

STUDENT BOOK

ABRID 3

LESSONS FOR INTERMEDIATE 2
TAMAZIGHT

تَمَازِيْغَتْ

ⵜⴰⴳⴷⵓⴷⴰⵜ ⵜⴰⵎⴰⴷⵓⴷⴰⵜ



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ⵉⵎⴰⴷⵓⴷⴰⵜ ⵉⵎⴰⴷⵓⴷⴰⵜ ⵉⵎⴰⴷⵓⴷⴰⵜ

تَمَقِّيتْ س تَمَقِّيتْ
أَسْ إِنْكِي وَاسِيفْ

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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.

Correction Sheet for Abrid 3 Student Book

On page 10, letter F, the second sentence should read:

إِسْ تَنْفُوكَا زَيْت؟

(The word زَيْت is feminine, not masculine. The same with the sentence below.)

On page 10, letter G, the second sentence should read:

إِسْ تَشْمَلْ زَيْت؟

On page 57, letter A, the seventh sentence should read:

دَّانْ غُورْسَن.

On page 105, letter K, the beginning of the sample sentence should read:

إِمْرَزَامْ عَلِي دَ إِطَّو.

Abrid 3

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Introductory Note

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

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

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

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

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

Bruce Rathbun
February, 2004

Vocabulary for Lesson 1

still	إِسْوَل \ وِرِ إِسْوَل	تَسْوَل	سْوَل	A.
to be free, to be available	إِسْوَلَا \ وِرِ إِسْوَلَا	تَسْوَلَا	سْوَلَا	B.
to be/to get married	يِيْوَل \ وِرِ يِيْوَل	تَّوَل	أَوَل	C.
to wear	إِلْسَا \ وِرِ إِلْسِي	لَسَا	لَس	D.
to pay	إِخْلَص \ وِرِ إِخْلَص	تَخْلَص	خَلَص	E.
to finish, to save	إِفْوَكَا \ وِرِ إِفْوَكَا	تَفْوَكَا	فَوَكَا	F.
to finish	إِشْمَل \ وِرِ إِشْمَل	تَشْمَل	شْمَل	G.



.A

- إِسْوَل وَاثَايْ. إِس سْوَلَن وَاْمَان؟
 There's still tea. Is there still water left?
- إِسْوَل لَكْ تَدَّارْت.
 He's still in the house.
- تَسْوَل غَر تَمَدَّاكُلْتَنَس.
 She's still at her friend's house.
- إِسْوَل دِيَقَّار.
 He's still studying.
- إِس تَسْوَلْد دَتَخْدَمْد غورَس؟
 Do you (s.) still work at his place?
- سْوَلَخ وِرْتَا دِيَخ غَر تَمَازِيرْت.
 I still haven't gone to my home country.

.B

- إِس تَسْوَلَاد مَاد لَا؟
 Are you (s.) free or not?
- أَدَسْوَلَاخ لَكْ تَدَّكَّات.
 I'll be free in the afternoon.
- سَمَحَاخ. وِر نَسْوَلَا.
 We're sorry, but we're not free.
- مِيلْمِي¹ أَدَسْوَلَانْت؟
 When will they (f.) be free?

¹ Some regions use the word مَنْتَوَر for “when.”

.C

He married his uncle's daughter.	يِيُولِ إِلَيْسَ نَ عَمَّيسَ.
Is he married?	إِسَ يِيُولِ؟
Are you (s.) married? Not yet.	إِسَ تِيُولَدَ؟ وَرَتَا.
She wants to get married.	تَرَا أَتَّاولَ.
Every summer people get married here.	كُو صَّيْفَ دَتَّاولَن مِدَّن دَا.
Get (s.) married!	أَوَّلَ!

.D

Put on your (f.s.) shoes.	لَسَ صَبَّاطَنَّم.
Ali is wearing a cape.	إِلْسَا عَلِيَّ أَسْلَهَامَ.
Berbers wear capes.	دَلَسَّانَ إِمَازِيغَنَ إِسْلَهَامَنَ.

.E

How much did you (s.) pay?	مَشَّحَالِ أَيَّ تَخَلَّصْدَ؟
We always pay too much.	أَبْدَا دَنَتَخَلَّاصَ بَرَافَ.
I paid what they (m.) paid.	خَلَّصَخَ مَايَ خَلَّصَنَ.

.F

Finish (s.) the tea.	فوكَا أَتَايَ.
Is the oil finished?	إِسَ تَفوكَا زَيْتَ؟
Did you (s.) finish the food?	إِسَ تَفوكَادَ وَتَشِي؟

.G

Finish (s.) the tea.	شَمَلَّ أَتَايَ.
Is the oil finished?	إِسَ تَشَمَلَّ زَيْتَ؟
Did you (s.) finish the food?	إِسَ تَشَمَلَّدَ وَتَشِي؟
I finish every day at 5:00.	دَتَشَمَالَخَ كُو يَاسَ كَ لْخَمْسَةَ.

to have to, to need, should

1. This verb expresses need and mild obligation. When it is used with a noun, it means "to need something," as in "I need water." When it is used with a verb, it means "to have to do something" or "to need to do something" or "should do something," as in "I have to drink water."

2. The verb is:

خَصَا تَخَصَا إِخَصَا \ وَرِ إِخَصَا

3. Use with a noun: to need something

A. The general structure of the phrase is as follows:

noun + indirect object pronouns + إِخَصَا

bread + to me + إِخَصَا

The literal meaning is then: "Bread is needful to me."
(In English we would say: "I need bread.")

B. The noun (the thing that is needed) is the subject of the sentence. This has two implications:

- i) The noun is in its dependent form, since it is the subject.
- ii) The noun can be either masculine singular, feminine singular, masculine plural, or feminine plural.

This determines how to conjugate the verb.

C. The verb can have four possible forms, then, depending on whether the subject of the sentence is masculine or feminine and singular or plural:

(if the subject is masculine singular)	إِخَصَا
(if the subject is feminine singular)	تَخَصَا
(if the subject is masculine plural)	خَصَّان
(if the subject is feminine plural)	خَصَّانَت

D. What in English would be considered the "subject" of the sentence (the "I, you, he, she, etc." needs....) is expressed by indirect object pronouns (... is needful "to me, to you, to him, to her, etc.")

E. Thus, the possible sentence structures are as follows:

noun in its dependent form	+	indirect object pronouns	+	إِخْصَا
↓		↓		↓
m.s.		أَخ	ي or يِي	إِخْصَا
f.s.		أَوْن	أَش	تَخْصَا
m.pl.		أَوْنَت	أَم	خَصَّان
f.pl.		أَسَن	أَس	خَصَّانَت
		أَسَنَت	أَس	

F. Some examples follow:

(m.s. subject)	I need bread.	إِخْصَايِي أَغْرُوم.
(f.s. subject)	I need an egg.	تَخْصَايِي تَغْلَايْت.
(m.pl. subject)	I need water.	خَصَّانِي وَأَمَان.
(f.pl. subject)	I need eggs.	خَصَّانَتِي تَغْلَاي.

I need bread.	إِخْصَايِي أَغْرُوم.	
You (m.s.) need bread.	إِخْصَاأَش أَغْرُوم.	or
You (f.s.) need bread.	إِخْصَام أَغْرُوم.	or
He needs bread.	إِخْصَاس أَغْرُوم.	or
She needs bread.	إِخْصَاس أَغْرُوم.	or
	إِخْصَايَاس أَغْرُوم.	
We need bread.	إِخْصَاأَخ أَغْرُوم.	or
You (m.pl.) need bread.	إِخْصَاوْن أَغْرُوم.	or
You (f.pl.) need bread.	إِخْصَاوْنَت أَغْرُوم.	or
They (m.) need bread.	إِخْصَاسَن أَغْرُوم.	or
They (f.) need bread.	إِخْصَاسَنَت أَغْرُوم.	or

All the various conjugation and pronoun possibilities:

تَخْصَّايِ تَغْلَيْت.	إِخْصَّايِ أَغْرُوم.
تَخْصَّاش تَغْلَيْت.	إِخْصَّاش أَغْرُوم.
تَخْصَّام تَغْلَيْت.	إِخْصَّام أَغْرُوم.
تَخْصَّاس تَغْلَيْت.	إِخْصَّاس أَغْرُوم.
تَخْصَّاس تَغْلَيْت.	إِخْصَّاس أَغْرُوم.
تَخْصَّاخ تَغْلَيْت.	إِخْصَّاخ أَغْرُوم.
تَخْصَّاون تَغْلَيْت.	إِخْصَّاون أَغْرُوم.
تَخْصَّاونت تَغْلَيْت.	إِخْصَّاونت أَغْرُوم.
تَخْصَّاسَن تَغْلَيْت.	إِخْصَّاسَن أَغْرُوم.
تَخْصَّاسَنت تَغْلَيْت.	إِخْصَّاسَنت أَغْرُوم.
خَصَّانتي تَغْلِي.	خَصَّاني وامان.
خَصَّانتاش تَغْلِي.	خَصَّاناش وامان.
خَصَّانتام تَغْلِي.	خَصَّانام وامان.
خَصَّانتاس تَغْلِي.	خَصَّاناس وامان.
خَصَّانتاس تَغْلِي.	خَصَّاناس وامان.
خَصَّانتاخ تَغْلِي.	خَصَّاناخ وامان.
خَصَّانتاون تَغْلِي.	خَصَّاناون وامان.
خَصَّانتاونت تَغْلِي.	خَصَّاناونت وامان.
خَصَّانتاسَن تَغْلِي.	خَصَّاناسَن وامان.
خَصَّانتاسَنت تَغْلِي.	خَصَّاناسَنت وامان.

- G. With negatives, question words, and tense indicators, the indirect object pronouns move to a place in front of the verb:

I don't need bread.	وَرِي	إِخْصَا أَغْرُوم.
You (m.s.) don't need bread.	وَرَاش	إِخْصَا أَغْرُوم.
I don't need an egg.	وَرِي	تَخْصَا تَغْلَايْت.
You (m.s.) don't need an egg.	وَرَاش	تَخْصَا تَغْلَايْت.
I don't need water.	وَرِي	خَصَّانَ وَاْمَان.
You (m.s.) don't need water.	وَرَاش	خَصَّانَ وَاْمَان.
I don't need eggs.	وَرِي	خَصَّانْت تَغْلَاي.
You (m.s.) don't need eggs.	وَرَاش	خَصَّانْت تَغْلَاي.

Do I need bread?	إِسِي	إِخْصَا أَغْرُوم؟
Do you (m.s.) need bread?	إِسَاش	إِخْصَا أَغْرُوم؟
Do I need an egg?	إِسِي	تَخْصَا تَغْلَايْت؟
Do you (m.s.) need an egg?	إِسَاش	تَخْصَا تَغْلَايْت؟
Do I need water?	إِسِي	خَصَّانَ وَاْمَان؟
Do you (m.s.) need water?	إِسَاش	خَصَّانَ وَاْمَان؟
Do I need eggs?	إِسِي	خَصَّانْت تَغْلَاي؟
Do you (m.s.) need eggs?	إِسَاش	خَصَّانْت تَغْلَاي؟

I'm going to need bread.	إِدَا	أَدِي	إِخْصَا أَغْرُوم.
You're (m.s.) going to need bread.	إِدَا	أَدَاش	إِخْصَا أَغْرُوم.
I'm going to need an egg.	تَدَا	أَدِي	تَخْصَا تَغْلَايْت.
You're (m.s.) going to need an egg.	تَدَا	أَدَاش	تَخْصَا تَغْلَايْت.
I'm going to need water.	دَان	أَدِي	خَصَّانَ وَاْمَان.
You're (m.s.) going to need water.	دَان	أَدَاش	خَصَّانَ وَاْمَان.
I'm going to need eggs.	دَانْت	أَدِي	خَصَّانْت تَغْلَاي.
You're (m.s.) going to need eggs.	دَانْت	أَدَاش	خَصَّانْت تَغْلَاي.

Note also:

إِس وراش إِخْصَا أُغْرُوم؟ Don't you (m.s.) need bread?

- H. When the person needing something is specified (that is, it is a noun and not a pronoun), the structure is as follows:

إِخْصَّاسُ أُغْرُومِ إِي عَلِي. Ali needs bread.
(literally: Bread is needful to Ali.)

إِخْصَّاسَنُ أُغْرُومِ إِي عَلِي د فاطمة. Ali and Fatima need bread.

خَصَّانَاسَنَتِ وَاِمَانِ إِي عِيشَةَ د فاطمة. Aisha and Fatima need water.

- I. When the object needed is a pronoun ("Ali needs it.") or when both the object needed and the person needing the object are pronouns ("He needs it."), the following sentences show the various possibilities:

إِخْصَّاسُ أُغْرُومِ إِي عَلِي. Ali needs bread.

إِخْصَّاسُ أُغْرُومِ. He needs bread.

إِخْصَّاسُ إِي عَلِي. Ali needs it.

إِخْصَّاسُ. He needs it (m.).

تَخْصَّاسُ تَغْلَايْتِ إِي عَلِي. Ali needs an egg.

تَخْصَّاسُ تَغْلَايْتِ. He needs an egg.

تَخْصَّاسُ إِي عَلِي. Ali needs it.

تَخْصَّاسُ. He needs it (f.).

خَصَّانَاسُ وَاِمَانِ إِي عَلِي. Ali needs water.

خَصَّانَاسُ وَاِمَانِ. He needs water.

خَصَّانَاسُ إِي عَلِي. Ali needs them (m.).

خَصَّانَاسُ. He needs them (m.).

خَصَّانَتَاسُ تَغْلَايْ إِي عَلِي. Ali needs eggs.

خَصَّانَتَاسُ تَغْلَايْ. He needs eggs.

خَصَّانَتَاسُ إِي عَلِي. Ali needs them (f.).

خَصَّانَتَاسُ. He needs them (f.).

If we substitute Fatima for Ali, the sentences stay the same, since **أَسْ** is the same for masculine and feminine singular. If we substitute Ali and Haddou for Ali, the **أَسْ** becomes **أَسَنَ** (for the masculine plural "to them"). If we substitute Fatima and Aisha for Ali, the **أَسْ** becomes **أَسْنَتْ** (for the feminine plural "to them").

J. Some other useful questions:

What do you (m.s.) need? **ماش إخصان؟**

What do you (m.pl.) need? **ماون إخصان؟**

What does Ali need? **ماس إخصان إ علي؟**

He needs soup. **تخصاس تحريرت.**

What does the soup need? **ماس إخصان إ تحريرت؟**

It needs water. **خصاناس وامان.**

Who needs bread? **مامي إخصا أغروم؟**

Who needs an egg? **مامي تخصا تگلایت؟**

Who needs water? **مامي خصان وامان؟**

Who needs eggs? **مامي خصانت تگلای؟**

The question word **مامي** needs an explanation. It consists of the following structure:

			+		+	
		مي		إ		ما
to who?	=	who		the preposition "to,"		the mark of a
to whom?				which is used with		question
				indirect objects		

This is combined into the following form: **مايمي**

Then this is shortened to this form: **مامي**

4. Use with a verb: to need to do something, to have to do something, should do something

A. The general structure of the phrase is as follows:

verb	+	أَدَّ	+	indirect object pronouns	+	إِخْصَا
drink	+	أَدَّ	+	to me	+	إِخْصَا

The literal meaning is then: "It is needful to me to drink." or
"It is needful to me that I drink."

(In English we would say: "I need to drink." or "I have to drink.")

B. The verb "to need" always appears in the third masculine singular form
إِخْصَا (literally: "it is needful").

C. What in English would be considered the "subject" of the sentence (the "I, you, he, she, etc." needs....) is expressed by indirect object pronouns (... is needful "to me, to you, to him, to her, etc.").

D. Thus, the possible sentence structures are as follows:

verb	+	أَدَّ	+	indirect object pronouns	+	إِخْصَا
------	---	-------	---	--------------------------	---	---------



conjugated according to what
the indirect object pronoun is

أَخ	ي or يِي
أَوْن	أَش
أَوْنَت	أَم
أَسْن	أَس
أَسْنَت	أَس

E. Some examples follow:

I have to drink water.	إِخْصَايِي أَذْ سُوخَ أَمَان.
You (m.s.) have to drink water.	إِخْصَاأَش أَتَّسُودَ أَمَان.
You (f.s.) have to drink water.	إِخْصَام أَتَّسُودَ أَمَان.
He has to drink water.	إِخْصَاس أَذِيسُو أَمَان.
She has to drink water.	إِخْصَاس أَتَّسُو أَمَان.

We have to drink water.	إِخْصَاخَ أَتَّسُو أَمَان.
You (m.pl.) have to drink water.	إِخْصَاوَنَ أَتَّسُومَ أَمَان.
You (f.pl.) have to drink water.	إِخْصَاوَنْتَ أَتَّسُومْتَ أَمَان.
They (m.) have to drink water.	إِخْصَّاسَنَ أَذَّسُونِ أَمَان.
They (f.) have to drink water.	إِخْصَّاسَنْتَ أَذَّسُونْتَ أَمَان.

Other examples:

I have to go. or I should go.	إِخْصَّايَ أَذَّوْخ.
You (m.pl.) must be here at 5 o'clock.	إِخْصَاوَنَ أَتَّيْلِمَ دَا كُ لْخَمْسَةَ.
They (m.) have to say "yes."	إِخْصَّاسَنَ أَدِينِن "إِه."
We need to see our son.	إِخْصَاخَ أَنَّنَايَ أَرْبَانَّخ.

- F. With negatives, question words, and tense indicators, the indirect object pronouns move to a place in front of the verb.

Some examples:

I don't have to go.	وَرِي إِخْصَا أَذَّوْخ.
You (m.pl.) don't have to be here at 5 o'clock.	وَرَاوَنَ إِخْصَا أَتَّيْلِمَ دَا كُ لْخَمْسَةَ.
Do they (m.) have to say "yes"?	إِسَّاسَنَ إِخْصَا أَدِينِن "إِه" ؟
We are going to need to see our son.	إِذَا أَدَاخَ إِخْصَا أَنَّنَايَ أَرْبَانَّخ.
literally: It is going to be needful to us to see our son.	
Doesn't he need to eat bread?	إِسْ وَرَّاسَ إِخْصَا أَدَيْتَشَ أَغْرُومَ ؟

- G. When the person needing to do something is specified (that is, it is a noun and not a pronoun), the structure is as follows:

Ali needs to go.	إِخْصَّاسَ إِ عَلِيَّ أَذَّيْدُو.
(Literally: It is needful to Ali that he go.)	
Ali and Fatima have to drink tea.	إِخْصَّاسَنَ إِ عَلِيَّ دَ فَاطِمَةَ أَذَّسُونِ أَتَّيْ.
Aisha and Fatima have to leave.	إِخْصَّاسَنْتَ إِ عَيْشَةَ دَ فَاطِمَةَ أَذَّفَّغْنْتَ.

Subjunctive

The subjunctive is indicated by “ad” placed before the verb. Another way to look at the subjunctive (and the infinitive) is seeing them as a construction of two verbs occurring together. The conjugation patterns are the same as those of the future, although “ad” is the only variant used.

ad + t = att

ad + n = ann

Plural	Singular	Plural	Singular
ann _____	ad _____ خ	_____ أَدَّ	_____ أَدَّ خ
att _____ m	att _____ d	_____ أَتَّ	_____ أَتَّ د
att _____ mt	att _____ d	_____ أَتَّ م	_____ أَتَّ د
ad _____ n	adi _____	_____ أَدَّ	_____ أَدَّ د
ad _____ nt	att _____	_____ أَدَّ	_____ أَدَّ د

su: “... that he drink”

anssu	adsu خ	_____ أَتَّسُو	_____ أَتَّسُوخ
attsum	attsud	_____ أَتَّسُوم	_____ أَتَّسُود
attsumt	attsud	_____ أَتَّسُومَت	_____ أَتَّسُود
adsun	adisu	_____ أَدَّسُون	_____ أَدَّسُو
adsunt	attsu	_____ أَدَّسُونَت	_____ أَتَّسُو

Examples

The auxiliary “iḡṣṣa” (إِغْصَا) = (must, have to, need, should) is used with the subjunctive. Literally: “It is needful to me that I go to the market.”

I have to go to the market today.	إِغْصَايِي أَتَّدَّوْخَ غَر سَوَّوْقَ أَسَّا.
You (m.s.) must/should go to the hospital.	إِغْصَاشْ أَتَّدَّوْدَ غَر سَنَّبِيْطَار.
I need bread and milk.	إِغْصَايِي أَغْرُومَ دَ أَغَّو.
Do you (f.s.) need something? (Don't you need something?)	إِسْ وِرَامَ إِغْصَا شَا؟

Taxamt: Family

إِسْمِينو دُجون. إِبّا إِسْمَنْس بوب. إِمّا إِسْمَنْس
إِلِيزابيت. غوري شَراض ن واوَمَاتَن. غوري سَنات ن
تَشِيرَاتِين د يون أَرُبا. كُما نايي يوگَرَن غورُس سين
إِشِرَان: تَرَبَات د أَرُبا. أَرُبا إِسول إِمزَي. غورُس
تَلت شُهور د تَرَبَات غورُس تَمَن سَنِين. دَتَدَو
غَر ليكول. د أَلْتَمّا إِمزَيَن غيفي تَسول دَتَقَار كُ
لِجَامِعَة. وِرَتا تيول. تَلّا دُغي غَر مَاحَلَو نّا
إَزْدَغَن تَمّا ن لِجَامِعَة.

