوت





Examples of Sentences with Indirect Object Pronouns

Say (s.) to him/her...	إِنْيَاس...إِنْيَاس
Say (s.) to someone else this word.	إِنْيَاس إِرْ شَا يَضْنُ أَوَالَا.
I said to you (m.s.), "No."	نَّيْخَاش "وَهُو."
They (m.) said to Miriam and Abisha, "Stop!"	نَّانَاسَنْتَ إِرْ مَرِيَمَ دَ عَبِيْشَا "بَدَّيْمَتْ!"
She spoke to us in Arabic.	تَسْوَلَاخَ سَ تَعْرَبْت.
Give them (m.) some water, please (f.s.).	شَاسَنَ شَا نَ وَاْمَانْ، عَافَام.
They (m.) gave you (m.pl.) money.	شَانَاوَنَ إِرْ ذَرِيْمَنَ.
You (s.) sold him/her an old car.	تَزْنَزِيْدَاسَ يُوْتَ نَ طَوْمُوْبِيْلَ تَقْدِيْمَتْ.
I bought flowers for you (f.s.).	سَغِيْخَامَ أَلْدَجِيْغَنَ.
Buy (s.) me chewing gum.	سَغِيْبِي لَمْسَكَا.
Take (s.) the teapot from him/her.	كَّسَاسَ أَبْرَادَ.
Dad, take the plastic off for me.	إِبَا، كَّسِي لَمِيكَة.
I did something for them (m.).	كَّيْخَاسَنَ شَا.
Put (s.) your finger in the wind.	كَّاسَ أَضَادَ إِرْ أَزْوَو.
They (m.) made a party for you (f.pl.).	كَّانَاوَنْتَ لَنْفِيْشْطَا.
The tea is hot to him/her.	إِحْمَايَاسَ وَاتَايَ.
It's (m.) better for you (f.s.).	يُوْفَامَ.
Water is better for us.	وَفْنَاخَ وَاْمَانَ.
Sidi Ali water is better for you (m.s.) than well water.	وَفْنَاشَ وَاْمَانَ نَ سِيْدِي عَلِي أَمَانَ نَ وَاْنَو.
Show (s.) the horse to Moha and Hassan.	نَعَتَاسَنَ إِرْ مَوْحِي دَ حَسَنَ إِيَّيْسَ.
They (m.) showed you (f.pl.) the house.	نَعَتْنَاوَنْتَ تَدَّارْت.
He is pleased. (lit: The situation is pleasing to him.)	إِعْجَبَاسَ لِحَالَ.

Words of Politeness

PleaseExcuse the use of this word.

(əfaš)	عافاش	(hašaš)	حاشاش
(əfam)	عافام	(hašam)	حاشام
(əfawen)	عافاون	(hašawen)	حاشاون
(əfawent)	عافاونت	(hašawent)	حاشاونت

Excuse (f.pl.) me, ...Excuse (m.pl.) me, ...Excuse (m./f.s.) me, ...

(samhimti)	سَمْحِمْتِي	(samhati)	سَمْحَاتِي	(samhi)	سَمْحِي
(samhimtas)	سَمْحِمْتَاَس	(samhata)	سَمْحَاتَاَس	(samhas)	سَمْحَاَس
(samhimtas)	سَمْحِمْتَاَس	(samhata)	سَمْحَاتَاَس	(samhas)	سَمْحَاَس
(samhimtah)	سَمْحِمْتَاَخ	(samhatah)	سَمْحَاتَاَخ	(samhah)	سَمْحَاَخ
(samhimtasen)	سَمْحِمْتَاَسَن	(samhata)	سَمْحَاتَاَسَن	(samhasen)	سَمْحَاَسَن
(samhimtasent)	سَمْحِمْتَاَسَنْت	(samhata)	سَمْحَاتَاَسَنْت	(samhasent)	سَمْحَاَسَنْت

Please, Thank-you, Congratulations (to...)Welcome! (to you, him, etc.)

(šaḥanu)	صَحَانُو	(marḥabanu)	مَرَحَبَانُو
(šaḥanneš)	صَحَانَّش	(marḥabanneš)	مَرَحَبَانَّش
(šaḥannem)	صَحَانَّم	(marḥabannem)	مَرَحَبَانَّم
(šaḥannes)	صَحَانَّس	(marḥabannes)	مَرَحَبَانَّس
(šaḥannes)	صَحَانَّس	(marḥabannes)	مَرَحَبَانَّس
(šaḥanneh)	صَحَانَّخ	(marḥabanneh)	مَرَحَبَانَّخ
(šaḥannun)	صَحَانُّن	(marḥabannun)	مَرَحَبَانُّن
(šaḥannunt)	صَحَانُّنْت	(marḥabannunt)	مَرَحَبَانُّنْت
(šaḥannesen)	صَحَانَّسَن	(marḥabannesen)	مَرَحَبَانَّسَن
(šaḥannesent)	صَحَانَّسَنْت	(marḥabannesent)	مَرَحَبَانَّسَنْت

Welcome! (to you, him, etc.)

(marḥaba issi)	مَرَحَبَا إِسِّي
(marḥaba išš)	مَرَحَبَا إِشَّ
(marḥaba issem)	مَرَحَبَا إِسِّم
(marḥaba iss)	مَرَحَبَا إِسَّ
(marḥaba iss)	مَرَحَبَا إِسَّ
(marḥaba issneh)	مَرَحَبَا إِسْنَخ
(marḥaba issun)	مَرَحَبَا إِسْن
(marḥaba issunt)	مَرَحَبَا إِسْنَت
(marḥaba issen)	مَرَحَبَا إِسْن
(marḥaba issent)	مَرَحَبَا إِسْنَت

The Moveable Aspect of Indirect Object Pronouns

Like direct object pronouns, indirect object pronouns are also moveable, that is, they change their position in certain grammatical contexts. In a simple affirmative sentence, the indirect object pronouns come directly after the verb. However, just like with the direct object pronouns, question words, negatives, and verb tense indicators (for the future, the subjunctive, the present continuous, etc.) cause the indirect object pronoun to take a position in front of the verb.

Below are examples with question words, negatives, the particle "if," and the tense indicator أَد :

Are you (m.s.) happy?	(is-aš iɛjeb lħal?)	إِسَاشْ إِعْجَبْ لِحَال؟
What did they (m.) say to you (f.s.)?	(ma-m nnan?)	مَام نَّان؟
He didn't give them (m.) money.	(ur-asen išī idrimen.)	وَرَّاسَنْ إِشِي إِذْرِيْمَنْ.
The tea isn't hot to you (m.pl.).	(ur-awen iħmi watay.)	وَرَّاوَنْ إِحْمِي وَاتَايْ.
If it's better for us, ...	(meš-ah yuf, ...)	مَشَاخْ يُوْف ، ...

How am I, How are you, etc.?

(ma-yah iga lħal?)	مَياخْ إِڠَا لِحَال؟	(ma-yi iga lħal?)	مَيايْ إِڠَا لِحَال؟
(ma-wen iga lħal?)	مَاوَنْ إِڠَا لِحَال؟	(ma-š iga lħal?)	مَاشْ إِڠَا لِحَال؟
(ma-went iga lħal?)	مَاوَنْتْ إِڠَا لِحَال؟	(ma-m iga lħal?)	مَامْ إِڠَا لِحَال؟
(ma-sen iga lħal?)	مَاسَنْ إِڠَا لِحَال؟	(ma-s iga lħal?)	مَاسْ إِڠَا لِحَال؟
(ma-sent iga lħal?)	مَاسَنْتْ إِڠَا لِحَال؟	(ma-s iga lħal?)	مَاسْ إِڠَا لِحَال؟

Are you, Is he, she, etc. happy?

(is-i iɛjeb lħal?)	إِسِي إِعْجَبْ لِحَال؟
(is-aš iɛjeb lħal?)	إِسَاشْ إِعْجَبْ لِحَال؟
(is-am iɛjeb lħal?)	إِسَامْ إِعْجَبْ لِحَال؟
(is-as iɛjeb lħal?)	إِسَاسْ إِعْجَبْ لِحَال؟
(is-as iɛjeb lħal?)	إِسَاسْ إِعْجَبْ لِحَال؟

إِسَاخْ إِعْجَبْ لِحَال؟ (is-ah i'ejeb l'hal?)
 إِسَاوَنْ إِعْجَبْ لِحَال؟ (is-awen i'ejeb l'hal?)
 إِسَاوَنْتْ إِعْجَبْ لِحَال؟ (is-awent i'ejeb l'hal?)
 إِسَاسَنْ إِعْجَبْ لِحَال؟ (is-asen i'ejeb l'hal?)
 إِسَاسَنْتْ إِعْجَبْ لِحَال؟ (is-asent i'ejeb l'hal?)

He didn't give to me, you, him, etc.

وري إِشِي ... (ur-i iši ...)	ورَاخْ إِشِي ... (ur-ah iši ...)
ورَاشْ إِشِي ... (ur-aš iši ...)	ورَاوَنْ إِشِي ... (ur-awen iši ...)
ورَامْ إِشِي ... (ur-am iši ...)	ورَاوَنْتْ إِشِي ... (ur-awent iši ...)
ورَاسْ إِشِي ... (ur-as iši ...)	ورَاسَنْ إِشِي ... (ur-asen iši ...)
ورَاسْ إِشِي ... (ur-as iši ...)	ورَاسَنْتْ إِشِي ... (ur-asent iši ...)

If it's better for me, you, him, etc.

مَشِي يوف ، ... (meš-i yuf, ...)	مَشَاخْ يوف ، ... (meš-ah yuf, ...)
مَشَاشْ يوف ، ... (meš-aš yuf, ...)	مَشَاوَنْ يوف ، ... (meš-awen yuf, ...)
مَشَامْ يوف ، ... (meš-am yuf, ...)	مَشَاوَنْتْ يوف ، ... (meš-awent yuf, ...)
مَشَاسْ يوف ، ... (meš-as yuf, ...)	مَشَاسَنْ يوف ، ... (meš-asen yuf, ...)
مَشَاسْ يوف ، ... (meš-as yuf, ...)	مَشَاسَنْتْ يوف ، ... (meš-asent yuf, ...)

May God heal me, you, him, etc.

أَدِي إِعْفُو رَبِّي. (ad-i i'efu rebbi.)	أَدَاخْ إِعْفُو رَبِّي. (ad-ah i'efu rebbi.)
أَدَاشْ إِعْفُو رَبِّي. (ad-aš i'efu rebbi.)	أَدَاوَنْ إِعْفُو رَبِّي. (ad-awen i'efu rebbi.)
أَدَامْ إِعْفُو رَبِّي. (ad-am i'efu rebbi.)	أَدَاوَنْتْ إِعْفُو رَبِّي. (ad-awent i'efu rebbi.)
أَدَاسْ إِعْفُو رَبِّي. (ad-as i'efu rebbi.)	أَدَاسَنْ إِعْفُو رَبِّي. (ad-asen i'efu rebbi.)
أَدَاسْ إِعْفُو رَبِّي. (ad-as i'efu rebbi.)	أَدَاسَنْتْ إِعْفُو رَبِّي. (ad-asent i'efu rebbi.)

Dialogue

إِسَامِ إِعْجَبْ وَوَتْسِينَنِّخْ؟

إِطَّو : إِسَامِ إِعْجَبْ أَغُو¹؟

إِيمِي : وَهُو.

إِطَّو : مَاخْ؟

إِيمِي : إِسْمُوم. مَتَّا وَيَا؟

إِطَّو : أَفْتَال. أَرْم. أَتْرَاعَاد.

إِيمِي : إِغُودَا. يَاطْفُوت.

