

WORKBOOK

ABRID 2

LESSONS FOR INTERMEDIATE 1 TAMAZIGHT

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 Workbook 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 Workbook is not an obligatory part of the course, but I believe that you, the student, will find it useful and that most of you will be motivated to use much of it. It is my hope that teachers will also find the material a useful addition to the course. The contents consist of two main items: supplementary material and review exercises. The supplementary material is meant to be used at the discretion of the teacher in class. There may not be time to do everything in class; hence, the reason the material isn't obligatory. Even if the teacher doesn't use the material, it is available for you to use at home. Secondly, the review exercises are designed to give you more opportunities to go over the items you learned in class. Some people can't handle a lot of homework (and some homework is already built into the course apart from the Workbook), so, again, these items aren't obligatory but may be used by the teacher as homework or as class exercises or simply left to you to do at your leisure. Not every lesson has supplementary material or review exercises. Much depends on the amount of content the lesson already contains and the purpose of the lesson. In addition to the Workbook, many drills are done in class. You can do—and are advised to do—these very same drills outside of class on your own or with a language helper.

The answer key is included in the back of the Workbook for the review exercises. Of course, it is best if you work through the exercises without looking at the answers until after you've finished.

As much effort as possible has been put into making this book error free, but that is a formidable goal. Any corrections and suggestions are welcome.

Bruce Rathbun
February, 2004

Supplementary Material Lesson 1

(to be used anytime during lesson 1)

Dialogue

A Canadian, Bill, stops a taxi and asks the driver about where he is going.

ور فهِمَخ.

بیل : السَّلَامُ عَلَیْکُمْ.

بو طَاکُسي : عَلَیْکُم السَّلَام.

بیل : اِس تَدید غَر اِفْران؟

بو طَاکُسي : وهو، اِوا ور دِيخ غَر اِفْران دُغي. دِيخ غَر اُرُرو.

بیل : سامُحي، ور فهِمَخ ماي تَنید.

بو طَاکُسي : ور تَسْنَد تَمَازيغَت؟

بیل : سَنَخ شوي. غاس سَوَل س تاولیل عافاش.

بو طَاکُسي : تَسْنَد تَفَرَنْسِيست؟

بیل : وهو، ور سَنَخ تَفَرَنْسِيست. سَوَل س تَمَازيغَت عافاش.

بو طَاکُسي : ور تَغید اَمَازيغ. ماي تَمَسَد؟

بیل : اَكَندي اَي گِيخ.

بو طَاکُسي : مَرَحَبَا. تَمَازيرْتَنَخ ور تَخِي. غودان بَزَاف مِدَنَنَس. ور غَنين وَايَنِي غَنان لَك وولاوَنَنَسَن. ور گِين اَم مِدَن ن وروبا.

بیل : ور تَسَوَلْد س تَاوِيل. هايي ور فِهْمَخ
 اَوْد حاح. اِوا، ور وفيخ طَّاكْسِيَات غَر
 اِفران. ور تَسَنْد مَانِيَتَنْت؟

بو طَّاكْسِي : اِوا، ني. اَنَدَو غَر اِفران. هات اِسول
 لُحال.

بیل : س تِيْت؟! صَحائَش.

1. Write out the negative sentences in the order that they appear in the dialogue. (Don't count the title.) Then change those sentences into affirmative sentences.

positive	negative	
دِيخ غَر اِفران دُغي.	ور دِيخ غَر اِفران دُغي.	A.
_____	_____	B.
_____	_____	C.
_____	_____	D.
_____	_____	E.
_____	_____	F.
_____	_____	G.
_____	_____	H.
_____	_____	I.
_____	_____	J.
_____	_____	K.
_____	_____	L.

2. Now make each negative sentence third person masculine plural. (For sentences F, G, and H, make the negative sentences third person feminine plural.)

A. ور دَيْن غَر اِفران دُغي.

_____	.B
_____	.C
_____	.D
_____	.E
_____	.F
_____	.G
_____	.H
_____	.I
_____	.J
_____	.K
_____	.L

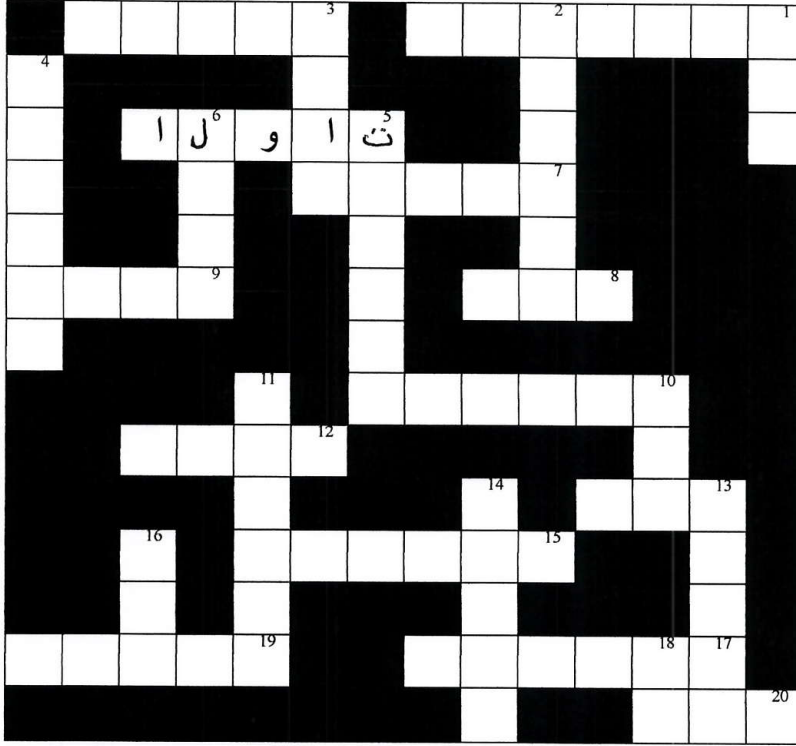
English Translation of the Dialogue

I didn't understand.

Bill	:	Hello. [lit: Peace be upon you.]
Taxi driver	:	Hello. [lit: Upon you be peace.]
Bill	:	Are going to Ifrane?
Taxi driver	:	No, (well) I'm not going to Ifrane now. I'm going to Azrou.
Bill	:	Excuse me, I didn't understand what you said.
Taxi driver	:	You don't know Tamazight?
Bill	:	I know a little. Just speak slowly, please.
Taxi driver	:	Do you know French?
Bill	:	No, I don't know French. Speak in Tamazight, please.
Taxi driver	:	You're not Berber. What are you?
Bill	:	I'm Canadian.
Taxi driver	:	Nice to meet you. [lit: Welcome.] Our country is not bad. Its people are very nice. They aren't rich, but they are rich in their hearts. They aren't like people from Europe.
Bill	:	You didn't speak slowly. (After all this and) [lit: Here I am] I didn't understand anything. Anyway, I didn't find the taxis to Ifrane. You don't know where they are?
Taxi driver	:	Well, get in. Let's go to Ifrane. [lit: Here it is...] There's <i>still</i> time.
Bill	:	Really?! Thanks. [lit: Your thanks, that is, thanks to you.]

Review Exercises Lesson 1

1. Do this crossword puzzle.



Some rules for crossword puzzles in Arabic script:

1. Each letter is written independently, not attached to others.
2. The short vowels (*fatha*, *damma*, *kasra*) and the *sukun* are not written and do not take a space.
3. The *shadda* is not written, or if you write it, it goes in the same space as the letter it is on.

DownAcross

- | | |
|-----------------------------|--------------------------------------|
| 1. ور _____ غوري | 1. أَوَال ن إِمَارِيغَن |
| تَغْلَايْت. | 3. أَفُوس أَمَرِّيَان |
| 2. إِنْغَايِي فَاد = يَاغِي | 5. يَاغْت شَا. إِحْمَا إِخْفَنَس. |
| _____ | ديكْس _____ |
| 3. مَاغَر _____ ؟ | 7. وَر إِتْشِي، وَر إِسْوِي |
| نَدَا غَر وَجْدَة. | 8. زِي دَا أَل _____ |
| 4. أَسَرْدُون + أَسَرْدُون | 9. تَسْوَل د رَبِّي |
| 5. تَمَطُّوط + تَمَطُّوط | 10. شَحَال أَيَّ غُورْم كْ لَعَمْرُ؟ |
| 6. مَتَا _____ ؟ كْ سَتَّة. | غوري سَبْعَة ن _____ |
| 10. إِسُول كْ فَاَس. وَر | 12. رِيخ وَتْشِي. لَاز. _____ |
| غَر طَنْجَة. _____ | |

Down	Across
11. ور تَشِينْت. ور _____ لاز.	13. لَّانْ كْ تَدَّارْت. ور _____ بَرَّا.
13. زَنْبوع	15. أَوْتَم ن تَفُولُوسْت
14. يوت ن لَفِيشِت تَزْغَاغْت	17. لَّانْ إِنْسَلْمَن دِ إِمْسِيحِين د
16. ران أَمَان. ياغْتَن	19. وَدَم أَمْرِيَان
18. مَتَّا _____ س تَمَازِيغْت؟	20. أَنُو + أَنُو

2. Make as many Tamazight words as you can using only the letters (in any order or combination) in the following phrase:

غوري تَمَنِيَة نِ إِسْكَاسَن.

(Some rules: The كْ can be used with or without the *shedda*, and so can the ي , ن , and س , since there are two of each of them, but no other letter can take a *shedda*. The ا can be used as either a ا or a آ . You can use any short vowels (, , , or) that you want. The list has been started for you.)

إِسْكَاسَا
غَر

Review Exercises Lesson 2

1. Change the noun to a pronoun and make the sentence negative.

- A. يُوذْجَا تَرْبَاتْنَس. وَرْت يُوذْجِي.
- B. سَغَان تِفُولُوسِين. _____
- C. زَنْزَانْت أَتَاي. _____
- D. إِسْوَ أَمَان ن تَرْكَأ. _____
- E. تَرَا عَا إِذْرِيْمَن. _____
- F. تَتَشَام تِفَلْفَلْت. _____
- G. إِسَّن تَمَازِيرُ تَنْسَن. _____
- H. سَفَلْدَن أَوَال ن أُمْغَار. _____
- I. عَاوَنَخ تِشِيرَاتِين. _____

2. Transform the sentences into a question.

- A. إِنْغَايَاخ لَاز. إِسَاخ إِنْغَا لَازُ؟
- B. إِنْغَات أَصْمِيض. _____
- C. يَاغْكُنْت لَحْمَا. _____
- D. يَاغَاخ شَا. _____
- E. إِنْغَاتَنْت يِيرِيْفِي. _____
- F. يَاغْشَم يِيْطُس. _____
- G. تَنْغَايَاخ تَغُوفِيْنَس. _____
- H. يَاغْشَم فَاد. _____

- I. تَاغْكُنْت تَمَارَا. _____
 J. إِنَغَات أُنْرَغِي. _____

3. Now take the questions in part 2 and transform them using the appropriate direct object pronouns.

شَكَّيْن	نِتْنِي	نِتَات
إِسْك إِنَغَا لَاژ؟	إِسْتَن إِنَغَا لَاژ؟	إِسْت إِنَغَا لَاژ؟
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____

4. Transform the nouns in these sentences to direct object pronouns and make the sentence negative.

- A. يَاغ يِيرِيفِي لَحُو. _____
 B. إِنَغَا أَصْمَيْض فَاطِمَة د زَهْرَة. _____
 C. إِنَغَا لَحْمَا فَاضْمَة د حَمّو. _____
 D. يَاغ شَا عِيشَة. _____
 E. تَاغ تَمَارَا حَمّو د بَسّو. _____
 F. إِنَغَا يِيطَس لَوَاشُون. _____

Review Exercises Lesson 3

1. Match the words on the right with their synonyms on the left. Four words on the left will not be used.

- | | | |
|------------------------------------|-------|-------------------|
| 1. إِشْرِي ن أُرْبَانُو | 4 | A. مَمِّي |
| 2. تِرْبَاتِين ن لَوَالْدِينَنَسَن | _____ | B. كُثْمَا |
| 3. إِرْبَان ن إِبَا د إِمَّا | _____ | C. مَمِّيَس |
| 4. أُرْبَانُو | _____ | D. إِسْتِي |
| 5. تِرْبَاتِين ن إِبَا د إِمَّا | _____ | E. أَلْتَمَا |
| 6. تَرَبَاتِنَم | _____ | F. أَيْتَمَا |
| 7. لَعِيلَنَس | _____ | G. إِسْتِيَش |
| 8. تِرْبَاتِينَنَم | _____ | H. إِلَيْتَن |
| 9. تَرَبَات ن إِبَا د إِمَّا | _____ | I. إِلِي |
| 10. تِشِرِيْتَنَن | _____ | J. إِسْتَمَا |
| 11. إِشْرِي ن إِبَا د إِمَّا | _____ | K. إِلِيم |
| 12. إِرْبَانَنَنَت | _____ | L. أَلْتَمَام |
| 13. أَرْبَا ن إِبَاش د مَائِش | _____ | M. كُثْمَاش |
| 14. تِشِرِيْت ن إِبَام د مَائِم | _____ | N. إِسْتَمَاتَسَن |
| 15. لَعِيلَنَسَن | _____ | O. مَمِّيَتَسَن |
| 16. تِشِرَاتِينَنَش | | |
| 17. تَرَبَاتِينُو | | |
| 18. تِرْبَاتِينِينُو | | |
| 19. لَعِيلَنَسَن | | |

2. Write all the remaining possessive endings for these words.

A. مَمِّي	B. كُثْمَا	C. إِسْتِي
مَمِّيش		

3. Match the Tamazight words with the correct English meaning.

your sisters	9	your brothers	1	14	A. كُثْمَاتْسَنْت
her daughters	10	our son	2		B. إِسْتَمَاتْسَنْت
their father	11	their daughter	3		C. أَيْتَمَاتْن
their fathers	12	their brothers	4		D. إِسْتِيْتْسَنْ
their sister	13	their son	5		E. مَمِّيْتْنَح
their brother	14	their sisters	6		F. إِلِيْتْسَنْ
their daughters	15	their sons	7		G. إِبَاتْسَنْت
our daughters	16	our sons	8		H. مَمِّيْتْسَنْ

Supplementary Material Lesson 4

(to be used anytime during lesson 4)

1. Vocabulary. Listen and repeat. Using the following list of kinship terms, listen to the CD that goes with them. Repeat each word.

Adapted from *the University of Michigan* course, pages 99 and 100

The dialect used is from **أَيْت عَيَّاش** (Ayt 'Ayyash).

Tamazight is subject to many regional variations. These variations can affect pronunciation, vocabulary, grammar, expressions, etc. The following words may be slightly (or in some cases completely) different from what you have learned in this course. One word or pronunciation is not more right than another. All are correct for a given area. In order not to be confused, choose one way and stick with that. Test out the words with people around you, and adapt to their way of speaking. You, the student, must find out how the people you are with are speaking.

Kinship terms

grandfather (term of reference)	لَجَدَّ	.A
my grandfather (term of address)	بَّاحَلَّو	
my grandmother	نَنَّا	
my grandmother	مَّاحَلَّو	
my father	بَّا	
my mother	مَّا	

Father's family .B

my (paternal) uncle	عَمِّي	
my (paternal) aunt	عَتِّي	
the son of my (pat.) uncle	مَمَّيس ن عَمِّي	my cousin (m.)
the daughter of my (pat.) uncle	إِلَّيس ن عَمِّي	my cousin (f.)

the son of my (pat.) aunt	my cousin (m.)	مَمَّيس ن عَتِّي
the daughter of my (pat.) aunt	my cousin (f.)	إِلَّيس ن عَتِّي
	my father's cousin	مَمَّيس ن عَمَّيس ن بَّا
	my father's (paternal) uncle	عَمَّيس ن بَّا

.C Mother's family

	my (maternal) uncle	خالي
	my (maternal) aunt	خالتي
the son of my (mat.) uncle	my cousin (m.)	مَمَّيس ن خالي
the daughter of my (mat.) uncle	my cousin (f.)	إِلَّيس ن خالي
the son of my (mat.) aunt	my cousin (m.)	مَمَّيس ن خالتي
the daughter of my (mat.) aunt	my cousin (f.)	إِلَّيس ن خالتي
	my mother's (paternal) aunt	عَتَّيس ن مَّا

	my brother	كُثْمَا	.D
	my sister	أُتْمَا	
	my son	مَمِّي	
	my daughter	إِلِّي	
the son of my sister	my nephew	مَمَّيس ن أُتْمَا	
the daughter of my brother	my niece	إِلَّيس ن كُثْمَا	
	my husband	أَرِيَّازِينُو	
	my wife	تَمَضُّوطِينُو	

the son of my daughter	my grandson	مَمَّيس ن إِلِّي
the children of my daughter	my grandchildren	لَوَاشُون ن إِلِّي
the son of my son	my grandson	مَمَّيس ن مَمِّي ¹
the children of my son	my grandchildren	لَوَاشُون ن مَمِّي ²

(Part E has been deliberately skipped.)

The wife when calling them (terms of address) .F

Uncle Moha	عَمِّي موحى
Aunt Aisha	خَالَتِي عيشة
Ali	عَلِي
Fadma	فاضمة

2. Dialogue

Adapted from *the University of Wisconsin* course, tape TZ1.001.013, side B

The dialect used is from *أَيْت عَيَّاش* (Ayt 'Ayyash). There may be some variation to what you learned in class.

Use the CD and the following text that accompanies the CD.

سَعِيد غَر لَبِيرُو³

إِذَا سَعِيد غَر لَبِيرُو. لَيْكْ إِشْجَم لَبِيرُو إِسْوَلَس يُون
أَرْيَاز إِبْدُو أَتْ إِتْسَال.

¹ The reader makes a mistake in the first reading and incorrectly reads مَمَّيس ن عَمِّي .

² The reader makes a mistake in the first reading and incorrectly reads لَوَاشُون ن عَمِّي .

³ A "Bureau" was an official administrative center over a specified region.

- أَرِيَّاز : مِيسْمَنْش؟
- سَعِيد : سَعِيدُ أَ تُهَامِي.
- أَرِيَّاز : مِيسْمُ ن بَّاش؟
- سَعِيد : تُهَامِي أَ حَتَّا.
- أَرِيَّاز : مِيسْمُ ن مَايش؟
- سَعِيد : إِطَو عَبْد الرَّحْمَان.
- أَرِيَّاز : إِس إِسُول بَّاش إِدَّر؟
- سَعِيد : يَّه، إِسُول.
- أَرِيَّاز : إِ مَايش؟ إِس تُسُول تَدَّر؟
- سَعِيد : يَّه.
- أَرِيَّاز : شَحَال كْ لَعَمْرَنْش؟
- سَعِيد : خَمْسَة وَ عَشْرِينَ ن أُسْكَّاس.
- أَرِيَّاز : مَانِيكْ تَلُولِيد؟
- سَعِيد : كْ أَيَّت قَسَّو.
- أَرِيَّاز : شَحَال ن أَيَّتْمَاش أَيَّ غورَش؟
- سَعِيد : خَمْسَة.
- أَرِيَّاز : كُولْتَن د إِشِرَّان مَاد لَّانْت تَشِرَّاتِين؟
- سَعِيد : خَمْسَة إِشِرَّان مَشَان لَّانْت غوري سَنَات ن إِسْتَمَّا.

- أَرِيَّاز : مان ديگن اَنگخاتَر؟
سعيد : نَك.
أَرِيَّاز : اِس تيولَد ماد وهو؟
سعيد : يَّه.
أَرِيَّاز : شحال آيا زُگيس⁴ تيولَد؟
سعيد : اَسگاس.
أَرِيَّاز : اِس غورُش شا لَواشون؟
سعيد : يَّه، غوري يون لَعيل.
أَرِيَّاز : مانيك تَزَدَغْد دُغي؟
سعيد : آيت قَسَو، لَبيرو ن تَفَرِيت، شَيخ بوعَزَّة.
أَرِيَّاز : شحال آيا زُگيس تَلِيد دا؟
سعيد : تَمَن آيَام.
أَرِيَّاز : ماخ اَلِيك تَدِيد؟
سعيد : دِيخْد اَذَكْخ غَر عَمِّي.
أَرِيَّاز : شحال آي تَغِيْماد دا؟
سعيد : تَمَن آيَام يَضْنين.
أَرِيَّاز : اِوا، عايْد غَر دا قَبْل اَتَدَّود.
سعيد : وَخَا.

⁴ There seems to be a reading mistake here. What's read is شحال آي اَسگاس تيولَد؟. This same reading mistake is made six lines later in the first reading, but it is clearly corrected in the second reading to شحال آيا زُگيس تَلِيد دا؟. This latter phrase is clear and easy: "How long since" + verb in past.

Expressions and vocabulary:

when (used with past tense verbs)	—	لَيْكَ
he spoke to him	—	إِسْوَلَسْ
We will do indirect object pronouns in lesson 10. For now just learn this as an expression.		
and he began	—	إِبْدُو
The conjugation of this verb seems strange at this point. We will cover the grammar of this later on in lesson 18 under the heading of "sentence connections."		
and he began to question him	—	إِبْدُو أَتْ إِتْسَالْ.
We will cover the grammar of "two verbs together" in lesson 6. For now just learn this and the following two phrases as expressions. The verb "itsal" is a continuous form, which we will cover later.		
I came to visit ("two-verbs-together" structure)	—	دَيَّخْدْ أَذْكَخْ
before you go ("two-verbs-together" structure)	—	قَبْلْ أَتْدَوْدْ
to live, to be alive	—	دَّرْ إِدَّرْ \ وَرْ إِدَّرْ
to be born	—	لَالْ إِلَوْلَا \ وَرْ إِلَوْلِي
all of them (m.)	—	كَوْلَتْنْ
The "d" here followed by a noun is a nominal sentence and reads "All of them are boys." Thus, the "d" is like <i>c'est</i> or <i>ce sont</i> in French. See Taifi's dictionary, page 48.	—	كَوْلَتْنْ دْ إِشِرَّانْ
since (temporal meaning)	—	زَكَّيْسْ
Why did you come?	—	مَآخْ أَلَيْكَ تَدَّيْدْ؟
The <i>shedda</i> on the "t" shows that there has been an extra "d" assimilated into this "t." This is the "d" of direction, which distinguishes between the verbs "to come" and "to go." We will cover that grammar later; it is quite complicated. Learn this just as an expression for now.		
you are staying	—	تَغِيْمَادْ
This is a continuous form. We will cover the grammar of this later.		

English Translation of the Dialogue

Saïd at the Bureau

Saïd went to the Bureau. When he entered the Bureau a man spoke to him and began to question him.

the man	:	What's your name?
Saïd	:	Saïd the son of Tehami.
the man	:	What's the name of your father?
Saïd	:	Tehami the son of Hatta.
the man	:	What's the name of your mother?
Saïd	:	Itto (the daughter of) 'Abderrahman.
the man	:	Is your father still living?
Saïd	:	Yes, he is. [lit: Yes, he is still.]
the man	:	And your mother? Is she still living?
Saïd	:	Yes.
the man	:	How old are you?
Saïd	:	25 years old.
the man	:	Where were you born?
Saïd	:	In Ayt Qessu.
the man	:	How many siblings do you have?
Saïd	:	Five.
the man	:	They all are boys, or are there girls?
Saïd	:	Five boys but I have two sisters.
the man	:	Which of you is the oldest?
Saïd	:	Me.
the man	:	Are you married or not?
Saïd	:	Yes.
the man	:	Have long have you been married? [lit: How long since you married?]
Saïd	:	A year.
the man	:	Do you have any children?
Saïd	:	Yes, I have a son.
the man	:	Where do you live now?
Saïd	:	Ayt Qessu, the Bureau of Tafrit, Sheikh Bouazza.
the man	:	How long have you been here? [lit: How long since you were here?]
Saïd	:	Eight days.
the man	:	Why did you come?
Saïd	:	I came to visit my uncle [father's brother].
the man	:	How long are you staying here?
Saïd	:	Eight more days. [lit: Eight other days.]
the man	:	Well, come back here before you go.
Saïd	:	Okay.

Review Exercises Lesson 4

1. Circle the word or phrase that doesn't belong in the group.

- A. أَرَبَا إِشِيرِي تَرَبَاتٌ أَفْرُوخ
- B. إِلَيْس تَفْرُوخْتِينُو إِلِّي تَرَبَاتِينُو
- C. كُتْمَاس إِلْيَتْسَن أَيْتْمَاس إِسْتَمَاس
- D. إِشِيرَان أَرَاو لَوَاشُون لَوَالْدِين
- E. إِبَا خَالِي عَتِّي خَالْتِي
- F. مَمِّي إِد عَمِّي إِلِّي إِسْتِي
- G. مَمَّيْس ن عَمِّي إِلْيَس ن عَتِّي
مَمَّيْس ن خَالِي إِلْيَس ن إِلِّي
- H. بَاحَلَو مَاحَلَو تِشِيرِيَت تَرَبَات
- I. إِلْيَس ن كُتْمَا مَمَّيْس ن أَلْتَمَا
إِلْيَس ن عَتِّي مَمَّيْس ن كُتْمَا
- J. كُتْمَاتْسَن أَيْتْمَاتْسَن أَلْتَمَاتْسَن إِسْتَمَاتْسَنَت

2. Respond appropriately.

- A. أَرُو إِسْم ن كُتْمَاش | م.
- B. مَيْسْمَن مَيش | م؟
- C. شَحَال ن أَيْتْمَاش | م أَيْ غُورَش | م؟
- D. أَرُو إِسْمَاوَن ن وَاوَاو ن إِد عَمَّيْش | م د إِد عَتَّيْش | م.

- .E. مِيسْمَن اَلْتَمَاش\م؟ _____
- .F. اِس لَان غورْش\م اِشِرَّان؟ مَشْحال؟ _____
- .G. اَرُو اِسْم ن مَمِّيش\م اَخَاتَر. _____
- .H. اَرُو اِسْمَاوَن ن اِشِرَّان يَضْنين. _____
- .I. اَرُو اِسْمَاوَن ن اِسْتِيش\م. _____
- .J. مِيسْمَن اِلِّيش\م تَمَزَّيانت؟ _____
- .K. ماگْان لَخْدَمْت ن اِبَّاش\م؟ _____
- .L. اِس لَان غورْش\م اِسْتَمَاش\م؟ _____
- .M. مَشْحال؟ مِيسْمَنَسْنْت؟ _____
- .N. اَرُو اِسْم ن اَلْتَمَاش\م تَمَقْرانت. _____
- .O. شحال اَي غَر كُماش\م كْ لَعَمْر؟ _____

3. Translate the phrases into Tamazight using the special kinship terms.

- _____ Bassou's sister .A
- _____ Itto's neighbor's daughter .B
- _____ the girls' father .C
- _____ my friends' mother .D
- _____ her friend's neighbor's grandson .E
- _____ Fatima and Aisha's sisters .F
- _____ Hmidou and Tugga's daughters .G
- _____ their (m.) sister's husband's son .H
- _____ Fadma and Sfia's father's wives .I
- _____ our father .J
- _____ your (m.pl.) son's girlfriend .K
- _____ their (m.) daughter's boyfriend's mother .L

Supplementary Material Lesson 5

(to be used anytime during lesson 5)

1. **Listening.** Using the following texts and the CD that goes with them, listen to the three short paragraphs using kinship terms. Then repeat each phrase or sentence.

The dialect used is from **أَيْت عَيَّاش** (Ayt 'Ayyash). There may be some variation to what you learned in class.

A. Paragraph 1

Adapted from *the University of Michigan* course, page 94

William is visiting his Berber friend Moha. He first spends time with the family. Moha's father is Husa. The next day Moha takes William to show him the fields of various family members.

غاس أَنَّا خَف سَوَان أَتَايَ إِكَّر حوسا إِغْرَس إِ تَمَغْرُوسْت.
 س أَسْكَانَس يَاوِي مَوحي وَيَلْنِيَام أَداس إِسْنَعْت إِكَّرَان ن
 بَّاس د وين عَمَّيس عَلِي د وين خاليس نَبَارَش د وين
 مَمَّيس ن عَتَّيس مُصْطَفَى د وين أَرْيَاز ن أَتَّماس لَبَشِير.

Expressions and vocabulary:

as soon as	–	غاس أَنَّا خَف
to slaughter	–	غَرَس إِغْرَس \ وَر إِغْرَس
a sheep for slaughter	–	تَمَغْرُوسْت ^(tm)
on the next day [lit: with its tomorrow]	–	س أَسْكَانَس
to show	–	سْنَعْت إِسْنَعْت \ وَر إِسْنَعْت
in order to show to him	–	أَداس إِسْنَعْت

We will do the grammar of indirect pronouns and the structure of "two verbs together" later. Just learn this as an expression for now.

B. Paragraph 2

Adapted from *the University of Michigan* course, pages 100 to 101

Moha shows William various items, especially fields, belonging to different family members.

- ويليام : مَتَّا تَدَارْتِينَ مَّ سِين شَرَّاجَمَ إِزِيَاوَن؟
موحى : تين عَمِّي. غاس إِمَشِينَات إِبْنَا.
ويليام : وين مي إِيَّيسين كُئْمِي لَنَاب؟
موحى : وين مَمَّيس ن عَمِّي. يَاللَّه أَنَدَّو س إِكْغَرَان
أَدَاش سَنَعَتَخ إِكْغَرَانَنَخ. إِكْغَرِين أَخَاتَر كُ
لَانَت تَمَزِين وين أُرِيَاز ن أَتْمَا. وان¹
تَمَانَس كُ لَان يِيرَدَن وين عَمَّيس ن بَا.
وانَّ ورِينَّاس كُ ور إِلِّي والو وين بَّاس ن
تَمَضُوط ن كُئْمَا.

Expressions and vocabulary:

- مَّ – owner (f.), here: "the one (f.) that has"
غاس إِمَشِينَا – just, only recently, as in "he just built it"
كُ إِمِي = كُئْمِي – in front of, at the entrance [lit: in the mouth of]
أَنَدَّو س إِكْغَرَان – Let's go to the fields.
Some dialects use exclusively "ger" as the preposition of movement; others use exclusively "s." This dialect uses "ger" in front of words that start with a consonant and "s" in front of words that start with a vowel.

¹ We learned وان , without a *shedda*. Both are valid.

أَدَاش سَنَعَتَخ – in order that I may show you
We will do the grammar of indirect object pronouns and the structure of "two verbs together" later. Just learn this as an expression for now.

لَكَ لَأَنْتَ – in which is..., where there is...
وَرَيْنَاسَ – beyond it

C. Paragraph 3

Adapted from *the University of Michigan* course, page 104

This paragraph talks about who was present at a family get-together at Moha's house. It speaks about different people related to Moha.

إِحَاضِرْ عَمِّي سَعِيدَ بَاحَلَو ن موحى، د عَقَا عَمَّيس ن
بَّاس ن موحى، د ميمون خاليس ن موحى، د حَدَّو مَمَّيس ن
عَمَّيس ن موحى، د فاضمة تَمَضُّوطَ ن عَمَّيس ن موحى،
د عيشة إَلَّيس ن عَتَّيس ن موحى، د مِدَّن يَضُنَّين.

Expressions and vocabulary:

حَاضِرْ \ إِحَاضِرْ \ وَر إِحَاضِرْ – to be present, to attend

English Translations of the Paragraphs

Paragraph 1

As soon as they drank tea, Husa got up to slaughter a sheep. The next day Moha took William to show him the fields of his father and that of [or: "those of," if there are more than one] his (paternal) uncle Ali and that of his (maternal) uncle Nbarsh² and that of his cousin [the son of his paternal aunt] Mustapha and that of his sister's husband Lbashir.

² This name originally comes from the Arabic مُبَارَك . The ك becomes ش , and the vowels get shortened to *sukuns*. Since the م and ب are both bilabial consonants (that is, said with the two lips coming together), the م gets changed to an ن to avoid this combination.

Paragraph 2

William : Whose is that house, the one with the two green windows?
Moha : My uncle's. He just built it.
William : Whose is that horse in front of the door?
Moha : It's my cousin's [the son of my paternal uncle]. Let's go to the fields in order to show you our fields. That big field where there is barley belongs to my sister's husband. That one next to it, where there is wheat, belongs to my father's (paternal) uncle. That one beyond it, where there is nothing, belongs to the father of my brother's wife.

Paragraph 3

Uncle Saïd, Moha's grandfather, was present. So were Aqqa, Moha's father's (paternal) uncle; and Mimoun, Moha's (maternal) uncle; and Haddou, Moha's cousin [the son of Moha's paternal uncle]; and Fadma, the wife of Moha's (paternal) uncle; and Aisha, the daughter of Moha's (paternal) aunt; and other people.

2. Vocabulary: direct object pronouns + ها

here we are	هاياخ	here I am	هايي
-------------	-------	-----------	------

This construction doesn't exist in the second person "you" forms.

here they (m.) are	هاتن	here he/it (m.) is	هات
here they (f.) are	هاتنت	here she/it (f.) is	هاتت

For some examples of these words, see the paragraphs of the dialogue on page 10 of the Supplementary Material lesson 1. Sometimes these words are difficult or impossible to translate. Sometimes they give just an emphasis. Sometimes the هات conveys the meaning of a threat. It is especially by usage and hearing the words in context that you will come to know how to use them correctly.

Review Exercises Lesson 5

1. Write the names of the colors in Tamazight (with the appropriate gender and number), and then find the words in the word search puzzle.

ي	أ	ر	ح	أ	ز	ي	ز	ا	و	ت	أ
ن	ق	م	د	ت	غ	ا	ث	ز	ت	ت	إ
ي	ه	ي	ل	و	ل	م	ي	ل	ب	ر	أ
ي	و	إ	ت	ا	ا	و	م	ر	ش	ث	ز
ي	ي	ب	ع	ز	ل	ت	ب	ي	ن	خ	ي
ن	ع	ن	ن	ي	غ	ا	ر	و	ت	ط	ز
و	م	ي	أ	ز	ش	م	إ	ه	ي	ن	ا
م	ي	ي	م	ت	ز	ب	ي	ب	ي	ت	و
ي	ن	ي	ن	ا	ح	ب	ت	و	ن	س	إ
ل	إ	د	ل	ن	ي	د	ا	م	ر	إ	ق
ت	ك	ر	م	ق	و	م	ب	ق	ي	ح	ن
غ	ت	و	ح	ت	س	ن	ي	ي	أ	ي	و
ج	ب	ت	ث	إ	ع	ك	ر	ي	ن	ف	ن

Short vowels (the *fatha*, *damma*, and *kasra*) and the *sukun* are not written in the puzzle.