Questions

1. ميسَمَ ن إِبّاس ن دُجون؟
2. ميسَمَ ن مائِس؟
3. شُحال أَس لَان أَيْتَماس؟
4. ماگَمَزَيَن كُ تَخامت ن دُجون؟
5. ماي دَتَغّا أَلْتَماس ن دُجون تَمَزَيانت؟

My name is John. My father, his name is Bob. My mother, her name is Elizabeth. I have three siblings. I have two daughters and one son. My older brother has two children, a girl and a boy. The boy is still small. He's three months old, and the girl is eight years old. She goes to school. And my younger sister still studies in college. She's not married yet. She's now at my grandmother's, who lives near the college.

1. What's the name of John's father?
2. What's the name of his mother?
3. How many siblings does he have?
4. Who is the youngest in John's family?
5. What does John's younger sister do?

Directions

Topic

Locating people, places, things, and giving directions

Objective

At the end of this session, the trainee will be able to locate things, people, and give directions.

Cultural Points

People don't give accurate distances.

People are not used to reading maps.

You rarely find signs for directions.

People give directions most of the time using their hands (gestures).

Grammatical notes to be discovered:

—Prepositions

—Adverbs

Vocabulary

near/next to	tama n	تَمَان	at the bottom	g wabuḍ	كُ وَاَبُوض
next to/beside	tesga n	تَسْغَان	It's near.	iqerrebb.	إِقْرَبْ.
behind	ffir / tffir	فِير / تْفِير	It's far.	ibced.	إِبْعَدْ.
in front of	dat	دات	until	al	أَل
on the right	ef ufasi	خَف أَفَاسِي	here	da	دَا
on the left	ef uzelmaz	خَف أَزَلْمَاض	there	din	دِين
in the middle	g wammas	كُ وَامَّاس	Continue forward.	zayd er dat.	زَايْد غَر دَات.
in the corner	g tgmert	كُ تَغْمَرْت	It's between them (m.).	illa ingrasen.	إِلَّا إِنْغَرَّاسَن.

Prepositions

to, and	i	إِ
---------	---	----

I talked to Moha.

siwelxas i muḥa.

سِيوَلْخَاس إِ مَوْحِي.

And you (m.s.)?

i šegg?

إِ شَكْ؟

of	n	ن
----	---	---

Moha's house (the house of Moha)
of this life/world

taddart n muḥa
n ddunita

تَدَّارْتْ ن مَوْحِي
ن دُونِيْتَا

to (movement), toward	er	غَر
-----------------------	----	-----

Moha went to Rabat.

idda muḥa er rrbaḍ.

إِذَا مَوْحِي غَر الرَّبَّاض.

with (instrumental), in	s	س
-------------------------	---	---

Moha speaks in Tamazight.

daysawal muḥa s tmazigt.

دَيَسَوَال مَوْحِي س تَمَازِيْغْت.

She cut the meat with a knife.

tebbi aksum s ujenwi.

تَبِّي أَكْسُوم س أَجْنُوي.

in	g	كُ
----	---	----

There's water in the river.

llan waman g wasif.

لَّان وَامَان كُ وَاسِيْف.

with (accompaniment), and	d	د
---------------------------	---	---

I went with Moha. muneخ d muحa. مَوْنَح د موحى.
bread and tea aḡrum d watay أَغْرُوم د واتاي

from	zi / zeg / seg	زِي \ زَاك \ سَاك
------	----------------	-------------------

He's from Fes. ntta zi fes. نَتَّا زِي فَاس.
from (the) morning zi ṣṣbaح زِي صَبَاح

until	al / ar	أَل \ أَر
-------	---------	-----------

Stay until tomorrow. qqim al askka. قَيِّم أَل أَسْكَا.
until next year al imal أَل إِمال
from here to there zi da al din زِي دَا أَل دِين

with me/you/you/him/her with us/you/you/them/them	didī / didš / m / s / s didneخ / didun / unt / sen / sent	ديدي ديْدش م س س ديْدْنَح ديْدُن نُت سَن سَنْت
--	--	---

He spoke with me. isiwel didi. إِسْوَل ديدي.
He went with me. imun didi. إِمون ديدي.
(أَنَا وَ ياك) me and you (m.s.) nekkīn didš نَكِّين ديْدش

in me/you/you/him/her in us/you/you/them/them	digi / diyš / m / s / s digneخ / digun / unt / sen / sent	ديْگي ديْگش م س س ديْگْنَح ديْگُن نُت سَن سَنْت
--	--	--

There's money in it. diys idrimen. ديْغْس إِدْرِيمَن.
She's in love. (lit: In her is love.) diys baḡaḡ. ديْغْس بَاْغَاْض.
You (f.s.) are cold. (lit: In you is cold.) digm aṣemmiḡ. ديْغْم أَصْمِيْض.

without	bla	بَلَا
---------	-----	-------

He travels without money. daytssara bla idrimen. دَيْتَسَّارَا بَلَا إِدْرِيمَن.

about, on	xef	خَف
-----------	-----	-----

We spoke about health. nsiwel xef şşact. نَسِوَلْ خَفْ صَحَّتْ.
 It's (m.) on the table. illa xef ttebla. إِلَّا خَفْ طَبْلَا.
 for God's sake xef rebbi خَفْ رَبِّي

under	ddaw	دَاوْ
-------	------	-------

There's a cat under the table. illa mušš ddaw n ttebla. إِلَّا مُشَّ دَاوْ نْ طَبْلَا.
 There's a tree under the bridge. illa usklu ddaw n lqendert. إِلَّا أُسْكُلُو دَاوْ نْ لَقَنْضَرْتْ.

over, above	nnig	نَيِّغْ
-------------	------	---------

There are stars above us. llan itran nniga. لَّانْ إِتْرانْ نَيِّغَاخْ.
 above my head nnig n ixfinu نَيِّغْ نْ إِخْفِينُو

between	inger	إِنْغَر
---------	-------	---------

He sat between them (m.). iqqima ingrasn. إِقِيمَا إِنْغَراسَنْ.
 tella rriš inger midelt d rrašidia. تَلَّا الرَّيْشْ إِنْغَر مِيدَلْتْ دِ الرَّشِيدِيَّةِ.
 Rich is between Midelt and Errachidia.

up, on, on top of	afella	أَفَلَّا
-------------------	--------	----------

llan ikšudən afella n taddart. لَّانْ إِكْشُودَنْ أَفَلَّا نْ تَدَّارْتْ.
 There's wood on top of the house.
 Moha is upstairs. illa muḥa afella. إِلَّا مُحَى أَفَلَّا.

inside	jaj	جَاجْ
inside	agensu	أَكْنَسُو
outside	berra	بَرَّا

jaj n taddart = agensu n taddart جَاجْ نْ تَدَّارْتْ = أَكْنَسُو نْ تَدَّارْتْ
 inside (of) the house
 outside (of) the house berra n taddart بَرَّا نْ تَدَّارْتْ

over here	iwra	إِوْرَا
-----------	------	---------

Bring the table over here. awid ttebla s iwra.

أَوَيْد طَبْلَا س إِوْرَا.

over there	iwrin	إِوْرِين
------------	-------	----------

There's a farm over there. tella lfirma iwrin.

تَلَا لْفِيرْمَا إِوْرِين.

Take it (m.) over there. awit iwrin.

أَوَيْت إِوْرِين.

<i>Plural</i>			<i>Singular</i>		
next to us	tamanneخ	تَمَانَّخ	next to me	tamanu	تَمَانُو
next to you	tamannun	تَمَانْن	next to you	tamanneš	تَمَانَّش
next to you	tamannunt	تَمَانْنْت	next to you	tamannem	تَمَانَّم
next to them	tamannesen	تَمَانَّسَن	next to him/it	tamannes	تَمَانَّس
next to them	tamannesent	تَمَانَّسَنْت	next to her/it	tamannes	تَمَانَّس

<i>Plural</i>			<i>Singular</i>		
under us	ddawaخ	دَّ اَوَاخ	under me	ddawi	دَّ اَوِي
under you	ddawawen	دَّ اَوَاوَن	under you	ddawaš	دَّ اَوَاش
under you	ddawawent	دَّ اَوَاوَنْت	under you	ddawam	دَّ اَوَام
under them	ddawasen	دَّ اَوَاسَن	under him/it	ddawas	دَّ اَوَاس
under them	ddawasent	دَّ اَوَاسَنْت	under her/it	ddawas	دَّ اَوَاس

Words that follow the *ddaw* pattern
(word + indirect object pronouns)

نَيَّاك
إِنِّكَر
دَات
فَيْر | تَفَيْر

Words that follow the *tama n* pattern
(word + possessive pronoun endings)

جَا ن
أَكَّنْسُو ن
بَرَّا ن
أَقْلَّا ن
تَسْكَا ن
أَمَّاس ن
أَبُوْض ن

Direct and Indirect Object Pronouns Together

When direct and indirect object pronouns are used together, as in the phrase "give it to her," the indirect object pronoun comes first, followed by the direct object pronoun. The two pronouns are pronounced as if they formed one word.

The following sentences give some examples:

Give it (m.) to him/her.	(šast.)	شَاسْت.
I told it (m.) to you (m.pl.).	(nniḥawent.)	نَيَاوَنْت.
Take it (f.) from him/her.	(kkesastt.)	كَّسَاسْت.
Take them (m.) to Mommy.	(awiasten i mama.)	أَوِيَاْسْتَن إِمَامَا.
He showed them (f.) to you (f.pl.).	(inḡetawenttent.)	إِنْعَتَاوَنْتَنْت.
Give me to him/her.	(šasi.)	شَاسِي.
He gave us to them (f.).	(išasentaḥ.)	إِشَاسَنْتَاخ.

He took it (m.) from me, from you, from him, etc.

(ikkesaḥt.)	إِكَّسَاخْت.	(ikkesit.)	إِكَّسِيْت.
(ikkesawent.)	إِكَّسَاوَنْت.	(ikkesašt.)	إِكَّسَاشْت.
(ikkesawentt.)	إِكَّسَاوَنْتْ.	(ikkesamt.)	إِكَّسَامْت.
(ikkesasent.)	إِكَّسَاسَنْت.	(ikkesast.)	إِكَّسَاسْت.
(ikkesasentt.)	إِكَّسَاسَنْتْ.	(ikkesast.)	إِكَّسَاسْت.

He gave me, you, him, etc. to them (m.)

(išayasenah.)	إِشَايَاسَنَاخ.	(išayaseni.)	إِشَايَاسَنِي.
(išayasenkun.)	إِشَايَاسَنَكُنْ.	(išayasenš.)	إِشَايَاسَنَشْ.
(išayasenkunt.)	إِشَايَاسَنَكُنْتْ.	(išayasenš'em)	إِشَايَاسَنَشَمْ.
(išayasenten.)	إِشَايَاسَنْتَن.	(išayasent.)	إِشَايَاسَنْت.
(išayasentent.)	إِشَايَاسَنْتَنْت.	(išayasentt.)	إِشَايَاسَنْتْ.

The following phrases are examples of the moveable aspect of the direct and indirect object pronouns together.

Did they (m.) say it (m.) to me, to you, to him, etc?

(is-a _h t nnan?)	إِسَاخْت نَّان؟	(is-it nnan?)	إِسَيْت نَّان؟
(is-awent nnan?)	إِسَاوَنْت نَّان؟	(is-ašt nnan?)	إِسَاشْت نَّان؟
(is-awentt nnan?)	إِسَاوَنْت نَّان؟	(is-amt nnan?)	إِسَامْت نَّان؟
(is-asent nnan?)	إِسَاسَنْت نَّان؟	(is-ast nnan?)	إِسَاسْت نَّان؟
(is-asentt nnan?)	إِسَاسَنْت نَّان؟	(is-ast nnan?)	إِسَاسْت نَّان؟

They (m.) didn't give me, you, him, etc. to her.

(ur-asah šin.)	وراساخ شين.	(ur-asi šin.)	وراسي شين.
(ur-askun šin.)	وراسكُن شين.	(ur-ask šin.)	وراسك ¹ شين.
(ur-askunt šin.)	وراسكُنْت شين.	(ur-askem šin.)	وراسكَم شين.
(ur-asten šin.)	وراستَن شين.	(ur-ast šin.)	وراست شين.
(ur-astent šin.)	وراستَنْت شين.	(ur-astt šin.)	وراست شين.

He will do them (m.) for me, for you, for him, etc.

(ad-a _h ten ig.)	أَدَاخْتَن إِكْ.	(ad-iten ig.)	أَدَيْتَن إِكْ.
(ad-awenten ig.)	أَدَاوَنْتَن إِكْ.	(ad-ašten ig.)	أَدَاشْتَن إِكْ.
(ad-awentten ig.)	أَدَاوَنْتَن إِكْ.	(ad-amten ig.)	أَدَامْتَن إِكْ.
(ad-asenten ig.)	أَدَاسَنْتَن إِكْ.	(ad-asten ig.)	أَدَاسْتَن إِكْ.
(ad-asentten ig.)	أَدَاسَنْتَن إِكْ.	(ad-asten ig.)	أَدَاسْتَن إِكْ.

¹ Note the change in the direct object pronouns for the second person singular forms. Since the ش sound of the direct object pronoun is so close to the س sound of the indirect object pronoun, the ش changes to a ك .

Homework Lesson 6: Direct and Indirect Object Pronouns Together

Part A

Transform the nouns in the following sentences to direct and indirect object pronouns.

example:

Aisha said the sentence to Moha. تَنَاسِ عِيشَةَ جُمْلًا إِي مَوْحَى.

Aisha said it (f.) to him. تَنَاسِئْتِ عِيشَةَ.

1. أَرُوخَاسَن تَبَرَاتَ إِي لَوَاشُون.

_____.

2. سَغَانَتَاسَ إِسْتَمَاسَ ن حَسَنَ إِيدِي.

_____.

3. نَشَاسِنْتِ إِكْرَ إِي تَوْتَمِين.

_____.

4. يِيُوِيَّاسَ لَحُو طَوْمُوْبِيَلَاتَ إِي بُو لَكْرَاج.

_____.

5. تَوَزَنَاسَنَ إِطَو تَبَرَاتِين إِي إِشِيرَ أَنَس.

_____.

Part B

In the following sentences replace the direct and indirect object pronouns with appropriate nouns.

example:

We wrote them (f.) to them (m.).

نارویاسَنَّتْنَت.

We wrote the letters to our friends.

نارویاسَن تِبْرَاتینِ اِمْدَوکَالَنَخ.

Choose from the following words:

لَعیلَ اَمْرَیانِ
اِکْثَرانِ
تِیسَنَت

مَمّی
مایَس
اَجَنوِی

اَوَالِ وِرِ اِزِیلَ
اِشِیرَ اَنَسْ
شَا نِ اِذْرِیْمَن
اَذْجَارَن

1. شِیخاسْتَن.

• _____

2. اَوِیاسَنَت.

• _____

3. کَساسَت.

• _____

4. اِسْغایاسَنَتَن موحی.

• _____

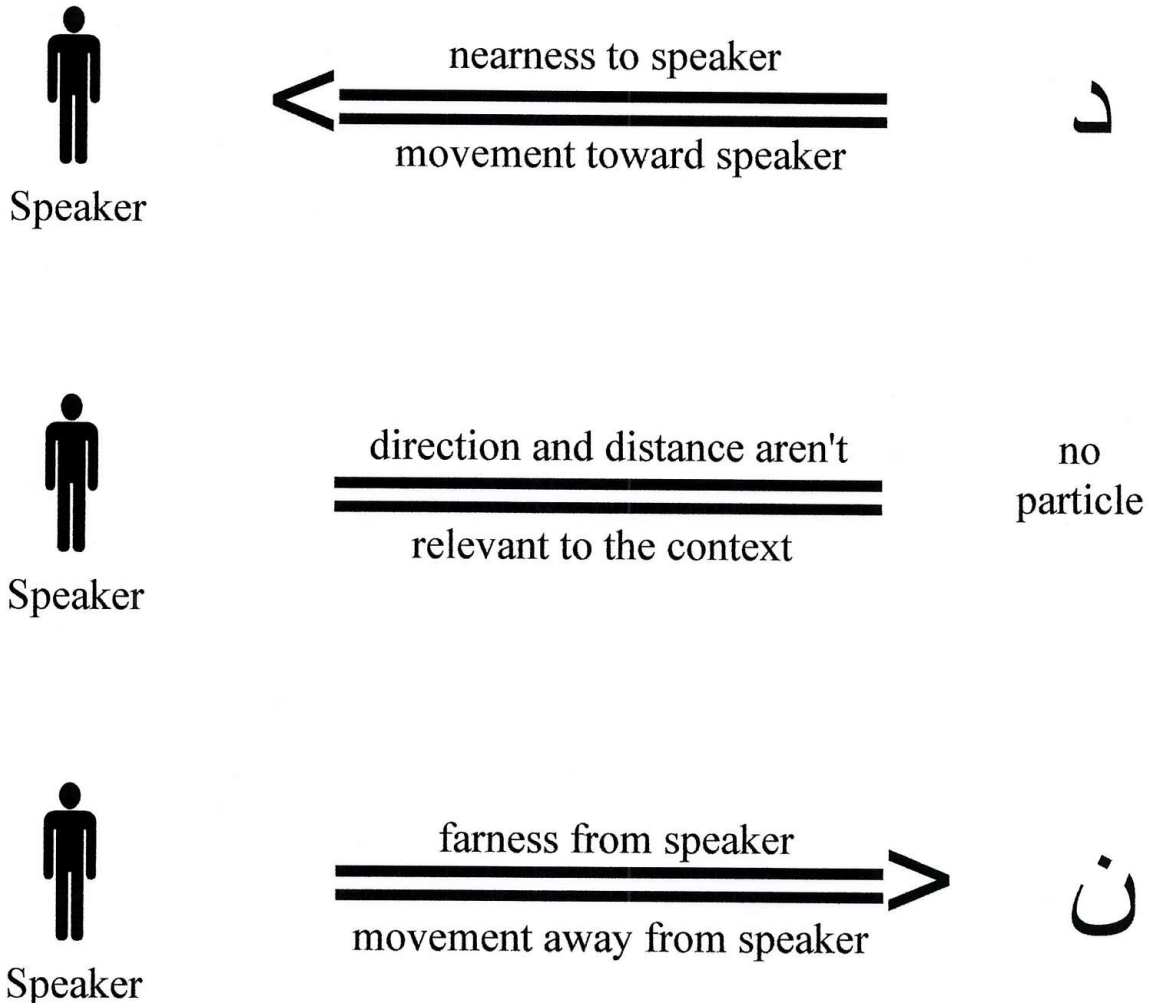
5. اِنّایاسَت حَسَن.

• _____

The د and ن of Direction

Quote from the *University of Wisconsin* course, page 210, about the "d" and "n" of direction:

The course calls these "Orientation Particles" (OP) or particles of orientation. These "occur in many words to express the orientation of the speaker or the subject toward the locus of the action or of the object or person designated by the word. The notion of orientation here includes physical distance from the speaker, direction of a motion, or psychic orientation. It is a subtle concept and difficult to master, but so deeply embedded in the language that the learner must become aware of it almost from the start."



The د and ن of Direction

This is one of the most difficult areas to grasp in Tamazight. Really learning this grammatical point takes time and comes through listening and practice. Be patient with yourself, and over time you will be able to use this more and more.

1. In a number of areas Tamazight is concerned with where an action takes place in relation to the speaker. Is the action near the speaker or far from the speaker? Is the action occurring toward the speaker or away from the speaker? These concepts are indicated by the د and ن of direction. The د indicates nearness to or movement towards the speaker, and the ن indicates farness from or movement away from the speaker.
2. The د is used more frequently and systematically than the ن, so we will start with the د. The د is most clearly seen in the following pairs of verbs:

(movement away from the speaker)	go	دَو
(movement toward the speaker)	come	أَدَوْد
(movement away from the speaker)	to return, to go back	أَغُول
(movement toward the speaker)	to return, to come back	أَغُولْد
(movement away from the speaker)	to return, to go back	عَايْد
(movement toward the speaker)	to return, to come back	عَايْدْ
(when the relation to the speaker isn't relevant)	to arrive	أَوْض
(movement away from the speaker)	to arrive (there)	أَوْضَن
(movement toward the speaker)	to arrive (here)	أَوْضْ
(when the relation to the speaker isn't relevant)	to arrive	كُولُو
(movement away from the speaker)	to arrive (there)	كُولُون
(movement toward the speaker)	to arrive (here)	كُولُوْد
(the speaker returns something to someone else)	to give back something	رَار
(someone returns something to the speaker)	to bring back something	رَارْد
(movement away from the speaker)	to take something to someone	أَوِي
(movement toward the speaker)	to bring something	أَوِيد

3. In past form conjugations, the د is simply added onto the end of the word **after the verb has been conjugated**. Compare the following verbs:

Note the phonetic changes at the end of the word: d + d = dd دَ = د + د
t + d = dd دَ = د + ت

to return, to come back اَءُولَد

to return, to go back اَءُول

اَءُولَخْد ناغولَد
تاغولَد تاغولَمَد
تاغولَد تاغولَمَت
ياغولَد اَءُولَنَد
تاغولَد اَءُولَنَت

اَءُولَخ ناغول
تاغولَد تاغولَم
تاغولَد تاغولَمَت
ياغول اَءُولَن
تاغول اَءُولَنَت

to bring something اَءُوءِد

to take something to someone اَءُوءِ

اَءُوءِد اَءُوءِخْد
تِءُوءِمَد تِءُوءِ
تِءُوءِمَد تِءُوءِ
اَءُوءِنَد يِءُوءِ
اَءُوءِنَد تِءُوءِ

اَءُوءِ نِءُوءِ
تِءُوءِ تِءُوءِم
تِءُوءِ تِءُوءِمَت
يِءُوءِ اَءُوءِن
تِءُوءِ اَءُوءِنَت

Note that the only difference between the conjugation sets on the right and those on the left is the addition of the د at the end of the words in the sets on the left. Yet, from an English perspective, the meanings are very different, even at times what we would consider opposite: go—come, take—bring.