إِطَّو : إِسَامِ إِعْجَبْ وَاتَايْ؟

إِيمِي : إِغُودَا شِيْكَان. يَوْف أَغُو.

إِطَّو : أَوِيد أَمَان ، عَافَام.

إِيمِي : أَغَام.

إِطَّو : وَهُو، وَرِيد وَي. أَوِيد وَيْن. زِيلْن وَامَان
ن تَمَازِيرْت. وَفْن وَيْن رَّوْبِينِي.

¹ Other regions pronounce this word with a *shedda*: أَغُو. Both ways are correct.

Questions on the Dialogue

1. ماس إِعْجَبَن إِ إِيْمِي؟

2. مَاح أَلَيْكَ وراس إِعْجَب أَغُو؟

3. مَكَّان لَمَعْنِي ن واول "أَرَم" ؟ (جاوب س تَمَازِيغَت).

4. إِس تَسْقَسَا إِيْمِي إِطَو خَف أَكْسوم؟

5. إِس تَوفَا إِيْمِي أَفْتَال ياطْفوت؟

6. إِ شَكَّيْن \ شَمَّيْن ، إِسَاش \ إِسام إِعْجَب أَفْتَال؟

7. إِسَاسَن إِعْجَب أَفْتَال إِ لَواشونَنَش \ نَم؟

8. إِسَاس إِعْجَب وَاتاي إِ إِيْمِي؟

9. ماس يوفَن ، أَغُو ماد أَتاي؟

10. إِ شَكَّيْن \ شَمَّيْن ، مَاش \ مام يوفَن؟

11. إِسَاش\إِسَام تَعَجَب لَقَهُوا؟

12. مَاس تَنَّا إِطَو إِ إِيْمِي خَف وَاْمَان؟

13. إِسَاس تَشَا إِيْمِي أَتَايْ إِ إِطَو؟

14. مَاس يَوْفَن إِ إِطَو، أَمَان ن رَوْبِيْنِي مَاد أَمَان ن
تَمَازِيْرْت؟

15. إِ شَكْنِيْن\شَمْنِيْن، إِسَاش\إِسَام عَجَبَن وَاْمَان ن وَاْنُو؟

16. مَاش\مَام إِضْهَرَن كْ وَاْمَان ن تَغْبَالُوْت؟

English Translation of the Dialogue

Do you like our food?

- Itto : Do you like buttermilk? [lit: Is buttermilk pleasing to you?]
Amy : No.
Itto : Why?
Amy : It's bitter. What's this?
Itto : Cous-cous. Taste. You'll see.
Amy : It's good. It's delicious.
Itto : Do you like tea? [lit: Is tea pleasing to you?]
Amy : It's very good. It's better than buttermilk.
Itto : Bring the water, please.
Amy : Here you go.
Itto : No, not this [lit: "these," since "water" is plural]. Bring that
[lit: "those," since water is plural]. The water of the country is good. It's
better than the water from the tap. [lit: It's better than that of the tap.]

English Translation of the Questions

1. What does Amy like? [lit: What's pleasing to Amy?]
2. Why doesn't she like buttermilk? [lit: Why isn't buttermilk pleasing to Amy?]
3. What's the meaning of the word "أَرْم" (Answer in Tamazight.)
4. Did Amy ask Itto about meat?
5. Did Amy find the cous-cous delicious?
6. And you, do you like cous-cous? [lit: And you, is cous-cous pleasing to you?]
7. Do your children like cous-cous? [lit: Is cous-cous pleasing to your children?]
8. Does Amy like tea? [lit: Is tea pleasing to Amy?]
9. What does she prefer, buttermilk or tea? [lit: What is better to her, buttermilk or tea?]
10. And you, what do you prefer? [lit: And you, what is better to you?]
11. Do you like coffee? [lit: Is coffee pleasing to you?]
12. What did Itto say to Amy about water?
13. Did Amy give tea to Itto?
14. What does Itto prefer [lit: What is better to Itto?], tap water or water from the country?
15. And you, do you like well water? [lit: And you, is well water pleasing to you?]
16. What's your opinion of spring water? [lit: What appears/seems to you, about spring water?]

Benedictions and Maledictions

1. Most benedictions and maledictions in Tamazight start with **أَد** (May God ...).
2. The conjugation of the verb (properly called the subjunctive) that follows the **أَد** is just like the future conjugation: the **simple imperative form plus the regular conjugation prefixes and suffixes**. It's the context that tells you whether the tense is future or subjunctive. The basic form of the sentence is as follows:

أَد + verb + رَبِّي.

The subject of the sentence is **رَبِّي**. Thus, the verb is always in the third masculine singular.

3. Some examples of benedictions without the use of pronouns:

May God help.	أَد إِعْلَوْنَ رَبِّي.
May God heal.	أَد إِعْفُو رَبِّي.
May God help Lhou.	أَد إِعْلَوْنَ رَبِّي لَحُو.

4. When pronouns are used, benedictions and maledictions have two categories:

- A. those verbs which take **Direct Object Pronouns**, and
- B. those verbs which take **Indirect Object Pronouns**

5. In both cases, the pronouns (because of the tense indicator **أَد**) move to a position in front of the verb.

6. For those verbs which take **Direct Object Pronouns**, the structure is as follows:

أَدَاخ = أَد + اخ	أَدِي = أَد + ي
أَكُنْ = أَد + كُنْ	أَشْ = أَد + شْ
أَكُنْتُ = أَد + كُنْتُ	أَشَمْ = أَد + شَمْ
أَتَنْ = أَد + تَنْ	أَتْ = أَد + تْ
أَتَنْتْ = أَد + تَنْتْ	أَتَتْ = أَد + تَتْ

Note that when the **د** encounters a consonant, the **د** disappears.

May God help me, you, him, her, etc.

أَدَاخِ إِعَاوَنَ رَبِّي.	أَدِي إِعَاوَنَ رَبِّي.
أَكُنْ إِعَاوَنَ رَبِّي.	أَشْ إِعَاوَنَ رَبِّي.
أَكُنْتُ إِعَاوَنَ رَبِّي.	أَشَمْ إِعَاوَنَ رَبِّي.
أَتَنْ إِعَاوَنَ رَبِّي.	أَتْ إِعَاوَنَ رَبِّي.
أَتَنْتُ إِعَاوَنَ رَبِّي.	أَتَّ إِعَاوَنَ رَبِّي.

7. For those verbs which take **Indirect Object Pronouns**, the structure is as follows:

أَدَاخِ = أَدَ + اخ	أَدِي = أَدَ + ي
أَدَاوَنَ = أَدَ + اوَن	أَدَاشْ = أَدَ + اش
أَدَاوَنْتُ = أَدَ + اوَنْتُ	أَدَامْ = أَدَ + ام
أَدَاسَنَ = أَدَ + اسَن	أَدَاسْ = أَدَ + اس
أَدَاسَنْتُ = أَدَ + اسَنْتُ	أَدَاسْ = أَدَ + اس

May God heal me, you, him, her, etc.

أَدَاخِ إِعْفُو رَبِّي.	أَدِي إِعْفُو رَبِّي.
أَدَاوَنَ إِعْفُو رَبِّي.	أَدَاشْ إِعْفُو رَبِّي.
أَدَاوَنْتُ إِعْفُو رَبِّي.	أَدَامْ إِعْفُو رَبِّي.
أَدَاسَنَ إِعْفُو رَبِّي.	أَدَاسْ إِعْفُو رَبِّي.
أَدَاسَنْتُ إِعْفُو رَبِّي.	أَدَاسْ إِعْفُو رَبِّي.

May God heal Buzid.

أَدَاسْ إِعْفُو رَبِّي إِبْزِيدَ.

May God heal Fadma and Mina.

أَدَاسَنْتُ إِعْفُو رَبِّي إِبْزِيدَ دَمِينَةَ.

Useful Sentences with Indirect Object Pronouns To Be Used in Various Drills

1. The verb بَلَّغَ "to transmit"

بَلَّغَ إِبْلَغَ \ وَرَ إِبْلَغَ

2. The verb takes the preposition إِ "to": "to transmit something to someone."

بَلَّغَاسَ شَا إِ شَا.

3. Various commands used in telling someone to "give greetings to so and so":

بَلَّغَاسَ سَلَامَ إِ بَسَّو. Give (s.) greetings to Bassou.

بَلَّغَاسَ سَلَامَ إِ زَنِينَا. Give (s.) greetings to Znina.

بَلَّغَاسَنَ سَلَامَ إِ حَمَّو د لَحُو. Give (s.) greetings to Hemmou and Lhou.

بَلَّغَاسَنَتَ سَلَامَ إِ مْنِي د زَهْرَةَ. Give (s.) greetings to Mouna and Zahra.

بَلَّغَاسَاسَ سَلَامَ إِ بَسَّو. Give (m.pl.) greetings to Bassou.

بَلَّغَاسَاسَ سَلَامَ إِ زَنِينَا. Give (m.pl.) greetings to Znina.

بَلَّغَاسَاسَنَ سَلَامَ إِ حَمَّو د لَحُو. Give (m.pl.) greetings to Hemmou and Lhou.

بَلَّغَاسَاسَنَتَ سَلَامَ إِ مْنِي د زَهْرَةَ. Give (m.pl.) greetings to Mouna and Zahra.

بَلَّغِيمَاسَاسَ سَلَامَ إِ بَسَّو. Give (f.pl.) greetings to Bassou.

بَلَّغِيمَاسَاسَ سَلَامَ إِ زَنِينَا. Give (f.pl.) greetings to Znina.

بَلَّغِيمَاسَاسَنَ سَلَامَ إِ حَمَّو د لَحُو. Give (f.pl.) greetings to Hemmou and Lhou.

بَلَّغِيمَاسَاسَنَتَ سَلَامَ إِ مْنِي د زَهْرَةَ. Give (f.pl.) greetings to Mouna and Zahra.

بَلَّغَاسَ سَلَامَ إِ إِبَّاش. Give (s.) greetings to your (m.) father.

بَلَّغَاسَ سَلَامَ إِ مَايْش. Give (s.) greetings to your (m.) mother.

بَلَّغَاسَنَ سَلَامَ إِ لَوَاشُون. Give (s.) greetings to the children.

- Give (s.) greetings to your (f.) sisters. بَلِّغَا سَنَت سَلَام إِي إِسْتَمَام.
- Give (s.) greetings to your (m.) brother. بَلِّغَا سَلَام إِي إِكْمَاش.
- Give (s.) greetings to your (f.) brother. بَلِّغَا سَلَام إِي إِكْمَام.
- Give (m.pl.) greetings to your (m.pl.) brother. بَلِّغَا تَاس سَلَام إِي إِكْمَاتْن.
- Give (f.pl.) greetings to your (f.pl.) brother. بَلِّغِيْمَاتَس سَلَام إِي إِكْمَاتْنَت.
- Give (s.) greetings to your (m.) brothers. بَلِّغَا سَن سَلَام إِي أَيْتَمَاش.
- Give (s.) greetings to your (f.) brothers. بَلِّغَا سَن سَلَام إِي أَيْتَمَام.
- Give (m.pl.) greetings to your (m.pl.) brothers. بَلِّغَا تَاسَن سَلَام إِي أَيْتَمَاتْن.
- Give (f.pl.) greetings to your (f.pl.) brothers. بَلِّغِيْمَاتَسَن سَلَام إِي أَيْتَمَاتْنَت.
- Give (s.) greetings to your (m.) sisters. بَلِّغَا سَنَت سَلَام إِي إِسْتَمَاش.
- Give (s.) greetings to your (f.) sisters. بَلِّغَا سَنَت سَلَام إِي إِسْتَمَام.
- Give (m.pl.) greetings to your (m.pl.) sisters. بَلِّغَا تَاسَنَت سَلَام إِي إِسْتَمَاتْن.
- Give (f.pl.) greetings to your (f.pl.) sisters. بَلِّغِيْمَاتَسَنَت سَلَام إِي إِسْتَمَاتْنَت.
- For practice, change the following into masculine and feminine plural commands.
- Give (s.) greetings to the children. بَلِّغَا سَن سَلَام إِي لَوَاشُون.
- Give (s.) greetings to the family. بَلِّغَا سَن سَلَام إِي أَيْت تَدَّارْت.
- Give (s.) greetings to those in Fes. بَلِّغَا سَن سَلَام إِي أَيْت فَاس.
- Give (s.) greetings to those in the *bled*. بَلِّغَا سَن سَلَام إِي أَيْت تَمَازِيْرْت.
- Give (s.) greetings to the family. بَلِّغَا سَن سَلَام إِي أَيْت أُخَام.