_____	gray (m.pl.)	.I	<u>أَمَلَال</u>	white (masc. sing.)	.A
_____	pink (f.pl.)	.J	_____	black (fem. pl.)	.B
_____	green (f.s.)	.K	_____	purple (m.pl.)	.C
_____	sky blue (m.pl.)	.L	_____	multi-colored (f.s.)	.D
_____	dark green (m.s.)	.M	_____	orange (f.pl.)	.E
_____	yellow (f.pl.)	.N	_____	green (m.s.)	.F
_____	blue (f.s.)	.O	_____	brown (m.s.)	.G
			_____	red (f.s.)	.H

2. Give the correct translation.

_____	green fields	.A
_____	gray houses	.B
_____	multi-colored horse	.C
_____	yellow sun	.D
_____	white table	.E
_____	white tables	.F
_____	orange (drinking) glass	.G
_____	pink pen	.H
_____	light-green leaves	.I
_____	purple fish (pl.)	.J
_____	sky-blue sky	.K
_____	black cars	.L
_____	yellow light	.M
_____	brown water	.N
_____	red cards	.O
_____	pink tickets	.P

3. Answer these questions.

- _____ ميمش تڭا لقميجا نا تلسيد؟ .A
What is the color of the shirt you are wearing?
(literally: How is the shirt that you are wearing?)
- _____ ميمش اڭا سَرَوَل نا اِلسا مَميش ام؟ .B
- _____ ميمش تڭا طوموبيل ن واذجَارَنَش انم؟ .C
- _____ اِس تَلّا غورَش ام تَجَلّابيت؟ ميمش تڭا؟ .D
- _____ اِس تَريد اَزَنار؟ مَتّا لَوَن نا تَريد؟ .E
- _____ ميمش ڭان وَالنَنَش انم؟ .F
- _____ ميمش تڭا رَايا ن لَمَغَرَب؟ .G

Supplementary Material Lesson 6

(to be used at the end of lesson 6)

1. Drills reviewing the two-verbs-together structure.

Use the CD and the following texts that accompany the CD.

A. Listen and repeat.

Adapted from *the University of Wisconsin* course, tape TZ1.001.010, side B

The dialect used is from **أَيْت عَيَّاش** (Ayt 'Ayyash). There may be some variations to what you learned in class.

Sentence Pattern Drill 11

Verbs taking sentence complements

Some verbs can have a sentence as a complement, instead of a noun phrase or an indirective phrase or a prepositional phrase. This is what we've called the two-verbs-together format. Instead of "I want couscous" (where a noun, "couscous," is the complement of the verb "I want"), the verb can be used in a sentence like "I want to eat couscous" (where the sentence "to eat couscous" is the complement of the verb "I want"). In English the verb "to want" takes the infinitive. In Tamazight the sentence is literally "I want that I eat couscous." The "I eat couscous" is the sentence that is the complement here of the verb "I want."

Verbs that can be used in the two-verbs-together format include (listed in their simple imperative form in Tamazight and infinitive form in English):

to want/like/love	إَرِي
to be able/to be sufficient/to fit	قَدَّا
to know	إَسِين
to begin/to start	بَدُو
to accept/to agree/to consent	رَضُو

In the sentences that follow, the first sentence of each group is the two-verbs-together format (a sentence as a complement). The second sentence uses the same verb but with either a noun phrase or prepositional phrase as a complement. The third sentence is just like the second, but substitutes a pronoun for the noun. In sentences 1, 3, and 4 the

إِرْضَا إِسْ.
He accepts it (m.).

إِرْضَا حَمَّو س إِغِيْمِي.
Hammou accepts sitting.

Part B

Questions based on Part A

1. مَاكَّنْرا حَمَّو؟
What does Hammou want?
إِرا أَدِيْتَش ضَّعام.
He wants to eat couscous.
2. مَاكَّنْرا حَمَّو أَدِيْتَش؟
What does Hammou want to eat?
إِرا أَدِيْتَش ضَّعام.
He wants to eat couscous.
3. إِس إِقْدَا حَمَّو أَدِيْتَش ضَّعام؟
Is Hammou able to eat couscous?
يَه، إِقْدَا حَمَّو أَدِيْتَش ضَّعام.
Yes, Hammou is able to eat couscous.
4. إِس إِسَّن حَمَّو أَدِيْتَش ضَّعام س أَفوس؟
Does Hammou know how to eat couscous with (his) hand [lit: by hand]?
يَه، إِسَّن حَمَّو أَدِيْتَش ضَّعام س أَفوس.
Yes, Hammou knows how to eat couscous with (his) hand [lit: by hand].
5. إِس إِرْضَا حَمَّو أَدِيْقِيْم خَف واشال؟
Does Hammou accept to sit on the ground?
يَه، إِرْضَا حَمَّو أَدِيْقِيْم خَف واشال.
Yes, Hammou accepts to sit on the ground.

B. Listen and repeat.

Adapted from *the University of Wisconsin* course, page 54

The dialect used is from **أَيْت عَيَّاش** (Ayt 'Ayyash). There may be some variations to what you learned in class.

Imperfect verb phrase as complement to main verb with the verb "want" or "wish": **إري**

The same kind of verb phrase beginning with **أَد** which **زايّد** used to indicate that he would do something, is used where English would have an infinitive phrase. For example, "I want to sit down" would be **ريخ أَذْقَيْمَخ**. Literally, this is "I want that I sit down." Both the main verb, meaning "I want," and the verb of the complement, meaning "that I sit down," have subject markers [that is, they are conjugated].

بوعزّة uses the same verbs of action that you heard in the preceding exercise, but this time he says "I want to — sit down," or whatever the verb is. **ميمونة** responds by telling him "Well, sit down," that is, **إوا، قَيم !** **ميمونة** uses the singular imperative. As soon as you perceive the pattern, you can respond to **بوعزّة** in the pause before she speaks. Then repeat the correct response after her.

Pattern: Speaker Speaker reply Response repeat Response repeat

إوا، قَيم !	ريخ أَذْقَيْمَخ.
Well, sit down!	I want to sit down.
إوا، كَر !	ريخ أَذْكَرَخ.
Well, get up!	I want to get up.
إوا، دَو !	ريخ أَذْوَخ.
Well, go!	I want to go.
إوا، بَد !	ريخ أَذْبَدَّخ.
Well, stop!	I want to stop.
إوا، زَرِي !	ريخ أَذْزَرِيخ.
Well, pass!	I want to pass, go by.
إوا، فَغ !	ريخ أَذْفَقَّ ³ .
Well, go out!	I want to go out.

³ The **غ** at the end of the verb stem plus the "I" suffix **خ** is pronounced in some dialects as **ق**.

Review Exercises Lesson 6

1. Transform the verbs as indicated.

- A. رِيخْ أَدَانَايْخْ مَمِّي. (نَتَات)
تُرا أَتَانَايْ مَمِّيَس.
- B. إِرَا أَدْيَاسِي سَتِيلُو. (نِتْنِي)

- C. نُرَا أَنْتَشْ أَكْسُومْ نِ وَاڤَا. (كُنِّي)

- D. تَرِيدْ أَتْدُودْ غَرْ لِيكُول. (نِتْنَنْتِي)

- E. تَرِيدْ أَتِينِيدْ "وَهُو". (كُنْمَتِي)

- F. تَدَامْ أَتْسَافَرَمْ أَسَكَا. (نَكِين)

- G. دَانَتْ أَذْلَمَدَنْتْ تَشَلْحِيَتْ. (نُكْنِي)

- H. تَدِيدْ أَتْتُود. (نِتْنِي)

- I. تَدِيدْ أَتْغُدْ أَفْلَاح. (كُنْمَتِي)

- J. تَدَا أَتْكَ فَاس. (نِتَا)

- K. مَاحْ أَلْيَكْ رَانَ أَدْسُولَنْ كْ مِدَنْ؟ (شَكِين)

- L. وَرْ إِرِي أَدِيمَتْ. (نِتْنَنْتِي)

- M. إِسْ تُرا أَتَاذْجْ أَرِيَازَنْسْ؟ (شَمِين)

Supplementary Material Lesson 7

(to be used anytime during lesson 7)

1. Some Tamazight proverbs¹

You should understand the words, grammar, and structure of the proverb; learn its meaning; learn appropriate situations in which to use it; and memorize it. Your teacher or a language helper can explain the meaning.

He wants to be a raisin

(before being) a grape.

A. إِرَا أَدِيكَ زَبَّيْب
وَرْتَا إِكْثِي أَضِيل.

[lit: He wants to be a raisin; he isn't yet a grape.]

You don't harvest raisins. You must first put them in the sun to dry. It is always the ignorant people who think they know it all. You can say this proverb about someone who claims to be above all the others and who wants to become the **طَالِب** (the head of the Koranic school) though he doesn't have the intellectual or moral capacity to take on this responsibility.

He wants to be a ripe grape

(before being) a green grape.

B. إِرَا أَدِيكَ أَضِيل
وَرْتَا إِكْثِي أَسْمُوم.

[lit: He wants to be a ripe grape; he isn't yet a green grape.]

[This is similar to proverb A.]

¹ These proverbs are taken from *Proverbes Berbères* by Fernand Bentolila, 1993, L'Harmattan—Awal. The translation and explanation of the proverbs given here are my English translations of what Bentolila originally said in French. Proverb A comes from page 94 (#3), and proverb B comes from page 122 (#33). Anything in brackets are my additions.

2. Dialogue

Adapted from *the Peace Corps* course, page 121

ماي تَريد اَتَّخُد؟

كَنْزَة : ماغَر تَدِيد؟

تَينَطَوَّط : ريخ اَدَّوْخ غَر اَغْبَالُو.

كَنْزَة : ماخ؟

تَينَطَوَّط : ريخ اَدَّسَرْدَخ اِعْبَان. اِرا مَمِّي اَدِيلَس
لَقَمِجَايَا اَسَكَا.

كَنْزَة : اِس تَوَسِيد صَابُون؟

تَينَطَوَّط : اِه، وَسِيخْت.

كَنْزَة : دُغِي اَنَدَّوْخ اَوْد نَكَّيْن.

تَينَطَوَّط : ماخ؟

كَنْزَة : ريخ اَدَّسَرْدَخ اِخْفِينُو.

Expressions and vocabulary:

سَرْد اِسَرْد \ وِر اِسَرْد - to wash

اَنَدَّوْخ (اَد + ن + دَوْخ) - I will go there.

This is a future form, which is very similar to the two-verbs-together structure. We will do the grammar of the future in lesson 8. However, an additional element here is the "n." This is a direction particle, called the "n" of farness. The grammar of this is complicated and will be covered later.

3. Now take this dialogue and make all the people into plurals. All the names below are women.

_____	:	كَنْزَة د إِبَّو
_____	:	تَيْطُوطْ د كَشَّو
_____	:	كَنْزَة د إِبَّو
_____	:	تَيْطُوطْ د كَشَّو
_____	:	كَنْزَة د إِبَّو
_____	:	تَيْطُوطْ د كَشَّو
_____	:	كَنْزَة د إِبَّو
_____	:	تَيْطُوطْ د كَشَّو
_____	:	كَنْزَة د إِبَّو

4. In the following dialogue the word order of most sentences is mixed up. On the next page put the words of each sentence in their proper order.

Adapted from *the Peace Corps* course, page 123

ياغ شا حَسَن.	:	يوت ن تَمْطُوطْ
مُسا لخير.	:	تَمَدَّاكُلْتَنَسْ
لخير مُسا.	:	يوت ن تَمْطُوطْ
إِس ن إلَّا إِمْنَسِي شا؟	:	تَمَدَّاكُلْتَنَسْ
قَيِم. مَرْجَبَانَّم. إلَّا.	:	يوت ن تَمْطُوطْ
رين لَوَاشُون؟ أَذْتَشَن؟ ور ماني	:	تَمَدَّاكُلْتَنَسْ
سولن بَرَّا.	:	

يوت ن تَمْطُوطٌ :	دين ماڱڱن؟
تَمَدَّاكُلْتَنَس :	حَسَنَ أَيَا. ياغْت صَبَّاح زِي. اِڱَن شا.
يوت ن تَمْطُوطٌ :	سَبِيطار تِيوِيم غَر وِرْت؟
تَمَدَّاكُلْتَنَس :	أَت يايوِي لَتْنين إِرَا إِبَّاسَ أَسَّ.
يوت ن تَمْطُوطٌ :	اڱ نَسَات لَمَان.
تَمَدَّاكُلْتَنَس :	وايَض د تَمُونْد.

Expressions and vocabulary:

Who is sleeping?
This is a participle form. We'll do the grammar for this later. For now just learn this as an expression.

— ماڱڱن

يوت ن تَمْطُوطٌ :	_____
تَمَدَّاكُلْتَنَس :	_____
يوت ن تَمْطُوطٌ :	_____
تَمَدَّاكُلْتَنَس :	_____
يوت ن تَمْطُوطٌ :	_____
تَمَدَّاكُلْتَنَس :	_____
يوت ن تَمْطُوطٌ :	_____
تَمَدَّاكُلْتَنَس :	_____
يوت ن تَمْطُوطٌ :	_____
تَمَدَّاكُلْتَنَس :	_____
يوت ن تَمْطُوطٌ :	_____
تَمَدَّاكُلْتَنَس :	_____

English Translations of the Dialogues

2. First dialogue

What do you want to do?

- Kenza : Where are you going?
Tayttott : I'm going to the spring.
Kenza : Why?
Tayttott : I want to wash clothes. My son wants to wear this shirt tomorrow.
Kenza : Did you take [lit: pick up] soap?
Tayttott : Yes, I took it [lit: picked it up].
Kenza : Now I'll go there, too. [lit: I'll go there, me too.]
Tayttott : Why?
Kenza : I want to wash my hair. [lit: head, but the meaning is hair]

4. Second dialogue

Hassan is sick.

- a woman : Good evening.
her friend : Good evening.
a woman : Is there any dinner?
her friend : There is. Sit down. Welcome.
a woman : Where are the kids? Don't they want to eat?
her friend : They're still outside.
a woman : Who's sleeping there?
her friend : That's Hassan. He's sick. He's been sleeping since the morning.
a woman : You didn't take him to the hospital?
her friend : His father wants to take him on Monday.
a woman : Good night. [lit: Pass the night in peace.]
her friend : Good night. [lit: Go with another one, that is, another peace.]

Review Exercises Lesson 7

1. Answer in full sentences.

- A. مای تَرید اَتَتَشْد؟

- B. ماگْرا حَسَن اَدیسو؟

- C. مای تَرید اَتَّگْد اَسْکَا؟

- D. مای تَر اِلَیس ن حَمّو اَتَینی؟

- E. اِس تَدید اَتَدود غَر سَبانیا؟

- F. مای تَرام اَتانایم کْ سَینما؟

2. Using words from the list, make four sentences answering each question.

تَکورت	اَمَان	اَکَلزیم	تَبراتین	تایری
اِمَدَوکال	لَفَرَح	وتشي	اِشِران	طوموبيلات

- A. مای تَرید اَدییلی غورْش\م؟ C. ماگْرا اَدییلی غورْش؟

- B. مای تَرام اَدییلی غورْش؟ D. مای ران اَدییلی غورْشَن؟

Supplementary Material Lesson 8

(to be used at the end of lesson 8)

1. Pronunciation Drill. Listen and repeat. Use the CD and the following sentences.

Adapted from *the University of Wisconsin* course, tape TZ1.001.013, side A

The dialect used is from **أَيْت عَيَّاش** (Ayt 'Ayyash). There may be some variation to what you learned in class.

Morphophonemic Drill 14

Forms of the aorist tense aspect prefix

The basic form of the aorist tense aspect prefix is **أَد**. [The speaker says **أَدْ**.] It occurs with the imperfect stem.

What is meant by the aorist tense is when the simple imperative—without any changes—is the verb stem to which are added the regular conjugation prefixes and suffixes. This occurs, for example, in the two-verbs-together structure, the future, and with benedictions and maledictions ("May God ...," which is technically a subjunctive use).

The particle **أَد** —a tense indicator—is the most basic form used in these contexts. For the future tense, some regions use other particles, many of which contain **أَد**.

When the **أَد** comes in contact with certain consonants of the conjugated verb or of pronouns, the **أَد** sometimes changes. Often the **د** drops out or is assimilated into the following consonant, causing it to be said with a *shedda*. The sentences that follow show some of the modifications that the **أَد** undergoes in certain contexts.

Group 1

Sentences 1 to 4 show what happens in the first person plural conjugation "we."

ad + n = an or ann

أَدْ or **أَنْ** = **ن** + **أَدْ**

Some regions say "an," while others say "ann," with a *shedda*. Sentence 1 seems to have the *shedda*, but sentences 2 to 4 don't. For consistency we've chosen in our course to use the *shedda* in this case.

1. رِيخ أَدَتَشَخ. I want to eat.
 نَرَا أَنتَش. (نَرَا + أَد + نَتَش = نَرَا أَنتَش =
 نَرَانْتَش nranntš) We want to eat.
2. دِيخ أَداوِيخ وتشي. I am going to take food.
 نَدَّا¹ أَنَاوِي وتشي. We are going to take food.
3. سَنَخ أَداروخ. I know how to write.
 نَسَن أَنَارو. We know how to write.
4. بَدِيخ أَذْخَمْخ. I began to work.
 نَبْدَا أَنْخَدْخ. We began to work.

Group 2

Sentences 5 to 8 show what happens when the أَد encounters direct object pronouns. Since أَد is a tense indicator, it causes the direct object pronouns, which are normally after the verb, to move to in front of the verb. The following chart shows the rules which show how the أَد behaves in contact with direct object pronouns.

أَدَاخ	=	أَد + اخ	أَدِي	=	أَد + ي
أَكُن	=	أَد + كُن	أَش	=	أَد + ش
أَكُنْت	=	أَد + كُنْت	أَشَم	=	أَد + شَم
أَتَن	=	أَد + تَن	أَت	=	أَد + ت
أَتَنْت	=	أَد + تَنْت	أَتّ	=	أَد + تّ

¹ This can also be said نَدَّا. In fast speech the short *fetha* becomes a *sukun*.

Note that when the د encounters a consonant, the د disappears. These are the rules we've chosen to learn in our course.

In other regions the د doesn't disappear but is assimilated into the following consonant, causing it to be said with a *shedda*. In this case, the rules are as follows:

أَدَاخ	=	أَد + اخ	أَدِي	=	أَد + ي
أَكُنْ	=	أَد + كُنْ	أَشْ	=	أَد + ش
أَكُنْتُ	=	أَد + كُنْتُ	أَشَمَّ	=	أَد + شَم
أَتَنْ	=	أَد + تَنْ	أَتَّ	=	أَد + ت
أَتَنْت	=	أَد + تَنْت	أَتَّ	=	أَد + تَّ

It is this latter chart that is being followed on the tape in sentences 5 to 8.

5. أَدَتَشَخَ أَفْتَال.
 I will eat couscous.
 أَتَّ تَشَخ. (أَد + ت + تَشَخ)
 I will eat it (m.).
6. أَدَسُوخَ أَمَان.
 I will drink water.
 أَتَنْ سُوخ. (أَد + تَنْ + سُوخ)
 I will drink it. [lit: I will drink them, since "water" is masculine plural.]
7. أَدَارُوخَ تَبْرَات.
 I will write the letter.
 أَتَّ أَرُوخ. (أَد + تَّ + أَرُوخ)
 I will write it (f.).
8. أَدَحْضُوخَ وَلِّي.
 I will watch over the sheep
 أَتَنْت حْضُوخ. (أَد + تَنْت + حْضُوخ)
 I will watch over them. ["ulli" is feminine plural.]

2. Pronunciation Drill. Listen and repeat. Use the CD and the following sentences.

Adapted from *the University of Wisconsin* course, tape TZ1.001.014, side B

The dialect used is from **أَيْت عَيَّاش** (Ayt 'Ayyash). There may be some variation to what you learned in class.

Morphophonemic Drill 16

The effect of stem initial consonants of the verb on tense aspect prefix **أَد**

These sentences show the effect on the **أَد** prefix by various consonants that have a sound similar to **د**. Thus, there are certain changes that happen when the **أَد** encounters a verb that starts with a sound similar to the **د**. The pronunciation rules are as follows:

ad + <i>d</i> = <i>adḏ</i>	أَد + ض = أَضْ
ad + d = add	أَد + د = أَدَد
ad + <i>t</i> = <i>aṭt</i>	أَد + ط = أَطْ
ad + t = att	أَد + ت = أَتْ
ad + tt = att	أَد + تْ = أَتْ

1. إِذَا أَدِيدُو غَر تَمْدِينْت.

He is going to go to the city.

دَيِّخْ أَدُوخْ غَر تَمْدِينْت.

I'm going to go to the city.

2. وَر إِرِي أَدِيضَاع بَّاس.

He doesn't want to obey his father.

وَ رِيخْ أَضَاعْخْ بَّا.

I don't want to obey my father.

3. أَدِيدَاوَا أَضْبِيبْ مَوْحِي.

The doctor will cure Moha.

أَدَاوَاخْ مَوْحِي.

I will cure Moha.

4. إِرَا أَدِيدُو غَر طَنْجَة.

He wants to go to Tangier.

رِيخ أَدَدُوخ² غَر طَنْجَة.

I want to go to Tangier.

5. أَدِيْطَرَشْ أَبْرِيْد لِّحْرَام³.

He will leave (or abandon) the forbidden way [lit: the way of what's forbidden.]

أَطَرَشَخْ أَبْرِيْد لِّحْرَام.

I will leave the forbidden way.

6. أَدِيْتَلَفْ كْ لَغَابَتْ.

He will get lost in the forest.

أَتَلَفَخْ كْ لَغَابَتْ.

I will get lost in the forest.

7. أَدِيْتَوْ أَوَالْنَشْ.

He will forget your (m.s.) word.

أَتَوُخْ أَوَالْنَشْ.

I will forget your (m.s.) word.

8. أَدِيْتَا فَا وَلِيْنَسْ.

He will (always, regularly)⁴ find his sheep.

أَتَا فَاخْ وَلِيْنُو.

I will (always, regularly) find my sheep.

² Compare to sentence 1. Either pronunciation is valid: أَدَدُوخ or أَدُوخ .

³ This comes from أَبْرِيْد ن لِّحْرَام . The ن assimilates into the ل .

⁴ The verb form used here is a continuous form, the grammar of which we will begin to study in lesson 24. For the time being you don't need to be concerned with this phrase. But it isn't clear why the continuous form is used here. The expected form for simply "He will find his sheep" is أَدِيْف وَلِيْنَس , and "I will find my sheep" is أَدَاْفَخ وَلِيْنُو . Because the continuous form is used here, the translation reflects some kind of continuous or habitual or regular "finding."

Review Exercises Lesson 8

1. Change the nouns into direct object pronouns.

- A. رِيخْ أَدَانَايْخْ إِدْ عَمِّي. _____
- B. بَدَانْ أَذْبَنُونْ تَدَرْوِينْ كْثْ إِكْثَرَانِين. _____
- C. إِرَا أَدِيَسَّرْدْ إِفَاسَّنْ. _____
- D. إِسَّنْ أَذْيَارُو تَبَّرَاتْ. _____
- E. وَرْتَا إِسَّنْ أَذْيَارُو إِسْمَنْسْ. _____
- F. رَانْ أَذْغَرْنْ لَشْتُبْ. _____
- G. She wants to help you (m.s.). _____
- H. He wants to hit me. _____
- I. They (m.) want to see you (f.pl.). _____
- J. They (m.) began to kill us. _____

2. Translate the following sentences into Tamazight.

- A. I had a house. _____
- I have a house (2 ways). _____
- I want to have a house. _____
- I am going to have a house. _____
- I will have a house. _____
- B. I had children. _____
- I have children (2 ways). _____
- I want to have children. _____
- I am going to have children. _____
- I will have children. _____

Supplementary Material Lesson 9

(to be used anytime during lesson 9)

1. DialogueAdapted from *the Peace Corps* course, page 122

أَدِيعْدَل لَكَامِيُون.

- بوعَزَّة : صَبَّاح لَخِير.
- عَسَّو : صَبَّاح لَخِير.
- بوعَزَّة : أَتَدَّود غَر سَوَّو؟
- عَسَّو : رِيخ أَدَّوْخ، وَلَايْنِي تَخْسَر لَكَامِيُون. إِي شَكُّ؟
- بوعَزَّة : وِرْسَّ، وَلَايْنِي إِمَكَّن. عَنِيخ¹ أَدَّوْخ أَسَّ ن سَبَّت. أَشْ إِنَّايْخ دِين، إِي شَاع لِلَّهِ²؟
- عَسَّو : إِي شَاع لِلَّهِ. مَمَّيس ن عَمِّي أَدِيعْدَل لَكَامِيُون نَيْفِ أَسَكَّا إِي شَاع لِلَّهِ. أَدِي إِيخَلَّص لِبَتْرُون أَسَكَّا، إِي شَاع لِلَّهِ. أَدْجَمَعَخ دِيْدَشْ أَسَّ ن سَبَّت كْ سَوَّو، إِي شَاع لِلَّهِ.
- بوعَزَّة : إِي شَاع لِلَّهِ. مَاي تَرِيد أَتَكُّد كْ سَوَّو؟
- عَسَّو : رِيخ أَدَّسَقَّ شَا لَحْوَايْج.
- بوعَزَّة : أَشْ إِيْعَاوَن رَبِّي.
- عَسَّو : أَيَّ رَبِّي إِيْسْتَر.

¹ Others pronounce this عَنِيغ .² This is a very common pronunciation. The classical pronunciation is إِي شَاءَ اَللَّهِ . Others pronounce the phrase as إِي شَا لِلَّهِ (without the hamza).

Expressions and vocabulary:

عَدَلْ إِعْدَلْ \ وَرْ إِعْدَلْ — to fix

جَمَعَ د إِجْمَعَ د \ وَرْ إِجْمَعَ د — to meet

This verb takes the preposition "d": to meet someone.

2. Dialogue

Adapted from *the Peace Corps* course, page 128

In the dialogue the order in which the people speak is mixed up. Put the dialogue in the correct order.

أَتَاكَ تَفُونَا سَتْ لَمْ شَكِيل.

- توگّا : والو غورم شا ن اُکْطو؟
عیشه : سَدَّرَف، هات قاتَدَو غَرِ إکْران ن مِدَن.
عیشه : اَنَّا يَخْتْ لُكْ واسيف.
عیشه : س تَاوِيل، اَذْزُرَخ.
توگّا : هان اَسِيف اِنْگِي. خَان وامن. وَر تَرِي اَتَسُو.
عیشه : دُون دُغِي، اَنَدُوخ تَفِيرام.
توگّا : اَ عیشه، وَر تانَا يَد تَفُونَا سَت؟
توگّا : يَاللَه اِس اَدِي تَعَاوَنَد؟

Expressions and vocabulary:

Some regions use this as the future tense indicator.	—	قَاد
certainly (but as somewhat of a threat)	—	هَات
there (but sometimes with a nuance of "be careful")	—	هَان

سَدَّرَف³ — Hurry up!

س تَاوِيل — Wait....

This phrase can mean a number of things depending on the context. It is not a verb but an adverb, literally "with help/aid/resource."

In some contexts it means simply "slowly" or the Arabic ب شَوِيَة .

In this context it functions as "wait," or "just a minute," or بَلَّاتِي .

تَقَّير — after

تَقَّيرَام — after you (f.s.)

تَوَكَّا :
عِيشَة :
تَوَكَّا :
عِيشَة :
تَوَكَّا :
عِيشَة :
تَوَكَّا :
عِيشَة :

3. Dialogue

Adapted from *the Peace Corps* course, page 113

رِيخ أَذْلَمَدَخ تَمَازِيغَت.

سام : رِيخ أَذْلَمَدَخ تَمَازِيغَت.

حَمَو : مَاخ؟

سام : رِيخ أَذْ إِسَّ سَوَالَخ.

³ There are many different ways to say "Hurry up!" It is important to find out what the people around you say. Other possibilities include: هُنَاش , هُنَاشِي , حَرَّش , فِيسَاع , سَرَبِي and others.

هَان تَمَازِيغْت تَوَعَر.	:	حَمَو
تَوَهَن.	:	سَام
أَتَقِّمْد غَر إِمَازِيغَن؟	:	حَمَو
أَذَقِّمَخ.	:	سَام
إِرَّايْ وَاوَالَنَشْ س تَمَازِيغْت.	:	حَمَو
دَغِي أَدِيسِينَخ أَد إِسَّ سَوَالَخ.	:	سَام
شَحَال لَوَقْتْ أَيْ تَزْرِيد دِيدَس؟	:	حَمَو
يُون أُسْكَاس.	:	سَام
صَحَانَشْ. تَشْوِيد.	:	حَمَو

Expressions and vocabulary:

A continuous form, meaning to speak regularly and habitually. We will begin the continuous form in lesson 24. For now just learn this as an expression.	—	سَوَال
to be difficult	— \ ور إَوَعَر	وَعَر
to be easy	— \ ور يوهِن	وهَن
to be heavy	— \ ور إِرَّايْ	إِرِّيْ
soon (in other contexts it means “now”)	—	دَغِي
to be smart;	— \ ور إِشْوِي	شَوو
to be sharp (literally and figuratively)	—	صَحَانَشْ
Congratulations! Very good!	—	

Now rewrite the dialogue using the first person plural "we."

_____	:	سام د آلان
_____	:	حمّو
_____	:	سام د آلان
_____	:	حمّو
_____	:	سام د آلان
_____	:	حمّو
_____	:	سام د آلان
_____	:	حمّو
_____	:	سام د آلان
_____	:	حمّو
_____	:	سام د آلان
_____	:	حمّو

English Translations of the Dialogues

1. First dialogue

He will fix the truck.

Bouazza	:	Good morning.
'Assu	:	Good morning.
Bouazza	:	Will you go to the market?
'Assu	:	I want to go [or: I was going to go], but the truck broke down. And you?
Bouazza	:	I don't know, but maybe. Maybe I'll go Saturday. Will I see you there, if God wills?
'Assu	:	If God wills. My cousin will fix the truck the day after tomorrow, if God wills. My boss will pay me tomorrow, if God wills. I'll meet you Saturday at the market, if God wills.

Bouazza : If God wills. What do you want to do at the market?
 'Assu : I want to buy some things.
 Bouazza : Good-bye. [lit: May God help you.]
 'Assu : Good-bye. [lit: May God protect.]

2. Second dialogue

The cow will cause [lit: will do] a problem.

Tugga : Aisha, did you see the cow?
 Aisha : I saw it at the river.
 Tugga : (Be careful!) The river there is flooded. The water is bad. It doesn't want to drink.
 Aisha : Hurry or (watch out!) certainly it will go into people's fields.
 Tugga : You don't have a rope?
 Aisha : Wait, I'll see/look.
 Tugga : Come, will you help me?
 Aisha : Go (there) now. I'll go (there) after you.

3. Third dialogue

I want to learn Tamazight.

Sam : I want to learn Tamazight.
 Hammou : Why?
 Sam : I want to speak it.
 Hammou : Be careful, Tamazight is difficult.
 Sam : It's easy.
 Hammou : Are you going to live [lit: stay] with Berbers?
 Sam : I am. [lit: I will stay.]
 Hammou : You have trouble in Tamazight. [lit: Your word is heavy in Tamazight.]
 Sam : Soon I'll know how to speak it.
 Hammou : How long [lit: how much time] have you spent with it?
 Sam : One year.
 Hammou : Congratulations! You're smart.

Review Exercises Lesson 9

1. Write ten sentences about what you will do tomorrow.

مَايْ أَتَّخُذْ أَسْكَآ؟

_____	.A
_____	.B
_____	.C
_____	.D
_____	.E
_____	.F
_____	.G
_____	.H
_____	.I
_____	.J

2. Change the sentences on the next page from the past form to the future.
Choose from the following time phrases:

tomorrow	—	أَسْكَآ
next year	—	إِمَال
the day after tomorrow	—	نَّيْفْ أَسْكَآ
the day after the day after tomorrow	—	نَّيْفْ نْ نَّيْفْ أَسْكَآ
next week [lit: the week that is coming]	—	سَّيْمَانَا نَّآ دِيدَانْ
next year [lit: the year that is coming]	—	أَسْكَآ نَّآ دِيدَانْ
next month [lit: the month that is coming]	—	أَيُورْ نَّآ دِيدَانْ
next week [lit: this week that is coming]	—	سَّيْمَانَا نَّآ دِيدَانْ
this coming week		
next week [lit: this week that is coming]	—	سَّيْمَانَا نَّآ دِيدَانْ
this coming week		
next week [lit: this week in front of us]	—	سَّيْمَانَا دَاتَاخْ

A. إَعِيدْ غَرِّ إِمْلَشِيلْ إِضْلَي.

B. إِبِّي أَبْرِيدْ سَيْمَانَا نَّا إِرْزِين.

C. إِنْغَايِي يَخْفَ أَسَنْطَ.

D. تَاغْتَن تَغُوفِينَسْ أَسْكَاسْ نَّا إِرْزِين.

E. وَفَانْتْ إِذْرِيْمَنْ بَزَافْ أَسْلِيدْ نَ وَاسَنْطَ.

F. إِقَيِّمْ دِيْغِي لِحَالْ.

G. سُولَانْ سَيْمَانَايَا نَّا إِرْزِين.

H. إِغْزَا زِي دَا أَلْ دِينْ.

I. كَانْ إِكْزَارَنْ.

J. لَيِّخْ كْ وَجْدَة نَضَائْتْ.

K. نَسْرَدْ إِعْبَانْ إِضْلَي.

Supplementary Material Lesson 10

(to be used at the end of lesson 10)

1. **Dialogue.** Listen and repeat, then answer the questions. Use the CD and the following text.

Adapted from *the University of Wisconsin* course, tape TZ1.001.005, side B

The dialect used is from **أَيْت عَيَّاش** (Ayt 'Ayyash). There may be some variation to what you learned in class.

Dialogue 7

Continued from dialogue 6

(See Supplementary Material lesson 17, pages 88-90 of the *Abrid 1* Workbook.)

- فيليس : مَانِيكَ تَلَّا مَائِش؟
 مُحَمَّد : تَلَّا لَكْ تَدَّارْت.
 فيليس : مِيسْمَنْس؟
 مُحَمَّد : إِسْمَنْس حَلِيمَة.
 فيليس : رِيخ أَدَانَايْخ مَائِش.
 مُحَمَّد : وَخَا، كَرَاخ أَتْدَو غَر تَدَّارْت. شَجَم
 أَتَقِيمْد. قِيم دَا.
 فيليس : صَحَا أَ مُحَمَّد.
 مُحَمَّد : بَلَا جَمِيل. أَ إِمَّا، أَدَوْد.
 حَلِيمَة : مَائِ تَرِيد أَ مَمِّي؟
 مُحَمَّد : تَدَّاد يوت ن تَنْبِيوت.
 حَلِيمَة : إَوَا، مَرْحَبَا إِسْ.

