

# WORKBOOK

## ABRID 3

LESSONS FOR INTERMEDIATE 2  
TAMAZIGHT

تَمَازِيْغَت

ⵜⴰⴳⴷⵓⴷⴰⵜ



ⵜⴰⴳⴷⵓⴷⴰⵜ ⵉⵏ ⵜⴰⴳⴷⵓⴷⴰⵜ  
ⵉⵏ ⵉⵏⵉⵙⵉⵏ ⵉⵏⵉⵙⵉⵏ

تَمَقِّيت س تَمَقِّيت  
أَسْ إِنْكِي وَاسِيف

# WORKBOOK

ABRID 3

LESSONS FOR INTERMEDIATE 2  
TAMAZIGHT

تَمَازِیْغَت

ⵜⴰⴳⴷⵓⴷⴰⵜ ⵜⴰⴷⵓⴷⴰⵜ

Proverb on title page:

Drop by drop is how the river overflows.

This is the same way that the student will learn Tamazight.

Step-by-step, patient perseverance and steady work will produce results.





# Abrid 3

## Table of Contents

<b>Introductory note</b>		page 7
<b>Lesson 1</b>	Supplementary material	page 9
	Review exercises	page 18
<b>Lesson 2</b>	Supplementary material	page 20
	Review exercises	page 22
<b>Lesson 3</b>	Supplementary material	page 24
	Review exercises	page 31
<b>Lesson 4</b>	Supplementary material	page 33
<b>Lesson 5</b>	Supplementary material	page 39
	Review exercises	page 41
<b>Lesson 6</b>	Supplementary material	page 44
<b>Lesson 7</b>	Supplementary material	page 48
	Review exercises	page 55
<b>Lesson 8</b>	Review exercises	page 57
<b>Lesson 9</b>	Supplementary material	page 60
	Review exercises	page 73
<b>Lesson 10</b>	Supplementary material	page 75
	Review exercises	page 84
<b>Lesson 11</b>	Supplementary material	page 86
	Review exercises	page 91

<b>Lesson 12</b>	Supplementary material	page 93
<b>Lesson 13</b>	Supplementary material	page 102
<b>Lesson 14</b>	Supplementary material	page 108
<b>Lesson 15</b>	Review exercises	page 115
<b>Lesson 16</b>	Supplementary material	page 116
	Review exercises	page 120
<b>Lesson 17</b>	Supplementary material	page 121
	Review exercises	page 124
<b>Lesson 18</b>	Supplementary material	page 126
	Review exercises	page 128
<b>Lesson 19</b>	Supplementary material	page 130
<b>Lesson 20</b>	Supplementary material	page 139
	Review exercises	page 144
<b>Lesson 21</b>	Supplementary material	page 145
<b>Lesson 22</b>	Supplementary material	page 151
<b>Lesson 23</b>	Supplementary material	page 156
<b>Lesson 24</b>	Supplementary material	page 166
<b>Answer key to review exercises</b>		page 169
<b>Lesson 1</b>	Answers to review exercises	page 171
<b>Lesson 2</b>	Answers to review exercises	page 172
<b>Lesson 3</b>	Answers to supplementary material questions	page 174
	Answers to review exercises	page 174
<b>Lesson 4</b>	No exercises	

<b>Lesson 5</b>	Answers to review exercises	page 176
<b>Lesson 6</b>	No exercises	
<b>Lesson 7</b>	Answers to review exercises	page 178
<b>Lesson 8</b>	Answers to review exercises	page 180
<b>Lesson 9</b>	Answers to review exercises	page 182
<b>Lesson 10</b>	Answers to review exercises	page 184
<b>Lesson 11</b>	Answers to review exercises	page 185
<b>Lesson 12</b>	No exercises	
<b>Lesson 13</b>	No exercises	
<b>Lesson 14</b>	Answers to supplementary material questions	page 185
<b>Lesson 15</b>	Answers to review exercises	page 186
<b>Lesson 16</b>	Answers to review exercises	page 186
<b>Lesson 17</b>	Answers to supplementary material questions	page 187
	Answers to review exercises	page 188
<b>Lesson 18</b>	Answers to supplementary material questions	page 189
	Answers to review exercises	page 190
<b>Lesson 19</b>	No exercises	
<b>Lesson 20</b>	Answers to supplementary material questions	page 190
	Answers to review exercises	page 191
<b>Lesson 21</b>	No exercises	
<b>Lesson 22</b>	Answers to supplementary material questions	page 191
<b>Lesson 23</b>	Answers to supplementary material questions	page 192
<b>Lesson 24</b>	Answers to supplementary material questions	page 193





## Introductory Note

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

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

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

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

Bruce Rathbun  
October, 2004



## Supplementary Material Lesson 1

(to be used after the vocabulary section of lesson 1)

1. **Text. Listen and repeat, and answer the questions that follow the text. Use the tape and the text that follows.**

Adapted from *the University of Wisconsin* course, tape TZ1.001.008, side B

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

### Text 6

Marriage Customs

#### تَمَغْرَا

لَكْ لُقَاعِدَا إِمَارِيغَن أَدَايْ يَاوَضْ لَعِيلْ خَفْ يِيُول<sup>1</sup>  
 لَاسْ تَخْطَارْ لَهْلَنْسْ تَرَبَات<sup>2</sup> نَّاسْ إِتْعَجِبَنَّ. نَغْد<sup>3</sup>  
 لَاسَنْ إِتَيْنِي نَتَّا "رِيخْ تَرَبَاتْ نْ فُلَانْ نَغْدْ تَيْنْ فُلَانْ." أَدَايْ  
 إِمَسَّاسَا لَعِيلْ دْ لَهْلَنْسْ خَفْ تَرَبَات<sup>4</sup>، لَتَدُونْ بَّاسْ دْ  
 مَائِسْ دْ مِدَّنْ يَضْنِينْ أَدَسْوَتَرْ تَرَبَاتْ إِ لَهْلَنْسْ.  
 إِكَّا لَعَادَا لَتَّاوِينْ سَكُّرْ تِيْغْنِي<sup>5</sup> دْ لَحَنَّا إِ لَهْلْ نْ  
 تَرَبَاتْ. أَدَايْ تَشِينْ سُوِينْ<sup>6</sup> لَتَّيْنِينْ لَهْلْ لَعِيلْ<sup>7</sup> إِ لَهْلْ نْ

<sup>1</sup> The phrase **أَوْضْ خَفْ يِيُول** means "to reach marrying age."

<sup>2</sup> Taifi's dictionary lists this word as **تَرَبَاتْ**, with a *shedda* on the final **ت**, and the speaker is saying precisely that. Notice numerous times throughout the tape the *shedda* on this **ت**.

<sup>3</sup> Both **نَغْدْ** and **نَغْدَ** are valid pronunciations.

<sup>4</sup> In order to pronounce the three consonants together of the dependent form here, a short vowel is added to make **تَرَبَاتْ**. Although written like this it looks like the independent form, the difference in pronunciation is that the independent form sounds like "tar" and the dependent form sounds like "ter." For consistency's sake, we will write the dependent form with a *sukun*.

<sup>5</sup> Others pronounce this word as **تِيْنِي**. The **ي** is pronounced like a **ي**.

تَرْبَاتٌ "أَ وَدِّي، نَرَا أَدَاخَ تَشِيمٍ<sup>8</sup> تَرْبَاتْنُنْ إِمَّ مَمَّيْتَنَخْ."  
لَتَمَّسَّاسَانْ خَفَ صَدَّاقٍ<sup>9</sup> دَ شَرُوضَ يَضْنَيْنْ. مَشْ مَسَّاسَانْ  
لَتَدُونْ لَعِيلَ تَرْبَاتٍ دَلْهَلَنَسَنْ غَر لَقَاضِي تَافَادٍ<sup>10</sup> أَذْقُضَعَنْ.  
إِدَّ<sup>11</sup> تَمَغْرَا سَ إِخْفَنَسَ نَغْدَ لَفَرَحَ، لَتَّ تَكَّانْ كُ  
صَيِّفَ أَذَائِي صَيِّفَنَ مِدَّنْ. لَغَرَّسَنَ إِمَّ تَمَغْرَاسَ كُنْ  
أَحِيدُوسَ كُنْ مَاكَّا<sup>12</sup> لَخِيرَ تَافَادَ أَذْفَرَحَنَ مِدَّنْ.

### Expressions:

إِتْعَجِبَنَ — "is pleasing"  
This form is a present participle. We won't cover these until *Abrid 4*. For now just learn this as an expression.

لَاسَ تَخْطَارَ — They (m.) choose for him  
لَاسَنَ إِتَّيْنِي — He says to them (m.)

We won't cover this in detail until lesson 13, but these are examples of moveable indirect object pronouns used with the present continuous tense. The rule is that the direct and indirect object pronouns move to between the tense indicator **دَ** (or in this case **لَ**) and the verb.

<sup>6</sup> This form here is the simple imperative stem plus the regular conjugation suffixes for the third person masculine plural: "when they have eaten and have drunk...." There are regional variations in some of the conjugation patterns. From the pattern we have learned, we would expect: تَشْنَن سُون. This is the simple imperative verb stem plus ن. However, the dialect used in this text adds يَن instead of just ن after a consonant.

<sup>7</sup> This comes from لَهْلَ نَ لَعِيلَ. The ن assimilates into the لَ to form لَّ.

<sup>8</sup> This form here is the simple imperative stem plus the regular conjugation prefix and suffix for the second person masculine plural: "you (m.pl.) give." Just as in footnote 5, from the conjugation patterns we have learned, we would expect: تَشْم. This is the simple imperative stem ش plus م...ت. However, the dialect used in this text adds يَم instead of just م after a consonant.

<sup>9</sup> Taifi's dictionary lists this word as سَدَّاق, with a س, even though the Arabic origin of this word has a ص.

<sup>10</sup> The structure "verb + أَد + تَافَادَ" means "in order to ...." There are a number of regional variations to say "in order to." Others include "verb + أَفَادَ + أَد" and "verb + أَد + حَمَّا."

<sup>11</sup> Both إِدَّ and إِدْ are valid pronunciations.

<sup>12</sup> مَاكَّا comes from مَائِي إِكَّا. The phrase reads "They do what is/does good so that...."

### Questions on Text 6

1. ما دَيْتَيْنِي لَعِيلِ إِ لَهْلَنْسَ أَدَايِ يِيرِي أَذْيَاوَلْ؟  
أَدَايِ يِيرِي لَعِيلِ أَذْيَاوَلْ لَيْتَيْنِي إِ لَهْلَنْسَ "رِيخْ  
تَرْبَاتْ نَ فُلَانْ نَعْدَ تَيْنَ فُلَانْ."
2. ما دَتَّكَانْ لَهْلَنْسَ أَدَايِ مُسَاسَانْ خَفَ تَرْبَاتْ؟  
لَتَدُونْ غَرِ لَهْلَ نَ تَرْبَاتْ.
3. ما دَتَاوِينْ أَدَايِ دُونْ غَرِ لَهْلَ نَ تَرْبَاتْ؟  
لَتَاوِينْ سَكَّرَ تَيْغَنِي دَ لَحَنًا.
4. ما دَتَيْنِينْ لَهْلَ لَعِيلِ إِ لَهْلَ نَ تَرْبَاتْ؟  
لَاسَنَ تَيْنِينْ "أَ وَدِّي، نَرَا أَدَاخَ تَشِيمَ تَرْبَاتْنَنْ إِ  
مَمَيْتْنَخْ."
5. مَشْ مُسَاسَانْ لَهْلَ لَعِيلِ دَ لَهْلَ نَ تَرْبَاتْ، ما دَتَّكَانْ؟  
لَتَدُونْ غَرِ لَقَاضِي أَذْقَضَعَنْ.
6. مِيلْمِي<sup>13</sup> أَيِ دَتَّكَانْ تَمَغْرَا؟ لَتَّكَانْ تَمَغْرَا كْ صَيِّفْ.  
7. ما دَتَّكَانْ إِ تَمَغْرَا؟  
لَغَرَّسَنَ إِ تَمَغْرَاسَ كَنَ أَحِيدُوسَ كَنَ مَاكَّا لَخِيرْ.

<sup>13</sup> Or مَنْتُور . The word مِيلْمِي is followed here by أَيِ . Although often the يِ drops out before the present continuous tense, it is clearly said in this case.



## New Vocabulary Found in Text 6

		<u>Verbs<sup>14</sup></u>
so and so	فلان	to reach, arrive    أَوَضَ    تَأَوَّضَ
custom, habit	لَعَادَا	to choose    خَطَّار    تَخَطَّار
dates	تِيغْنِي	to please <sup>15</sup> عَجَب    تَعَجَّب
henna	لَحَنَّا	to mutually agree    مَسَّاسَا    تَمَّسَّاسَا
dowry	صَدَّاق	to demand, ask    سَوَّتَر    سَوَّتُور
conditions	شَّرُوض	to eat    تَشَّ    تَتَّا <sup>16</sup>
condition	شَرَّض	to get a wedding license from the judge    قَضَعَ    تَقَضَّاع
judge	لِقَاضِي	to slaughter    غَرَّس    غَرَّسْ إِ
wedding	تَمَغْرَا	to harvest summer crops    صَيَّفَ    تَصَيَّاف
slaughtered animals sheep killed in sacrifice	تِمَغْرَاس <sup>17</sup>	to be happy    فَرَح    تَفَرَّاح
slaughtered animal	تَمَغْرُوسْت	
Berber dance	أَحِيدُوس	
		<u>Nouns</u>
		custom    لَعَادَا
		boy    لَعِيل
		marriage    إَوَل
		parents    لَهْل

<sup>14</sup> The verbs here are listed first in their simple imperative form, then in their continuous imperative form (which the tape calls the "iterative"). The forms here are imperatives (commands), but we've listed the English as the infinitive. There is no Tamazight equivalent to the English infinitive.

<sup>15</sup> Another continuous imperative form is apparently تَعَجَّب, which is the form used in the text. Taifi's dictionary lists the continuous imperative as تَعَجَّب.

<sup>16</sup> There are a number of variations for this verb. Another continuous imperative form is تَتَّشَا.

<sup>17</sup> Because the غ is said with rounded lips, the word sounds like تِمَغْرَاس.

## Particles

or <sup>18</sup>	نَغَد
when <sup>19</sup>	أَدَّايْ
other	يَضْنِين <sup>20</sup>
if <sup>21</sup>	مَش
in order to	تافاد

## English Translation of Text 6 and the Questions

### Text

#### Wedding

According to Berber custom, when a boy has reached marrying age, his parents choose for him a girl that is pleasing to him. Or he himself says to them, "I want [or: like/love] the daughter of so and so or the one of so and so." When the boy and his parents have agreed about the girl, his father and his mother and other people go to ask for the girl from her parents.

It's the practice (that) they take sugar and dates and henna to the girl's parents. When they have eaten and drunk, the boy's parents say to the girl's parents, "Oh, my dear ones, we want you to give (us) your daughter to our son." They agree on the dowry and other conditions. If they agree, the boy and the girl and their parents go to the judge in order to get the marriage license.

As for the wedding itself or the celebration [lit: "the happiness"], they do it in the summer when people have harvested [that is, finished the summer grain harvest]. They slaughter a sheep [lit: They slaughter an animal intended for slaughter.], they dance [lit: They do the "a/ɣidus," a type of Berber dance.], and they do what is/does good<sup>22</sup> so that the people rejoice.

---

<sup>18</sup> This word is for "or" used in statements, not questions. In questions, the word for "or" is مَاد.

<sup>19</sup> This word is not the question word "When?" That word in Tamazight is either مَنْتَوَر or مِيلْمِي. The word أَدَّايْ is used only with the present, future, or continuous tenses. The past tense uses لِيَكْ for "when."

<sup>20</sup> A synonym to this word is يَضْن. Some speakers will use both words. There is no difference in meaning.

<sup>21</sup> This is "if" used in real conditions. The word for "if" for unreal or hypothetical conditions is مَر.

<sup>22</sup> The word لَخِير can mean "a favor" or "favors" or "good things." It's possible to translate the phrase "They give a good party so that the people rejoice." The word "good" seems to include both good things that people like as well as good and proper service. It's both fun and appropriate to custom.

## Questions

1. What does the boy say to his parents when he wants to marry?  
When the boy wants to marry he says to his parents, "I want [or: like/love] the daughter of so and so or the one of so and so."
2. What do his parents do when they have agreed on the girl?  
They go to the girl's parents.
3. What do they take when they go to the girl's parents?  
They take sugar and dates and henna.
4. What do the boy's parents say to the girl's parents?  
They say to them, "Oh, my dear ones, we want you to give (us) your daughter to our son."
5. If the boy's parents and the girl's parents agree, what do they do?  
They go to the judge to get the marriage license.
6. When do they do the wedding?  
They do the wedding in the summer.
7. What do they do for the wedding?  
They slaughter a sheep [lit: They slaughter an animal intended for slaughter.], they dance [lit: They do the "aḥidus," a type of Berber dance.], and they do what is/does good.

**2. More questions and answers. Answer the questions that relate to the previous text. Use the tape and the text that follows.**

## **Dialogue Based on Text 6**

Questions and answers in the past tense (which the tape calls the "perfect" tense)

Although the tape calls this a dialogue, it is really questions and answers about what happened to Haddou when he reached marrying age. All the questions and answers are in the past tense. Thus, this takes text 6 (a general statement of marriage customs) and applies it to a particular case: what Haddou and his family did, assuming they did exactly what text 6 describes.

## يِيَوْضُ حَدَّوْ خَفَّ يِيَوَلْ

1. ماڭا حَدَّوْ دِيخ<sup>23</sup>؟  
خَطَارَاسْ لَهْلَنْسْ تَرَبَاتْ إِزِيلْ.
2. ما ڭان<sup>24</sup> لَهْلَنْسْ دِيخ؟  
دَّان بَّاسْ د مَائِسْ د مِدَّنْ يَضْنِينْ غَر لَهْلْ ن تَرَبَاتْ.
3. مَاسَن نَّان لَهْلْ ن حَدَّوْ إِ لَهْلْ ن تَرَبَاتْ؟  
نَّانَاسَن "أَ وَدِّي، نَرَا أَدَاخْ تَشِيمْ تَرَبَاتَّنْ إِ مَمِّيْتَنَخْ."
4. ما يِيَوِين<sup>25</sup> لَهْلْ ن حَدَّوْ لِيكْ<sup>26</sup> دَّان غَر لَهْلْ ن تَرَبَاتْ؟  
إِيْنَاسَن سَكُّرْ تِيڭْنِي د لَحَنَّا.
5. إِسْ مَسَاسَن خَفَّ صَدَّاقْ د شَرُوضْ يَضْنِينْ؟  
إِهْ، مَسَاسَن.
6. مَاغَر دَّان حَدَّوْ تَرَبَاتْ د لَهْلَنْسَن لِيكْ مَسَاسَن؟  
دَّان غَر لَقَاضِي أَذْقُضَعْن.

<sup>23</sup> This word here means "then," "next," or "after that." In other contexts it means "again." It can be pronounced either دِيخ or دِيغ, depending on the dialect.

<sup>24</sup> The ڭي is pronounced like a ڭي here.

<sup>25</sup> When the verb آوي is conjugated in the past, the stem changes to إوي. Thus, the plural "they took" would be إوين. But to prevent two vowel sounds from coming together (because of the aliph in ما), a "y" sound is added to form ييوين.

<sup>26</sup> This is the word for "when" used in past tense sentences.

7. ماخ؟

تافاد اَدَقْضَعْن.

8. اِسْ گان تَمَغْرا ماد سول؟

اِه، گان تَمَغْرا.

9. میلْمی<sup>27</sup> اَیَّان<sup>28</sup> تَمَغْرا؟

کْ صَیْف، لَیْکْ صَیْفَن مِذَّن.

10. ما گان کْ تَمَغْرا؟

غَرْسَن اِ تَمَغْراس.

11. ما گان اَلْتو؟

گان اَحیدوس، گَن ماگَّا لَخیر اَم لَقاعِدا.

---

<sup>27</sup> Or مَنْتور

<sup>28</sup> This form comes from گان + اَیْ . The کْ is pronounced like a ی . In past tense questions میلْمی is always followed by اَیْ .



## English Translation of the Dialogue

### Dialogue

Haddou reached the age of marrying.

1. What did Haddou do then?  
His parents chose for him a nice/pretty girl.
2. What did his parents do then?  
His father and his mother and other people went to the girl's parents.
3. What did Haddou's parents say to the girl's parents?  
They said to them, "Oh, my dear ones, we want you to give (us) your daughter to our son."
4. What did Haddou's parents take when they went to the girl's parents?  
They took them sugar and dates and henna.
5. Did they agree on the dowry and other conditions?  
Yes, they agreed.
6. Where did Haddou and the girl and their parents go when they had<sup>29</sup> agreed?  
They went to the judge to get the marriage license.
7. Why?  
In order to get the marriage license.
8. Did they do the wedding or not yet? [lit: or did they still? "Still" is a conjugated verb in Tamazight.]  
Yes, they did the wedding.
9. When did they do the wedding?  
In the summer when people had finished the harvest.
10. What did they do at the wedding?  
They slaughtered a sheep [lit: They slaughtered an animal intended for slaughter.]
11. What did they also do?  
They danced [lit: They did the "aḥidus," a type of Berber dance.], and they did what is/does good like the custom.

---

<sup>29</sup> Often the more complex tenses of English (like the past perfect used in this translation) don't have exact equivalents in Tamazight. It is the context which shows that one action happened before another in the past. Thus, the verb in Tamazight that this verb translates is simply in the past.