4. Non-command forms of the verb

- Lhou sent you (m.s.) greetings. إِبَلِّغَا ش لَحُو سَلَام.
- Lhou sent you (f.s.) greetings. إِبَلِّغَام لَحُو سَلَام.
- Lhou sent you (m.pl.) greetings. إِبَلِّغَاوَن لَحُو سَلَام.
- Lhou sent you (f.pl.) greetings. إِبَلِّغَاوْنَت لَحُو سَلَام.

Khadija sent you (m.s.) greetings.

تَبَلَّغَاشْ خَدِيجَةَ سَلَامٍ.

Khadija sent you (f.s.) greetings.

تَبَلَّغَامْ خَدِيجَةَ سَلَامٍ.

Khadija sent you (m.pl.) greetings.

تَبَلَّغَاوَنَ خَدِيجَةَ سَلَامٍ.

Khadija sent you (f.pl.) greetings.

تَبَلَّغَاوَنْتْ خَدِيجَةَ سَلَامٍ.

They (m.) sent you (m.s.) greetings.

بَلَّغْنَاشْ سَلَامٍ.

They (m.) sent you (f.s.) greetings.

بَلَّغْنَامْ سَلَامٍ.

They (m.) sent you (m.pl.) greetings.

بَلَّغْنَاوَنَ سَلَامٍ.

They (m.) sent you (f.pl.) greetings.

بَلَّغْنَاوَنْتْ سَلَامٍ.

They (f.) sent you (m.s.) greetings.

بَلَّغْنَتَاشْ سَلَامٍ.

They (f.) sent you (f.s.) greetings.

بَلَّغْنَتَامْ سَلَامٍ.

They (f.) sent you (m.pl.) greetings.

بَلَّغْنَتَاوَنَ سَلَامٍ.

They (f.) sent you (f.pl.) greetings.

بَلَّغْنَتَاوَنْتْ سَلَامٍ.

Lhou sent me greetings.

إِبْلَغْنِي لَحُو سَلَامٍ.

Lhou sent us greetings.

إِبْلَغَاخْ لَحُو سَلَامٍ.

We sent you (m.pl.) greetings.

نَبَلَّغَاوَنَ سَلَامٍ.

بَلَّغَاشْ سَلَامٍ وَلَايْنِي وَرِي تَبَلَّغْدَ سَلَامٍ.

I sent you (m.s.) greetings but you (m.s.) didn't send me greetings.

Did you (m.pl.) send them (m.) greetings?

إِسَاسَنَ تَبَلَّغَمْ سَلَامٍ؟

Did you (f.pl.) send them (m.) greetings?

إِسَاسَنَ تَبَلَّغَمْتْ سَلَامٍ؟

I want you (s.) to send him/her greetings.

رِيخْ أَدَاسْ تَبَلَّغْدَ سَلَامٍ.

1. The phrase "لَئِكَ تَلْفُونِ" "Call so and so."
2. The phrase takes the preposition "إِ" "to": "to call to someone" or literally: "to make/do telephone to someone."

كَّاس تَلْفُونِ إِ شَا.

3. Various commands used in telling someone to "call so and so":

كَّاس تَلْفُونِ إِ حَمَّو. Call (s.) Hemmou.

كَّاس تَلْفُونِ إِ حَسِيبَة. Call (s.) Hsiba.

كَّاسَن تَلْفُونِ إِ حَمَّو د زَايْد. Call (s.) Hemmou and Zaid.

كَّاسَنَت تَلْفُونِ إِ حَسِيبَة د إِطَّو. Call (s.) Hsiba and Itto.

كَّاسَن تَلْفُونِ إِ حَمَّو. Call (m.pl.) Hemmou.

كَّاسَن تَلْفُونِ إِ حَسِيبَة. Call (m.pl.) Hsiba.

كَّاسَن تَلْفُونِ إِ حَمَّو د زَايْد. Call (m.pl.) Hemmou and Zaid.

كَّاسَنَت تَلْفُونِ إِ حَسِيبَة د إِطَّو. Call (m.pl.) Hsiba and Itto.

كَّيْمَتَّاس تَلْفُونِ إِ حَمَّو. Call (f.pl.) Hsiba and Itto.

كَّيْمَتَّاس تَلْفُونِ إِ حَسِيبَة. Call (f.pl.) Hsiba.

كَّيْمَتَّاسَن تَلْفُونِ إِ حَمَّو د زَايْد. Call (f.pl.) Hemmou and Zaid.

كَّيْمَتَّاسَنَت تَلْفُونِ إِ حَسِيبَة د إِطَّو. Call (f.pl.) Hsiba and Itto.

For the command "Call me/us.," the "d" of direction must be added after the pronoun.

كَّيْد تَلْفُونِ. Call (s.) me.

كَّاخْد تَلْفُونِ. Call (s.) us.

كَّايد تَلْفُونِ. Call (m.pl.) me.

كَّااخْد تَلْفُونِ. Call (m.pl.) us.

Call (f.pl.) me.	كَيْمْتِيد تَلِفُون.
Call (f.pl.) us.	كَيْمْتَاخْد تَلِفُون.

For practice, change the following into masculine and feminine plural commands.

Call (s.) me.	كَيْد تَلِفُون.
Call (s.) him.	كَّاس تَلِفُون.
Call (s.) her.	كَّاس تَلِفُون.
Call (s.) us.	كَّاخْد تَلِفُون.
Call (s.) them (m.).	كَّاسَن تَلِفُون.
Call (s.) them (f.).	كَّاسَنَّت تَلِفُون.

4. Non-command forms of the phrase

I called عessou.	كَيْخاس تَلِفُون إِ عَسَو.
I called Sfia.	كَيْخاس تَلِفُون إِ صَفِيَّة.
I called عessou and Iššū.	كَيْخاسَن تَلِفُون إِ عَسَو د إِشَو.
I called Sfia and Mouna.	كَيْخاسَنَّت تَلِفُون إِ صَفِيَّة د مْنِي.
You (s.) called عessou.	تَكَيْداس تَلِفُون إِ عَسَو.
You (s.) called Sfia.	تَكَيْداس تَلِفُون إِ صَفِيَّة.
You (s.) called عessou and Iššū.	تَكَيْداسَن تَلِفُون إِ عَسَو د إِشَو.
You (s.) called Sfia and Mouna.	تَكَيْداسَنَّت تَلِفُون إِ صَفِيَّة د مْنِي.
Moha called عessou.	إَكْياس موحى تَلِفُون إِ عَسَو.
He called Sfia.	إَكْياس تَلِفُون إِ صَفِيَّة.
He called عessou and Iššū.	إَكْياسَن تَلِفُون إِ عَسَو د إِشَو.
He called Sfia and Mouna.	إَكْياسَنَّت تَلِفُون إِ صَفِيَّة د مْنِي.

تڭاياس زهرة تليفون إ عَسَو. Zahra called عessou.

تڭاياس تليفون إ صَفِيَة. She called Sfia.

تڭاياسَن تليفون إ عَسَو د إِشَو. She called عessou and Iššu.

تڭاياسَنَت تليفون إ صَفِيَة د مْنِي. She called Sfia and Mouna..

نڭاياس تليفون إ عَسَو. We called عessou.

نڭاياس تليفون إ صَفِيَة. We called Sfia.

نڭاياسَن تليفون إ عَسَو د إِشَو. We called عessou and Iššu.

نڭاياسَنَت تليفون إ صَفِيَة د مْنِي. We called Sfia and Mouna.

تڭاماس تليفون إ عَسَو. You (m.pl.) called عessou.

تڭاماس تليفون إ صَفِيَة. You (m.pl.) called Sfia.

تڭاماسَن تليفون إ عَسَو د إِشَو. You (m.pl.) called عessou and Iššu.

تڭاماسَنَت تليفون إ صَفِيَة د مْنِي. You (m.pl.) called Sfia and Mouna..

تڭامتاس تليفون إ عَسَو. You (f.pl.) called عessou.

تڭامتاس تليفون إ صَفِيَة. You (f.pl.) called Sfia.

تڭامتاسَن تليفون إ عَسَو د إِشَو. You (f.pl.) called عessou and Iššu..

تڭامتاسَنَت تليفون إ صَفِيَة د مْنِي. You (f.pl.) called Sfia and Mouna..

تڭاناس تليفون إ عَسَو. They (m.) called عessou.

تڭاناس تليفون إ صَفِيَة. They (m.) called Sfia.

تڭاناسَن تليفون إ عَسَو د إِشَو. They (m.) called عessou and Iššu.

تڭاناسَنَت تليفون إ صَفِيَة د مْنِي. They (m.) called Sfia and Mouna..

They (f.) called عَـسَّو. كَانْتَسْ تَلِفُونِ إِ عَسَّو.
 They (f.) called Sfia. كَانْتَسْ تَلِفُونِ إِ صَفِيَّة.
 They (f.) called عَـسَّو and إِشَّو. كَانْتَسَنْ تَلِفُونِ إِ عَسَّو دِ إِشَّو.
 They (f.) called Sfia and Mouna.. كَانْتَسَنْتْ تَلِفُونِ إِ صَفِيَّة دِ مُونَى.

I called you (m.pl.). كُيخَاوَنْ تَلِفُونِ.
 We called you (f.pl.). نَكَايَاوَنْتْ تَلِفُونِ.
 They (m.) called me. كَانِي تَلِفُونِ.
 They (f.) called us. كَانْتَاخْ تَلِفُونِ.
 I called you (m.s.). كُيخَاشْ تَلِفُونِ.
 I called you (f.s.). كُيخَامْ تَلِفُونِ.
 You (s.) called me. تَكْغِيدِي تَلِفُونِ.
 You (m.pl.) called me. تَكْغَامِي تَلِفُونِ.
 You (f.pl.) called me. تَكْغَامْتِي تَلِفُونِ.
 You (s.) called us. تَكْغِيدَاخْ تَلِفُونِ.
 You (m.pl.) called us. تَكْغَامَاخْ تَلِفُونِ.
 You (f.pl.) called us. تَكْغَامْتَاخْ تَلِفُونِ.
 We called you (m.pl.). نَكَايَاوَنْ تَلِفُونِ.

I called him, but he didn't call me.. كُيخَاشْ تَلِفُونِ وَلَايْنِي وَرِي إِكِّي تَلِفُونِ.
 Did you (m.s.) call your father? إِسَاسْ تَكْغِيدْ تَلِفُونِ إِ إِبَّاشْ؟
 When did he call them (m.)? مِيلْمِي آيَاسَنْ إِكَا تَلِفُونِ؟

Sentence Connections

This topic concerns how to put a series of sentences together. From an English perspective one of the peculiarities of Tamazight is that there is no word for "and" to connect two sentences. This type of "coordinating conjunction" is done not by a special word but rather by changing the verb form of the sentences that follow the initial sentence. Admittedly, this is one of the most difficult parts of Tamazight for the English speaker to grasp. With time you will understand the idea. With more time you will begin to hear native speakers use this. And with more time you'll be able to use it as well. But it does take time.