4. The complicated factor comes when the verb is used with negatives, question words, and tense indicators. The د (as well as the ن, when it appears) is **moveable**. It is the **moveable د** and the **moveable ن** that makes things difficult for the English speaker. Consider the following examples on page 35, after noting the phonetic changes mentioned on pages 33 and 34:

A word concerning phonetic changes

When the د of direction encounters certain consonants (the ت , د , ض , and ط), there are certain phonetic changes that occur. The following charts give the various changes. These changes can occur when the د appears at the end of the word (in its normal position) or when the د appears at the beginning of the word (when it moves due to negatives, question words, or tense indicators).

For completeness, the following list attempts to include all the different possibilities. Certain students may notice all the different possibilities when trying to conjugate the verbs. For other students, the bottom-line, simpler (although less complete) explanation is given on page 34 after the longer list.

Note the phonetic changes at the end of the word:

A. $t + d = dd$ $\text{د} = \text{د} + \text{ت}$

This occurs with *you* (f.pl.) and *they* (f.pl.) when the د of direction is added on to the end of a word. It also occurs for *you* (m.s.,f.s.) in dialects which conjugate the *you* singular forms with a "t" ending. This is extremely common and occurs with virtually every verb.

B. $d + d = dd$ $\text{د} = \text{د} + \text{د}$

This occurs with *he*, *she*, and *we* when the د of direction is added on to the end of a word and that word ends with a د . It also occurs for *you* (m.s.,f.s.) in dialects which conjugate the *you* singular forms with a "d" ending, which is what we are doing in this course.

C. $\text{ḍ} + d = \text{ḍḍ}$ $\text{ض} = \text{د} + \text{ض}$

This occurs with *he*, *she*, and *we* when the د of direction is added on to the end of a word and that word ends with a ض .

D. $\text{ṭ} + d = \text{ṭṭ}$ $\text{ط} = \text{د} + \text{ط}$

This occurs with *he*, *she*, and *we* when the د of direction is added on to the end of a word and that word ends with a ط .

Note the phonetic changes at the beginning of the word:

A. $d + t = tt$ $\text{ت} = \text{ت} + \text{د}$

This occurs with *you* (all forms) and *she* when the د of direction is used with negatives and question words.

B. $d + d + t = tt$ $\text{ت} = \text{ت} + \text{د} + \text{د}$

This occurs with *you* (all forms) and *she* when the د of direction is used in the future tense. However, in some dialects the ت in these situations becomes an س and there is no *shedda* even though two د 's come together. Note the following:

$d + d + t = ds$ $\text{دس} = \text{ت} + \text{د} + \text{د}$

C. $d + d = dd$ $\text{د} = \text{د} + \text{د}$

This occurs with *I*, *he*, *we*, and *they* (m. and f.) when the د of direction is used in the future tense.

D. $d + n = dn$ $\text{دْن} = \text{ن} + \text{د}$ (The د does not assimilate into the ن .)

This is no change at all, but it is mentioned here, since in the normal future tense conjugation (which was covered in the unit dealing with the future, in *Abrid 2*, lesson 8) $ad + n = ann$. However, unlike the د of the future tense, the د of direction, when it encounters a ن , does not assimilate into it.

E. Note that for the present continuous tense, the د is always pronounced. A short vowel comes between the د and the ت or the ت of the continuous imperative.

F. Note that when the د of direction encounters a verb which begins with a د (as in the verb "to come"), the د is always pronounced. A short vowel comes between the د and the د .

Bottom-line explanation:

The phonetic changes when the د of direction is added on to the end of a word:

The "d" sound prevails.

When the د encounters a ت or a د , the resulting sound is د .

When the د encounters a ط or a ض , the resulting sound is ض .

The phonetic changes when the د of direction moves to the beginning of a word:

When the د encounters a ت (with *you* (all forms) and *she* in negatives, question words, and the future) the resulting sound is ت . The "t" sound prevails.

When the د encounters only another د in the future tense, the resulting sound is د . Otherwise, there is no assimilation of the د .

I, you, he, etc. didn't come back.

I, you, he, etc. didn't go back.

ور دَناغول	ور داغولخ	ور ناغول	ور اَغولخ
ور تاغولم	ور تاغولند	ور تاغولم	ور تاغولند
ور تاغولمت	ور تاغولند	ور تاغولمت	ور تاغولند
ور داغولن	ور دياغول	ور اَغولن	ور ياغول
ور داغولنت	ور تاغول	ور اَغولنت	ور تاغول

Did I, you, he, etc. come back?

Did I, you, he, etc. go back?

اِس دَناغول؟	اِس داغولخ؟	اِس ناغول؟	اِس اَغولخ؟
اِس تاغولم؟	اِس تاغولند؟	اِس تاغولم؟	اِس تاغولند؟
اِس تاغولمت؟	اِس تاغولند؟	اِس تاغولمت؟	اِس تاغولند؟
اِس داغولن؟	اِس دياغول؟	اِس اَغولن؟	اِس ياغول؟
اِس داغولنت؟	اِس تاغول؟	اِس اَغولنت؟	اِس تاغول؟

I, you, he, etc. will come back.

I, you, he, etc. will go back.

اَدَناغول	اَدَداغولخ	اَنَناغول	اَدَداغولخ
اَدَساغولم	اَدَساغولند	اَتَتاغولم	اَدَتاغولند
اَدَساغولمت	اَدَساغولند	اَتَتاغولمت	اَدَتاغولند
اَدَداغولن	اَدَدياغول	اَدَداغولن	اَدَدياغول
اَدَداغولنت	اَدَداغول	اَدَداغولنت	اَدَداغول

تاغولند to come back repeatedly

تاغول to go back repeatedly

دَنتاغول	دَنتاغولخ	دَنتاغول	دَنتاغولخ
دَنتاغولم	دَنتاغولند	دَنتاغولم	دَنتاغولند
دَنتاغولمت	دَنتاغولند	دَنتاغولمت	دَنتاغولند
دَنتاغولن	دَنتاغول	دَنتاغولن	دَنتاغول
دَنتاغولنت	دَنتاغول	دَنتاغولنت	دَنتاغول

When you compare the two sets of conjugations, some of the pronunciation differences appear quite subtle to us English speakers. Often, the only difference is a *shedda*. Different regions have different ways of showing the presence of the د. The Ayt 'Atta, for example, put a ـِ in between the د and the ت or the ن (at the beginning of a word) to make the د sound clear or even at times to prevent the assimilation of the د into the ت. In some other regions, when the د encounters a ت at the beginning of a word, the ت is turned into a س. These are all different ways to show the presence of the د of direction.

5. There are also certain verbs which have specific meanings that always take the د. (What those verbs are can vary by region.) These meanings don't always seem to be related, at least on the surface, to direction; yet, the verbs in these meanings must take the د. Thus, the د is an integral part of the meaning of the verb, but it must be remembered that it is moveable. Some examples follow:

to be big	خاتَر	to grow up	خاتَرْد
		to be born	لاند
to give back	رار	to throw up, to vomit	رارْد
to fall	ضَر	to fall down	ضَرْد
		to be located, to be found somewhere	اَسْد

6. With other verbs, the د only appears when the pronouns "to me" or "to us" are used. Note the following examples:

He gave the ball to Moha.	إِشاياس تَكورْتِ إِ موحى.
He gave me the ball.	إِشاييد تَكورْتِ.
He gave us the ball.	إِشايخد تَكورْتِ.
Give him/her the money.	شاس إِذْرِيمَن.
Give me the money.	شيد إِذْرِيمَن.
Give us the money.	شاخد إِذْرِيمَن.
Call them (m.).	گاسَن تَلِفون.
Call me.	گيد تَلِفون.
Call us.	گاخد تَلِفون.

7. The ن of farness is harder to predict. Sometimes it seems optional. Sometimes it is used only if one wants to emphasize that something is far away. The best way to learn the use of the ن of farness is through hearing people use it in context.

8. The full conjugations of the verbs on page 31:

come	أَدَّوَد	go	دَو
نَدَّاد	دَّيْخُد	نَدَّا	دَّيْخ
تَدَّامد	تَدَّيْد	تَدَّام	تَدَّيْد
تَدَّامد	تَدَّيْد	تَدَّامت	تَدَّيْد
دَّانَد	إِدَّاد	دَّان	إِدَّا
دَّانَد	تَدَّاد	دَّانَت	تَدَّا

I, you, he, etc. didn't come.

I, you, he, etc. didn't go.

ور دَنْدِي	ور دَدِيْخ	ور نَدِّي	ور دَّيْخ
ور تَدِّيم	ور تَدَّيْد	ور تَدِّيم	ور تَدَّيْد
ور تَدَّيْمَت	ور تَدَّيْد	ور تَدَّيْمَت	ور تَدَّيْد
ور دَدِّين	ور دِيْدِي	ور دِّين	ور إِدِّي
ور دَدَّيْنَت	ور تَدَّي	ور دَّيْنَت	ور تَدَّي

Did I, you, he, etc. come?

Did I, you, he, etc. go?

إِس دَنْدَا؟	إِس دَدِيْخ	إِس نَدَّا؟	إِس دَّيْخ؟
إِس تَدَّام؟	إِس تَدَّيْد؟	إِس تَدَّام؟	إِس تَدَّيْد؟
إِس تَدَّيْمَت؟	إِس تَدَّيْد؟	إِس تَدَّيْمَت؟	إِس تَدَّيْد؟
إِس دَدَّان؟	إِس دِيْدَا؟	إِس دَّان؟	إِس إِدَّا؟
إِس دَدَّانَت؟	إِس تَدَّا؟	إِس دَّانَت؟	إِس تَدَّا؟

I, you, he, etc. will come.

I, you, he, etc. will go.

أَدَنْدَو	أَدَدَّوْخ	أَنْدَو (or also: أَدَدَّوْخ)	أَدَدَّوْخ
أَدَسَدَّوْم	أَدَسَدَّوْد	أَتَدَّوْم	أَتَدَّوْد
أَدَسَدَّوْمَت	أَدَسَدَّوْد	أَتَدَّوْمَت	أَتَدَّوْد
أَدَدَّوْن	أَدِيْدَو	أَدَدَّوْن (or also: أَدَدَّوْن)	أَدِيْدَو
أَدَدَّوْنَت	أَدَسَدَّو	أَدَدَّوْنَت (or also: أَدَدَّوْنَت)	أَدَو

to come repeatedly تَدَّوَد

دَدَنْتَدَّو	دَدَتْدَوخ
دَدَنْتَدَّوم	دَدَتْدَوود
دَدَنْتَدَّومْت	دَدَتْدَوود
دَدَتْدَوون	دَدَيْتَدَّو
دَدَتْدَوونْت	دَدَتْدَوو

to go repeatedly تَدَّو

دَنْتَدَّو	دَتْدَوخ
دَنْتَدَّوم	دَتْدَوود
دَنْتَدَّومْت	دَتْدَوود
دَتْدَوون	دَيْتَدَّو
دَتْدَوونْت	دَتْدَوو

to return, to come back عايند

to return, to go back عايند

نعايند
تعايند م
تعايند م
عايند ن
عايند ن

عايند خ
تعايند
تعايند
عايند
تعايند

نعايند
تعايند م
تعايند م
عايند ن
عايند ن

عايند خ
تعايند¹
تعايند
عايند
تعايند

I, you, he, etc. didn't come back.

I, you, he, etc. didn't go back.

ور د نعايند
ور تعايند م
ور تعايند م
ور د عايند ن
ور د عايند ن

ور د عايند خ
ور تعايند
ور تعايند
ور د عايند
ور تعايند

ور نعايند
ور تعايند م
ور تعايند م
ور عايند ن
ور عايند ن

ور عايند خ
ور تعايند
ور تعايند
ور عايند
ور تعايند

Did I, you, he, etc. come back?

Did I, you, he, etc. go back?

اِس د نعايند؟
اِس تعايند م؟
اِس تعايند م؟
اِس د عايند ن؟
اِس د عايند ن؟

اِس د عايند خ؟
اِس تعايند؟
اِس تعايند؟
اِس د عايند
اِس تعايند؟

اِس نعايند؟
اِس تعايند م؟
اِس تعايند م؟
اِس عايند ن؟
اِس عايند ن؟

اِس عايند خ؟
اِس تعايند؟
اِس تعايند؟
اِس عايند؟
اِس تعايند؟

I, you, he, etc. will come back.

I, you, he, etc. will go back.

اَد نعايند
اَد سعايند م
اَد سعايند م
اَد عايند ن
اَد عايند ن

اَد عايند خ
اَد سعايند
اَد سعايند
اَد عايند
اَد سعايند

اَن نعايند
اَن تعايند م
اَن تعايند م
اَد عايند ن
اَد عايند ن

اَد عايند خ
اَن تعايند
اَن تعايند
اَد عايند
اَن تعايند

¹ People who use a ت ending for the singular you forms would conjugate this word: تعاينت.

to come back repeatedly

تَعَايَادَّ

to go back repeatedly

تَعَايَادَ

دَ دَ نَتَّعَايَادَ
دَ دَ تَّعَايَادَ مَ
دَ دَ تَّعَايَادَ مَتَ
دَ دَ تَعَايَادَ نَ
دَ دَ تَعَايَادَ نَتَ

دَ دَ تَعَايَادَ خَ
دَ دَ تَّعَايَادَّ
دَ دَ تَّعَايَادَّ
دَ دَ دِيتَّعَايَادَ
دَ دَ تَّعَايَادَ

دَ دَ نَتَّعَايَادَ
دَ دَ تَّعَايَادَ مَ
دَ دَ تَّعَايَادَ مَتَ
دَ دَ تَعَايَادَ نَ
دَ دَ تَعَايَادَ نَتَ

دَ دَ تَعَايَادَ خَ
دَ دَ تَّعَايَادَّ
دَ دَ تَّعَايَادَّ
دَ دَ يَتَّعَايَادَ
دَ دَ تَّعَايَادَ

أَوْضَ to arrive (direction not applicable)

أَوْضَخَ	نِيَوْضَ
تِيَوْضُ ²	تِيَوْضَمَ
تِيَوْضٌ	تِيَوْضَمْتُ
يِيَوْضَ	إِوَضَنَ
تِيَوْضَ	إِوَضَنْتُ

أَوْضَنَ	to arrive (there)	أَوْضَ	to arrive (here)
إِوَضَخَنَ	نِيَوْضَنَ	إِوَضَخْدَ	نِيَوْضَ
تِيَوْضَنَ	تِيَوْضَمَنَ	تِيَوْضَدَ	تِيَوْضَمْدَ
تِيَوْضَنَ	تِيَوْضَمْتَنَ	تِيَوْضَدَ	تِيَوْضَمْدَ
يِيَوْضَنَ	إِوَضَنَ	يِيَوْضَ	إِوَضَنْدَ
تِيَوْضَنَ	إِوَضَنْتَنَ	تِيَوْضَ	إِوَضَنْدَ

I, you, he, etc. didn't arrive. (direction not applicable)

وَرِ إِيَوْضَخَ	وَرِ نِيَوْضَ
وَرِ تِيَوْضُ	وَرِ تِيَوْضَمَ
وَرِ تِيَوْضٌ	وَرِ تِيَوْضَمْتُ
وَرِ يِيَوْضَ	وَرِ إِيَوْضَنَ
وَرِ تِيَوْضَ	وَرِ إِيَوْضَنْتَ

I, you, he, etc. didn't arrive here.

I, you, he, etc. didn't arrive there.

وَرِ نِيَوْضَخَ	وَرِ نِيَوْضَ	وَرِ دِيَوْضَخَ	وَرِ دِيَوْضَ
وَرِ نْتِيَوْضُ	وَرِ نْتِيَوْضَمَ	وَرِ تِيَوْضُ	وَرِ تِيَوْضَمَ
وَرِ نْتِيَوْضٌ	وَرِ نْتِيَوْضَمْتُ	وَرِ تِيَوْضُ	وَرِ تِيَوْضَمْتُ
وَرِ نْيِيَوْضَ	وَرِ نِيَوْضَنَ	وَرِ دْيِيَوْضَ	وَرِ دِيَوْضَنَ
وَرِ نْتِيَوْضَ	وَرِ نِيَوْضَنْتَ	وَرِ تِيَوْضَ	وَرِ دِيَوْضَنْتَ

² People who use a ت ending for the singular you forms would conjugate this word: تِيَوْطَ.

Did I, you, he, etc. arrive? (direction not applicable)

إِسْ نِيَوْضْ؟	إِسْ إِيَوْضَخْ؟
إِسْ تِيَوْضَمَّ؟	إِسْ تِيَوْضْ؟
إِسْ تِيَوْضَمَّتْ؟	إِسْ تِيَوْضْ؟
إِسْ إِيَوْضَن؟	إِسْ يِيَوْضْ؟
إِسْ إِيَوْضَنْتْ؟	إِسْ تِيَوْضْ؟

Did I, you, he, etc. arrive here?

Did I, you, he, etc. arrive there?

إِسْ ذَنِيَوْضْ؟	إِسْ دِيَوْضَخْ؟	إِسْ نِيَوْضْ؟	إِسْ نِيَوْضَخْ؟
إِسْ تِيَوْضَمَّ؟	إِسْ تِيَوْضْ؟	إِسْ نَتِيَوْضَمَّ؟	إِسْ نَتِيَوْضْ؟
إِسْ تِيَوْضَمَّتْ؟	إِسْ تِيَوْضْ؟	إِسْ نَتِيَوْضَمَّتْ؟	إِسْ نَتِيَوْضْ؟
إِسْ دِيَوْضَن؟	إِسْ ذِيَوْضْ؟	إِسْ نِيَوْضَن؟	إِسْ نِيَوْضَخْ؟
إِسْ دِيَوْضَنْتْ؟	إِسْ تِيَوْضْ؟	إِسْ نِيَوْضَنْتْ؟	إِسْ نَتِيَوْضْ؟

I, you, he, etc. will arrive. (direction not applicable)

أَنَّاوَضْ	أَدَاوَضَخْ
أَتَّاوَضَمَّ	أَتَّاوَضْ
أَتَّاوَضَمَّتْ	أَتَّاوَضْ
أَدَاوَضَن	أَدَاوَضْ
أَدَاوَضَنْتْ	أَتَّاوَضْ

I, you, he, etc. will arrive here.

I, you, he, etc. will arrive there.

أَدَاوَضْ	أَدَاوَضَخْ	أَدَاوَضْ	أَدَاوَضَخْ
أَدَاوَضَمَّ	أَدَاوَضْ	أَدَاوَضَمَّ	أَدَاوَضْ
أَدَاوَضَمَّتْ	أَدَاوَضْ	أَدَاوَضَمَّتْ	أَدَاوَضْ
أَدَاوَضَن	أَدَاوَضْ	أَدَاوَضَن	أَدَاوَضْ
أَدَاوَضَنْتْ	أَدَاوَضْ	أَدَاوَضَنْتْ	أَدَاوَضْ

to arrive repeatedly (direction not applicable)

تَاوَضَ

دَنَتَّأَوَضَ	دَنَتَّأَوَضَخَ
دَتَّأَوَضَمَ	دَتَّأَوَضَ
دَتَّأَوَضَمْتُ	دَتَّأَوَضَ
دَتَّأَوَضَنَ	دَيَّتَّأَوَضَ
دَتَّأَوَضَنْتُ	دَتَّأَوَضَ

to arrive here repeatedly

تَاوَضَ

دَدَنَتَّأَوَضَ	دَدَنَتَّأَوَضَخَ
دَدَنَتَّأَوَضَمَ	دَدَنَتَّأَوَضَ
دَدَنَتَّأَوَضَمْتُ	دَدَنَتَّأَوَضَ
دَدَنَتَّأَوَضَنَ	دَدَيَّتَّأَوَضَ
دَدَنَتَّأَوَضَنْتُ	دَدَنَتَّأَوَضَ

to arrive there repeatedly

تَاوَضَنَ

دَنَتَّأَوَضَ	دَنَتَّأَوَضَخَ
دَنَتَّأَوَضَ	دَنَتَّأَوَضَمَ
دَنَتَّأَوَضَ	دَنَتَّأَوَضَمْتُ
دَنَيَّتَّأَوَضَ	دَنَتَّأَوَضَنَ
دَنَتَّأَوَضَ	دَنَتَّأَوَضَنْتُ

to arrive (direction not applicable) ³ گولو

گولِیخ	نڱولا
تڱولید	تڱولام
تڱولید	تڱولامت
اڱولا	ڱولان
تڱولا	ڱولانت

to arrive (here) گولود

to arrive (there) گولون

گولِیخَن	نڱولان	گولِیخَد	نڱولاد
تڱولیدَن	تڱولامَن	تڱولیدَد	تڱولامَد
تڱولیدَن	تڱولامتَن	تڱولیدَد	تڱولامَد
اڱولان	ڱولان	اڱولاد	ڱولاند
تڱولان	ڱولانتَن	تڱولاد	ڱولاندَد

I, you, he, etc. didn't arrive. (direction not applicable)

ور گولِیخ	ور نڱولي
ور تڱولید	ور تڱولیم
ور تڱولید	ور تڱولیمَت
ور اڱولي	ور ڱولین
ور تڱولي	ور ڱولینَت

I, you, he, etc. didn't arrive here.