## Review Exercises Lesson 1

## 1. Write out the full conjugation patterns.

.B تَغْلِزِمْتُ

.A إِرْدَنَ

.تَخْصَّايِ تَغْلِزِمْتُ

.خَصَّانِي يِرْدَنَ

I need

you (m.s.) need

you (f.s.) need

he needs

she needs

we need

you (m.pl.) need

you (f.pl.) need

they (m.) need

they (f.) need

.D تِسُورَا

.C أَغَوَّ

I need

you (m.s.) need

you (f.s.) need

he needs

she needs

we need

you (m.pl.) need

you (f.pl.) need

they (m.) need

they (f.) need

2. Answer the questions with full sentences.

A. ماش إخصان كُ ليكول؟

---

B. مام إخصان حُما أَتَّكْد أَغروم؟

---

C. ماس إخصان إ علي حُما أديغز ترُكَا؟

---

D. ماسن إخصان إ إشِران حُما أذرَبان تَمَازيغَت؟

---

E. ماس إخصان إ إنديا؟

---

F. ماش إخصان حُما أَتْلَعَبْد تَكورْت؟

---

G. مام إخصان دُغي؟

---

H. ماون إخصان كُ تَدَارْتَنُن؟

---

I. ماسنَت إخصان إ ترُبَاتِينِين؟

---

J. ماونَت إخصان مَش تَدَامَت غَر صَحْرا؟

---

## Supplementary Material Lesson 2

(to be used any time during lesson 2)

### 1. Some Tamazight proverbs<sup>1</sup>

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

A. Flies don't get in [lit: enter] وَر دَكْشَمَن إِزَان تِيسَنْت.  
the salt.

The honest man is pure like salt and resists attempts to corrupt him.

B. The mouth which is closed, أَقْمُو نَا إِقَنَّ، وَر  
flies do not enter [it]. دَت كَشَمَن إِزَان.

It's better to be quiet because when you speak, out of your mouth can come unfortunate words which can bring about harmful consequences (flies).

[The word إِقَنَّ is a participle. The participle form is used after the relative pronoun نَا.]

C. A one-handed man doesn't clap. بُو يُون أَفُوس وَر دَيْكَات.

This proverb urges people to help each other. A father of a large family who is reproached for not providing well for his household can cite this proverb to show that he is the only one working to feed everybody and that if one of his children would work, things would go a lot better.

D. لْكَ وَشَن وَرْش تَتَشَان وَوَشَان.  
Be a wolf (and/so that)  
the wolves won't eat you.

<sup>1</sup> Proverbs A through E are taken from *Cours de Berbère Marocain: dialecte du Maroc Central* by E. Laoust, 1939: A, p. 285 (#55); B, p. 286 (#78); C, p. 286 (#100); D, p. 286 (#98); E, p. 285 (#51). The explanations of proverbs A through E as well as proverbs F through I and their explanations come from *Proverbes Berbères* by Fernand Bentolila, 1993, L'Harmattan—Awal. The translation and explanation of the proverbs given here are my English translations of what Bentolila originally said in French. The following are the page numbers from where the proverbs and explanations were taken: A, p. 126 (#55); B, p. 124 (#46); C, p. 151 (#9); D, p. 136 (#8); E, p. 21 (#29); F, p. 148 (#16); G, p. 124 (#43); H, p. 125 (#50); I, p. 142 (#5); J, p. 147 (#10). Anything in brackets are my additions.

[You must be strong to defend yourself against others who are strong. Meet toughness with toughness.]

A hen doesn't lay (eggs)  
in the midst of people.

E. ور دتارو تفولوست  
جاج ن مدّن.

You say this proverb when you don't want to respond to an indiscreet question in front of strangers.

Fire leaves only ashes.

F. ور دَتَاذْجَا لُعَافِيْتِ غَاسِ إِغْدِ.

Violence doesn't solve problems; to the contrary, it can make matters worse.

Only the mule denies  
his origins.

G. وَرَدِيْتَنكَارَ لَصْلَنَسْ  
غاس اَسَرْدُون<sup>2</sup>.

To increase his standing the mule says he's the son of a mare and disowns the donkey, his father. For Berber society, each person should be proud of his origins.

It's only the dead  
who are quiet.

H. ور دَيْتَفْسَتَا غاس اَمَتَيْن.

[lit: He is not quiet except the dead person, that is, it's only a dead person who is quiet.] Those who are reproached for talking too much or those who are told to be quiet can say this proverb to show their right to speak.

He who has only one eye  
doesn't sleep in the straw.

I. وَنَا غَر تَلَّا غَاس يوت ن تيط  
ور إِيَّان كُ واليم.

A piece of straw can poke your eye out. This proverb is said to advise someone who has only one source of revenue not to put it at risk.

Legs don't hold up  
an empty stomach.

J. ور دتاسین إضارَن اَدیس إخوان.

The stomach nourishes the legs which in turn hold it up along with the rest of the body. This complementarity disappears when the stomach is empty because the legs weaken and can no longer perform their function! Things go better when they are based on reciprocity.

<sup>2</sup> Although this word is the subject of the verb, because it comes after **غاس** many people will say the noun in its independent form. This is a common construction in **غاس...ور** proverbs. However, some people *will* use the dependent form. Thus, both ways are possible. This also applies to the noun in proverb H.



## Review Exercises Lesson 2

### 1. Write the sentences in Tamazight.

- |   |  |
|---|--|
| <hr/> <hr/> <hr/> <hr/> <hr/> <hr/> <hr/> <hr/> <hr/> <hr/> <hr/> <hr/> | They (m.) don't need meat. .A<br>We don't need salt. .B<br>You (f.pl.) don't need money. .C<br>She doesn't need a pen. .D<br>She doesn't need water. .E<br>You (m.pl.) don't need 2 houses. .F<br>They (f.) don't need 3 cars. .G<br>I don't need a camel. .H<br>You (f.s.) don't need 2 wells. .I<br>He doesn't need a pink shirt. .J<br>We don't need D.S.L. .K<br>The coffee doesn't need extra sugar. .L |
|---|--|

### 2. Answer the questions with complete sentences.

- |   |   |
|---|---|
| <hr/> <hr/> <hr/> <hr/> <hr/> <hr/> <hr/> <hr/> <hr/> <hr/> <hr/> <hr/> | .A إِسَام تَخْصَا تَغْيُولْت؟<br>.B إِسَاوَن إِيْخْصَا لْفَرْح؟<br>.C إِس وراش تَخْصَا تَدَارْت تَوْجْدِيْت؟<br>.D مامي خَصَّان وَاْمَان؟ |
|---|---|

E. ماش إِخْصَان؟

---

F. ماس إِخْصَان إِ اُكْسوم؟

---

G. مامي خَصَان إِذْرِيمَن؟

---

H. ماسَن إِخْصَان إِ لَواشون؟

---

I. إِس تَدَا أَدَام تَخْصَا طَوموبيل دا؟

---

J. ميلمي أَيِّ دَان أَدَاش خَصَان إِذْرِيمَن؟

---

K. ميلمي أَش تَخْصَا طَوموبيل؟

---

L. ماخ أَلْيَغَام خَصَانَت تَسورا؟

---

M. إِساس خَصَان إِذْرِيمَن؟

---

N. إِساوَن خَصَان وامان؟

---

**Supplementary Material Lesson 3**

(to be used at the end of lesson 3)

**1. Dialogue**Adapted from *the Peace Corps* course, page 91

تَمَغْرَا

بوب : إَغْرَايِي يُون أُمَدَاكُلْ أَسَا غَر تَمَغْرَا ن  
تَرْبَاتَنَسْ، وَلَايَنِّي وَر سَنَخ مَاسْت أَوِيخ.

موحى : أَيْنَا تَرِيد. نُكْنِي، دَنْتَلَوِي سَكُر.

بوب : مَايِي إِخْصَا أَدَلْسَخ؟

موحى : أَيْنَاش إِعْجَبَن.

بوب : إِسِي إِخْصَا أَدَقِّيمَخ أَل تَفُوكَا تَمَغْرَا؟

موحى : إِخْصَاش أَتَقِّيمَد أَل تَمَنَسُود. أَسَّ ن تَمَغْرَا  
دَتْعَطَارَن مِدَّن إِمَنَسِي.

**English Translation of the Dialogue****Wedding**

- Bob: A friend invited me today to his daughter's wedding, but I don't know what to take her [lit: what to take it to her].
- Moha: Whatever you want. Us, we take sugar.
- Bob: What should I wear?
- Moha: Anything you like. [lit: Whatever pleases you.]
- Bob: Should I stay until the wedding finishes?
- Moha: You should stay until you eat dinner. The day of the wedding people eat dinner late [lit: people are late (at eating) dinner].

2. Transform the dialogue so that Bob and Miriam are speaking, that is, change the subject from "I" to "we."

\_\_\_\_\_ : بوب د مَرِّيم

\_\_\_\_\_ :

\_\_\_\_\_ : بوب د مَرِّيم

\_\_\_\_\_ : موحى

\_\_\_\_\_ : بوب د مَرِّيم

\_\_\_\_\_ : موحى

\_\_\_\_\_ :

\_\_\_\_\_ :

3. Dialogue. Listen and repeat, and answer the questions that follow the dialogue. Use the tape and the text that follows.

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

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

### **Dialogue 11**

Future actions with aorist tense

What the tape calls the aorist tense are verb forms that use the simple imperative stem as their base. Although the tape speaks here of future actions, the grammatical form illustrated in the dialogue is used in numerous situations in the dialogue. These include not just the future but what we've called generally the two-verbs-together format. The forms all have in common the following structure:

simple imperative with regular conjugation + اَد  
prefixes and suffixes

Examples include:

the English infinitive:

"I want to build."	رِيخ أَذْبَنُوخ.
"He needs to buy...."	إِخْصَا أَدِيسْغ....

the English subjunctive:

"May he be happy."	أَدِيفْرَح.
"It is needful that he go."	إِخْصَّاس أَدِيدَو.

the English "so that" or "in order to":

"in order to buy..."	تَافَاد أَدِيسْغ....
"Go to the market to buy...."	دَو غَر سَوِّق أَتْسَغْد....

the future tense:

"They will stay there."	أَذَقَّيْمَن دِين.
-------------------------	--------------------

the first person plural imperative:

"Let's talk together."	أَنْمُشَاوَار.
------------------------	----------------

### **A father and son plan to build a new house.**

أَرِيَّاز :	قَيِّم، أ مَمِّي، أَنْمُشَاوَار <sup>1</sup> .
مَمِّيَس :	وَحَا.
أَرِيَّاز :	دُغِي نُكْنِي نَعْدَا، تَدَارْت تَمَزِّي غِيفْنَخ. إِخْصَا أَنْبَنُو يوت يَضْن.
مَمِّيَس :	يَّه، س تَيْتْ أَيْ تَنْيِد. مَانِيكَ تَرِيد أَتَّ نَبْنُو <sup>2</sup> ؟

<sup>1</sup> This form comes from  $\text{أَد} + \text{نَمُشَاوَار}$ . In this dialect the  $\text{د}$  drops out when it encounters the first person plural conjugation prefix  $\text{ن}$ . In other dialects and as we learned in this course (*Abrid 2 Student Book*, pages 32-35), the  $\text{د}$  assimilates into the  $\text{ن}$  and the  $\text{ن}$  is said with a *shedda*:  $\text{أَد} + \text{ن} = \text{أَنَّ}$ .

أَرِيَّاز : إِلَّا أَدْغَارِ إِزِيلَ تَفِيرَ وَّانَو<sup>3</sup>، تَمَا ن تَبْحِيرَت.

مَمَّيس : يَّه، أَدْغَارِ إِزِيلَ أَيْنَا. مِيلْمِي أَيَّ تَرِيد  
أَنْبَدُو لَبْنِي<sup>4</sup>؟

أَرِيَّاز : إِيْخَصَّا بَعْدَا أَتَدَّودَ غَر سَوِّقَ أَتَسْغَدَ  
أَيْنَا إِيْخَصَّانَ كُلِّ إِيْ لَبْنِي. أَدَّاي تَعَايِدْ  
نَبْدُو أَرَنْقَاز.

مَمَّيس : مَاغْرَا<sup>5</sup> دِيْغْسَ إِزْدَغْن؟

أَرِيَّاز : غَاسَ شَكْ تَمْضَوْطَنَشْ د مَش دَدَّانَ شَا  
إِنْبِيَاوَنَ أَذْقِيْمَنَ دِيْن.

### Questions on Dialogue 11

1. مَاثْغَسَوْلَ<sup>6</sup> دَ أَمَزَوَارُو، إِدَّ لَعِيلَ مَا دَ بَّاس؟

بَّاسَ أَثْغَسَوْلَ دَ أَمَزَوَارُو.

<sup>2</sup> This form comes from  $\text{أَد} + \text{تَ} + \text{نَبْنُو}$ . The  $\text{د}$  drops out when it encounters the feminine direct object pronoun  $\text{تَ}$ . There are some slight vowel modifications also in this case.

<sup>3</sup> There are many regional variations concerning the structures of prepositions of spatial relationships. We will study these in lessons 4 and 5. (See page 25 of the *Abrid 3 Student Book*.) What we will learn is that to say "behind the well" you put:  $\text{تَفِيرَ} + \text{وَانَو}$ . (The noun is in its dependent form.) However, some dialects, like the one here, insert an  $\text{ن}$  between the preposition and the noun. Furthermore, some dialects then don't pronounce the  $\text{ن}$  but instead assimilate it into the following  $\text{و}$ . (See *Abrid 1 Student Book*, page 66.) This is why the  $\text{و}$  here is said with a *shedda*.

<sup>4</sup>  $\text{لَبْنِي}$  is the action of building, a noun.

<sup>5</sup> This word is "who will...?" The word  $\text{مَا}$  "who" combines with  $\text{غَرَا}$ , which is one of the many variants that can be used to indicate the future. For another example of this form see page 393 of Taifi's dictionary under the listing " $\text{ma}$ ." When a question word is the subject of a verb, the verb takes its participle form, as is the case in the dialogue here.

<sup>6</sup> This form comes from  $\text{إِسْوَلَنَ} + \text{مَآيَ}$ . The two  $\text{ي}$ 's combine to form a hard  $\text{ئ}$ . The verb is in its participle form, since the question word is the subject of the verb: "Who spoke?" The final  $\text{ن}$  assimilates into the  $\text{ل}$  to form  $\text{لَ}$ . In the answer the verb form comes from  $\text{إِسْوَلَنَ}$ .



2. ماس إِنَّا إِمَمِّيس؟  
 إِنَّاس " قَيِّم أَنْمَشْلَوار."
3. إِس غورَسَن تَلَّا تَدَّارْت؟  
 يَّه، تَلَّا غورَسَن.
4. إِس غِيفْسَن تَمَزِّي تَدَّارْت؟  
 يَّه، تَمَزِّي غِيفْسَن.
5. إِس عَدَّان مِدَّن كُ تَدَّارْت؟  
 يَّه، عَدَّان دِغْس.
6. مَخ إِلِيكُ إِرا أُرِياز أَدِينُو تَدَّارْت يَضْن؟  
 عَلَى حَقَّ تَمَزِّي غِيفْسَن تَدَّارْت، عَدَّون دِغْس مِدَّن.
7. مَانِيكُ إِرا أُرِياز أَدِينُو تَدَّارْت تَوَجْدِيْت؟  
 كُ يُون<sup>7</sup> أَدْغار إِزِيل تَفِير وَّانُو، تَمَّا ن تَبْحِيرْت.
8. إِدَّ أَدْبَدُون لَبْنِي دُغِي مَاد سُول؟  
 لا، سُول أَلْتُو.

---

<sup>7</sup> This sounds like كُون .

9. مَسَنَ إِخْصَانَ أَتَ كُنَّ<sup>8</sup> قَبْلَ أَذْبَدُونَ لَبْنِي؟

إِخْصَا أَذِيدُو لَعِيلَ غَر سَوَقَ أَدِيسَغَ أَيْنَا إِخْصَانَ  
كُلَّ إِ لَبْنِي.

10. مَاغَرَا إِزْدَغَنَ كُ تَدَارَتَ تَوَجْدِيَتَ، إِدَّ أَرِيَازَ مَا  
مَمَّيسَ مَا شَا يَضْنِينَ؟

مَمَّيسَ تَمْضُوطَنَّسَ أَغَرَا<sup>9</sup> دِيكْسَ إِزْدَغَنَ.

### English Translation of Dialogue 11 and the Questions

#### Dialogue

- A man: Sit down, my son, let's talk [lit: Let's consult together.].  
His son: Okay.  
A man: We are now numerous, and the house is too small for us. We have to/need to/should build another one.  
His son: Yes, it's true, what you say. Where do you want us to build it?  
A man: There's a good place behind the well, next to the vegetable garden .  
His son: Yes, that is a good place. When do you want us to start building [lit: to start the action of building]?  
A man: First, you need to go to the market to buy all that is needed for building. When you come back, we will begin digging.  
His son: Who will live in it?  
A man: Just you and your wife and—if some guests come, they will stay there.

#### Questions

1. Who spoke first, was it the boy or his father?  
It was his father who spoke first.
2. What did he say to his son?  
He said to him, "Sit down, let's talk [lit: Let's consult together.]."

<sup>8</sup> This form comes from أَتَ + تَ + كُنَّ, literally "that they do it." The تَ is the third person masculine singular direct object pronoun referring to the "what" of the question word. The دَ drops out because it encounters a consonant as a direct object pronoun. A short vowel is inserted for pronunciation.

<sup>9</sup> This form comes from أَغَرَا + أَيَّ "that will...." The يَ drops out.

3. Do they (m.) have a house?  
Yes, they have.
4. Is the house too small for them (m.)?  
Yes, it's too small for them.
5. Are the people numerous in the house?  
Yes, they are numerous in it.
6. Why does the man want to build another house?  
Because the house is too small for them, and the people in it are numerous.
7. Where does the man want to build the new house?  
In a good place behind the well, next to the vegetable garden.
8. Will they start building [lit: the action of building] now or not yet?  
No, not yet.
9. What do they (m.) need to do before they start to build? [lit: What is needful for them (m.) that they do it before...?]  
The boy needs to go to the market to buy everything that's needed for building.
10. Who will live in the new house, is it the man or his son or someone else?  
His son and his wife will live in it. [lit: It's his son and his wife who/that will live in it.]

## Review Exercises Lesson 3

### 1. Write the questions in Tamazight.

_____	What do I need to do?	.A
_____	What do you (m.s.) need to do?	.B
_____	What do you (f.s.) need to do?	.C
_____	What does he need to do?	.D
_____	What does she need to do?	.E
_____	What do we need to do?	.F
_____	What do you (m.pl.) need to do?	.G
_____	What do you (f.pl.) need to do?	.H
_____	What do they (m.) need to do?	.I
_____	What do they (f.) need to do?	.J
_____	What does Ali need to do?	.K
_____	What does Fatima need to do?	.L
_____	What do Ali and Lhou need to do?	.M
_____	What do Aisha and Itto need to do?	.N

### 2. Now give an answer to the above questions using a different verb for each one. For each answer keep the subject the same as in the question (I, you, he, etc.).

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

- \_\_\_\_\_ .K  
 \_\_\_\_\_ .L  
 \_\_\_\_\_ .M  
 \_\_\_\_\_ .N

3. Complete the sentences using the verb **خَصَا**.

- \_\_\_\_\_ .A مَش تَرِيد أَتَّخَذَ أَتَّايَ،  
 \_\_\_\_\_ .B مَش إِرَا لَحُو أَدِيسَغ لَخُضَرَتَ،  
 \_\_\_\_\_ .C مَش تَرَا إِطَو أَتَدَو غَر فِغْكَيْ،  
 \_\_\_\_\_ .D مَش رَانَ أَدَتَشَن كَرِيفَاتَ،  
 \_\_\_\_\_ .E مَش تَرَام أَتَزَدَغَم دَا،  
 \_\_\_\_\_ .F مَش رِيخ أَدَتَشَخ أَفَتَّالَ،  
 \_\_\_\_\_ .G مَش رَانَت أَدَسَوَلَنَت س تَمَازِغَتَ،  
 \_\_\_\_\_ .H مَش تَرَامَت أَتَصْحُومَتَ،  
 \_\_\_\_\_ .I مَش إِرَا أَدِيْكَ أَقَدَّارَ،  
 \_\_\_\_\_ .J مَش تَرِيد أَتَّخَذَمَد دَا،  
 \_\_\_\_\_ .K مَش رَانَ أَدَانَايْن أَكَلِيدَ،  
 \_\_\_\_\_ .L مَش وَر تَرِيد أَتَزُورَدَ،

## Supplementary Material Lesson 4

(to be used any time during lesson 4)

**1. Text. Listen and repeat, and answer the questions that follow the text. Use the tape and the text that follows.**

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

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

### Text 8

Harvest

أَمْكَر<sup>1</sup>

لَقْ صَيْفَ لَمَكَّرَ مِدَّنَ تِمْمُزِينَ دَ يِيرْدَن. وَنَا غَرَّ عَدَّان  
يِيْغَرَّانَ لِيْتَامَرُ إِشْوَالٍ أَدَّاسَ مَكَّرَ. أَدَّايَ مَكَّرَ مِدَّنَ  
لَتَّاسِينَ تَفْيَوِينَ إِمْنَدِي غَرَّسَ<sup>2</sup> إِنْوَرَارَ تَفَادَ أَدَّسْرَوْتَن. أَدَّايَ  
شَمَلَّ أَرُوَا دِيْخَ<sup>3</sup> لَزَوَزَّوَرَّ سَ تِزَار. لَتَّاسِينَ أَلِيمَ غَاسَ نَتَّا  
أَسِينَ إِمْنَدِي غَاسَ نَتَّا. لَتَفَرَّ أَلِيمَ تَفَادَ أَتَ تَشِينَتْ<sup>4</sup>

<sup>1</sup> The word here is pronounced with a rounded, fricative "g." The word sounds like "amg"er" or even "amwer." Taifi's dictionary lists this word as "sickle" and lists "harvest" as **أَمْكَار** "amgar." But the speaker here lists **أَمْكَر** as meaning both "harvest time" and "sickle."