- مُحَمَّدٌ : تَمْرِيكَانِيَتِ أَيَّ تَغَا.
- حَلِيمَةُ : يَّهْ، تَمْرِيكَانِيَتِ أَيَّ تَغَا؟
- مُحَمَّدٌ : لَتَسَنَّ¹ تَمَازِيغْتِ. سَوَلَّاس.
- حَلِيمَةُ : مَرَحَبَا إِسْمَ، أَ إِلِّي.
- فِيلِيَس : إِرْحَبَامْ لَخِيرْ، أَ خَالْتِي.

Dialogue Questions

1. مَانِيكْ تَلَّا مَايْس ن مُحَمَّدْ؟
تَلَّا لِي تَدَّارْتِ.
2. مَيْسْمَنْسْ؟
إِسْمَنْسْ حَلِيمَةُ.
3. مَاي تْرا تَمْرِيكَانِيَتِ؟
تْرا أَتَّانَايِ مَايْس ن مُحَمَّدْ.
4. إِس تَدَّا غَر تَدَّارْتِ؟
يَّهْ، تَدَّا غَر تَدَّارْتِ.
5. إِس تَشْجَمْ غَر تَدَّارْتِ؟
يَّهْ، تَشْجَمْ غَر تَدَّارْتِ.

¹ It's not clear here why there is the لَ in front of the تَسَنَّ. The لَ is a continuous tense indicator, but that isn't necessary or used here. The questions later use just تَسَنَّ without the لَ.

6. إِسْ تَقِّمَا² كْ تَدَّارْتْ؟

يَّه، تَقِّمَا كْ تَدَّارْتْ.

7. إِدْ تَمَرِيكَانِيْتْ أَيَّ تَنْكَا فِيلِيْسْ؟

يَّه، تَمَرِيكَانِيْتْ أَيَّ تَنْكَا فِيلِيْسْ.

8. إِسْ تَسَّنْ تَمَازِيْغْتْ؟

يَّه، تَسَّنْ تَمَازِيْغْتْ.

9. مَاسْ تَنَّا مَايْسْ نْ مُحَمَّدْ إِ فِيلِيْسْ؟

تَنَّا مَرْحَبَا إِسْمْ، أَّ إِلِّي.

English Translation of the Dialogue and the Questions

Dialogue

Phyllis : Where's your mother?

Mohammed: She's in the house.

Phyllis : What's her name?

Mohammed: Her name is Halima.

Phyllis : I want to see your mother.

Mohammed: Okay, let's get up and go to the house. Go in and sit. [lit: Go in that you may sit.] Sit here.

Phyllis : Thank-you, Mohammed.

Mohammed: You're welcome. Hey mom, come!

Halima: What do you want, my son?

Mohammed: A guest has come.

Halima: Well, welcome to her.

Mohammed: She's an American.

Halima: Really? She's an American?

² This verb can be conjugated either as a regular verb or as an irregular verb. People from the same region do it both ways.

Mohammed: She knows Tamazight. Speak to her.
Halima: Welcome to you, my daughter.
Phyllis : Thank-you [literally: May goodness welcome you.], my aunt.

Questions

1. Where is Mohammed's mother?
She's in the house.
2. What's her name?
Her name is Halima.
3. What does the American woman want?
She wants to see Mohammed's mother.
4. Did she go to the house?
Yes, she went to the house.
5. Did she enter the house?
Yes, she entered the house.
6. Did she sit down in the house?
Yes, she sat down in the house.
7. Is Phyllis an American?
Yes, she's an American.
8. Does she know Tamazight?
Yes, she knows Tamazight.
9. What did Mohammed's mother say to Phyllis?
She said to her, "Welcome to you, my daughter."

2. Dialogue. Use the CD and the following text.

Adapted from the University of Wisconsin course, tape TZ1.001.007, side B

Dialogue 9

Driss goes looking for Rehou [phonetically: R_hhu]

The characters are given as Driss, the mother of Rehou, and Rehou's father.

ذريس³ : أَيْت تَدَارْت، إِس إِلَا رَحَو مَاد وَر
إِلِّي؟

مايس ن رَحَو : وَر إِلِّي. مَاغْغَرَان؟

ذريس : مَانِيكَ إِلَا؟

مايس ن رَحَو : إِفَغ.

ذريس : مَاغَر إِدَا؟

مايس ن رَحَو : إِدَا غَر أَمَدَاكُلْنَس.

ذريس : مَانْدَ كَ إِمَدَوَكَالْنَس؟⁴

مايس ن رَحَو : لَحُسَيْن أَمَزِيل.

ذريس : مَاخ؟

مايس ن رَحَو : وَر سَنَخ. سَقْسَا بَّاس. هَات أَيْن،
لَيَكْرَز.

ذريس : وَخَا. صَحَا.

مايس ن رَحَو : بَلَا جَمِيل.

³ The official way to write the name is ذريس, even though the initial ل is not pronounced. The name is not pronounced like the person on the tape pronounces it, "Driss" with a short "i" sound as in "hit." Rather, the name is pronounced like "Drees" with the vowel sound as in "feet."

⁴ The preposition كَ and the initial ل in the word for "friends" combine to form the following sound: كَمَدَوَكَالْنَس.

إِذَا ذَرِيسَ غَرَّ إِنْغَر نَاثَ دَيَكْرَزَ بَّاسَ نَ رَحَّو⁵.

ذَرِيسَ : السَّلَامُ عَلَيْنُكُمْ أَ خَالِي.

بَّاسَ نَ رَحَّو : عَلَيْنُكُمْ السَّلَام.

ذَرِيسَ : تَنْتَايِي تَمْضُوطْ إِذَا رَحَّو غَرَّ لِحُسَيْنِ
أَمْزِيل. إِسَ دَّانَ غَرَّ سَوَّو مَادَ وَهُو؟

بَّاسَ نَ رَحَّو : عَنِيخَ دَّانَ غَرَّ سَوَّو.

ذَرِيسَ : سَوَّو نَ مِي؟

بَّاسَ نَ رَحَّو : سَوَّو نَ سَبَّتَ نَ أَيَّتَ وَاحِي. مَاخَ؟ مَايَ
تَرِيدَ دَ رَحَّو؟

ذَرِيسَ : وَالْو. غَاسَ رِيخَ أَدَاسَ سَوَّلَخَ.

بَّاسَ نَ رَحَّو : وَخَا. أَدَاسَ إِنْيخَ تَسَالَدَ دِيكْسَ.

ذَرِيسَ : صَحَا.

بَّاسَ نَ رَحَّو : إِوَا، اللّٰهَ إِهْنَيِّكَ.

ذَرِيسَ : اللّٰهَ إِهْنَيِّكَ.

Expressions and vocabulary:

Who is calling?

مَآغْغَرَانْ

This is a participle form. We will do the grammar of this later. For now just learn this as an expression.

he is plowing —

لَيَكْرَزَ ، دَيَكْرَزَ

This is the present continuous tense. We will do the grammar of this later. For now just learn this as an expression.

The "la" and the "da" are two different tense indicators used for this tense.

⁵ The CD says بَّاسَ لِحُسَيْنِ, which seems to be a mistake. Originally the characters are said to be "Driss, the mother of Rehhou, and his father." Thus, here we must have the father of "Rehhou" and not the father of "Lhousain."

in which [lit: the field that in (it)...] — نَاكْ
 I want to talk to him. — رِيخْ أَداسِ سَوَلَخْ
 The indirect object pronoun moves to in front of the verb.
 We will go over the grammar of this in detail in lesson 15.
 On page 847 of Taifi's dictionary he lists this word as a — عَنِخْ or عَنِغْ
 verb meaning "I think" and conjugated only in the first
 person singular. The word can also mean just "maybe."
 There are two pronunciations because different regions use
 the two different suffixes to conjugate the "I" form.

English Translation of the Dialogue

Driss: Hey, you in the house [literally: those of the house], is Rehhou there or isn't he?
 Rehhou's mother: He's not here. Who's calling?
 Driss: Where is he?
 Rehhou's mother: He went out.
 Driss: Where did he go?
 Rehhou's mother: He went to his friend's place.
 Driss: Which of his friends? [lit: Which is it among his friends?]
 Rehhou's mother: Lhousain the blacksmith.
 Driss: Why?
 Rehhou's mother: I don't know. Ask his father. There he is, he's plowing.
 Driss: Okay, thanks.
 Rehhou's mother: No problem.

Driss went to the field in which Rehhou's father is plowing.

Driss: Hello [lit: peace be upon you], my uncle.
 Rehhou's father: Hello [lit: upon you be peace].
 Driss: The woman told me Rehhou went to Lhousain the blacksmith's place. Did they go to the market or not?
 Rehhou's father: They may have gone to the market. [lit: "I think they went..." or "Maybe they went..."]
 Driss: Which market? [lit: The market of what?]
 Rehhou's father: The Saturday market of Ayt Wahi. Why? What do you want with Rehhou?
 Driss: Nothing. I just want to speak to him.
 Rehhou's father: Okay, I'll tell him you asked about him.
 Driss: Thanks.
 Rehhou's father: Well, good-bye. [lit: May God give you calm.]
 Driss: Good-bye. [lit: May God give you calm.]

Review Exercises Lesson 10

1. Transform the sentences from singular indirect object pronouns to plural indirect object pronouns.

- A. شاس إِذْرِيْمَن إِ إِلَّيْش. شَاسَنْت إِذْرِيْمَن إِ إِسْتِيْش.
 B. إِنَّم "وَحَا".
 C. بَنُوِي تَدَّارْت.
 D. إِعْجَبَاش لِحَال.
 E. نَّانَاش كُولْشِي.
 F. غُرَاس إِ مِيْنَة.
 G. تَسَّرْدِي إِعْبَان.
 H. رورانتَاس إِذْرِيْمَن إِ تَشْرِيْت.
 I. إِسْوَلَام س تَمَازِيْغْت.
 J. شَانَاش تَسَرَوْت.

2. Transform the indirect object pronouns in these sentences.

- A. إِعْجَبَاش وَاتَايْ.
 (كُنِّي) إِعْجَبَاوَن وَاتَايْ.
 (كُنْمَتِي) _____
 (نِتْنَتِي) _____
 (نِتْنِي) _____

_____ (نَتَّا)

_____ (نَتَّات)

B. تَعَجَّبَاش تَدَّار تَنَّس.

_____ (شَمَّين)

_____ (نِتْنِي)

_____ (كُنَّمْتِي)

_____ (نَكَّين)

_____ (نَتَّات)

C. عَجَبْنَام وَاَمَان ن سِيدِي عَلِي.

_____ (شَكَّين)

_____ (نُكْنِي)

_____ (نِتْنْتِي)

_____ (نَتَّا)

_____ (كُنِّي)

3. Look up these words in Taifi's dictionary, and write down what page number they are on and their meaning:

_____ طَائِطَايْ .F male 775 .A أَوْتَم

_____ أَمْدِيَا .G .B رُكْخِي

_____ رُكْم .H .C إِفُوكَا

_____ إِسْتَاهِل .I .D بوعو

_____ مَغَار .J .E زُكُو

Supplementary Material Lesson 11

(to be used any time during lesson 11)

Extended listening exercises. Use the CD and the following texts. You will hear the same story three different times. First, it will be in the form of independent sentences, then as a narrative, and finally as a dialogue.

Adapted from *the University of Wisconsin* course, pages 43 to 45

The speakers are from **أَيْت عَيَّاش** (Ayt 'Ayyash) and **أَيْت مَيِّل** (Ayt Myill). There may be some variation to what you learned in class.

1. **بوعزة and زايد episode 2: Getting acquainted. Independent sentences.**

These independent sentences relate to the topics that **زايد** and **بوعزة** discuss just after meeting for the first time. In the first episode they found out what tribe the other was from. This time they talk about where **بوعزة** is from, when he came from there, and whether the snow (**أَتْفَل**¹) has melted there yet. They discover that **زايد** has a friend in **ميدلت**, of the **أَيْت إِزْدَكْ**² (Ayt Izdeg) tribe. The word for friend is **أَمْدَاكُل**. They find out further that **بوعزة**'s father knows **زايد**'s friend, and also that **زايد** knows **بوعزة**'s father. The verb "to know" has the form **زَايْد** . **سِّن** [the simple imperative form] in the dictionary; here it has the form **إِسِين** sends greetings to his friend. To send greetings to someone is **بَلَّغ سَلَام**.

Now listen to the sentences and try to repeat them during the pauses. You may follow along in the text if you wish.

1. إِدَاد بوعزة زي ميدلت.
2. إِدَاد بوعزة أَسَا.
3. ور إقِيم أْتْفَل كْ تَمَازِيرْت ن بوعزة.
4. إِفْسِي أْتْفَل كْ تَمَازِيرْت ن بوعزة.

¹ Taifi's dictionary lists the word for snow with a **د** : **أَدْفَل** ; however, the speaker does seem to use a **ت** and that is how the *Wisconsin* course transcribes it.

² The **كْ** is often pronounced like a **ي** . Books in English and French write the tribe name with a "g."

5. إِسَّن زَايْدُ يُوَكُّ³ أُرْيَاذَ كُ مِيْدَلْت.
6. إِلَا يُوَكُّ أُمْدَاكُلَ غَرَّ زَايْدُ كُ مِيْدَلْت.
7. أَمْدَاكُلُ نَ زَايْدُ، أُ إِزْدَاكُ أَكْثَا.
8. أَمْدَاكُلُ نَ زَايْدُ، إِسْمَنْسَ عَقَا نَ هَنْو⁴.
9. إِسَّن بُوَعَزَّةَ أَمْدَاكُلُ نَ زَايْدُ.
10. بَّاسَ نَ بُوَعَزَّةَ، إِسْمَنْسَ حَدَّو نَ بَنَّاَصْرَ.
11. إِسَّن زَايْدُ حَدَّو نَ بَنَّاَصْرَ.
12. عَقَا نَ هَنْو، أَمْدَاكُلُ نَ حَدَّو نَ بَنَّاَصْرَ أَكْثَا.
13. إِبْلَغْ زَايْدُ سَلَامَ إِ حَدَّو نَ بَنَّاَصْرَ.

2. إِسَّن زَايْدُ and بُوَعَزَّةَ episode 2: Narrative.

Now بُوَعَزَّةَ narrates the events of the second episode, from the point of view of an observer, a third person. Since most of what happens in this episode is conversation aimed at getting acquainted, the verbs for "ask" and "say" are used frequently. The verb for "ask" is سَال. The verb for "say" is إِنْى in the lexicon [the simple imperative] but here it has the form نَا. The word for "name," إِسْمَ, also occurs several times in the possessive form: for example إِسْمَنْسَ "his name."

Now, follow along in the text if you like; also, either listen for comprehension without repeating, or if you like, repeat.

³ This is one of the many regional words for "one," used here as an indefinite article "a." The word can be either يُوَكُّ or يُوَكُّ.

⁴ The نَ here in the name and also in the name in sentence number 10 denotes "of." What follows the نَ is usually a family name or a tribal name. It seems to be a family name in both cases here. Thus, the translation would be "Aqqa of the Hannou family" and "Haddou of the Bennasr family." The form for a masculine name using the term "son of" uses a أَ. Had the name been هَنْو أَ عَقَا, the translation would have been "Aqqa the son of Hannou."

إِسَال زَايْدُ بُوَعَزَّةَ إِدَّ زِي مِيْدَلْت أَيَّ دِيْدَا⁵. إِنَّاسُ
 بُوَعَزَّةَ، "يَّه" إِسَالْت، إِنَّاسُ، "مِيْلْمِي؟" إِنَّاسُ، "أَسَا."
 إِسَالْت زَايْدُ إِسَ إِلَّا شَا أُتْقَلْ غُورْسَن. إِنَّاسُ بُوَعَزَّةَ وَر
 إِقْيِم، إِفْسِي. إِسَال بُوَعَزَّةَ زَايْدُ إِسَ إِسَّنْ شَا ن مِيْدَّنْ كْ
 مِيْدَلْت. إِنَّاسُ زَايْدُ إِلَّا غُورْسُ يُوَكَّ أُمْدَاكْلَنَسْ، أُ إِزْدَكْ،
 إِسْمَنَسْ عَقَّا ن هَنَّا. إِنَّاسُ بُوَعَزَّةَ إِسَّنْ عَقَّا ن هَنَّا،
 عَلَيَّ حَقَّ أَمْدَاكْلُ ن بَّاسُ أَكَّا. إِسَالْت زَايْدُ خَفَ يِيْسَمُ ن
 بَّاسُ. إِنَّاسُ بُوَعَزَّةَ حَدَّو ن بَنَّاَصْر. إِنَّاسُ زَايْدُ إِسَّنْت.
 إِنَّاسُ إِ بُوَعَزَّةَ أَدَا⁶ إِبْلَغَ سَلَام. إِسَالْت بُوَعَزَّةَ خَفَ
 إِسْمَنَسْ. إِنَّاسُ إِسْمَنَسْ زَايْدُ. إِنَّاسُ نَتَّا إِسْمَنَسْ
 بُوَعَزَّةَ.

3. episode 2: Dialogue. and زَايْدُ

Here is the dialogue on which the preceding narrative was based. In the first episode, زَايْدُ and بُوَعَزَّةَ identified each other's tribal origins; now they are looking for mutual acquaintances, and finally they ask each other their names.

Now close your book and watch the slides as you listen to the dialogue, introduced by a brief synopsis.

⁵ The د in front of the verb here is the د of direction, which in this case distinguishes between the verb "to go" (without the د of direction) and "to come" (which has the د of direction). We will cover the grammar of this later in *Abrid 3*. Normally the د of direction comes after the verb, but the word أَيَّ causes it to move to in front of the verb. It is the direction particles and their movement that make the Tamazight verb difficult.

⁶ The indirect object pronoun اس has moved to in front of the verb, because of the tense indicator آد. We'll cover the grammar of this in lesson 15.

Synopsis:

إِدَاد يوكْ أْ مَيِّلْ غَر سَوِّق لَّحَدَّ. إِجْمَع د يوكْ أْ
عِيَّاش كْ أَبْرِيد. أَرْتَمْسَال⁷، أَرْتَمْسَفَان إِنْغَمِيسَن.

- زايْد : زي ميْدَلْتْ أَيْ تَدِيد⁸؟
 بوعَزَّة : يَّه، دِيخْد زي ميْدَلْت.
 زايْد : ميلْمِي؟
 بوعَزَّة : دِيخْد أَسَّا.
 زايْد : إِس إِلَّا شَا أُتْفَلْ غورُنْ؟
 بوعَزَّة : وِر إِقِيم، إِفْسِي. إِس تَسْنَدْ شَا ن مِدَّنْ كْ
 ميْدَلْتْ؟
 زايْد : إِلَّا غوري يوكْ أَمْدَاكْلِينو ديسْ.
 بوعَزَّة : مَتَّا نَتَّا، ماكْمَسْ؟
 زايْد : يوكْ أْ إِرْدَاكْ.
 بوعَزَّة : ميسْمَنَسْ؟
 زايْد : عَقَا ن هَنَو.
 بوعَزَّة : صافي، صافي، سَنَخْت. سَنَخْ عَقَا ن هَنَو.
 أَمْدَاكْل ن إِبَّا أَيْنَّا.
 زايْد : يَاش! إِر ميسْم ن إِبَّاش؟
 بوعَزَّة : إِسْمَنَسْ حَدَو ن بَنَّاَصِر.

⁷ Both this verb and the following one are in the continuous tense, which we will cover later on in lesson 24. The أَر is a tense indicator. For now, just learn these as expressions: "they are asking each other" and "they are exchanging news." The final ن of this verb assimilates into the ل to form لَّ. Some dialects, however, pronounce the ن and would say أَرْتَمْسَالَن.

⁸ The *shedda* on the ت shows that the د of direction has assimilated into the ت.

زاید : سَنَخْتُ ! إِوَا ، بَلَّغْ سَلَام.

بوعَزَّة : مِيسْمَنْش بَعْدَا؟

زاید : زَايْد. إِي شَكُّ ، مِيسْمَنْش؟

بوعَزَّة : بوعَزَّة.

Vocabulary:

- مَسَال | مَسَال | وَر | مَسَال — to ask each other
- مَسَالَن خَفَ أَيْت تَدَارْتَنَسَن. — They asked each other about their families [lit: those of their house]
- مَشْفَا | مَشْفَا | وَر | مَشْفَا — to exchange, to give to each other
(There are many regional variations to the verb "to give" and "to give to each other."
Check with people around you for what they say.⁹)
- مَشْفَان | نَغْمِيسَن. — They exchanged news.
- دِيسَّ — there (but not referring to a place in the physical presence of the speaker)

English Translations

1. Independent sentences

1. Bouazza came from Midelt.
2. Bouazza came today.
3. There's no snow left in Bouazza's *bled*. [lit: The snow didn't stay...]
4. The snow melted in Bouazza's *bled*.
5. Zaid knows a man in Midelt.
6. Zaid has a friend in Midelt.
7. Zaid's friend is of the Izdeg (tribe).
8. Zaid's friend, his name is 'Aqqa of (the) Hannou (family).
9. Bouazza knows Zaid's friend.
10. Bouazza's father, his name is Haddou of (the) Bennisr (family).
11. Zaid knows Haddou of (the) Bennisr (family).
12. 'Aqqa the son of Hannou, he's a friend of Haddou of (the) Bennisr (family).
13. Zaid sent greetings to Haddou of (the) Bennisr (family).

⁹ Other regional variations for "to give to each other" include (in the simple imperative): مَفْكَا , مَكْفَا , مَوْشَا , and نَفْشَا .

2. Narrative

Zaid asked Bouazza if it's from Midelt that he has come. Bouazza said to him, "Yes." He [that is, Zaid] asked him, saying [lit: he said to him], "When?" He said to him, "Today." Zaid asked him if there is some snow at their place. Bouazza said to him there isn't any left, it melted. Bouazza asked Zaid if he knows any people in Midelt. Zaid said to him he has a friend of his, of the Izdeg (tribe), whose name is 'Aqqa of (the) Hannou (family). Bouazza said to him he knows 'Aqqa of (the) Hannou (family), because he's a friend of his father. Zaid asked him about the name of his father. Bouazza said to him Haddou of (the) Bennasr (family). Zaid said to him he knows him. He said to Bouazza to send greetings to him. Bouazza asked him about his name. He said to him his name is Zaid. Him, he said to him his name is Bouazza.

3. Dialogue

Synopsis: Someone from the Myill tribe [lit: A Myill man] came to Suq Lhad and met someone from the 'Ayyash tribe [lit: a 'Ayyash man] on the way. They are greeting each other and exchanging news.

Zaid	:	Did you come from Midelt? [lit: From Midelt that you came?]
Bouazza	:	Yes, I came from Midelt.
Zaid	:	When?
Bouazza	:	I came today.
Zaid	:	Is there some snow in your place?
Bouazza	:	Not any more, it melted. Do you know some people in Midelt?
Zaid	:	I have a friend of mine there.
Bouazza	:	What is he, what's his origin?
Zaid	:	Someone from the Izdeg (tribe). [lit: An Izdeg man]
Bouazza	:	What's his name?
Zaid	:	'Aqqa of (the) Hannou (family).
Bouazza	:	That's it, that's it, I know him. I know 'Aqqa of (the) Hannou (family). That one is a friend of my father.
Zaid	:	Is that so? And what's your father's name?
Bouazza	:	His name is Haddou of (the) Bennasr (family).
Zaid	:	I know him! Well, send greetings to him.
Bouazza	:	What's your name, by the way?
Zaid	:	Zaid. And you, what's your name?
Bouazza	:	Bouazza.

Supplementary Material Lesson 12

(to be used at the end of lesson 12)

1. Listen and repeat. Use the CD and the list of words that follow.

Adapted from the *University of Michigan* course, CD entitled "Useful Phrases and Sentences"

The dialect used is from **أَيْت عِيَّاش** (Ayt 'Ayyash). There may be some variation to what you learned in class.

Useful phrases number 92

Ordinal Numerals

<u>f.pl.</u>	<u>m.pl.</u>	<u>f.s.</u>	<u>m.s.</u>
تَمَزُورَا	إِمَزُورَا	تَمَزُورَاوت	أَمَزُورَاو
		تيسّانات	ويسّين
		تیشّراط	ويشّراض
		تيسرّبعة	ويسرّبعة
		تيسخّمسة	ويسخّمسة
		تيسّتّة	ويسّتّة
		تيسبّعة	ويسبّعة
		تيستمّنية ¹	ويستّمنية
		تيسّتسعة ²	ويستّسعة
		تيسعشرة	ويسعشرة
		تيسحّضاش	ويسحّضاش

¹ Compare the speaker's pronunciation here of the number "eight" with his pronunciation later in "Useful phrases number 94." These are two different pronunciations. The vowel between the "m" and the "n" is pronounced either "man" (as in "number 92") or "min" (rhyming with the English word "bin," as in "number 94").

² The word for "nine" usually has a *fatha*: تَسْعَة ; however, in fast speech, as here, this becomes a *sukun*: تِسْعَة .

وَيْسَطَّاشْ	تَيْسَطَّاشْ
وَيْسَئْسَعَطَّاشْ	تَيْسَئْسَعَطَّاشْ
وَيْسَعَشْرِينَ	تَيْسَعَشْرِينَ
أَنْكَارُو	تَنْكَارُو
إِنْكَارُو	تِنْكَارُو
أَنْمَّاسْ	تَنْمَّاسْ
إَنْمَّاسْ	تِنْمَّاسْ

Useful phrases number 93

Fractions

There are two ways to say fractions in Tamazight. One uses Tamazight ordinal numbers as nouns, for example, “a fifth,” (instead of as adjectives: “the fifth house”). The other way uses Arabic fractions (except for “one-half”).

(Words in parentheses are not said on the CD.)

using ordinal numbers

using Arabic fractions

	أَمَنْصَفْ
وَيْشَرَّاضْ	ثُلُثٌ ³
وَيْسَرَبْعَة	رُبْعٌ
وَيْسَخَمْسَة	لِخْمُسْ
وَيْسَئْتَة	سُدُسْ
وَيْسَبْعَة	(سُبْعٌ)
وَيْسَتْمَانِيَة	تُمْنٌ
وَيْسَتْسَعَة	(تُسْعٌ)
وَيْسَعَشْرَة	لُعْشُرْ

³ These fractions all come from Arabic. Originally in Arabic they are written with the Arabic definite article ال. We don't write this in Tamazight because it has no grammatical meaning. However, the **pronunciation** has passed into Tamazight. Thus, where Arabic would have an ال before a “moon letter,” the ل sound is pronounced, as in لِخْمُسْ and لُعْشُرْ. Where Arabic would have an ال before a “sun letter,” the ل sound is not pronounced but the initial consonant is said with a *shedda*. You can see and hear this in the rest of the fractions here.

شَحَال تَسَاعْتْ؟

سَبْعَة

تَسْعُود د اُمْنَصَف

تَمْنِيَة و رُبَع

لِحَضَاش قَلّ رُبَع

طَنَّاش قَلّ خَمْسَة

سِتّة و عَشْرَة

⁴ Telling time uses all the same time phrases as Moroccan Arabic. As in the previous fractions section, although the Arabic definite article **ال** is not written, its pronunciation has passed into Tamazight. In Moroccan Arabic all the words for the hours begin with **ال**.

English Translations of the Phrases

Useful phrases number 92

Ordinal Numerals

first (masc. sing.)	first (fem. sing.)	first (masc. pl.)	first (fem. pl.)
second (m.s)	second (f.s.)		
third (m.s)	third (f.s.)		
fourth (m.s)	fourth (f.s.)		
fifth (m.s)	fifth (f.s.)		
sixth (m.s)	sixth (f.s.)		
seventh (m.s)	seventh (f.s.)		
eighth (m.s)	eighth (f.s.)		
ninth (m.s)	ninth (f.s.)		
tenth (m.s)	tenth (f.s.)		
eleventh (m.s)	eleventh (f.s.)		
sixteenth (m.s)	sixteenth (f.s.)		
nineteenth (m.s)	nineteenth (f.s.)		
twentieth (m.s)	twentieth (f.s.)		
last (m.s.)	last (f.s.)	last (m.pl.)	last (f.pl.)
middle (m.s.)	middle (f.s.)	middle (m.pl.)	middle (f.pl.)

Useful phrases number 93

Fractions

using Arabic fractions

using ordinal numbers

a half	
a third	a third
a fourth	a fourth
a fifth	a fifth
a sixth	a sixth
a seventh	a seventh
an eighth	an eighth
a ninth	a ninth
a tenth	a tenth

Useful phrases number 94

Telling Time

What time is it?

seven o'clock	
nine thirty	[lit: nine o'clock and a half]
eight fifteen	[lit: eight o'clock and a quarter]
a quarter to eleven	[lit: eleven o'clock minus a quarter]
five of twelve	[lit: twelve o'clock minus five]
ten after six	[lit: six o'clock and ten]

Review Exercises Lesson 12

1. Finish writing the remaining questions (using the appropriate ordinal numbers), and then fill in the answers from the words listed below.

أَسَّ لَتْنَيْنِ
أَسَّ لَتْلَات

أَسَّ ن سَبْت²
أَسَّ لَتْجُمُعَة³

أَسَّ لَرَبْع¹
أَسَّ لَخْمِيس
أَسَّ لَحَدَّ

- A. ميسم ن واسَّ أَمْزَوَارو كُ سَيْمَانَا؟
أَسَّ لَحَدَّ
- B. ميسم ن واسَّ وَيَسَّيْن كُ سَيْمَانَا؟
- C. ؟
- D. ؟
- E. ؟
- F. ؟
- G. ؟

2. Finish writing the remaining questions on the next page (using the appropriate ordinal numbers), and then fill in the answers from the words listed below. (There are a number of regional variations for these words. Be sure to verify them with someone from your area.)

يُونْيُو إِبْرِيل فَبْرَايِر مَايُو دُجَنْبِر شَتَوْبَر
نَايِر غُشْت شَتَنْبِر نُونْبِر يُولْيُوَز مَارَس

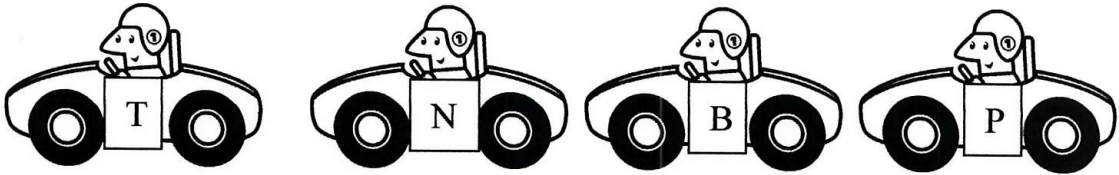
¹ The *shedda* on the ل comes from the ن that is assimilated into it. This occurs for all the names of the days except Saturday. The original phrase is أَسَّ ن لَرَبْع. Some dialects do not make the assimilation, and thus they pronounce the ن.

² Some regions pronounce this أَسَّ ن سَبْت.

³ Variations for this include: أَسَّ لَتْجُمُعَة, أَسَّ لَتْجُمُوعَة, and أَسَّ لَتْجُمُوعَة. Some also drop the ل and put a *shedda* on the ج. That can apply to all the variations.

- A. ميسم ن وايور امزوارو ك اُسكاس؟ نَابر _____
- B. ميسم ن وايور ويسين ك اُسكاس؟ _____
- C. _____ ؟
- D. _____ ؟
- E. _____ ؟
- F. _____ ؟
- G. _____ ؟
- H. _____ ؟
- I. _____ ؟
- J. _____ ؟
- K. _____ ؟
- L. _____ ؟

3. Finish writing the remaining questions (using the appropriate ordinal numbers), and then fill in the answers.



- A. ماڳان لَحَرَف خَف طوموبيل تَمَزواروت؟ T _____
- B. _____ ؟
- C. _____ ؟
- D. _____ ؟
- E. ماڳان لَحَرَف خَف طوموبيل تَنڭاروت؟ _____

Supplementary Material Lesson 13

(to be used after part II of lesson 13)

1. Dialogue. Listen and repeat. Use the CD and the text that follows.Adapted from the *University of Wisconsin* course, tape TZ1.001.013, side A

The dialect used is from **أَيْت عَيَّاش** (Ayt 'Ayyash). There may be some variation to what you learned in class.

Dialogue 14

عَلِي د أَبُولَيْسِي

إِذَا عَلِي غَر مَكْنَسَ أَدِيكَ غَر مُحَمَّدَ أَمْدَاكُلْنَس. لَيْكَ
يِيُوزَ تَمْدِينَتِ إِبْدَ أَدِيَسَالِ يُونِ أَبُولَيْسِي خَفَ زَنْقَتِ نَّاكَ
إِزْدَغَ مُحَمَّدَ.

عَلِي : السَّلَامُ عَلَيْكُمْ.

أَبُولَيْسِي : عَلَيْكُمْ السَّلَام.

عَلِي : مَانِيكَ تَلَا زَنْقَتِ نِ مَوْلَايْ إِذْرِيسْ؟

أَبُولَيْسِي : زَنْقَتِ نِ مَوْلَايْ إِذْرِيسْ؟

عَلِي : يَّهْ.

أَبُولَيْسِي : دَو نِيْشَانِ. زَنْقَتِ تَمَزْوَارَوْتِ وَهُوَ. زَنْقَتِ
تِيْسَنَاتِ وَهُوَ. زَنْقَتِ تِيْشْطَرَاطْ، بَرَّمْ خَفَ
أُفَاسِي. دَايْ تَدَوْدُ* شَوِي. زَنْقَتِ تَمَزْوَارَوْتِ،
تَبَرَّمْدُ* خَفَ أَزَلْمَاضِ.

* All these verbs with an asterisk have something in common. Although they are commands (imperatives), they are not in the normal imperative form. We would expect the simple imperative form, but instead they are conjugated but using the simple imperative form as the base onto which are added the conjugation prefixes and suffixes. We will study the grammar of this way of making a series of connected commands in lesson 19. For now just know that the translation of these words is an imperative.

- علي : يَّه .
- أبوليسي : داي تَدود* أَل تَزريد يوت لَبومبا ليسانس.
تَبَرَمْد* خَف أَفاسي. هان زَنَقَت ن مولاي
إدريس أَيْنَا.
- علي : صَحَا.
- أبوليسي : بَلَا جَمِيل. إِس تَفْهَمْد ماد أَدَاش عاوَدَخ أَلتو؟
- علي : لا ، صَحَا. فَهَمَخ. اللَّهُ يَهَنَّاك.
- أبوليسي : اللَّهُ يَهَنَّاك.