I, you, he, etc. didn't arrive there.

ور نڱولِیخ	ور نڱولي	ور ڱولِیخ	ور ڱولي
ور نڱولید	ور نڱولیم	ور تڱولید	ور تڱولیم
ور نڱولید	ور نڱولیمَت	ور تڱولید	ور تڱولیمَت
ور نیڱولي	ور نڱولین	ور دیڱولي	ور ڱولین
ور نڱولي	ور نڱولینَت	ور تڱولي	ور ڱولینَت

³ This verb for "to arrive" is used mainly in the southern dialects of Middle Atlas Tamazight, whereas the verb on pages 42 and 43 is used more in the northern dialects. This southern verb is included here, however, because its pronunciation is much simpler than the other verb and it more clearly shows the direction particles.

Did I, you, he, etc. arrive? (direction not applicable)

اِس نڱولايخ؟	اِس نڱولا؟
اِس تڱوليد؟	اِس تڱولام؟
اِس تڱوليد؟	اِس تڱولامت؟
اِس اڱولا؟	اِس ڱولان؟
اِس تڱولا؟	اِس ڱولانت؟

Did I, you, he, etc. arrive here?

Did I, you, he, etc. arrive there?

اِس نڱولايخ؟	اِس نڱولا؟	اِس ڱولايخ؟	اِس ڱولا؟
اِس نڱوليد؟	اِس نڱولام؟	اِس تڱوليد؟	اِس تڱولام؟
اِس نڱوليد؟	اِس نڱولامت؟	اِس تڱوليد؟	اِس تڱولامت؟
اِس نيڱولا؟	اِس نڱولان؟	اِس ديڱولا؟	اِس ڱولان؟
اِس نڱولا؟	اِس نڱولانت؟	اِس تڱولا؟	اِس ڱولانت؟

I, you, he, etc. will arrive. (direction not applicable)

اَڏڱولوخ	اَنڱولو
اَتڱولود	اَتڱولوم
اَتڱولود	اَتڱولومت
اَڏيڱولو	اَڏڱولون
اَتڱولو	اَڏڱولونت

I, you, he, etc. will arrive here.

I, you, he, etc. will arrive there.

اَڏنڱولوخ	اَڏنڱولا	اَڏڱولوخ	اَڏڱولا
اَڏنڱولود	اَڏنڱولوم	اَڏسڱولود	اَڏسڱولوم
اَڏنڱولود	اَڏنڱولومت	اَڏسڱولود	اَڏسڱولومت
اَڏنيڱولا	اَڏنڱولون	اَڏيڱولو	اَڏڱولون
اَڏنڱولو	اَڏنڱولونت	اَڏسڱولو	اَڏڱولونت

تڭولو (direction not applicable) to arrive repeatedly

دَنَتڭولوخ	دَنَتڭولو
دَنَتڭولود	دَنَتڭولوم
دَنَتڭولود	دَنَتڭولومت
دَنَتڭولو	دَنَتڭولون
دَنَتڭولو	دَنَتڭولونت

تڭولون	to arrive there repeatedly	تڭولود	to arrive here repeatedly
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دَنَتڭولوخ	دَنَتڭولو	دَنَتڭولوخ	دَنَتڭولو
دَنَتڭولود	دَنَتڭولوم	دَنَتڭولود	دَنَتڭولوم
دَنَتڭولود	دَنَتڭولومت	دَنَتڭولود	دَنَتڭولومت
دَنَتڭولو	دَنَتڭولون	دَنَتڭولو	دَنَتڭولون
دَنَتڭولو	دَنَتڭولونت	دَنَتڭولو	دَنَتڭولونت

to bring back something رارَد

to give back something رار

نروراد	رورِخَد	نرورا	رورِخ
تَرورامد	تَرورِید	تَرورام	تَرورِید
تَرورامد	تَرورِید	تَرورامت	تَرورِید
رورانَد	روراد	روران	رورا
رورانَد	تَروراد	رورانت	تَرورا

I, you, he, etc. didn't bring back something.

I, you, he, etc. didn't give back something.

ور دَنروري	ور دَرورِخ	ور نَروري	ور رورِخ
ور تَنرورِیم	ور تَرورِید	ور تَرورِیم	ور تَرورِید
ور تَنرورِیمت	ور تَرورِید	ور تَرورِیمت	ور تَرورِید
ور دَرورِین	ور دِیروري	ور رورِین	ور رورا
ور دَرورِینت	ور تَروري	ور رورِینت	ور تَروري

Did I, you, he, etc. bring back something?

Did I, you, he, etc. give back something?

اِس دَنرورا؟	اِس دَرورِخ؟	اِس نَرورا؟	اِس رورِخ؟
اِس تَنرورام؟	اِس تَرورِید؟	اِس تَرورام؟	اِس تَرورِید؟
اِس تَنرورامت؟	اِس تَرورِید؟	اِس تَرورامت؟	اِس تَرورِید؟
اِس دَروران؟	اِس دِیرورا؟	اِس روران؟	اِس رورا؟
اِس دَرورانت؟	اِس تَرورا؟	اِس رورانت؟	اِس تَرورا؟

I, you, he, etc. will bring something back.

I, you, he, etc. will give something back.

اَدَنرار	اَدَرارخ	اَنرار	اَدَرارخ
اَدَسَرارم	اَدَسَرارد	اَتَرارم	اَتَرارد
اَدَسَرارمت	اَدَسَرارد	اَتَرارمت	اَتَرارد
اَدَرارن	اَدِیرار	اَدَرارن	اَدِیرار
اَدَرارانت	اَدَسَرار	اَدَرارانت	اَتَرار

to bring something back repeatedly تَرَاد

to give something back repeatedly تَرَا

دَدَنْتَرَا
دَدْتَرَام
دَدْتَرَامْت
دَدْتَرَان
دَدْتَرَانْت

دَدْتَرَاخ
دَدْتَرَاد
دَدْتَرَاد
دَدِيتَرَا
دَدْتَرَا

دَنْتَرَا
دَتَرَام
دَتَرَامْت
دَتَرَان
دَتَرَانْت

دَتَرَاخ
دَتَرَاد
دَتَرَاد
دِيتَرَا
دَتَرَا

to bring something آويد

to take something آوي

نيويد	اويخند	نيوي	اويخ
تيويمد	تيويد	تيويم	تيويد
تيويمد	تيويد	تيويمت	تيويد
اويند	يوييد	اوين	يويي
اويند	تيويد	اوينت	تيوي

I, you, he, etc. didn't bring something.

I, you, he, etc. didn't take something.

ور دنيوي	ور ديويخ	ور نيوي	ور اويخ
ور تيويم	ور تيويد	ور تيويم	ور تيويد
ور تيويمت	ور تيويد	ور تيويمت	ور تيويد
ور ديوين	ور ذيويي	ور اوين	ور يويي
ور ديوينت	ور تيوي	ور اوينت	ور تيوي

Did I, you, he, etc. bring something?

Did I, you, he, etc. take something?

اس دنيوي؟	اس ديويخ؟	اس نيوي؟	اس اويخ؟
اس تيويم؟	اس تيويد؟	اس تيويم؟	اس تيويد؟
اس تيويمت؟	اس تيويد؟	اس تيويمت؟	اس تيويد؟
اس ديوين؟	اس ذيويي؟	اس اوين؟	اس يويي؟
اس ديوينت؟	اس تيوي؟	اس اوينت؟	اس تيوي؟

I, you, he, etc. will bring something.

I, you, he, etc. will take something.

آدناوي	آداويخ	آناوي	آداويخ
آدساويم	آدساويد	آتاويم	آتاويد
آدساويمت	آدساويد	آتاويمت	آتاويد
آداوين	آدياوي	آداوين	آدياوي
آداوينت	آدساوي	آداوينت	آتاوي

to bring something repeatedly تآوید

دَ دَ نَتَّآوِي	دَ دَ تَّآوِيخ
دَ دَ تَّآوِيْم	دَ دَ تَّآوِيْد
دَ دَ تَّآوِيْمَت	دَ دَ تَّآوِيْد
دَ دَ تَّآوِيْن	دَ دِيْتَّآوِي
دَ دَ تَّآوِيْنَت	دَ دَ تَّآوِي

to take something repeatedly تآوي

دَ دَ نَتَّآوِي	دَ تَّآوِيخ
دَ دَ تَّآوِيْم	دَ تَّآوِيْد
دَ دَ تَّآوِيْمَت	دَ تَّآوِيْد
دَ دَ تَّآوِيْن	دَ يَتَّآوِي
دَ دَ تَّآوِيْنَت	دَ تَّآوِي

أَسَد to be located, situated, to be found somewhere

أَس تَاس يوسا \ ور يوسي
(The above four pillars of the verb are given without the "d" of direction.)

This is an example of a verb that always uses the د of direction. It is used for asking or giving a location of something. It corresponds to the "location" usage of the Moroccan Arabic verb جا , as in: (Where is it (m.)?) فين جا؟ and

(Where is it (f.)?) فين جات؟ .

Just as Moroccan Arabic has the notion here of "to come" in location, Tamazight includes that notion with the د of direction.

Sample sentences:

Where is the well located? or Where is the well?

Where is the Post Office located?

Where are the wells located?

Where are the houses located?

مانيك د يوسا وانو؟

مانيك تَوسا لَبوسْطَا؟

مانيك دوسان وونا؟

مانيك دوسانت تَدَرْوِين؟

The well is located beside the path.

يوساد وانو تَما ن اُبْريد.

The Post Office is located behind the bank.

توساد لَبوسْطَا تَقِير لَبَنَكَا.

The wells are located between the field
and the path.

وساند وونا اِنْغَر اِنْغَر د اُبْريد.

The houses are located above the village.

وساند تَدَرْوِين اَفْلَا ن اِغْرَم.

It (they) is (are) located...

يوساد وساند

توساد وساند

It (they) isn't (aren't) located...

ور د يوسي ور دوسين

ور تَوسي ور دوسينت

Is (are) it (they) located... ?

إِس دِيوسا؟ إِس دوسان؟
إِس تّوسا؟ إِس دوسانت؟

It (they) will be located...

أَدّ يوسا أَدّ وسان
أَدّ سوسا أَدّ وسانت

It (they) is (are) regularly/usually/etc. located...

دَد يِتّاس دَد تّاسن
دَد تّاس دَد تّاسنت

Just as in Moroccan Arabic the verb **جا** also can mean "to go well with" and "to be suitable," so, too, in Tamazight the verb **أَس** (with the **د** of direction) also has that same meaning. Unlike in Moroccan Arabic, where the verb takes direct object pronouns, the verb in Tamazight takes indirect object pronouns.

Sample sentences:

توسايشد تَجَلّابيتين. That jellaba goes well on you (m.s.).

Notice that the **د of direction comes after the indirect object pronoun.**

يوسايشد or يوساشد It (m.) goes well on you (m.s.).

It (m.) goes well on me, you, him, etc.

يوسايشد	يوساييد
يوسايشد	يوسايشد
يوسايشد	يوسايشد
يوسايشد	يوسايشد
يوسايشد	يوسايشد

ورام تّوسي تّزرا ن لّوبان. The amber necklace doesn't go well on you (f.s.).

إساون دّيوسا واتاي؟ Does the tea suit you (m.pl.)? or
How do you find the tea?

يوساييد إمّسّوس. زايداس شا ن سّكّر. I find it not sweet enough. Add
some sugar to it.

إساس دوسان إدوشانا إ تّجلّابيتا؟ Do these sandals go with this jellaba?

يوسامّد! It (m.) goes well on you (f.s.)!

يوساشد! It (m.) goes well on you (m.s.)!

قيّست. إسام دّيوسا؟ Try it (m.) on. Does it fit you (f.s.)?

قيّسختن. إسي دوسان؟ I tried them (m.) on. Do they fit me? or
Do they go well on me?

ور دّيوسي أيا تّكّيد. It's not fitting/appropriate what you (s.) did.

مّش وراش دوسين شّروضينو ، If my conditions don't suit you (m.s.),
راعا شا يّضن. see someone else.

Prepositions

1. There are six prepositions which have certain characteristics in common; thus, we will consider them here together. Each of these has a short form (when used with a noun) and a long form (when used with a pronoun). They all, except for **غَر**, take the following noun in its dependent form.

Meaning with Moroccan Arabic equivalent	<u>Long Form</u> (with a pronoun)	<u>Short Form</u> (with a noun)
(لِ "to" movement (عِنْدَ "chez")	غور	غَر
(مَعَ "with" accompaniment (وَ "and")	ديد	د
(عَلَى "on, about"	غيف	خَف
(فَ "in"	ديكْ	شِ
(مِنْ "from"	زيكْ	زِي
(بِ "with" instrumental	إِسْ	س

2. The full patterns of the prepositions with pronoun endings

Prepositions with Pronoun Endings

د

غَر

دیدی	دیدی	غوری	غوری
دیش	دیش	غورُش	غورُش
دینم	دینم	غورُم	غورُم
دیس	دیس	غورُس	غورُس
دیس	دیس	غورُسنت	غورُس
دینخت	دینخت		

ثی

خَف

دیگی	دیگی	غیفی	غیفی
دیش	دیش	غیفش	غیفش
دینم	دینم	غیفُم	غیفُم
دیس	دیس	غیفُس	غیفُس
دیس	دیس	غیفُسنت	غیفُس
دینخت	دینخت		

س

زِي

إسی	إسی	زیگی	زیگی
إش	إش	زیش	زیش
إسم	إسم	زینم	زینم
إس	إس	زیس	زیس
إس	إس	زیسنت	زیس
إسنت	إسنت		

3. Pronunciation of the prepositions **شي** and **زي** when used with pronouns

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

no change	dik	ديك	or	digi	ديگي
				diyš	دييش
no change	diks	ديكس	or	digm	ديگم
				diys	دييس
no change	diks	ديكس	or	diys	دييس
				diys	دييس
no change	diksen	ديكسن	or	digneخ	ديگنخ
				digun	ديگن
no change	diksent	ديكسنت	or	digunt	ديگنت
				diysen	دييسن
no change	diksent	ديكسنت	or	diysent	دييسنت
				diysent	دييسنت

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

no change	zik	زيك	or	zigi	زيگي
				ziyš	زييش
no change	ziks	زيكس	or	zigm	زيگم
				ziys	زييس
no change	ziks	زيكس	or	ziys	زييس
				ziys	زييس
no change	ziksen	زيكسن	or	zigneخ	زيگنخ
				zigun	زيگن
no change	ziksent	زيكسنت	or	zigunt	زيگنت
				ziysen	زييسن
no change	ziksent	زيكسنت	or	ziysent	زييسنت
				ziysent	زييسنت

Note that "ziys" is not the same as "zis." The "y" is pronounced.

4. Examples of the prepositions in sentences and phrases

A. غَر

He returned to (his) country [or: the <i>bled</i>].	ياغول غَر تَمَازيرْت.
They (m.) took him to the hospital.	إوينْت غَر سَبِيطار.
Go to the front.	دَو غَر دات.
Come here!	أَدود غَر دا.
She's at her brother's place.	تَلّا غَر كُماش.
What do they (m.) have?	ماي غورَسَن إِلّان؟
They (m.) went to his/her place.	دّان غورَس.
You (m.pl.) don't have money.	ور لّين غورُن إذرِيْمَن.
We're right.	غورُنَخ لَحَقّ.

B. د

He went with Addi [a person's name].	إْمون د عَدّي.
me and my uncle	نَكّين د عَمّي
us and them (m.)	نُكّني دِيذْسَن
He fought with him/her.	إِنّاغ دِيذْس.
Do you (s.) want to go with me?	إِس تَرِيد أَد دِيدي تَمونْد؟
They (m.) met us in Fes.	جَمَعَن دِيذْنَخ لَك فاس.

C. خَف

They (m.) are talking about money.	دَسْوالَن خَف إذرِيْمَن.
Put this (m.) on the table.	سِرْس وا خَف طَبّلا.
one on (top of) the other	يون خَف يون
divided by three	خَف شُرّاض
on the earth/on the ground	خَف واشال
The movie speaks about politics..	دِيسْوال لَفِيلْم خَف سَيّاسا.
There's something on me.	إِلّا غِيفي شا.
She spoke about them (f.).	تَسْوَل غِيفْسَنْت.

D. ش

They (f.) are in the house.	لَانْت اڭ تَدَارْت.
What do you (f.s.) have in the plastic bag?	ماي غورْم اِلان اڭ لَمِيكا؟
It's my fault./I'm wrong.	ديڭي لَحَق.
He gossips about people.	دَيَسْوَال اڭ مِدَّن.
He doesn't trust him/her.	ور يَوْمِن دِيڭَس.
once (one time) a day	يوت ن تِكَلْت اڭ واس
Are you (m.s.) hot?	اِس دِيڭَس لَحْمَا؟
one of them (f.)	يوت دِيڭَسَنْت

E. زي

Dig from here to there.	غَز زي دا اَل دِين.
He came from Boulmane.	اِدَاد زي بولمان.
He is not from us.	ور اِڭي زيڭَنخ.
He came from them (m.).	اِدَاد زيڭَسَن.

There are a number of regional variations for the preposition زي. Among these are زَك ("zeg"), سَك ("seg"), زِي ("zzi"), and زِيك ("zzig"). As Taifi explains on pages 620-621, some regions use زي when the following noun starts with a consonant and زَك when the following noun starts with a vowel.

F. س

He dug with a pickaxe.	اِغْزَا س اُكْلَزِيم.
She speaks Tamazight.	دَتَسْوَال س تَمَازِيغْت.
She believes in God.	تَوْمَن س رَبِّي.
Believe in him.	أَمَن اِس.
They (m.) really welcomed us.	رَحَبَن اِسْنَخ شِيڭَان.
I went up by foot.	ولِيخ س اُضَار.
by myself	س اِخْفِينُو
Is it true?	اِد س تِيْت؟

5. Tamazight prepositions in relation to Moroccan Arabic prepositions

The correspondence between the six Tamazight prepositions of this lesson and the ones in Moroccan Arabic is quite high. In most cases they have the same range of meaning. Thus, if you know how a preposition is used in Moroccan Arabic, most of the time you can simply substitute the equivalent Tamazight preposition in a similar context when speaking Tamazight. For example:

Tamazight		Moroccan Arabic
غوري لِحَقّ.	I'm right. (literally: The truth is <i>chez moi</i> .)	عَنْدِي الْحَقّ.
ديكّي لِحَقّ.	I'm wrong. (literally: The truth is against me.)	فِي الْحَقّ.
	It's my fault.	

(In this last example, the Moroccan Arabic **ف** and the Tamazight **شّ** don't mean "in" but rather "against.")

6. The moveable aspect of the prepositions when used with pronouns

When the prepositions are used with pronouns they can move to in front of the verb (just like direct and indirect object pronouns) when there are negatives, question words, and tense indicators. However, this does not happen all the time and in many cases seems optional. The easiest rule to follow is not to move the preposition unless you hear it being frequently used in a moved position. Some prepositions are more commonly moved than others. Consider the following examples. Each of the options is correct.

He spoke about him/her.	إِسْوَلْ غِيفْس.
He didn't speak about him/her.	وَرِ إِسْوَلْ غِيفْس.
He didn't speak about him/her.	وَرِ غِيفْسِ إِسْوَلْ.
He speaks about him/her every day.	دَيَسْوَالْ غِيفْسِ كُو يَاسْ.
He speaks about him/her every day.	دَ غِيفْسِ إِسْوَالْ كُو يَاسْ.
There's a pen in it [a purse].	إِلَّا دِيغْسِ سَتِيلُو.
There isn't a pen in it [a purse].	وَرِ إِلِّي دِيغْسِ سَتِيلُو.
There isn't a pen in it [a purse].	وَرِ دِيغْسِ إِلِّي سَتِيلُو.

Homework Lesson 12: Prepositions

Part A

Transform the prepositions in the following sentences from prepositions plus nouns to prepositions plus pronouns.

example:

The women met their friends. جَمَعَنْتِ تَوْتَمِينَ د تَمَدَّوْكَالْنَسَنْتِ.

The women met them (f.). جَمَعَنْتِ دِيدَسَنْتِ تَوْتَمِينَ.

1. إِنْسَا لَحُو غَر إِمَدَّوْكَالْنَسْ.

2. تَمُون رَشِيدَة د عَتَّيْس د إِلَّيْس.

3. إَقِيم لِبَاطُو [نَغْد أُوْغَرَّابُو] خَف وودَم ن وَاشَال.

4. مَاخ أَلَّيْكَ دَتَّغِيمَا أَبْدَا كْ تَدَّارْتْ؟

_____ ؟

5. دَّانْد زِي عَارِي.