<sup>2</sup> The preposition **غَرَّ** means "to" in the context of movement. However, when the noun that follows it starts with a vowel, some dialects add an "s": **غَرَّسَ**. Taifi's dictionary explains this on page 197.

<sup>3</sup> Both **دِيْخَ** and **دِيْغَ** are valid pronunciations.

<sup>4</sup> The construction here is **أَدَّ + تَ + تَشِينَتْ** meaning "in order that they ["Animals" is feminine plural.] may eat it ["Straw" is masculine singular.]. The **دَ** drops out when it encounters a consonant as a direct object pronoun. A short vowel is added for pronunciation between the first and second **تَ**.

There are regional variations in some of the conjugation patterns. From the pattern we have learned, we would expect the form "that they (f.) eat" to be: **تَشِينَتْ**. This is the simple imperative verb stem plus **نَتْ**. However, the dialect used in this text adds **يَنْتَ** instead of just **نَتْ** after a consonant.



لُبْهَائِمِ كُ تَكْرُسْتُ. إِدَّ إِمْنَدِي، شَا لَتَ زَنْزَان<sup>5</sup> شَا  
لَتَ تَتَان<sup>6</sup> شَا لَتَ خَزَنَ إِرْ زَرِيْعَت.

### Questions on Text 8

1. مِلْمِي أَ دَمَكَّر<sup>7</sup> مِدَّنَ إِرْدَنَ تَمْمُزِينَ؟

لَمَكَّرَ مِدَّنَ إِرْدَنَ تَمْمُزِينَ كُ صَيِّف.

2. مَا دَيْتَكَا وَنَا غَرَّ عَدَّانَ يِيْغَرَان؟

لَيْتَامَزُ إِشْوَال.

3. مَا دَتَكَّانَ مِدَّنَ أَدَّايَ مَكَّرَ؟

لَتَّاسِينَ تَفْيَوِينَ غَرَّسَ إِنْوَرَار.

4. مَاخ؟

تَافَادَ أَدَسْرُوْتَن.

<sup>5</sup> The construction here is the present continuous with a direct object pronoun ت "it" (masculine singular, referring to the grain). The direct object pronoun comes between the tense indicator لَ and the verb. So the meaning is "Some (of the grain), they sell it." The two following verbs have this same structure. On the tape a short vowel is put right after the direct object pronoun in the first two cases, so the words sound like: لَتَزَنْزَان , لَتَتَتَان . No short vowel is added for the third verb: لَتَ خَزَنَ . This also applies to the same words in question 8.

<sup>6</sup> Other regions use different present continuous stems for this verb. An alternative would be لَتَ تَتَشَان.

<sup>7</sup> The construction is "verb in the present continuous tense + أَيَّ + مِلْمِي". The ي drops out before the present continuous tense indicator دَ. Also, the vowel after the م is so short or non-existent that the word sounds like أَدَمَكَّر "adamgger."

5. ما دَتَّگَن اَدَّاي سُرَوْتَن؟  
لَزوزور.
6. ماس دَزوزور؟  
س تِزار.
7. ما دَتَّگَن س واليم؟  
لَت تَفَرَّ تافاد اَت تَشِينت لَبْهايم.
8. ما دَتَّگَن س اِمَنْدي؟  
شا لَت زَنزان شا لَت تَتان شا لَت خَزَن اِ زَرِيَعَت.

### New Vocabulary Found in Text 8

**The simple imperative stem used in the  
third person masculine singular form<sup>9</sup>**

**Verbs<sup>8</sup>**

He harvested.	اِمْگَر.	to harvest	مَگَر مَگَر
It is plentiful.	اِعْدا.	to be plentiful numerous	عَدَو تَعَدَو
He hired.	يَوْمَر.	to catch, seize here: to hire	اَمَز تَامَز

<sup>8</sup> The verbs here are listed first in their simple imperative form, then in their continuous imperative form (which the tape calls the "iterative"). The forms here are imperatives (commands), but we've listed the English as the infinitive. There is no Tamazight equivalent to the English infinitive.

<sup>9</sup> The tape uses "perfect stem" for what we are calling the simple imperative form. The third masculine singular forms that follow, when used by themselves, are past tense forms. But when they are used with tense indicators, these forms can refer to the future, to two verbs together (like, "I want to go."), etc. We will translate with just the past tense here, although some descriptive verbs (or "stative" verbs) have a present tense meaning.

**The simple imperative stem used in the third person masculine singular form**

**Verbs**

He threshed.	إِسْرُوت.	to thresh	سَرُوت سَرَّوَات <sup>10</sup>
He winnowed.	إِزَوَّرَ.	to winnow	زَوَّرَ زَوَّرَ <sup>11</sup>
He kept/hid/stored.	إِفَّرَ.	to keep, hide, store	فَرَّ تَفَّرَ
He ate.	إِتَّشَا.	to eat	تَشَّ تَتَّا
He kept/hid/stored.	إِخْزَنَ.	to hide, keep, store	خَزَنَ خَزَّنَ

**Plural as subject**   **Singular as subject**  
**of the verb**   **إِلَيَّ**   **of the verb**   **إِلَيَّ**

**Nouns**

	إِلَّا أُمُكَّرَ.	harvest time or sickle	أَمُكَّرَ
There is harvest time. <sup>12</sup>			
لَّان يِيكَّرَان.	إِلَّا يِيكَّرَ.	field, fields	إِكَّرَان    إِكَّرَ
There are fields.	There is a field.		
لَّان إِشَوَّالَ.	إِلَّا أَشَوَّالَ.	harvester(s)	أَشَوَّال    إِشَوَّالَ
There are harvesters.	There is a harvester.		
لَّانَت تَفَيَّوِين.	تَلَّا تَفَّا.	sheaf, sheaves	تَفَيَّوِين    تَفَّا
There are sheaves.	There is a sheaf.		
	إِلَّا إِمَنْدِي.	grain	إِمَنْدِي
	There is grain.		

<sup>10</sup> This verb is listed in Taifi's dictionary on page 595 under the letters "RWT."

<sup>11</sup> Taifi's dictionary lists the continuous imperative as تَزَوَّرْ , but the speaker clearly says this word without the initial تَ .

<sup>12</sup> Some of these short sentences are artificial for the purpose of illustrating the noun in its dependent form as the subject of the verb إِلَيَّ "to be."

<u>Plural as subject of the verb</u> <u>إِلَيَّ</u>	<u>Singular as subject of the verb</u> <u>إِلَيْهِ</u>		<u>Nouns</u>
لَّانِ إِثْرَارَ. There are threshing grounds.	إِلَّا وَانْرَارَ. There is threshing ground.	threshing ground(s)	أَثْرَارَ إِثْرَارَ
لَّانِ إِثْرَاتِنَ. There are threshings.	إِلَّا أُرْوَا. There is threshing.	threshing(s) action of threshing	أُرْوَا إِثْرَاتِنَ
	إِلَّا وَالْيَمَ. There is straw.	chaff, straw	أَلْيَمَ
لَّانَتْ تِزَارَ. There are pitchforks.	تَلَّا تَزَرَّتَ. There is a pitchfork.	pitchfork(s)	تَزَرَّتَ <sup>13</sup> تِزَارَ

### Particles

some	شَا
the one (m.) who...	وَنَّا <sup>14</sup>
when	أَدَّايْ
in order to	تَافَادَ

<sup>13</sup> The pronunciation of this word should not be confused with تَزَارَتْ "figs" and the way some dialects pronounce a word for "pride" تَزَارَتْ.

<sup>14</sup> The feminine singular of this is تَنَّا , the masculine plural ("the ones who") is وَيْنَا , and the feminine plural is تَيْنَّا .

## **English Translation of Text 8 and the Questions**

### Text

#### Harvest

In summer people harvest barley and wheat. The one who has a lot of fields [lit: the one to whom fields are numerous] hires harvesters to harvest for him. When people have harvested, they take the sheaves of grain to the threshing grounds in order to thresh. When they've finished the threshing, then they winnow with pitchforks. They take [or carry, pick up] the chaff by itself, and they take [or carry, pick up] the grain by itself. They store the chaff for the animals to eat in winter [lit: in order that the animals eat it in winter]. As for the grain, some (of the grain) they sell it, some they eat it, and some they keep it for seed.

### Questions

1. When do people harvest wheat and barley?  
People harvest wheat and barley in summer.
2. What does the one who has many fields do? [lit: What does he do, the one to whom fields are numerous?]  
He hires harvesters.
3. What do people do when they've harvested?  
They take [or carry] the sheaves to the threshing grounds.
4. Why?  
In order to thresh.
5. What do they do when they've threshed?  
They winnow.
6. With what do they winnow?  
With pitchforks.
7. What do they do with the chaff?  
They store it for the animals to eat. [lit: in order that the animals eat it]
8. What do they do with the grain?  
Some (of the grain) they sell it, some they eat it, and some they keep it for seed.



**Supplementary Material Lesson 5**

(to be used at the end of lesson 5)

**1. Vocabulary and sample sentences.**Adapted from *the Peace Corps* course, pages 60-61***Usual places around the countryside***

Where is ...?	mani ...?	ماني ...؟
Where is ...?	manig illa ...?	مانيك إِلَّا ...؟
village	iğrem	إِغْرَم
shop	taçanut	تَحَانُوت
window	talkiut	تَلَكِيُوت
door	tiflut	تِفْلُوت
tobacco shop	şşaka	صَّاكَا
steam bath	lçammam	لَحَمَّام
irrigation ditch	targ <sup>w</sup> a	تَرْگَا
trough	şşarij	شَّارِيَج
river	asif	أَسِيف
spring	tağbalut	تَغْبَالُوت
fields	igran	إِغْرَان
fenced yard	arçbi	أَرْحَبِي
road	abrid	أَبْرِيد
well	anu	أَنُو
orchard	urti	وَرْتِي
stone bridge	isnḍaw	إِسْنَضَاوْ
bridge	lqendart	لَقَنْضَرْت
mosque	timzyida / lçameç	تِمَزِيدَا / لَحَامَعَ
small street / passageway	leçlu	لَعْلُو
shade	amalu	أَمَالُو
cave	ifri	إِفْرِي
hole (in the ground)	açbuş	أَحْبُوش



grass	leḥšiš	لَحْشِيش
alfalfa	lfeṣṣa	لَفْصَا
a plain; large flat area	luṭa	لوطا
mountain / forest	ari	عاري
small path	tabritt	تَبْرِيْت

### Examples

Where is the irrigation ditch? It's near the fields.	mani targʷa? tella tama n igran.	ماني تَرْگَا؟ تَلَّا تَمَا نِ إِغْرَان.
---	-------------------------------------	--

Where's the river? It's in the middle of the fields.	mani asif? illa g wammas n igran.	ماني آسِيف؟ إِلَّا كْ وَامَّاس نِ إِغْرَان.
---	--------------------------------------	--

Where is the shop? It's near the mosque.	mani taḥanut? tella tama n tmzyida.	ماني تَحَانُوت؟ تَلَّا تَمَا نِ تَمْزَيِيدَا.
---	--	--

Where are the fields? They are below the village.	mani igran? llan ddaw iḡrem.	ماني إِغْرَان؟ لَانَ دَاوْ إِغْرَم.
--	---------------------------------	--

Where is the tobacco shop? It's at the entrance (gate) of the village.	mani ṣṣaka? tella g imi n iḡrem.	ماني صَّاكَا؟ تَلَّا كْ إِمِي نِ إِغْرَم.
---	-------------------------------------	--

Where's Moha's house?	mani taddart n muḥa?	ماني تَدَّارْت نِ مَوْحِي؟
<p>مون د اُبْرِيْد تَبْرَمْد خَف اَزَلَمَاض. تَدَّارْت نِ مَوْحِي اَكَّان تَمْزَوَارُوت كْ لَعْلُو خَف اُفَاسِينَم.</p> <p>Follow the road (then) turn left. Moha's house is the first one on the street on your (f.s.) right.</p>		

Where is the stone bridge?	mani isnḍaw?	ماني إِسْنَضَاوْ؟
<p>أَلِي شَوِي غَر أَفَلَّا. هَانَ إِسْنَضَاوْ تَفِير أُسْكَلُوين أَغْزَاف.</p> <p>Go up a little towards the top. There is the stone bridge behind that tall tree.</p>		

## Review Exercises Lesson 5

1. Give various responses to the question "Where is the pen?" The answers will show where the pen is in relation to the table. Then say the same thing, but referring to the table as a pronoun.

ماني سَتِيلُو؟

With طَبْلَا as a pronoun

طَبْلَا + preposition

إِلَّا دَاوَس.	إِلَّا دَاوَن طَبْلَا.	under	.A
	طَبْلَا.	on	.B
	طَبْلَا.	on top of	.C
	طَبْلَا.	above	.D
	طَبْلَا.	next to	.E
	طَبْلَا.	beside	.F
	طَبْلَا.	in front of	.G
	طَبْلَا.	behind	.H
	طَبْلَا.	in the middle of	.I
	طَبْلَا.	at the side of	.J

2. Translate the phrases into Tamazight.

In the *Abrid 3 Student Book* you learned how to say "with me, with you, with him, etc." (*Student Book*, page 23, in the middle). This can also mean "and me, and you, and him, etc." You also learned how to say "between me, between you, between him, etc." (*Student Book*, page 24, in the middle, and page 25, at the bottom left): the preposition **إِنْغَر** plus indirect object pronouns. Using this knowledge, translate the following useful phrases into Tamazight.

<p>إِنْغَرِي دِيْش</p>	<p>between me and you (m.s.) .A</p>
------------------------	-------------------------------------



4. Referring to the picture and using prepositions, answer the questions.



- A. مانيكُ إِلَا أُغَوِّ؟  
\_\_\_\_\_
- B. مانيكُ تَلَّا تَغْنَجَاوَت؟  
\_\_\_\_\_
- C. مانيكُ لَّان وَاْمَان؟  
\_\_\_\_\_
- D. مانيكُ إِلَا أُبَرَّاد؟  
\_\_\_\_\_
- E. مانيكُ لَّان إِدْرِيمَن؟  
\_\_\_\_\_
- F. مانيكُ إِلَا أُغْنَجَا؟  
\_\_\_\_\_
- G. مانيكُ لَّان لَشْتُب؟  
\_\_\_\_\_
- H. مانيكُ تَلَّا تَسَرَوَت؟  
\_\_\_\_\_
- I. مانيكُ لَّانَت تَوَزَلِين؟  
\_\_\_\_\_
- J. مانيكُ تَلَّا تَوَرَقَت؟  
\_\_\_\_\_



## Supplementary Material Lesson 6

(to be used at the end of lesson 6)

### 1. Drills reviewing direct and indirect object pronouns together.

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

#### A. Listen and repeat.

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

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

### Sentence Pattern Drill 14A

Pronominalized direct object and indirect object affixes—their order and position

These sentences illustrate the position that the direct object and indirect object pronouns take in a sentence. The sentences also illustrate the order in which the pronouns appear when both sets of pronouns are used together. The first sentence in each set uses nouns as direct and indirect objects. In the sentences that follow the first one, each noun is turned into a pronoun. The indirect object pronoun is used by itself, then the direct object pronoun is used by itself, then the two sets of pronouns are used together in various ways. Notice how the pronouns move in the sentence to in front of the verb when there is a question word, a negative, or a tense indicator.

1. **إِثْرَ لَعِيلَ تَكُورْتِ إِ كُثْمَاسٍ<sup>1</sup>.** The boy threw the ball to his brother.

He threw the ball to him. **إِثْرَاسَ تَكُورْتِ.**

He threw it to his brother. **إِثْرَتِ إِ كُثْمَاسِ.**

He threw it to him. **إِثْرَاسَتِ.**

Did he throw it to him? **إِسَاسَتِ إِثْرَ؟**

Yes, he threw it to him. **يَهْ، إِثْرَاسَتِ.**

<sup>1</sup> "His brother" can be said either as **إِ كُثْمَاسِ** or just **كُثْمَاسِ**. The latter is being used here.

2. قَضَان لَوَاشُونَ أَسَكَّينَ إِ عَمَّيْتَسَن. The children did a favor for their (paternal) uncle.

قَضَانَس أَسَكَّينَ They did a favor for him.

قَضَانَت إِ عَمَّيْتَسَن. They did it for their uncle.

قَضَانَسَت. They did it for him.

إِسَانَت قَضَان؟ Did they do it for him?

وَرَانَت قَضِين. They didn't do it for him.

3. سَغِي أَكْسُوم. Buy meat for me.

سَغِيَت. Buy it for me.

دَو أَدِي تَسَغْد أَكْسُوم. Go buy meat for me.

دَو أَدِيَت تَسَغْد<sup>2</sup>. Go buy it for me.

أَدُورِيَت تَسَغْد<sup>3</sup>. [أَدُور + ي + ت + تَسَغْد]

Don't buy it for me.

4. شَاخ إِلِيَش إِ مَمَّيْتَنَخ. Give your daughter to us for our son.

شَاخَت. Give her to us.

نَرَا أَدَاخ تَشَم إِلِيَش. We want you (m.pl.) to give your daughter to us.

نَرَا أَدَاخَت تَشَم. We want you to give her to us.

<sup>2</sup> The two ت's together cause the sound to be said with a *shedda*, like أَدِي تَسَغْد.

<sup>3</sup> The two ت's together cause the sound to be said with a *shedda*, like أَدُورِي تَسَغْد.



5. كَانَتْ<sup>4</sup> تَوْتَمِينَ لِحَنَّا إِ تَسْلِيَتْ. The women did henna to the bride.

تَسْلِيَتْ، كَانَتْ تَوْتَمِينَ لِحَنَّا. The bride, the women did henna to her.

لِحَنَّا، كَانَتْ تَوْتَمِينَ إِ تَسْلِيَتْ. Henna, the women did it to the bride.

تَوْتَمِينَ، كَانَتْ تَسْلِيَتْ. The women, they did it to her.

إِسَأَتْ كَانَتْ تَوْتَمِينَ؟ Did the women do it to her?

Note for the next two examples, numbers 6 and 7, that the present continuous tense is used. Notice how the pronouns move to between the tense indicator (in this case لَ, but in other places also لَ ) and the verb. We will focus more on this in lesson 13.

6. لَيَبْنُو أَبْنَاءَ تَيَذْرِينَ<sup>5</sup> إِ مِدَّن. A builder builds houses for people.

لَاسَنَ إِبْنُو تَيَذْرِينَ. He builds houses for them.

لَتَنْتَ إِبْنُو إِ مِدَّن. He builds them for people.

لَاسَنْتَنْتَ إِبْنُو. He builds them for them.

7. أَمَدَّاح، لَيَتَقَّيسُ لِقِيسَاتَ إِ مِدَّن. The religious singer recounts stories to people.

لَاسَنَ إِتَقَّيسُ لِقِيسَاتَ. He recounts stories to them.

لَتَنْتَ إِتَقَّيسُ إِ مِدَّن. He recounts them to people.

لَاسَنْتَنْتَ إِتَقَّيسَ. He recounts them to them.

<sup>4</sup> The ى here is said with a "y" sound.

<sup>5</sup> There are a number of plurals for "house." Taifi lists this one and also تَدْرَوِين. The "y" sound here (the first ى) almost has a "g" quality to it.

## B. Listen and repeat.

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

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

This drill reviews just direct object pronouns by themselves. There's nothing new in this drill, but it is a short, systematic review of direct object pronoun positions.

### **Sentence Pattern Drill 12**

Direct object pronouns in various positions in sentences

These sentences show direct object pronouns in various positions in sentences. In a simple affirmative sentence, the direct object pronoun comes after the verb. But question words, negatives, tense indicators, and relative pronouns cause the direct object pronoun to move to a position in front of the verb.

- |  |  |
|--|--|
| He took the wool to the market.                      | 1. يِيوي تَضُوطْ غَر سَوَق.                          |
| He took it (f.) to the market.                       | 2. يِيويْتْ غَر سَوَق.                               |
| Did he take it to the market?                        | 3. إِسْتْ يِيوي غَر سَوَق؟                           |
| No, he didn't take it to the market.                 | 4. وَهُوَ، وَرْتْ يِيوي غَر سَوَق.                   |
| Yes, he took it to the market.                       | 5. يِيهِ، يِيويْتْ غَر سَوَق.                        |
| Where did he take it?                                | 6. مَاغَرْتْ يِيوي؟                                  |
| The market is where he took it.                      | 7. سَوَقْ أَغَرْتْ يِيوي.                            |
| He takes it to the market.                           | 8. لَتْ إِتَاوي غَر سَوَق.                           |
| He picked up the wool and took it to the market.     | 9. يُوْسِي تَضُوطْ. يَاويْتْ <sup>6</sup> غَر سَوَق. |
| Pick up the wool. Pick it up.<br>Pick (m.pl.) it up. | 10. أَسِي تَضُوطْ. أَسِيْتْ. أَسِيَاتْ.              |

<sup>6</sup> The form of the verb here is due to the grammar of sentence connection. Instead of **يِيويْتْ** we have **يَاويْتْ** : the simple imperative stem plus the regular conjugation prefix.