Vocabulary:

داي — Taifi's dictionary gives the following definition: "A particle preceding a verb in the aorist tense [the form used in sentence connections] or the negative "past" tense [which Taifi calls *l'accompli négatif*] in a story to punctuate a series of successive actions." It can be translated as "and," "then," "next," or "so." (Taifi lists "*et*," "*puis*," and "*alors*.") However, sometimes it is best not to translate it at all. It doesn't always have a precise translation into English. It is with usage, practice, and hearing it by other people that you will learn best when and how to use it properly.

بَرَم — إِبَرَم \ ور إِبَرَم — to turn

هان — there, there is

English Translation of the Dialogue

Ali and the Policeman

Ali went to Meknes to stop by his friend Mohammed's place. When he arrived in the city, he stopped to ask a policeman about the street where [lit: in which] Mohammed lives.

Ali : Hello. [lit: Peace be upon you.]
the Policeman : Hello. [lit: Upon you be peace.]
Ali : Where is Moulay Idriss street?
the Policeman : Moulay Idriss street?
Ali : Yes.

the Policeman : Go straight. The first street, no. The second street, no. The third street, turn right. Then go a little. The first street, turn left.

Ali : Yes.

the Policeman : Then go until you pass a gas station. Turn right. There, that is Moulay Idriss street.

Ali : Thank-you.

the Policeman : No problem. Did you understand, or should I repeat (it) to you again?

Ali : No thanks. I understood. Good-bye. [lit: May God give you calm.]

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

Supplementary Material Lesson 14

(to be used any time during lesson 14)

1. Some Tamazight proverbs¹

You should understand the words, grammar, and structure of the proverb; learn its meaning; learn appropriate situations in which to use it; and memorize it. Your teacher or a language helper can explain the meanings.

A. تَغْاَيَاس دُونِيْت وَدِي تَمِيْمَت. The world is for him
butter and honey.

He has an easy life. He leads a soft, comfortable life.

B. أَغْيُول وَرْدَجِين إِسْوِي The donkey never drinks
أَمَان إِزْدِيْغْن. clean water.

The donkey has the habit of striking the ground with his hoof before drinking. When he drinks from a puddle, this tapping stirs up mud and troubles the water. This proverb can be applied to someone who, during the settlement of some conflict, obstinately refuses a friendly solution and thus goes against his own self interest.

[The word إِزْدِيْغْن is a participle that acts like an adjective here. We'll do the grammar of participles later. For now, just learn this as an expression.]

C. وَنَا إِعْوَلَّ خَفْ وَادْجَارَنَس He who relies on his neighbor
إِنْسَا بَلَا يَمْنَسِي. goes to bed without supper.
[lit: spends the night without
supper]

[The original proverb had the first line as: وَنَا إِقْلَّ س وَادْجَارَنَس
This verb is used more in the southern portion of the Middle Atlas and means to rely upon someone/thing or to wait for someone/thing. It always takes the preposition س. After the word وَنَا, the verb is in its participle form, which is the third masculine singular plus ن. The ن assimilates into the final ل to form ل.]

¹ Proverb C is taken from *Cours de Berbère Marocain: dialecte du Maroc Central* by E. Laoust, 1939, p. 286 (#105). Proverbs A and B come from *Proverbes Berbères* by Fernand Bentolila, 1993, L'Harmattan—Awal. The translation and explanation of the proverbs given here are my English translations of what Bentolila originally said in French. The following are the page numbers from where the proverbs and explanations were taken: A, appendix (#45); B, p. 130 (#81). Anything in brackets are my additions.

Review Exercises Lesson 14

1. Transform the sentences.

A. سَامَحِي، إِنِّيي مَانِيكَ تَلَّا لَبُوسَطَا، عَافَاش.

سَامَحِي، إِنِّيي مَانِيكَ تَلَّا لَبُوسَطَا، عَافَام. : to a woman (i)

_____ : to a group of men (ii)

_____ : to a group of women (iii)

سَامَحَاخ، إِنِّيَاخ مَانِيكَ تَلَّا لَبُوسَطَا، عَافَاش. : the one asking is "us," (iv)
not "me;" to a man

_____ : the one asking is "us," (v)
not "me;" to a group of men

_____ : the one asking is "us," (vi)
not "me;" to a group of women

B. تَشِيدَاس مِيَة ن أُرِيَال، يَاش؟

تَشِيدَاس مِيَة ن أُرِيَال، يَام؟ : to a woman (i)

_____ : to a group of men (ii)

_____ : to a group of women (iii)

تَشِيدَاسَنَت مِيَة ن أُرِيَال، يَاش؟ : you gave "to them"(f.) (iv)
not "to him/to her;" to a man

_____ : you gave "to them" (v)
(m.) not "to him/to her;" to a group of men

_____ : you gave "to them"(f.) (vi)
not "to him/to her;" to a group of women

2. Fill in the blank with the appropriate form of the preposition. You are addressing these people directly.

- A. أَيْتَمًا دِ إِسْتَمًا، مَرْحَبًا إِسْنِ.
- B. إِسْتَمًا، مَرْحَبًا .
- C. كُثْمًا، مَرْحَبًا .
- D. أَلْتَمًا، مَرْحَبًا .
- E. إِدِ عَمِّي، مَرْحَبًا .
- F. إِدِ خَالَتِي، مَرْحَبًا .
- G. إِلَيْسَ نِ عَمِّي، مَرْحَبًا .
- H. كُثْمَاسَ نِ أُرْيَازِينُو، مَرْحَبًا .

3. Without looking at your book, write the complete list (in proper order) of both the direct object and indirect object pronouns.

Indirect object pronouns	.B	Direct object pronouns	.A
<u> </u>	<u> </u>	<u> </u>	<u> </u>
<u> </u>	<u> </u>	<u> </u>	<u> </u>
<u> </u>	<u> </u>	<u> </u>	<u> </u>
<u> </u>	<u> </u>	<u> </u>	<u> </u>
<u> </u>	<u> </u>	<u> </u>	<u> </u>

4. Look up the words (conjugated verbs) in the dictionary. From the dictionary entry, write the three essential parts of the verb that you've learned so far.

- A. نَوْرَزَن
- B. تَرِيَّحَم
- C. تَتَوْبِد

Supplementary Material Lesson 15

(to be used at the end of lesson 15)

1. Listen and repeat. Use the CD and the sentences that follow.

Adapted from the *University of Wisconsin* course, tape TZ1.001.009, side B

The dialect used is from **أَيْت عَيَّاش** (Ayt 'Ayyash). There may be some variation to what you learned in class.

Sentence Pattern Drill 10

Verbs taking indirect objects

When the indirect object is a noun, the structure is: noun or noun phrase + **إِلَ**.

The CD calls this an "indirective phrase" or "IP." The CD calls the preposition **إِلَ** the "indirective particle." It is usually translated in these phrases as "to" or "for." For example, "He gave it to Lhou." or "He did it for Lhou."

When the indirect object is a pronoun, the above structure becomes just **اس** "to/for him/her/it." This is attached to the end of the verb in affirmative sentences. With negatives, question words (as seen in part C below), and tense indicators, the indirect object pronoun moves to in front of the verb. Because of the indirect object pronoun's position near the verb, the tape calls it "a pronominal affix of the verb phrase."

Parts A and B

Sentences with indirect object pronouns

إِسْوَلَّاس مَوْلُود.

Mouloud spoke to him.

Sentences with nouns as indirect objects

إِسْوَل مَوْلُود إِلَ لْحُوسَيْن.

Mouloud spoke to Lhousain.

إِنَّاس¹ مَوْلُود إِلَ لْحُوسَيْن "كَجَم".² إِنَّاس مَوْلُود "كَجَم".

Mouloud said to him, "Enter."

Mouloud said to Lhousain, "Enter."

¹ The **اس** here is an indirect object pronoun. It is used even though the indirect object in this sentence is a noun. This illustrates the grammatical phenomenon of redundancy that occurs in these types of sentences. Thus, when an indirect object in a sentence is a noun, the indirect object pronoun is **also used at the same time**. Thus, the sentence reads literally "Mouloud said to him to Lhousain, 'Enter.'" It is redundant, but this is normal usage, in spite of some occasional exceptions.

² There are many different pronunciations of this word. The speaker is saying this word with a fricative "k" sound. Some people say it with a hard "k" sound. Others say **كَشَم** or **شَجَم** or **كَجَم** "g'jem."

Sentences with indirect object pronouns

إِجَاوَبَ لِحَوْسَيْنِ.
Lhousain answered (to) him.

Sentences with nouns as indirect objects

إِجَاوَبَ لِحَوْسَيْنِ إِي مَوْلُودَ.
Lhousain answered (to) Mouloud.

إِنَّاسَ لِحَوْسَيْنِ إِي مَوْلُودَ "صَحَا."
Lhousain said to him, "Thanks." Lhousain said to Mouloud, "Thanks."

إِشَاسَ مَوْلُودَ أَتَّايَ.
Mouloud gave (to) him tea. Moloud gave tea to his guest (m.).

إِعْجَبَاسَ لِحَالِ.
He was happy. Lit: The situation was pleasing to him.
إِعْجَبَ لِحَالٍ³ إِي أَنْبَيَّي.
The guest was happy. Lit: The situation was pleasing to the guest.

إِغْرَسَاسَ مَوْلُودَ.
Mouloud slaughtered it. إِغْرَسَ مَوْلُودَ إِي أَفُولْتُوسَ.
Mouloud slaughtered a rooster.⁴

Part C

On the right side are affirmative sentences in the past tense (which the CD calls the "simple perfect" tense). On the left side are the same sentences made into questions by the word *إِس*, which is the question word for yes/no questions that begin with a verb.⁵ Because of the presence of the question word, the indirect object pronoun moves to in front of the verb. We have chosen to attach the indirect object pronoun to the question word.

Questions with indirect object pronouns
Notice that the pronoun moves.

إِسَاسَ إِي سَوَلْ مَوْلُودَ؟
Did Mouloud speak to him?

Affirmative sentences with indirect object pronouns

إِسَوَلَّاسَ مَوْلُودَ.
Mouloud spoke to him.

³ The word *لِحَال* can mean "situation," "atmosphere," "state," "weather," or "temperature."

⁴ The verb "to slaughter" in Tamazight takes the preposition *إِي*. So, you always slaughter "to" something. Thus, this verb takes indirect object pronouns.

⁵ The question word for yes/no questions that begin with a non-verb is *إِدْ* or *إِدْ*.

Questions with indirect object pronouns
Notice that the pronoun moves.

إِسَاسْ إِنْأ مَوْلُود "كَجَم" ؟
 Did Mouloud say to him, "Enter"?

إِسَاسْ إِجَاوَبْ لِحُوسَيْنْ ؟
 Did Lhousain answer (to) him?

إِسَاسْ إِشَا مَوْلُود أَتَّايْ ؟
 Did Mouloud give tea to him?

إِسَامْ إِعْجَبْ لِحَالْ دَا ؟
 Are you (f.s.) happy here?
 Lit: Is the situation pleasing to you here?

إِسَاشْ إِنْأ لِحُوسَيْنْ "صَحَا" ؟
 Did Lhousain say to you (m.s.), "Thanks"?

Affirmative sentences with indirect object pronouns

إِنْأَسْ مَوْلُود "كَجَم".
 Mouloud said to him, "Enter."

إِجَاوَبَاسْ لِحُوسَيْنْ.
 Lhousain answered (to) him.

إِشَاسْ مَوْلُود أَتَّايْ.
 Mouloud gave tea to him.

إِعْجَبَامْ لِحَالْ دَا.
 You (f.s.) are happy here.
 Lit: The situation is pleasing to you here.

إِنْأَشْ لِحُوسَيْنْ "صَحَا".
 Lhousain said to you (m.s.), "Thanks."

2. Some Tamazight proverbs⁶ to be used at the end of lesson 15

You can choose from the following list some proverbs you want to learn. You should understand the words, grammar, and structure of the proverb; learn its meaning; learn appropriate situations in which to use it; and memorize it. Your teacher or a language helper can explain the meanings.

He said to him, "Who did this to you?"

He said to him, "My hand."

A. إِنْأَسْ مَاشْ إِنْكَانْ أَيَا ؟
 إِنْأَسْ أَفُوسِينُو.

[This proverb can be said in situations where someone is the cause of his own problems.]

⁶ Proverbs A and B are taken from *Cours de Berbère Marocain: dialecte du Maroc Central* by E. Laoust, 1939. Proverb A comes from p. 285 (#54) and B from p. 286 (#103). Proverbs C through F come from *Proverbes Berbères* by Fernand Bentolila, 1993, L'Harmattan—Awal. The translation and explanation of the proverbs given here are my English translations of what Bentolila originally said in French. The following are the page numbers from where the proverbs and explanations were taken: the explanation of B, p. 142 (#10) and p. 124 (#47); C, p. 115 (#65); D, p. 118 (#8); E, p. 133 (#98); F, pp. 157-158 (#47). Anything in brackets are my additions.

.B مَانِيْغَاشْ تَكَّا لَعَفِيْتْ أَ يَفَرَّانْ؟
From where did the fire come to you,
O oven? He said to him, "My mouth."
إِنَّا أَقْمُونُو.

The kind of oven here is an adobe oven which has only one opening (the "mouth") by which the flames and the smoke go out. These flames call to mind here the imprudent words which the unthinking man lets escape from his mouth and which cause him trouble, that is, which burn him.

If the mouth of the oven stays shut, the fire can't go out. In the same way, if we keep our mouth shut, no unfortunate word can escape from it.

[This proverb can be said in situations where someone's own words are the cause of his problems. It is a more specific case of the previous proverb.]

.C إِنَّا لَأَيَّاسُ أَغْرَدَايْ : أَينَّا لَاشْ
The mouse said (to the cat): The advice
تَنَا مَايْشْ أَيْدِي تَنَا تِينُو.
which your mother gave you, mine also
gave me.

[lit: The mouse said to him: That which your mother said to you (is) what mine said to me.]

By this proverb we could say to someone that we know as much about a situation, if not more, than he does.

[A further explanation is found on page 27.]

Taking advantage of the absence of his parents, a kitten one day went out of his dwelling. He wanted to discover the world. Once outside, our little hero met up with a little mouse who also was venturing out for the first time from his home without his parents' knowledge.

A day of playing, exchanging ideas and feelings sufficed for our two innocent little animals to feel like two old pals. It was very hard for them to part ways at the end of the day, and they promised to see each other every morning.

Immediately upon returning home, our kitten began to recount his adventure and discovery to his parents with great joy. He had just started telling his story when he was, to his great surprise, interrupted by a good slap from his mother: "You idiot, you missed a golden opportunity. Why didn't you catch the mouse? Don't you know that this prey was specially designed for us cats?"

Convinced that he had dishonored his family, the kitten swore to redeem himself. The next day he showed up early in front of the mouse hole and asked the mouse to come out, as they had agreed, to play with him. But the mouse also had been slapped the day before and warned of the danger that he had put himself in. Thus, the mouse stuck his head out of the hole and said to the cat: "What your mother taught you, my mother also taught me."

Give me your donkey so that
I can cut grass for mine.

.D شي أَغْيُولَنَّشْ أَدي
حَشَّاحْ إِي وَينو.

The donkey is indispensable for all sorts of work; one takes care of it and avoids having it experience any unessential tiredness.

.E وراش يالْ غاس تِيطَنَّشْ.
No one cries for you except
your (own) eye.

For certain essential things, no one can do them in our place. Compare the variation:

وراش إِسْفَلِدْ غاس أَمَزَّوْغَنَّشْ.
No one listens to you except
your (own) ear.

Compare also the dialectical Algerian proverb: "No one cries for you except your own eyelid, and no one can ease your itching except your own fingernail."

.F س تيتّ اش تَنّا عيشة أَلْتَمّا.
It's true what my sister Aisha said to you.

This proverb is taken from the story "The woman, her husband and the lion." It tells the story of a couple who was crossing through a forest when suddenly they came face to face with a lion. The man was so scared that he hid behind his wife, while she stood up to the lion and called it all kinds of names: "Get out of here you measly dog; get out of here you beast with a stinking trap...." After each insult the woman hurled, the man, not daring to get directly involved in the fight, was happy just to say "It's true what my sister Aisha said to you." In Tamazight a husband can call his wife "ultma" (my sister). The proverb emphasizes the cowardice of those who don't dare show their true opinions and hide behind others. One must get involved and take responsibility as much for the impact of his words as for his deeds.

Review Exercises Lesson 15

1. Transform each sentence three different ways: into a question (with **إِس**), a negative, and the future tense.

A. شَانَسْ إِذْرِيْمَنْ إِ إِلْيَتْسَنْ.

إِسَاسْ شَانْ إِذْرِيْمَنْ إِ إِلْيَتْسَنْ؟ : question

وَرَسْ شَيْنْ إِذْرِيْمَنْ إِ إِلْيَتْسَنْ. : negative

أَدَاسْ شَنْ إِذْرِيْمَنْ إِ إِلْيَتْسَنْ. : future

B. إِنَامْ "وَحَا".

: question

: negative

: future

C. بَنَانِي تَدَارْتْ.

: question

: negative

: future

D. إِعْجَبَاشْ لِحَالْ.

: question

: negative

: future

E. تَانَّاش كُولْشِي.

_____ : question
_____ : negative
_____ : future

F. تَغْرَايَاس إِ مِينَة.

_____ : question
_____ : negative
_____ : future

G. تَسْرَدَاخ إِ عِبَانْ.

_____ : question
_____ : negative
_____ : future

H. رورَانْتَسَنْت إِذْرِيْمَنْ إِ تَشِيْرَاتِيْن.

_____ : question
_____ : negative
_____ : future

I. إِسْوَلَام س تَمَازِيْغْت.

_____ : question
_____ : negative
_____ : future

2. Transform the indirect object pronouns in these sentences.

A. إِسَاشْ إِعْجَبَ لِحَالِ؟

_____ (كُنِّي) إِسَاوَنَ إِعْجَبَ لِحَالِ؟
_____ (كُنَّمْتِي)
_____ (نَنَا)
_____ (نَنَّا)
_____ (نَتْنِي)
_____ (نَتْنَتِي)

B. وِرَاشْ تَعْجَبَ طَوْمُوْبِيلَنَسْ.

_____ (شَمَّيْن)
_____ (نَتْنِي)
_____ (كُنَّمْتِي)
_____ (نَكَّيْن)
_____ (نَنَّا)

C. إِسَامْ عَجَبَنَ إِبْرَدَانْ لَمَغْرَبِ؟

_____ (شَكَّيْن)
_____ (نُكْنِي)
_____ (نَتْنَتِي)
_____ (نَنَا)
_____ (كُنِّي)

Supplementary Material Lesson 16

(to be used at the end of lesson 16)

1. Dialogue with benedictions

أَدَامُ إِنَّكَ رَبِّي لَخَيْرٌ.

- | | |
|-------------|--|
| إِطَو : | السَّلَامُ عَلَيْكُمْ. |
| رَابْحَةُ : | عَلَيْكُمْ السَّلَام. |
| إِطَو : | مَاي تَعْنِيَت؟ |
| رَابْحَةُ : | لَا بَاسَ، أَدَامُ إِنَّكَ رَبِّي لَخَيْرٌ. إِي شَمَّيْنِ، لَا بَاسَ غُورْم؟ |
| إِطَو : | لَا بَاسَ، إِسَقْسَا دِيْكُمْ لَخَيْرٌ. |
| رَابْحَةُ : | شَجَم. شَجَم. قَيَم. مَرَحَبَا إِسَم. |
| إِطَو : | إِرْحَبَام لَخَيْرٌ. |
| رَابْحَةُ : | إِوَا، تَهَنَّا؟ |
| إِطَو : | تَهَنَّا. مَحْرَا دَدِيْخَ زِي سُبَانِيَا. |
| رَابْحَةُ : | س تِيْت؟ إِرْغُود خَف لَمَان. |
| إِطَو : | إِبَلَّغَام مَمَّيْم حَمَّو سَلَام. يُوْفَا لَخَدَمْت. |
| رَابْحَةُ : | لَحَمْدُ اللَّهِ. أَدَامُ إِبَشَّرَ رَبِّي س لَخَيْرٌ. |
| إِطَو : | إِفْرَحْ شِيْكَانُ كُ سُبَانِيَا. |
| رَابْحَةُ : | تَسَالْ غِيْفَم خَدِيْجَة، تَدْجَارْتَنَّم. |
| إِطَو : | إِسَالْ غِيْفَس لَخَيْرٌ. |

رَابْحَة	:	ماني إْلِيم، لا باس غورْس؟
إِطَو	:	لا باس، إِسَال دِيْكُمْ لْخَيْر. إْلَوْلَايَاس لْعِيل.
رَابْحَة	:	أَدْيَكُمْ إِبَارْش رَبِّي.
إِطَو	:	وَلَايْنِّي دَغِي يَاغْت شَا شَوِي.
رَابْحَة	:	أَدَاس إِعْفُو رَبِّي. أَتَّيْلِي سَلَامْت.
إِطَو	:	أَدَام يَارِي رَبِّي إِ لْبَاس. إِوَا، أَدَّوْخ.
رَابْحَة	:	أَنْغُورْم ¹ إِكْ لْخَيْر.
إِطَو	:	أَشَم إِعَاوَن رَبِّي. بَلَّغَاس سَلَام إِ بُو تَدَّارْت.
رَابْحَة	:	إِبَلَّغَام لْخَيْر. أَيَّ رَبِّي إِسْتَر.

2. Transform the dialogue so that two men are talking to each other. Make any necessary changes.

_____	:	بودوْفْت
_____	:	إِدِير
_____	:	بودوْفْت
_____	:	إِدِير
_____	:	بودوْفْت
_____	:	إِدِير
_____	:	بودوْفْت

¹ The ن is the ن of farness, which we will cover in more detail in *Abrid 3*. Thus, there is: أَد + ن + غُورْم. The whole sentence means literally "May goodness visit there at your place." The "there" simply shows the ن of farness, but it isn't always necessary to translate the direction particle. English isn't as concerned with direction as Tamazight is.

_____	:	إدير
_____	:	بودوفت
_____	:	إدير
_____	:	بودوفت
_____	:	إدير
_____	:	بودوفت
_____	:	إدير
_____	:	بودوفت
_____	:	إدير
_____	:	بودوفت
_____	:	إدير
_____	:	بودوفت
_____	:	إدير
_____	:	بودوفت
_____	:	إدير
_____	:	بودوفت
_____	:	إدير

3. Those who want further practice can transform the dialogue into one between two men talking to two men and then one between two women talking to two women.

English Translation of the Dialogue

(These types of benedictions are difficult to translate into languages that don't usually use benedictions.)

May God do good to you.

Itto	:	Hello. [lit: May peace be upon you.]
Rabha	:	Hello. [lit: Upon you be peace.]
Itto	:	How are you doing?
Rabha	:	I'm fine, may God do good to you. And you, are you fine?
Itto	:	I'm fine, may goodness ask about you.
Rabha	:	Enter. Enter. Sit down. Welcome. [lit: Welcome to you.]
Itto	:	May goodness welcome you.
Rabha	:	So, are you okay? [lit: Is it calm?]
Itto	:	I'm okay. I just came from Spain.
Rabha	:	Really? Welcome back. [lit: May he (that is, God) show favor concerning peace.]
Itto	:	Your son Hammou sends you greetings. He found work.
Rabha	:	Praise be to God. May God announce good news to you. [lit: May God speak good news to you with goodness.]
Itto	:	He's very happy in Spain.
Rabha	:	Khadija, your neighbor, asked about you.
Itto	:	May goodness ask about her.
Rabha	:	How is your daughter? Is she fine?
Itto	:	She's fine, may goodness ask about you. She had a boy. [lit: A boy was born to her.]
Rabha	:	May God bless you.
Itto	:	But now he's sick. [lit: But now he's a little sick.]
Rabha	:	May God heal him. May there be security (or safety, well-being). [in other words: I hope he gets well/recovers.]
Itto	:	May God protect you from evil. Well, I'll be going. [lit: I will go.]
Rabha	:	Thanks for the visit. [lit: May goodness visit there at your place.]
Itto	:	Good-bye. [lit: May God help you.] Transmit greetings to your husband [lit: to the owner of the house].
Rabha	:	May he (that is, God) transmit to you goodness. Good-bye. [lit: May God protect.]

Review Exercises Lesson 16

1. On the right are various situations. On the left give an appropriate response. More than one correct answer is often possible.

لِحَالَت	لِجَاوَبِ إِصْحَان
A. إِنْشَاشْ وَادْجَارَنْشَاشْ "إِنْغَايِي شَا."	أَدَاشْ إِرْعَفُو رَبِّي.
B. إِنْشَاشْ شَا "مَايْ تَعْنِيْت؟"	
C. إِنْشَاشْ غُمَاشْ "يَاغْ شَا إِسْتِي."	
D. تَنْنَامْ تَدْجَارْتَنْنَمْ "مَرْحَبَا إِسْم. قَيِّم."	
E. نَّانَامْ وَادْجَارَنْنَمْ "إِمُّوتَاخْ لُعِيل."	
F. تَنْنَامْ إِلَّيْمْ "يَاغِي يِيخْف."	
G. نَّانَاوَنْ وَادْجَارَنْ "يَاغَاخْ شَا."	
H. نَّانْتَاوَنْتْ تِمْدَوَكَّالَنْتْ "مَرْحَبَا إِسْنَتْ. قَيِّمِيْمَتْ."	
I. إِنْشَاشْ وَادْجَارَنْشَاشْ "إِمُّوتْ عَمِّي."	
J. تَنْنَامْ تَدْجَارْتَنْنَمْ "مَايْ تَعْنِيْت؟"	
K. نَّانَاوَنْ وَادْجَارَنْنَنْ "مَرْحَبَا إِسْن. قَيِّمَات."	

- L. تَنَامَ مَايَمَ "إِنْعَا شَا أَيْتَمَامَ".

- M. نَّانَاوَنَ إِشِرَّانَ نَ
_____ وَاذْجَارُنُنْ "إِنْعَايَا شَا."

- N. إِنَّاشَ أُمَدَّاكُلَنَشَ "مَرْحَبَا
_____ إِشَّ. قَيِّمَ."

2. Look up the words in the dictionary. If it's a noun, write the meaning and the dependent form. If it's a verb, write the three essential parts of the verb that you've learned so far.

- | | | | |
|-------|-------|-------|------------------|
| _____ | _____ | _____ | A. أَقَايَ |
| _____ | _____ | _____ | B. أَسَافَارَ |
| _____ | _____ | _____ | C. أَتَبِيرَ |
| _____ | _____ | _____ | D. أَشِيْشَا |
| _____ | _____ | _____ | E. أَبُولْخَيْرَ |
| _____ | _____ | _____ | F. تَكْرَتِيلَتَ |
| _____ | _____ | _____ | G. قَرَّانْتَ |
| _____ | _____ | _____ | H. كَمَكَمَنَ |
| _____ | _____ | _____ | I. وَرَ نَدِمَنَ |
| _____ | _____ | _____ | J. نَوَزَلَ |
| _____ | _____ | _____ | K. تَبَوَّبَا |
| _____ | _____ | _____ | L. زُضَانَتَ |
| _____ | _____ | _____ | M. تَوَكَّمَدَ |
| _____ | _____ | _____ | N. تَخَرَّبَقَمَ |
| _____ | _____ | _____ | O. تَمَّغَ |

Supplementary Material Lesson 17

(to be used any time during lesson 17)

1. List of blessings and one malediction. Write the meaning or a situation in which they can be used. Add to the list others that you find. (For the sake of consistency, usually the شَكَّين form of the direct or indirect object pronoun is used.)

Those taking indirect object pronounsThose taking direct object pronouns
or no pronouns at all or prepositions

- | | |
|------------------------------------|---|
| A. آدَش إِعْفُو رَبِّي. | A. أَشْ إِعْلَوْنَ رَبِّي. |
| _____ | _____ |
| to wish someone healing | to say good-bye |
| B. آدَش إِرْزَقْ رَبِّي صَبْرَ. | B. أَشْ إِسْتَرْ رَبِّي. |
| _____ | _____ |
| C. آدَش إِسْخَرْ رَبِّي إِشْرَانِ. | C. أَشْ يَارِي رَبِّي إِ لَبْلَا. |
| _____ | _____ |
| D. آدَش إِطْفَ رَبِّي. | D. أَشْ يَارِي رَبِّي إِ لَبَّاسَ. |
| _____ | _____ |
| E. آدَش إِمْحُو رَبِّي دَنْوَبَ. | E. أَشْ يَارِي رَبِّي إِ إِغْنَشَا. |
| _____ | _____ |
| F. آدَش إِرْحَبْ لْخَيْرِ. | F. آدْ إِسْصَفُو رَبِّي وَلَاوْنَ
ن مِدَّنَ. |
| _____ | _____ |
| G. إِرْحَبَاشْ لْخَيْرِ. | G. أَنْغُورْشْ إِكَّ لْخَيْرِ. |
| _____ | _____ |

.H	إِسْقَسَا دِيكْشَ لَخِير.	.H	أَدَاش يَأُوِي رَبِّي لَخِير.
.I	إِسَال دِيكْشَ لَخِير.	.I	أَدَاش إِبْشَر رَبِّي س لَخِير.
.J	إِسْقَسَا غِيْفَشَ لَخِير.	.J	أَدَاش إِكْ صَحَّت.
.K	إِسَال غِيْفَشَ لَخِير.	.K	إِكْشَ صَحَّت.
.L	أَدِيكْشَ إِبَارَشَ رَبِّي.	.L	أَدَاش إِكْ رَبِّي لَبَرَشَا.
.M	أَشَ إِسْغِيمَ رَبِّي كْ وَاشَال.	.M	أَدَ إِكْ رَبِّي لَبَرَشَا.
.N		.N	أَدَاش إِكْ رَبِّي لَخِير.
.O		.O	إِبَلَّغَشَ لَخِير د وَنَا إِرْوَان.
.P		.P	إِرْغُودَاش س وَنَا إِرْوَان.
.Q		.Q	أَدَ إِجْعَلْ رَبِّي لَبَرَشَا.

أَتَّيْلِي سَلَامَت.

.R

.R

إِرْغُود خَف لِّمَان.

.S

.S

2. Dialogue. Listen and repeat, and answer the questions that follow the dialogue. Use the CD and the text that follows.

Adapted from the University of Wisconsin course, tape TZ1.001.009, side B

The dialect used is from **أَيْت عَيَّاش** (Ayt 'Ayyash). There may be some variation to what you learned in class.

Dialogue 10

Driss and Lhousain, continued from Dialogue 9

(See Supplementary Material lesson 10, pages 62-64 of the *Abrid 2* Workbook.)

ذريس د لحوسين

إِذَا ذريس غر لحوسين أمزِيل، أمداكُل ن رحو.

ذريس : السَّلَامُ عَلَيْكُمْ لحوسين.

لحوسين : عَلَيْكُمْ السَّلَام أَ ذريس.

ذريس : ماش إكَّا لحال؟

لحوسين : إوا، شوي و خلاص.

ذريس : ماش ياغن؟

لحوسين : بَيخ أفوسينو.

ذريس : ميمشاس تَكِيد؟

لحوسين : ريخ أَدْعَدَلْخ¹ يوت ن² توزَّالت، نتَّا³

تَشَّضْ تَبِّي أفوس.

¹ This construction here means "I was going to make...." "I was going to do something" is:

verb + أَد + past tense form of إري. In some contexts this can be ambiguous: "I want to do something," or "I wanted to do something," or "I was going to do something."

² The first time the dialogue is read, the ن is definitely said. The second time, it isn't. It is true that some regions say a ن and some don't between the number 1 and a feminine noun.

³ This word means "when" in this context. See Taifi, page 503, first column under "NT."

- ذريس : إوا، رَبِّي أَدِيعُفُو.
- لحوسَيْن : أَك يَارِي⁴ رَبِّي إ لَبَلَا.
- ذريس : إِس تَنَّايد رَحَو أَسَا؟
- لحوسَيْن : يَّه، إَقِيْمَا شَوِي غوري، إِدَو أَبْرِيْدَنَس.
- ذريس : مَاغَر إِدَا؟
- لحوسَيْن : عَنِيخ أَرِيْدَا⁵ غَر تَدَارْت.
- ذريس : إِس تَتَشِيد إِمَشْلِي مَا تَسُولِد؟
- لحوسَيْن : سُولَخ أَلْتَو. إِمَشِينَا رِيخ أَدَدُوخ⁶.
- ذريس : إوا، يَاللَّه، أَنَدَو.

Expressions and vocabulary:

شَضَّ شَضَّ \ ور إِشَضَّ – to slip

إِدَو أَبْرِيْدَنَس – and he went on his way

The conjugation is "iddu" and not "idda" because of the grammar of sentence connections, which we will cover in lesson 18. There is no word for "and" to connect two sentences, but instead the "and" is shown by changing the verb conjugation.

⁴ The direct object pronoun for "you" (m.s.) varies by region. We are using ش, but it can also be ك, as is used here. The structure for "May God protect you (m.s.)" is أَد + ك + يَارِي. The د drops out here when it encounters a consonant as a direct object pronoun.

⁵ On page 847 of Taifi's dictionary he lists the verb عَنِيخ as "I think," conjugated only in the first person singular. It can also mean just "maybe." The example listed in the dictionary uses the particle أَر. Apparently the whole phrase أَر عَنِيخ means "I think that" or just "Maybe...."

⁶ Some people say this simply as أَدَدُوخ. The extra د from أَد assimilates into the د of the verb.

Questions on Dialogue 10

1. إِسْ إِبِّي لِحوسَيْنْ أَمْزِيلْ أَفوسَنْسْ؟
يَّه، إِبَّيْت.
2. ميمشاس إِثْكَ؟
إِرا أَدِيعْدَلْ يوتْ تَوَزَّالْتْ ، نَتَّا تَشَّضَّاسْ تَبِّي أَفوسْ.
3. إِسْ إِسَالْ ذَرِيسْ لِحوسَيْنْ خَفْ رَحَّو؟
يَّه، إِسَالْتْ غِيفْسْ.
4. ماسْ إِنَّا؟
إِنَّاسْ "إِسْ تَانَّايْدْ رَحَّو؟"
5. إِ ماسْ إِجَاوَبْ لِحوسَيْنْ؟
إِنَّاسْ "إِقَيِّمَا شُويْ غوريْ، إِدَّوْ أَبْرِيدَنْسْ."
6. إِسْ إِسَالْ ذَرِيسْ لِحوسَيْنْ إِسْ إِتْشَا إِمَشْلِي؟
يَّه، إِسَالْتْ.
7. ماسْ إِجَاوَبْ لِحوسَيْنْ؟
إِنَّاسْ "سولَخْ أَلْتَو. إِمَشِينَّا رِيخْ أَدَدَّوْخ."

8. إِس إِرَا لِحُوسَيْنِ أَدِيْتَشْ إِمَشْلِي؟

يَّه، إِرَا أَدِيْتَشْ إِمَشْلِي.