6. دَبَنُون إِكْغِيدَار س سَيِّمَا د إِزْرَان.

Part B

Transform the prepositions in the following sentences from prepositions plus pronouns to prepositions plus nouns.

example:

What's in it?

ماي ديڱس اِلان؟

What's in the well?

ماڱَلان ڪَ اِنو؟

Choose from the following words:

لَهِنْدَ طَوموبيل تَوَجْدِيَتَ تَفَرَنْسِيَسْت تَدَرُوِين
مَمِيَتَسَن اِلِيَس نَ عَمِيَس

1. قَيَمَن غورَس شَراض نَ ووسان.

2. تَجْمَع دِيڱس ڪَ تَحانوت.

3. اِس دَسَوالنَ غِيَفَس ڪو ياسَ؟

_____؟

4. ڳوڊين ديڱس مِڏَن.

5. غزان زيڱَسَنَت اَل اَبَرِيَد.

6. ور اِسولَ دَ اِس اِسْوال.

The Present Continuous Tense and Moveable Pronouns, Prepositions, and Particles

Although up till now we've seen a few examples of various moveable items used with the present continuous tense, we haven't seen them in a systematic way. This lesson is meant to give you practice using the moveable pronouns, prepositions, and direction particles with the present continuous tense.

A. Moveable pronouns

With the present continuous tense, the direct and indirect object pronouns move to between the tense indicator **دَ** and the verb. This is true even if the sentence is negative or is a question.

Direct object pronouns

He helps me, you, him, etc. every day.

دَيَاخِ اِتْعَاوَانِ كُو يَاسَّ.	دَيِي اِتْعَاوَانِ كُو يَاسَّ.
دَكُنْ اِتْعَاوَانِ كُو يَاسَّ.	دَش اِتْعَاوَانِ كُو يَاسَّ.
دَكُنْتِ اِتْعَاوَانِ كُو يَاسَّ.	دَشَم اِتْعَاوَانِ كُو يَاسَّ.
دَتَن اِتْعَاوَانِ كُو يَاسَّ.	دَت اِتْعَاوَانِ كُو يَاسَّ.
دَتَنْتِ اِتْعَاوَانِ كُو يَاسَّ.	دَت اِتْعَاوَانِ كُو يَاسَّ.

They (m.) don't drink it (m.) for breakfast.	وَر دَت سَانِ كُ لَفْضُور.
They (m.) don't eat it (m.).	وَر دَت ¹ تَتَشَان.
They (m.) don't eat it (f.).	وَر دَت تَتَشَان.
They (m.) don't eat them (m.).	وَر دَتَن تَتَشَان.
They (m.) don't eat them (f.).	وَر دَتَنْتِ تَتَشَان.
He doesn't eat it (m.).	وَر دَت اِتَتَشَا.

¹ The pronunciation here is "dat tetšan." There is no sound between the first two "t" sounds. Thus, it sounds like "dattetšan." However, some people add a short vowel between the two "t" sounds to distinguish them. In this case, they would say "datetetšan." This same phenomena can apply in any of the following sentences where the "t" sound of the pronoun directly encounters the "t" sound of the verb.

She doesn't eat it (f.).	ور دَت تَتَّشَا.
Do Berbers wear it (m.)?	إِس دَت لَسَّان إِمَازِغَن؟
Do Berbers wear it (f.)?	إِس دَت لَسَّان إِمَازِغَن؟
Do Berbers wear them (m.)?	إِس دَتَن لَسَّان إِمَازِغَن؟
Do Berbers wear them (f.)?	إِس دَتَنَّت لَسَّان إِمَازِغَن؟
Do you (f.pl.) wear it (f.)?	إِس دَت تَلَسَّامْت؟
Do you (s.) cook it (m.) with oil?	إِس دَت تَسْنَوَاد س زَيْت؟
They (f.) never find me.	وَرْدَجِين دَيِّي تَافَانْت.
I never find you (f.).	وَرْدَجِين دَشَم تَافَاخ.
He never finds you (m.pl.).	وَرْدَجِين دَكُن إِتَافَا.

Indirect object pronouns

They (m.) are speaking to me, you, him, etc. in Arabic.

دَيَاخ سَوَالَن س تَعْرَبْت.	دَيِّي سَوَالَن س تَعْرَبْت.
دَاوَن سَوَالَن س تَعْرَبْت.	دَاش سَوَالَن س تَعْرَبْت.
دَاوْنَت سَوَالَن س تَعْرَبْت.	دَام سَوَالَن س تَعْرَبْت.
دَاسَن سَوَالَن س تَعْرَبْت.	دَاس سَوَالَن س تَعْرَبْت.
دَاسْنَت سَوَالَن س تَعْرَبْت.	دَاس سَوَالَن س تَعْرَبْت.

Another pronunciation for all the second and third person forms is to add a ي between the دَ and the pronouns to avoid two "a" vowels coming together. In that case, we would have:

دَيَاوَن سَوَالَن	دَيَاش سَوَالَن
دَيَاوْنَت سَوَالَن	دَيَام سَوَالَن
دَيَاسَن سَوَالَن	دَيَاس سَوَالَن
دَيَاسْنَت سَوَالَن	دَيَاس سَوَالَن

I always tell him "no."	أَبْدَا داس تَيْنِيخ "وهو."
Does he tell them (f.) "no"?	إِس داسَنْت إِتْنِي "وهو" ؟
You (s.) always tell me "no."	أَبْدَا دَي تَيْنِيد "وهو."
You (m.pl.) always tell us "no."	أَبْدَا دَايخ تَيْنِيم "وهو."
They (f.) don't tell you (m.pl.) "no."	وَر دَاوَن تَيْنِينْت "وهو."
They (m.) take him the newspaper every morning.	داس تَاوِين جَوْرَنَال كُو صَبَاح.
He takes them (m.) the newspaper every morning.	داسَن إِتَاوِي جَوْرَنَال كُو صَبَاح.

Direct and indirect object pronouns together

He gives them (m.) to me, you, him, etc.

دَايخْتَن يَاكَا.	دَيِينَن يَاكَا.
دَاوَنْتَن يَاكَا.	دَاشْتَن يَاكَا.
دَاوَنْتَن يَاكَا.	دَامْتَن يَاكَا.
دَاسَنْتَن يَاكَا.	دَاسْتَن يَاكَا.
دَاسَنْتَن يَاكَا.	دَاسْتَن يَاكَا.

They (m.) show me, you, him, her, etc. to him.

دَاسَاخ سَنْعَاتَن.	دَاسِي سَنْعَاتَن.
دَاسَكُن سَنْعَاتَن.	دَاسُك ² سَنْعَاتَن.
دَاسَكُنْت سَنْعَاتَن.	دَاسَكَم سَنْعَاتَن.
دَاسْتَن سَنْعَاتَن.	دَاسْت سَنْعَاتَن.
دَاسْتَنْت سَنْعَاتَن.	دَاسْت سَنْعَاتَن.

² Note the change in the direct object pronouns for the second person singular forms. Since the ش sound of the direct object pronoun is so close to the س sound of the indirect object pronoun, the ش changes to a ك .

They (m.) build it (f.) for us every summer. دَیَاخْتِ بَنَوْنِ کُو صَیْفِ.

She builds it (f.) for us every summer. دَیَاخْتِ تَبَنَوْ کُو صَیْفِ.

He builds them (m.) for us every summer. دَیَاخْتَنِ اِبَنَوْ کُو صَیْفِ.

You (f.pl.) build them (f.) for them (f.) every summer. دَاسَنَتَنَتِ تَبَنَوْمَتِ کُو صَیْفِ.

Does he do it (m.) for me? اِس دَیِیتِ اِتَغَا؟

They (m.) don't do them (m.) for them (m.) وَر دَاسَنَتَنِ تَغَانِ.

Why don't you (s.) make it (f.) for him/her؟ مَاخِ اَلَّیْکُ وَر دَاسَتِ تَغَاد؟

B. Moveable prepositions

When prepositions have pronoun endings they can be moveable. However, whereas direct and indirect object pronouns always move, the movement of the prepositions seems more optional. Some people do it, and others don't. Some people do it sometimes and not other times. Thus, listen for how people use the prepositions and imitate what you hear.

Some examples:

They (m.) speak about them (m.) every day. دَسَوَالَن غِیْفَسَن کُو یَاسْ.

They (m.) speak about them (m.) every day. دَ غِیْفَسَن سَوَالَن کُو یَاسْ.

They (m.) speak it with the children. دَسَوَالَن اِس د لَوَاشُونِ.

They (m.) speak it with the children. دَ اِس³ سَوَالَن د لَوَاشُونِ.

Do you (s.) meet with him/her every day؟ اِس دَتَجْمَاعَدِ دِیْذَس کُو یَاسْ؟

Do you (s.) meet with him/her every day؟ اِس دَ دِیْذَس تَجْمَاعَدِ کُو یَاسْ؟

She's not in it every morning. وَر دَتَّیْلِی دِیْغَس کُو صَبَاحِ.

She's not in it every morning. وَر دَ دِیْغَس تَّیْلِی کُو صَبَاحِ.

³ Because of the two vowels together this is pronounced "dayiss." A "y" sound is added for pronunciation.

C. Moveable direction particles: د and ن

See pages 37 to 50 for different listings of certain common verbs used in the present continuous tense with the direction particles. A few more examples follow here:

He throws up every morning.	دَدِٽَرَارَا ڪو صَبَاح.
She throws up every morning.	دَدَتَرَارَا ڪو صَبَاح.
They (f.) throw up every morning.	دَدَتَرَارَانَت ڪو صَبَاح.
Don't you (s.) throw up every morning?	وَر دَدَتَرَارَاد ڪو صَبَاح؟
That color (always) goes well with you (f.s.).	دام دِيتَاس لَوْنِين.
He brings me the newspaper every day.	دَيِي دِيتَاوِي جَوْرَنَال ڪو يَاسَ.
They (m.) bring the newspaper to my dad every day.	داس دَتَاوِين جَوْرَنَال اِ اِبَا ڪو يَاسَ.
She brings us the newspaper every day.	دَيَاخ دَتَاوِي جَوْرَنَال ڪو يَاسَ.

Adjectives

In Tamazight adjectives appear in three different forms.

1. Regular adjectives

These are adjectives which come after the noun they qualify, and they must agree in gender and number with that noun. Thus, these adjectives have four forms: masculine singular, feminine singular, masculine plural, and feminine plural. Note the following examples:

تَدَارْت تَمَازِيْغْت	Berber	تَمَازِيْغْت	أَمَازِيْغ
a Berber house		تَمَازِيْغِيْن	إِمَازِيْغْن
إِكْر أَزِيْزَاوْ	green	تَزِيْزَاوْت	أَزِيْزَاوْ
a green field		تَزِيْزَاوِيْن	إَزِيْزَاوْن
تَدْرُوِيْن تَوْجْدِيْدِيْن	new	تَوْجْدِيْت	وَجْدِيْد
new houses		تَوْجْدِيْدِيْن	وَجْدِيْدْن
لَشْتُبْ إِقْدِيْمْن	old	تَقْدِيْمْت	أَقْدِيْم
old books		تَقْدِيْمِيْن	إِقْدِيْمْن
تَرْبَات تَمْزْيَانْت	small	تَمْزْيَانْت	أَمْزْيَان
a small girl		تَمْزْيَانِيْن	إَمْزْيَانْ
إِسْرَدَانْ إِيْخَاتَرْن	big	تَخَاتَرْت	أَخَاتَر
big mules		تَخَاتَرِيْن	إِيْخَاتَرْن
تَوْتَمِيْن تَزُوْرَارِيْن	fat	تَزُوْرَارْت	أَزُوْرَار
fat women		تَزُوْرَارِيْن	إَزُوْرَارْن

These types of adjectives can also be used with the verb "to be" **كُنْ** and "to become"

أَغُول, as in the following examples:

They're (m.) old.. إِقْدِيمَن كُنَّا	It's (m.) new. إِثْثَا وَجْدِيد.
It's (f.) green. تَزِيَاوْت. تَنَّا	That man is fat. إِثْثَا أَرْيَازِين أَزُورَار.
	The field became green. يَاغُول يِيْگَر أَزِيَاو.
	They (f.) became old. أَغُولْنْت تِقْدِيمِين.

These adjectives are called regular because they follow a regular, predictable pattern of forming the masculine and feminine, and the singular and plural. However, the word regular does not mean the most common. In fact, **this type of adjective is the least common in Tamazight**. It's only by usage that the student will learn what adjectives act in this regular way. Although English speakers think of adjectives in this "regular" way, especially being used with the verb "to be," this is not how most adjectives are done in Tamazight.

2. Adjectives as verbs

These are the most common types of adjectives in Tamazight. These adjectives are verbs and are conjugated as verbs. There is no need to add the verb "to be" because that is already included in the meaning of the verb. For example, the simple imperative verb **خَو** means "be bad." The simple imperative verb **شَوو** means "be sharp" or "be smart." Note the following conjugations:

We're bad.	نَخَا	I'm bad.	خَيِّخ
You're bad.	تَخَّام	You're bad.	تَخَّيْد
You're bad.	تَخَّامْت	You're bad.	تَخَّيْد
They're bad.	خَّان	He's bad.	إِخَا
They're bad.	خَّانْت	She's bad.	تَخَا
We're smart.	نَشَّوَا	I'm smart.	شَوِيْخ
You're smart.	تَشَّوَام	You're smart.	تَشَّوِيْد
You're smart.	تَشَّوَامْت	You're smart.	تَشَّوِيْد
They're smart.	شَّوَان	He's smart.	إِشَّوَا
They're smart.	شَّوَانْت	She's smart.	تَشَّوَا

3. Adjectives as participles

The adjectives that are verbs and are conjugated as such also have a participial form. These participles can act as adjectives.

The participle has a singular and plural form (although some regions use only the singular form and never the plural form), but these forms do not vary with gender. These adjectives come after the noun they modify and must¹ agree in number (but not gender) with that noun.

Examples of the participle form:

Plural participle form in + 3 rd masc. pl.	Singular participle form en or n + 3 rd masc. sing.	Adjective as a verb
زَوَانِين	إِزْوَان	It's dry. إِزْوَا.
غُودَانِين	إِغُودَان	It's good. إِغُودَا.
مَسَّوسْنِين	إِمَسَّوسَن	It's tasteless. إِمَسَّوس.
رُيْلَنِين	إِرُيْلَن ²	It's good. إِرُيْل.

Examples of these adjectives used with nouns:

hot bread	أَغْرُومَ إِحْمَان	The bread is hot.	إِحْمَا أَغْرُوم.
hot soup	تَحْرِيرَتَ إِحْمَان	The soup is hot..	تَحْمَا تَحْرِيرَت.
cooked meat	أَكْسُومَ إِنْوَان	The meat is cooked.	إِنْوَا أَكْسُوم.
boiling water	أَمَان نَوَانِين	The water is boiling.	نَوَان وَاَمَان.
long days	وَسَّان غَزَّيْفَنِين	The days are long.	غَزَّيْفَن وُوسَّان.
expensive houses	تَدْرُوِين غَلَانِين	The houses are expensive..	غَلَانَت تَدْرُوِين.

¹ Of course, for the regions that only use the singular form, there is no agreement in number. There is one and only one form.

² Some regions assimilate the ن into the ل and say إِرُيْلَ for the singular and رُيْلِين for the plural.

Spices

salt	tisent	تيسنت	coriander	lqezbur	لَقَزْبُور
pepper	libzar	لِبْزَار	parsley	lmeɛdnus	لَمَعْدَنُوس
ginger	škinšbir	شَكِنْشَبِير	mint	nneɛna	نَعْنَاع
cumin	lkamun	لُكَامُون	absinthe	ššiba	شَّيْبَا
saffron	zzeɛfran	زَّعْفَرَان	verbeena	llwiza	لَوِيْزَا
turmeric	lqarqum	لَقَرَقُوم	spice mix	ras lɛanut	رَاس لَحَانُوت
hot pepper	tifelfelt iɛerran	تِفَلْفَلْت إِحْرَان	cinnamon	lqarfa	لَقَرَفَا
red hot pepper	ssudaniya	سُودَانِيَا	oregano	zzeɛter	زَّعْتَر
cloves	lqarenfel	لَقَرَنْفَل	nutmeg	lguza	لُغُوزَا
garlic	ttuma	تُومَا	celery	lekrafɛ	لَكْرَافِص
greens: parsley, mint, etc.	iɛšlafen	إِحْشَلَاْفَن	peppermint	fliyu	فَلِيُو
thyme	leɛalɛ	لَحْلَحَال	basil	leɛbeq	لَحْبَق

Adjectives

In Tamazight, adjectives assume different functions; they can function as verbs or as participles.

I – Regular

These are adjectives which come after the noun they qualify, and they must agree in gender and number with that noun.

white pants	aserwal amellal	أَسْرُوَال أَمَلَّلَال
yellow house	taddart tawraɛt	تَدَّارْت تَوْرَاغْت
fat woman	tamɛtɛt tazurart	تَمَطُوطْ تَزُورَارْت

colors اِد لَوْن	feminine		masculine	
red—singular	tazggʷaɛt	تَزْگَاغْت	azggʷaɛ	أَزْگَاغ
red—plural	tizggʷaɛin	تِزْگَاغِين	izggʷaɛen	إِزْگَاغَن

red	azgg ^w aغ	أَزْكَاغ
white	amellal	أَمَلَال
black	abeخ an	أَبْخَان
yellow	awraغ	أَوْرَاغ
green (sometimes blue)	azizaw	أَزِيزَاوْ
blue	azbibbi	أَزْ بِيْبِي
brown	aqehwi	أَقَهْوِي
pink	awardi	أَوْرَدِي
orange	alimuni	أَلِيمُونِي
new	ujdid	وَجْدِيد
old	aqdim	أَقْدِيم
big	aخater	أَخَاتَر
small	amzɣian	أَمَزْڨِيَان

II – When they function as verbs

Examples

In Tamazight adjectives are conjugated as verbs.

I am healthy.	خاِح\$	صَحِيْح
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to be white

nmellul	نَمَلُول	melluleخ	مَلُولَخ
tmellulem	تَمَلُولَم	tmellult	تَمَلُولْد
tmellulemt	تَمَلُولْمَت	tmellult	تَمَلُولْد
mellulen	مَلُولَن	imellul	إِمَلُول
mellulent	مَلُولْنَت	tmellul	تَمَلُول

Examples

He looks yellow today.	iwraغ assa.	إَوْرَاغَ آسَا.
Today is hot.	iحma wassa.	إِحْمَا وَاسَا.

Adjectives conjugated in the third person masculine singular

It is full	iḡemmer	إِعْمَر	It is rough	iḡerš	إِحْرَش
It is empty	iḡwa	إِخْوَا	It is soft	ilgg ^w aḡ	إِلْكَغَاغ
It is fat	izur	إِزُور	It is hot	iḡma	إِحْمَا
It is thin	isdid	إِسْدِيد	It is cold	iḡemmiḡ	إِسْمِيض
It is dead	immut	إِمْمُوت	It is cold	iqerf	إِقْرَف
It is alive	idder	إِدَّر	It is warm	irḡa	إِرْغَا
It is sharp	išwa	إِشْوَا	It is straight	imna	إِمْنَا
It is blunt	iḡfa	إِحْفَا	It is winding	ifreḡ	إِفْرَغ
It is good	iḡil	إِزِيل	It is far	ibḡed	إِبْعَد
It is good	iḡuda	إِغُودَا	It is near	iqerreḡ	إِقْرَب
It is good	irwa	إِرْوَا	It is heavy	izḡay	إِزَّاي
It is bad	iḡa	إِخَا	It is light	ifessus	إِفْسُوس
It is difficult	iwḡer	إِوْعَر	It is narrow	iqmer	إِقْمَر
It is difficult	išeqqa	إِشَقَّا	It is wide	iwseḡ	إِوْسَع
It is easy	iwhen	إِوْهَن	It is long	iḡezzif	إِغَزَّيْف
It is wet	immeḡ	إِمْمَغ	It is short	išetḡin	إِشْطَيْن
It is dry	izwa	إِزْوَا	It is big	iḡater	إِخَاتَر
It is crazy	iḡuyḡ	إِحُويض	It is small	imḡḡiy	إِمْزَي
It is sweet	yaḡfut	يَاظْفُوت	It is cheap	irḡeḡ	إِرْخَص
It is spicy	iḡerra	إِحْرَا	It's expensive	iḡla	إِغْلَا
It's too salty/ It's bitter	immarḡ	إِمَّارَغ	It is flat	iḡtereḡ	إِطَّرَح
It's tasteless	imessus	إِمْسُوس	It is steep	ibedda	إِبْدَا
It is cooked	inwa	إِنْوَا	It is clean	iḡfa	إِصْفَا
It is hard	iqqur	إِقُور	It is dirty	iḡewweḡ	إِخَوَّض
It is soft/raw	izizaw	إِزِيزَاو	It is bright	issidd	إِسِيد
It smells bad	iḡmej	إِخْمَج	It is high	iḡella	إِعْلَا

English	Simple Imperative		Continuous Imperative	
	Phonetics	Tamazight	Phonetics	Tamazight
to be white	mlul	مَلُول	ttmlul	تَمَلُول
to be black	bχin	بَخِين	ttebχin	تَبَخِين
to be red	zwiغ	زَوِيغ	ttezwiغ	تَزَوِيغ
to be yellow	wriغ	وَرِيغ	ttewriغ	تَوَرِيغ
to be rough	χers	حَرَش	tχras	تَحَرَّاش
to be hot	χmu	حَمُو	tχmu	تَحْمُو
to be cold	šmið	صَمِيض	ttešmið	تَصَمِيض
to be warm	reغ	رَغ	reqqa	رَقَّا
to be straight	mnu	مَنُو	temnu	تَمَنُو
to be winding	freغ	فَرَّغ	ferreغ	فَرَّغ
to be near	qerreβ	قَرَّب	tqerrab	تَقَرَّاب
to be far	bχed	بَعَد	ttebχad	تَبَعَاد
to be heavy	iziy	إِزِي	ttiziy	تِيزِي
to be light	fsus	فَسُوس	ttefsus	تَفَسُوس
to be narrow	qmer	قَمَر	tteqmar	تَقَمَار
to be wide	wseغ	وَسَّع	ttewsiغ	تَوَسَّيع
to be long	غzif	غَزِيف	tteغzif	تَغَزِيف
to be short	šðin	شَضِين	tešðin	تَشَضِين
to be hard	qqar	قَار	tğara	تَغَارَا
to be soft	lwiغ	لَوِيغ	ttelwiغ	تَلَوِيغ
to be difficult	šeqqa	شَقَّا	tšeqqa	تَشَقَّا
to be easy	when	وَهَن	ttewhin	تَوَهِين
to be good	izil	إِزِيل	ttizil	تِيزِيل
to be good	غuda	غُودَا	tğuda	تَغُودَا
to be good	rwu	رَوُو	tterwu	تَرَوُو
to be bad	χu	خَوُو	tχu	تَخَوُو
to be small	mz̄iy	مَزِّي	ttemz̄iy	تَمَزِّي
to be big	χater	خَاتَر	tχatar	تَخَاتَار

III – When they function as participles

As participles, adjectives have a singular and plural form but do not vary with gender. Some regions use only the singular form and not the plural form.