## Supplementary Material Lesson 7

(to be used at the end of lesson 7)

1. **Dialogue. Listen and notice the direction. Use the tape and the following text that accompanies the tape.**

Adapted from *the University of Wisconsin* course, pages 123-125

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

زَايْد and بوعَزَّة episode 10. Dialogue.

This dialogue is completely spontaneous; it was recorded extemporaneously before the **زَايْد and بوعَزَّة** series had been constructed and is typical of a common kind of verbal play among Berbers, involving role-playing. The dialogue is faster than usual, with very short sentences, and it's full of forms of direct address.

The greengrocer addresses **زَايْد** respectfully as Uncle Hajj—**عَمَّ لِحَاجَّ**. As **زَايْد** gives his order the man keeps asking "And what else?"—**دَمِي؟**. **زَايْد** asks for various fruits and vegetables: bananas **لَبَانَان**, apples **تَفَّاح**, potatoes **بَطَاطَا**, tomatoes **مَطِيْشَا**, raisins **زَبَّيْب**, onions **لَبْصَل**, tangerines **لَمَنْدَرِين**, oranges **لَيْمُون**, a head of celery **تَاكَا**. When he says "enough"—**بَرَكََا!**, the greengrocer suggests others he might have forgotten, such as string beans **لَوْبِيَا**, or squash **تَغْصَيْت**, or cucumbers **لُخْيَار**.

As they reckon the cost, they bargain a little: **زَايْد** says 250 is a lot, the vegetable man says it was really 254 but he had already knocked off 4 rials. **زَايْد** says, "Well, okay, 250, gimme the change." They count it out together and say good-bye.

Now close the book and imagine yourself among the tents of the vegetable merchants at the **سوق**; see how much of the normal verbal exchange you can understand in this context. During the next class you may play one of the roles.

Synopsis: **إِذَا زَايْد غَرَّ إِخْضَارِينَ أَدَيْسَغَ لُخْضَرْت.**

**زَايْد** : صَبَّاح لُخَيْرَ أَ لَمَعْلَم.

**أَخْضَارِي** : صَبَّاح لُخَيْر

- زاید : لا باس غورُن؟
- أَخَضَّارِي : مَائِ تَعْنَيْت؟
- زاید : إِوَا، رَبِّي أَذِيرِيَّ<sup>1</sup> سَلَّعْتُ<sup>2</sup>.
- أَخَضَّارِي : بَرَكَا اللَّهُ فَيْكَ. مَتَا وِينَا؟ مَائِ تُرِيد، أَعَمَّ لِحَاجَّ؟
- زاید : عُبْرَاح يوك<sup>3</sup> ن نَصَّ كِيلُو لَبَّانَان.
- أَخَضَّارِي : نَصَّ كِيلُو لَبَّانَان.
- زاید : يِه.
- أَخَضَّارِي : بِسْمِ اللَّهِ.
- زاید : أَوِيدِ إِوْرَا<sup>4</sup>، أَسِيدِي.
- أَخَضَّارِي : هَاغَاش.
- زاید : كُحْرَتِيد<sup>5</sup> كْ شَلَّالَا.
- أَخَضَّارِي : آغَاش.
- زاید : عُبْرَاح تَفَّاح.
- أَخَضَّارِي : بِسْمِ اللَّهِ.
- زاید : كِيلُو.
- أَخَضَّارِي : هَاغَاش.

<sup>1</sup> The doubled ڤ is said with a "g" sound here.

<sup>2</sup> Taifi lists this word as سَلَّعْتُ, but there does seem to be the sound of a *kisra* on the tape.

<sup>3</sup> Taifi lists two possible pronunciations for this word: يوك or يوكْ.

<sup>4</sup> Taifi lists this word on page 767 "iwra." It means "by here" or "this way."

<sup>5</sup> We'll look more closely later at the ڤ of direction when combined with direct object pronouns, which is what we have here: ڤ + ت + ڤ + د , that is, the verb plus the third person masculine singular direct object pronoun "it" plus an "i" sound added for pronunciation plus the ڤ of direction. In other words: "Throw it (here, *i.e.*, toward me) in the basket."

- زاید : أَوِيَاخُدْ أَوْدَ بَطَاطَا.
- أَخَضَّارِي : يَه. دُمِي؟
- زاید : أَوِيْدَ مَطِيْشَا.
- أَخَضَّارِي : دُمِي؟
- زاید : كَاخُدْ شَا نَ زَّ بِيْب.
- أَخَضَّارِي : دُمِي؟ شَحَالْ أَيْ تَرِيْدَ نَ مَطِيْشَا؟
- زاید : أَوِيْدَ جُوْجَ كِيْلُو.
- أَخَضَّارِي : دُمِي؟
- زاید : د . . . د . . . لُبَانَانْ ، تَشْفِيْدِيْت<sup>6</sup> يَاد.
- أَخَضَّارِي : يَه.
- زاید : أَوِيْدَ جُوْجَ كِيْلُو لَبَّصَلْ.
- أَخَضَّارِي : يَه؟
- زاید : أَوِيْدَ جُوْجَ كِيْلُو نَ بَطَاطَا.
- أَخَضَّارِي : يَه؟
- زاید : أَوِيْدَ جُوْجَ كِيْلُو لَمَنْدَرِيْن.
- أَخَضَّارِي : أَه؟
- زاید : جُوْجَ كِيْلُو لَيْمُوْن.

<sup>6</sup> The simple imperative stem used here for "give" is شَف . There are many regional variations for this word. Taifi lists six of them, under the heading "FK." In this course we've chosen to use the simple imperative ش . The form of the word in the dialogue is: تَشْفِيْد + ي + ت , that is, the conjugated verb "you gave" plus the "i" for the indirect object pronoun "to me" plus the third masculine singular direct object pronoun ("it"—the bananas): "you gave it to me."



- أَخَضَّارِي : دُمِي؟
- زَايْد : أَوَيْد يُون إِخْف نَّاگَا [ ن + نَّاگَا ] نَغْد<sup>7</sup> سِين.
- أَخَضَّارِي : يِه؟
- زَايْد : إَوَا، بَرَكَا!
- أَخَضَّارِي : صَافِي؟
- زَايْد : أَيْنَا مِي غِيخ أَتَّاسِيخ، نَتَّا أَيْنَا.
- أَخَضَّارِي : وَر تَاوِيد<sup>8</sup> شَا ن لَوْبِيَا؟
- زَايْد : أَوَيْد كِيلُو.
- أَخَضَّارِي : إَوَا، نَتَّو تَغْصَيْت.
- زَايْد : لَال. تَغْصَيْت، تَلَّا غُورْخ.
- أَخَضَّارِي : إِ لَخْيَار؟
- زَايْد : لَخْيَار، وَر دَت نَتَّتَا.
- أَخَضَّارِي : أَدَاش جَمْعُخ دُغِي مَاد . . ؟
- زَايْد : أَيَّه.
- أَخَضَّارِي : إَوَا، رَاعَا مَا وَر تَوْد<sup>9</sup> شَا.
- زَايْد : لَال. وَر نَتَّو غَاس شَيْطَان – إِدَا إِبَرْدَانَنَس.

<sup>7</sup> The sounds really run together here. The ن from the word نَغْد seems to go with the previous word, such that it sounds like *nnagan* غْ *ed sin*, with the غْ *ed* hardly distinguishable. Why the ن in the phrase "a head of celery" combines with the ت to form نَت is not clear.

<sup>8</sup> Note the form of the verb due to sentence connection.

<sup>9</sup> The form "you forgot" pronounced slowly would be تَتَوْد, but here the two "t" sounds just combine into one.



- أَخَضَّارِي : إِوَا، وَخَا، . . . شَحَال أَيَّ غُورُش؟
- زَايْد : إِوَا، رَا عَا شَكَّ.
- أَخَضَّارِي : غُورُش مِيتَيْن و خَمْسِين.
- زَايْد : يَاه، يَاك مَا بَزَّاف أَيَّنَّا؟
- أَخَضَّارِي : إِوَا، مِيتَيْن د رُبْعَة و خَمْسِين. إِسَاش كَسَخ رُبْعَة وَارِيَال.
- زَايْد : إِوَا، كْ غَاس مِيتَيْن و خَمْسِين، لِيَكْ تِيوَضَّ، أَلِيَكْ تَنِيْد يَاد. أَوِيْد تِينَا يَضْنِين. يَاللَّه.
- أَخَضَّارِي : هَاغَاش. هَا صَرَّف.
- زَايْد : أَوِيْد إِوَرَا. بِسْمِ اللّٰه.
- أَخَضَّارِي : هَا تَلَت مِيَة.
- زَايْد : هَا تَلَت مِيَة.
- أَخَضَّارِي : هَا رُبْع مِيَة.
- زَايْد : هَا رُبْع مِيَة. هَا سَبْع مِيَة.
- أَخَضَّارِي : هَا سَتَّ مِيَة. هَا تَمْن مِيَة. هَا يَالْف<sup>10</sup>.
- زَايْد : هَا يَالْف. صَافِي. اللّٰه إِهَنِّيَكْ أ سِيْدِي.
- أَخَضَّارِي : اللّٰه إِهَنِّيَكْ.

<sup>10</sup> A "y" sound is added to avoid the two vowel sounds (the *aliph*s) from coming together.

## English Translation of the Dialogue

Synopsis:      Zaid went to the greengrocers to buy vegetables.

Zaid	:	Good morning, master <sup>11</sup> .
Vegetable man	:	Good morning.
Zaid	:	Are you all (m.pl.) fine?
Vegetable man	:	How are you (m.s.) doing?
Zaid	:	Well, may God make the merchandise good/beautiful.
Vegetable man	:	Thank-you. [lit: May the blessing of God be upon you.]
		What's up? What do you (m.s.) want, Uncle Hajj?
Zaid	:	Weigh us out a half kilo of bananas.
Vegetable man	:	Half a kilo of bananas.
Zaid	:	Yes.
Vegetable man	:	In the name of God.
Zaid	:	Bring (it) this way [or: here], sir.
Vegetable man	:	Here, take it.
Zaid	:	Throw it (here) in the basket.
Vegetable man	:	Take it.
Zaid	:	Weigh us out apples.
Vegetable man	:	In the name of God.
Zaid	:	A kilo.
Vegetable man	:	Here, take it.
Zaid	:	Also give [lit: bring] us potatoes.
Vegetable man	:	Yes. What else? [lit: With what?]
Zaid	:	Give [lit: Bring] tomatoes.
Vegetable man	:	What else?
Zaid	:	Give us [lit: Do for us] some raisins.
Vegetable man	:	What else? How many tomatoes do you (m.s.) want?
Zaid	:	Give [lit: Bring] two kilos.
Vegetable man	:	What else?
Zaid	:	And . . . and . . . bananas, you already gave them [lit: it] to me.
Vegetable man	:	Yes.
Zaid	:	Give [lit: Bring] two kilos of onions.
Vegetable man	:	Yes?
Zaid	:	Give [lit: Bring] two kilos of potatoes.
Vegetable man	:	Yes?
Zaid	:	Give [lit: Bring] two kilos of tangerines.
Vegetable man	:	Yes?
Zaid	:	Two kilos of oranges.
Vegetable man	:	What else?
Zaid	:	Give [lit: Bring] one head of celery or two.
Vegetable man	:	Yes?

---

<sup>11</sup> Master at his craft or job.

Zaid : Well, that's enough.  
 Vegetable man : That's all?  
 Zaid : That's what I'm able to carry, just that [lit: it that, *i.e.*, that's it].  
 Vegetable man : And won't you take some string beans?  
 Zaid : Give [lit: Bring] a kilo.  
 Vegetable man : Hey, we forgot squash.  
 Zaid : No. Squash, we have some.  
 Vegetable man : And cucumbers?  
 Zaid : Cucumbers, we don't eat them [lit: it].  
 Vegetable man : Should I gather (things) up for you now or...?  
 Zaid : Yes.  
 Vegetable man : Well, see that you didn't forget something.  
 Zaid : No. We forgot only Satan. He went on his way.  
 Vegetable man : Well, okay. . . How much do you have?  
 Zaid : Well, see (for) yourself.<sup>12</sup>  
 Vegetable man : You have two hundred and fifty (rials).  
 Zaid : Yes? Isn't that a lot?  
 Vegetable man : Oh!, two hundred and fifty four—did I take off for you four rials?  
 Zaid : (He gives him the money, 50 dirhams, that is, 1000 rials, and waits for the change.) Well, take [lit: do] only two hundred and fifty, when you get there [that is, counting to the amount of 250], since you already said (it). Give [lit: Bring] (me) those others [that is, the coins for the change]. Let's go.  
 Vegetable man : Here take it. Here's the change.  
 Zaid : Bring (it) this way [or: here]. In the name of God.  
 Vegetable man : Here's three hundred.  
 Zaid : There's three hundred.  
 Vegetable man : Here's four hundred.  
 Zaid : There's four hundred. There's seven hundred.<sup>13</sup>  
 Vegetable man : Here's six hundred. Here's eight hundred. Here's a thousand.  
 Zaid : There's a thousand—that's all. Good-bye [lit: May God make you calm.], sir.  
 Vegetable man : Good-bye. [lit: May God make you calm.]

<sup>12</sup> That is, figure out the bill for yourself. Don't ask me.

<sup>13</sup> This number 700 is out of place. It seems to be just a mistake due to the spontaneous nature of this dialogue.

## Review Exercises Lesson 7

## 1. Write out in Tamazight the full conjugation patterns.

He came from Erfoud.

.B

He went to Erfoud.

.A

_____ (نَكَّيْن)	_____ (نَكَّيْن)
_____ (شَكَّيْن)	_____ (شَكَّيْن)
_____ (شَمَّيْن)	_____ (شَمَّيْن)
_____ (نَتَّا) إِدَاد زِي أَرْفُود.	_____ (نَتَّا) إِدَا غَر أَرْفُود.
_____ (نَتَّات)	_____ (نَتَّات)
_____ (نُكْنِي)	_____ (نُكْنِي)
_____ (كُنِّي)	_____ (كُنِّي)
_____ (كُنَّمْتِي)	_____ (كُنَّمْتِي)
_____ (نِتْنِي)	_____ (نِتْنِي)
_____ (نِتْنَنْتِي)	_____ (نِتْنَنْتِي)

He brought back the money.

.D

He gave back the money.

.C

_____ (نَكَّيْن)	_____ (نَكَّيْن)
_____ (شَكَّيْن)	_____ (شَكَّيْن)
_____ (شَمَّيْن)	_____ (شَمَّيْن)
_____ (نَتَّا) إِرُورَاد إِذْرِيْمَن.	_____ (نَتَّا) إِرُورَا إِذْرِيْمَن.
_____ (نَتَّات)	_____ (نَتَّات)

_____ (نُكْنِي)	_____ (نُكْنِي)
_____ (كُنِّي)	_____ (كُنِّي)
_____ (كُنَّمْتِي)	_____ (كُنَّمْتِي)
_____ (نِتْنِي)	_____ (نِتْنِي)
_____ (نِتْنَنْتِي)	_____ (نِتْنَنْتِي)

He brought the butcher's knife.

.F

He took the butcher's knife.

.E

_____ (نَكَّيْن)	_____ (نَكَّيْن)
_____ (شَكَّيْن)	_____ (شَكَّيْن)
_____ (شَمَّيْن)	_____ (شَمَّيْن)
_____ (نَتَّا) ييويد أَجَنَوِي .	_____ (نَتَّا) ييوي أَجَنَوِي .
_____ (نَتَّات)	_____ (نَتَّات)

_____ (نُكْنِي)	_____ (نُكْنِي)
_____ (كُنِّي)	_____ (كُنِّي)
_____ (كُنَّمْتِي)	_____ (كُنَّمْتِي)
_____ (نِتْنِي)	_____ (نِتْنِي)
_____ (نِتْنَنْتِي)	_____ (نِتْنَنْتِي)

2. Write in the blank the opposite of the verb.

_____ عاينَدَ خَد .B	_____ اَغول .A
_____ اَدَّود .D	_____ اوين .C
_____ نعاينَد .F	_____ تَروراد .E
_____ اَوي .H	_____ تيوَضَن .G



## Review Exercises Lesson 8

## 1. Write out in Tamazight the full conjugation patterns.

He didn't come from Erfoud.	.B	He didn't go to Erfoud.	.A
_____ (نَكَّيْن)		_____ (نَكَّيْن)	
_____ (شَكَّيْن)		_____ (شَكَّيْن)	
_____ (شَمَّيْن)		_____ (شَمَّيْن)	
ور ديدِّي زي أَرْفُود. (نَتَّا)		ور إدِّي غَرْ أَرْفُود. (نَتَّا)	
_____ (نَتَّات)		_____ (نَتَّات)	
_____ (نُكَّنِي)		_____ (نُكَّنِي)	
_____ (كُنِّي)		_____ (كُنِّي)	
_____ (كُنَّمْتِي)		_____ (كُنَّمْتِي)	
_____ (نِتْنِي)		_____ (نِتْنِي)	
_____ (نِتْنَنْتِي)		_____ (نِتْنَنْتِي)	

Did he bring back the money?	.D	Did he give back the money?	.C
_____ (نَكَّيْن)		_____ (نَكَّيْن)	
_____ (شَكَّيْن)		_____ (شَكَّيْن)	
_____ (شَمَّيْن)		_____ (شَمَّيْن)	
إِس دِيرُورَا إِذْرِيْمَنْ؟ (نَتَّا)		إِس إِرُورَا إِذْرِيْمَنْ؟ (نَتَّا)	
_____ (نَتَّات)		_____ (نَتَّات)	



_____ (نُكْنِي)	_____ (نُكْنِي)
_____ (كُنِّي)	_____ (كُنِّي)
_____ (كُنَّمْتِي)	_____ (كُنَّمْتِي)
_____ (نِتْنِي)	_____ (نِتْنِي)
_____ (نِتْنَنْتِي)	_____ (نِتْنَنْتِي)

He will bring the butcher's knife. .F

He will take the butcher's knife. .E

_____ (نَكَّيْن)	_____ (نَكَّيْن)
_____ (شَكَّيْن)	_____ (شَكَّيْن)
_____ (شَمَّيْن)	_____ (شَمَّيْن)
_____ (نَتَّا) أَذْيَاوِي أَجَنُوِي .	_____ (نَتَّا) أَذْيَاوِي أَجَنُوِي .
_____ (نَتَّات)	_____ (نَتَّات)

_____ (نُكْنِي)	_____ (نُكْنِي)
_____ (كُنِّي)	_____ (كُنِّي)
_____ (كُنَّمْتِي)	_____ (كُنَّمْتِي)
_____ (نِتْنِي)	_____ (نِتْنِي)
_____ (نِتْنَنْتِي)	_____ (نِتْنَنْتِي)

He goes to Erfoud every week. .G

_____ (نَكَّيْن)
_____ (شَكَّيْن)
_____ (شَمَّيْن)
_____ (نَتَّا) دَيْتَدُو غَر أَرْفُود كُو سَيْمَانَا .

\_\_\_\_\_ (نَتَات)

\_\_\_\_\_ (نُكْنِي)

\_\_\_\_\_ (كُنِّي)

\_\_\_\_\_ (كُنْمَتِي)

\_\_\_\_\_ (نِتْنِي)

\_\_\_\_\_ (نِتْنَتِي)

H. He comes from Erfoud every week.

\_\_\_\_\_ (نَكَّين)

\_\_\_\_\_ (شَكَّين)

\_\_\_\_\_ (شَمَّين)

\_\_\_\_\_ (نَتَا) دَدِيَتْدَو زِي أَرْفُود كُو سَيْمَانَا .

\_\_\_\_\_ (نَتَات)

\_\_\_\_\_ (نُكْنِي)

\_\_\_\_\_ (كُنِّي)

\_\_\_\_\_ (كُنْمَتِي)

\_\_\_\_\_ (نِتْنِي)

\_\_\_\_\_ (نِتْنَتِي)

2. Write in the blank the opposite of the verb. Keep the verb in the negative or as a question.

A. ور رورين \_\_\_\_\_ B. اِس دُ عَايْدَنْت؟ \_\_\_\_\_

## Supplementary Material Lesson 9

(to be used at the end of lesson 9)

All the material in this lesson concerns the د and ن of direction, that is, the د of nearness or proximity and the ن of farness.

1. **Independent sentences. Listen and notice the د of direction. Use the tape and the following text that accompanies the tape.**

Adapted from *the University of Wisconsin* course, pages 76 to 77

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

زَايْد and بوعَزَّة episode 5: the tea ceremony in a tent. Independent sentences.

The ritual of making and drinking hot, sweet mint tea is an important part of Moroccan hospitality. Mint is called *نَعْنَاع*. When زَايْد and بوعَزَّة enter the tent, the servant *حَمِيدُو* brings the tea utensils. The word for utensils is *إِفَشَّكَأ*<sup>1</sup>. زَايْد is going to make the tea. The water (أَمَان) is not boiling, so *حَمِيدُو* puts the kettle on the fire. زَايْد and بوعَزَّة are in a hurry, so while the water heats زَايْد checks the supplies. There is mint, but the sugar box is empty. The verb meaning "be empty" is *أَر*; here it has the form *وَرَا* [أَر تَار يورا \ ور يوري]. Also the tea is scarce in the tea box. The verb meaning "to be scarce or few" is *دَرُوس* [دَرُوس تَدَرُوس إِدَرُوس \ ور إِدَرُوس]. *حَمِيدُو* brings tea and sugar; then the water boils and he brings it to زَايْد. زَايْد fills the teapot and *حَمِيدُو* takes it to the charcoal brazier, which is called *لَمَجْمَر*<sup>2</sup>. When the tea boils up, he brings it back to زَايْد. The herdsman is waiting on the guests. The verb meaning "wait on (someone)" is *سَخَّر* [سَخَّر تَسَخَّر إِسَخَّر \ ور إِسَخَّر].