English Translation of Dialogue 10 and the Questions

Dialogue

Driss and Lhousain

Driss went to Lhousain the blacksmith's place, the friend of Rehhou.

- Driss: Hello, Lhousain. [literally: Peace be upon you.]
Lhousain: Hello, oh Driss. [lit: Upon you be peace.]
Driss: How are you?
Lhousain: Well, so so. [lit: Well, a little and that's all.]
Driss: What's the matter (with you)?
Lhousain: I cut my finger.
Driss: How did you do it?
Lhousain: I was going to make [or fix] a knife, when it slipped and cut my finger.
Driss: Well, may God heal.
Lhousain: May God protect/spare you from evil/misfortune/calamity.
Driss: Did you see Rehhou today?
Lhousain: Yes, he stayed a little at my place and (then) went on his way.
Driss: Where did he go?
Lhousain: Maybe (or: I think that) he went home [lit: went to the house].
Driss: Did you eat lunch or not yet?
Lhousain: Not yet. I was just going to go.
Driss: Well, come on, let's go.

Questions

1. Did Lhousain the blacksmith cut his finger?
Yes, he cut it.
2. How did he do it?
He was going to make [or fix] a knife, when it slipped from him and it cut his finger.
3. Did Driss ask Lhousain about Rehhou?
Yes, he asked him about him.
4. What did he say to him?
He said to him, "Did you see Rehhou?"
5. And what did Lhousain answer (to) him?
He said to him, "He stayed at my place a little and (then) went on his way."
6. Did Driss ask Lhousain if he had eaten lunch?
Yes, he asked him.
7. What did Lhousain answer (to) him?
He said to him, "Not yet. I was just going to go."
8. Was Lhousain going to eat lunch? or Did Lhousain want to eat lunch?
Yes, he was going to eat lunch. or Yes, he wanted to eat lunch.

Review Exercises Lesson 17

1. Follow the instructions below in Tamazight. For example, A says "Say to someone 'Transmit greetings to _____.'" Rewrite the whole sentence using each possibility given below the sentence. Make the necessary changes.

A. إِنْیَاسْ إِ شَا "بَلَّغْ سَلَامْ إِ _____".

(i) إِ مَمَّیْشْ _____ بَلَّغْاسْ سَلَامْ إِ مَمَّیْشْ.

(ii) إِ أَیْتَمَاشْ _____

(iii) إِ أَیْتْ تَدَارْتْ _____

(iv) إِ إِسْتِیْمْ _____

(v) إِ إِبَّامْ د مایْمْ _____

(vi) إِ إِطَّو _____

B. إِنْیَاسَنْ إِ شَا ن واوَمَاتَنْ "بَلَّغَاتْ سَلَامْ إِ _____".

(i) إِ تَوْتَمِیْنَتْنْ _____

(ii) إِ إِشِرَّانْ _____

(iii) إِ إِبَّاتْنْ _____

(iv) إِ أَلْتَمَاتْنْ _____

(v) إِ إِسْتَمَاتْنْ _____

(vi) إِ أَیْتْ تَدَرَوِیْنْ _____

C. إنياسنت إ شا ن توماتين "بَلَّغِمْتَ سَلَامَ إ _____".

(i) إ مَائْتُنْتَ _____

(ii) إ إريزنننت _____

(iii) إ لَوَاشُون _____

(iv) إ إِد عَتَّيْنُنْتَ _____

(v) إ إِبَّائُنْتَ _____

(vi) إ كُتْمَائُنْتَ _____

D. إنياس إ شا "إ تَلِّفُون إ _____".

(i) إ حَسَن كَاس تَلِّفُون إ حَسَن. _____

(ii) إ إَطْو د ميمونة _____

(iii) إ إِد عَمِّيم _____

(iv) إ إِسْتِيس ن كُتْم _____

(v) إ نَكَّين _____

(vi) إ لِبْتَرُونَنَش _____

E. إنياسن إ شا ن واوماتن "كَات تَلِّفُون إ _____".

(i) إ وَاذْجَارَنُن _____

(ii) إ بَّاحْلَوْنُن _____

- (iii) إِمَائِتُن _____
- (iv) إِسْتَيْسَ نَ عَمَّيْتُن _____
- (v) إِشْتَوَدَ حَمَّو _____
- (vi) إِنْكَنِي _____
- .F إِنْيَاسَنْتَ إِي شَا نَ تَوَمَاتَيْن "كَيْمَتْ تَلْفُون إِي _____".
- (i) إِي تَشِيرَاتَيْن _____
- (ii) إِي مَاحَلَوْنُتْ _____
- (iii) إِي مَمَّيْسَ نَ إِكْمَاتُنْتَ _____
- (iv) إِي إِدَ عَتَّيْتُنْتَ _____
- (v) إِي نَكَّيْن _____
- (vi) إِي نُكْنِي _____

2. Look up the nouns in the dictionary. Write the meaning and the dependent form.

- | | | | |
|-------|-------|--------------|----|
| _____ | _____ | لَفْنَا | .A |
| _____ | _____ | تَوَدَا | .B |
| _____ | _____ | وَعُول | .C |
| _____ | _____ | تَيْمَاتْ | .D |
| _____ | _____ | تَوَزَّلَيْن | .E |
| _____ | _____ | إِمِشَر | .F |

Supplementary Material Lesson 18

(to be used at the end of lesson 18)

1. Listen and repeat. Use the CD and the sentences that follow.

Adapted from *the University of Wisconsin* course, tape TZ1.001.016, side A

The dialect used is from **أَيْت عَيَّاش** (Ayt 'Ayyash). There may be some variation to what you learned in class.

Extended Sentence Patterns 2

Conjoined verbal sentences

Changes in verb stem forms that occur in sentence connections

These sentences show what happens to the conjugation of the verb in an extended sentence or paragraph. If there is a series of verbs in a sentence or a series of related sentences, the second and subsequent verbs are conjugated differently than the first verb. The change usually occurs in the verb stem, but in the case of imperatives the change also occurs in the conjugation prefixes and suffixes.

In the exercise below two independent sentences are given. Then they are combined into one extended sentence and later into a small paragraph. Repetition is avoided by leaving out identical phrases and by using pronouns.

The verb stem form is shifted into what the tape calls "the imperfect." What this means is that the verb stem form that is used is the simple imperative form, onto which are added the regular conjugation prefixes and suffixes. (This applies below to the sentences in the past tense (letters A, B, and C) and in the imperative (letters H, I, J, and K).) This change shows up most clearly in irregular verbs and in verbs whose simple imperative stem changes when it is conjugated. Note, for example, the following verbs:

third person masc. sing. form in <u>sentence connection</u>	normal third person masc. <u>singular form</u>	simple <u>imperative</u>	
he went إِدَّو	he went إِدَّا	دَّو	: irregular verbs
she is تِيلِي	she is تَلَّا	إِلِي	
he died إِمَّت	he died إِمَّوت	مَّت	: regular verbs
he picked up يَاسِي	he picked up يُوسِي	أَسِي	whose stems change when conjugated

The changes in sentences which use the future tense involve not repeating the tense indicator أَد . Otherwise, the verb remains the same because it is already in the form of the simple imperative plus the regular conjugation prefixes and suffixes. (This applies below to sentences under the letters D, E, F, and G.)

The Past Tense

- A. 1. إِذَا ذَرِيسَ غَرَّ رَحَّو. Driss went to Rehhou's place.
 2. يَوْفَان¹ ذَرِيسَ رَحَّو وَرَ إِلِّي. Driss found (that) Rehhou wasn't there.
 3. إِذَا ذَرِيسَ غَرَّ رَحَّو، يَافْتَيْن² وَرَ إِلِّي. Driss went to Rehhou's place and found (that) he wasn't there.
- B. 4. إِسْوَلْ ذَرِيسَ إِرَّ بَّاسَ نَ رَحَّو. Driss spoke to Rehhou's dad.
 5. إِذَا ذَرِيسَ أَبْرِيدَنْسَ. Driss went on his way.
 6. إِسْوَلْ ذَرِيسَ إِرَّ بَّاسَ نَ رَحَّو، إِدَّو أَبْرِيدَنْسَ. Driss spoke to Rehhou's dad and went on his way.
- C. 7. إِكَّا ذَرِيسَ غَرَّ لَحُوسَيْن. Driss stopped by Lhousain's place.
 8. يَوْفَانْ ذَرِيسَ لَحُوسَيْنْ إِبِّيْ أَفُوسَنْسَ. Driss found there (that) Lhousain had cut his hand.
 9. إِكَّا ذَرِيسَ غَرَّ لَحُوسَيْنْ، يَافْتَيْنْ إِبِّيْ أَفُوسَنْسَ. Driss stopped by Lhousain's place and there found (that) he had cut his hand. [lit: and there found him (that) he had cut his hand.]

¹ The ن here is a direction particle, the ن of farness, often being translated as "there," but sometimes has no real translation. We will cover the grammar of direction particles later in *Abrid 3*.

² This word is made up of four parts: ن + ي + ت + يَاف. The يَاف is "he found" (which is the simple imperative أَف plus the third masculine singular conjugation prefix يَ). The ت is the direct object pronoun "him." The ي is added for pronunciation. The ن is the ن of farness.

The Future Tense

- .D
10. أَدِيدُو وَعَلِي غَرَّ عَارِي. Uali will go to the mountain.
11. أَدِيغَرَسْ وَعَلِي إِ تَوْتُولْت. Uali will slaughter a wild rabbit.
12. أَدِيدُو وَعَلِي غَرَّ عَارِي، إِغَرَسْ إِ تَوْتُولْت. Uali will go to the mountain and slaughter a wild rabbit.
- .E
13. أَدِيَزْدَمْ³ وَعَلِي إِكْشِيدَنْ⁴. Uali will gather wood.
14. أَدِيَسِّيغْ وَعَلِي لَعَاْفِيْت. Uali will light a fire.
15. أَدِيَزْدَمْ وَعَلِي إِكْشِيدَنْ، إِسِّيغْ لَعَاْفِيْت. Uali will gather wood and light a fire.
- .F
16. أَدِيَشْنَفْ وَعَلِي أَكْسُوم. Uali will grill the meat.
17. أَدِيَتَشْ وَعَلِي أَكْسُوم. Uali will eat the meat.
18. أَدِيَشْنَفْ وَعَلِي أَكْسُوم، إِتَشْت. Uali will grill the meat and eat it.
- .G
19. أَدِيدُو وَعَلِي غَرَّ عَارِي. إِغَرَسْ إِ تَوْتُولْت. إِزْدَمْد. إِكْشِيدَنْ، إِسِّيغْ لَعَاْفِيْت. إِشْنَفْ أَكْسُوم، إِتَشْت. Uali will go to the mountain and slaughter a wild rabbit. He will gather wood and light a fire. He will grill the meat and eat it.

³ The reason there is a *shedda* on the د is that it seems that there is a direction particle, the د of nearness, that is used with this verb. This is clearly heard in sentences 19, 23, 25, and 29. Certain verbs always take this د of nearness even though it has no obvious directional meaning for the particular verb. Since the د of direction is a moveable particle, the future tense indicator أَد causes it to move to in front of the verb, thus combining with the د in أَد.

⁴ Other people say إِكْشَوْدَنْ. Some people use a د and others use a ض.

[Skip this part until you complete lesson 19.]

The Imperative

- .H .20 دَو غَر عاري. Go to the mountain.
- .21 غَرَسْ إِ توتولت. Slaughter a wild rabbit.
- .22 دَو غَر عاري، تَغَرَسْ إِ توتولت. Go to the mountain and slaughter a wild rabbit.
- .I .23 زَدَمْدْ إِكشِيدَنْ. Gather wood.
- .24 سَيِّغْ لِعافيت. Light a fire.
- .25 زَدَمْدْ إِكشِيدَنْ، تَسَيِّغْدْ لِعافيت. Gather wood and light a fire.
- .J .26 شَنَفْ أَكْسوم. Grill the meat.
- .27 تَشْ أَكْسوم. Eat the meat.
- .28 شَنَفْ أَكْسوم، تَتَشَتْ⁵. Grill the meat and eat it.
- .K .29 دَو غَر عاري، تَغَرَسْ إِ توتولت. تَزَدَمْدْ إِكشِيدَنْ، تَسَيِّغْدْ لِعافيت. تَشَنَفْدْ أَكْسوم، تَتَشَتْ. Go to the mountain and slaughter a wild rabbit. Gather wood, make a fire, grill the meat, and eat it.

⁵ This word is a combination of: تَتَشَد + ت، that is, "eat" with the "you (m.s.)" conjugation prefix and suffix and the masculine direct object pronoun "it." The ت sound prevails over the د sound to form تَت.

2. Some Tamazight proverbs⁶ to be used at the end of lesson 18. Notice in them the phenomenon of sentence connection grammar for the past tense form.

You should understand the words, grammar, and structure of the proverb; learn its meaning; learn appropriate situations in which to use it; and memorize it. Your teacher or a language helper can explain the meanings.

O thunder, you transported rainwater
to above the sea, adding water upon
water, (while) the pasture is thirsty.

A. توسيد، آ تِگْنوت، أمان
أل نَيْكْ لْبَحَر، تَزَايْدْ
أمان خَف وامن، إِنِغ فاد
أَلْمُو.

We say this when good fortune comes once again to an already lucky person or when someone gives riches to a rich person. [The dry pasture needs the rain, and the sea doesn't, but where does the storm dump its rainwater? The sea!]

Hit the dog and the bride wakes up.

B. وت إيدي تاشي تَسْلِيْتْ.

The allusion always makes the person concerned react. [When the wife sees her husband kick the dog, she realizes he's really angry with her.]

أَشِي يوشي \ ور يوشي — to wake up

⁶ These proverbs come from *Proverbes Berbères* by Fernand Bentolila, 1993, L'Harmattan—Awal. The translation and explanation of the proverbs given here are my English translations of what Bentolila originally said in French. The following are the page numbers from where the proverbs and explanations were taken: A, p. 131 (#88); and B, appendix (#22). Anything in brackets are my additions.

Review Exercises Lesson 18

1. Look at the following text and translate each sentence into English.

Adapted from *the Peace Corps* course, page 25

- A. مَای تَغْدِ اَسَنَظَّ ؟

- B. اَسَنَظَّ كَرَّخ زِيك.

- C. دَّيخ غَر اِثْرَان.

- D. حَشَّاخ اِ لَبْهَائِم.

- E. زَّيخ تَفُونَاست.

- F. سَوْنَشَخ وَلِّي.

- G. سَوِيخ اَسَرْدُون.

- H. سَمَرَخ اِمَشْلِي.

2. Now write the Tamazight text as a paragraph using proper sentence connection.

Supplementary Material Lesson 19

(to be used at the end of lesson 19)

1. Go back to Supplementary Material lesson 13 (pages 79 and 80 of this Workbook) and review the dialogue between Ali and the policeman. The two times the policeman talks a lot contain a number of examples of sentence connection using a series of imperatives. Use the CD for that lesson.
2. Go back to Supplementary Material lesson 18 (page 113) and complete the sentence pattern drill, using the CD for that lesson, for the section on imperatives.
3. Some Tamazight proverbs¹ to be used at the end of lesson 19. Notice in them the phenomenon of sentence connection grammar for the imperative form.

You can choose from the following list some proverbs you want to learn. You should understand the words, grammar, and structure of the proverb; learn its meaning; learn appropriate situations in which to use it; and memorize it. Your teacher or a language helper can explain the meanings.

A. **بَدَرِ إِيْدِي تَاسِيدَ أَمْعَرَاض.** If you speak of the dog, bring a stick.

[lit: Mention the dog and bring a stick.] This proverb applies to situations when you speak of an undesirable character who suddenly and unexpectedly shows up. Compare to the French: "When you speak of the wolf, you see its tail." ["Speak of the devil!"]

B. **بَدَرِ إِزْمَ تَامَزْتْ زِي أَمَزَوَغ.** Speak of the lion and you'll catch him by the ear.

[lit: Mention the lion and catch him by the ear.] You say this to emphasize a coincidence or a random happening, for example, if someone arrives just at the moment you are talking about him. Compare to dialectical Algerian Arabic: "Mention the lion and he will appear." [This is similar to proverb A.]

C. **تَو تَدِيَسْت تَسْرَدَ أَعْبَان.** Forget the stomach and wash the outfit.

To take care of your appearance sometimes you must forego food.

¹ These proverbs come from *Proverbes Berbères* by Fernand Bentolila, 1993, L'Harmattan—Awal. The translation and explanation of the proverbs given here are my English translations of what Bentolila originally said in French. The following are the page numbers from where the proverbs and explanations were taken: A, p. 146 (#4); B, p. 122 (#29); C, p. 148 (#14); D, appendix (#27); E, p. 126 (#56); F, p. 113 (#52); G, p. 106 (#4); H, p. 140 (#35); I, p. 144 (#18). Anything in brackets are my additions.

D. سَوَلْ خَفْ إِكْنَا د وَاشَالْ
تَسِيرْسِدْ أَ لَاهْلْ د وَاذْجَارْ.
Speak about heaven and earth (but
not about a relative or a neighbor.

[lit: Speak about heaven and earth, and set down (that is, don't pick them up as a topic) he of the family and a neighbor.]

E. إِنِّيَاسْ وُوشْنْ تَشْ تَارْمُدْ.
As the jackal says: "Eat and watch out."

The proverb is the conclusion of a story in which the jackal sneaks into a garden by a very narrow passageway. He stuffs himself on melons and, like the weasel of the fable, can't get back out. The Tamazight says literally "eat and try" (the hole, the passageway). You can say this jokingly when after a meal you have to loosen your belt.

F. زِدْغْ غِيْفَسْنْ تَاغْدْ دِيْغْسْنْ.
Spend time with them and you will
become like them.

[lit: Live among them and be like them.] Compare the French: "Tell me who you hang out with, and I'll tell you who you are."

G. كْ لْخِيرْ تَاْفَدْ وَايْضْ.
Do good and you will receive in
return a like gesture.

[lit: Do good and find another one.]

H. قَلْ إِ تَكْمَارْتْ
تَسْغَدْ إِيْلَيْسْ.
Look at the mare and buy her daughter.

Like mother, like daughter.

I. كَاسْ أَضَارْ كْ وَامَانْ إِ أَغْيُولْ
تَغْرَدْ إِ رَبِّيْ وَرْتَنْ إِسُوْ.
Put the foot of the donkey in water
and ask God that he doesn't drink.

There are people who don't see their own interests, even if you stick their nose into it. You shouldn't let yourself get discouraged by so much stupidity and stubbornness: what's important is to do your duty, give good advice and afterwards you can have an attitude of detachment ("May the other do what seems best to him.").

Supplementary Material Lessons 20-22

(to be used at the end of lesson 22)

1. Listen and repeat. Use the CD and the sentences that follow.

Adapted from *the University of Wisconsin* course, tape TZ1.001.016, side A

The dialect used is from **أَيْت عَيَّاش** (Ayt 'Ayyash). There may be some variation to what you learned in class.

Sentence Pattern Drill 17

Interrogation of object with **مي** relative pronoun

These sentences give a context for a **مي** question, and then the **مي** question itself and the answer.

- | | | | | |
|----|--|---|----------------------------------|--|
| 1. | ها يَارْيَا زَنْسْ. | أَرْيَا زَنْ مِي؟ وِين حَلِيمَة. | Halima's. Whose husband? | Here's her husband. |
| 2. | ها تَدَّارْتَنْسْ. | تَدَّارْتَنْ مِي؟ تِين عَبْد الرَّحْمَان. | Abderrahman's. Whose house? | Here's his house. |
| 3. | يَاللَّهْ أَنْدَو غُورْسْ. | غَر مِي؟ غَر ذَرِيسْ. | To Driss' place. To whose place? | Let's go to his place. |
| 4. | إِرا أَدِّيْغْسْ إَقِيمْ. | لَكْ تَدَّارْتْ تَوَجْدِيْتْ. | لَكْ مِي؟ | In the new house. In what? He wants to stay in it. |
| 5. | إِبْدَا أَدِيسْ إِكَّاتْ ¹ أَغْيُولْ. | س مِي؟ س أَعْمُودْ. | With a stick. With what? | He began to hit the donkey with it. |
| 6. | تَغَّا رَشِيدَة زِي دِيْغْسَنْ. | زِي ² مِي؟ زِي أَيْت رَحْوْ. | From Ayt Rehhou. From who? | Rachida is from them. |
| 7. | إِرا أَدِإْسَنْ إِمُونْ. | د مِي؟ د إِمْدَو كَالَنْسْ. | With his friends. With who? | He wants to go with them. |

¹ The verb here is in its continuous form "to hit repeatedly." We will begin the grammar of the present continuous form in lesson 24.

² The preposition here sounds like **زِيْغْ**. There are many different pronunciations for this preposition.

8. إِشَّاس بُو لَبُوسْطَا تَبَرَات. إِ مِي؟ إِ حَلِيمَة.
To Halima. To who? The mailman gave to him/her the letter.

9. يُوْفَاس أَبْرِيد ن شَانْطِي. إِ مِي؟ إِ طَوْمُوبِيل.
For the car. For what? The paved road is better for it.

2. Extended dialogue emphasizing questions

إِرَا إِشَّو أَذْيَامَزْ تَوْرَقِين ن فَرَنْسَا حَمَا أَدَيَقِيم دِين. إِدَا
غَر لَبْرَايْنَفَكْتُور حَمَا أَدَيَسِرْس توترا ن تورَقِين. هَا تَرْجَمَا
ن مَكْجَرَان.

بُو لَبِيرُو : السَّلَامُ عَلَيَكُم. شَجَم.

إِشَّو : عَلَيَكُم السَّلَام. بِسْمِ اللّٰهِ.

بُو لَبِيرُو : مَيَسْمَنْش؟

إِشَّو : إِشَّو أُو بَسَّو.

بُو لَبِيرُو : إِسْ إِلَّا غُورْش لَبَاسْبور؟

إِشَّو : إِه، إِلَّا غُورِي. أَغَاش.

بُو لَبِيرُو : إِدْ شَكَّيْن أَيَا؟

إِشَّو : إِه، كَسَخ تَمَارْت.

بُو لَبِيرُو : إِ نَضَاضَر؟

إِشَّو : دَغِي لَسِيخ لَنْتِي.

بُو لَبِيرُو : مَانِيَا تَلُولِيد؟

إِشَّو : كْ لَمَغْرِب.

بُو لَبِيرُو : مَانِي كْ لَمَغْرِب؟

- إِشَو : لْ إِكْنِيون.
- بو لْبِيرو : لْ مِي؟
- إِشَو : إِكْنِيون، يوت ن تَمْدِينْت لْ إِقْلِيم ن وارزازات.
- بو لْبِيرو : مِيلْمِي³ آي تَلُولِيد؟
- إِشَو : ور سَنَخْ أَيْور ولا ياس، وَلَايْنِي لُولِيخْ لْ
أَلْف و تَسَع مِيَة و تْنين و خَمْسِين، لْ
تَغْرَسْت.
- بو لْبِيرو : إِس تِيُولْد؟
- إِشَو : إِه، إُولَخ.
- بو لْبِيرو : مِيسْم ن تَمْطُوطْنَش؟
- إِشَو : كَتَو لَحُو.
- بو لْبِيرو : مَانِيَتْ دُغِي؟
- إِشَو : لْ لَمَغْرِب.
- بو لْبِيرو : إِس لَان غورُن إِشِرَان؟
- إِشَو : إِه.
- بو لْبِيرو : مَشْتَا ن إِشِرَان آي غورُن؟
- إِشَو : تَسْعَة.
- بو لْبِيرو : إِ أُخَاتَر دِيْغَسَن، مَشْحَال آي غورُس لْ
لَعَمْر؟
- إِشَو : إِلَا غورُس سَطَّاش ن أُسْكَاس.

³ A synonym for مِيلْمِي that is used in certain regions especially in the southern areas of the Central Moroccan Tamazight language group is مَنْتور.

- بو لَبِيرو : إِشِرَّانَنْش ، مانِيَتَن؟
- إِشَو : لَكْ لَمَغَرَب د مايْتَسَن.
- بو لَبِيرو : د مي؟
- إِشَو : د مايْتَسَن ، تَمَطَّوطينو.
- بو لَبِيرو : ماڳان لَحَرَفْتَنْش؟
- إِشَو : أَبَنَّا يَ أَيَّ كُيخ.
- بو لَبِيرو : ماڳان لَبَتَرُونَنْش؟
- إِشَو : لَحوسَيْن أْ بَسَو. ها لَكُنْتَرادا.
- بو لَبِيرو : مَتَا شَرَكَا؟
- إِشَو : إِسْمَنْس "وَكَايَ بَنَّا يَ".
- بو لَبِيرو : نَعَمْ؟
- إِشَو : "وَكَايَ بَنَّا يَ".
- بو لَبِيرو : إِ أْفوسَنْش ، غورُس فَصْنما. ماش إِجْران؟
- إِشَو : تَجْرَايِي شا لَكْنَسيدا كْ لَخْدَمْت. وَلَايْتِي شا لَباس ور إِلِّي. إِسول إِصْحا. نَحْمَداس إِ رَبِّي نَشْكُرَاس.
- بو لَبِيرو : ميلمي أَيَّ تَدِيد غَر فَرَنْسا؟
- إِشَو : سِين إِسْكَاسَن أَيَا.
- بو لَبِيرو : ميمَش تَبِيد لَحْدود؟
- إِشَو : دِيخْد س سَتِيام.
- بو لَبِيرو : س مي؟

- إِشْو : س لَكَار.
- بو لَبِيرو : وَخَا. أَوِيد تَنْبَر تَسِرْسَد توترا ك لَغِيشي.
- إِشْو : مَتَا لَغِيشي؟
- بو لَبِيرو : وين إِبْرَانين، تَمَا ن تَفْلوت.
- إِشْو : مَشْتَا تَنْبَر؟
- بو لَبِيرو : خَمْسِين لورو.
- إِشْو : صَحَا.

A. Each student should make ten questions based on the dialogue. The other students must then answer the questions. Example:

مِلْمِي أَكْثَلُولَا إِشْو؟ إِلُولَا كْ أَلْف و تَسَع مِية و تَنِين و خَمْسِين.

<u>Answers</u>	<u>Questions</u>
_____	_____ .1
_____	_____ .2
_____	_____ .3
_____	_____ .4
_____	_____ .5
_____	_____ .6
_____	_____ .7
_____	_____ .8
_____	_____ .9
_____	_____ .10

B. Each student should also write down ten answers based on the dialogue. The other students must then ask the correct question. Example:

تَسْعَة. مَشْحَال ن إِشِرَّان أَيَّ غَرِّ إِشْو؟

<u>Questions</u>	<u>Answers</u>	
_____	_____	.1
_____	_____	.2
_____	_____	.3
_____	_____	.4
_____	_____	.5
_____	_____	.6
_____	_____	.7
_____	_____	.8
_____	_____	.9
_____	_____	.10

English Translation of the Dialogue

Ishou wants to get papers for France so that he can stay there. He went to the Prefecture to submit his request for papers. Here's a translation of what happened.

Office agent : Hello. [lit: Peace be upon you.] Enter.
 Ishou : Hello. [lit: Upon you be peace.] In the name of God.
 Office agent : What's your name?
 Ishou : Ishou the son of Bassou.
 Office agent : Do you have a passport?
 Ishou : Yes, I have it. Here.
 Office agent : Is this you?
 Ishou : Yes, I shaved off [lit: took off, removed] (my) beard.
 Office agent : And the glasses?
 Ishou : Now I wear contacts.
 Office agent : Where were you born?
 Ishou : In Morocco.

Office agent : Where in Morocco?
Ishou : In Iknioun.
Office agent : Where? [lit: In what?]
Ishou : Iknioun, a city in the Province of Ourzazate.
Office agent : When were you born?
Ishou : I don't know the month or day, but I was born in nineteen fifty-two, in the winter.
Office agent : Are you married?
Ishou : Yes, I'm married.
Office agent : What's your wife's name?
Ishou : Kettou the daughter of Lhou.
Office agent : Where is she now?
Ishou : In Morocco.
Office agent : Do you (m.pl.) have children?
Ishou : Yes.
Office agent : How many children do you (m.pl.) have?
Ishou : Nine.
Office agent : And the oldest of them [lit: among them], how old is he?
Ishou : He's sixteen years old.
Office agent : Your children, where are they?
Ishou : In Morocco with their mother.
Office agent : With who?
Ishou : With their mother, my wife.
Office agent : What's your occupation?
Ishou : I'm a construction worker.
Office agent : Who's your boss?
Ishou : Lhousain the son of Bassou. Here's the contract.
Office agent : Which company?
Ishou : It's called "Okay Bennay."
Office agent : What?
Ishou : "Okay Bennay."
Office agent : And your hand, it has a bandage. What happened to you?
Ishou : I had an accident at work. [lit: An accident at work happened to me.] But there's no problem. It's still strong, praise and thanks to God. [lit: We (give) praise to God and we (give) thanks to him.]
Office agent : When did you come to France?
Ishou : Two years ago.
Office agent : How did you cross the border?
Ishou : I came by CTM
Office agent : By what?
Ishou : By coach.
Office agent : Okay, bring the stamp and turn in your request at the window.
Ishou : Which window?
Office agent : The window for foreigners, next to the door.
Ishou : How much is the stamp?
Office agent : Fifty euros.
Ishou : Thanks.

Review Exercises Lessons 20-22

(to be used at the end of lesson 22)

1. Based on the response that is given, write the correct question.

أَرُو أَسَقْسَا إِصْحَان.

لِجَاوَب

أَسَقْسَا

- | | | |
|---|-------|----|
| A. إِه، سَنَخ تَعَرَبَت. | _____ | A. |
| B. تَمَرِيكَانِيَت أَيَّ كُيَخ. | _____ | B. |
| C. لَا بَاس، إِسَال دِيْخْش
لُخِير. | _____ | C. |
| D. وَهُو، وَرِيد نَكَّيْن. | _____ | D. |
| E. لُولِيخ كْ أَلْف وَ تَسَع
مِيَّة وَ سَتَّيْن. | _____ | E. |
| F. غُورِي رَبْعَة وَ رُبْعِيْن
نَ أُسْكَاس. | _____ | F. |
| G. وَهُو، وَرْش فَهْمَخ. | _____ | G. |
| H. إِنَّام "وَهُو." | _____ | H. |
| I. إِزْدَغ مَمِّي كْ مَرِيكَان. | _____ | I. |
| J. كْ مَرِيكَان. | _____ | J. |
| K. إِشَاس إِذْرِيْمَن إِ مَوْحِي. | _____ | K. |
| L. إِ مَوْحِي. | _____ | L. |
| M. إِذْرِيْمَن. | _____ | M. |

.N	لوليخ كڻ ڪندا.	.N
.O	ڪڻ ڪيباڪ.	.O
.P	ڪڻ مَنريال	.P
.Q	سِرَسَخ سَتيلو دا.	.Q
.R	دا ها.	.R
.S	حما اَدَسولَخ د مِڏن.	.S
.T	مِية و عَشَرين ن اُرِيال.	.T
.U	شُرَاطَ ن تَدَرُوين.	.U
.V	غوري خَمَسَة.	.V
.W	سين ڪيلو.	.W
.X	عَلَى حَقَّاش وري تَعَجِب.	.X
.Y	تينو.	.Y
.Z	كُيخ لَکَاطو س واڱَرَن تَيَسَنَت د سَڪُر.	.Z
.AA	س واڱَرَن تَيَسَنَت د سَڪُر.	.AA
.BB	اَکَرَن ، اِکَا " دَکِيڪ " س تَعَرَبَت.	.BB
.CC	تَدَا غَر اَلَنيف.	.CC
.DD	اَلَنيف.	.DD
.EE	تَما ن الرَشيدية.	.EE
.FF	وَرَتا.	.FF

Supplementary Material Lesson 23

(to be used at the end of lesson 23)

1. **Text. Listen and repeat. Answer the questions. Use the CD and the text that follows. Can you find the future negative construction?**

Adapted from the *University of Wisconsin* course, tape TZ1.001.011, side A

The dialect used is from **أَيْت عَيَّاش** (Ayt 'Ayyash). There may be some variation to what you learned in class.

Text 9

Berber Hospitality

إِمَازِغَن مِدَّن إِجودَن¹ أَيْان. أَدَاي² غورَسَن دِيدُو³ شا
 أَنْبِي زي تَمَازِيرْت يَضُن لَابْدَا أَدِإْسَ فَرَحَن بَزَاف.
 لَابْدَا أَدِغَرَس باب أُخَام إِ تَمَغْرُوسْت. لَازَم أَدِيكَ شَوِي
 د ضَاجِن د أَفْتَال تَفَاد⁴ أَتَشِين⁵ إِنْبِيَاوَنَسْ عَلَى حَقْ
 وَر إِنِّي أَمَازِغ أَدِيرْضُو أَد غِيفَس يِينِي شا إِس غورَس
 دَدَان إِنْبِيَاوَن أَهَا يَازْجَتَن س لَاز. إِخْصَا أَد إِسَن إِكْر
 إِفْرَح إِسَن أَلَّ دُون إِبْرَدَانَنَسَن.

¹ This word is a participle (third masculine singular plus ن) acting as an adjective. We will do the grammar of participles later in *Abrid 3*.

² This word means “when” and is used with present and future tenses. It isn't used with the past tense.

³ The first د is the د of direction, making this verb mean “to come” and not “to go.” We will cover the grammar of the د of direction later in *Abrid 3*.

⁴ Another way to say “in order that” or “so that” is حَمَا أَد. The construction used here is تَفَاد أَد.

⁵ From what we learned we would expect the form here to be: أَتَشَن. However, some regions, as here, use an يِن suffix instead.

Questions on the Text

In the following questions there are four uses of the present continuous tense. We will begin the grammar of this in lesson 24. For now just learn these as expressions.

What do they do...?	—	ما دَتَكَّان...؟
What does he do...?	—	ما دَيْتَكَّا...؟
Why does he make...?	—	ماخ أَلَيْكَ دَيْتَكَّا...؟

1. إِس كَان إِمَارِيغَن مِدَّن إِجودَن ماد وهو؟
يَّه، إِمَارِيغَن مِدَّن إِجودَن أَيَّان.
2. ما دَتَكَّان أَدَّاي غورَسَن ديدَو أُنْبَيي؟
لابُدَّا أَدَّاسَ فَرَحَن بَزَّاف.
3. ما دَيْتَكَّا باب أُخام أَدَّاي غورَس ديدَو أُنْبَيي؟
لابُدَّا أَدْيَغَرَس إِ تَمَغْرُوسَت.
4. ماخ أَلَيْكَ دَيْتَكَّا شَوِي د ضَاجِن د أَفْتَال؟
تَفَاد أَتَّشِين إِنْبِيَاوَنَنَس.
5. ماخ أَلَيْكَ دَيْتَكَّا أَيَا كُول؟
تَفَاد أَد وَر غِيْفَس يِينِي شَا إِس غورَس دَدَّان إِنْبِيَاوَن
أَهَا يَازَجَّتَن س لَاز.