Examples

Here is the winding road.	ha yabrid iferغen.	ها يَابْرِيدِ إِفْرَغَن.
I saw the collapsed house.	annayخ taddart irdelen.	أَنَّايْخ تَدَّارْتِ إِرْدَلَن.
He drank hot water.	iswa aman حmanin.	إِسْوَا أَمَانَ حَمَانِينَ.
I ate cooked eggs.	tšix tiglay nwanin.	تَشِيْخ تِغْلَايْ نَوَانِينَ.

Participles				Adjectives as verbs	
Plural form		Singular form			
çerşnin	حَرَّشْنِينَ	içerşen	إِحَرَّشَن	içerş	إِحَرَّش
qerfnin	قَرَفْنِينَ	iqerfen	إِقَرَفَن	iqerf	إِقَرَف
çmanin	حَمَانِينَ	içman	إِحْمَان	içma	إِحْمَا
şemmiḍnin	صَمِيضْنِينَ	işemmiḍen	إِصْمِيضَن	işemmiḍ	إِصْمِيض
mnanin	مَنَانِينَ	imnan	إِمْنَان	imna	إِمْنَا
ferğenin	فَرَّغْنِينَ	iferğen	إِفَرَّغَن	ifreğ	إِفَرَّغ
qerrebnin	قَرَّبْنِينَ	iqerreben	إِقَرَّبَن	iqerrebb	إِقَرَّب
beğdnin	بَعْدْنِينَ	ibeğden	إِبْعَدَن	ibeğed	إِبْعَد
qqurnin	قَوْرْنِينَ	iqqurn	إِقَوْرَن	iqqur	إِقَوْر
ilggʷağnin	لِغَّاغْنِينَ	ilggʷağen	إِلِغَّاغَن	ilggʷağ	إِلِغَّاغ
çfanin	حَفَانِينَ	içfan	إِحْفَان	içfa	إِحْفَا
şʷanin	شَوَانِينَ	işʷan	إِشْوَان	işʷa	إِشْوَا

Verbs of Color

From an English perspective an interesting aspect of Tamazight is that it has verbs that mean to be or become a certain color. In English the color is an adjective that appears with the verb "to be" or "to become;" in Tamazight all that information is contained in one verb. These verbal forms of colors apply only to uniquely Tamazight color names and not to color names derived from Arabic. Examples will be given below.

It is also true, however, that colors in Tamazight, unlike many other adjectives, *are* used with the verb "to be" and "to become" and that colors are equally used as adjectives which follow nouns. In fact, these uses seem to be more common than the verbal forms of the colors. Examples of these will also be given below.

The four pillars of the verbs are listed (from right to left): simple imperative form, continuous imperative form, third masculine singular past form, third masculine singular past negative form.

زويغ to be or become red تزويغ يزكاغ ور يزكاغ

the adjective: red اَزْكَاغ تَزْكَاغْت
يزْكَاغْن تِزْكَاغِين

The most common uses

تْكََا تَزْكَاغْت.	It (f.) is red.	اِثْكََا اَزْكَاغ.	It (m.) is red.
تاغول تَزْكَاغْت.	It (f.) became red.	ياغول اَزْكَاغ.	It (m.) became red.
تَدَارْت تَزْكَاغْت	a red house	اَكْسوم اَزْكَاغ	red meat

Less common uses

These are the uses as verbs. The following sentences seem strange to English ears, but try to imagine looking outside and seeing the whole sky or a part of the sky all red, maybe due to a beautiful sunset.

اَزْكَاغ لْحال.	It's red out.
	The weather is red.
	The sky or scene is red.
اَدِيزْويغ لْحال اَسْكََا.	It will be red out tomorrow.
دِيتْزْويغ لْحال كو ياس.	It's red out every day.

بُخِين	تَبَخِين	إِبَخِين	وَرِ إِبَخِين	to be or become black
مَلُول	تَمَلُول	إِمَلُول	وَرِ إِمَلُول	to be or become white
وَرِيغ	تَوَرِيغ	إَوَرَاغ	وَرِ إَوَرَاغ	to be or become yellow
زِيَاوُ	تَزِيَاوُ	إَزِيَاوُ	وَرِ إَزِيَاوُ	to be or become green
بَرَبَش	تَبَرَبَش	إَبَرَبَش	وَرِ إَبَرَبَش	to be or become multi-colored

The Negative Imperative

Don't do something.

1. The negative imperative occurs in sentences like:

Don't drink tea.
Don't eat the bread.
Don't sit down here.
Don't go to school today.

2. The important thing to remember with the negative imperative is that the simple imperative isn't used. **Only the continuous imperative form is negated**, even though the negative may just be a one-time action (as in "Don't go to school today."). The context is what determines whether the meaning is "Don't drink the tea (this time)." or "Don't drink tea (ever)."

3. To negate the imperative, the word **أَدُور** is added in front of the imperative.

4. Thus, the structure of the negative imperative is:

the continuous imperative form + **أَدُور**

5. Some examples:

Don't drink tea.	أَدُور سَا أَتَايْ.
Don't eat the meat.	أَدُور تَتَشَا أَكْسُوم.
Don't sit here.	أَدُور تَغِيْمَا دَا.
Don't go to school today.	أَدُور تَدَّو غَر لِيَكُول أَسَا.

6. Plural forms

To make the plural negative imperative, the same rules apply for forming the plural positive imperative:

the singular is the same for masculine and feminine,
the masculine plural adds **ات**, and
the feminine plural adds **يْمِت**.

(See *Abrid 1*, lesson 18, pages 78 and 79, the pages entitled "Simple Imperative Forms," for variations that occur when words end with vowels.) Note the following examples:

feminine plural

masculine plural

masc. and fem. sing.

أَدُور سَا أَتَايْ. أَدُور سَات أَتَايْ. أَدُور سَامْت أَتَايْ.
أَدُور تَدُو غَر دِين. أَدُور تَدُوَات غَر دِين. أَدُور تَدُوْمْت غَر دِين.
أَدُور تَغِيْمَا دَا. أَدُور تَغِيْمَات دَا. أَدُور تَغِيْمَامْت دَا.

(Some regions form the negative imperative a bit differently. Instead of using the "bare" continuous imperative, they conjugate it with the various prefixes and suffixes of the regular conjugation endings for the various forms of "you.")

Don't (m. or f. sing.) drink tea.

أَدُور تَسَاد أَتَايْ.

Don't (m.pl.) drink tea.

أَدُور تَسَام أَتَايْ.

Don't (f.pl.) drink tea.

أَدُور تَسَامْت أَتَايْ.

We will not use this way in this course. However, students should be careful to note which way the people around them form the negative imperative and adjust accordingly.)

7. Other words add different emphases to the negative imperative. See the following examples:

Don't go to the cinema [now—from the context]. أَدُور تَدُو غَر سَيْنِمَا.
Don't go to the cinema [ever—from the context]. أَدُور تَدُو غَر سَيْنِمَا.
Never go to the cinema. أَدُوسَار تَدُو غَر سَيْنِمَا.
Don't go to the cinema again/anymore. أَدُور يَاد تَدُو غَر سَيْنِمَا.
Don't go to the cinema again. أَدُور تَعَاوَاد أَتَدُوْد غَر سَيْنِمَا.
Never go to the cinema again/anymore. أَدُوسَار يَاد تَدُو غَر سَيْنِمَا.
Never go to the cinema again. أَدُوسَار تَعَاوَاد أَتَدُوْد غَر سَيْنِمَا.

Never [strong] do something.

continuous imperative + أَدُوسَار

Don't do something again/anymore.

continuous imperative + أَدُور يَاد

Don't do something again.

simple impt. with regular conj. + اَد + تَعَاوَد + اَدُوْر

affixes for the various "you" forms the cont. impt. of
"to do again"

This is the 2-verbs-together format.

Never [strong] do something again/anymore.

continuous imperative + اَدُوَسَارْ يَادْ

Never [strong] do something again.

simple impt. with regular conj. + اَد + اَدوسار + تَعَاوَد

affixes for the various "you" forms the cont. impt. of

_____ "to do again"

This is the 2-verbs-together format.

Adverbs of Manner

The preposition س “s” is added to nouns to obtain adverbs of manner. The literal meaning is “with + the noun” or “by + the noun.” Thus, س وول “s wul” literally means “with the heart,” that is, earnestly. At times the “s” sound combines directly with the following consonant. Other times, a short vowel “e” must be added for pronunciation.

slowly	s ttawil	س تَاوِيل
jokingly also: You're kidding! also: on purpose	se enwa	س عَنَوَا
sincerely also: really?!	s titt	س تِيْت
earnestly	s wul	س وول
by force	se draع	س ذَرَاع
willingly	se lxaḍer	س لَخَاذَر
timidly with embarrassment	se liحšmat	س لِحْشَمَات
secretly	s tufra	س تَوْفَرَا

He went to the movies secretly. إِذَا غَر سَيِّنِمَا س تَوْفَرَا.

I didn't understand. Please speak slowly.. عَافَاشْ سَوَال س تَاوِيل،

Certainty \ Uncertainty \ Doubt

yes	ih / yyih	إِهْ / يَّهْ
sure	titt	تِيْت
okay	xyar	خَيَار
That's all.	ukan	وَكَانَ
That's all.	helli	هَلِّي
It's doubtful. It's unlikely. Probably not.	muḥal	مُوَحَال
I don't know.	urss	وَرَسْ
no	uhu / la	وَهُوْ / لَا
maybe	xiع	عَنِيخْ

Sentences to go with the vocabulary on page 80

إِسْ أَدِيدُو مَوْحَى غَر فَرَنْسَا؟ مَوْحَال.

Will Moha go to France? Probably not. [It's possible, but much more on the negative side.]

مَوْحَال إِسْ أَدِيدُو مَوْحَى غَر فَرَنْسَا.

It's doubtful/unlikely that Moha will go to France.

مَوْحَال إِسْ إِضَرَّ أَدْفَلْ كُ لَعَوَارِي.

It's doubtful/unlikely that snow fell in the mountains.

إِسْ أَدِيدُو مَوْحَى غَر فَرَنْسَا؟ عَنِخْ¹.

Will Moha go to France? Maybe. [It's possible: an even chance either way.]

عَنِخْ إِذَا مَوْحَى غَر فَرَنْسَا.

Maybe Moha went to France. [A simple statement of possibility or an indirect way of asking a question. In the case of the latter, the speaker is waiting for a response.]

عَنِخْ أَر إِذَا مَوْحَى غَر فَرَنْسَا.

Maybe Moha went to France. [This is the same as the previous sentence, but some people add the "ar." Taifi lists an example of this on page 847 of his dictionary.]

إِسْ تَرِيد رَبْعَةَ ن تَكْلَايْ؟ وَهَو، سَنَات هَلِّي (or وَكَان).

Do you (s.) want four eggs? No, two, that's all.

غُورِي غَاس سِين إِشِرَّانْ هَلِّي (or وَكَان).

I have only two children, that's all.

رِيخْ أَيَادْ هَلِّي (or وَكَان).

This is all I want.

أَوِيدْ أَمَانْ. خِيَارْ.

Bring water. [response:] Okay.

¹ This is how Taifi lists the word on page 847 of his dictionary. The word ends with a خ because it is technically a first person singular conjugation. However, many people pronounce the word also as عَنِخْ, with a غ.

Chapter Eleven (Addendum)

ADDITIONAL WORDS FOR FAMILY RELATIONSHIPS

11.7 The Husband's Relationship to his Wife's Family

iṭṭu (the wife) and *iššu* (the husband) are married

The brother of <i>iṭṭu</i> is <i>aḍegg^wal n-iššu</i>	(the brother-in-law of <i>iššu</i>)
The father of <i>iṭṭu</i> is <i>aḍegg^wal n-iššu</i>	(the father-in-law of <i>iššu</i>)
The sister of <i>iṭṭu</i> is <i>taḍegg^walt n-iššu</i>	(the sister-in-law of <i>iššu</i>)
The mother of <i>iṭṭu</i> is <i>taḍegg^walt n-iššu</i>	(the mother-in-law of <i>iššu</i>)
The brothers of <i>iṭṭu</i> are <i>iḍulan n-iššu</i>	(the brothers-in-law of <i>iššu</i>)
The brothers and father of <i>iṭṭu</i> are <i>iḍulan n-iššu</i>	(the male in-laws of <i>iššu</i>)
The sisters of <i>iṭṭu</i> are <i>tiḍulin n-iššu</i>	(the sisters-in-law of <i>iššu</i>)
The sisters and mother of <i>iṭṭu</i> are <i>tiḍulin n-iššu</i>	(the female in-laws of <i>iššu</i>)
All the immediate family members of <i>iṭṭu</i> (male and female together, since grammatically the masculine takes precedent) are <i>iḍulan n-iššu</i>	(the in-laws of <i>iššu</i>)

For the parents of *iṭṭu* :

<i>iššu</i> is their <i>aḍegg^wal</i>	(their son-in-law)
<i>iṭṭu</i> 's sister's husband and <i>iššu</i> are their <i>iḍulan</i>	(their sons-in-law)

In summary:

	sing.	pl.
masc.	<i>aḍegg^wal</i>	<i>iḍulan</i>
fem.	<i>taḍegg^walt</i>	<i>tiḍulin</i>

These words describe the relationship between the husband and his wife's immediate family. (They do not describe the relationship between the wife and her husband's

immediate family. There are other words for that, which will be dealt with below.) Thus, these words mean:

brother-in-law	male in-laws
father-in-law	all in-laws, male and female together
son-in-law	
sister-in-law	female in-laws
mother-in-law	
(NOT: daughter-in-law)	

Note that in English brother-in-law can also describe the relationship between *iššu* and *iṭṭu*'s sister's husband. This is not the case in Tamazight. *iṭṭu*'s sister's husband to *iššu* is *aryaz n-tdegg"alt n-iššu* (the husband of *iššu*'s sister-in-law).

11.8 The Wife's Relationship to her Husband's Family

iṭṭu (the wife) and *iššu* (the husband) are married

The brother of <i>iššu</i> is <i>alus n-iṭṭu</i>	(the brother-in-law of <i>iṭṭu</i>)
The sister of <i>iššu</i> is <i>talust n-iṭṭu</i>	(the sister-in-law of <i>iṭṭu</i>)
The brothers of <i>iššu</i> are <i>alusen n-iṭṭu</i>	(the brothers-in-law of <i>iṭṭu</i>)
The sisters of <i>iššu</i> are <i>talusin n-iṭṭu</i>	(the sisters-in-law of <i>iṭṭu</i>)
All the brothers and sisters of <i>iššu</i> (male and female together, since grammatically the masculine takes precedent) are <i>alusen n-iṭṭu</i>	(the brothers and sisters-in- law of <i>iṭṭu</i>)

In summary:

	sing.	pl.
masc.	<i>alus</i>	<i>alusen</i>
fem.	<i>talust</i>	<i>talusin</i>

These words describe the relationship between the wife and her husband's brothers and sisters (and not the relationship between the husband and his wife's family). Unlike the word *aḍegg"al*, etc., the word *alus* and its forms do NOT apply to the relationship

between *iṭṭu* and her husband's parents. Other words exist for that, and they will be mentioned below. Thus, *alus*, etc., mean:

brother-in-law	brothers-in-law brothers and sisters-in-law together
sister-in-law	sisters-in-law

Note that in English brother-in-law can also describe the relationship between *iṭṭu* and *iššu*'s sister's husband. This is not the case in Tamazight. *iššu*'s sister's husband to *iṭṭu* is *aryaz n-talust n-iṭṭu* (the husband of *iṭṭu*'s sister-in-law). *alus* and its forms are "a-constant."

For *iṭṭu* :

The father of <i>iššu</i> is <i>amġar n-iṭṭu</i>	(the father-in-law of <i>iṭṭu</i>)
The mother of <i>iššu</i> is <i>tamġart n-iṭṭu</i>	(the mother-in-law of <i>iṭṭu</i>)
The parents (together) of <i>iššu</i> are <i>imġaren n-iṭṭu</i>	(the parents-in-law of <i>iṭṭu</i>)

In summary:

	sing.	pl.
masc.	<i>amġar</i>	<i>imġaren</i>
fem.	<i>tamġart</i>	<i>(timġarin)*</i>

These words, in a family context, describe the relationship between the wife and her husband's parents. (They do not describe the relationship between the husband and his wife's parents.) Thus, these words mean:

father-in-law	parents-in-law
mother-in-law	*the feminine plural form isn't used in this context

In non-family contexts, these words mean simply:

old man, chief	old men
old woman	old women

For the parents of *iššu* :

<i>iṭṭu</i> is their <i>tislitt</i>	(their daughter-in-law)
<i>iššu</i> 's brother's wife and <i>iṭṭu</i> are their <i>tislatin</i>	(their daughters-in-law)

In summary:

	sing.	pl.
fem.	<i>tislitt</i>	<i>tislatin</i>

These words, in a family context, describe the relationship between the husband's parents and their sons' wives. (They do not describe the relationship between the wife's parents and their sons' wives.) Thus, these words mean:

daughter-in-law	daughters-in-law
-----------------	------------------

In non-family contexts, these words mean simply:

bride	brides
-------	--------

These words are used for daughter-in-law because it is the husband's parents who put on the wedding. The daughter-in-law is their "bride," so to speak.

11.9 The Grandchild—Grandparent Relationship

To the parents of both *iṭṭu* and *iššu*, the children of *iṭṭu* and *iššu* are:

	sing.	pl.
masc.	<i>ayaw</i>	<i>ayawen</i>
fem.	<i>tayawt</i>	<i>tayawin</i>

These words mean:

grandson	grandsons grandchildren (male and female together)
granddaughter	granddaughters

To the children of both *iṭṭu* and *iššu*, the parents of *iṭṭu* and *iššu* are:

	sing.	pl.
masc.	<i>bbaḥellu</i>	<i>id- bbaḥellu</i>
fem.	<i>mmaḥellu</i>	<i>id- mmaḥellu</i>

These words mean:

(my) grandfather	(my) grandfathers
(my) grandmother	(my) grandmothers

The word 'grandparents' together is: *bbaḥellu d mmaḥellu* , literally: (my) grandfather and (my) grandmother

Abrid 3 Lesson 19

أَبْرِيد 3 دَرْس 19

Sentence connection with the present continuous tense

We've already done sentence connection with the past tense (*Abrid 2*, lesson 18). Now we want to look at sentence connection with the present continuous tense. The rules are much easier than with the past tense:

When there are a series of sentences with the verbs in the present continuous form, the first verb is in the normal present continuous form, but the rest of the verbs take the form of **the present continuous with the** **أَر** (or in some dialects **لَ**) replaced by **أَل**. (Some regions use **أَر** instead of **أَل**.)

For example:

كو ياس دَيْتَتَشَا أَلَيْسَا أَلِيخَدَم أَلِيَتَدَو غَر لَقَهَوَا.