Each sentence is followed by a pause, during which you may repeat. You may follow along in the book if you wish.

<sup>1</sup> The pronunciation here clearly has a *shedda* on the ش, but Taifi's dictionary lists the word without a *shedda*: *إِفَشَّكَأ*.

<sup>2</sup> The speaker says *لَمَجْمَر*, which is a mistake. Listen to sentence 14.

## Other useful vocabulary:

sugar box	—	تَرَبَّيعَت <sup>3</sup> <sub>(tr)</sub>	تَرَبَّيعِينَ <sub>(tr)</sub>
tea box	—	تَزَنَّبِيلَت <sub>(tz)</sub>	تَزَنَّبِيلِينَ <sub>(tz)</sub>
water kettle	—	لَمَقْرَاش <sup>4</sup>	إِد لَمَقْرَاش
bellows (for blowing on the fire)	—	رَّابُوس	إِد رَّابُوس

1. إِكْشَم زَايْد د بوعَزَّة غَرَس أَخَام ن موحى.

2. ييويد حَمِيدُو إِفْشَكَا إ زَايْد.

3. لَيْتَكَا<sup>5</sup> زَايْد أَتَّاي.

4. وِر نَوِين وَاْمَان.

5. إِثَا حَمِيدُو لَمَقْرَاش خَف لِعَافِيَت.

6. إِزْرَب زَايْد د بوعَزَّة.

7. إِلَا نَعْنَاع.

8. وِر إِلَي سَكَّر كْ تَرَبَّيعَت.

9. تورا تَرَبَّيعَت.

10. إِدْرُوس وَاتَّاي كْ تَزَنَّبِيلَت.

11. ييويد حَمِيدُو سَكَّر د وَاتَّاي إ زَايْد.

<sup>3</sup> The *Wisconsin* course puts a *shedda* on the ر, but Taifi lists the word without a *shedda*. The pronunciation in these sentences (See sentence 9, for example.) treats this word as an a-constant noun, whereas Taifi says the first vowel disappears in its dependent form.

<sup>4</sup> This word is said with a rounded ق and thus sounds like لَمَقْرَاش.

<sup>5</sup> There are a number of regional variations for the present continuous tense indicator. Even the one used here has two variations: either لَ or لْ with a *shedda* on the ل. Taifi lists both of these. We've chosen not to use the one with the *shedda*, but the speaker here does seem to be saying it, although at times it is quite subtle. Since both ways are acceptable, you don't need to worry about the *shedda* in this case.

12. نَوَان وَاَمَان.
13. إِعْمَر زَايِد أَتَايَ.
14. إِثَا حَمِيدُو أَبَرَاد خَف لَمَجْمَر.
15. لَيْنَكَا<sup>6</sup> أَبَرَاد.
16. إِنُوا أَبَرَاد.
17. يوسيد حَمِيدُو أَبَرَاد إِ زَايِد.
18. لَيْتَسَخَار حَمِيدُو خَف زَايِد.
19. أَمَسَخَر أَثَا حَمِيدُو.
20. لَتَسَخَارَ إِمَكْسَاوَن خَف إِنْبَاوَن<sup>7</sup>.

2. The same topic in narrative form. Listen and notice the د of direction. Use the tape and the following text that accompanies the tape.

Adapted from the University of Wisconsin course, page 77

زَايِد and بوعَزَّة episode 5. Narrative.

Since there is much fetching and carrying in this narrative, several verbs are used with the د of proximity indicating action directed toward someone. حَمِيدُو gives زَايِد the tray and glasses; to "give here" is شَف<sup>8</sup> plus د. حَمِيدُو brings sugar and tea; "to bring" is أَوِي plus د. He carries the water to زَايِد; "to carry hither" is د. أَسِي plus د.

Listen for comprehension. You may follow along in the book if you wish.

<sup>6</sup> The continuous imperative here of the verb "to boil" (نَو is the simple imperative) is pronounced with a rounded "g" sound. Thus, the word sounds like: negg<sup>w</sup>a.

<sup>7</sup> There are a number of regional variations in pronunciation for this word. They all involve changing the order of the "n," "b," and "y" or "g" sounds. It can get quite confusing. It's best to choose one that people around you use and just use it all the time so that you don't get mixed up.

<sup>8</sup> There are numerous regional variations for the word "to give." We've chosen in this course to use the simple imperative ش. Taifi lists, under the heading "FK," other simple imperatives as: كَف , فَك , وَش , and وَش .



Note the position of the **د** of nearness when used in words with indirect object pronouns: the **د** comes *after* the indirect object pronouns.

إِكْشَم زَايْد د بوعَزّة غَرْس أَخَام ن موحى. إِنّاس زَايْد  
 إِ حَمِيدُو أَدَاسَنَد إِشْف إِفْشَكَا وَآتَاي<sup>9</sup>. إِشْفَاسَنَد صَيْنِيَا  
 د لَكِيْسَان. لَيَكْت<sup>10</sup> إِسَال خَف وَاْمَان، إِنّاس سول<sup>11</sup> وَر نَوِين.  
 إِكْ لَمَقْرَاش خَف لَعَاْفِيْت. إِنّاس زَايْد أَدَيَصُوْض إِ وَاْمَان عَلَي  
 حَقّ زَرْبَن. نَعْنَاع إِلَا، تَرْبِيْعَت ن سَكَّر تَوْرَا، إِد أَتَاي<sup>12</sup>،  
 إِذْرُوس.

يِيُوِيْد حَمِيدُو سَكَّر د وَآتَاي. يَاسِيَاْسَد أَمَان إِ زَايْد  
 أَدَيَعَمَّر أَتَاي. لَيَكْ إِكْثَرَا زَايْد أَتَاي د نَعْنَاع د سَكَّر كْ  
 أَبْرَاد إِعَمَّرَت س وَاْمَان، إِشْفَاسَت إِ حَمِيدُو أَتْ إِكْ<sup>12</sup> خَف  
 لَمَجْمَر أَدِينُو. لَيَكْ إِنْوَا أَبْرَاد، يُوْسِيْتِيْد حَمِيدُو إِ زَايْد  
 أَدَيَفَرَّغ.

#### Grammar explanation:

د	+	ي	+	ت	+	يوسي	=	يوسيتيد
the "d" of nearness		The "i" is added for pronunciation.		"it," the teapot		the verb "he carried"		

The "i" sound is added for pronunciation to keep the "d" sound of the nearness particle distinct from the "t" sound of the direct object pronoun. This is common.

<sup>9</sup> Some dialects would say **إِفْشَكَا ن وَآتَاي**.

<sup>10</sup> The "t" here is the direct object pronoun "him": "when he asked him." The word **لَيَكْ** causes the pronoun to move to in front of the verb.

<sup>11</sup> Some dialects would pronounce this **سولْن**.

<sup>12</sup> "That he put it (m.):" **إِكْثَرَا + ت + أَد**. This dialect assimilates the **د** into the **ت** to form **تْ**. What we have learned in this course, however, is that the **د** just disappears when it comes in contact with the direct object pronoun. (See *Abrid 2 Student Book*, page 56, number 6.)

3. The same topic in dialogue form. Listen and notice the use of nearness and the one use of the use of farness. Use the tape and the following text that accompanies the tape.

Adapted from the University of Wisconsin course, pages 77 to 78

زاید and بوعزة episode 5. Dialogue.

After a brief synopsis, زاید begins the dialogue by telling حميدو what to do, using many imperative sentences. حميدو responds in different ways: with "okay" , or with the pointing demonstrative هياش or the handing demonstrative صبر شوي. At one point he just says "wait a bit" . آغاش.

Now close the book and try to comprehend the dialogue as you watch some of the action on slides.

Synopsis: إكشَم بوعزة د زاید غَر أَخام ن إگْماس ن زاید. وفانتين ور إلی. إقیم زاید أدیک آتای. إغراس إ أمسخر.

زاید : آ حميدو! آویاخذ إفشكا أنك<sup>13</sup> آتای.

حميدو : هياش بعد صینیا د لکیسان.

زاید : آوید آمان إس نوان.

حميدو : صبر شوي آدگخ لمقراش خف لعافیت.

زاید : صوض دغیا ، هاتین نزرَب.

حميدو : وخا.

زاید : إس إلیا نعناع؟

حميدو : إلیا. راعا إس إلیا سکر ک تربيعت.

زاید : والو ، تورا. ور دیکس شا.

<sup>13</sup> Some dialects put a shedda on the ن , آنک , from نآد + نآک .

حَمِيدُو	:	وَخَا. أَدَاشْدُ أَوِيخَ سَكَّر.
زَايْدُ	:	إِذْرُوسَ أَكْغْد <sup>14</sup> وَاتَّايَ.
حَمِيدُو	:	أَتَّيْدُ أَوِيخَ.
زَايْدُ	:	أَغَاشَ تَزَنَّبِلْت.
حَمِيدُو	:	هَاشَ، هَا يَاتَّايَ، هَا سَكَّر.
زَايْدُ	:	أَوِيدُ أَمَانِ إِسْ نَوَان.
حَمِيدُو	:	نَوَان.
(إِكْثَرَا زَايْدُ أَتَّايَ دَ نَعْنَاعِ دَ سَكَّرَ لَ أَبَرَّاد.)		
زَايْدُ	:	أَسِي أَبَرَّاد. كُتْ <sup>15</sup> أَدِينُو.
حَمِيدُو	:	وَخَا.
زَايْدُ	:	أَسِي رَّابُوس. صُوضِ إِ أَبَرَّاد.
حَمِيدُو	:	صَافِي. إِنُّوَا.
زَايْدُ	:	أَوَيْتِيدُ أَنْفَرَّغ.

#### Grammar explanation:

وفانتين	=	وفان	+	ت	+	ي	+	ن
		the verb "they found"		"him," Zaid's brother		The "i" is added for pronunciation.		the "n" of farness
أَتَّيْدُ أَوِيخَ	=	أَد	+	ت	+	ي	+	د
		the future tense indicator		"it," the tea		The "i" is added for pronunciation.		the "d" of nearness
								the verb "I will bring"

<sup>14</sup> This word for "also" is pronounced with a rounded "g" sound. Taifi lists the pronunciation as "agg"d" or "agg"ed." Another variation is أَوْد "awd," which we have chosen for this course.

<sup>15</sup> Some dialects would just say كُتْ. This dialect adds "it" instead of just "t" after a consonant.

د	+	ي	+	ت	+	أوي	=	أويتيد
the "d" of nearness		The "i" is added for pronunciation.		"it," the teapot		the imperative "bring"		

The "i" sound is added for pronunciation to keep the "d" or "n" sound of the direction particles distinct from the "t" sound of the direct object pronoun. This is very common when the direction particles are used with direct object pronouns.

## English Translations of the Previous Texts

### Independent sentences

Some of the sentences by themselves are ambiguous as regards to whether they are in the past or present tense. In the context of the narrative, told in the past, a number of sentences could be translated in the past tense. But in the context of the dialogue, a present tense is appropriate.

1. Zaid and Bouazza entered Moha's tent.
2. Hmidu brought the utensils to Zaid.
3. Zaid is making tea.
4. The water isn't boiling.
5. Hmidu put the water kettle on the fire.
6. Zaid and Bouazza are in a hurry.
7. There is mint.
8. There isn't sugar in the sugar box.
9. The sugar box is empty.
10. There isn't much tea in the tea box.
11. Hmidu brought sugar and tea to Zaid.
12. The water is boiling.
13. Zaid filled up the tea.
14. Hmidu put teapot on the brazier.
15. The teapot boils.
16. The teapot is boiling.
17. Hmidu carried [brought] the teapot to Zaid. [Seen from Zaid's point of view.]
18. Hmidu serves Zaid.
19. Hmidu is a servant. [lit: A servant that he is Hmidu.]
20. The herdsmen serve the guests.



## Narrative

Zaid and Bouazza entered Moha's tent. Zaid said to Hmidu to give them the tea utensils. He gave them the tray and the glasses. When he [Zaid] asked him about the water, he said to him it was still not boiling, and he put the water kettle on the fire. Zaid said to him to blow [with the bellows] on the water because they were in a hurry. There was mint; the box of sugar was empty; as for the tea, there wasn't much.

Hmidu brought the sugar and the tea. He carried [with the direction of "brought"] the water to Zaid for him to fill up the tea. When Zaid had<sup>16</sup> put [lit: threw] the tea, mint, and sugar in the teapot, he filled it with water. He gave it to Hmidu for him to put it on the brazier for it to boil. When the teapot was boiling Hmidu carried [with the direction of "brought"] it to Zaid for him to pour.

## Dialogue

Synopsis: Bouazza and Zaid entered the tent of Zaid's brother. They found him not there. Zaid stayed to make tea. He called to the servant.

Zaid: Hey, Hmidu! Bring us the utensils to [lit: for us to] make tea.  
Hmidu: Here, first, are the tray and the glasses.  
Zaid: Bring the water if it's boiling.  
Hmidu: Wait a bit. I'll put the water kettle on the fire.  
Zaid: Blow [with the bellows] right away, we're in a hurry.  
Hmidu: Okay.  
Zaid: Is there mint?  
Hmidu: There is. See if there's sugar in the sugar box.  
Zaid: There isn't any, it's empty. Nothing's in it.  
Hmidu: Okay, I'll bring you (m.s.) the sugar.  
Zaid: There's not much tea, either.  
Hmidu: I'll bring it.  
Zaid: Here, take the tea box  
Hmidu: Here you go, here's the tea, here's the sugar.  
Zaid: Bring the water if it's boiling.  
Hmidu: It's boiling.  
(Zaid put [lit: threw] the tea, mint, and sugar in the teapot.)  
Zaid: Take [lift up] the teapot. Bring it to a boil. [lit: Do it for it to boil.]  
Hmidu: Okay.  
Zaid: Take [lift up] the bellows. Blow on the teapot.  
Hmidu: That's enough. It's boiling.  
Zaid: Bring it for us to pour.

---

<sup>16</sup> Some of the more complex tenses in English are not always distinguished in Tamazight. What is the past perfect here in English is simply expressed by the simple past in Tamazight. The context shows that it is a past action before another past action, which is what the past perfect expresses in English.



4. The questions: "to/for whom?" and "to/for what?" Listen and repeat. These are useful questions that weren't covered in *Abrid 2*, lessons 20 to 22. Also listen for the **ا** of direction. Notice that it moves to in front of the verb, since there is a question word. Use the tape and the following text that accompanies the tape.

Adapted from the *University of Wisconsin* course, pages 79 to 80

#### Questions focused on the indirect object

These are m-questions focused on the indirect object: that is, the question asks "to whom?" or "to what?" [also: "for whom?" and "for what?"]. The answer can be simply an indirect object phrase, that is, the sound **إِ** plus the object noun. "To Zaid" would be **إِ زَايِدْ**.

The question is asked twice; try to answer it. The simple answer follows, given twice. Repeat it. Then the full answer is given twice, followed by a pause for you to repeat it. The full answer is a sentence focusing on the indirect object.

Try it with your books closed if you can. Number 1 is an example.

#### **Grammar explanation:**

We've seen this question word before in the *Abrid 3 Student Book*, the bottom of page 16. It was used with the verb "to need." Since that verb uses indirect objects, the question word was "to whom," as in "To whom is bread needful?" (This was more colloquially translated "Who needs bread?")

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

to who?	=	<b>مي</b>	+	<b>إِ</b>	+	<b>مَا</b>
to whom?		who		the preposition "to," which is used with indirect objects		the mark of a question

This is combined into the following form:

**مَائِمِي**

Then this is shortened to this form:

**مَامِي**

Depending on the context, as illustrated in the sentences below, the question word can be translated "to/for whom?" or "to/for what?" In the sentences that follow the speaker always uses the long form **مَائِمِي**, but **مَامِي** is quite common.

B. The response word **أَمِي** also needs an explanation. It consists of the following structure:

to who	=	مي	+	إِ	+	أَيَّ
to whom		who		the preposition "to," which is used with indirect objects		the relative pronoun "that"

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

Then this is shortened to this form: أَمِي

Depending on the context, as illustrated in the sentences below, the response word can be translated "to/for whom" or "to/for what." For example, the long response in sentence number 1 can be translated: "(It's) Zaid that to whom Hmidu gave the tea utensils."

"Zaid (is the one) to whom Hmidu gave the tea utensils."

In the sentences that follow the speaker always uses the long form **أَيْمِي**, but **أَمِّي** is quite common.

1. مايمى إشفأ حميدو إفشكا و اتاي؟

۱ زاید.

زاید ایمی ایشفا حمیدو ایشکا و اتای.

2. مايمي إصوض حميدو؟

إِ. أَبْرَاد.

أَبْرَادَ أَيْمِي إِصْوَضَ حَمِيدُو.

3. ماينمي ذَيوي حميدو سَكَّر؟

۱ زاید.

زاید ایمی ذبیوی حمیدو سکر.

4. مايّمي دْيوسي حميدو أبرّاد؟

إِ زَايْد.

زَايْد أَيّمي دْيوسي حميدو أبرّاد.

### English translation of the sentences

1. To whom did Hmidu give the tea utensils?  
To Zaid.  
Zaid (is the one) to whom Hmidu gave the tea utensils.
2. To what did Hmidu blow? [You blow "to" something in Tamazight. Substitute the preposition "on" for a more appropriate English translation.]  
To the teapot.  
The teapot (is) to what Hmidu blew.
3. To whom did Hmidu bring the sugar?  
To Zaid.  
Zaid (is the one) to whom Hmidu brought the sugar.
4. To whom did Hmidu carry the teapot?  
To Zaid.  
Zaid (is the one) to whom Hmidu carried the teapot.

### 5. The د of nearness and the ن of farness used with direct object pronouns. Listen and repeat. Use the tape and the following text that accompanies the tape.

Adapted from *the University of Wisconsin* course, pages 80 to 81

#### Orientation particles with verbs for "bring" and "take"

You have frequently heard the verb for "go" دَو, used with the proximate particle د to mean "come." This proximate particle د or يد [The "i" sound is added only for pronunciation purposes.] is added to many other verbs in the same way to indicate action oriented toward the speaker's actual or psychological location. The remote particle of orientation ن<sup>17</sup> or ين [The "i" sound is added only for pronunciation purposes.] is used less often. Both are used in this exercise to illustrate opposite viewpoints of two people commenting on the same action. Picture to yourself ميمونة sitting in the kitchen side of the tent, where the tea things are kept and the

<sup>17</sup> This particle can be either just ن or نّ, with a *shedda*. Taifi lists both on page 455. We've chosen not to use the one with the *shedda*, but the speaker here does seem to be saying it, although at times it is quite subtle. Since both ways are acceptable, you don't need to worry about the *shedda* in this case.

charcoal brazier is, and زَايِد sitting on the other side of the tent, making the tea; while the servant, حَمِيدُو , goes back and forth between them, fetching and carrying. ميمونة says, for example, "حَمِيدُو took the tea things; he took them." زَايِد says, "حَمِيدُو brought the tea things; he brought them." To get the proper orientation, you might choose just one role, and repeat either زَايِد's sentences or ميمونة's. The full sentence is given twice; repeat it the second time. Repeat the short version both times it's given. And remember which side of the tent you're on.

### Grammar explanation:

This is the first systematic look at the direction particles plus direct object pronouns. **The direction particles come after the direct object pronouns and an "i" sound is inserted for pronunciation** to keep the "d" or "n" sound of the direction particles distinct from the sound of the direct object pronoun. **This "i" insertion occurs with all direct object pronouns that are consonants.**

The following chart gives the direction particles plus the third person direct object pronouns. The verb used is "he brought/took"<sup>18</sup>.

<u>Third person masculine plural</u> <u>direct object pronoun</u>		<u>Third person masculine singular</u> <u>direct object pronoun</u>	
he brought them	يُؤَيِّتْنِيْد	he brought it	يُؤَيِّتِيْد
he took them there	يُؤَيِّتْنِيْن	he took it there	يُؤَيِّتِيْن
<u>Third person feminine plural</u> <u>direct object pronoun</u>		<u>Third person feminine singular</u> <u>direct object pronoun</u>	
he brought them	يُؤَيِّتْنِيْنِيْد	he brought it	يُؤَيِّتِيْنِيْد
he took them there	يُؤَيِّتْنِيْنِيْن	he took it there	يُؤَيِّتِيْنِيْن

<sup>18</sup> This verb does not have to have the ن to mean "take." In fact, أَوِي by itself means "take" as opposed to أَوِيْد "bring." Often (but not always) the ن adds just an emphasis: "there." For this reason the ن of farness is used less often. It is by practice and usage that you will start to know when to use the ن of farness and when it's not necessary.