There are four categories where we see this phenomenon:

1. With the "past" form
2. With imperatives
3. With the future (which will be covered in a later lesson¹)
4. With the present continuous form (which will be covered in a later lesson²)

1. With the "past" form

A. When there are a series of sentences with the verbs in the "past" form, the first verb is in the conjugated "past" form, but the rest of the verbs take the form of **the simple imperative plus the regular conjugation prefixes and suffixes**. For example:

نَدَّا غَرَّ أَرْفُود. نَسَّ كْ يُون لُوتَال دِيس. أَسْكَانَسْ نَدَّو غَرَّ
مَرْزُوْغَا. نَانَّايْ إِكْغِيدُو. نَالِيتْ. نَغْز. نَسُو أَتَايْ. نَتَشْ شَا ن
أُكْسُوم. نَدَّو إِبْرَدَانَنَّاخ.

We went to Erfoud, and we spent the night in a hotel there. The next day, we went to Merzouga and saw the sand. We climbed it and came back down. We drank tea, ate some meat, and went on our way.

B. Note that all the verbs after the initial one are in the form of the simple imperative plus the regular conjugation prefixes and suffixes. If we had not made this change, the paragraph would have looked like this:

نَدَّا غَرَّ أَرْفُود. نَنَسَا كْ يُون لُوتَال دِيس. أَسْكَانَسْ نَدَّا غَرَّ
مَرْزُوْغَا. نَانَّايْ إِكْغِيدُو. نُولِيتْ. نَغْز. نَسُوا أَتَايْ. نَتَشَا شَا ن
أُكْسُوم. نَدَّا إِبْرَدَانَنَّاخ.

¹ See the *Abrid 4 Workbook*, lesson 16 Supplementary Material, p. 106.

² See the *Abrid 3 Student Book*, lesson 19, p. 87. For an example, see the *Abrid 3 Workbook*, lesson 13 Supplementary Material, p. 110. See also the *Abrid 4 Workbook*, Lesson 16 Supplementary Material, p. 106.

C. The following chart goes with the previous example. It simply lists the verbs used in the above paragraph in a way that allows you to compare the grammatically correct verb form with the incorrect verb form (that is, the form when proper sentence connection grammar is not used).

What we would have expected without this grammatical rule		With proper sentence connection form
نَدَّا	—	نَدَّا
نَنَسَا	—	نَسَّسَا
نَدَّا	—	نَدَّوْ
نَانَّايْ	—	نَانَّايْ
نَوَلَيْتْ	—	نَالَيْتْ
نَنَگَزْ	—	نَنَگَزْ
نَسْنَوَا	—	نَسُوْ
نَتَّشَا	—	نَتَّشْ
نَدَّا	—	نَدَّوْ

4. Another example:

کوِغَرَمَ اِلَّا دِيگَس یون طَالِب. تیلی دِيگَس یوت ن
تَمَزِيیدا.

Every village, there is in it a Koranic teacher, and there is in it a mosque.

(not) : کوِغَرَمَ اِلَّا دِيگَس یون طَالِب. تَلَّا دِيگَس یوت ن
تَمَزِيیدا.)

2. With imperatives

A. When there are a series of imperatives together, the first verb is in its normal imperative form. The succeeding verbs are the simple imperative form plus the second person (singular or plural, depending on who's being addressed) regular conjugation affixes.

For example, consider the following poem:

<i>Stamp your feet.</i>	وَتَات س أُضَار.
<i>Clap your hands.</i>	تَوْتِيم س أَفُوس.
<i>Say with your mouth:</i>	تَيْنِيم س إِمِي:
<i>"Long live the King!"</i>	"إِحْيَا لِمَلِك!"

B. Note that all the verbs after the initial one are in the form of the simple imperative plus the second person plural regular conjugation affixes. [Note that for the word تَوْتِيم , the تـ is not expected. Some regions include this تـ in the conjugation. From what we have learned, we would expect: تَوْتِم.] If we had not made this change, the poem would have looked like this:

وَتَات س أُضَار.
وَتَات س أَفُوس.
إِنِّيَات س إِمِي:
"إِحْيَا لِمَلِك!"

C. The following chart goes with the previous example. It simply lists the verbs used in the above poem in a way that allows you to compare the grammatically correct verb form with the incorrect verb form (that is, the form when proper sentence connection grammar is not used).

What we would have expected without this grammatical rule		With proper sentence connection form
وَتَات	—	وَتَات
وَتَات	—	تَوْتِيم
إِنِّيَات	—	تَيْنِيم

D. Another example:

Be quiet, eat, drink, and listen. فَسِتْ ، تَتَشَدْ ، تَسُودْ ، تَسْفَلَدْ.
(This is addressed to just one person.)

(not : فَسِتْ ، تَشْ ، سُوْ ، سَفَلَدْ.)

Question Words

1. Do you ...? Is/are ...? إِس ...؟ in front of a verb
Est-ce que vous ...? إِد ...؟ in front of a non-verb

إِس تَسْنَد تَمَازِغْت؟
 إِد لَا بَاس؟ إِد وَينَش أَكْثَا؟ إِد نَتَا مَادِ إِبَّاس؟

2. When? by itself with a verb
 مِلْمِي مِلْمِي أَيَّ ...؟

مِلْمِي أَيَّ تَانَايد مَوَحِي؟
 مِلْمِي أَتْدُود غَر سَبَانِيَا؟

3. Why? by itself with a verb
 مَآخ مَآخ أَلِيكَ ...؟

مَآخ أَلِيكَ تَدِيد غَر سَوَق؟

4. Where? by itself with a verb
 مَانِي مَانِيكَ ...؟
 with noun or pronoun

مَانِيكَ تَانَايد أَرِيَا؟
 مَانِيكَ إِلَا إِبَّاس ن حَسَن؟

Note that the word "Where?" with the verb "to go" is مَآغَر...؟

- | | | | |
|----|-------|------------------------|---|
| | | by itself | with a verb |
| 5. | What? | نَعَمْ؟
+ prep. مي؟ | ماي...؟

ماي تَنَيْد؟
ماگَجَران؟ |
| | | ماي سَوان؟ | |
-

- | | | | |
|----|------|-------------------------|--|
| | | by itself | with a verb |
| 6. | Who? | ماگَمَس؟
+ prep. مي؟ | ماي...؟

ماي تانايْد؟
ماگَسَنغان لَشَتَّاب؟ |
-

- | | | | |
|----|------|------------------------|--|
| | | by itself | with a verb |
| 7. | How? | مِيْمَش؟
مِيْمَشاس؟ | مِيْمَش...؟

مِيْمَش تَدَيْد غَر فاس؟
مِيْمَشاس تَغَيْد اِ لَخَطَو؟ |
-

- | | | | |
|----|--------|------------------------------|------------------------------------|
| | | with a noun by
itself | with a noun followed
by a verb |
| 8. | Which? | مَتّا + noun in
dep. form | مَتّا + noun in + ...
dep. form |
| | | مَتّا وانو آي تَرَيْد؟ | |

by itself or
with a noun

with a verb

9. How much? شُحَال؟ شُحَال أَيَّ...؟
مَشْتَا؟ مَشْتَا أَيَّ...؟
مَشْحَال؟ مَشْحَال أَيَّ...؟

مَشْتَا أَيَّ تَخَلَّصْد؟

10. How many?

by itself

with a noun

with a verb

with a noun and then a verb

- شُحَال؟ شُحَال أَيَّ...؟ شُحَال + ن + plural noun + ؟
شُحَال + ن + plural noun + أَيَّ...؟
شُحَال + أَيَّ... + ن + plural noun + ؟
- مَشْتَا؟ مَشْتَا أَيَّ...؟ مَشْتَا + ن + plural noun + ؟
مَشْتَا + ن + plural noun + أَيَّ...؟
مَشْتَا + أَيَّ... + ن + plural noun + ؟
- مَشْحَال؟ مَشْحَال أَيَّ...؟ مَشْحَال + ن + plural noun + ؟
مَشْحَال + ن + plural noun + أَيَّ...؟
مَشْحَال + أَيَّ... + ن + plural noun + ؟

We have seen each of the above words used in questions. However, each of the words can also be used in affirmative statements, like the following examples:

I know whether [or if] you're happy (or not). سَنَخ إِسَاشِ إِعْجَبَ لِحَالِ.

I know whether [or if] it's his/hers (or not). سَنَخ إِدِ وَيَنَسَ أَكْغَا.

I know when you (s.) did that. سَنَخ مِلْمِي أَيِّ تَغْدِ أَيْنَا.

I know why you (s.) went to Fes. سَنَخ مَاخِ أَلَيْكَ تَدِيدَ غَرِ فَاسِ.

I know where you (s.) saw that man. سَنَخ مَانِيكَ تَانَايْدَ أَرِيَازِينِ.

I know what you (s.) want. سَنَخ مَايَ تَرِيدِ.

I know what happened. سَنَخ مَاكْجَرَانِ.

I know who [or whom] you (s.) saw. سَنَخ مَايَ تَانَايْدِ.

I know who did that. سَنَخ مَاكْغَانِ أَيْنَا.

I know how you (s.) made it. سَنَخ مِيْمَشَاسِ تَغْدِ.

I know in what they (m.) spoke. سَنَخ سِ مِي سَوَلَنِ.

I know with whom she went. سَنَخ دِ مِي تَمُونِ.

I know where they (f.) went. سَنَخ مَاغَرِ دَانَتِ.

I know which house you (s.) want. سَنَخ مَتَا تَدَارَتِ أَيِّ تَرِيدِ.

I know how much you (s.) paid. سَنَخ مَشْحَالِ أَيِّ تَخْلَصْدِ.

I know how many houses you (s.) want. سَنَخ مَشْتَانِ تَدَرَوِينِ أَيِّ تَرِيدِ.

One thing that almost all the question words have in common is the letter **م**. This word or particle is the special mark of questions and of relative pronouns in affirmative sentences, as illustrated directly above. The dictionary by Miloud Taifi explains it this way on page 393 under the listing "M."

m is a pronominal element (interrogative or relative) having the meaning of: "what." It appears in combination with other elements.

1. *ma/may/mayd* Formed from *m* + *a/ay* (demonstratives); the *-d* is probably a particle of nearness. *ma* and *may* apparently have the same meaning. They mean "what, that which, who, whom."
2. Words composed of *ma*. These include *matta*, *mah*, *mani*, *mantur*, and *mad*.
3. *mi*, a composite word from *m* + *i* (demonstrative). Words composed from *mi* include *mimš*, *mism*, and *milmi*.

So just about every question word will be found listed in Taifi's dictionary on pages 393-398.

Negation of Future Tense¹

To use the negation in the future tense, we need the auxiliary verb **إني** “ini” in its past tense, negative, conjugated form. (See the table on page 75.) Like the infinitive, the future tense indicator “ad” is the only variant used.

the future + the past, negative, conjugated form of **إني** + **ور**

Examples:

ور نَيِّخ أَدَّوْخ أَسْكَآ.

ur nniخ adduخ askka.
I will not go tomorrow.

ur nenni annddu	ور نَنِّي أَنَدَّوْ	ur nniخ adduخ	ور نَيِّخ أَدَّوْخ
ur tennim atteddum	ور تَنِّيم أَتَدَّوْم	ur tennid atteddud	ور تَنِّيد أَتَدَّوْد
ur tennimt atteddumt	ور تَنِّيمْت أَتَدَّوْمْت	ur tennid atteddud	ور تَنِّيد أَتَدَّوْد
ur nnin addun	ور نَّيْن أَدَّوْن	ur inni adiddu	ور إِنِّي أَدِيدَّوْ
ur nnint addunt	ور نَّيْنْت أَدَّوْنْت	ur tenni atteddu	ور تَنِّي أَتَدَّوْ

¹ This is just one way to negate the future. Not all regions use this way. However, the other ways are more complicated and involve tenses that we haven't learned yet. Thus, those ways will be covered later.

never	usar	وسار
-------	------	------

It is used with the future tense and in combination with the auxiliary verb
 “ini” in its past tense, negative, conjugated form.