On the next page in the vocabulary list, the CD gives the simple imperative and third masculine singular of the verbs. The CD also lists what it calls the "iterative" or continuous imperative form. Just ignore these for now. We will begin to cover this topic next lesson.

Vocabulary

Continuous Imperative
(called iterative
on the tape)

Verbs

تَجُود	إِجُود موحى. Moha is hospitable.	جود	—	to be hospitable
تَفْرَح	إِفْرَح موحى. Moha is happy.	فَرَح	—	to be happy
تَيِّنِي	إِنَّا موحى. Moha said.	إِنِي	—	to say
	indirect object + إِنِي	—	—	to say to someone
	the preposition خَف + إِنِي	—	—	to say about someone
	without the indirect object but plus direct object إِنِي	—	—	to think something
تَرْضُو	إِرْضَا موحى. Moha accepted/agreed.	رَضُو	—	to accept, to agree
تَأْذِجَا	يُؤْذِجَا موحى. Moha let/left.	أَذَج	—	to let, to leave
تَخْصَا	إِخْصَا أَدَدَّوْخ. I need to go.	خَصَا	—	to lack, here: must
تَكَّر	إِكَّر موحى. Moha got up.	كَّر	—	to get up here: to see that the guests have everything

Nouns

إِلَّا بَابُ أُخَام.	بَابُ أُخَام	—	owner of the house host
The owner of the house is here (present).			
إِلَّا شَّوِي.	شَّوِي	—	roast الْمَشْوِي
There is roast.			

إِلَّا ضَاجِن.	ضَاجِن	—	stew, tajine
There is stew/tajine.			
إِلَّا أُفْتَال.	أُفْتَال	—	couscous
There is couscous.			
إِلَّا لَاؤُ.	لَاؤُ	—	hunger
There is hunger.			

Particles

(Spelled لَابُدَّ in Arabic .)	لَابُدَّ ا	—	it's necessary, must
	بَزَاف	—	much
	لَاَزَم	—	it's necessary, must
	عَلَى حَقّ	—	because
	شَا	—	someone
(as in: دَدَان غورس)	إِس (إِس غورس دَدَان	—	that
	أَهَا	—	and
	أَلّ	—	until

English Translation of the Text and the Questions

Text

Berbers are hospitable people. When a guest comes to their place from another place [lit: country] it's necessary that they rejoice over him a lot. The owner of the house must slaughter a sheep. He must make roast and tajine and couscous so that his guests may eat, because a Berber will not accept⁶ that someone (should) say about him that guests came to his place and he left them hungry. He must see to their needs and rejoice over them until they go on their way.

⁶ This is the future negative construction.

Questions

1. Are Berbers hospitable people or not?
Yes, Berbers are hospitable people.
2. What do they do when a guest comes to their place?
It's necessary that they rejoice over him a lot.
3. What does the owner of the house do when a guest comes to his place?
He must slaughter a sheep.
4. Why does he make roast, tajine, and couscous?
So that his guests may eat.
5. Why does he do all this?
So that no one (may) say about him that guests came to his place and he left them hungry.

Review Exercises Lesson 23

1. Transform the sentences first into the future, then into the negative future.

- A. إِسُوا أَتَايَ. أَدِيسُوا أَتَايَ.
 B. دِيخْ غَر لَخْدَمْتِ إِضْلِي. وَر إِنِّي أَدِيسُوا أَتَايَ.
 C. رُورَانَسْ إِذْرِيْمَنَ إِ كَتَّو.
 D. تَلَّا غُورِي لَخْدَمْتِ.
 E. إِثَّا أَنْجَارَ.
 F. رَانَ تَدَارْتِ تَوَجْدِيْتِ.
 G. تَسْيِغْ أَسِيدَ.
 H. تَكْسَدِي أَقَشَّوْرَ نَ لَيْمُونِ.
 I. شَانْتَاْسَنَتِ إِرْدَنَ.
 J. غَرِيخَاسَ لَشْتَابَ.
 K. إِسْنِيْتِ غَر مَرَّاكْشَ.
 L. تُوْفَامَ طَّوْمُوْبِيلِينُو.
 M. دُرُوسَنَ مِدَّنَ دَا.
 N. إِزْثَا شُوي.

- O. سَنَعْتَنَاخ لِبَرْتَمَا وَر إِزِيل. _____
- P. يَأْزُوم. _____
- Q. إِزْلَا. _____
- R. بَلَّغْنَاش سَلَام. _____
- S. إِمَّوت. _____
- T. وَالْفَن لَمَغْرِب. _____
- U. يَوْمَزْ تَبْرَات. _____

2. The following Tamazight proverb¹ has two parts to it. In each part the words are out of order. Put the words in their proper order, and translate the proverb into English.

part 1 : أَلْ إِخْفَ يُولِي نْ أُمَشَنَّضْ² أَسَكْلُو مَغَارْ ،

part 2 : إِكْ وَرْ أَسَكْلُو أَدْ إِنِّي.

_____ : proper order

_____ : translation

¹ This proverb comes from *Proverbes Berbères* by Fernand Bentolila, 1993, L'Harmattan—Awal, p. 146 (#6).

² This word means "a climber, one who climbs."

Review Exercises Lesson 24

1. Write out the four pillars of the Tamazight verb for these verbs.

تَشْ	تَتَشَا	إِتَشَا	وَرِإِتَشِي	.A	to eat
_____	_____	_____	_____	.B	to drink
_____	_____	_____	_____	.C	to want
_____	_____	_____	_____	.D	to go
_____	_____	_____	_____	.E	to see
_____	_____	_____	_____	.F	to do
_____	_____	_____	_____	.G	to be (locat.)
_____	_____	_____	_____	.H	to help
_____	_____	_____	_____	.I	to pray
_____	_____	_____	_____	.J	to believe
_____	_____	_____	_____	.K	to pick up

2. Write out the imperatives.

سَّا أَمَان كُو يَاسْ.	_____	.A	Drink water every day.
_____	_____	:	to one person
سَّات أَمَان كُو يَاسْ.	_____	:	to a group of men
سَّامْت أَمَان كُو يَاسْ.	_____	:	to a group of women
_____	_____	.B	Pray five times a day.
_____	_____	:	to one person
_____	_____	:	to a group of men

_____ : to a group of women

Always wash your hands. .C

_____ : to one person

_____ : to a group of men

_____ : to a group of women

Go back to Spain every summer. .D

_____ : to one person

_____ : to a group of men

_____ : to a group of women

Help me every day. .E

_____ : to one person

_____ : to a group of men

_____ : to a group of women

Watch the news every day. .F

_____ : to one person

_____ : to a group of men

_____ : to a group of women

Love your neighbor. .G

_____ : to one person

_____ : to a group of men

_____ : to a group of women

Always remove the apple peel. .H

- _____ : to one person
- _____ : to a group of men
- _____ : to a group of women

Give to the poor. .I

- _____ : to one person
- _____ : to a group of men
- _____ : to a group of women

Go to the *hammam* once a week. .J

- _____ : to one person
- _____ : to a group of men
- _____ : to a group of women

Work every day. .K

- _____ : to one person
- _____ : to a group of men
- _____ : to a group of women

Fast every Thursday. .L

- _____ : to one person
- _____ : to a group of men
- _____ : to a group of women

Always sit in this café. .M

- _____ : to one person
- _____ : to a group of men
- _____ : to a group of women

Supplementary Material Lesson 25

(to be used at the end of lesson 25)

1. Text. Listen and repeat, then answer the questions. Use the CD and the text that follows.

Adapted from *the University of Wisconsin* course, tape TZ1.001.006, side B

The dialect used is from **أَيْت عَيَّاش** (Ayt 'Ayyash). There may be some variation to what you learned in class.

Text 4

Vegetables and Fruit

لَخُضْرَت د لَفِشِيَت

تَمَازِيرْتَنَخ لَتَارُوا¹ لَخُضْرَت د لَفِشِيَت إِزِيل.² لَتَارُوا

بَطَاطَا د خِيزَو تَلَفَّيْن د مَطِيشَا تَقْلَفَلَت د لَوْبِيَا د

إِبَاوَن د أُزَالِيم تَغْصِيَت إِوَا د لَخُضْرَت يَضْنِين.

إِدَّ³ لَفِشِيَت دِيخ عَدَّان غورخ⁴ إِسْكُلَا بَزَاف. غورخ تَفَّاح

د لَمَشْمَاش د بوعُويدا د وَاضِيل تَزَارَت د رَمَّان د شَفَرَجَل.

مَش وَر تَوَّت تَغْنُوت⁵ لَتَارُون إِسْكُلَا لَفِشِيَت إِزِيل.

إِدَّ أَسْكَاس نَاكْ تَوَّت تَغْنُوت لَتَسْخَسَار أَنَا وَرُون إِسْكُلَا.

¹ This text uses the present continuous tense indicator **لَ**. In our course we've chosen to use **دَ**.

² The form here is technically **إِزِيلْن** (which is a participle functioning as an adjective), but the **ن** assimilates into the **ل** to give **لَ**.

³ Both **إِدَّ** "idd" and **إِد** "id" are valid variations.

⁴ Some regions use instead the form **غورنَخ**.

⁵ The word in its independent form is **تَغْنُوت**, with a *kisra*. Since the word is the subject in this sentence, it takes its dependent form, which is technically **تَغْنُوت**, with a *sukun*. However, to pronounce all the consonants together is difficult, so a short vowel, a *fatha*, needs to be added. Thus, the word sounds like **تَغْنُوت**.

Questions on Text 4

1. إِسْ إِسْوَلْ مُحَمَّدْ خَفْ تَمَازِيرْتَنْسْ؟
يَّهْ، إِسْوَلْ خَفْ تَمَازِيرْتَنْسْ.
يَّهْ، إِسْوَلْ غِيفْسْ.
2. إِسْ دَتَّارَوُ⁶ تَمَازِيرْتَيْنْ لَخُضَرْتْ إِرْزِيلْ؟
يَّهْ، دَتَّارَوُ تَمَازِيرْتَيْنْ لَخُضَرْتْ إِرْزِيلْ.
يَّهْ، دَتَّتَّارَوُ⁷.
3. إِسْ دَتَّارَوُ لَفِيشِيْتْ إِرْزِيلْ؟
يَّهْ، دَتَّارَوُ لَفِيشِيْتْ إِرْزِيلْ.
يَّهْ، دَتَّتَّارَوُ.
4. مَتَّا لَخُضَرْتَيْنْ؟
بَطَاطَا دْ خِيزَوُ تَلْفَيْنْ دْ مَطِيشَا تَفْلَفَلْتْ دْ لَوْبِيَا
دْ إِبَاوَنْ دْ أُرَالِيمْ تَغْصَيْتْ.
5. إِسْ غُورْسَنْ تَلَّا لَخُضَرْتْ يَضْنَيْنْ؟
يَّهْ، تَلَّا غُورْسَنْ.
6. إِسْ غُورْسَنْ تَعَدَّا لَفِيشِيْتْ؟
يَّهْ، تَعَدَّا غُورْسَنْ لَفِيشِيْتْ.

⁶ The present continuous tense indicator can vary by region. In the text and in the questions, two different indicators are used: both the دْ and the لْ. These are simply variations. The meaning is the same. Questions 14 and 15 use both of them interchangeably for the same verb.

⁷ Notice that the feminine direct object pronoun تْ, which would normally come after the verb, comes in front of the verb (and after the tense indicator). The tense indicator has caused the pronoun to move.

7. مَتَا لَفِيشِيت نَا غورَسَن اِلَّان⁸؟

غورَسَن تَفَّاح د لَمَشَمَاش د بوعويدا د واضيل
تَزَارَت د رَّمان د شَفَرَجَل.

8. اِس⁹ غورَسَن تَفَّاح؟ يَّه، غورَسَن تَفَّاح.

9. اِس غورَسَن لَمَشَمَاش؟ يَّه، غورَسَن لَمَشَمَاش.

10. اِس غورَسَن بوعويدا؟ يَّه، غورَسَن بوعويدا.

11. اِس غورَسَن اَضِيل؟ يَّه، غورَسَن اَضِيل.

12. اِس غورَسَن تَزَارَت؟ يَّه، غورَسَن تَزَارَت.

13. اِس غورَسَن لَفِيشِيت يَضْنين؟

يَّه، غورَسَن لَفِيشِيت يَضْنين.

14. مَش ور تَوَت تَكْنوت، ما دَتَارون اِسْكُلا؟

لَتَارون اِسْكُلا لَفِيشِيت اِرِيل.

15. ما دَتَسَخَسار تَكْنوت؟

لَتَسَخَسار تَكْنوت اَنَا ورون اِسْكُلا.

⁸ After the relative pronoun نَا "that," the participle form of the verb is used.

⁹ We would expect the question word اِد instead of اِس, since غورَسَن is a non-verb and no other verb is used in the sentence. However, people's usage shows that either question word can be used in this case.

New Vocabulary Found in Text 4

[illegible]

¹⁰ The CD uses the word "iterative."

English Translation of Text 4 and the Questions

Text

Vegetables and Fruit

Our land produces [or yields] good vegetables and fruit. It produces potatoes and carrots and turnips and tomatoes and green peppers and green beans and lima beans and onions and squash and, well, other vegetables.

As for fruit also, the trees are very numerous in our land [literally: *chez nous*]. We have apples and apricots and pears and grapes and figs and pomegranates and quince.

If a thunderstorm doesn't strike, the trees produce good fruit. As for the year in which a thunderstorm strikes, it destroys what the trees produced.

Questions

1. Did Mohammed speak about his land?
Yes, he spoke about his land.
Yes, he spoke about it.
2. Does that land produce good vegetables?
Yes, that land produces good vegetables.
Yes, it produces it. ["Vegetables" in Tamazight is a collective plural which is grammatically feminine singular.]
3. Does it produce good fruit?
Yes, it produces good fruit.
Yes, it produces it. ["Fruit" in Tamazight is a collective plural which is grammatically feminine singular.]
4. What are those vegetables?
Potatoes and carrots and turnips and tomatoes and green peppers and green beans and lima beans and onions and squash.
5. Do they (m.) have other vegetables?
Yes, they have.
6. Do they (m.) have abundant fruit? [literally: Is the fruit abundant *chez eux*?]
Yes, they have abundant fruit. [literally: The fruit is abundant *chez eux*.]
7. What are the fruits that they (m.) have?
They have apples and apricots and pears and grapes and figs and pomegranates and quince.

8. Do they (m.) have apples?
Yes, they have apples.
9. Do they (m.) have apricots?
Yes, they have apricots.
10. Do they (m.) have pears?
Yes, they have pears.
11. Do they (m.) have grapes?
Yes, they have grapes.
12. Do they (m.) have figs?
Yes, they have figs.
13. Do they (m.) have other fruit?
Yes, they have other fruit.
14. If a thunderstorm doesn't strike, what do the trees produce?
The trees produce good fruit.
15. What does the thunderstorm destroy?
The thunderstorm destroys what the trees produced.

2. Dialogue. Listen and repeat. Use the CD and the accompanying dialogue.

Adapted from *the University of Wisconsin* course, page 61

Livelihoods of people in the Middle Atlas

The American (played by David Hofstad) asks the Berber man about how people make their livings in the Atlas. ماس دَتَّعِيشَن؟ means literally "With what are they living?" Follow along in your book as the incident is read slowly. حميدو replies that there are farmers; they cultivate wheat, barley, corn, and other greens. There are stockgrowers; they have cattle, goats, and sheep. Stockgrowers of this area are best described by the French term *transhumants*. Summer they go to the mountain, winter they come to the plains, because the plains are good for the livestock in winter.

إِسَال أُمْرِيكَانِي أَمَازِيغ "ماس دَتَّعِيشَن"¹¹ مِدَّن لَّكْ لَطْلَس.

¹¹ The original in *the University of Wisconsin* course lists this word with a *shedda* on the ت , and the speaker does seem to say it, although Taifi's dictionary lists the continuous imperative as not having a *shedda*.

داؤد : ماس دَتَّعِيشَن مِدَّن دا ؟

حميدو : لَّانِ إِفْلَاحَن. لَكَرَّزَن إِرْدَن، تِمْرَيْن، دَّرا،
د لَخُضْرَات يَضْنَيْن. لَّانِ إِكْسَابَن. لَّانِ غُورْسَن إِزْكَار¹²،
تِغْطَن، وَلِي. إِكْسَابَن كُفْ لَجَوَائِهَا، إِرْحَال¹³ أَيْان. أَنْبَدُو
لَتَدُون غَر جَبَل، تَغْرُسْت لَدَتْدُون¹⁴ غَر أَزَاغَر، عَلَى
حَقِّ إِزِيل أَزَاغَر إِ لَمَال كُفْ تَغْرُسْت.

English Translation of the Dialogue

The American asks the Berber, "How do the people live [lit: with what do the people live] in the Atlas?"

David : How do the people live here?
Hmidou : There are farmers. They cultivate [lit: plow] wheat, barley¹⁵, corn, and other vegetables. There are stockgrowers. They have bulls, goats, sheep. The stockgrowers in these areas are transhumants. (In) summer they go to the mountain; (in) winter they come to the plains, because the plains are good for livestock in winter.

3. Present continuous sentence drills. Use the CD and the words below.

Adapted from *the University of Michigan* course, pages 171 to 173, and the CD "Useful Phrases" (#95)

Answer the following questions using words from the list on the next two pages:

What do you (s.) do?	ما دَتَّكَاد؟
What does he do?	ما دَيْتَخَّا؟
What does she do?	ما دَتَّخَّا؟

Also ask questions similar to the above using: uncle, cousin, niece, etc.

¹² This plural word ends in a ن which assimilates into the ر to form رَ . Other dialects pronounce the ن .

¹³ This plural word ends in a ن which assimilates into the ل to form لَ . Other dialects pronounce the ن .

¹⁴ The first د is the د of direction (which moves like pronouns to in front of the verb and after the tense indicator), which makes this verb mean "come" instead of "go." We will do the grammar of this in *Abriid* 3.

¹⁵ There are no "and's" between these words, except for the د before vegetables.

Possible Answers
(How do you make the words feminine, plural?)

farmer	أَفْلَاح	king	لَمَلِك
carpenter	أَنْجَار	king	أَكْلِيد
baker	أَخْبَاز	minister	لَوَزِير
baker (f.)	تَخْبَازَت	governor	لَعَامَل
mason	أَبْنَائِي	caïd	قَايد
coffee shop owner	بُو لَقَهْوَا	sheikh	شَيْخ
shopkeeper	بُو تَحَانُوت	head of a village	أَمْغَار
wandering salesman	أَعْطَار	imam	لِيمَام
public bath attendant	بُو لِحَمَام	soldier	أَعَسْكَرِي
butcher	أَكْزَار	policeman	أَبُولَيْسِي
shoemaker, cobbler	أَخْرَاز	mailman	بُو لَبُوسْطَا
doctor	أَضْبِيب	a religious teacher	لَفَقِيه
barber	أَحْجَام	a religious teacher	ضَالِب
blacksmith	أَمْزِيل	judge	قَاضِي
saddlemaker	أَبْرُذَعِي	engineer	لَمُهَنْدِز
doughnut maker	بُو شَفْنَج	worker, laborer	أَخْدَام
goldsmith	أَسْكَاك	worker, laborer (f.)	تَخْدَامَت
dentist	بُو تَوْغْمَاس	guard, watchman	عَسَّاس
tailor	بُو تَغْنِي	shepherd	أَمِكْسَا
		shepherdess	تَمِكْسَاوَت

weaver	أَمَزُّضَا	poet, singer	أَنْشَاد
caretaker	أَمَقَابِل	forest guard	بو عاري
student, pupil	أَمَحْضَر	dancer (m.s.)	أَشْطَاح
beggar	أَمَسْوَتَر	dancer (f.s.)	تَشْطَاحَتْ
wandering salesman	أَدَلَال	dancers (m.pl.)	إِشْطَاحَن
harvester	أَشَوَّال	dancers (f.pl.)	تَشْطَاحِين
fortune teller	أَمَكَاشَف	wood gatherer (m.s.)	أَزْدَام
public crier	أَبْرَاح	wood gatherer (f.s.)	تَزْدَامَتْ
transhumant	أَرَحَال	wood gatherers (m.pl.)	إِزْدَامَن
horse rider	أَمْنَائِي	wood gatherers (f.pl.)	تَزْدَامِين
clay pot repairman	أَرَبَاض	The rest of the words are not on the tape.	
potter	أَقْدَار	administrative job	لَخْلِيفَت
nurse	أَفْرَمْلِي	makhzen soldier	أَمَخَزْنِي
thief	إِمِشَر	bath attendant (f.)	مَّ لِحَمَام
taxi driver	بو طَاكْسِي	washerman	بو تَرْدَا
driver	شَيْفُور	washerwoman	مَّ تَرْدَا
vegetable salesman	أَخْضَارِي	blacksmith	أَحْدَاد
secretary	أَكْتَاتَبِي	tailor	أَخْيَاض
singer (m.)	بو إِزْلَان	tailor	بو تَكْنِي
		date salesman	بو تِيْنِي
		magician	أَسْحَار

Review Exercises Lesson 25

1. Write out the full conjugation of the present continuous tense for these verbs. The form given is the simple imperative form.

A. رَّال

_____ (نُكِّنِي)	_____ دَتَّرَلَّاخ	_____ (نَكِّين)
_____ (كُنِّي)	_____	_____ (شَكِّين)
_____ (كُنَّمْتِي)	_____	_____ (شَمِّين)
_____ (نِتْنِي)	_____	_____ (نَتَّا)
_____ (نِتْنَنْتِي)	_____	_____ (نَتَّات)

B. ش

_____ (نُكِّنِي)	_____	_____ (نَكِّين)
_____ (كُنِّي)	_____	_____ (شَكِّين)
_____ (كُنَّمْتِي)	_____	_____ (شَمِّين)
_____ (نِتْنِي)	_____	_____ (نَتَّا)
_____ (نِتْنَنْتِي)	_____	_____ (نَتَّات)

C. وَت

_____ (نُكِّنِي)	_____	_____ (نَكِّين)
_____ (كُنِّي)	_____	_____ (شَكِّين)
_____ (كُنَّمْتِي)	_____	_____ (شَمِّين)
_____ (نِتْنِي)	_____	_____ (نَتَّا)
_____ (نِتْنَنْتِي)	_____	_____ (نَتَّات)

D. أَمَرُ

_____ (نَكَّيْن)	_____ (نُكْنِي)
_____ (شَكَّيْن)	_____ (كُنِّي)
_____ (شَمَّيْن)	_____ (كُنَّمْتِي)
_____ (نَتَّا)	_____ (نِتْنِي)
_____ (نَتَّات)	_____ (نِتْنَنْتِي)

E. خَدَمَ

_____ (نَكَّيْن)	_____ (نُكْنِي)
_____ (شَكَّيْن)	_____ (كُنِّي)
_____ (شَمَّيْن)	_____ (كُنَّمْتِي)
_____ (نَتَّا)	_____ (نِتْنِي)
_____ (نَتَّات)	_____ (نِتْنَنْتِي)

F. فَهَمَ

_____ (نَكَّيْن)	_____ (نُكْنِي)
_____ (شَكَّيْن)	_____ (كُنِّي)
_____ (شَمَّيْن)	_____ (كُنَّمْتِي)
_____ (نَتَّا)	_____ (نِتْنِي)
_____ (نَتَّات)	_____ (نِتْنَنْتِي)

Supplementary Material Lesson 26

(to be used any time during lesson 26)

1. Dialogue. Listen and repeat. Use the CD and the text that follows.

Adapted from the *University of Wisconsin* course, tape TZ1.001.006, side A

The dialect used is from **أَيْت عِيَّاش** (Ayt 'Ayyash). There may be some variation to what you learned in class.

Dialogue 8

A conversation between a Moroccan and an American

- مولود : صباح لخير أ سيدي.
- يوسف : صباح لخير. ميسْمَنْشْ أ سيدي؟
- مولود : إسمينو مولود. إ شَكَّين، ميسْمَنْشْ؟
- يوسف : إسمينو يوسف.
- مولود : ما زي تَكْيد، أ يوسف؟
- يوسف : أَمْرِيكاني أَيْ كُيخ. إ شَكَّين، أ مولود، إْدَا¹ أَمَازِيغ أَيْ تَكْيد؟
- مولود : يّه، أَمَازِيغ أَيْ كُيخ. إنيي، أ يوسف،
ما دَتَّكَاد² دا؟
- يوسف : لَتَرْبَاخ تَمَازِيغْت.
- مولود : ما دَتَّكَاد أَتَرْبَاد تَمَازِيغْت؟
- يوسف : لَسَوَالِخ إ مِذَّن، أَسَّغَادَخ إ وَاوَالْنَسَن.

¹ Both إْدَا "idd" and إْدَا "id" are valid variations.

² The present continuous tense indicator can vary by region. In this dialogue, two different indicators are used: both the دَ and the لَ. These are simply variations. The meaning is the same.

- مولود : إِوَا، سَوَلِي. سَقْسَايِي خَفَ أَيْنَا تُرِيد.
- يوسف : صَحَا أَ مولود. إِنِّيي مَا دَتَّكَاد.
- مولود : نَكْ، لِحَرَفْتِينُو د³ أَكْزَار.
- يوسف : مَا دَيْتَكَا أَكْزَار؟
- مولود : أَكْزَار لَيْتَبِّي أَكْسوم، أَرْت⁴ إِرْنَزَا.
- يوسف : أَكْسوم، مَاكَّان⁵ أَكْسوم؟
- مولود : هَا أَكْسوم.
- يوسف : إِمَتَا لِحَجَّتَا؟
- مولود : تَسْرِيَت أَيَا.
- يوسف : مَا دَإِسَّ تَكَّاد؟
- مولود : لَإِسَّ تَبْيَخ أَكْسوم.

Some verb forms⁶ from the dialogue:

رَبَّا	تَرَبَّا	إِرَبَّا	وَرِ إِرَبَّا	to learn
سَغْد	أَسَغْد	إِسَغْد	وَرِ إِسَغْد	to listen

³ This word د "d" is a particle used to form a nominal sentence, that is, a sentence with only nouns in it, where the "to be" verb is understood. See the following drill in this supplementary material. This د should not be confused with the word which means "and" and "with" or with the د of direction.

⁴ The tense indicator أَر is used here because of sentence connection. Although we'll look at this more closely later, sentence connection is easy with the present continuous case. In a series of verbs, the first one uses the tense indicator د or لَ , and the following verbs use the tense indicator أَر . There is no other change in the verb conjugation.

⁵ This is a participle form (ن + third masculine singular), since the question word مَا is the subject of the verb. We'll do the grammar of participles later in *Abrid 3*.

⁶ The verb forms are listed in this order: simple imperative, continuous imperative, third masculine singular "past" form, third masculine singular negative "past" form. These four forms, or four pillars of the Tamazight verb, are what you need to know in order to correctly conjugate the verb in all its tenses.

English Translation of the Dialogue

- Mouloud: Good morning, sir.
Youssef: Good morning. What's your name, sir?
Mouloud: My name is Mouloud. And you, what's your name?
Youssef: My name is Youssef.
Mouloud: Where are you from Youssef?
Youssef: I'm an American. And you, Mouloud, are you a Berber?
Mouloud: Yes, I'm a Berber. Tell me, Youssef, what do you do here?
Youssef: I'm learning Tamazight.
Mouloud: What do you do to learn Tamazight?
Youssef: I speak to people, and I listen to what they say [literally: to their word].
Mouloud: Well, speak to me. Ask me about whatever you want.
Youssef: Thanks Mouloud. Tell me what you do.
Mouloud: Me, my profession, it's an *agezzar* [butcher].
Youssef: What does an *agezzar* do?
Mouloud: An *agezzar* cuts *aksum* [meat], and he sells it.
Youssef: *Aksum*, what's *aksum*?
Mouloud: Here is *aksum*.
Youssef: And what's this thing?
Mouloud: This is a *taserit* [knife].
Youssef: What do you do with it?
Mouloud: I cut *aksum* with it.

2. Grammar and pronunciation drill. Listen and repeat. Use the CD and the text that follows.

Adapted from the *University of Wisconsin* course, tape TZ1.001.005, side A

The dialect used is from **أَيْت عَيَّاش** (Ayt 'Ayyash). There may be some variation to what you learned in class.

Morphophonemic Drill

"d" assimilation

The word **د** "d" in the following drill is a particle used to form a nominal sentence, that is, a sentence with only nouns in it, where the "to be" verb is understood. (The word is used here in the affirmative or positive sense and not in a negative sentence. The negative form is **وريد**.) For example:

نَتَا	د	أَمَغْرَابِي.
him	he's	a Moroccan

Thus, the د effectively means “he/she/it is” or “they are.” In French, this would be “c’est” or “ce sont.” *Lui, c’est un marocain.* (See Taifi's dictionary, page 48, for an explanation of this construction. This د should not be confused with the word which means “and” and “with” or with the د of direction.)

When the د is followed by a masculine noun, the د is clearly pronounced. However, when the د is followed by a feminine noun which starts with a ت (as most feminine nouns do), the د assimilates into (or combines with) the ت and becomes تّ “tt” (which the CD calls a fortis “t”).

$$\begin{array}{ccccc} \text{ت} & = & \text{ت} & + & \text{د} \\ \text{tt} & = & \text{t} & + & \text{d} \end{array}$$

Him, he's a Moroccan.	نَتّا د اَمَغْرَابِي. ⁷
[د + تَمَغْرَابِيَت = تَم ...] Her, she's a Moroccan.	نَتّات تَمَغْرَابِيَت.
See the Moroccan (woman).	رَاعَا تَمَغْرَابِيَت.
Them (m.), they're Moroccans.	نِتْنِي د اِمَغْرَابِيَن.
Them (f.), they're Moroccans.	نِتْنَتِي تَمَغْرَابِيِيَن. ⁸
See the Moroccans (f.).	رَاعَا تَمَغْرَابِيِيَن.
Haddou, he's a Zemmouri.	حَدّو د اَزَمّوْرِي.
Fadma, she's a Zemmouri.	فَاضْمَة تَزَمّوْرِيَت.
See the Zemmouri (woman).	رَاعَا تَزَمّوْرِيَت.
This man, he's a shepherd.	أَرْيَازا د اَمَكْسَا.
This girl, she's a shepherdess.	تَرْبَاتَا تَمَكْسَاوْت.

⁷ The غ in this word is pronounced with rounded lips. Thus, it sounds as if the pronunciation were اَمَغْرَابِي.

⁸ The proper feminine plural form of a masculine adjective ending in “i” (like “amغrabi”) is “iyin.” It's not clear here whether the speaker is saying just “in” or a rapid “iyin.”

Review Exercises Lesson 26

1. Translate these questions into Tamazight and then answer them in complete sentences. For the "you" form, use the singular, unless otherwise specified.