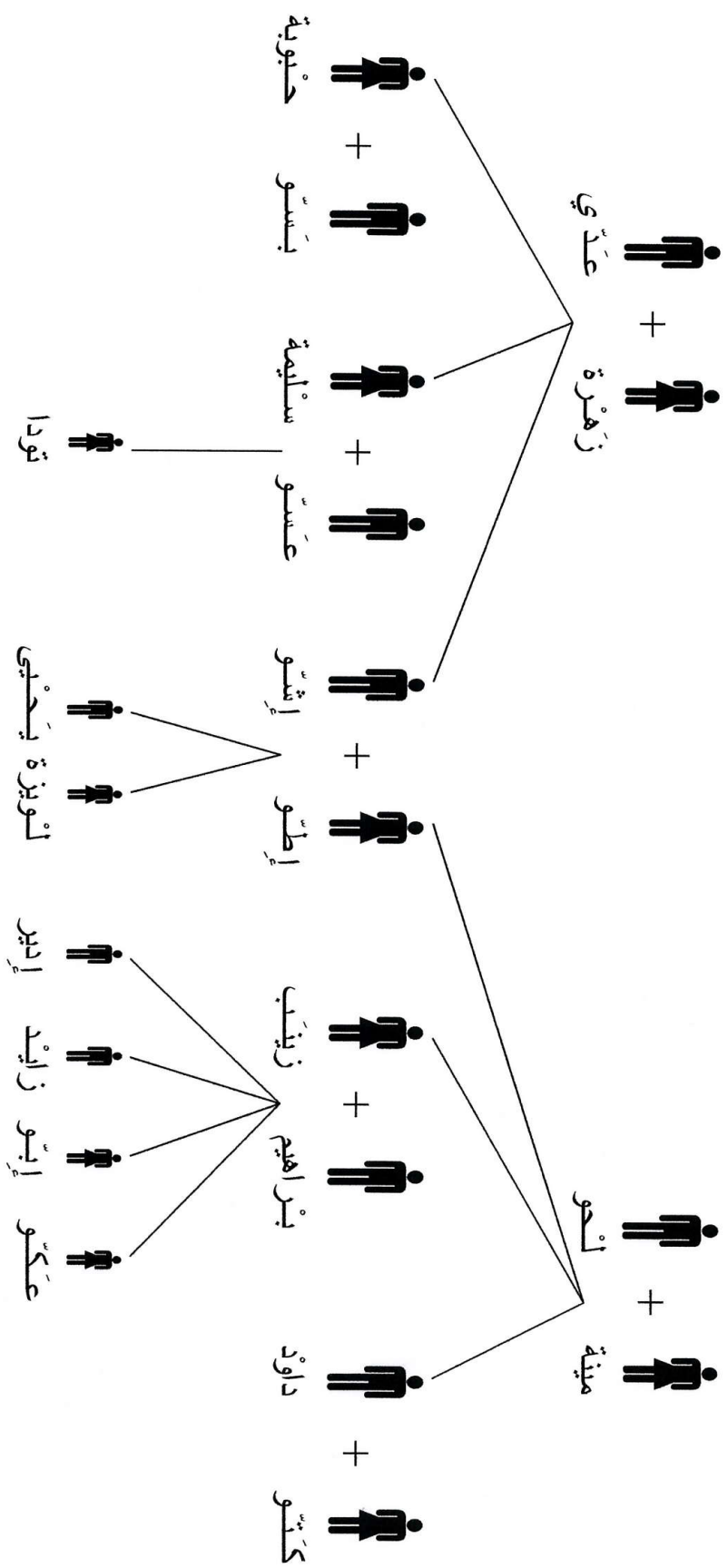
Every day he eats and he drinks and he works and he goes to the café.

Chapter Eleven (Addendum) Words in Arabic Script

	plural	sing.	
page 83:	إِضُولَان	أَضْغَال (u)	:masc.
		تَضْغَالَت (dd)	:fem.
page 84:	أَلُوسَن (wa)	أَلُوس (wa)	:masc.
	تَلُوسِين (wa)	تَلُوسَت (wa)	:fem.
page 85:	إِمْغَارَن	أَمْغَار (u)	:masc.
	تِمْغَارِين (tm)	تَمْغَارَت (tm)	:fem.
page 86:	تِسْلَاتِين (ts)	تِسْلِيَت (ts)	:fem
page 86:	أَيَاوَن (wa)	أَيَاوُ (wa)	:masc.
	تَيَاوِين (ta)	تَيَاوَت (ta)	:fem.
page 87:	إِد بَّاحَلَو	بَّاحَلَو	:masc.
	إِد مَّاحَلَو	مَّاحَلَو	:fem.

Family Tree Diagram: In-laws

Lesson 19



Compound Nouns¹

There are 3 types of compound nouns:

1. Nouns of lineage
2. Nouns of propriety
3. Nouns of privation

Each of the compound nouns consists of the headword plus the noun. The noun is in its dependent form for the first two types but in its independent form for the last type.

The number and gender of the compound noun is determined by the headword and not the dependent noun.

The following charts are given in this order:

masculine plural
feminine plural

masculine singular
feminine singular

1. Compound nouns of lineage

Harries writes: "Compound nouns of lineage (closely related to kinship nouns) have the stems [headwords] followed by the name of a tribal ancestor; or, by extension, to a noun designating a supposed origin of the person the stem refers to." The meaning is "he of," "she of," "those (m.) of," and "those (f.) of."

those (m.) of	(ayt) أَيَّتْ	he of	(u) أُ
those (f.) of	(ist) إِسْتْ	she of	(ult) أُلْتْ

Are you (m.s.) of the 'Atta (tribe)?

أُ عَطَّا أَيِّي تَغِيدْ؟

Are you (m.pl.) of the Hadiddou (tribe)?

أَيَّتْ حَدِيدُو أَيِّي تَغَامْ؟

مَرِيَمَ نَ أَيَّتْ لَحُو، وَرِيدَ مَرِيَمَ نَ أَيَّتْ حَسَنَ.

Miriam of those of Lhou (*i.e.*, Lhou's family), not Miriam of those of Hassan (*i.e.*, Hassan's family)

¹ Adapted from the *Tamazight Basic Course* by Jeanette Harries, University of Wisconsin, 1974, p. 208.

Transmit greetings to those of the house. **بَلِّغْ سَلَامَ إِيَّائِهِمْ تَدَارَتْ.**
(i.e., your family).

She's a compatriot. **أَلْتِ تَمَازِيرْتِ أَيْ تَغَا.**

Did you see my sisters (lit: those of my mother)? **إِسْ تَانَّيْدِ إِسْتَمَّا؟**

jinn (lit: those of God) **أَيْتِ رَبِّي**

The formation of patronyms

Patronyms are names which relate people to their father. These are quite common in Tamazight. This is often how people identify themselves. There is a difference between how male and female patronyms are formed.

The male name uses **أُ**, which is put between the person's first name and the name of his father. For example,

Muhand the son of Hassan **مُحَنْدُ أُ حَسَن**
(lit: Muhand of Hassan or
Muhand he of Hassan or
Muhand the one of Hassan)

The female name does not use **أَلْتِ**. The woman's father's name follows hers directly with nothing in between. (This applies no matter what her marital status is.) The lineage relationship is understood. For example,

Mamma (the daughter of) Idir **مَمَّا إِيدِير**
(Mamma is a form of Fatima.)

2. Compound nouns of propriety

Harries writes: "Compound nouns of propriety are formed with a stem [headword] ... plus a noun designating some attribute, property, or activity of the referent. Plurals are formed by a preceding 'id.' " Certain regions don't use "id" for the plurals and instead use "ayt" and "ist."

(ayt) أَيْتِ	or	(id bu) إِدْ بُو	(bu) بُو
(ist) إِسْتِ	or	(id mm) إِدْ مَم	(mm) مَم

In the plural the noun that follows the headword is usually plural. Thus, to speak of the shop owners, that is, each man who has his own shop, the word for shop is in the plural.

بو تَدَّارْت	the head of the house	مول الدَّار
مَّ تَدَّارْت	the mistress of the house	مولات الدَّار
بو أَضَار	a pedestrian	
بو عَارِي	a forest ranger	
بو تَحَانُوت	a shop owner	مول التَّحَانُوت
إِد بو تَحُونَا	shop owners	
أَيْت بو سِتَّة	those of the one who has six	
[used to describe a family whose children periodically are born with six fingers]		
إِد بو طَّاكْسِيَات	taxi drivers/owners	مُوَالِين الطَّاكْسِيَات
مَّ أَخَام	the mistress of the house (literally: of the tent)	
بو تَمَارْت	a bearded man	مول اللَّحِيَّة
أَيْت تَمِيرَا	those who have beards	

"Similar to 'bu' and 'mm' in meaning are the nouns 'bab' (m.) and 'lal' (f.), which combine with a genitive phrase to form proprietary nouns."

باب ن (bab n)	إِد باب ن (id bab n)
لال ن (lal n)	إِد لال ن (id lal n)

باب ن تَدَّارْت	the owner of the house or the landlord
لال ن تَدَّارْت	the mistress of the house or the landlady
باب ن يَغْر	the owner of the field
باب ن أَسْكَلُو	the owner of the tree

باب ن تَحَانُوت the owner of the shop

باب ن أَزْالِيم the owner of the onions

At times the meaning of **بو** and **باب** overlap; yet, there are differences. The word **بو** is descriptive and can go with something that is a part of the person, something that characterizes or describes the person or his personality. However, the word **باب** refers strictly to ownership and can only be used with nouns that can be owned. Thus, one cannot say: **باب ن تَمَارُت** or **باب ن أَضَار**.

3. Compound nouns of privation

Harries writes: "Compound nouns of privation are opposites of the proprietary nouns in meaning."

وَار (war) إِد وَار (id war)
تَار (tar) إِد تَار (id tar)

وَار صَحَّت a man without health

وَار إِسْم anonymous, without a name

وَار وَل without a heart

تَار تَاسَا a woman without compassion (lit: a woman without a liver)

وَار إِخْف an unreasonable man (lit: a man without a head)

تَار تَرَوَا an infertile woman

تَار أَرِيَاز a woman without a husband (either by divorce or death)

إِد وَار تَوْتَمِين men without wives

إِد وَار أَزْدَوَغ homeless people (people without lodging)

وَار تَغْرَاد a lazy man (lit: a man without salary, unwilling to work)

وَار إِمِي without an entrance

وَار أَزَّار without hair, bald

The Tifinagh Alphabet of The Royal Institute of Amazigh Culture (IRCAM)

1 2 3 4 5 6 7 8 9
 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30

ya ○ a ا	yab ⊖ b ب	yag X g گ	yag ^w X ^w g ^w گ ^w	yad Λ d د	
yad E d ض	yey ÷ e	yef H f ف	yak K k ك	yak ^w K ^w k ^w ك ^w	yah ⊙ h هـ
yah Λ h ح	yae H e ع	yax X x خ	yaq Q q ق	yi Σ i ي	yaj I j ج
yal H l ل	yam C m م	yan I n ن	yu ⋮ u و	yar O r ر	yar Q r ر
yay Y y غ	yas ⊙ s س	yaş ⊙ ş ص	yac C c ش	yat + t ت	yał E ł ط
yaw U w و	yay Z y ي	TIFINAGH de l'Institut Royal de la Culture Amazighe IRCAM		yaz J z ز	yaz J z ز

Conception et Réalisation : Mohamed ADARGHAL - GSM: 068.15.27.10
 E-mail: mohamedadarghal@hotmail.com

How to obtain the Tifinagh font

The following are two ads which appeared telling the public how to obtain the Tifinagh font.

**Royaume du Maroc
Institut Royal de la Culture Amazigh**

**Centre des Etudes Informatiques et des Systèmes
d'Information et de Communication**

A l'attention du directeur du Journal Agraw
Amazigh

Rabat, le 10-06-2003

Nous vous informons que les fichiers des configurations du clavier Amazighe pour les versions Windows 2000 et XP ainsi que pour Windows 95 et 98 peuvent être obtenus par une simple demande par e-mail à l'adresse électronique suivante:

ceisic@ircam.ma

Nous vous prions de bien vouloir le porter à la connaissance de vos lecteurs.

Par ailleurs, d'autres polices seront réalisées en collaboration avec des artistes.

Veuillez agréer, Monsieur le directeur, mes salutations les plus respectueuses.

Mr. Lahbib Zenkour
Directeur du CEISIC

**IRCAM, Centre des Affaires (Ailes Sud),
Boulevard, Hay Riyad, B.P. 2055 Riad-
Rabat.**

**Tel: 037-71-77-85/037-71-77-84/037-71-78-83
Fax: 037-71-49-63**

Appel de Tifinagh

Afin de vous faciliter des logiciels informatiques pour l'écriture de la langue Tamazight en **TIFINAGH IRCAM, 'LES EDITIONS AMAZIGH'** a le plaisir de vous faire parvenir des copies par le courrier électronique. Pour cela, il suffit d'envoyer un e-mail à cette adresse:

tamayurt@yahoo.fr
et écrire dans la case objet

Tifinagh.

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Derived Verb Forms¹

Introduction

1. Derived verbs are verbs "formed from other verbs by adding" certain prefixes. The idea is similar to modern standard Arabic, whose derived forms II through IX are based on form I, that is, the root consonants of the word. Unlike Arabic, the Tamazight forms are not as numerous nor as complicated. In Taifi's dictionary these derived forms are listed under the root letters of the base form of the verb to which the prefixes are added. This follows the exact same procedure as Arabic-English dictionaries.

2. There are three types of derived verb forms:

- A. **Causative**
- B. **Reciprocal**
- C. **Passive**

Their meanings and the specific prefixes for each one will be discussed below.

3. The form (and sometimes the meaning) of the derived forms cannot always be predicted from the base verb. Thus, you should learn each of these derived verbs as if it were a new verb. This means learning its simple imperative, continuous imperative, third masculine singular past form, and third masculine singular negative past form.

The point of learning about the derived verb forms is **not to be able to predict the forms in advance from the base verb**. Although that can be done sometimes, the value of the lesson is for you to recognize the form when you come across it. **This lesson, then, is not for prediction but for recognition**. In fact, by this point you have already learned certain derived verb forms and didn't even know it. It's not necessary to know about derived verbs in order to use them; however, the lesson will deepen your understanding of Tamazight and help you consolidate what you learn and remember it better.

4. "The base to which the derivational prefix is added may be a basic verb or it may itself be a derived verb." Thus, for example, the reciprocal form may be formed by adding a prefix to the causative form.

5. "Not all verbs can serve as bases for all three kinds of" derived verbs; therefore, the dictionary "indicates derived forms known to occur." However, these forms in the dictionary must be verified with the group of native speakers with whom you have contact. As in all areas of Tamazight, regional variation also applies to what derived verb forms are used and to how the verbs are formed. Different vowels within the word may be used in different regions.

¹ Quotes in this section are from the *Tamazight Basic Course* by Jeanette Harries, University of Wisconsin, 1974, pp. 195-196.

The Causative Form

This is the form meaning to cause someone to do something, to make someone do something. It takes a verb like "to eat" and makes it into "to feed someone" or a verb like "to sit" and makes it into "to seat someone." Thus, with this type of verb, there is always a direct object. Something is done to someone or something.

The corresponding form in Moroccan Arabic is formed by adding a *shedda* to the middle consonant. Some examples are:

(to give a drink to someone)	شَرَّبَ	(to drink)	شَرَبَ
(to seat someone)	كَلَّسَ	(to sit)	كَلَسَ
(to put someone to sleep or to bed)	نَعَّسَ	(to sleep)	نَعَسَ
(to feed someone)	وَكَّلَ	(to eat)	كول
(to make someone laugh)	ضَحَّكَ	(to laugh)	ضَحَكَ

The form in Tamazight is done by adding the prefix س "ss" or س "s" to the base verb. The following are numerous examples in Tamazight of these types of verbs. Listed are the simple imperative, continuous imperative, third masculine singular past form, and the negative third masculine singular past form. These forms have all been verified with people, although there are regional variations. So don't be surprised if a native speaker somewhere says "No, it's not like that. We say ____." He or she will likely give you a similar word but with different vowels.

A. سَتَشْ سَتَّشَا إِسْتَشَا ور إِسْتَشِي

تَسْتَشَا تَمَطَّوْطْ إِشِرَّانَنْس.

The woman fed her children.

to feed, to give food to

B. سَو سَوَا إِسَّوَا ور إِسَّوِي

إِس تَسَّوِيْد لَبَّهَائِم؟

Did you water the animals?

to water, to give water to, to give a drink to, to irrigate

C. سَفَّهَم سَفَّهَم سَفَّهَم سَفَّهَم ور إِسَفَّهَم

سَفَّهَمَاس إِ كُماش شُوي.

Explain a little to your brother.

to explain, to cause to understand, to make to understand

D. سَنُو سَنُوا سَنُوا ور إِسَنُو

سَنَوَانْت تَوْتَمِين أَكْسوم.

The women cooked the meat.

to cook something [that is, to cause something to be cooked]

نو intransitive verb: إِنُوا أَكْسوم. The meat is cooked.

سَنُو transitive verb: إِسَنُوا أَكْسوم. He cooked the meat.

E. سَغِيم سَغِيمَا سَغِيم ور إِسَغِيم

سَغِيم مَمِيم دِين.

Seat your (f.s.) son there.

to seat (someone), to have (someone) sit somewhere

F. سَرْد سَرِيد سَرْد ور إِسَرْد

سَرْدَات إِفَاسَن.

Wash (m.pl.) your hands.

to wash, to cause to be clean

G. سَيَغ سَاغا إِسَيَغ ور إِسَيَغ

نَسَيَغ أَسَيَد.

We turned on the light.

to turn on, to cause to be lit

The light is lit (is on). ياغ واسيد. intransitive verb: اَّغ
 He lit the light (turned it on). اِسَّيغ اَسيد. transitive verb: سَّيغ

H. سَغَر سَغَرَا اِسَغَرَا وِر اِسَغَرِي

داسَن اِسَغَرَا تَمَازيغَت.

He teaches them (m.) Tamazight.

to teach, to cause to read/study

I. سَنَّگَن سَنَّگَان اِسَنَّگَن وِر اِسَنَّگِن

سَنَّگَان مَمَّيش زِيك حَمَا اَد اِكَّر زِيك.

Put [habitually] your (m.s.) son to bed early so that he gets up early.

to put to bed, to put to sleep, to cause to sleep

J. سَّحْمُو سَّحْمَايْ اِسَّحْمَا وِر اِسَّحْمِي

سَّحْمِيخَاوَن اَمَان.

I heated the water for you (m.pl.).

K. سَّوَد سَّوِيد اِسَّوَد وِر اِسَّوَد

اِسَّوَدِي كُ تِلَّاس.

He scared me in the dark.

to scare, to cause to be frightened or scared

The people are scared. كُذَّن مِدَّن. intransitive verb: كُذ
 He scared the people. اِسَّوَد مِدَّن. transitive verb: سَّوَد

L. سَخْسِي سَخْسَايَ إِسْخَسِي وَرِ إِسْخَسِي

سَخْسِينَتِ أَسِيدَ.

They (f.) turned off the light.

to turn off, to cause to be extinguished

خَسِي intransitive verb: إِخْسِي وَاسِيدَ. The light is extinguished (is off).

سَخْسِي transitive verb: إِسْخَسِي أَسِيدَ. He extinguished the light (turned it off).

As mentioned above, the prefix added to form the causative is س "ss" or س "s." However, often when the verb contains a ز "z" or a ز "z" or a ج "j," the added س "ss" / س "s" becomes, respectively, ز "zz" / ز "z" or ز "zz" / ز "z" or ج "jj" / ج "j." Some examples follow:

M. جَوَّي جَوَّوَيَ إِجَّوَّي وَرِ إِجَّوَّي

أَ سِيدِي رَبِّي، جَوَّوَيَ وَيَنَّا يَاغ شَا.

O God, heal [always] those who are sick.

to heal (someone), to cause to be better, to cause to be healed

جَي intransitive verb: جَيْنَ مَدَّنَ. The people were healed.

جَوَّي transitive verb: إِجَّوَّي رَبِّي مَدَّنَ. God healed the people.

N. زَنَزَ زَنَزَا زَنَزَا وَرِ إِزَنَزِي

زَنَزَانِ أَسَرْدُونَنَسَنَ.

They (m.) sold their mule.

to sell, to cause to be sold

نَزَ نَزَا نَزَا وَرِ إِنَزِي the verb: to be sold

وَرَسَنَ إِنَزِي أَسَرْدُونَ. Their mule wasn't sold.

The Reciprocal Form

This is the form meaning to do something to each other, to do something to one another. This corresponds to *les verbes reciproques* in French like *s'aimer* (to love each other), *se parler* (to speak with each other), *s'entendre* (to get along with each other), etc. It takes a verb like "to greet" and makes it into "to greet each other" or a verb like "to ask" and makes it into "to ask each other." Thus, with this type of verb, there must always be a **plural or multiple subject**.

For those who are interested, the corresponding form in modern standard Arabic is verb form number VI, which adds a ت to the front of the root and an *aliph* after the first root consonant. Some examples of this form in Moroccan Arabic are:

(to help each other)	تَعَاوَنَ	(to help)	عَاوَنَ
(to disagree)	تَخَالَفَ	(to contradict, to cross)	خَالَفَ
(to quarrel)	تَخَاصَمَ	(to have a quarrel with)	خَاصَمَ
(to love each other)	تَحَابَّ	(to love)	حَبَّ

The form in Tamazight is done by adding the prefix م "m" to the base verb or to a causative form. There is often an internal vowel change that occurs as well. **These, however, cannot always be predicted.** The following are numerous examples in Tamazight of these types of verbs. Listed are the simple imperative, the continuous imperative, the third masculine singular past form, and the negative third masculine singular past form.