Examples:

وسار نَيِّخ أَذْكَمُوخ. usar nniخ adkmuخ. I will never smoke.			in its past, negative, conjugated form	
وسار تَنِّي أَتَدَّو غَر لَقَهْوَا كْ إِض. usar tenni atteddu غ er lqehwa g id. She will never go to the café at night.	nenni	nniخ	نَنِّي	نَيِّخ
	tennim	tennid	تَنِّم	تَنِّد
وسار إِنِّي أَدِيفَّغْ لِحَبْس. usar inni adiffeغ lchabs. He will never leave jail.	tennimt	tennid	تَنِّمْت	تَنِّد
	nnin	inni	نِّين	إِنِّي
	nnint	tenni	نِّينْت	تَنِّي

The Infinitive

The infinitive is used when it is preceded by another verb. We note here that the future tense indicator “ad” is the only variant used.

Examples:

I want to drink. lit: I want that I drink. riخ adsuخ.	ريخ أَذْسُوخ.
I want to go to the market. riخ adduخ غ er ssuq.	ريخ أَذْوَخ غَر سَوَق.
I want to write a letter. riخ adaruخ tabratt.	ريخ أَذَارُوخ تَبْرَات.
I want to read this book. riخ adغereخ leštaba.	ريخ أَذْغَرُخ لَشْتَابَا.
I have to go tomorrow. iخşşayi adduخ askka.	إِخْصَايِي أَذْوَخ أَسْكَا.
She must go to the hospital. iخşşayas atteddu غ er ssbiřar.	إِخْصَايَاس أَتَدَّو غَر سَبِيْطَار.

Imperative

Simple Imperative			Continuous Imperative	
دَو	ddu	go	تَدَو	teddu
قِيم	qqim	stay, sit	تَغِيما	tḡima
كَّر	kker	wake up, stand up	تَكَّر	tkker
لَس	les	wear, put on	لَسَا	lessa
سَو	su	drink	سَا	ssa
سِرِس	sirs	put	سِرِيس	siris
أَنَف	anef	open	تَانَف	ttanef
قَن	qqen	close	تَقَن	tqqen
أَمَز	amez	take	تَامَز	ttamez
أَف	af	find	تَافَا	ttafa
إِنِي	ini	say	تَيِّنِي	ttini

The conjugation of the imperative دَو "to go"

Simple

_____	_____	go (singular)	ddu	دَو
_____ at	_____ ات	go (masc. plural)	dduyat	دَوِيَات
_____ mt	_____ مَت	go (fem. plural)	ddumt	دَوِمَت

Continuous

_____	_____	go (singular)	teddu	تَدَو
_____ at	_____ ات	go (masc. plural)	tedduyat	تَدَوِيَات
_____ mt	_____ مَت	go (fem. plural)	teddumt	تَدَوِمَت

For both imperatives, if the verb ends with a consonant, the feminine plural ending is **يَمَت** "imt."

All the imperative endings are exactly the same for both types of imperatives.

Example

Go to the hospital now. ddu ġer ssbiṭar dġi. دّو غر سببیطار دّغي.

Go to the hospital everyday. teddu ġer ssbiṭar ku yass. تَدّو غر سببیطار كوياس.

Stay here (always). tġima da. تَغِيما دا.

- If the verb ends with the vowel *i* or *u*, we insert the semi-vowel "y" between this vowel and the suffix, *eg*:

ddu	dduyat	go
asi	asiyat	take

The Continuous Imperative and the Present Continuous Tense

In Tamazight there are two types of imperatives: the simple imperative and the continuous imperative. Up to this point we've learned the simple imperative and how this is the basis of most of the verb forms in Tamazight. The simple imperative denotes something that is done once or done in a single action. The continuous imperative denotes something that is done repeatedly or continually or regularly or habitually. For example:

Go to school.	—	دَو غَر لِيكُول.
Go to school every day.	—	تَدَو غَر لِيكُول كَو يَاسَّ.
Drink the water.	—	سَو أَمَان.
Drink water every day.	—	سَا أَمَان كَو يَاسَّ.

Whereas the continuous imperative form by itself might not be used that much (only because every-day commands tend to be one-time actions), it forms the basis of the present continuous tense and conjugated forms of things done regularly or repeatedly.

1. The form itself cannot usually be predicted from the simple imperative form. There are a number of patterns, but you cannot easily predict which pattern will apply in most cases. Thus, **the continuous imperative form must be memorized for each verb.**

This brings to completion the four items, or four pillars, that must be learned for every verb in order to have all the information needed to correctly conjugate the verb in every case. These are (in this order):

the simple imperative,
the continuous imperative,
the third masculine singular "past" conjugated form, and
the third masculine singular negative "past" conjugated form.

Thus, the following list shows how verbs should be learned:

إِنَّا	\	وَرِ إِنِّي	إِنِّي	تَنَّا	to be (desc.)
إِلَّا	\	وَرِ إِلِّي	إِلِّي	تِيلِي	to be (loc.)
إِدَّا	\	وَرِ إِدِّي	دَو	تَدَو	to go
إِتْو	\	وَرِ إِتْو	تَو	تَتْو	to forget
إِغودا	\	وَرِ إِغودا	غودا	تَغودا	to be good

This is also the way the dictionary *Tamazight~Français* by Miloud Taifi presents the verbs.

2. To conjugate a verb in the present continuous form, you use **the continuous imperative form** [There is never any stem change.] **plus the regular conjugation prefixes and suffixes**. The tense indicator دَ "da" is then added in front.¹

Note the following example, "to drink repeatedly," with the continuous imperative form سَا :

The conjugation (without the tense indicator):

(nssa)	نَسَّا	(ssah)	سَاخ
(tssam)	تَسَّام	(tssad)	تَسَّاد
(tssamt)	تَسَّامْت	(tssad)	تَسَّاد
(ssan)	سَّان	(issa)	إِسَّا
(ssant)	سَّانْت	(tssa)	تَسَّا

The complete form:

(danssa)	دَنَسَّا	(dassah)	دَسَاخ
(datssam)	دَتَسَّام	(datssad)	دَتَسَّاد
(datssamt)	دَتَسَّامْت	(datssad)	دَتَسَّاد
(dassan)	دَسَّان	(dayssa)	دَيسَّا
(dassant)	دَسَّانْت	(datssa)	دَتَسَّا

إِس دَتَسَّاد لَقَهْوَا كُو صَبَّاح؟ Do you (s.) drink coffee every morning?
 سَا أَمَان ن سِيدِي حَرَاظَم. أَتَجِيد. Drink (repeatedly) Sidi Harazem water. You'll get better.
 دَسَّان أَتَايْ كْ لَقَهْوَا. They (m.) drink tea in this café.
 مَاي دَتَسَّام؟ What are you (m.pl.) drinking?

¹ There are regional variations for this tense indicator. We are choosing in this course to use دَ "da." Other regions use لَ "la."

The conjugation of "to go repeatedly":

(danteddu)	دَنْتَدَو	(datedduh)	دَتَدَوخ
(datteddum)	دَتَدَوَم	(datteddud)	دَتَدَوَد
(datteddumt)	دَتَدَوَمْت	(datteddud)	دَتَدَوَد
(dateddun)	دَتَدَوْن	(dayteddu)	دَيْتَدَو
(dateddunt)	دَتَدَوْنْت	(datteddu)	دَتَدَو

إِس دَتَدَو تَرْبَاتَنَّم غَر لِيكُول مَاد تَسُول؟

Does your (f.s.) daughter go to school or not yet?

دَتَدَوْن غَر لَخْدَمْت كُو يَاسْ كْ لَخْمَسَة ن صَبَاح.

They (m.) go to work every day at five in the morning.

تِكَلْت كْ سَيْمَانَا دَيْتَدَو غَر سَوَق.

Once a week he goes to the market.

But note the following:

ماغَر تَدِيد؟ دِيخ غَر أَزْرُو. Where are you going? I'm going to Azrou.

In this case the technically "present continuous" tense is part of the "past" form. Certain verbs are like that. Others, like to drink and to eat, must use the continuous imperative to say "What are you eating?" and "What are you drinking?" It's by usage that you learn the difference.

3. There are a few patterns that will come to light once you start learning the continuous imperative forms. Three of them are helpful at this stage:

A. Often, but not always, a ت or a تْ is part of the continuous imperative. There may or may not also be vowel changes from the simple imperative. Sometimes the ت is just added directly to the simple imperative without any other changes. Some examples follow:

other changes occur		"t" or "tt" + simple imperative—no other changes	
تَمَّتَات	مَّت	تَغُودَا	غُودَا
تَشَا	تَش	تَتَو	تَو
تَفْهَام	فْهَم	تَبِّي	بِّي
تَكَّا	كْ	تِيلِي	إِلِي
تَغِيمَا	قِيم	تَامَن	أَمَن

B. For verbs that have their simple imperative in the form of سَلِّمْ (that is, three consonants with the middle consonant being doubled by a *shedda*), the continuous imperative takes the following form: تَسَلِّمْ (that is, a "t" is added on the front, and the second vowel becomes an *aliph* or a long "a" sound). The verbs that fit in this category are usually ones that come from Arabic. Some more examples are:

تَبَلَّغْ	بَلِّغْ
تَخَلَّصْ	خَلِّصْ
تَخَمِّمْ	خَمِّمْ

C. For verbs that have their simple imperative in the form of عَاوَنْ (that is, consonant, *aliph*, consonant, *fetha* or *sukun*, consonant), the continuous imperative takes the following form: تَعَاوَنْ (that is, a "t" is added on the front, and the second vowel becomes an *aliph* or a long "a" sound). The verbs that fit in this category are usually ones that come from Arabic. Some more examples are:

تَزَايِدْ	زَايِدْ
تُبَايِنْ	بَايِنْ
تَعَاوَدْ	عَاوَدْ

da _____ خ	I go	datedduخ	دَتَدَّوْخ
dat _____ d	You (masc.) go	datteddud	دَتَدَّوْد
dat _____ d	You (fem.) go	datteddud	دَتَدَّوْد
day _____	He goes	dayteddu	دَيْتَدَّوْ
dat _____	She goes	datteddu	دَتَدَّوْ
dan _____	We go	danteddu	دَنْتَدَّوْ
dat _____ m	You (masc.) go	datteddum	دَتَدَّوْم
dat _____ mt	You (fem.) go	datteddumt	دَتَدَّوْمْت
da _____ n	They (masc.) go	dateddun	دَتَدَّوْن
da _____ nt	They (fem.) go	dateddunt	دَتَدَّوْنْت

The conjugation of سَا "ssa"

I drink	dassaخ	دَسَّاخ
You (masc.) drink	datssad	دَتْسَاد
You (fem.) drink	datssad	دَتْسَاد
He drinks	dayssa	دَيْسَا
She drinks	datssa	دَتْسَا
We drink	danssa	دَنْسَا
You (masc.) drink	datssam	دَتْسَام
You (fem.) drink	datssamt	دَتْسَامْت
They (masc.) drink	dassan	دَسَّان
They (fem.) drink	dassant	دَسَّانْت

It is confusing to deal with all types of verbs in Tamazight in the present tense. It is merely a matter of practice and use.