A. What do you do?

ماي دَتَّكَاد؟ or ما دَتَّكَاد؟ : translation

دَخْدَمَخ كْ لِيكول تَفَرَنْسِيست. : answer

B. What does Ali drink at lunch?

: translation

: answer

C. What does Ishou eat for breakfast?

: translation

: answer

D. Where do they (f.) go every weekend?

: translation

: answer

E. What language is she speaking?

: translation

: answer

F. What are you doing now?

: translation

: answer

G. When do you buy wood for the winter?

: translation

: answer

Why are you learning Tamazight? .H

_____ : translation

_____ : answer

Why do you fast? .I

_____ : translation

_____ : answer

How many times a day do you pray? .J

_____ : translation

_____ : answer

What does your (m.s.) country produce? .K

_____ : translation

_____ : answer

Why don't you (m.pl.) eat pork? .L

_____ : translation

_____ : answer

Why don't you lie? .M

_____ : translation

_____ : answer

Where are you going? .N

_____ : translation

_____ : answer

Who works at your (f.s.) house? .O

_____ : translation

_____ : answer

Are you (m.s.) hot? .P

_____ : translation

_____ : answer

Why do you (m.pl.) give presents to your children at Christmas? .Q

_____ : translation

_____ : answer

When do you (m.pl.) break the fast? .R

_____ : translation

_____ : answer

Where do you work? .S

_____ : translation

_____ : answer

What café do you (m.pl.) sit in? .T

_____ : translation

_____ : answer

How you do heat your (m.pl.) house? .U

_____ : translation

_____ : answer

Where did you buy those sandals? .V

_____ : translation

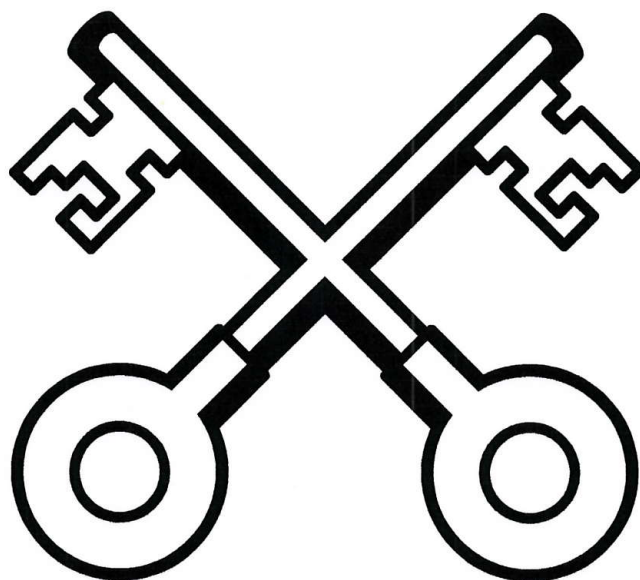
_____ : answer

Where do you (f.s.) get water? .W

_____ : translation

_____ : answer

ANSWER KEY



Answers to Supplementary Material Lesson 1

1. Page 10

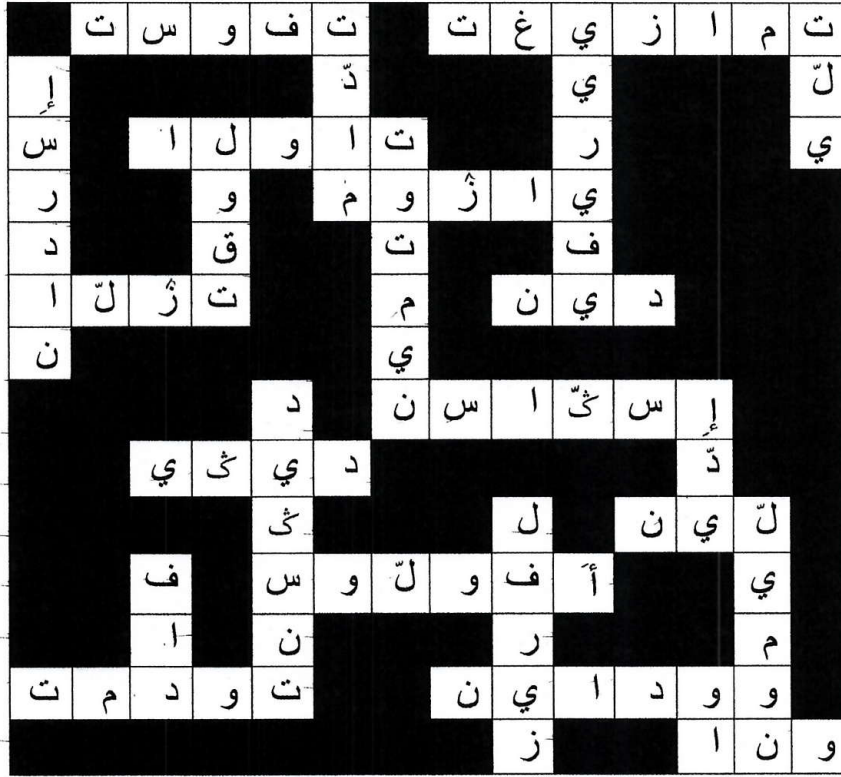
- A. ور دِيخ غَر إِفْران دُغي. A. دِيخ غَر إِفْران دُغي.
 B. ور فْهَمَخ مَی تَنید. B. فْهَمَخ مَی تَنید.
 C. ور تَسَنَد تَمَازِغَت؟ C. تَسَنَد تَمَازِغَت؟
 D. ور سَنَخ تَفْرَنسِست. D. سَنَخ تَفْرَنسِست.
 E. ور تَغید اَمَازِغ. E. تَغید اَمَازِغ.
 F. تَمَازِرتَنَخ ور تَخی. F. تَمَازِرتَنَخ تَخا.
 G. ور غَنین. G. غَنان.
 H. ور کُین اَم مِذَن ن وروبا. H. کُان اَم مِذَن ن وروبا.
 I. ور تَسَوَلَد س تَویل. I. تَسَوَلَد س تَویل.
 J. هَایی ور فْهَمَخ اَوْد حاح. J. هَایی فْهَمَخ کُلْشی.
 K. ور وْفِخ طاکْسیات غَر إِفْران. K. وْفِخ طاکْسیات غَر إِفْران.
 L. ور تَسَنَد مَانِیتَنَت؟ L. تَسَنَد مَانِیتَنَت؟

2. Pages 10 to 11

- A. ور دَین غَر إِفْران دُغي. B. ور فْهَمَن مَی نَن.
 C. ور سَن تَمَازِغَت؟ D. ور سَن تَفْرَنسِست.
 E. ور کُین اَمَازِغَن. F. تَمِزارَنَخ ور خَینَت.
 G. ور غَنینَت. H. ور کُینَت اَم مِذَن ن وروبا.
 I. ور سَوَلَن س تَویل. J. هَاتَن ور فْهَمَن اَوْد حاح.
 K. ور وْفِین طاکْسیات غَر إِفْران. L. ور سَن مَانِیتَنَت؟

Answers to Review Exercises Lesson 1

1. Page 12



2. Page 13

There are many more words than just the ones listed here. For the verbs, although many conjugation possibilities exist, just the simple imperatives are listed here.

village	—	إِغْرَمَ	to go with	—	مُون	to buy	—	سَغَ
my brother	—	ثَمَّا	to harvest	—	مَنْغَرِ	to want	—	إِرِي
cooking	—	أَسْنَوِي	to be cooked, ripe	—	نُو	to kill	—	نَغَ
dinner	—	إِمْنَسِي	to cook	—	سَنُو	to fight, dispute	—	نَاغَ
murder	—	مَنْغِيوت	to eat dinner	—	مَنْسُو	to kill each other	—	مَسْنَعَا
fight, battle	—	إِمْنَعِي	to overflow	—	نَغِي	to curse someone	—	رَنْگَمَ

village —	إِغْرَمَ	to command	—	أَمَرَ	to believe	—	أَمَنَ
sitting —	إِغْيَمِي	to read, call	—	غَرَّ	to be lit	—	أَغَ
shoulder —	إِغِيرَ	to be rich	—	غَنُو	to light	—	سَيَّغَ
teeth —	تُغْمَاسَ	to slaughter	—	غَرَسَ	to be tasteless	—	مُسُوسَ
part, portion —	أَمُورَ	to be able	—	غِيَّ	to yell, scream	—	سُغُوِيَّ
companion —	أَسْمُونِ	to be, do, make	—	كُتَّ	to say	—	إِنِّي
inside —	أَكْنَسُو	to draw water	—	أَكْمَ	to get in/on	—	نِي
elders —	إِمْغَارُنِ	to sleep	—	ثَنَ	to give a ride to	—	سَنِي
wedding —	تَمَغْرَا	to put to sleep	—	سَكَّنَ	to try, taste	—	أَرَمَ
bread —	أَغْرُومَ	to sew	—	كُنُو	to leave alone	—	رَسَا
love —	تَايِرِي	to wait	—	ثَانِي	to cry, lament	—	رُو
edge —	إِرَ	to raise (a child)	—	ثَمَ	to defeat	—	رُنُو
only —	غَاسَ	to throw	—	كَرَّ	to be hot	—	رَغَ
irrig. ditch —	تَرَكَا	to be last	—	كَيْرَ	to heat	—	سَرَّغَ
cloud —	إِسْكُنُو	to name	—	سَمَّا	to write	—	أَرُو
ice —	أَكْرِيْسَ	to spend the night	—	نَسَ	to bear	—	أَرُو
above —	نَيَّكُ	to spread	—	سَوَّ	to protect	—	أَرِي
knowledge —	تَوْسَنَا	to water	—	سَوَّ	to cook	—	سَمَرَ
hedgehog —	إِنْسِي	to be bitter	—	سَمُومَ	to be finished	—	سَمَارَ
side —	تَسَكَا	to protect, hide	—	سَتَرَ	to nail	—	سَمَرَّ

Answers to Review Exercises Lesson 2

1. Page 14

- A. ورت يودجي. B. ورتنت سغين. C. ورت زنزينت.
 D. ورتن إسوي. E. ورتن تراعا. F. ورت تتشيم.
 G. ورت إسّن. H. ورت سفلدن. I. ورتنت عاونخ.

2. Pages 14 to 15

- A. إساخ إنغا لاز؟ B. إست إنغا أصميص؟
 C. إسكنت ياغ لحما؟ D. إساخ ياغ شا؟
 E. إستنت إنغا ييريفي؟ F. إسكّم ياغ ييطس؟
 G. إساخ تنغا تغوفينس؟ H. إسكّم ياغ فاد؟
 I. إسكنت تاغ تمارا؟ J. إست إنغا أترغي؟

3. Page 15

- A. إست إنغا لاز؟ إستن إنغا لاز؟ إسك إنغا لاز؟
 B. إست إنغا أصميص؟ إستن إنغا أصميص؟ إسك إنغا أصميص؟
 C. إست ياغ لحما؟ إستن ياغ لحما؟ إسك ياغ لحما؟
 D. إست ياغ شا؟ إستن ياغ شا؟ إسك ياغ شا؟
 E. إست إنغا ييريفي؟ إستن إنغا ييريفي؟ إسك إنغا ييريفي؟
 F. إست ياغ ييطس؟ إستن ياغ ييطس؟ إسك ياغ ييطس؟
 G. إست تنغا تغوفينس؟ إستن تنغا تغوفينس؟ إسك تنغا تغوفينس؟
 H. إست ياغ فاد؟ إستن ياغ فاد؟ إسك ياغ فاد؟

- I. إِسْتَّ تَاغ تَمَارَا؟ إِسْتَن تَاغ تَمَارَا؟ إِسْك تَاغ تَمَارَا؟
 J. إِسْتَّ إِنْغَا أَنْرْغِي؟ إِسْتَن إِنْغَا أَنْرْغِي؟ إِسْك إِنْغَا أَنْرْغِي؟

4. Page 15

- A. وِرْت يَاغ بِيرِيفِي. B. وِرْتَنْت إِنْغِي أَصَمَّيْض.
 C. وِرْتَن إِنْغِي لَحْمَا. D. وِرْتَّ يَاغ شَا.
 E. وِرْتَن تَاغ تَمَارَا. F. وِرْتَن إِنْغِي يِيطَنَس.

Answers to Review Exercises Lesson 3

1. Page 16

- | | | | | | | | | | | | |
|----|----|----|----|----|----|----|----|----|---|----|----|
| A. | 4 | B. | 11 | C. | 7 | D. | 18 | E. | 9 | F. | 3 |
| G. | 16 | H. | 10 | I. | 17 | J. | 5 | K. | 6 | L. | 14 |
| M. | 13 | N. | 2 | O. | 19 | | | | | | |

2. Page 17

- | | | | | | |
|----|--------------|----|---------------|----|----------------|
| A. | مَمِّي | B. | كُْمَا | C. | إِسْتِي |
| | مَمِّش | | كُْمَاش | | إِسْتِيش |
| | مَمِّم | | كُْمَام | | إِسْتِيم |
| | مَمِّيس | | كُْمَاس | | إِسْتِيس |
| | مَمِّيس | | كُْمَاس | | إِسْتِيس |
| | مَمِّتْنَخ | | كُْمَاتْنَخ | | إِسْتِيتْنَخ |
| | مَمِّتْن | | كُْمَاتْن | | إِسْتِيتْن |
| | مَمِّتْنْت | | كُْمَاتْنْت | | إِسْتِيتْنْت |
| | مَمِّتْسَن | | كُْمَاتْسَن | | إِسْتِيتْسَن |
| | مَمِّتْسَنْت | | كُْمَاتْسَنْت | | إِسْتِيتْسَنْت |

3 .F 2 .E 15 .D 1 .C 6 .B 14 .A
5 .H 11 .G

Answers to Review Exercises Lesson 4

- .A تَرَبَات a girl—all the others are boys
- .B إِلَيْس "his"—all the others are "my"
- .C إِلَيْتَسَن "their"—all the others are "his"
- .D لَوَالِدِينَ parents—all the others are children
- .E إِبَا my father—all the others are aunt/uncle relationships
- .F إِد عَمِّي my uncles—all the others are immediate family members (children)
- .G إِلَيْس ن إِلِّي my granddaughter—all the others are cousins
- .H بَاحِلَو masculine—all the others are feminine
- .I إِلَيْس ن عَتِّي my cousin—all the others are nieces and nephews
- .J إِسْتَمَاتَسَنَت feminine possessor—all the others have a masculine possessor

The answers vary according to each individual.

Some of the answers can vary slightly because of the numerous family terms that exist and because of the genders chosen for some of the nouns.

- .A أَلْتَمَاس ن بَسَو
- .B إِلَيْس ن تَذَجَّارَت ن إِطَو

- .C. إِبَاتْسَنَت ن تَشِرَاتِين D. مَائِتْسَن ن إِمَدَوَكَالِينو
- .E. مَمَّيس ن مَمَّيس ن تَدَجَارَت ن تَمَدَّاكُلَتَنَس
- .F. إِسْتَمَاتْسَنَت ن فَاطِمَة د عِشَة G. إِسْتَيْتْسَن ن حَمِيدو د تَوَكَّا
- .H. مَمَّيس ن أُرْيَاز ن أَلْتَمَاتْسَن
- .I. تَوْتَمِين ن إِبَاتْسَنَت ن فَاضِمَة د صَفِيَة J. إِبَاتْنَح
- .K. تَمَدَّاكُلَت ن مَمَّيْتَن L. مَائِس ن أَمَدَّاكُل ن إِلَيْتْسَن

Answers to Review Exercises Lesson 5

1. Page 31

ي	أ	ر	ح	آ	ز	ي	ز	ا	و	ت	أ
ن	ا	ق	م	د	ت	غ	ا	خ	ز	ت	ا
ي	ه	ي	ل	و	ل	م	ي	ل	ب	ر	أ
ي	و	ا	ت	ا	ا	و	م	ر	ش	ش	ز
ي	ي	ب	ع	ز	ل	ت	ب	ي	ن	خ	ي
ن	ع	ن	ن	ي	غ	ا	ر	و	ت	ط	ز
و	م	ي	أ	ز	ش	م	إ	ه	ي	ن	ا
م	ي	ي	م	ت	ز	ب	ي	ب	ي	ت	و
ي	ن	ي	ن	ا	خ	ب	ت	و	ن	س	ا
ل	ا	د	ل	ن	ي	د	ا	م	ر	ا	ق
ت	ك	ر	م	ف	و	م	ب	ق	ي	خ	ن
غ	ت	و	ح	ت	س	ن	ي	ي	أ	ي	و
ج	ب	ت	ك	ا	ع	ك	ر	ي	ن	ف	ن

- .A. أَمَلَال
- .B. تَبَخَّانِين
- .C. إِعْكُرِين
- .D. تَبَرَّاشَت
- .E. تَلِيمُونِيِين
- .F. أَزِيزَاوْ
- .G. أَقْهَوِي
- .H. تَزْكَاغَت
- .I. إِرْمَادِين
- .J. تَوَرْدِيِين
- .K. تَزِيزَاوْت
- .L. إِسْمَاوِين
- .M. أَزِيزَاوْ إِقَنَّ
- .N. تَوْرَاغِين
- .O. تَزْبِيْبِيْت

- A. إِكْرَانِ إِرِيزَاوَن
B. تَدَرُوِين تِرْمَادِيِين
C. إِيْسِ أَبْرَبَاش
D. تَفُوشَت تَوْرَاغَت
E. طَبَّلَا تَمَلَّات
F. طَبَّالِي تِمَلَّالِين
G. لَكِيْس أَلِيْمُونِي
H. سَتِيلُو أَوَرْدِي
I. أَفْرِيُون إِرِيزَاوَن يُونْفَن
J. إِسْلَمَانِ إِعْكْرِين
K. إِكْنَا أَسْمَاوِي
L. طَوْمُوبِيَلَات تِبَخَّانِين
M. أَسِيْدُ أَوْرَاغ
N. أَمَانِ إِقْهُوِين
O. لَكْرَطَات تِرْزَكَّاغِين
P. تَوْرِيْقِين تَوْرَدِيِين

Answers will vary for each individual, except for G.

- G. إِكْنَا لَعْلَام ن لَمْعَرَب أَزْكَاغ د إِتْرِي أَزِيزَاو.

Answers to Review Exercises Lesson 6

- A. تَرَا أَتَّانَاي مَمَّيس.
B. رَان أَدَاسِين سَتِيلُو.
C. تَرَام أَتَّتَشَم أَكْسُوم ن وَاْفَا.
D. رَانَت أَدَوْنَت غَر لِيْكُول.
E. تَرَامَت أَتَّيْنِمَت "وَهُو."
F. دَيَخ أَدَسَاْفَرَخ أَسَكَّا.
G. نَدَا أَنْلَمَد تَشْلَحِيْت.
H. دَان أَتُون.
I. تَدَامَت أَتَّكْمَت تِفَلَّاحِين.
J. إِدَا أَدِيَك فَاس.

K. ماخ أَلَيْكَ تُرِيدُ أَتَسْوَلُكَ كَيْ مَدَّنْ؟

L. ور رينت اذمتنت. M. إس تُرِيدُ أَتَاذْجُدُ أَرِيَازَنَّمْ؟

Answers to Supplementary Material Lesson 7

3. Page 40

كَنْزَة دِ إِبَّو : ماغَر تَدَامَت؟

تَيْطُوطْ دِ كَشَّو : نْرا اَنْنَدَّو غَر اَغْبَالو.

كَنْزَة دِ إِبَّو : ماخ؟

تَيْطُوطْ دِ كَشَّو : نْرا اَنْنَسَّرْدِ اِغْبَانْ. ران لَواشُونَنَّا
اَذْلَسَن لَقَمِجَاتَا اَسْكَا.

كَنْزَة دِ إِبَّو : إس تَوَسِيْمَت صَابُون؟

تَيْطُوطْ دِ كَشَّو : إه، نوسيت.

كَنْزَة دِ إِبَّو : دَغِي اَنْنَدَّو اَوْد نُكْنِي.

تَيْطُوطْ دِ كَشَّو : ماخ؟

كَنْزَة دِ إِبَّو : نْرا اَنْنَسَّرْدِ اِخْفَاوَنَّا. (or اِخْفَاوَنَّا)

4. Pages 40 to 41

يوت نِ تَمْطُوطْ : مُسا لْخِير.

تَمْداكْلَتَنَس : مُسا لْخِير.

يوت نِ تَمْطُوطْ : إس إِلَّا شَا نِ اِمْنَسِي؟

تَمْداكْلَتَنَس : إِلَّا. قَيِم. مَرْحَبَانَّم.

يوت نِ تَمْطُوطْ : ماني لَواشُون؟ ور رين اَذْتَشَن؟

- تَمَدَّاكُلْتَنَس : سولن برّا.
يوت ن تَمَطَّوط : ماگْگَن دِين؟
تَمَدَّاكُلْتَنَس : حَسَن آيا. ياغت شا. اِگَن زي صَبَّاح.
يوت ن تَمَطَّوط : ورت تيويم غر سَبَّيطار؟
تَمَدَّاكُلْتَنَس : اِرا اِبَّاس اَت ياي اَس لَتْنين.
يوت ن تَمَطَّوط : نسات كُ لُمان.
تَمَدَّاكُلْتَنَس : تَمُوند د وايض.

Answers to Review Exercises Lesson 7

1. Page 43

The answers vary according to each individual. The following are just possibilities.

- A. ريخ اَدْتَشَخ تاسا.
B. اِرا اَدِسو. تَحْرِيرت.
C. ريخ اَدَسَكْسوخ لَمَاتَش ن تَكُورَت.
D. تَرا اَتَّيني هات اِنْغَات يِيطَس.
E. وهو، ور دِيخ اَدَّوخ غر سَبَّانْيا.
F. نَرا اَنَّاَي لَفِيلَم "بَلادي".

The answers vary according to each individual. The following are just possibilities.

- A. ريخ أَذِيلِي غوري أَكْلَزِيم. B. إِرَا أَذِيلِي غورُس ووتشي.
 ريخ أَذِيلِين غوري وامن. إِرَا أَذِيلِينْت غورُس تَبْرَاتِين.
 ريخ أَتِيلِي غوري تَكُورْت. إِرَا أَتِيلِي غورُس تَائِرِي.
 ريخ أَذِيلِينْت غوري طَمُوبِيلَات. إِرَا أَذِيلِين غورُس إِشِرَّان.
 C. نَرَا أَذِيلِين غورُنَخ إِمَدَوَكَّال. D. رَان أَذِيلِينْت غورُسَن تَبْرَاتِين.
 نَرَا أَذِيلِي غورُنَخ لَفَرَح. رَان أَذِيلِي غورُسَن ووتشي.
 نَرَا أَذِيلِي غورُنَخ أَكْلَزِيم. رَان أَتِيلِي غورُسَن تَائِرِي.
 نَرَا أَذِيلِين غورُنَخ وامن. رَان أَذِيلِين غورُسَن إِشِرَّان.

Answers to Review Exercises Lesson 8

- A. ريخ أَتَن أَنَايَخ. B. بَدَان أَتَنْت بَنُون كُ إِكْرَانِين.
 C. إِرَا أَتَن إِسْرَد. D. إِسَن أَت يَارُو.
 E. وَرْتَا إِسَن أَت يَارُو. F. رَان أَتَن غَرْن¹
 G. تَرَا أَش تَعَاوَن. H. إِرَا أَدي يُوت.
 I. رَان أَكُنْت أَنَايَن. J. بَدَان أَدَاخ نَغْن².

¹ Some people conjugate this as غَرِين . This is fairly common for the third person plurals

² Some people conjugate this as نَغِين . This is fairly common for the third person plurals.

- A. تَلَّا غوري تَدَارَتْ. B. لَانَ غوري إِشِرَّان.
- (1st way) غوري تَدَارَتْ. (1st way) غوري إِشِرَّان.
- (2nd way) تَلَّا غوري تَدَارَتْ. (2nd way) لَانَ غوري إِشِرَّان.
- ريخ أَتِيلِي غوري تَدَارَتْ. ريخ أَدِيلِين غوري إِشِرَّان.
- تَدَا أَتِيلِي غوري تَدَارَتْ. دَانَ أَدِيلِين غوري إِشِرَّان.
- أَتِيلِي غوري تَدَارَتْ. أَدِيلِين غوري إِشِرَّان.

Answers to Supplementary Material Lesson 9

- توڭا : أَ عِشَّة، ور تَنَّايدَ تَفُوناسْت؟
- عِشَّة : أَنَّاخْتْ كُ وَاسِيف.
- توڭا : هان أَسِيف إِنْكِي. خَانَ وَاْمَان. ور تَري أَتَسُو.
- عِشَّة : سَنَدَرَف، هَات قَاتَدَو غَر إِكْرَان ن مِدَّن.
- توڭا : والو غورَم شَان أَكْطُو؟
- عِشَّة : س تَاوِيل، أَذْزَرَخ.
- توڭا : يَاللَّه إِسْ أَدي تَعَاوَنَد؟
- عِشَّة : دُون دُغِي، أَنَدُوخ تَقِيرَام.

- سام د آلان : نَرَا أَنَلَمَد تَمَازِيغَت.

حَمَو	:	ماخ؟
سام د آلان	:	نْرا اَدِ اِسَّ نَسْوال.
حَمَو	:	هان تَمَازيغْت تَوْعَر.
سام د آلان	:	تَوْهَن.
حَمَو	:	اَتَّقِيْمْ غَر اِمَازيغَن؟
سام د آلان	:	اَتَّقِيْم.
حَمَو	:	اِرْاَيِ وَاوَالَنُّنْ س تَمَازيغْت.
سام د آلان	:	دُغِي اَنِّيْسِينْ اَدِ اِسَّ نَسْوال.
حَمَو	:	شَحَال لَوَقْتْ اَيِّ تَزْرِيْمْ دِيْدَس؟
سام د آلان	:	يُون اُسْكَاس.
حَمَو	:	صَحَانُّنْ. تَشْوَام.

Answers to Review Exercises Lesson 9

1. Page 56

The answers vary according to each individual.

2. Pages 56 to 57

- A. اَدِيْعَايِدْ غَر اِمْلَشِيلْ اَسْكََا.
- B. اَدِيْبِيْ اُبْرِيْدْ سَيْمَانَا نَّا دِيْدَانْ.
- C. اَدِيْ اِنَغْ يِيخْفْ اَسْكََا.
- D. اَتَن تَاغْ تَغَوْفِيْنَسْ اَسْكَاسْ نَّا دِيْدَانْ.

- E. أَدَافَنْتَ إِذْرِيْمَنَ بَزَّافَ نَيِّفَ نَ نَيِّفَ أُسْكَأَ.
- F. أَدِيْقِيْمَ دِيْغِي لِحَالِ.
- G. أَذْسُولَانِ أَيْوَرِ نَّا دِيْدَانِ.
- H. أَدِيْغَزِ زِي دَا أَلِ دِيْنِ.
- I. أَذْكَنَ إِكْزَارُنَ إِمَالِ.
- J. أَدِيْلِيْخَ كُ وَجْدَةَ سَيِّمَانِيَادِ دَاتَاخِ.
- K. أَتْسَرْدَ إِعْبَانِ نَيِّفَ أُسْكَأَ.

Answers to Review Exercises Lesson 10

1. Page 65

- A. شَاسَنْتَ إِذْرِيْمَنَ إِ إِسْتِيْشِ. B. إِتَاوَنْتَ "وَحَا".
- C. بَنْوِيَاخَ تَدَّارْتِ. D. إِعْجَبَاوَنَ لِحَالِ.
- E. نَّانَاوَنَ كَوْلْشِي. F. غُرَاسَنْتَ إِ مِيْنَةَ دِ تَوُكَّا.
- G. تَسَّرْدَاخَ إِعْبَانِ. H. رَوْرَانْتَاَسَنْتَ إِذْرِيْمَنَ إِ تَشِيْرَاتِيْنِ.
- I. إِسْوَلَاوَنْتَ سِ تَمَازِيْغْتِ. J. شَانَاوَنَ تَسَّرَوْتِ.

2. Pages 65 to 66

- A. (كُنِّي) إِعْجَبَاوَنَ وَاتَايْ.
- (كُنْمَتِي) إِعْجَبَاوَنْتَ وَاتَايْ.
- (نِتْنَتِي) إِعْجَبَاسَنْتَ وَاتَايْ.
- (نِتْنِي) إِعْجَبَاسَنَ وَاتَايْ.

- (نَتَا) إِعْجَبَاسْ وَاتَايْ.
- (نَتَات) إِعْجَبَاسْ وَاتَايْ.
- .B (شَمَّين) تَعْجَبَامْ تَدَارْتَنَسْ.
- (نِتْنِي) تَعْجَبَاسَنْ تَدَارْتَنَسْ.
- (كُنْمُتِي) تَعْجَبَاوَنْتْ تَدَارْتَنَسْ.
- (نَكَّين) تَعْجَبِي تَدَارْتَنَسْ.
- (نَتَات) تَعْجَبَاسْ تَدَارْتَنَسْ.
- .C (شَكَّين) عَجَبْنَشْ وَامَانْ نْ سِيدِي عَلِي.
- (نُكْنِي) عَجَبْنَاخْ وَامَانْ نْ سِيدِي عَلِي.
- (نِتْنُتِي) عَجَبْنَسَنْتْ وَامَانْ نْ سِيدِي عَلِي.
- (نَتَا) عَجَبْنَسْ وَامَانْ نْ سِيدِي عَلِي.
- (كُنِّي) عَجَبْنَاوَنْ وَامَانْ نْ سِيدِي عَلِي.

Page 66 .3

he saved	110	.C	to tremble	571	.B	male	775	.A
frankness	745	.F	calm down	796	.E	type of monster	44	.D
he deserves	659	.I	to curse	572	.H	singer	405	.G
						in spite of	408	.J

Answers to Review Exercises Lesson 12

Page 77 .1

- .A ميسم ن واسّ أَمْزَوَارُو كْ سَيْمَانَا؟ أَسَّ لَحَدَّ
- .B ميسم ن واسّ وَيَسَّيْنْ كْ سَيْمَانَا؟ أَسَّ لَتْنَيْنْ
- .C ميسم ن واسّ وَيَشْرَاضْ كْ سَيْمَانَا؟ أَسَّ لَتَلَاتْ

- D. ميسم ن واسّ ويسرْبعة كُ سَيّمانا؟ اَسّ لَرَبَع
- E. ميسم ن واسّ ويسخَمسة كُ سَيّمانا؟ اَسّ لَخْميس
- F. ميسم ن واسّ ويستّة كُ سَيّمانا؟ اَسّ لَجُمعة
- G. ميسم ن واسّ ويسبّعة كُ سَيّمانا؟ اَسّ ن سبّت

2. Pages 77 to 78

- A. ميسم ن وايور اَمَزوارو كُ اُسْكَاس؟ نايّر
- B. ميسم ن وايور ويسين كُ اُسْكَاس؟ فَبْرَائر
- C. ميسم ن وايور ويشْراض كُ اُسْكَاس؟ مارُس
- D. ميسم ن وايور ويسرْبعة كُ اُسْكَاس؟ اِبْريل
- E. ميسم ن وايور ويسخَمسة كُ اُسْكَاس؟ مايو
- F. ميسم ن وايور ويستّة كُ اُسْكَاس؟ يونيو
- G. ميسم ن وايور ويسبّعة كُ اُسْكَاس؟ يوليوز
- H. ميسم ن وايور ويستْمَنية كُ اُسْكَاس؟ غُشت
- I. ميسم ن وايور ويستسّعة كُ اُسْكَاس؟ شَتْنير
- J. ميسم ن وايور ويسعْشرة كُ اُسْكَاس؟ شَتوبر
- K. ميسم ن وايور ويسخَضاش كُ اُسْكَاس؟ نوْنير
- L. ميسم ن وايور ويسطْناش كُ اُسْكَاس؟ دُجْنير

3. Page 78

- A. ماگْان لَحَرْف خَف طوموبيل تَمَزواروت؟ T

- B. ماڳان لَحَرَف خَف طوموبيل تيسّانات؟ N
- C. ماڳان لَحَرَف خَف طوموبيل تيشّراط؟ B
- D. ماڳان لَحَرَف خَف طوموبيل تيسرّبعة؟ P
- E. ماڳان لَحَرَف خَف طوموبيل تنڱاروت؟ P

Answers to Review Exercises Lesson 14

1. Page 83

- A. سامّحي، إنييي مانيك تَلّا لبوسطا، عافاش.
- (i) سامّحي، إنييي مانيك تَلّا لبوسطا، عافام.
- (ii) سامّحاتي، إنياتي مانيك تَلّا لبوسطا، عافاون.
- (iii) سامّحيمتي، إنيمتي مانيك تَلّا لبوسطا، عافاوننت.
- (iv) سامّحاح، إنيياخ مانيك تَلّا لبوسطا، عافاش.
- (v) سامّحاتاخ، إنياتاخ مانيك تَلّا لبوسطا، عافاون.
- (vi) سامّحيمتاخ، إنيمتاخ مانيك تَلّا لبوسطا، عافاوننت.
- B. تشيداس مية ن أريال، ياش؟
- (i) تشيداس مية ن أريال، يام؟
- (ii) تشاماس مية ن أريال، ياون؟
- (iii) تشامتاس مية ن أريال، ياوننت؟
- (iv) تشيداسننت مية ن أريال، ياش؟
- (v) تشاماسن مية ن أريال، ياون؟

(vi) تَشَامُتَسَنْت مِية ن أُرِيَال ، يَاوَنْت؟

2. Page 84

A. إِسْنُ .B. إِسْنُتْ .C. إِشْ .D. إِسْمُ
E. إِسْنُ .F. إِسْنُتْ .G. إِسْمُ .H. إِشْ

3. Page 84

Indirect object pronouns	.B	Direct object pronouns	.A
ي \ يِي	اخ	ي	اخ
اش	اَوْن	ش	كُنْ
ام	اَوْنْت	شَم	كُنْتْ
اس	اسَنْ	ت	تَنْ
اس	اسَنْتْ	تْ	تَنْتْ

4. Page 84

A. نَوْرُؤَنْ : نَوْرُؤْ
B. تَرِيْحَمْ : رِيْحْ
C. تَتَوْبْد : تَوْبْ

ورْ إِنْوَرُؤْ
ورْ إِرِيْحْ
ورْ إِتَوْبْ

Answers to Review Exercises Lesson 15

1. Pages 90 to 91

A. شَانَسْ إِذْرِيْمَنْ إِ إِلِّيْتَسَنْ.
question : إِسَاسْ شَانْ إِذْرِيْمَنْ إِ إِلِّيْتَسَنْ؟
negative : وِرَاسْ شَيْنْ إِذْرِيْمَنْ إِ إِلِّيْتَسَنْ.
future : أَدَاسْ شَنْ إِذْرِيْمَنْ إِ إِلِّيْتَسَنْ.

B. إِنَّمَا "وَحَا".

إِسْمَ إِنَّا "وَحَا؟" : question

وَرَامَ إِنِّي "وَحَا". : negative

أَدَامَ يِينِي "وَحَا". : future

C. بَنَانِي تَدَّارْت.

إِسِي بَنَان تَدَّارْت؟ : question

وَرِي بَنِين تَدَّارْت. : negative

أَدِي بَنُون تَدَّارْت. : future

D. إِعْجَبَاش لِّحَال.

إِسَاش إِعْجَبَ لِّحَال؟ : question

وَرَاش إِعْجَبَ لِّحَال. : negative

أَدَاش إِعْجَبَ لِّحَال. : future

E. نَّانَاش كُولَشِي.

إِسَاش نَّان كُولَشِي؟ : question

وَرَاش نَّيْن كُولَشِي. : negative

أَدَاش إِنِين كُولَشِي. : future

F. تَغْرَايَاس إِ مِينَة.

إِسَاس تَغْرَا إِ مِينَة؟ : question

وَرَاس تَغْرِي إِ مِينَة. : negative

future : أَداس تَغَر إِ مينة.

G. تَسَرَّدَاخ إِ عِبَان.

question : إِساخ تَسَرَّد إِ عِبَان؟

negative : وراخ تَسَرَّد إِ عِبَان.

future : أَدَاخ تَسَرَّد إِ عِبَان.

H. رورانتاسَنَّت إِذْرِيْمَن إِ تَشِرَّاتين.

question : إِساسَنَّت رورانت إِذْرِيْمَن إِ تَشِرَّاتين؟

negative : وراسَنَّت رورينت إِذْرِيْمَن إِ تَشِرَّاتين.

future : أَداسَنَّت رارَنَّت إِذْرِيْمَن إِ تَشِرَّاتين.

I. إِسِوَلَام س تَمَازيغَت.

question : إِسام إِسِوَل س تَمَازيغَت؟

negative : ورام إِسِوَل س تَمَازيغَت.

future : أَدَام إِسِوَل س تَمَازيغَت.

2. Page 92

A. إِساَش إِعْجَب لِحال؟

(كُنِّي) إِساوَن إِعْجَب لِحال؟

(كُنْمَتِي) إِساوَنَّت إِعْجَب لِحال؟

(نَتَّا) إِساس إِعْجَب لِحال؟

- (نَتَّات) إِسَّاسْ إِعْجَبَ لِحَالِ؟
 (نِتْنِي) إِسَّاسَنْ إِعْجَبَ لِحَالِ؟
 (نِتْنِنْتِي) إِسَّاسَنْتْ إِعْجَبَ لِحَالِ؟

B. وراش تَعْجِبَ طَوْموبِيلَنْسْ.

- (شَمَّين) ورام تَعْجِبَ طَوْموبِيلَنْسْ.
 (نِتْنِي) وراسَنْ تَعْجِبَ طَوْموبِيلَنْسْ.
 (كُنْمَتِي) وراوَنْتْ تَعْجِبَ طَوْموبِيلَنْسْ.
 (نَكَّين) وري تَعْجِبَ طَوْموبِيلَنْسْ.
 (نَتَّات) وراس تَعْجِبَ طَوْموبِيلَنْسْ.