مِمْوَنَة :	يِوِين حَمِيدُو إِفَشَّكَ <sup>19</sup> وَآتَايَ .	يِوِيتَّيْنِ .
	Hmidu took (there) the tea utensils.	He took them (there).
زَايْد :	يِوِيد حَمِيدُو إِفَشَّكَ وَآتَايَ .	يِوِيتَّيْدِ .
	Hmidu brought the tea utensils.	He brought them.
مِمْوَنَة :	يُوسِيد حَمِيدُو تَرَبَّيعَت ن سَكَّرَ .	يُوسِيتَّيْدِ .
	Hmidu carried [brought] the sugar box.	He carried it.
زَايْد :	يُوسِين حَمِيدُو تَرَبَّيعَت ن سَكَّرَ .	يُوسِيتَّيْنِ .
	Hmidu carried [took] (there) the sugar box.	He carried it (there).
مِمْوَنَة :	يِوِين حَمِيدُو سَكَّرَ .	يِوِيتَّيْنِ .
	Hmidu took the sugar (there).	He took it (there).
زَايْد :	يِوِين حَمِيدُو تَزَنَّبِلَت وَآتَايَ .	يِوِيتَّيْنِ .
	Hmidu took the tea box (there).	He took it (there).
مِمْوَنَة :	يِوِيد حَمِيدُو تَزَنَّبِلَت وَآتَايَ .	يِوِيتَّيْدِ .
	Hmidu brought the tea box.	He brought it.
زَايْد :	يِوِين حَمِيدُو أَبَرَّادِ .	يِوِيتَّيْنِ .
	Hmidu took the teapot (there).	He took it (there).
مِمْوَنَة :	يِوِيد حَمِيدُو أَبَرَّادِ .	يِوِيتَّيْدِ .
	Hmidu brought the teapot.	He brought it.

<sup>19</sup> The speakers are pronouncing this word like "ifešša" or possibly "ifeška," where the "k" is not hard but a fricative.



## Review Exercises Lesson 9

## 1. Write out in Tamazight the full conjugation patterns.

He arrived (there) in Agadir.

.B

He arrived from Agadir.

.A

_____ (نَكَّيْن)	_____ (نَكَّيْن)
_____ (شَكَّيْن)	_____ (شَكَّيْن)
_____ (شَمَّيْن)	_____ (شَمَّيْن)
_____ (نَتَّا) ييَوْضَن أَكْ أَكَادِير.	_____ (نَتَّا) ييَوْضَ زِي أَكَادِير.
_____ (نَتَّات)	_____ (نَتَّات)
_____ (نُكْنِي)	_____ (نُكْنِي)
_____ (كُنِّي)	_____ (كُنِّي)
_____ (كُنَّمْتِي)	_____ (كُنَّمْتِي)
_____ (نِتْنِي)	_____ (نِتْنِي)
_____ (نِتْنَنْتِي)	_____ (نِتْنَنْتِي)

Did he arrive (there) in Agadir?

.D

Did he arrive from Agadir?

.C

_____ (نَكَّيْن)	_____ (نَكَّيْن)
_____ (شَكَّيْن)	_____ (شَكَّيْن)
_____ (شَمَّيْن)	_____ (شَمَّيْن)
_____ (نَتَّا) إِس نْيِيَوْض أَكْ أَكَادِير؟	_____ (نَتَّا) إِس دْيِيَوْضَ زِي أَكَادِير؟
_____ (نَتَّات)	_____ (نَتَّات)

_____ (نُكْنِي)	_____ (نُكْنِي)
_____ (كُنِّي)	_____ (كُنِّي)
_____ (كُنَّمْتِي)	_____ (كُنَّمْتِي)
_____ (نِتْنِي)	_____ (نِتْنِي)
_____ (نِتْنَنْتِي)	_____ (نِتْنَنْتِي)

He didn't take the butcher's knife (there). .F He took the butcher's knife (there). .E

_____ (نَكَّيْن)	_____ (نَكَّيْن)
_____ (شَكَّيْن)	_____ (شَكَّيْن)
_____ (شَمَّيْن)	_____ (شَمَّيْن)
_____ (نَتَّا) ور نِييوي أَجَنُوي.	_____ (نَتَّا) ييوي أَجَنُوي .
_____ (نَتَّات)	_____ (نَتَّات)

_____ (نُكْنِي)	_____ (نُكْنِي)
_____ (كُنِّي)	_____ (كُنِّي)
_____ (كُنَّمْتِي)	_____ (كُنَّمْتِي)
_____ (نِتْنِي)	_____ (نِتْنِي)
_____ (نِتْنَنْتِي)	_____ (نِتْنَنْتِي)

2. Write in the blank the opposite of the verb. Keep the verb in the negative or as a question or in the future.

_____ نِيوَضَن .B	_____ دَتَّعَايَادَم .A
_____ دَدَتَّرَارَا .D	_____ أَدَّ رَارَن .C
_____ إِس دَّان؟ .F	_____ ور نَكُولِيخ .E
_____ ور دِيوَضَخ .H	_____ إِس دَتَّدَو؟ .G

## Supplementary Material Lesson 10

(to be used at the end of lesson 10)

### 1. Dialogue with direction particles. Listen and repeat. Use the tape and the text that follows.

Adapted from *the University of Michigan* course, pages 131 to 133

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

سَعِيد : وَلَايْنِي إِحْمَا وَاسَا.  
 عَقَا : دَتْسُغُوس تَفُوشْت نَّيْت.  
 سَعِيد : تَفُوشْت ن تَكْنَاو<sup>1</sup> أَيَا.  
 عَقَا : شَا إِسِيكْنَاو<sup>2</sup> وَر ضَحِر<sup>3</sup> أَلْتَو.  
 سَعِيد : أَكْغَد<sup>4</sup> إِضَلِّي أَمْشِي أَي تَكَا.  
 عَقَا : مَايْشِين<sup>5</sup> تَوْمَرُ إِضَلِّي؟  
 سَعِيد : تَوْمَرِين كْ إِكْرَان. إِ شَكْ؟  
 عَقَا : دِيخْ أَدَسَّرَدَخ. غَاس نَكْ إِوَضَخْنْ أَسِيف،  
 بَدُونْت تَكْنَاو. دَايْ عَايْدَخْد قَبْلْ أَدِيوْت  
 أَنْزَار.

<sup>1</sup> The independent form of the word is تَكْنَاو "tignaw." The dependent form, used here, is "tgnaw," but in order to pronounce the three consonants together, a short vowel is introduced: "tegnaw."

<sup>2</sup> In the first reading the speaker makes a mistake and says ... شَا ن تَكْنَاو ... However, this is corrected to what the above text says in the second and third readings.

<sup>3</sup> Some dialects would pronounce this ضَحِرْن .

<sup>4</sup> This word for "also" is pronounced with a rounded "g" sound. Taifi lists the pronunciation as "agg<sup>w</sup>d" or "agg<sup>w</sup>ed." Another variation is أَوْد "awd," which we have chosen for this course.

<sup>5</sup> This particle can be either just ن or نْ , with a *shedda*. Taifi lists both on page 455. We've chosen not to use the one with the *shedda*, but the speaker here does seem to be saying it, although at times it is quite subtle. Since both ways are acceptable, you don't need to worry about the *shedda* in this case.

سَعِيد : إِسْ تَسَلِّيدِ إِ تَكُنَاوْ<sup>6</sup> ؟  
 عَقَّا : سَلَّيْخَسَنْتْ.  
 سَعِيد : إِخَّا لِحَالْ، مَشَا يَوْفْ أَيَا أَقْرَافْ دِ أَتْفَلْ<sup>7</sup> نِ  
 تَكْرَسْتْ.  
 عَقَّا : يَاْلَهْ قَبْلْ أَدَاخْ تَامَرْ.

### Grammar explanation:

مايْشِين = مَايْ + شِ + يِ + نِ  
 a question word "where?" + direct object "you" + The "i" is added for pronunciation. + the "n" of farness

تومَزِين = تومَزْ + يِ + نِ  
 the verb "it (f.) caught" + direct object "me" + the "n" of farness

### English translation of the dialogue

Saïd : Oh<sup>8</sup>, today is hot!  
 Aqqa : The sun sure burns.  
 Saïd : This is the heat [sun] of thunderstorms.  
 Aqqa : Clouds haven't appeared yet.  
 Saïd : Yesterday was also like this [lit: Also yesterday like this that it was.]  
 Aqqa : Where did it [that is, the thunderstorm (feminine), but meaning the rain] catch you yesterday? [In other words, where were you when the storm came up?]  
 Saïd : It caught me in the fields. And you?  
 Aqqa : I went to wash (myself<sup>9</sup>). As soon as I arrived there at the river, the storms began. I returned before the rain hit.  
 Saïd : Did you hear the thunder [lit: the thunders, that is, the claps of thunder]?  
 Aqqa : I heard it [lit: them (f.pl.)].  
 Saïd : The weather is bad, but this is better than the cold and snow of winter.  
 Aqqa : Let's go before it [the storm] catches us.

<sup>6</sup> This word can mean either "thunderstorm" or "thunder," depending on the context. It's plural here.

<sup>7</sup> We learned the word أَتْفَلْ, with a د, and that's how Taifi lists it. But the speaker clearly says ت here.

<sup>8</sup> Taifi lists this meaning on page 762: "vraiment."

<sup>9</sup> The Michigan course says "wash (my clothes)." Taifi lists the verb on page 565 under "RD." The verb is a causative verb, which we will cover in lesson 22. The meaning is to cause to be clean, that is, washed. Often the verb is used with a direct object, but here there is none. Taifi lists the meaning as both the transitive "laver" (to wash something) and the intransitive "se laver" (to wash oneself, that is, take a bath). It's doubtful that an Amazigh man would wash his clothes in the river. That's usually women's work. Thus, it seems likely that Aqqa went to wash himself.



**2. Review of the ا of nearness used with the tense indicator أَف . Listen and repeat. Use the tape and the following text that accompanies the tape.**

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

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

### **Morphophonemic Drill 14**

Forms of the aorist tense aspect prefix

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

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

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

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

(Groups 1 and 2, that is, sentences 1 to 9, are skipped here, because they don't apply to the direction particles.)

#### Group 3

Sentences 9 to 12 show what happens when the أَف encounters the ا of direction. Normally, the ا of direction comes after the verb. But because of the tense indicator أَف , the ا of direction moves to in front of the verb. Thus, we have:

$$\text{ad} + \text{d} = \text{add} \qquad \text{أَفْ} = \text{ا} + \text{أَف}$$



9. إِذَا غَر تَمْدِينَتْ.  
He is going to the city. or He went to the city.

أَدِيدُو غَر تَمْدِينَتْ.  
He will go to the city.

10. إِذَا دَ زِي مَكْنَسَ.  
He is coming from Meknes. or He came from Meknes.

أَدِيدُو زِي مَكْنَسَ.  
He will come from Meknes.

11. يَبْوِيْدُ لَخُضْرَتَ.  
He brought vegetables.  
أَدَّ يَلَوِي لَخُضْرَتَ.  
He will bring vegetables.

12. يُوْسِيْدُ أَزَّالِيْمَ.  
He picked up onions.  
أَدَّ يَاسِي أَزَّالِيْمَ.  
He will pick up onions.

#### Group 4

Sentences 13 and 14 show what happens when the أَد encounters direct object pronouns and the د of direction at the same time, both of which have moved to in front of the verb because of the أَد. The order is:

the "d" of direction + direct object pronouns + أَد

In certain cases, as illustrated in sentences 13 and 14, an "i" sound is added for pronunciation to distinguish the د of direction from the direct object pronouns.

13. يَبْوِيْدُ لَخُضْرَتَ.  
He brought vegetables.  
أَتِيدُ يَلَوِي. (أَد + ت + ي + د + يَلَوِي)

The د is the د of direction. The ي is added for pronunciation.

He will bring it. [لَخُضْرَتَ is a collective plural.]

14. يوسيد أُرَّاليم.

He picked up onions.

أَتَّيد ياسي. (أَد + ت + ي + د + ياسي)

The د is the د of direction. The ي is added for pronunciation.

He will pick it up. [ أُرَّاليم is a collective plural.]

**3. More practice with direction particles. Listen and repeat. Use the tape and the following text that accompanies the tape.**

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

### **Sentence Pattern Drill 15**

#### Particles of orientation

The particles of orientation show the direction of action or movement in relation to the speaker. The د of nearness shows movement or action toward the speaker. The ن of farness shows movement or action away from the speaker.

Each pair of sentences shows the action from a different point of view.

1. أَدْجَار ن دَرِيس : إِدَّا دَرِيس غَر تِفَلَّت غَر لَحُوسَيْن.

Driss went to Tiffelt to Lhousain's place.

: Driss' neighbor

أَدْجَار لَحُوسَيْن : إِدَّاد دَرِيس غَر تِفَلَّت غَر لَحُوسَيْن.

Driss came to Tiffelt to Lhousain's place.

: Lhousain's neighbor

2. أَدْجَار ن دَرِيس : إِدَّا دَرِيس غَر رَحَّو يَفْتَيْن وَر إِلِّي.

Driss went to Rehhou's place (but) found him not there.

: Driss' neighbor

أَدْجَار ن رَحَّو : إِدَّاد دَرِيس غَر رَحَّو يَفْتِيد وَر إِلِّي.

Driss came to Rehhou's place (but) found him not here.

: Rehhou's neighbor

3. مائس ن حليمة :  
: Halima's mother  
تيويد حليمة تبرات إ كئماس<sup>10</sup>.  
Halima brought the letter to her brother.  
بو لبوسطا :  
: the postman  
تيوي حليمة تبرات إ كئماس.  
Halima took the letter to her brother.
4. بو رئا<sup>11</sup> :  
: the guy at the barn  
وسيند إشوال تفيوين غر أنرار.  
The harvesters carried [brought] the sheaves  
of grain (here) to the threshing floor.  
ونا إقيمان ك إكر :  
: the one who stayed  
in the field  
وسينن إشوال تفيوين غر أنرار.  
The harvesters carried [took] the sheaves  
of grain there to the threshing floor.
5. أءجار ن سعيد :  
: Saïd's neighbor  
شاسد آتاي<sup>12</sup> إ سعيد.  
Give tea to Saïd (here).  
بو صينا :  
: the guy with the tray  
شاسن آتاي<sup>13</sup> إ سعيد.  
Give tea to Saïd there.

## Part B

Now one sentence of each pair will be said. Listening for the direction particles, figure out who's speaking. The answers are then given on the tape and written below in the footnotes.

1. إءا ذريس غر تفلت غر لئوسين.  
ماكسول<sup>14</sup> ؟ إء أءجار ن ذريس ما أءجار لئوسين؟<sup>15</sup>

<sup>10</sup> "Her brother" can be said in various ways. Two of those ways are إكئماس or كئماس.

<sup>11</sup> Taifi lists this word with a *shedda*: رئا, but the speaker here doesn't pronounce it.

<sup>12</sup> In past tapes of this series the speaker often put a *shedda* on the ت in the word for "tea," but it is clearly not said in this tape.

<sup>13</sup> This particle can be either just ن or نّ, with a *shedda*. Taifi lists both on page 455. We've chosen not to use the one with the *shedda*, but the speaker here (and throughout the whole tape) does seem to be saying it, although at times it is quite subtle. Since both ways are acceptable, you don't need to worry about the *shedda* in this case.

<sup>14</sup> This is from مايّ + إسولن : "Who spoke?" The participle form is used when the question word is the subject of the sentence. In this case the ن assimilates into the ل to form لّ.

<sup>15</sup> Answer: أءجار ن ذريس

2. إِدَادْ ذَرِيسْ غَر رَحَوَّ<sup>16</sup> يَافْتِيدْ وَر إِلَيَّ.
- مَاكْسُولْ؟ إِدْ أَذْجَارْ نْ ذَرِيسْ مَاذْ أَذْجَارْ نْ رَحَوَّ?<sup>17</sup>
3. تَيَوِي حَلِيمَة تَبْرَاتْ إْ كُتْمَاسْ.
- مَاكْسُولْ؟ إِدْ مَايْسْ نْ حَلِيمَة مَاذْ بُو لَبُوسْطَا?<sup>18</sup>
4. وَسِينْدْ إِشْوَالْ تَفْيَوِينْ غَر أَنْرَارْ.
- مَاكْسُولْ؟ إِدْ بُو رَوَا مَاذْ وَنَا إِقْتِيمَانْ كْ إِكْثَرْ?<sup>19</sup>
5. شَاسَنْ أَتَايْ إْ سَعِيدْ.
- مَاكْسُولْ؟ إِدْ أَذْجَارْ نْ سَعِيدْ مَاذْ بُو صَيْنِيَا?<sup>20</sup>

#### English translation of Part B

1. Driss went to Tiffelt to Lhousain's place.  
Who spoke? Was it Driss' neighbor or Lhousain's neighbor?  
Driss' neighbor.
2. Driss came to Rehhou's place (but) found him not here.  
Who spoke? Was it Driss' neighbor or Rehhou's neighbor?  
Rehhou's neighbor.
3. Halima took the letter to her brother.  
Who spoke? Was it Halima's mother or the postman?  
The postman.
4. The harvesters carried [brought] the sheaves of grain (here) to the threshing floor.  
Who spoke? Was it the man at the barn or the one who stayed in the field?  
The man at the barn.
5. Give tea to Saïd there.  
Who spoke? Was it Saïd's neighbor or the guy with the tray?  
It was the guy with the tray.

<sup>16</sup> Because this word starts with a ر and the previous word ends with a ر , the speaker pronounces that sound with a clear *shedda*.

<sup>17</sup> Answer: أَذْجَارْ نْ رَحَوَّ

<sup>18</sup> Answer: بُو لَبُوسْطَا

<sup>19</sup> Answer: بُو رَوَا

<sup>20</sup> Answer: بُو صَيْنِيَا

4. More practice with direction particles. Listen and repeat. Use the tape and the following text that accompanies the tape.

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

### Morphophonemic Drill 15

Alternate forms of the particles of orientation

These sentences show the particles of orientation when they follow a direct or indirect object pronoun or the tense indicator أَدْ . (The speaker says أَذْ .)

Numbers 1,2, and 4 show the orientation particles with both the direct and indirect object pronouns together. Number 3 shows the orientation particles with just a direct object pronoun, and numbers 5 to 12 show the orientation particles used with the tense indicator أَدْ . Whenever the orientation particles are used with direct object pronouns, an "i" sound is inserted for pronunciation between the pronoun and the particle.

- |                         |  |    |
|-------------------------|--|----|
| شاسْتِيدِ.              | شاسْد أَتايْ إِ سَعِيدِ.                     | 1. |
| Give it to him (here).  | Give tea to Saïd (here).                     |    |
| شاسْتَيْنِ.             | شاسَن أَتايْ إِ موحى.                        | 2. |
| Give it to him there.   | Give tea to Moha there.                      |    |
| أَوَيْتِيدِ.            | أَوِيد أَبَرَادِ.                            | 3. |
| Bring it.               | Bring the teapot.                            |    |
| أَوِياسْتَيْنِ.         | أَوِين أَبَرَادِ إِ لالْنَسْ <sup>21</sup> . | 4. |
| Take it to her there.   | Take the teapot to its owner (f.) there.     |    |
| أَدَّاغولَخِ.           | أَغولْد غَر تَخامْتَنَخِ.                    | 5. |
| I will come back.       | Come back to our tent.                       |    |
| أَنَّاغولَخِ.           | أَغولَن غَر رَّباضِ.                         | 6. |
| I will go back (there). | Go back (there) to Rabat.                    |    |

<sup>21</sup> Taifi lists two variations of this word: لال and لالْ .



7. أَدَّيْعَايْدُ غُورْخُ<sup>22</sup>.  
He will come back to our place.
8. أَنِّيْعَايْدُ غُورْسَن.  
He will go back (there) to their (m.) place.
9. أَدَّيَاسِي لُكَاسَنَس.  
He will carry [= bring] his glass (toward him).
10. أَنِّيَاسِي لُكَاسَنَس.  
He will carry [= take away] his glass (away from him).
11. أَدِّيْفَغُ زِي تَدَّارْت.  
He will come out from the house.
12. أَدِّيْفَغُ زِي تَدَّارْت.  
He will go out from the house.
- إِغَايْدُ غُورْخُ.  
He came back to our place.
- إِغَايْدَن غُورْسَن.  
He went back (there) to their (m.) place.
- يُوسِيْدُ لُكَاسَنَس.  
He carried his glass (toward him).
- يُوسِيْن لُكَاسَنَس.  
He carried his glass (away from him).
- إِغْدُ زِي تَدَّارْت.  
He came out from the house.
- إِغْدُ زِي تَدَّارْت.  
He went out from the house.

<sup>22</sup> Other dialects say غُورْنَخ .

## Review Exercises Lesson 10

1. Using one word from each column, write a question and an answer about where something is located. Use the verb **أَسَدَ**.

سِين	يُون
إِنْغَر	أَنُو
أَقْلَا	أَبْرِيد
تَقِير	تِمَزِيدَا
تَمَا ن	لَبُوسَطَا
دَات	لَبَنَكَا
دَاوْ	وَنَا
أَكْنَسُو	أَسِيف
لَكْ وَامَّاس	تَدْرُوين تَوَجْدِيدِين
	تَقْيُوين
	إِكْيدَار

- A. مَانِيكْ دِيوسَا أَبْرِيد ن وَجْدَة؟
- B. يوسَاد أَبْرِيد ن وَجْدَة تَمَا ن مَرَجَان.
- C.
- D.
- E.
- F.

.G \_\_\_\_\_

\_\_\_\_\_

.H \_\_\_\_\_

\_\_\_\_\_

.I \_\_\_\_\_

\_\_\_\_\_

.J \_\_\_\_\_

\_\_\_\_\_

## 2. Jewelry vocabulary

gold	—	وَرَع (wu)	earring(s)	—	تِخْرُسِين (th)	تِخْرُسْت (th)
silver	—	نَقْرَت	necklace(s)	—	تِزْرَا (tz)	تَزْرَا (tz)
brass	—	نَحَّاس	ring(s)	—	تِلْخَوْتَام (ti)	تَلْخَاتَمْت (tl)
amber	—	لَوْبَان	bracelet(s)	—	إِدْبَلِجَن	أَدْبَلِج (wa)
			belt(s)	—	إِحَزَّامَن	أَحَزَّام (u)
			crown(s)	—	إِد تَّاج	تَّاج

Fill in the blanks with a grammatically correct word. More than one answer may be possible.