The following list consists of the “infinitive” (which is also the simple imperative) and the present tense stem (which is also the continuous imperative).

“Infinitive”/Simple Imperative			Present Stem/Continuous Imperative	
ddu	دَو	to go	teddu	تَدَو
qqim	قِيم	to stay	tɣima	تَغِيْمَا
ffeɣ	فَغ	to go out	tffeɣ	تَفَغ
tɣ	طَص	to laugh	tɣɣa	طَصَّا
mmet	مَّت	to die	ttemtat	تَمَّتَات
su	سو	to drink	ssa	سَّا
ssnu	سَنُو	to cook sthg.	ssenwa	سَنَوَا
siwel	سَوَل	to talk	sawal	سَوَال
les	لَس	to put on	lessa	لَسَّا
bnu	بَنُو	to build	bennu	بَنَوُو
kker	كَّر	to wake up	tkker	تَكَّر
seɣser	سَخَسَر	to spoil	seɣsar	سَخَسَار

Adverbs of time

every day	ku yass	كو يَاسَّ
sometimes	ša n tikkal / lmerrat	شَا ن تِكَّال / لَمَرَّات
always	abda	أَبْدَا
every morning	ku ṣṣbaɣ	كو صَبَّاح
every afternoon	ku tadegg ^w at	كو تَدَغَّات
every night	ku yiɖ	كو يِيض
(on) Saturday	ass n ssebt	أَسَّ ن سَبَّت
every year	ku yasegg ^w as	كو يَاسْكَاس
every summer	ku ṣṣif	كو صَيِّف
early in the morning	ṣṣbaɣ zik	صَبَّاح زِيك
at dawn	ɣer tifawt	غَر تِفَاوْت
at sunrise	ɣer aneqqer n tafušt	غَر أَنْقَر ن تَفَوْشْت
when	adday	أَدَّاي

Negation of present continuous tense

We simply add the prefix **ور** “ur” to the conjugated verb. There is no vowel change.

Examples:

I don't go	ur dateddu خ	ور دَتَدَوخ
He doesn't go	ur dayteddu	ور دَيَتَدَو
She doesn't go	ur datteddu	ور دَتَدَو

ور دَنَتَدَو غَر سَوَق اَسَّ ن سَبَّت.

ur danteddu غ er ssuq ass n ssebt.

We don't go to the market (on) Saturday.

ور دَسَاخ اَتَاي س سَكَّر.

ur dassaخ atay s sskk^wer.

I don't drink tea with sugar.

**English Translation and Transcription into Arabic
Script of the Grammar Appendix of
Dictionnaire Tamazight~Français
(pages 873-877)
by Miloud Taifi**

What follows is a translation into English as well as a transcription into Arabic script of Taifi's grammar appendix. Not everyone may be interested in this. However, its benefit is that it lists a lot of grammar in a small amount of space. It is like a conjugation and pronoun review. There are only two items, the negative imperative and the participle form, which we haven't yet covered in our course.

Secondly, Taifi gives a number of variations which aren't always included in our course. There are many regional variations in Middle Atlas or Central Moroccan Tamazight. Taifi includes many of them on the following pages, yet you may discover that others also exist. In a few cases I have added some variations that I am aware of but that weren't mentioned in the dictionary. The variations are indicated by a \. Also, the symbol كْ is a sound between a ك and a ش.

Furthermore, the examples Taifi gives may vary from some of the words we learned in the course. For example, the verb we learned as شَجَم "to enter" is pronounced here as كَشَم. Both are valid.

Also, between English, French, and Tamazight it is difficult to choose the best way to name the tenses. Technical names don't always mean much to the average language learner either. Thus, I will include a number of different names, including the non-technical names we've used in this course.

I. Conjugation

A. Affirmative imperative

Verb كَشَم "to enter"

1st person plural

—dual (that is, said to one other person)

اخ

كَشَمَاخ

—masc. plural (said to more than one person)

اتاخ or اتانخ

كَشَمَاتَاخ | كَشَمَاتَانِخ

—fem. plural (said to more than one person)

يمتاخ | متاخ | نتاخ | نّاخ

كَشَمِيمَتَاخ | كَشَمَمَتَاخ |
كَشَمَنَتَاخ | كَشَمَنَّاخ

2nd person singular

no ending added

كَشَم

2nd person masc. plural

ات

كَشَمَات

2nd person fem. plural

يمت | مت | نت | نّ

كَشَمِيمَت | كَشَمَمَت |
كَشَمَنَت | كَشَمَنّ

Remarks

1. An added ي ("y" sound) for pronunciation purposes appears with a verb that ends in a vowel: دَوِيَات "go" (masc. pl.).

2. Among the Ayt Seghrouchen ات is replaced by و (from Arabic?):

بَيَات "to cut" instead of بَو

أَوِيَات "to take" (awyat) instead of أَوِيُو (awyiu)

قَيِمَات "to stay" instead of قَيَمِيُو

B. Negative imperative

The negative imperative requires the use of the continuous [*l'inaccompli*] tense

sing.: أ ور تَكَشَام \ أَدور تَكَشَام "don't enter"

masc. pl.: أ ور تَكَشَامَات \ أَدور تَكَشَامَات "don't enter"

fem. pl.: تَكْشَامِيْمَت \ أَدَوْر وَرْ أَ "don't enter"
 تَكْشَامَمَت \ أَدَوْر وَرْ أَ "don't enter"
 تَكْشَامَنَت \ أَدَوْر وَرْ أَ "don't enter"
 تَكْشَامَنَّ \ أَدَوْر وَرْ أَ "don't enter"

C. All Tamazight verb tenses have the same basic conjugation pattern in the aorist tense [*l'aoriste*, which is the pattern used for two verbs together, the future, the subjunctive, and sentence connection. This is when the conjugation prefixes and suffixes are added directly onto the simple imperative form.], the past tense [*l'accompli*, which we have called a "past" form but at times can have a present meaning], the negative past tense [*l'accompli négatif*], and the continuous tense [*l'inaccompli*, which includes the present continuous tense but also the past continuous tense].

Example: Past tense [*l'accompli*]

1 st person sing. (both masc. and fem.)	خ \ غ	كَشْمَخ
2 nd person masc. sing.	ت \ د \ ت	تَكْشَمَد
2 nd person fem. sing.	ت \ د \ ت	تَكْشَمَد
3 rd person masc. sing.	ـ \ إ	إَكْشَم
3 rd person fem. sing.	ـ \ ت	تَكْشَم
1 st person pl. (both masc. and fem.)	ـ \ ن	نَكْشَم
2 nd person masc. pl.	ـ \ م	تَكْشَمَم \ تَكْشَم
2 nd person fem. pl.	ت \ م \ ت \ ن \ ن	تَكْشَمَمَت \ تَكْشَمَّت \ تَكْشَمَنَت \ تَكْشَمَنَّ
3 rd person masc. pl.	ـ \ ن	كَشْمَنَّ
3 rd person fem. pl.	ـ \ ن \ ت	كَشْمَنَّت

D. Participle form

singular (both masc. and fem.)	ـ \ ن	إَكْشَمَنَّ
plural (both masc. and fem.)	ـ \ نين	كَشْمَنِّين

II. Table of pronouns

A. Independent personal pronouns

singular

me (m./f.) نَكْ ، نَكَّين ، نَكَّيْنَت ، نَكَّيْن
نَاكْ ، نَاكَّين ، نَاكَّيْنَت ، نَاكَّيْن
Ayt Seghrouchen: نَتَّش ، نَشْ ، نَتَّشين ، نَتَّشينَت ، نَتَّشين

you (m.) شَاكْ ، شَاكَّين ، شَاكَّيْنَت ، شَاكَّيْن
كَيَّيْن ، كَيَّيْ
كَيَّيْن ، كَيَّيْ
Iziyan: كِي ، كِييْ ، كِييْنَت
Ayt Seghrouchen: شَاكْ ، شَاكَّيْنَت ، شَاكَّيْن

you (f.) شَمْ ، شَمَّ ، شَمَّين ، شَمَّيْنَت ، شَمَّيْن
كَمَّ ، كَمَّ ، كَمَّين ، كَمَّيْنَت ، كَمَّيْن
كَمَّ ، كَمَّ ، كَمَّين ، كَمَّيْنَت ، كَمَّيْن

him نَتَّا
Ayt Seghrouchen: نَتَّان

her نَتَّات

plural

us (m./f.) نَكَّيْنَتِي (nek^wni) ، نَكَّيْنِي (nek^wni) (fem. variant: nek^wninti نَكَّيْنَتِي)
نَكَّيْنَتِي (nek^wni) ، نَكَّيْنِي (nek^wni) (fem. variant: nek^wninti نَكَّيْنَتِي)
Ayt Seghrouchen: نَتَّشْنِي ، نَشْنِي (fem. variant: نَتَّشْنِي)

you (m.) كُنَّيْنِي (k^wenni) ، كُنَّيْ ، كُنَّيُونِي
كُنَّيْنِي (k^wenni) ، كُنَّيْ ، كُنَّيُونِي
Ayt Seghrouchen: شَنِّي

you (f.) كُنْمَتِي (k^wennimti) ، كُنْمَتِي ، كُنْمَتِي ، كُنْمَتِي
 كُنْمَتِي (k^wennimti) ، كُنْمَتِي ، كُنْمَتِي ، كُنْمَتِي
 Ayt Seghrouchen: شَنْتِي

them (m.) نِهْنِي ، نِتْنِي

them (f.) نِهْنَتِي ، نِتْنَتِي ، نِتْنِي

B. Pronoun suffixes

1. After prepositions

singular

1 st person (both masc. and fem.)	— ي	غوري
2 nd person masc.	— ش \ ك \ ا	غور ش
2 nd person fem.	— م	غور م
3 rd person masc.	— س	غور س
3 rd person fem.	— س	غور س

plural

1 st person (both masc. and fem.)	— نَخ \ خ	غور خ
2 nd person masc.	— نُ \ وَ	غور نُ
2 nd person fem.	— نْت \ كُنْت (k ^w ent) \ كُنْت (k ^w ent)	غور نْت
	Ayt Seghrouchen: شَنْت	
3 rd person masc.	— سَن	غور سَن
3 rd person fem.	— سَنْت	غور سَنْت

2. After nouns

singular

1 st person (both masc. and fem.)	— يَنو (inu or inw)	أَخَامِينو
	— نو (nu or nw)	أَرَبَانو
2 nd person masc.	— نَش \ نَك \ نَك	أَخَامَنَش
	— نَش \ نَك \ نَك	

2 nd person fem.	— نَم \ نَم	أَخَامَنَّم
3 rd person masc.	— نَس \ نَس	أَخَامَنَس
3 rd person fem.	— نَس \ نَس	أَخَامَنَس

plural

1 st person (both masc. and fem.)	— نَخ \ نَخ	أَخَامَنَخ
2 nd person masc.	— نُن	أَخَامَنُن
2 nd person fem.	(nk ^w ent) نُنْت \ نَكُنْت	أَخَامَنُنْت
	(nk ^w ent) نَكُنْت \	
	Ayt Seghrouchen: نَشْنَت	
3 rd person masc.	— نَسَن \ نَسَن	أَخَامَنَسَن
3 rd person fem.	— نَسَنْت \ نَسَنْت	أَخَامَنَسَنْت

3. After certain kinship or family terms

singular

1 st person (both masc. and fem.)	nothing added	my son	مَمِّي
2 nd person masc.	— ش \ ك \ ك	your son	مَمِّش
2 nd person fem.	— م		مَمِّم
3 rd person masc.	— س		مَمِّس
3 rd person fem.	— س		مَمِّس

plural

1 st person (both masc. and fem.)	— تَنَخ	مَمِّتَنَخ
2 nd person masc.	— تُن \ تُون	مَمِّتُن
2 nd person fem.	(tk ^w ent) تُنْت \ تَكُنْت	مَمِّتُنْت
	(tk ^w ent) تَكُنْت \	
	Ayt Seghrouchen: تَشْنَت	
3 rd person masc.	— تَسَن	مَمِّتَسَن
3 rd person fem.	— تَسَنْت	مَمِّتَسَنْت