C. إِسَّامْ عَجَبَنْ إِبْرَدَانْ لِّمَغْرَبِ؟

- (شَكَّين) إِسَّاشْ عَجَبَنْ إِبْرَدَانْ لِّمَغْرَبِ؟
 (نُكْنِي) إِسَّاخْ عَجَبَنْ إِبْرَدَانْ لِّمَغْرَبِ؟
 (نِتْنِنْتِي) إِسَّاسَنْتْ عَجَبَنْ إِبْرَدَانْ لِّمَغْرَبِ؟
 (نَتَّا) إِسَّاسْ عَجَبَنْ إِبْرَدَانْ لِّمَغْرَبِ؟
 (كُنِّي) إِسَّاوَنْ عَجَبَنْ إِبْرَدَانْ لِّمَغْرَبِ؟

Answers to Supplementary Material Lesson 16

2. Pages 94 to 95

- بودوفت : السَّلَامُ عَلَيْكُمْ.
 إدير : عَلَيْكُمْ السَّلَام.

- بودوفنت : مای تَعْنِیت؟
- إِدیر : لا باس ، آداش إِكْ رَبِّي لخير. إِ شَكَّين ، لا باس غورُش؟
- بودوفنت : لا باس ، إِسَقْسَا دِيكُش لخير.
- إِدیر : شَجَم. شَجَم. قَيم. مَرَحَبَا إِش.
- بودوفنت : إِرَحَبَاش لخير.
- إِدیر : إِوا، تَهَنَّا؟
- بودوفنت : تَهَنَّا. مَحْرَا دَدِيخ زي سَبَانِيَا.
- إِدیر : س تیت؟ إِرغود خَف لمان.
- بودوفنت : إِبَلَّغاش مَمِيش حَمَو سَلَام. یوفا لَخْدَمَت.
- إِدیر : لَحْمَدُ لِلَّهِ. آداش إِبَشَّر رَبِّي س لخير.
- بودوفنت : إِفْرَح شِيگان كْ سَبَانِيَا.
- إِدیر : إِسَال غِيفُش عَلِي ، آدَجَارَنَش.
- بودوفنت : إِسَال غِيفَس لخير.
- إِدیر : ماني إِلِيش ، لا باس غورُس؟
- بودوفنت : لا باس ، إِسَال دِيكُش لخير. إِلَوْلایاس لَعیل.
- إِدیر : آدِيكُش إِبَارُش رَبِّي.
- بودوفنت : وَلَایَنِّي دَغِي یَاغَت شا شَوِي.
- إِدیر : آداس إِعْفُو رَبِّي. أَتِيلِي سَلَامَت.
- بودوفنت : آداش یاري رَبِّي إِ لَباس. إِوا، آدَوخ.

یدیر : اَنُغورُش اِکْ لُخیر.
 بودوفت : اَش اِعاوَن رَبي. بَلْغاسَن سَلام اِ اَيت تَدارت.
 یدیر : اِبَلْغاش لُخیر. اَی رَبي اِسْتَر.

3. Page 95

Two men to two men

بودوفت د موح : السَّلامُ عَلَیْکُمْ.
 یدیر د عَسَو : عَلَیْکُم السَّلام.
 بودوفت د موح : مای تَعْنام؟
 یدیر د عَسَو : لا باس، اَدَاوَن اِکْ رَبي لُخیر. اِ کُنْی،
 لا باس غورُن؟
 بودوفت د موح : لا باس، اِسَقْسا دیگُن لُخیر.
 یدیر د عَسَو : شَجَمات. شَجَمات. قَیمات. مَرَحْبا اِسُن.
 بودوفت د موح : اِرْحَبَاوَن لُخیر.
 یدیر د عَسَو : اِوا، تَهَنّا؟
 بودوفت د موح : تَهَنّا. مَحْرا دَنْدّا زی سَبانْیا.
 یدیر د عَسَو : س تیت؟ اِرْغود خَف لُمان.
 بودوفت د موح : اِبَلْغاوَن اِشِرَّانَنُّن حَمّو د حَدّو سَلام.
 وفان لَخْدَمَت.
 یدیر د عَسَو : لَحْمَدُ لِلّهِ. اَدَاوَن اِبَشَّر رَبي س لُخیر.
 بودوفت د موح : فَرَحَن شِیگان کْ سَبانْیا.
 یدیر د عَسَو : اِسال غیفُن عَلی، اَدْجَارَنُّن.

- بودوڤت د موح : إِسَال غِيفَس لْخِير.
- إِدِير د عَسَو : مَانِي إِسْتِيْتْن، لَا بَاس غورُسَنْت؟
- بودوڤت د موح : لَا بَاس، إِسَال دِيْگْن لْخِير. إِلَوْلَاسِ إِ
كو يوت لْعِيل.
- إِدِير د عَسَو : أَدِيْگْن إِبَارَش رَبِّي.
- بودوڤت د موح : وَلَآيْنِي دُغِي إِشِرَّان، يَآغْتَن شَا شَوِي.
- إِدِير د عَسَو : أَدَاسَن إِعْفُو رَبِّي. أَتَّيْلِي سَلَامَت.
- بودوڤت د موح : أَدَاوَن يَارِي رَبِّي إِ لْبَاس. إَوَا، أَنَدَو.
- إِدِير د عَسَو : أَنْغورُن إِكْ لْخِير.
- بودوڤت د موح : أَدَاوَن إِعَاوَن رَبِّي. بَلَّغَاتَسَن سَلَام إِ آيْت
تَدْرُوِين.
- إِدِير د عَسَو : إِبَلَّغَاوَن لْخِير. آي رَبِّي إِسْتَر.

Two women to two women

- إِطَو د كَتَو : السَّلَامُ عَلَيْكُمْ.
- رَابْحَة د تَوْشَا : عَلَيْكُمْ السَّلَام.
- إِطَو د كَتَو : مَاي تَعْنَامَت؟
- رَابْحَة د تَوْشَا : لَا بَاس، أَدَاوَنْت إِكْ رَبِّي لْخِير. إِ كُنَّمْتِي،
لَا بَاس غورُنْت؟
- إِطَو د كَتَو : لَا بَاس، إِسَقْسَا دِيْگْنَت لْخِير.
- رَابْحَة د تَوْشَا : شَجْمِيْمَت. شَجْمِيْمَت. قِيْمِيْمَت. مَرْحَبَا إِسُنْت.
- إِطَو د كَتَو : إِرْحَبَاوَنْت لْخِير.

- رَابِحَة د توشا : إِوَا، تَهَنَّا؟
- إِطَو د كَتَو : تَهَنَّا. مَحْرَا دَنَدَا زِي سَبَانِيَا.
- رَابِحَة د توشا : س تِيْت؟ إِرْغُود خَف لَمَان.
- إِطَو د كَتَو : إِبَلَّغَاوَنْت إِشِرَّانَنْت حَمَو د حَدَو سَلَام. وَفَان لَخْدَمْت.
- رَابِحَة د توشا : لَحْمُذُ لِلَّه. آدَاوَنْت إِبَشَّر رَبِّي س لَخِير.
- إِطَو د كَتَو : فَرَحَن شِيْكَان اَكْ سَبَانِيَا.
- رَابِحَة د توشا : تَسَال غِيْفُنْت خَدِيْجَة، تَذَجَّارْتَنْت.
- إِطَو د كَتَو : إِسَال غِيْفَس لَخِير.
- رَابِحَة د توشا : مَانِي إِسْتِيْتَنْت، لَا بَاس غُورُسَنْت؟
- إِطَو د كَتَو : لَا بَاس، إِسَال دِيْكَنْت لَخِير. إِلَوْلَايَاس إِ كَو يَوْت لَعِيل.
- رَابِحَة د توشا : آدِيْكَنْت إِبَارْش رَبِّي.
- إِطَو د كَتَو : وَلَايْنِي دَغِي إِشِرَّان، يَاغْتَن شَا شَوِي.
- رَابِحَة د توشا : آدَاسَن إِعْفُو رَبِّي. أَتِيلِي سَلَامْت.
- إِطَو د كَتَو : آدَاوَنْت يَارِي رَبِّي إِ لَبَاس. إِوَا، أَنْدَو.
- رَابِحَة د توشا : أَنْغُورُنْت إِكْ لَخِير.
- إِطَو د كَتَو : آدَاوَنْت إِعَاوَن رَبِّي. بَلَّغِيْمَتَاسَن سَلَام إِ آيْت تَدَرُوِين.
- رَابِحَة د توشا : إِبَلَّغَاوَنْت لَخِير. آيْ رَبِّي إِسْتَر.

Answers to Review Exercises Lesson 16

1. Pages 97 to 98

There is often more than one possible answer.

- | | | |
|--------------------------------------|---|--|
| A. أَدَاشَ إِعْفُو رَبِّي. | B. لَا بَاسَ، تَعْنَيْتَ لَخَيْرِ. | |
| C. أَدَاسَنْتَ إِعْفُو رَبِّي. | D. أَدَامَ إِرْحَبْ لَخَيْرِ. | |
| E. أَدَاوَنَ إِرْزُقْ رَبِّي صَبْرَ. | F. أَدَامَ إِعْفُو رَبِّي. | |
| G. أَدَاوَنَ إِعْفُو رَبِّي. | H. إِرْحَبَاوَنْتَ لَخَيْرِ. | |
| I. أَدَاشَ إِرْزُقْ رَبِّي صَبْرَ. | J. لَا بَاسَ، أَدَامَ إِثْ رَبِّي لَخَيْرِ. | |
| K. أَدَاوَنَ إِرْحَبْ لَخَيْرِ. | L. أَدَاسَنَ إِعْفُو رَبِّي. | |
| M. أَدَاوَنَ إِعْفُو رَبِّي. | N. إِرْحَبَاشَ لَخَيْرِ. | |

2. Page 98

- | | | |
|-------------------|------------------|--------------------|
| A. button, sequin | B. وَقَايَ | A. أُسَافَرُ |
| C. pigeon, dove | D. أَتْبِيرُ | A. أُشِيشَا |
| E. pig, boar | F. أَبُولْخَيْرِ | A. تَكْغَرْتِيلَتِ |
| G. قَرَا | إِقْرَا | وَرِ إِقْرَا |
| H. كَمَمْكُمْ | إِكَمَمْكُمْ | وَرِ إِكَمَمْكُمْ |
| I. نَدَمَ | إِنْدَمَ | وَرِ إِنْدَمَ |
| J. أَزَلَّ | يوزَلَّ | وَرِ يوزَلَّ |
| K. بوبَّا | إِبوبَّا | وَرِ إِبوبَّا |

رَضَ (or أَزْضَ)	إِزْضَا	ور	إِزْضِي	.L
أَكْمَ	يُوْغَمَ	ور	يُوْغَمَ	.M
خَرْبَقَ	إِخْرَبَقَ	ور	إِخْرَبَقَ	.N
مَنَّ	إِمَنَّ	ور	إِمَنَّ	.O

Answers to Supplementary Material Lesson 17

Pages 99 to 101 .1

Those taking indirect object pronouns

Those taking direct object pronouns or no pronouns at all or prepositions

to wish someone healing	.A	to say good-bye	.A
to say to someone who has experienced a death in the family	.B	to say to someone who is working hard	.B
"May God make your children successful."	.C	to wish protection on someone	.B
"May God keep (them, that is, your children) to you."	.D	"May God protect you."	.C
"May God erase your sins."	.E	When you speak about something bad, you then wish God's protection to the person with whom you are talking.	.C
what you say to someone who welcomes you to his house	.F	the same as C	.D
the same as F	.G	"May God protect you from sickness."	.E
"May God bring goodness."	.H	"May God purify the hearts of people."	.F
When someone brings you good news, you respond with "May God announce goodness to you."	.I	When someone leaves your house after visiting you, you thank them for the visit by saying "May goodness visit your place."	.G
equivalent to Ar. بَ صَحَّتَكَ	.J	When someone asks how you are, you respond and add "May goodness ask about you." Equivalent to "Thanks for asking."	.H
the same as J: "to your health"	.K	the same as H	.I
"May God do blessing to you."	.L	"May God bless you."	.L
the same as L	.M	اللَّهُ يَبَارِكْ فِيكَ equivalent to Arabic	.J
		a malediction: "May God seat you on the ground."	.K
			.L
			.M

- "May God do goodness to you." .N
 When someone tells you to .O
 "Greet so and so," you can
 respond with "May goodness
 and what is nice greet you."
 Equivalent to the Arabic
 اللَّهُ يَسْلَمَكَ
 a response to .P
 اللَّهُ يَسْلَمَكَ
 what you say after you've eaten .Q
 a meal at someone's house
 "May God cause blessing."
 "May there be peace." .R
 when you hear that someone
 experienced something bad and
 you wish that it turns out all right
 Equivalent to the Arabic
 مَا يَكُونُ بِاسٍ
 used for "Welcome back" .S

Answers to Review Exercises Lesson 17

1. Pages 107 to 109

- A. إِنْ يَأْسَ إِنْ شَا "بَلَّغَ سَلَامٍ إِنْ _____".
- (i) بَلَّغَاسَ سَلَامٍ إِنْ مَمَّيش. (ii) بَلَّغَاسَنَ سَلَامٍ إِنْ أَيْتَمَاش.
 (iii) بَلَّغَاسَنَ سَلَامٍ إِنْ أَيْتَ تَدَارَتْ. (iv) بَلَّغَاسَنَتْ سَلَامٍ إِنْ إِسْتِيم.
 (v) بَلَّغَاسَنَ سَلَامٍ إِنْ إِبَامَ دَ مَايَم. (vi) بَلَّغَاسَ سَلَامٍ إِنْ إِطَو.
- B. إِنْ يَأْسَنَ إِنْ شَا نَ وَوَمَاتَن "بَلَّغَاتَ سَلَامٍ إِنْ _____".
- (i) بَلَّغَاتَسَنَتْ سَلَامٍ إِنْ تَوْتَمِينَن. (ii) بَلَّغَاتَسَنَ سَلَامٍ إِنْ إَشِرَّان.
 (iii) بَلَّغَاتَاسَ سَلَامٍ إِنْ إِبَاتَن. (iv) بَلَّغَاتَاسَ سَلَامٍ إِنْ أَلْتَمَاتَن.
 (v) بَلَّغَاتَسَنَتْ سَلَامٍ إِنْ إِسْتَمَاتَن. (vi) بَلَّغَاتَسَنَ سَلَامٍ إِنْ أَيْتَ تَدَرَوِين.

.C إِنْیَاسَنْتَ إِ شَا ن تَوْمَاتِینِ "بَلْغِیْمَتَ سَلَامِ إِ _____."

(i) بَلْغِیْمَتَاسَ سَلَامِ إِ مَیْتُنْتُ. (ii) بَلْغِیْمَتَاسَنَ سَلَامِ إِ إْرِیْزَنْنُنْتُ.

(iii) بَلْغِیْمَتَاسَنَ سَلَامِ إِ لَوَاشُونِ. (iv) بَلْغِیْمَتَاسَنْتَ سَلَامِ إِ إِدَ عَتِیْتُنْتُ.

(v) بَلْغِیْمَتَاسَ سَلَامِ إِ إِبَاتُنْتُ. (vi) بَلْغِیْمَتَاسَ سَلَامِ إِ إِکْمَاتُنْتُ.

.D إِنْیَاسِ إِ شَا "کُ تَلِیْفُونِ إِ _____."

(i) کَاسَ تَلِیْفُونِ إِ حَسَنَ. (ii) کَاسَنْتَ تَلِیْفُونِ إِ إِطَو د مِیْمُونَه.

(iii) کَاسَنَ تَلِیْفُونِ إِ إِدَ عَمِّیْمِ. (iv) کَاسَنْتَ تَلِیْفُونِ إِ إِسْتِیْسَ نِ إِکْمَامِ.

(v) کَیْدِ تَلِیْفُونِ. (vi) کَاسَ تَلِیْفُونِ إِ لِبَتَرُونَنْشِ.

.E إِنْیَاسَنَ إِ شَا ن وَاوْمَاتِنِ "کَاتِ تَلِیْفُونِ إِ _____."

(i) کَاتَاسَ تَلِیْفُونِ إِ وَاذْجَارَنْنُ. (ii) کَاتَاسَ تَلِیْفُونِ إِ بَاحْلَوْنُنْ.

(iii) کَاتَاسَ تَلِیْفُونِ إِ مَیْتُنْ. (iv) کَاتَاسَنْتَ تَلِیْفُونِ إِ إِسْتِیْسَ نِ عَمِّیْتُنْ.

(v) کَاتَاسَنَ تَلِیْفُونِ إِ إِشَو د حَمَّو. (vi) کَاخْدَ تَلِیْفُونِ.

.F إِنْیَاسَنْتَ إِ شَا ن تَوْمَاتِینِ "کِیْمَتَ تَلِیْفُونِ إِ _____."

(i) کِیْمَتَاسَنْتَ تَلِیْفُونِ إِ تَشِرَاتِینِ. (ii) کِیْمَتَاسَ تَلِیْفُونِ إِ مَاحْلَوْنُنْتُ.

(iii) کِیْمَتَاسَ تَلِیْفُونِ إِ مَمِّیْسَ نِ إِکْمَاتُنْتُ.

(iv) کِیْمَتَاسَنْتَ تَلِیْفُونِ إِ إِدَ عَتِیْتُنْتُ.

(v) کِیْمَتِیْدِ تَلِیْفُونِ. (vi) کِیْمَتَاخْدَ تَلِیْفُونِ.

.A	the end of the world	لَفْنَا	.B	a going	تَوَدَا
	destruction			the going part of a round trip	
.C	a return	وَوُغُول	.D	brotherhood	تَيِّمَات
	the return part of a round trip				
.E	scissors	تَوَزْلِين	.F	thief	إِمِشَر

Answers to Review Exercises Lesson 18

.A	What did you do yesterday?	.B	Yesterday I got up early.
.C	I went to the fields.	.D	I cut grass/hay for the animals.
.E	I milked the cow.	.F	I fed the sheep.
.G	I watered the mule.	.H	I cooked lunch.

مَآيْ تَكْغِيدَ أَسَنَظَّ؟ أَسَنَظَّ كَرَّخَ زِيكَ. دَوَّخَ غَرَّ إِكْغَرَانِ.
حَشَّآخَ إِ لُبْهَائِمِ. رُيْخَ تَفُونَاست. سَوْتَشَّخَ وَلِّي. سَوَّخَ
أَسَرْدُونِ. سَمَرَّخَ إِمَشْلِي.

Answers to Supplementary Material Lessons 20-22

Questions and answers will vary with each individual. The following are some examples.

- .A
1. مِيسَمَ نَ إِبَّاسَ نَ إِشَّو؟
إِسْمَنَسَ بَسَّو.
 2. لُبَّاسَبُورَ نَا إِلَّانَ غَرَّ إِشَّو، إِدَ وَيَنَسَ مَادَ وَيَنَ شَا يَضُنْ؟
وَيَنَسَ أَكَّأ.

3. ماخ أَلَيْكَ إِشْكََا بُو لَبِيرُو كْ إِشْو؟
 عَلَى حَقَّاش كْ تَصْوَيرَا ن إِشْو كْ لِبَاسْ بَوْرَنْسْ، تَلَّا
 غورُس تَمَارْت، وَلَايْنِّي دُغِي إِكْسْت.
 4. ماگَلَسَا إِشْو دُغِي، نَضَاضَر مَاد لَنْتِي؟
 إلسَا لَنْتِي.
 5. مَانِيكْ إِلَوْلَا إِشْو؟
 إِلَوْلَا كْ إِكْنِيون.
 6. إِس يِيُول إِشْو؟
 إِه، يِيُول.
 7. مَشْحَال ن إِشْرَان أَيَّ غورُسَنْ؟
 لَان غورُسَنْ تَسْعَة.
 8. مَشْتَا أَيَّ غَر أَخَاتَر دِيكْسَنْ كْ لَعَمْر؟
 غورُس سَطَّاش ن أُسْكَاس.
 9. ماگْان لَحَرْفَت ن إِشْو؟
 أَبْنَائِي أَكَّا.
 10. مِيْمَش إِبِّي إِشْو لَحْدود ن فَرَنْسَا؟
 إِبْيَتَن س لَكَار.

Answers and questions will vary with each individual. The following are some examples.

.B

1. تَوْرَقِين ن فَرَنْسَا.
ماڭْئرا إِشْو؟
2. إِنَّاس "شَجَم".
ماس إِنَّا بو لَبِيرو إِ إِشْو؟
3. إِكْسَتْ.
ماني تَمَارْت ن إِشْو؟
4. لَحُو.
ميسْم ن إِبَّاس ن تَمَطَّوط ن إِشْو؟
5. تَلَّا كْ لَمَغْرِب.
مانيك تَلَّا تَمَطَّوط ن إِشْو دَغِي؟
6. لَكُنْتَرادا.
ماس إِشَا إِشْو إِ بو لَبِيرو؟
7. تَجْرَاس شا لَكْسيدا.
ماس إِجْران إِ إِشْو؟
8. سِين إِسْكَاسَن أَيَا.
مِلْمِي [or : مَنْتور] أَكْڭدا إِشْو غَر فَرَنْسَا؟
9. س لَكَار.
مِيمَش إِدا إِشْو غَر فَرَنْسَا؟

10. وين إبرّانين.

مَتّا لُكْيشي؟

Answers to Review Exercises Lessons 20-22

1. Pages 125 to 126

Answers may vary, especially according to what is emphasized in the response to the question.

- | | |
|-----------------------------------|--|
| A. إِس تَسْنَد تَعَرَبْت؟ | B. ماي تَمَسْد؟ |
| C. إِد لا باس؟ | D. إِد شَمِين أيا؟ |
| E. ميلمي آي تلوليد؟ | F. مَشْتا آي غورم كُ لَعَمْر؟ |
| G. إِسي تَفْهَمْد؟ | H. مايي إِنّا؟ |
| I. مانيك إِرْدَغ مَمَيش؟ | J. كُ مي؟ |
| K. ماگّا؟ | L. إِر مي؟ |
| M. ماس إِشا إِر موحى؟ | N. مانيك تلوليد؟ |
| O. ماني كُ كَنْدَا؟ | P. مَتّا تَمْدِينْت؟ |
| Q. مانيك تَسِرْسَد سَتِيلو؟ | R. ماني؟ |
| S. ماخ أَلِيك تَلَمَد تَمَازيغْت؟ | T. مَشْتا أَزَالِيم إِر كِيلو؟ |
| U. شَحال ن تَدْرُوين آي غورس؟ | V. شَحال ن إِشِرّان آي غورم؟ |
| W. مَشَحال آي تَرِيد؟ | X. ماخ أَلِيك ور تَتَشِيد تَكورْداسْت؟ |
| Y. تين مي تا؟ | Z. ميمشاس تَكْيد لُغَاطو؟ |
| AA. س مي؟ | BB. ماگّان أَكْرَن؟ |

- .CC ماغَر تَدَا؟ DD. غَر مي؟
 .EE ماني أَلْنِيف؟ FF. إِس تَكَا أَلْنِيف ياد؟

Answers to Review Exercises Lessons 23

1. Pages 132 to 133

- A. أَدِيسو أَتَاي. ور إِنِّي أَدِيسو أَتَاي.
 B. أَدُوخ غَر لَخْدَمْت أَسَكَا.
 ور نِيخ أَدُوخ غَر لَخْدَمْت أَسَكَا.
 C. أَداس رارَن إِذْرِيْمَن إِ كَتَو.
 ور نَيْن أَداس رارَن إِذْرِيْمَن إِ كَتَو.
 D. أَتِيلِي غوري لَخْدَمْت. ور تَنِّي أَتِيلِي غوري لَخْدَمْت.
 E. أَدِيكْ أَنْجَار. ور إِنِّي أَدِيكْ أَنْجَار.
 F. أَدِيرِين تَدَارْت تَوَجْدِيْت. ور نَيْن أَدِيرِين تَدَارْت تَوَجْدِيْت.
 G. أَتَسِيغْ أَسيْد. ور تَنِّي أَتَسِيغْ أَسيْد.
 H. أَدي تَكْسَد أَقَشَوْر ن لِيْمون.
 ور تَنِيْد أَدي تَكْسَد أَقَشَوْر ن لِيْمون.
 I. أَداسَنْت شَنْت إِرْدَن. ور نَيْنْت أَداسَنْت شَنْت إِرْدَن.
 J. أَداس غَرخ لَشْتَاب. ور نِيخ أَداس غَرخ لَشْتَاب.
 K. أَتْ إِسْنِي غَر مَرَّاكْش.
 ور إِنِّي أَتْ إِسْنِي غَر مَرَّاكْش.

- L. أَدَام تَاف طَّوموبِيلِينُو. وَر تَنِّي أَدَام تَاف طَّوموبِيلِينُو.³
- أَتَّافَم طَّوموبِيلِينُو. وَر تَنِّيم أَتَّافَم طَّوموبِيلِينُو.
- M. أَدَّرُوسَن مِدَّن دَا. وَر نَّيْن أَدَّرُوسَن مِدَّن دَا.
- N. أَدِيرْكَو شُوي. وَر إِنِّي أَدِيرْكَو شُوي.
- O. أَدَاخ سَنَعَتَن لَبَرْتَمَا وَر إِزِيلْ.
- وَر نَّيْن أَدَاخ سَنَعَتَن لَبَرْتَمَا وَر إِزِيلْ.
- P. أَدْيَاوُم. وَر إِنِّي أَدْيَاوُم.
- Q. أَدِيرْأَل. وَر إِنِّي أَدِيرْأَل.
- R. أَدَاش بَلَّغَن سَّلَام. وَر نَّيْن أَدَاش بَلَّغَن سَّلَام.
- S. أَدِيمَّت. وَر إِنِّي أَدِيمَّت.
- T. أَذْوَالفَن لَمَغْرِب. وَر نَّيْن أَذْوَالفَن لَمَغْرِب.
- U. أَذْيَاوُمَر تَبْرَات. وَر إِنِّي أَذْيَاوُمَر تَبْرَات.

مَغَار يُولِي أُمُشَنِّضْ أَلْ إِخْفَ نْ أُسَكْلُو، : proper order

وَإِنِّي أَدِيكَ أَسَكْلُو.

Even though a climber climbs to the top of a tree, : translation
he won't be a tree.

Bentolila (p. 146) gives this meaning: This proverb is said of someone who just arrives who, even though he holds an important position or has considerable wealth, will never have a good reputation.

³ The original sentence is ambiguous without a context. The original sentence could mean either "My car is better for you (f.s.)" or "You (m.pl.) found my car." Thus, the first answer follows the first meaning here, and the second answer follows the second meaning.

Answers to Review Exercises Lessons 24

1. Page 134

- | | | | | | |
|----|----------|-----------|-----------|-----|-----------|
| A. | تَش | تَتَشَا | إِتَشَا | وَر | إِتَشِي |
| B. | سَو | سَا | إِسْوَا | وَر | إِسْوِي |
| C. | إِرِي | تِيرِي | إِرَا | وَر | إِرِي |
| D. | دَو | تَدَو | إِدَا | وَر | إِدِي |
| E. | أَنَائِي | تَانَائِي | يَانَائِي | وَر | يَانَائِي |
| F. | كُ | تَكَا | إِكَا | وَر | إِكِي |
| G. | إِلِي | تِيلِي | إِلَا | وَر | إِلِي |
| H. | عَاوَن | تَعَاوَان | إِعَاوَن | وَر | إِعَاوَن |
| I. | زَال | تَزَلَا | إِزَلَا | وَر | إِزَلِي |
| J. | أَمَن | تَامَن | يَوْمَن | وَر | يَوْمَن |
| K. | أَسِي | تَاسِي | يُوسِي | وَر | يُوسِي |

2. Pages 134 to 136

- | | | | |
|----|--|-------------------|--------------------|
| A. | سَا أَمَان كُو يَاسْ. | سَات... | سَامَت... |
| B. | تَزَلَا خَمْسَة ن تِكَال كُ وَاسْ. تَزَلَات... | تَزَلَات... | تَزَلَامَت... |
| C. | أَبْدَا سَرِيد إِفَاسَن. | سَرِيدَات... | سَرِيدِمَت... |
| D. | تَعَايَاد غَر سَبَانْيَا كُو صَيِّف. تَعَايَادَات... | تَعَايَادَات... | تَعَايَادِمَت... |
| E. | تَعَاوَانِي كُو يَاسْ. | تَعَاوَانَاتِي... | تَعَاوَانِمَتِي... |
| F. | سَكْسِيو إِنْغَمِيسَن كُو يَاسْ. | سَكْسِيَوَات... | سَكْسِيَوْمَت... |

- G. تِيرِي أَذْجَارَنْشْ\نَّم. تِيرِيَات أَذْجَارَنْشْ.
تِيرِيْمْت أَذْجَارَنْشْ.
- H. أَبْدَا تَكْسَ أَقْشَوْر إِ تَفَّاح. تَكْسَات... تَكْسِيْمْت...
I. أَكَّيَاسَنْ إِ إِمَزْلاض. أَكَّاتَاسَنْ... أَكَّامْتَاسَنْ...
- J. تَدَّو غَر لَحَمَّام يَوْت ن تِكَلَّت كْ سَيْمَانَا.
تَدَّوِيَات... تَدَّوْمْت...
- K. خَدَّم كُو يَاسْ. خَدَّمَات... خَدَّمِيْمْت...
L. تَّازُوم كُو لَخْمِيْس. تَّازُومَات... تَّازُومِيْمْت...
M. أَبْدَا تَغِيْمَا كْ لَقَهْوَايَا. تَغِيْمَات... تَغِيْمَامْت...

Answers to Review Exercises Lessons 25

1. Pages 146 to 147

A. رَّال	B. ش
دَتَّرْلاخ	دَياكَّاخ ⁴
دَتَّرْلاَد	دَياكَّاد
دَتَّرْلاَد	دَياكَّامْت
دَينْتَّرْلا	دَياكَّان
دَتَّرْلا	دَياكَّانْت

⁴ The َ here (and in the third person plurals) is not part of the conjugation but is an added "y" sound for pronunciation to prevent two "a" sounds from coming together. This occurs because the continuous imperative begins with an "a" sound. Some people pronounce the word with a hamza: دَ أَكَّاخ.

.C. وِت		.D. اَمَرُ	
دَكَاتَخ	دَنكَات	دَتَامَرُخ	دَنَتَامَرُ
دَتَكَادَ	دَتَكَاتَم	دَتَامَرُذ	دَتَامَرَم
دَتَكَادَ	دَتَكَاتَمَت	دَتَامَرُذ	دَتَامَرَمَت
دَيَكَاَت	دَكَاتَن	دَيَتَامَرُ	دَتَامَرُن
دَتَكَات	دَكَاتَنَت	دَتَامَرُ	دَتَامَرُنَت
.E. خَدَم		.F. فَهَم	
دَخَدَمَخ	دَنخَدَم	دَتَفَهَامَخ	دَنَتَفَهَام
دَتَخَدَمَد	دَتَخَدَم	دَتَفَهَامَد	دَتَفَهَام
دَتَخَدَمَد	دَتَخَدَمَت	دَتَفَهَامَد	دَتَفَهَامَت
دَيَخَدَم	دَخَدَمَن	دَيَتَفَهَام	دَتَفَهَامَن
دَتَخَدَم	دَخَدَمَنَت	دَتَفَهَام	دَتَفَهَامَنَت

Answers to Review Exercises Lessons 26

1. Pages 153 to 155

Answers will vary according to each individual and vocabulary choice. The following are some possible answers.

- A. مَی دَتَّگَاد؟ or ما دَتَّگَاد؟
 دَخَدَمَخ كُ لِيكُول تَفَرَنسِيَسَت.
- B. مَی دَیْسَا عَلِي كُ اِمَنَسِي؟
 دَیْسَا كوكَا.
- C. مَی دَیْتَتَشَا اِشَو كُ لَفَضُور؟
 دَیْتَتَشَا اَغْرُوم س وودي.

- .D. ماغَر دَتَدُونْت كُو لَوِيكَانْد؟
دَتَدُونْت غَر لَغَابْت.
- .E. ماس دَتَسَوَال؟
دَتَسَوَال س تَشَلَحِيْت.
- .F. مای دَتَّكَاد دَغِي؟
دَقَارَخ یون لَشَتَاب.
- .G. میلْمی دَتَسَاغْد إِسْغَارْن إِ تَغْرُسْت؟
دَسَاقْ إِسْغَارْن كْ تَزُویری ن شَتوبر.
- .H. ماخ أَلِيكْ دَتَلَمَادْ تَمَازِیغْت؟
دَتَلَمَادَخ تَمَازِیغْت حَمَا أَدِیْسِیْنَخ إِ مَازِیغْن.
- .I. ماخ أَلِيكْ دَتَازومْد؟
دَتَازومَخ عَلی حَقَّاش یومَرَاخ رَبِّي س واژوم.
- .J. شَحَال ن تِكَّال كْ واس دَتَّرُلَاد؟
دَتَّرُلَاخ خَمْسَة ن تِكَّال كْ واس.
- .K. مای دَتَّارو تَمَازِیرْتَنَش؟
دَتَّارو لَخُضَرْت د لَفِیْشِیت إِزْیَلْن د إِروان.
- .L. ماخ أَلِيكْ وَر دَتَّتَشَام أَكْسوم ن أَبولخیر؟
وَ دَنَّتَتَشَا أَكْسوم ن أَبولخیر عَلی حَقَّاش إِحْرَم.
- .M. ماخ أَلِيكْ وَر دَتَّسَحِيلْیَلْد؟
وَ دَتَّسَحِيلْیَلَخ عَلی حَقَّاش إِسْحَرَمْت رَبِّي.

- .N ماغَر تَدِيد؟
 دِيخ غَر لَفَرْماسِين.
 .O مای دِيخَدَمَن كُ تَدَارْتَنَم؟
 عيشة أَي دَتَخَدَم غورَنَخ.
 .P إِسْكَ إِنْغَا لَحْمَا؟
 إِه، إِنْغايي لَحْمَا.
 .Q ماخ أَلْيَك دَتَاكَام لَهْدِيَات إِ لَواشونَنُّن كُ نويل؟
 دَنَاكَا لَهْدِيَات إِ لَواشونَنَخ كُ نويل عَلى حَقَّاش
 لُقَاعِدَانَخ أَي تَغَا.
 .R ميلمي دَتَفَطَّرَم؟
 دَنَفَطَّر غَر سَتَّة د اُمْنَصَف.
 .S مَانِيك دَتَخَدَمَد؟
 دَخَدَمَخ كُ لوزين إِسْمَنَس لافارَج.
 .T مَتَا لَقَهُوا نَاك دَتَغِيَمَام؟
 دَنَتَغِيَمَا كُ لَقَهُوا نَا إِلَّان تَمَا ن لَبَنَكَا.
 .U مِيْمَش دَتَسَحْموم تَدَارْتَنُن؟
 دَنَسَحْمو تَدَارْتَنَخ س إِسْغَارَن.
 .V مَانِيك تَسْغِيد إِدوشايين؟
 سَغِيخْتَن كُ سَوَق ن سَبْت ن أَيْت واحي.
 .W مَانِيك دَتَاكَمَد اَمَان؟
 دَتَاكَمَخ اَمَان زي وانويين.