- A. ورام دوسینت \_\_\_\_\_ .
- B. إسي تّوسا \_\_\_\_\_ ؟
- C. قیس \_\_\_\_\_ . إسام دّیوسا ؟
- D. یوسامد \_\_\_\_\_ !
- E. وري دوسین \_\_\_\_\_ .
- F. إساس دّیوسا \_\_\_\_\_ ن \_\_\_\_\_ ؟
- G. وراس دوسینت \_\_\_\_\_ ن \_\_\_\_\_ .

## Supplementary Material Lesson 11

(to be used at the end of lesson 11)

### 1. Long and short forms of prepositions. Listen and repeat. Use the tape and the text that follows.

Adapted from *the University of Wisconsin* course, page 157

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

#### Long and short forms of the prepositions "in" and "on"

<u>long form</u>	<u>short form</u>	
دِيكْ <sup>1</sup>	شِ	: in
غَيْف	خَف	: on

When the object of a preposition is a pronominal affix, the preposition has its full form. When the object is a noun, the preposition has its short form. For example, "to<sup>2</sup> the man" would be **غَرَّ أَرْيَاز**, but "to him" would be **غورُس**, using the full form of the preposition **غور** plus the pronominal affix **س** for "him, her, or it."

In the following sentences, **زَايِد** comments on the location of some persons and things, using the preposition for "in" **شِ**<sup>3</sup> with a noun object. For example, **تَبَدَّا إِطَو اِ تَدَّارْت**. You are to echo this comment, omitting the nouns: "She stood in it" would be **تَبَدَّا دِيكْس** (using the long form of the preposition **دِيكْ** plus the pronoun affix **س**). Then you will hear **مِيْمُونَة**'s model answer to repeat: **تَبَدَّا دِيكْس**. Here now, again, is **زَايِد**'s first comment:

1. **تَبَدَّا إِطَو اِ تَدَّارْت**. Itto stood in the house.  
**تَبَدَّا دِيكْس**. She stood in it.

<sup>1</sup> See page 56 of the *Abrid 3 Student Book* for details on pronunciation of this word in various contexts.

<sup>2</sup> "To" in the sense of movement toward or "going to his place" as opposed to "giving something to the man."

<sup>3</sup> Pronounced here as "y."

2. تَبَدَّا عَيْشَةً لَّكَ أَخَامٌ.<sup>4</sup>  
Aisha stood in the tent.
3. إِقِيمَا مَوْحَى لَّكَ وَانْسَانَسْ.<sup>5</sup>  
Moha stayed/sat in his place.
4. إِلَّا بُوَعَزَّةَ لَّكَ طَوْمُوْبِيل.  
Bouazza is in the car.
5. إِلَّا صَابُونُ لَّكَ طَّاس.  
The soap is in the basin.
- تَبَدَّا دِيْغْس.  
She stood in it.
- إِقِيمَا دِيْغْس.  
He stayed/sat in it.
- إِلَّا دِيْغْس.  
He's in it.
- إِلَّا دِيْغْس.  
It's in it.

The preposition meaning "on" is **خَفَ** before a noun object, but **غَيْفَ** before a pronominal object. "On the pillow" would be **خَفَ لَوْسَادَا**; "on it" **غَيْفَسْ**. Echo زَايْد's comment, using the pronominal form.

1. إِقِيمَا مَوْحَى خَفَ لَوْسَادَا.  
Moha sat on the pillow.
- إِقِيمَا غَيْفَسْ.  
He sat on it.

Let's listen to زَايْد's initial example once again and note what happens to the pronunciation of the phrase **خَفَ لَوْسَادَا**. Notice how the syllable structure of the phrase **خَفَ لَوْسَادَا** changes when it immediately follows a word ending in an open syllable [*i.e.*, ending in a vowel] like **مَوْحَى**: **إِقِيمَا مَوْحَاخَ فُلُوسَادَا**.

2. إِكَّنْ بُوَعَزَّةَ خَفَ إِشْضَيْف.  
Bouazza slept on the carpet.
3. إِكَّا زَايْدُ خَفَ كُثْمَاس.  
Zaid passed by his brother's place.
- إِكَّنْ غَيْفَسْ.  
He slept on it.
- إِكَّا غَيْفَسْ.  
He passed by his place.

<sup>4</sup> This dialect pronounces this prepositional phrase as "gg"خام."

<sup>5</sup> In fast speech this sounds like "gwansans" rather than with the ending "nnes."



4. إِسَال بوعَزَّة خَف تَلْمَاشِيَتَنَسْ<sup>6</sup>. إِسَال غِيْفَس.  
He asked about it. Bouazza asked about his cattle/livestock.

5. إِلَّا لِمَقْرَاش خَف لِعَافِيَت. إِلَّا غِيْفَس.  
The water kettle is on the fire. It's on it.

إِس تَفْهَمْد كُلْشِي؟ مَش وَر تَفْهَمْد شَا وَوَال<sup>7</sup>، سَال وَنَّا  
إِسْن، تِينِيدَاس "أَ وَدِّي، وَر فَهْمَخْ أَوَالَا. سَفْهَمِيي<sup>8</sup>،  
صَحَا."

Did you understand everything? If you didn't understand a word, ask someone [lit: he who] who knows and say to him, "Hey, friend, I didn't understand this word. Explain (it) to me, please."

## 2. More practice with the long and short forms of prepositions. Listen and repeat. Use the tape and the text that follows.

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

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

## Morphophonemic Drill 13

Shows the short and long forms of the main prepositions

1. إِس لَّان شَا نِ إِنْبِيَاوَن كَثْ إِخَامَن؟  
Are there some guests in the houses (tents)?  
يَه، لَّان دِيْغْسَن إِنْبِيَاوَن<sup>9</sup>.  
Yes, there are guests in them.

<sup>6</sup> In fast speech the pronunciation is "talmašitens" rather than with the ending "nnes." This word comes from the Arabic word for "cattle, livestock": *الماشية*.

<sup>7</sup> See the *Abridged Student Book*, page 66, for this construction. Other dialects say *شَا نِ وَوَال*.

<sup>8</sup> Some dialects pronounce this word without a *shedda* on the *س*. Taifi lists the verb without a *shedda*.

<sup>9</sup> In the Part B reading of this answer, the speaker says this word as *إِنْبِيَاوَن*. There are many variations to this word, and they all involve different orders of the "b" and "y" or "i" or "g" sounds.

2. إِس لَّانْ شَا وَّامَانْ<sup>10</sup> كْثْ وَانُو؟

Is there some water in the well?

يَهْ، لَّانْ دِيكْسْ وَامَانْ.

Yes, there's water in it.

3. إِس إِلَّا شَا لِّمَالْ غَرِّ مَوْحِي؟

Is there some livestock at Moha's place? or Does Moha have some livestock?

يَهْ، إِلَّا غَوْرُسْ.

Yes, there is (some) at his place. or Yes, he has (some).

4. إِس إِذَا غَرِّ تَمْدِينْتْ؟

Did he go to the city?

يَهْ، إِذَا غَرِّ تَمْدِينْتْ.

Yes, he went to the city.

If the object of غَرِّ is non-human, it should not be made into a pronoun.

5. إِس ذِيَاغُولْ زِي تَمْدِينْتْ؟

Did he return from the city?

يَهْ، يَاغُولْدْ زِي دِيكْسْ<sup>11</sup>.

Yes, he returned from it.

- As Taifi explains on pages 620-621, some regions use:

noun that starts with a consonant + زِي

noun that starts with a vowel + زَكْ .

In the latter case, when the dependent form of the following noun is either a "u" or a "w" the sound of the "g" in "zeg" gets doubled and said with rounded lips: "zegg". For example, زَكْ أَخَامْ is pronounced "zegg"ham," and زَكْ وَاَسَا is pronounced "zegg"assa."

6. إِس تَقَّيْمَامْ خَفِّ وَاَشَالْ؟

Did you (m.pl.) sit on the ground?

يَهْ، نَقَّيْمَا غِيْفَسْ.

Yes, we sat on it.

<sup>10</sup> See the *Abrid I Student Book*, page 66, for this construction. Other dialects say شَا نْ وَامَانْ.

<sup>11</sup> Other dialects say زِيكْسْ, which is what we've chosen for this course.

7. إِسْ إَغْزَا سْ أَكْثَلْزِيمْ؟

Did he dig with a pickaxe?

يَهْ، إَغْزَا يِيْسْ.<sup>12</sup>

Yes, he dug with it.

8. إِسْ إِمُونْ دْ أَمَدَّ اكْلَنْسْ؟

Did he go with his friend?

يَهْ، إِمُونْ إِسْ.<sup>13</sup>

Yes, he went with him.

9. إِسْ إِدَّا سْ أَخَامْ؟

Did he go to the house (tent)?

يَهْ، إِدَّا سْ أَخَامْ.

Yes, he went to the house (tent).

Like in number 5, if the object of سْ (as a preposition of movement "to") is non-human, it should not be made into a pronoun.

- Some dialects use exclusively غَرْ as the preposition of movement "to" or "towards." Others use exclusively سْ as this preposition. Still others use غَرْ in front of words that begin with a consonant and سْ or غَرْسْ in front of words that begin with a vowel. In all cases, the noun following the preposition of movement is NOT in its dependent form.
- Be careful not to confuse the preposition سْ (meaning "with," in the instrumental sense) with the preposition سْ (meaning "to," in the sense of movement). This can easily happen in dialects which don't use غَرْ as the preposition of movement.

<sup>12</sup> Normally the form would be إِسْ إَغْزَا "iṣ za iss," but because there are two vowel sounds together, a "y" sound is added to make "iṣ za yiss."

<sup>13</sup> There are a number of variations for the preposition دْ plus pronouns. For the third masculine singular ("with him" or "and him"), this dialect says إِسْ, which can be confusing, since it shows no difference between the preposition سْ ("with" in an instrumental sense) and the preposition دْ ("with" in an accompaniment sense). Other dialects use: دِيْدَسْ and إِدَسْ. We've chosen دِيْدَسْ for this course.

## Review Exercises Lesson 11

1. Write the short form and the long form for the six main prepositions.

<u>long form</u>	<u>short form</u>	
		.A
		.B
		.C
		.D
		.E
		.F

2. Make 2 sentences for each preposition in its long form. Then make 2 sentences for each preposition in its short form. Be sure to vary the pronouns used in the short form so that you practice all the different possibilities.

	.A
	.1 : long form
	.2
	.1 : short form
	.2
	.B
	.1 : long form
	.2
	.1 : short form
	.2

	.C
_____	.1 : long form
_____	.2
_____	.1 : short form
_____	.2

	.D
_____	.1 : long form
_____	.2
_____	.1 : short form
_____	.2

	.E
_____	.1 : long form
_____	.2
_____	.1 : short form
_____	.2

	.F
_____	.1 : long form
_____	.2
_____	.1 : short form
_____	.2



## Supplementary Material Lesson 12

(to be used at the end of lesson 12)

**1. Moveable prepositions—their position in the sentence. Listen and repeat. Use the tape and the text that follows.**

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

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

### Sentence Pattern Drill 13

Position of prepositional phrase

These sentences show the different position that prepositional phrases (a preposition used with a pronoun, not with a noun) take in sentences depending on whether the sentence is a question or an affirmative statement. In an affirmative statement, the preposition plus pronoun comes after the verb. Question words (and negatives and tense indicators) cause the preposition plus pronoun to move to in front of the verb. However, not everyone moves the prepositional phrase; thus, you will hear it at times come after the verb even when question words are used.

Do you (f.s.) have a fever? **إِس دِيْغَم تَلَّا تَوَلَا؟** 1.  
[lit: Is there in you a fever?]

Yes, I have a fever. **يَه، تَلَّا دِيْغِي تَوَلَا.**  
[lit: Yes, there is in me a fever.]

Do you (m.pl.) have some livestock? **إِس غورُن إِلَّا شَا لَمَال؟** 2.

Yes, we have (some). **يَه، إِلَّا غورُخ<sup>1</sup>.**

Did Moha go with you (m.s.)? **إِس إِش<sup>2</sup> إِمون موحى؟** 3.

Yes, he went with me. **يَه، إِمون إِدِي<sup>3</sup>.**

<sup>1</sup> Others say **غورُنَخ**.

<sup>2</sup> Others say **إِدْش** or **دِيْش**.

<sup>3</sup> Others say **دِيْدِي**.

4. إِسْ إِشْ تَمُونِ إِلَيْسْ؟  
Did his daughter go with you (m.s.)?  
يَهْ، تَمُونِ إِدِي.  
Yes, she went with me.
5. إِسْ غِفْكَنْتِ إِسْوَلْ؟  
Did he speak about you (f.pl.)?  
يَهْ، إِسْوَلْ غِفْنَخْ.  
Yes, he spoke about us.
6. إِدْ زِي دِيْغْنِ أَكَّا لَحْبِيبْ؟  
Is it from you (m.pl.) that the relative is?  
يَهْ، زِي دِيْغْنِ أَكَّا.  
Yes, he's from us. / He's one of us.  
[lit: Yes, from us that he is.]

**2. Text. Listen and repeat, and answer the questions that follow the text. Use the tape and the text that follows.**

Adapted from *the University of Wisconsin* course, tape TZ1.001.015, side B

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

This text does not relate to prepositional phrases but rather is a review of sentence connection and the present continuous tense as well as a chance to expand your vocabulary.

## **Text 14**

إِعْبَانْ

أَسَا نَرَا أَنْسِوَلْ شُوي خَفْ مَلْسِيوت إِمَارِيغْنِ، مَعْنِي،  
خَفْ إِعْبَانْ نَا دَلْسَانْ. لَّانْ إِعْبَانْ نْ إِرْكَيزَنْ<sup>4</sup> غَاسْ نِتْنِي،  
إِلَيْنْ إِعْبَانْ نْ تَوْتَمِينْ غَاسْ نِتْنِي<sup>5</sup>.

<sup>4</sup> There are slight variations in the pronunciation of this plural word for "men." For the most part in this text, the speaker says a "g" sound: "irgizen." However, some pronounce this "iryzien" or "irizen." We've chosen the latter for this course.

إِرْكَيزَن ، دَلَسَّان سَرَّوَال د لَقَمِجَا. لُسِين<sup>6</sup> غِيفَسَن  
تَجَلَّابِيت نَغَد سَنَات. لُسِين دِيخ<sup>7</sup> أَرْنَار خَف تَجَلَّابِيت. لَّان  
وِينَا دِيلَسَّان<sup>8</sup> أَتَفَّاس نَغَد سِين كُ أَذْغَار لَقَمِجَا. لَتَّاسَّان  
رَسْت إِخْفَاوَنَسَّان. أَرْتَقَّن<sup>9</sup> إِدُوشَا نَغَد إِبْرُكْسَن نَغَد  
لَبَلَّغْت إِ إِضَارَنَسَّان<sup>10</sup>.  
إِد تَوْتَمِين دِيخ ، دَتَلَسَّا تَمْضُوط<sup>11</sup> تَشَامِير تَفِينَا د  
سَرَّوَال. لَّانْت تَوْتَمِين نَا دِيلَسَّان لَائِزَار. قَنَنْت س  
تَسْغَنَاس<sup>12</sup>. لَتَحْزَامَنْت س لَحْزَام نَغَد تَسْتَاوْت. لَتَّاسَّانْت  
أَكَنْبُوش نَغَد سِين. أَسَنْت<sup>13</sup> أَلْتَو تَصَبْنِيت إِخْفَاوَنَسَّانْت<sup>14</sup>.  
أَدَاي حَلَقَنْت تَوْتَمِين ، (كُانْت<sup>15</sup> لَعْنَايْت) ، لَتَكَّانْت أَدَبْلِجَن

<sup>5</sup> This masculine plural pronoun "them" doesn't refer to the men or the women, but to the clothes, a masculine plural noun. The translation is not "There are clothes for women, just them." The "just" doesn't refer to the people. Rather, "There are special clothes for women" or "There are clothes especially/specific for/to women."

<sup>6</sup> Some dialects would say this sentence connection verb as لُسِن , which is what we learned for this course.

<sup>7</sup> دِيخ or دِيغ are valid pronunciations depending on the region.

<sup>8</sup> After the relative pronouns نَا and أَي , a participle is required. (The term وِينَا contains نَا .) In this case it is a habitual participle, meaning it is the third masculine singular continuous form plus a ن at the end plus the tense indicator دَ . Even though the subject is plural ("those who") the participle form is singular—it doesn't vary for masculine or feminine or singular or plural.

<sup>9</sup> This is third masculine plural: تَقَّن + ن . This is also the one example in this text of sentence connection using the continuous tense. We will have more examples of this in lesson 19 of this *Workbook*, but generally the verbs following the first verb use the tense indicator أَر (or أَل) instead of دَ or لَ .

<sup>10</sup> This comes from إِضَارَنَسَّان . The two ن's run together.

<sup>11</sup> The dependent form is used here: "tmɔɖɔtt̪." But in order to pronounce the four consonants in a row, a short vowel is added "temɔɖɔtt̪," which is slightly different from the independent form "tamɔɖɔtt̪."

<sup>12</sup> Because this word is said with a rounded غ it sounds like تَسْغَنَاس .

<sup>13</sup> This form is due to sentence connection with the simple imperative أَس plus the third person feminine plural regular conjugation endings.

<sup>14</sup> This comes from إِخْفَاوَنَسَّانْت . The two ن's run together.

<sup>15</sup> This word is pronounced with a "y" sound here. This is the same for all the forms كُيَنْت which follow.

كُنْتُ<sup>16</sup> تَحْرُسِينَ<sup>17</sup> كُنْتُ أَقَايِنَ كُنْتُ تَزُولْتُ إِ وَلَنَنْسَنُتْ.  
 كُ بَرَا ن تَمْدِينْتُ<sup>18</sup> وَر دَتَكَّانْتُ تَمَازِيغِينَ لَتَام وَلَا دَلَسَّانْتُ  
 تَجَلَّابِيِينَ. أَدَايِ إِرِينْتُ أَذْسَافَرَنْتْ لَلَسَّانْتُ تَمِيزَارْتُ.

### Grammar Explanation:

**Habitual participles:** After the relative pronouns نَا and أَيِ and when a question word is the subject of the verb, a participle is required. In the cases in this text, it is a habitual participle (since the meaning is regular, habitual activity) that is used, meaning it is the third masculine singular continuous form plus a ن at the end plus the tense indicator دَ. This participle doesn't vary for masculine or feminine or singular or plural.

Note the following examples from the text and questions. The subjects vary from masculine singular to masculine and feminine plural:

text line 10	—	دَيْلَسَّان	text line 6	—	دَيْلَسَّان
answer 4	—	دَيْتَّاسَّان	question 4	—	دَيْتَّاسَّان
answer 5	—	دَيْلَسَّان	question 5	—	دَيْلَسَّان
answer 6	—	دَيْتَّان	question 6	—	دَيْتَّان

The one exception to all this is in line 2 of the text: دَلَسَّان. This clearly should be a habitual participle. Why it doesn't have the above form isn't clear. It's possible that it is a mistake, since even native speakers at times don't always keep the rules.

## Questions on the Text 14

1. مَاخَفَ نَرَا أَنَسِيُولَ أَسَا؟

أَسَا نَرَا أَنَسِيُولَ خَفَ مَلَسِيُولَ إِمَازِيغِينَ.

<sup>16</sup> This form is due to sentence connection with the simple imperative كُنِّي plus the third person feminine plural regular conjugation endings. Doing this we would expect the form to be كُنْتُ, but some dialects add an "i" sound making the form كُنْتُ.

<sup>17</sup> Because this word is said with a rounded خ it sounds like تَحْرُسِينَ.

<sup>18</sup> The dependent form is used here: "tmdint." But in order to pronounce the three consonants in a row, a short vowel is added "temdint," which is slightly different from the independent form "tamdint."



2. إِس لَّانِ إِعْبَانَّ نِ إِرِيْزَن <sup>19</sup> غَاس نِتْنِي ، إِلِينِ وِينِ  
تَوْتَمِينِ غَاس نِتْنِي ، مَادِ وَهُو؟

يِهْ ، لَّانِ إِعْبَانَّ نِ إِرِيْزَن غَاس نِتْنِي ، إِلِينِ وِينِ تَوْتَمِينِ  
غَاس نِتْنِي.

3. إِس دَلْسَانِ إِرْكَيزَن تَجَلَّابِيْتِ خَفِ لُقَمِيْجَا؟

يِهْ ، دَلْسَانِ إِرْكَيزَن تَجَلَّابِيْتِ خَفِ لُقَمِيْجَا.

4. مَا دَيْتَّاسَانِ رَّسْتِ ، إِدِ إِرْكَيزَن مَادِ تَوْتَمِينِ؟

إِرْكَيزَن أَ <sup>20</sup> دَيْتَّاسَانِ رَّسْتِ.

5. مَا دَيْلْسَانِ أَزْنَارِ ، إِدِ إِرْكَيزَن مَادِ تَوْتَمِينِ؟

إِرْكَيزَن أَ دَيْلْسَانِ أَزْنَارِ.

6. مَا دَيْتَّكَانِ تَخْرَسِينِ دِ وَادْبَلِيْجَن؟

تَوْتَمِينِ أَ دَيْتَّكَانِ تَخْرَسِينِ دِ وَادْبَلِيْجَن.

7. مَاسِ دَتَّاسَانْتِ تَمَازِيْغِينِ لَإِيْزَارِ؟

دَتَّاسَانْتِ تَمَازِيْغِينِ لَإِيْزَارِ سِ تَسْغَنَاسِ.