C. Direct object pronouns

In the list below the sign (ٲ) refers to the fact that some dialects insert an "i" sound between a noun ending in a consonant and the direct object pronoun. Other dialects do not do this.

singular

1 st person (both masc. and fem.)	— (ٲ) ي	إِـرَّ اِي	يوتِيي
2 nd person masc.	— (ٲ) ش \ ك \ ك	إِـرَّ اش	يوتِيش
2 nd person fem.	— (ٲ) شَم \ كَم \ كَم	إِـرَّ اشَم	يوتِيشَم
3 rd person masc.	— (ٲ) ت	إِـرَّ ات	يوتِيت
3 rd person fem.	— (ٲ) ت	إِـرَّ ات	يوتِيت

plural

1 st person (both masc. and fem.)	— اخ	إِـرَّ اياخ	يوتاخ
2 nd person masc.	(k ^w en) — (ٲ) كُن \ كَن	إِـرَّ اكُن	يوتيكن
	(k ^w en) — (ٲ) كُن \ كَن		
	Ayt Seghrouchen: — (ٲ) شُن		
2 nd person fem.	(k ^w ent) — (ٲ) كُنْت \ كَنْت	إِـرَّ اكُنْت	يوتيكنْت
	(k ^w ent) — (ٲ) كُنْت \ كَنْت		
	Ayt Seghrouchen: — (ٲ) شَنْت		
3 rd person masc.	— (ٲ) تَن	إِـرَّ اتَن	يوتِيتَن
3 rd person fem.	— (ٲ) تَنْت	إِـرَّ اتَنْت	يوتِيتَنْت

D. Indirect object pronouns

singular

1 st person (both masc. and fem.)	إِسْوَلِييِي — ي \ يِي	إِسْوَلِي
2 nd person masc.	إَش \ أَكّ \ أَك	إِسْوَلَاش
2 nd person fem.	— ام	إِسْوَلَام
3 rd person masc.	— اس	إِسْوَلَاس
3 rd person fem.	— اس	إِسْوَلَاس

plural

1 st person (both masc. and fem.)	— اخ \ انخ	إِسْوَلَاخ
2 nd person masc.	— اوَن	إِسْوَلَاوَن
2 nd person fem. (ak ^w ent)	— اوَنَت \ اكُنَت \ اكَنَت	إِسْوَلَاوَنَت
	(ak ^w ent) اكُنَت \ اكَنَت	
	Ayt Seghrouchen: اشَنَت	
3 rd person masc.	— اسَن	إِسْوَلَاسَن
3 rd person fem.	— اسَنَت	إِسْوَلَاسَنَت

Transcription into Arabic
Script of First Name Appendix of
Dictionnaire Tamazight~Français
 (pages 878-879)
 by Miloud Taifi

List of Amazigh First Names

This list of first names is incredibly useful and a valuable part of Taifi's dictionary.

The transcription into Arabic script, however, is a bit difficult because there are no specific rules for how a name is written. As always, certain choices need to be made. My choices may be different from someone else's. Arguments could be made equally in different directions. Thus, I offer this list as a preliminary attempt to put the names into Arabic script. The important thing, however, is to listen to a native speaker to get the correct pronunciation.

The two main difficulties with transcribing the names concern how to end feminine names which have an "a" sound at the end and how to write the first "a" vowel after the initial consonant in a name.

How should a feminine name ending in an "a" sound be written in Arabic script? One way is to always use a *ta marbuṭa* (ة). The argument here is that since Arabic is the reference script/language, and Arabic feminine names end in *ta marbuṭa*, we should simply apply this rule to Amazigh names. However, in certain grammatical situations, when a suffix might be added to the name (like in "this Tuda" or "that Tuda," which would sound like "Tudaya" or "Tudayin"), there is no "t" sound. The sound has no relationship to a "ta" at all but is simply and only an "a" sound. Furthermore, in Tamazight the "a" at the end of a name doesn't necessarily indicate a feminine name nor do all feminine names end in an "a" sound, although most do.

Another way to solve the problem is to always refer to how official identity cards write the name. This is a very attractive solution, since it reflects what is being done. For example, I have seen the masculine name "Moha" written as *موحي*, with an *aliph maqṣura* instead of an *aliph memduda*. Anytime someone knows an individual who has his name written in an official way on his identity card, it would seem good to respect that method of writing. Certain non-Arabic names, however, may be written in an arbitrary way, even on identity cards. There is no official administrative way to write Amazigh names in Arabic script. Also, the identity cards obviously write names from an Arab perspective and so, in a certain way, are a form of Arabization, which not all Imazighen are in favor of. In addition, I have no way to look at identity cards of all the following names, so it is certain that the following transcriptions won't match identity cards in every detail.

Since no one may ever publish such an official list, I have decided on the following rules to use to write feminine names that end in an "a" sound. For names that

obviously have an Arabic origin, I will use a ^ḥ *ta marbuṭa*. For names that don't have an Arabic origin, I will use an ^l *aliph memduda*. This latter is more fitting with the Amazigh language, although I readily admit that this may not be the best choice, and I don't dispute others who choose to write the names differently. Also, the *aliph* in Arabic always has a "long" pronunciation character to it; however, in Tamazight the "a" sounds aren't always that long. Again, this reminds us to pay attention to the pronunciation of a native speaker.

It is this latter problem, the quality of the "a" sound, which also causes difficulty in writing the first "a" vowel after an initial consonant, in both masculine and feminine names. For example, should the name "Bassu" (or "Bassou" as the French would write it) be written as باسو or بَسو ? Both can conceivably be done. The "a" sound is like the "a" in "hat." In our transcription the *fatha* at times represents this "a" sound but also at times represents the short *schwa* vowel. In the end, imitating a native speaker is far more important than trying to write the name with exact phonetic precision.

In the list that follows I have reproduced Taifi's list in Latin script and then added the Arabic script. I'm not familiar with all the names here, so if there are some mistakes in Taifi's initial list, I have simply transcribed even the mistakes (of which I am unaware) into Arabic script. I have occasionally added a few other names of which I am aware.

For a broader perspective on Amazigh names see the book *L'Officiel Des Prénoms Berbères* by Kamal Nait-Zerrad published by L'Harmattan in 2004. This book is written by an Algerian Kabyle. The names are not given in Arabic script. One advertisement for the book in the newspaper *Le Monde Amazigh* reads (translated from the French):

"Many parents, at the occasion of new births, look for names to give their newborns. This is true, even if, sometimes, zealots in the administration require them to choose names found on the official surname list, going, in certain cases, to the extreme of requiring the parents to prove that the name is Algerian sounding—which puts the parents in a predicament. In Algeria many of these kinds of cases can be cited.

To help solve this kind of problem, an eminent researcher in linguistics and Berber civilization at the National Institute of Oriental Languages and Civilizations (INALCO in French) of Paris, Dr. Kamel Nait-Zerrad, has just published a work of 173 pages entitled *L'Officiel Des Prénoms Berbères* and put out by Editions L'Harmattan. This work is intended to be a reference for those who are looking for masculine and feminine Berber first names. Also, the author wants to make this work a veritable encyclopedic guide, since he explains even the origins and meanings of the names.

Done in a pleasant layout, this work, sold at 20,80 euros in France, comprises 1000 masculine and feminine first names, ancient and modern, with linguistic and/or historical commentaries. The work also has various appendices concerning the vocabulary of everyday life.

It should be noted that Kamal Nait-Zerrad is a Doctor in linguistics and Berber civilization. He is author of several publications on the grammar and vocabulary of the Amazigh language, the Kabyle variety, in France and in Algeria."

1. Masculine First Names

adan	أَدَان	amermuš	أَمَرْمُوش
adid	أَدِيد	ameqran	أَمَقْرَان
adza	أَذْزَا	amergiw	أَمَرْكِيُو
affi	أَفِّي	amezza	أَمَزَّا
afenniš	أَفَنَيْش	amzar	أَمَزَار
afruخ	أَفْرُوخ	amežyan	أَمَرْيَان
afsahi	أَفْسَاهِي	annaz	أَنَّاظ
ahajji	أَهَجِّي	andaz	أَنْدَاظ
ačmiš	أَحْمِيش	arafu	أَرَاْفُو
ačsiku	أَحْسِيكو	ašbaku	أَشْبَاكو
akbabu	أَكْبَابُو	ašnani	أَشْنَانِي
akudad	أَكُوْدَاد	awras	أَوْرَاس
akziz	أَكْزِيْز	azzad	أَزَّاد
amadur	أَمَادُور	badaz	بَدَاظ
amadšu	أَمَادْشُو	baddi	بَدِّي
amedras	أَمَدْرَاس	baddis	بَدِّيْس
amhawš	أَمْهَاش	baha	بَهَا
amjun	أَمْجُون	bahada	بَهَادَا
		baheddi	بَهَدِّي

bahemmuš	بَهْمُوش	barur	بَرُور
bahenna	بَهَنَّا	bassi	بَسِّي
baḥaja	بَاحَا	bassu	بَسُّو
baḥnini	بَحْنِينِي	bawttu	بَوْتُتُو
baḥsis	بَحْسِيس	bayddu	بَيْدُو
baḥu	بَحُو	bayna	بَيْنَا
baḥuš	بَحُوش	bayrru	بَيْرُّو
baḫu	بَخُو	bazza	بَزَا
baḫeyyi	بَخَيْي	bazzi	بَزِّي
bajja	بَجَا	bazga	بَزْغَا
bajji	بَجِّي	baziw	بَزِيو
bakku	بَكُّو	buba	بُوبَا
bakki	بَكِّي	buda	بُودَا
bakebbu	بَكْبُو	buduft	بُودُوفْت
bakdid	بَكْدِيد	buhannu	بُوهَنْتُو
bakezda	بَكَزْدَا	buḥassu	بُوحَسُّو
balluk	بَلُّوك	bujattu	بُوجَطُّو
balwa	بَلُّوَا	buna	بُونَا
bammu	بَمُّو	burri	بُورِّي
bani	بَنِي	buzid	بُوزِيد
banini	بَنِينِي	buḡettu	بُوعَتُّو
bareḥu	بَرَحُو	buḡezza	بُوعَزَّة
barša	بَرْشَا	dadduḥ	دَدُّوḥ

dahi	دَهي	chissu	حَسِيسُو
dassi	دَسِّي	chessu	حَشُو
dawd	داوُد or داوُد or داوود	chettani	حَتَّانِي
deح u	دَحُو	chettu	حَتُّو
ddeحman	دَّحْمَان	chusa	حوسا
demmu	دَمُّو	cheddi	خَدِّي
dris	إِذْرِيس or ذَرِيس	chella	خَلَّا
ggasem	كُتَّاسَم	chellu	خَلُّو
giss	كُيسَّ	cherru	خَرُّو
heddi	هَدِّي	cheyyi	خَيِّي
haggi	حَكِّي	idir	إِدِير
hakku	حَكُّو	iffu	إِفُّو
hamza	حَمْزَة	ikken	إِكَّن
heddu	حَدُّو	immas	إِمَّاس
chissu	حِيسُّو	irru	إِرُّو
chamamu	حَمَامُو	issef	إِسْف
chamida	حَمِيدَا	issid	إِسِيد
chmidu	حَمِيدُو	ishsan	إِشَّان
chemmi	حَمِّي	ishsi	إِشِّي
chimu	حَمِيمُو	ishsu	إِشُّو
chemmu	حَمُّو	jettu	جَطُّو
chiku	حَسِيكُو		