A. مَسَلَّام تَمَسَلَّام اِمَسَلَّام وِ اِمَسَلَّام
to greet each other

إِسَلَّم بَسَو خَف إِشَو. Bassou greeted Iššou.

إِسَلَّم إِشَو خَف بَسَو. Iššou greeted Bassou.

مَسَلَّامَن. They greeted each other.

If the subject is a multiple subject (like Bassou and Iššou or like Mamma and Bassou) and the subject comes after the verb, it is the first one in the group that determines the conjugation (person and number) of the verb. In normal Tamazight word order, the subject comes after the verb. If the multiple subject comes before the verb (like for emphasis), then the verb is automatically plural and the group determines whether the

verb is masculine or feminine. These rules are just like Moroccan Arabic on this point. For example (Bassou and Iššou are men's names, and Mamma is a woman's name.):

- Bassou and Iššou greeted each other. **إِمْسَلَام بَسَّو د إِشَّو.**
- Mamma and Bassou greeted each other. **تَمْسَلَام مَمَّا د بَسَّو.**
- Mamma and Aisha greeted each other. **تَمْسَلَام مَمَّا د عِيشَة.**
- Bassou and Iššou greeted each other. **بَسَّو د إِشَّو مَسَلَّامَن.**
- It's Bassou and Iššou who greeted each other.. **بَسَّو د إِشَّو أَيِّ مَسَلَّامَن.**
- Mamma and Bassou greeted each other. **مَمَّا د بَسَّو مَسَلَّامَن.**
- Mamma and Aisha greeted each other. **مَمَّا د عِيشَة مَسَلَّامَنَت.**

Conjugation of the verb in the past form

نَمْسَلَام	مَسَلَّامَخ
تَمْسَلَام	تَمْسَلَامَد
تَمْسَلَامَت	تَمْسَلَامَد
مَسَلَّامَن	إِمْسَلَام
مَسَلَّامَنَت	تَمْسَلَام

B. مَسَقْسَا تَمْسَقْسَا إِمْسَقْسَا ور إِمْسَقْسَا
to ask each other

مَسَقْسَان مِدَّن خَف مَاكَّجَرَان.
People asked each other about what happened.

C. مَسَاسَا تَمْسَاسَا إِمْسَاسَا ور إِمْسَاسَا
to get along, to have a good relationship

ور دَتَمْسَاسَان أَيَّت الشَّيشَان د أَيَّت رُوسِيَا.
The Chechens don't get along with the Russians.

ور دَجِين مَسَاسَان.
They never got along.

D. مَسْنَعَا تَمْسَعَا إِمْسَعَا وَرِ إِمْسَعَا
to kill each other

دَتَمْسَعَانِ أَكْ شَمَالِ نِ نِيجِيرِيَا.
They are killing each other in the north of Nigeria.

E. مَسْوَالِ تَمْسْوَالِ إِمْسْوَالِ وَرِ إِمْسْوَالِ
to speak to/with each other

وَرِ يَادِ دَتَمْسْوَالِنِ وَأَوْمَاتِنِنِ.
Those brothers are no longer speaking with each other.

F. مَسْفَهَامِ تَمْسْفَهَامِ إِمْسْفَهَامِ وَرِ إِمْسْفَهَامِ
to come to an understanding, to reach an agreement

إِخْصَايَاسِنِ أَدَمَسْفَهَامِنِ إِنْكَرَاسِنِ.
They (m.) need to come to an understanding (to an agreement) between themselves.

G. مَسْغَرَا تَمْسْغَرَا إِمْسْغَرَا وَرِ إِمْسْغَرَا
to invite each other, to call each other, to teach each other

دَنَتَمْسْغَرَا أَسَّ لَحْدِ.
We invite each other on Sundays.

H. مَسْخَا تَمْسْخَا إِمْسْخَا وَرِ إِمْسْخَا
to have a bad relationship, to have a conflict, to not get along

مَاخِ أَلْيَكْ دَتَمْسْخَامِ؟
Why are you (m.pl.) having a fight?

I. مَزْنَزَا تَمَزْنَزَا إِمَزْنَزَا وَرِ إِمَزْنَزَا
to sell to each other

أَيْتِ إِغْرَمَا، دَتَمَزْنَزَانِ أَرْتَسْغَانِ². وَرِ دَتَمَسَّاسَانِ دِ أَيْتِ بَرَا.
The people of this village, they sell to each other and buy from each other. They don't get along with outsiders.

² Notice the change of the tense indicator because of sentence connection.

J. مَقْرَابَ تَمَقْرَابَ إِمَقْرَابَ وَرَ إِمَقْرَابَ
to be close to each other

مَقْرَابِنْتَ تَدَرُوِينَنَّا.
Our houses are close to each other.

K. مَيِّيرِي تَمَيِّيرِي إِمَيِّيرِي وَرَ إِمَيِّيرِي
to love each other, to love one another

إِمَرَزَامَ عَلِي دَ إِطَو. وَرَ سَوَلَنَ دَتَمَيِّيرِينَ.
Ali and Itto got divorced. They don't love each other anymore.

تَمَيِّيرِيَات. تَمَيِّيرِيَاتِ إِنْكَرَاوَن.
Love (m.pl.) one another. Love (m.pl.) one another.

Conjugation in the present continuous

Conjugation³ of the verb in the past form

دَتَمَيِّيرِي	دَتَمَيِّيرِيخ	نَمَيِّيرِي	مَيِّيرِيخ
دَتَمَيِّيرِيم	دَتَمَيِّيرِيد	تَمَيِّيرِيم	تَمَيِّيرِيد
دَتَمَيِّيرِيْمَت	دَتَمَيِّيرِيد	تَمَيِّيرِيْمَت	تَمَيِّيرِيد
دَتَمَيِّيرِينَ	دَيْتَمَيِّيرِي	مَيِّيرِينَ	إِمَيِّيرِي
دَتَمَيِّيرِيْنَت	دَتَمَيِّيرِي	مَيِّيرِيْنَت	تَمَيِّيرِي

There are certain conclusions we can draw for these verbs. Although you cannot predict for certain the form, the following guidelines are helpful:

1. The prefix added is مـ "m." (Harries says that the prefix can also be مَّ "mm," but Taifi's dictionary doesn't list any of these forms that way, and I haven't heard any that use "mm.")
2. To form the past from the simple imperative, there are never any stem changes between the simple imperative and the past form, and there are no irregular verbs. All are regular verbs.
3. There is never any vowel change in the negative past form. This is because the reciprocal form is based on the continuous imperative of the base verb or causative form to which the prefix is added. There is never a vowel change in the negative of the present continuous tense.

³ The first and second person singular forms ("I" and "you") are never used with the reciprocal form. They are included here simply to fill out the conjugation pattern.

4. In many cases the simple imperative of the reciprocal form is simply the prefix م "m" added directly onto the continuous imperative of either the base verb or its causative form. You cannot predict, however, whether it's the base verb or the causative form that will serve as the stem to which the prefix is added.
5. The majority of the verbs contain the long vowel *aliph*, although some have instead the long vowel *waw* or *ya'*.
6. The continuous imperative of the reciprocal form is usually formed just by adding ت "te" directly to the simple imperative with no other changes. Sometimes, however, what is added is just ت "t."

The Passive Form

This is the form used in sentences like "The bread is eaten." or "Fes is known for history." The form in Tamazight is done by adding the prefix **تو** "ttu" or **تي** "tti" [although sometimes the *shedda* is not there, so the prefixes are **تو** "tu" or **تي** "ti." This latter may also be **تِي** "tyi." These are items that vary by region.] to the base verb. Sometimes, although much more rarely, the prefix added is **نو** "nnu."

There are also some internal vowel changes that may occur in the verb. These changes can also vary by region. For these reasons, the main point about learning the passive is not to try to predict the form but rather to recognize it when it is used and when you learn a new verb that happens to be passive.

The following are numerous examples in Tamazight of these types of verbs. Listed are the simple imperative, the continuous imperative, the third masculine singular past form, and the negative third masculine singular past form.

A. **تِيَّاسَن تِيَّاسَن تِيَّاسَن ور إْتِيَّاسَن**
to be known

ماس إْتِيَّاسَن لَمْعَرَب؟ إْتِيَّاسَن س تَفُوشْت.
What is Morocco known for? It's known for sun.

تِيَّاسَن⁴ تَمْدِينْت ن فاس س تَارِيخ.
The city of Fes is known for history.

Conjugation in the present continuous

Conjugation of the verb in the past form

دَنْتِيَّاسَن	دَتِيَّاسَانْخ	نَتِيَّاسَن	تِيَّاسَنْخ
دَتِيَّاسَانَم	دَتِيَّاسَانْد	تِيَّاسَنْم	تِيَّاسَنْد
دَتِيَّاسَانَمْت	دَتِيَّاسَانْد	تِيَّاسَنْمْت	تِيَّاسَنْد
دَتِيَّاسَانْ	دَيْتِيَّاسَانْ	تِيَّاسَنْ	إْتِيَّاسَن
دَتِيَّاسَانْت	دَتِيَّاسَانْ	تِيَّاسَنْت	تِيَّاسَن

B. **تِيَّاشَر تِيَّاشَر تِيَّاشَر ور إْتِيَّاشَر**
to be stolen

⁴ The third person feminine conjugation of the verb would normally be **تَتِيَّاسَن** ; however, in everyday speech the **ت** of the third person feminine is assimilated into the **ت** of the passive prefix. This is also true for all the forms of the second person ("you"), whether singular or plural. See the complete conjugation.

إِتْيَاشَر أُرَالِيم لُف سَوَق.
The onions were stolen in the market.

تِّيَاشَرَنْت طَّوموبيلاتين.
Those cars are stolen.

يوت ن طَّوموبيل إِتْيَاشَرَنْ
a stolen car

C. تِّيَاشَا تِّيَاشَا تِّيَاشَا إِتْيَاشَا ور إِتْيَاشَا
to be eaten

إِتْيَاشَا أُغْرُوم.
The bread was eaten.

تِّيَاشَاخ لُف تَحَانُوت.
I was ripped off at the store.

إِتْيَاشَا وَالْحَدِيد.
The metal was eaten [that is, destroyed by rust].

ور دِيَتِّيَاشَا أُكْسُوم ن أَبُولْخِير غُورْنَخ.
Pig meat isn't eaten by us.

D. تَّوسُو تَّوسُوا تَّوسُوا إِتَّوسُوا ور إِتَّوسُو
to be drunk/watered/irrigated

إِتَّوسُوا وَاتَايْ.
The tea was drunk.

تَّوسُوان وَامَان.
The water was drunk.

E. تِّيَابِّي تِّيَابِّي تِّيَابِّي إِتِّيَابِّي ور إِتِّيَابِّي
to be cut

إِتِّيَابِّي أُبْرِيد.
The road is blocked.

إِتِّيَابِّي وَاضِيل.
The grapes were cut.

F. تَيَوْمَزْ تَيَوْمَاژْ إِيْتَيَوْمَزْ وَرْ إِيْتَيَوْمَزْ
to be caught/arrested/imprisoned

إِيْتَيَوْمَزْ حَدَّوْ كْ لِحَبَسْ.
Haddou was imprisoned in jail.

تَيَوْمَزْ إِيْضَلِي.
She was arrested/captured yesterday.

G. تَوْرَزْمْ تَوْرَزَامْ إِيْتَوْرَزْمْ وَرْ إِيْتَوْرَزْمْ
نَوْرَزْمْ تَنَوْرَزَامْ إِيْنَوْرَزْمْ وَرْ إِيْنَوْرَزْمْ
to be let go/released
nnurzem: to be let go/released/to be divorced (the woman)

مِيلْمِي أَيَّ تَوْرَزْمَدْ؟ تَوْرَزْمَخْ سَيْمَانَا نَا إِيْزْرِين.
When were you (s.) released? I was released last week.

إِسْ تَوْرَزْمَنْ وَامَانْ؟
Is the water on?

H. تَوَزَيَّانْ تَوَزَيَّانْ إِيْتَوَزَيَّانْ وَرْ إِيْتَوَزَيَّانْ
to be circumcised

إِيْتَوَزَيَّانْ كَرِيمْ أَسَنَّاظْ.
Karim was circumcised yesterday.

إِيْدَا كُوْ أَوْتَمْ دِيْكُنْ أَدْ إِيْتَوَزَيَّانْ.
Every male among you is going to be circumcised.

Some Tamazight verbs already have a passive meaning in their base form. In fact, some verbs can have both an active and passive meaning depending on the context. Knowing which verbs act this way comes from practice and usage. Note the following examples:

He crossed [literally "cut"] the street.	إِيْبِيْ أَبْرِيْد.
The street is blocked [literally: "is cut"].	إِيْبِيْ أَبْرِيْد.
He tied up the donkey.	إِيْقَنَّ أَغْيُول.
The donkey is tied up.	إِيْقَنَّ أَغْيُول.

You (s.) invited me.	teḡridi.	تَغْرِيدِي.
She invited me.	teḡrayi.	تَغْرَايِي.
You (m.pl.) invited me.	teḡrami.	تَغْرَامِي.
You (f.pl.) invited me.	teḡramti.	تَغْرَامْتِي.
They (m.) invited me.	ḡrani.	غُرَانِي.
They (f.) invited me.	ḡranti.	غُرَانْتِي.
You (s.) did not invite me.	uri teḡrid.	وَرِي تَغْرِيد.
He did not invite you (f.s.).	uram iḡri.	وَرَام إِغْرِي.
He did not invite us.	ura iḡri.	وَرَاخ إِغْرِي.
They (m.) did not invite me.	uri ḡrin.	وَرِي غُرِين.
I was invited to the wedding.	ttuḡriḡ er tameḡra.	تَوَغْرِيخْ غَر تَمَغْرَا.

The passive voice

In Tamazight the passive voice is rarely used; the third person is commonly used instead. To form the passive a prefix is added to the base form of the verb. There are a number of different prefixes used, and the prefix is subject to regional variation. The most commonly used prefixes are “ttu,” “tti,” “tyi,” and sometimes “nnu.” There can also be some internal vowel changes in the word. Thus, the passive is hard to predict but easy to recognize. The trainee should not focus on trying to predict the passive form but rather on trying to use and recognize the passive.

Examples

Someone picked the grapes.	ikkes ša aḡil.	إِكْسْ شَا أَضِيل.
The grapes were picked.	ittiakkes waḡil.	إِتْيَاكْسْ وَاضِيل.

It (m.) was stolen.	ittiašer.	أَشَر: إِتْيَاشَر.
They (f.) were stolen.	ttiašerent.	أَشَر: تْيَاشَرْنَت.
He was arrested.	ittiamez.	أَمَز: إِتْيَاْمَز.
It (f.) was opened.	ttianef.	أَنَف: تْيَانَف.
It (m.) was eaten.	ittiatša.	تَش: إِتْيَاْتَشَا.
I was ripped off.	ttiatšaḡ.	تَش: تْيَاْتَشَاḡ.

He was beaten.	ittut.	وت : إِتَّوت.
It (m.) was slaughtered.	ittuġras.	غَرَسَ : إِتَّوْغَرَّاس.
He was released.	innurzem.	رَزَمَ : إِنْوَرَزَم.

Some other sentences:

What is Morocco known for?	ماس إِتْيَاسَن لِمَغْرِب؟
It's known for sun and food.	إِتْيَاسَن س تَفَوْشَت د ووتشي.
Those cars are stolen.	تِيَاشَرَن تَطُومُوبِيلَاتِين.
a stolen car	يوت ن طُومُوبِيل إِتْيَاشَرَن
We were ripped off at the store.	نَتْيَاتَشَا كُ تَحَانُوت.
Karim was circumcised yesterday.	إِتْوَزِيَان كَرِيم أَسَنَّط.

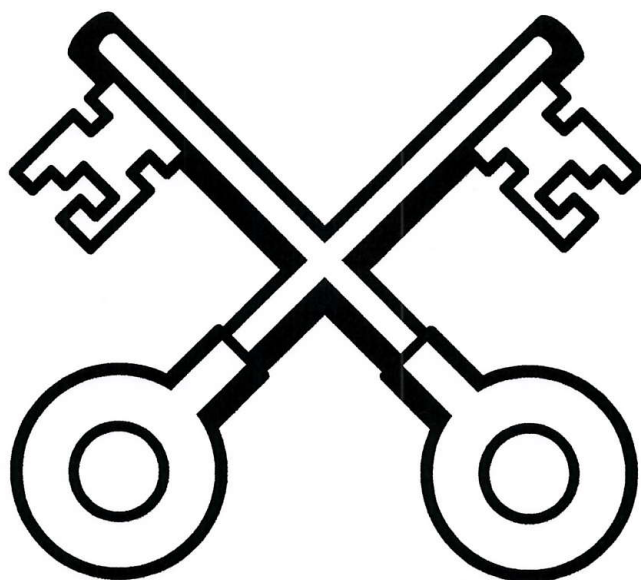
Third Person

It (f.) is closed.	teqqen.	تَقَّن.
It (m.) is open.	yunef.	يُونَف.
He is dead.	immut.	إِمُوت.
It (m.) is ground.	izda.	إِزْضَا.
The road is blocked.	ibbi ubrid.	إِبِّي أَبْرِيد.

Some verbs in their simple form (without the passive prefixes) can be used in both an active and passive sense. The above third person sentences are examples. To see this more clearly, note the differences between the following groups of two sentences. In each group the first is active, the second is passive. In the first, the noun is the object of the verb and in its independent form; in the second, the noun is the subject of the sentence and in its dependent form.

He crossed [literally: cut] the road.	ibbi abrid.	إِبِّي أَبْرِيد.
The road is blocked [literally: cut].	ibbi ubrid.	إِبِّي أَبْرِيد.
He opened (his) mouth.	yunef imi.	يُونَف إِمِي.
The mouth is open.	yunef yimi.	يُونَف يِمِي.
She closed the door.	teqqen tiflut.	تَقَّن تِفْلُوت.
The door is closed.	teqqen tflut.	تَقَّن تَفْلُوت.

ANSWER KEY



Answers to Homework Lesson 6

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Part A

1. أَرُوخَاسَنَتَّ .
2. سَغَانَتَاسَتَّ إِسْتَمَاس ن حَسَن .
3. نَشَايَاسَنَتَّ .
4. يِيُوِيَاَسَتَّنَتَّ لُحُو .
5. تُوَزَنَاسَنَتَّنَتَّ إِطَّو .

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Part B

1. شِيخَاس شَا ن إِذْرِيْمَن إِ مَمِّي .
2. أَوِيَاَسَن تِيَسَنَتَّ إِ وَاذْجَارَن .
3. كَّسَاس أَجَنُوي إِ لَعِيلَ أَمَزْيَان .
4. إِسْغَايَاسَن مَوحي إِكْرَان إِ إِشِرَّانَنَس .
5. إِنِّيَاَس حَسَن أَوَال وَر إِزِيلَّ إِ مَائِس .

Answers to Homework Lesson 12

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Part A

1. إِنْسَا لُحُو غُورُسَن .
2. تَمُون رَشِيدَة دِيَسَنَتَّ .
3. إِقْيِم لُبَاطُو [نَعْد أَعْرَابُو] غِيْفَس .
4. مَاخ أَلِيكَ دَتَّغِيْمَا أَبْدَا دِيْكَس ؟

5. دَّانْدَ زِيْغْس.
6. دَبَنُونِ إِسِّنْ إِكْيدَار. نَغْدَ دَ إِسِّنْ بَنُونِ إِكْيدَار.

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Part B

1. قَيِّمَن غَر مَمَّيْتَسَن شَرَّاض ن ووسَّان.
2. تَجْمَع د إِلَّيس ن عَمَّيس كُ تَحَانُوت.
3. إِس دَسَوَالَن خَف طَوْمُوبِيل توجْدِيْت كُو يَاسْ؟
4. گُودِين مِدَّن كُ لَهْنَد.
5. غَزَان زِي تَدَرُوين آل أَبْرِيد.
6. وَر إِسُول دَيَسَوَال س تَفَرَنْسِيْسْت.

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Translation of the birth announcement:

There was born to [*chez*] our King, Mohammed the Sixth, a blessed boy, who is the successor to the throne [or: who is the crown prince]. He gave to him [lit: he brought back on him] the name of the former King Mulay Al Hassan.

May God make him blessed, lengthen his life [lit: lengthen to him life], and make him lucky/fortunate for [lit: over] the house of the King and the inhabitants of Morocco.

wis sḍiṣ — This is the Soussi way to say "the sixth." Although Middle Atlas Tamazight uses Arabic numbers after "three," some people would like to see genuinely Berber numbers used everywhere. The primary school manuals used to teach Tamazight use these Berber numbers.

wali lahd — A classical Arabic term (وَلِي الْعَهْد) meaning successor to the throne or crown prince.

d anbarc ... d azuhri — The "d" here is the "d" used in nominal sentences. (See page 48 of Taifi's dictionary and pages 150-152 of the *Abrid 2* Workbook, Supplementary Material for lesson 26.). The noun that follows is in its independent form. The verb "g" plus a direct object pronoun plus the nominal "d" is "to make someone something."

igit d — "May he make him...." From our course we would expect the verb to look like "igt," that is, "ig" ("May he make") plus the direct object pronoun "t." However, some regions insert an "i" before a direct object pronoun when it follows a consonant. This is for pronunciation purposes.

azuhri — Taifi lists this word as "*chanceux; heureux, fortuné*," that is, lucky or fortunate.