kebbu	كَبَّو	musa	موسى
keffu	كَفَّو	qasem	قاسم
kennu	كَنَّو	qejjî	قَجِّي
ketta	كَتَّا	reggu	رَكَّو
laḥsen	لَحْسَن	reḥu	رَحَو or رَحَو
lḥu	لَحُو	sakku	سَكَّو
lḥusayn	لَحُسَيْن	sliman	سُلَيْمَان or سَلِيمَان
lizul	لِيزُول	smaḥil	إِسْمَاعِيل or سَمَاعِيل
mahha	مَهَّا	šibub	شَبِيبُوب
mallu	مَلَّو	šenna	شَنَّا
marru	مَرَّو	ubana	وَبَانَا
mayyu	مَيَّو	uggaḥi	وُكَّاحِي
mihi	مِيهِي	uḥeyya	وَحَيَّا
mihemmi	مِيهِمِّي	uḥellu	وَحَلَّو
milud	مِيلُود	ukennu	وَكَنَّو
mimun	مِيمُون	ukkuš	وَكَّوْش
merwul	مَرَّوُول	ušama	وَشَامَا
muḥ	مُوح	uškin	وَشَكِين
muḥa	مُوحِي	uwarri	أُورِّي
muḥand	مُوحَنْد	uzzahi	وَزَّاهِي
muḥassi	مُوحَسِّي	uzzin	وَزَّيْن
muḥemmu	مُوحَمَّو	yeḥya	يَحْيَى
muḥetta	مُوحَتَّا	yusf	يُوسُف or يَوْسُف

zzahi	زّاهي	ekkuš	عَكّوش
zayd	زايّد	ella	عَلّا
zmamu	زّمامو	li	عَلِي
ašur	عَشور	eqqa	عَقّا
aynuz	عَيْنوز	errim	عَرّيم
eddi	عَدّي	essu	عَسّو
eggur	عَكّور	tab	عَتّاب
isa	عيسى		

1. Feminine First Names

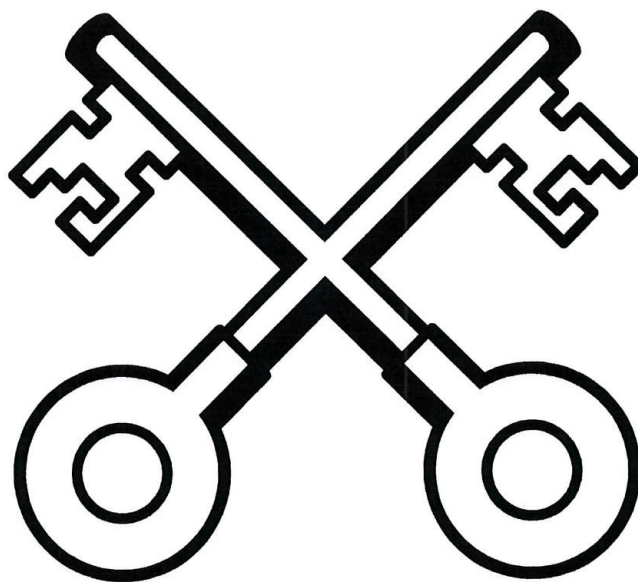
badida	بَدِيدَا	faṭima	فَاطِمَة
bagduda	بَغْدُودَا	griša	كُورِيسَا
baḥa	بَحَا	ḡadda	غَدَا
baḥtuta	بَحْطُوطَا	ḡnima	غَنِيمَا
baḥta	بَحْتَا	ḡennu	غَنُو
bakka	بَكَا	habbu	هَبُو
bakra	بَكْرَا	hayda	هَائِدَة or هَائِدَة
bamu	بَمُو	hennu	هَنُو
banu	بَنُو	hennuba	هَنُوبَا
batti	بَتِّي	hemmuša	هَمُّوشَا
batul	بَتُول	herri	هَرِّي
battuša	بَتُّوشَا	herru	هَرُّو
baya	بَايَا	ḡadda	حَدَا
baḡyu	بَعْيُو	ḡallu	حَلُّو
biṭṭu	بِيْطُو	ḡatita	حَتِّيتَا
bbiya	بَبِّيَا	ḡbiya	حَبِّيَا
bejja	بَجَا	ḡbuba	حَبُوبَا
bluza	بَلُوزَا	ḡeṣa	حَفْصَة
brika	بَرِيْكََا	ḡejju	حَجُّو
bešša	بَشَا	ḡsiba	حَسْبِيَّة
bezza	بَزَا	ḡuza	حُوزَا
faḍma	فَاضِمَة	ḡajja	خَجَا

ayš'u	خَيْشُو	lwiza	لُويزَا
edda	خَدَا	mahemma	مَهَمَّا
edduj	خَدَّوج	mamma	مَمَّا
dija	جَدِيْجَة or خَدِيْجَة	mammas	مَمَّاس
xata	خَنَاتَا	mazzi	مَزِّي
ennuj	خَنَّوج	miluda	مِيلُوْدَة
etta	خَتَّا	mina	مِيْنَة
uda	خودَا	mimuna	مِيْمُوْنَة
ibbu	إِبَّو	menna	مَنَّا
ijja	إِجَّا	mnahu	مَنَاهُو
ijju	إِجَّو	mermuša	مَرْمُوشَا
iṭtu	إِطَّو	muna	مُنَى
iṭṭuba	إِطَّوْبَا	qayda	قَيِّدَا
iṭṭuna	إِطَّوْنَا	qejju	قَجَّو
izza	إِزَّا	rabحa	رَابِحَة
kaššu	كَشَّو	reحma	رَحْمَة
kella	كَلَّا	rqiyya	رُقِيَّية or رُقِيَّية
kenna	كَنَّا	rziga	رَزِيْغَا
kenza	كَنْزَة	slima	سَلِيْمَة or سَلِيْمَة
ksu	كَسُو	setti	سَتِّي
kettu	كَتَّو	stiya	سَتِّيَا
ladda	لَدَّا	šfiya	صَفِيَّية or صَفِيَّية
		šabu	شَبُو

šama	شَمَا	tla	تَلَا
šatna	شَتْنَا	telgumas	تَلْغُومَاس
taballutt	تَبَلَّوت	tlaytmas	تَلَايْتَمَاس
tabaynutt	تَبَيَّنُوت	tuda	تُودَا
tabbayt	تَبَّايْت	tufulla	تُوفُولَا
tabuحayt	تَبْوَحَايْت	tugga	تُوكَّا
tadda	تَدَّا	tuka	تُوكَا
tafna	تَفْنَا	tula	تُولَا
taغbalutt	تَغْبَالُوت	tunša	تُونْشَا
taغitt	تَغِيْت	tuša	تُوشَا
taحu	تَحُو	udda	وَدَّا
takfa	تَكْفَا	una	وَنَا
taladja	تَلَادْجَا	ušša	وَشَّا
tama	تَمَا	uzza	وَزَّا
tamu	تَمُو	yamna	يَمْنَا
tašditt	تَشْدِيْت	yarra	يَرَّا
tašnutt	تَشْنُوت	yezzi	يَزِّي
tata	تَتَا	zana	زَانَا
tatam	تَتَام	zehra	زَهْرَة
tayma	تَيْمَا	zineb	زَيْنَب or زَيْنَب
tayttutt	تَيْطُوط	znina	زَنِينَا
tifa	تَيْفَا	zennu	زَنُّو
titrit	تِثْرِيْت	zennuba	زَنُّوبَا

عabiša	عَبِيشَا	עennuna	عَنْوْنَا
عadjiba	عَدْجِيْبَة	עerfa	عَرْفَا
عaggu	عَكَّوْ	עerruša	عَرْوْشَا
عakša	عَكْشَا	עetifa	عَتِيْفَا
عanniba	عَنْيْبَا	עettuš	عَتَّوْش
عaysmu	عَيْسَمُو	עeṭṭuma	عَطَّوْمَا
عiša	عَائِشَة or عِيشَة	עeyyada	عِيَادَة
עennu	عَنْوْ	עezza	عَزَة
עennuba	عَنْوْبَا		

ANSWER KEY



Answers to In-class Activity Lesson 5

Page 25

There are a variety of correct ways to write the paragraph, since there are different ways to say "to have" and multiple terms to describe family relationships.

إِسْمِينو بيل. إِسْم ن إِبَا جيم. إِسْم ن إِمَا باتي.
زَدَغْن كْ شِيكاڭو. غوري شَرَض ن واوَمَاتَن د سَنَات ن
تاوَمَاتين. إِسْم ن تَمَطُوطِينو إِلَان. غورَنَخ سين إِرْبَان د
يوت ن تَرَبَات. مَمَيْتَنَخ أَخَاتَر، غورُس تَمَنِيَة ن
إِسْكَاسَن. إِسْمَنَس مَائِك. مَمَيْتَنَخ يَضْن، غورُس سَتَة ن
إِسْكَاسَن. إِسْمَنَس جو. إِلَيْتَنَخ، تَسول تَمَزِّي. غورُس
غاس رَبْعَة ن وايورُن. إِسْمَنَس سَارَة. يون كْ أَيْتَمَا، إِزْدَغ
كْ نيو يورُك. لُسْتَاد أَكْڭَا. تَمَطُوطَنَس، مُحَامِيَة أَي تَنْڭَا. د
أَيْتَمَا سين يَضْن زَدَغْن كْ مِيَامِي. يون دِيكْسَن لَان
غورُس لَمَشَاكِيل شِيْڭَان. يودْجَا تَمَطُوطَنَس د لَوَاشُونَس.
ور نَسَن مَآغَر إِدَا. وَلَايْنِي وَايْض دِيكْسَن إِغودَا. وِرْتَا
يِيُول. إِكَا غورَنَخ صَيِّف نَا إِزْرِين. إِسْتَمَا سَنَات زَدَغْنَت
كْ شِيكاڭو. غودَانَت بَزَاف. نَانَايْتَنَت كْ يَنَايَر.

Answers to Questions on the Dialogue Lesson 15

Pages 53 and 54

Answers can vary on the opinion questions.

1. إِعْجَبَاس واتاي د أَفْتَال.

2. إِسْمُوم.
3. تَشْ شَوِي حَمَا أَتَّيْسِينْد إِسْ إِغُودَا مَادْ وَهُوَ.
4. وَهُوَ، تَسَقَّسَاتْ خَفْ أَفَتَّال.
5. إِهْ، تَوَفَاتْ يَاطْفُوت.
6. إِهْ، إِعْجَبِي. \ وَهُوَ، وَرِي إِعْجِب.
7. إِهْ، إِعْجَبَاسَن. \ وَهُوَ، وَرَاسَن إِعْجِب.
8. إِهْ، إِعْجَبَاسْ شِيْكَان.
9. يُوْفَاسْ وَاتَايْ.
10. أَوْدْ نَكَّيْن، يُوْفِيِي وَاتَايْ. \ يُوْفِيِي أُوْغُو.
11. إِهْ، تَعْجَبِي. \ وَهُوَ، وَرِي تَعْجِب.
12. تَنَّاِيَسْ "أَوِيْدْ أَمَان."
13. وَهُوَ، وَرَاسْ تَشِي أَتَايْ. تَشَاِيَسْ أَمَان.
14. وَفَنَاسْ وَامَانْ نْ تَمَازِيْرْت.
15. وَهُوَ، وَرِي عَجَبِن. \ إِهْ، عَجَبَنِي.
16. وَرِي عَجَبِن. دِيْكَسَن إِغَنَشَا. \ عَجَبَنِي. حَلَاوَن.