8. مَاسِ دَتَّحَزَّامَنْتِ تَمَازِيْغِينِ؟

دَتَّحَزَّامَنْتِ تَمَازِيْغِينِ سِ لَحْزَامِ نَغْدِ تَسْتَاوْتِ.

<sup>19</sup> The speaker exceptionally doesn't use a "g" sound when pronouncing this word.

<sup>20</sup> This is a relative pronoun "that." See Taifi's dictionary, the bottom of page 1 and top of page 2. We've seen this relative pronoun before as أَيِ , but before the present continuous tense indicator the يِ drops out and just the أَ is used.



9. إِس دَتَغَانْت تَمَازِغِين لَتَام بَرَا ن تَمْدِينْت؟

لا، وِر دَتَغَانْت تَمَازِغِين لَتَام بَرَا ن تَمْدِينْت.

10. مَا دَتَغَانْت تَمَازِغِين أَدَاي حَلَقَنْت؟

لَتَغَانْت أَدَبْلِجَن كُيْنْت تَخَرَسِين كُيْنْت أَقَايِن  
كُيْنْت تَزُولْت إِ وَالْتَنَسَنْت.

## Vocabulary

### Verbs

The tape doesn't give the negative, but it's added here to make the 4 pillars of the Tamazight verb complete. The verbs are listed in this order: simple imperative, continuous imperative, third masculine singular past form, and third masculine singular past negative form.

to wear	إِلْسَا \ وِر إِلْسِي	لَاس or لَسَا	لَس
to tie	إِقْن \ وِر إِقْن	تَقْن	قْن
to put shoes on			
to tie a turban	يُوسَا \ وِر يُوْسِي	تَّاسَا	أَس
to dress up (for a woman only)	تَحَلَّق <sup>21</sup> \ وِر تَحَلَّق	تَحَلِّاق	حَلَّق
to gird	إِحَزَم \ وِر إِحَزَم	تَحَزَام	حَزَم
to put a belt on			

<sup>21</sup> Since this verb is for a woman only, the third feminine singular is given instead of the third masculine singular.

## Nouns

The nouns are given, and then there is a short phrase using the noun: There is/are \_\_\_\_\_. From this phrase you can tell what the dependent form of the noun is.

clothes, clothing	تَلَّا مَلْسِيوت.	مَلْسِيوت <sup>22</sup>
clothes, clothing	لَّانِ إِعْبَان.	إِعْبَان
trousers	إِلَّا سَرُّوَال.	سَرُّوَال
shirt	تَلَّا لَقَمِجَا.	لَقَمِجَا
jellaba	تَلَّا تَجَلَّابِيت.	تَجَلَّابِيت
burnous, cloak	إِلَّا أَرْنَار.	أَرْنَار
long white robe	إِلَّا أَتْفَاس.	أَتْفَاس
turban, man's head gear	تَلَّا رَسْت.	رَسْت <sup>23</sup>
sandals	لَّانِ إِدُوشَا.	إِدُوشَا
shoes	لَّانِ إِبْرُكْسَن.	إِبْرُكْسَن
slippers	تَلَّا لَبْلَغْت.	لَبْلَغْت
woman's dress	إِلَّا تَشَامِير.	تَشَامِير
woman's overdress	تَلَّا تَفِينَا.	تَفِينَا
type of sari draped or tied over woman's dress	إِلَّا لَائِزَار.	لَائِزَار
decorative clasps for fastening the لَائِزَار	لَّانْت تَسْغَنَاس.	تَسْغَنَاس <sup>24</sup>

<sup>22</sup> Another valid pronunciation of this word uses an مَلْسِيوت : ن .

<sup>23</sup> Another valid pronunciation of this word uses a رَسْت : رُ .

<sup>24</sup> Because this word is said with a rounded غ it sounds like تَسْغَنَاس .

embroidered cloth belt	إِلَّا لِحْزَامٍ.	لِحْزَامٍ <sup>25</sup>
leather belt	تَلَّا تَسْتَاوَتْ <sup>26</sup> .	تَسْتَاوَتْ
scarf	إِلَّا أَكَنْبُوشٍ.	أَكَنْبُوشٍ
woman's head gear	تَلَّا تَصَبْنِيَتْ.	تَصَبْنِيَتْ
nice clothes	تَلَّا لَعْنَايَتْ.	لَعْنَايَتْ
bracelets	لَّانِ وَاذْبَلِجَنَ.	أَذْبَلِجَنَ <sup>27</sup>
earrings	لَّانَتْ تَخْرُسِينَ.	تَخْرُسِينَ <sup>28</sup>
beads, necklace	لَّانِ وَاقَايْنِ.	أَقَايْنِ
powdered antimony for darkening eyes	تَلَّا تَرُولَتْ.	تَرُولَتْ
veil	إِلَّا لَتَّامٍ.	لَتَّامٍ
wool shawl	تَلَّا تَمِيزَارَتْ.	تَمِيزَارَتْ

### Expressions and particles

He's dressed up.	إِذَا لَعْنَايَتْ.
She's dressed up.	تَكَا لَعْنَايَتْ.
The woman is dressed up.	تَحَلَّقْ تَمْضُوطٌ.
in other words, <i>i.e.</i>	مَعْنَى

<sup>25</sup> This region uses a slightly different form from what we learned on page 85 of this *Workbook*.

<sup>26</sup> Taifi lists the dependent form as "tstawt," but the speaker here seems to pronounce it as an a-constant form: "tastawt."

<sup>27</sup> This region uses a slightly different form from what we learned on page 85 of this *Workbook*.

<sup>28</sup> Because this word is said with a rounded خ , it sounds like تَخْرُسِينَ .

## English Translation<sup>29</sup> of Text 14 and the Questions

### Text

### Clothing

Today we want to talk a little about Berber dress, meaning about the clothes that they wear. There are clothes especially for men, and there are clothes especially for women.

Men, they wear trousers and a shirt. They wear on top of [or: over] them a jellaba or two. They also wear a cloak on top of [or: over] the jellaba. There are those who wear a robe or two in place of a shirt. They tie a turban on their heads, and they put sandals or shoes or slippers on their feet.

Now as for women, a woman wears a dress, an overdress, and trousers. There are women who wear a sari. They fasten it with decorative clasps. They gird themselves with a cloth belt or a leather belt. They tie on a scarf or two. They also tie on their heads (another type of) scarf. When the women dress up, (that is), wear [lit: do] nice clothes, they put on [lit: do] bracelets, they put on [lit: do] earrings, they put on [lit: do] beads, and they apply [lit: do] black coloring to their eyes. Outside the city Berber women don't wear [lit: do] veils nor do they wear jellabas. When they want to travel, they wear a shawl.

### Questions

1. About what do we want to speak today?  
Today we want to speak about Berber dress.
2. Are there clothes specific to men, and are there those specific to women, or not?  
Yes, there are clothes specific to men, and there are those specific to women.
3. Do men wear a jellaba over a shirt?  
Yes, men wear a jellaba over a shirt.
4. Who ties on a turban, is it men or women?  
(It's) men who tie on a turban.
5. Who wears a cloak, is it men or women?  
(It's) men who wear a cloak.
6. Who puts on [lit: does] earrings and bracelets?  
(It's) women who put on [lit: do] earrings and bracelets.
7. With what do Berber women fasten a sari?  
Berber women fasten a sari with decorative clasps.
8. With what do Berber women gird themselves?  
Berber women gird themselves with a cloth belt or a leather belt.
9. Do Berber women put on [lit: do] a veil outside the city?  
No, Berber women don't put on [lit: do] a veil outside the city.
10. What do Berber women put on [lit: do] when they dress up?  
They put on [lit: do] bracelets, they put on [lit: do] earrings, they put on [lit: do] beads, and they apply [lit: do] black coloring to their eyes.

---

<sup>29</sup> The translation is at times awkward and not precisely accurate, since there are often no one-word English equivalents to describe the specific types of clothing. I've used shorter, less specific words rather than put in whole phrases like "a sari-like piece of cloth" to describe an article of clothing.



**Supplementary Material Lesson 13**

(to be used at the end of lesson 13)

**1. Direct and indirect object pronouns together used with the present continuous tense. Listen and repeat. Use the tape and the text that follows.**Adapted from *the University of Wisconsin* course, tape TZ1.001.013, side A

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

**Sentence Pattern Drill 14B**

Direct and indirect object pronouns used together

Most of these examples occur in sentences with the present continuous tense.

1. لَيَزْنَزَا أُغَرَّابَ أَمَانَ إ مِدَّن.

The water-seller sells water to people.

لَاسَنْتَنَ إِزْنَزَا.

He sells it [lit: them, since أَمَانَ is plural] to them.

2. لَيَسَفَّهُامَ لِنَفْقِيهِ لِقُرَّانَ إ مِدَّن.

The religious teacher explains the Koran to people.

لَاسَنْتَ إِسَفَّهُامَ.

He explains it to them.

3. لَسَّاسَايْنِ إِشَوَّال<sup>1</sup> إِمَنْدِي إ بَابَنْسَ.

The harvesters transport the grain to its owner.

لَاسَنْتَ سَّاسَايْنِ.

They transport it to him.

4. لَيَسَغَّرَا لِنَفْقِيهِ لِقُرَّانَ إ لَوَّاشُونِ.

The religious teacher teaches the Koran to children.

لَاسَنْتَ إِسَغَّرَا.

He teaches it to them (m.).

<sup>1</sup> The plural is إِشَوَّالْنِ. Some dialects pronounce the ن, while others, like the one here, assimilate the ن into the ل to form لَنْ.



5. لَيَزْنَزَا أُعْطَارَ لِحَوَايَجَ إِ تَوْتَمِين.  
The traveling salesman sells clothes/things to women.  
لَاسَنْتَنْتَ<sup>2</sup> إِزْنَزَا.  
He sells them (f.) to them.
6. لَتَاكْمَنْتَ تَشِرَّاتَيْنِ أَمَانَ إِ مَائْتَسَنْتَ.  
The girls go get water for their mothers<sup>3</sup>.  
لَاسَنْتَنْتَ<sup>4</sup> تَاكْمَنْتَ.  
They go get it [lit: them, since أَمَانَ is plural] for them.
7. إِسْ تَوَكْمَ تَرْبَاتَ<sup>5</sup> أَمَانَ إِ مَائْسْ؟  
Did the girl go get water for her mother?  
إِسَاسْتَنْ تَوَكْمَ؟  
Did she go get it [lit: them, since أَمَانَ is plural] for her?
8. يِهْ ، تَوَكْمَ تَرْبَاتَ أَمَانَ إِ مَائْسْ.  
Yes, the girl went to get water for her mother.  
يِهْ ، تَوَكْمَاسْتَنْ.  
Yes, she went to get it [lit: them, since أَمَانَ is plural] for her.

**2. Pronunciation when direct object pronouns are used with the present continuous tense and the verb starts with a ت. Listen and repeat. Use the tape and the text that follows.**

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

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

<sup>2</sup> One would expect a *shedda* on the first ت since there is تَنْتَ + اَسَنْتَ , but the speaker doesn't say it.

<sup>3</sup> The answer shows that these are a plural of mothers here. It is not just the mother of the girls but many girls each with her own mother. However, for the plural one would expect إِدْ مَائْتَسَنْتَ instead of what is written.

<sup>4</sup> One would expect a *shedda* on the first ت since there is تَنْ + اَسَنْتَ , but the speaker doesn't say it.

<sup>5</sup> The dependent form is used here "trbatt," but in order to pronounce the three consonants together a short vowel is added to form "terbatt," which is slightly different than the independent form "tarbatt."

## Morphophonemic Drill 12

Reduction of verb subject prefix "t" before verb stem initial "t"

The verbal subject prefix ت is reduced before stem initial ت in verbs.

This is contrasted with

no reduction of a direct object pronoun ت

(masculine or feminine singular direct object pronoun ت and ت).

These sentences show the reduction (dropping out) or assimilation of the ت of the third person feminine singular conjugation pattern into the ت that begins a verb. In other words, whenever a verb begins with a ت and the conjugation prefixes also include a ت (as in the case for the third person feminine singular and all second person forms), the conjugation prefix is simply dropped (that is, reduced) or it becomes swallowed into the ت of the verb.

For example:

The girl takes the grapes.

لَتَاوِي تَرَبَاتٍ أَضِيلُ.

لَ + ت + تَاوِي ← لَتَاوِي (not: لَتَتَاوِي)  
 continuous 3<sup>rd</sup> person tense  
 imperative feminine indicator  
 verb stem conjugation  
 prefix

The above situation is contrasted with sentences which have the ت or ت of a direct object pronoun which comes right before a verb that starts with a ت. In this case, the ت of the direct object pronoun is not reduced, that is, it remains a distinguishable sound. A short vowel sound is put between the two "t" sounds so that you can hear both of the "t" sounds. (This is not followed by all regions. See *Abrid 3 Student Book*, page 62, footnote 1.)

For example:

The people take it (grapes,

a collective masc. plural).

لَتَ تَاوِينَ مِدَّنَ.

لَ + ت + تَاوِينَ ← لَتَ تَاوِينَ (not: لَتَتَاوِينَ)  
 The first "t" conjugated 3<sup>rd</sup> person tense  
 sound remains. verb: masculine indicator  
 they take direct object  
 pronoun

1. لَيْتَاوِي لَعِيلَ أَضِيلَ.      لَتَ إِتَاوِي.  
The boy takes the grapes.      He takes it (m.).  
( أَضِيلَ is a collective singular and masculine.)

When the subject of the sentence is third masculine singular, the pronunciation of the direct object pronoun ت is clear because the third masculine singular prefix "i" comes between the pronoun "t" and the verb that starts with "t": *latittawi*.

2. لَتَاوِي تَرْبَاتَ أَضِيلَ.      لَتَ تَاوِي.  
The girl takes the grapes.      She takes it.  
لَ + ت + تَاوِي ← لَتَاوِي      لَ + ت + تَاوِي ← لَتَ تَاوِي  
The third feminine singular prefix ت is reduced: *lattawi*.      The direct object pronoun ت is not reduced. It remains a separate sound: *latettawi*.

3. لَتَاوِين مَدَّنَ أَضِيلَ.      لَتَ تَاوِين.  
The people take the grapes.      They take it.  
لَ + ت + تَاوِين ← لَتَاوِين      لَ + ت + تَاوِين ← لَتَ تَاوِين  
The direct object pronoun ت is not reduced. It remains a separate sound: *latettawin*.

4. لَيْتَاوِي أَرْيَازَ تَيِّنِي<sup>6</sup>.      لَتَ إِتَاوِي.  
The man takes the dates.      He takes it (f.).  
( تَيِّنِي is a collective singular and feminine.)

When the subject of the sentence is third masculine singular, the pronunciation of the direct object pronoun ت is clear because the third masculine singular prefix "i" comes between the pronoun "tt" and the verb that starts with "t": *lattittawi*.

<sup>6</sup> The "y" sound here (the second ي) almost has a "g" quality to it. Some pronounce this word تَيِّغْنِي.

لَتَّ تَّاوِي.  
She takes it.

لَ + ت + تَّ + تَّاوِي ← لَتَّ تَّاوِي  
The direct object pronoun تَّ is not reduced. It remains a separate sound: *lattettawi*.

لَتَّ تَّاوِين.  
They take it.

لَ + ت + تَّ + تَّاوِين ← لَتَّ تَّاوِين  
The direct object pronoun تَّ is not reduced. It remains a separate sound: *lattettawin*.

لَتَّ إِتَّا.  
He eats it (m.).

When the subject of the sentence is third masculine singular, the pronunciation of the direct object pronoun ت is clear because the third masculine singular prefix "i" comes between the pronoun "t" and the verb that starts with "t": *latitetta*.

لَتَّ تَّتَّا.  
She eats it.

لَ + ت + تَّ + تَّتَّا ← لَتَّ تَّتَّا  
The direct object pronoun ت is not reduced. It remains a separate sound: *latettetta*.

5. لَتَّاوِي تَمْضُوطْ تِيْنِي.  
The woman takes the dates.

لَ + ت + تَّ + تَّاوِي ← لَتَّاوِي  
The third feminine singular prefix ت is reduced: *lattawi*.

6. لَتَّاوِين لَهْل تِيْنِي.  
The parents take the dates.

7. لَيْتَّتَّا<sup>7</sup> لَعِيل أَضِيل.  
The boy eats the grapes.

8. لَتَّتَّا تَرْبَاتْ أَضِيل.  
The girl eats the grapes.

لَ + ت + تَّ + تَّتَّا ← لَتَّتَّا  
The third feminine singular prefix ت is assimilated into the first ت of the verb: *lattetta*.

<sup>7</sup> Other regions use the continuous imperative stem تَتَّشَا instead of تَّتَّا.



9. لَتَتَّان مِدَّن أَضِيل.

The people eat the grapes.

لَتَّ تَتَّان.

They eat it.

لَ + ت + تَتَّان ← لَتَّ تَتَّان

The direct object pronoun ت is not reduced or assimilated. It remains a separate sound: *latetettan*.

10. لَيَتَّتَا أُرْيَاز تَيِّنِي.

The man eats the dates.

لَتَّ إِتَّتَا.

He eats it (f.).

When the subject of the sentence is third masculine singular, the pronunciation of the direct object pronoun ت is clear because the third masculine singular prefix "i" comes between the pronoun "tt" and the verb that starts with "t": *lattitetta*.

11. لَتَّتَا تَمْضُوطَّ تَيِّنِي.

The woman eats the dates.

لَتَّ تَتَّتَا.

She eats it.

لَ + ت + تَتَّتَا ← لَتَّ تَتَّتَا

The direct object pronoun ت is not reduced. It remains a separate sound: *lattettetta*.

لَ + ت + تَتَّا ← لَتَّتَا

The third feminine singular prefix ت is assimilated into the first ت of the verb: *lattetta*.

12. لَتَتَّان مِدَّن تَيِّنِي.

The people eat the dates.

لَتَّ تَتَّان.

They eat it.

لَ + ت + تَتَّان ← لَتَّ تَتَّان

The direct object pronoun ت is not reduced or assimilated. It remains a separate sound: *lattetettan*.



## Supplementary Material Lesson 14

(to be used any time during lesson 14)

**1. Text. Listen and repeat, and answer the questions that follow the text. Use the tape and the text that follows.**

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

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

This text does not relate specifically to adjectives but rather is a review of sentence connection and the present continuous tense as well as a chance to expand your vocabulary. However, there are three regular adjectives in the text. Can you find them?

### Text 12

Transportation

كُ تَمْدِينِينَ<sup>1</sup> لَتَنوين مِدَّن طوموبيلات د لكيران د  
لَموطورات؛ أَرْتَّاسِينَ<sup>2</sup> لَحَوَائِجَنَسَن خَف لَكَامِيَوِيَات<sup>3</sup>. لَّان إِد  
طَوْبِيس نَّا دَيْتَدُون<sup>4</sup> زَكُوت<sup>5</sup> ن زَنْقَت غَر يوت ن  
زَنْقَت أَمَّاس ن تَمْدِينِت<sup>6</sup>. إِلين دِيخ لكيران نَّا دَيْتَدُون

<sup>1</sup> The dependent form is used here and every other time the word is used in this lesson: "tmdinin." But in order to pronounce the three consonants in a row, a short vowel is added "temdinin," which is slightly different from the independent form "timdinin."

<sup>2</sup> This is an example in this text of sentence connection using the continuous tense. We will have more examples of this in lesson 19 of this *Workbook*, but generally the verbs following the first verb use the tense indicator **أَر** (or **أَل** in some dialects) instead of **دَ** or **لَ**.

<sup>3</sup> Taifi lists this word as **لَكَامِيَوِيَات** "lkamyuyat."

<sup>4</sup> After the relative pronoun **نَّا**, a participle is required. In this case it is a habitual participle, meaning it is the third masculine singular continuous form plus a **ن** at the end plus the tense indicator **دَ**. Even though the subject is plural ("buses which go") the participle form is singular—it doesn't vary for masculine or feminine or singular or plural. This occurs many times in this text. We'll study more about present and habitual participles in *Abrid 4*.

<sup>5</sup> This comes from **زَي يوت**. The two **ي** sounds combine to form a **يَّ**.

<sup>6</sup> The dependent form is used here and in every other time the word is used in this lesson (except for the phrase **كُو تَمْدِينِت** in line 9 of the text): "tmdint." But in order to pronounce the three consonants in a row, a short vowel is added "temdint," which is slightly different from the independent form "tamdint."

زَكَّوت ن تَمْدِينت غَر يوت ن تَمْدِينت. لَانت أَلتو  
 طَاكْسِيَات نَا دَيْتَدُون غَاس أَمَّاس ن تَمْدِينت. إِلِينت  
 طَاكْسِيَات تَخَاتَرِين نَا دَيْتَدُون زَكَّوت ن تَمْدِينت غَر  
 يوت. إِدَّ<sup>7</sup> لَكِيرَان أَكَّند<sup>8</sup> نِتْنِي بَضَان خَف لَنَوَاع. لَان لَكِيرَان  
 إِخَاتَرَّ أَم سَتِيَام نَا دَيْتَدُون غَر كُو تَمْدِينت<sup>9</sup>، إِلِين لَكِيرَان  
 إِمْرِيَان نَا دَيْتَدُون غَر لَسَوَاق. طَوْمُوبِيلَات د لَكِيرَان لَتَدُون  
 خَف أَبْرِيد ن شَانْطِي.  
 إِدَّ دِيخ<sup>10</sup> كُف بَرَا ن تَمْدِينِين<sup>11</sup> سُولَ مِدَّن أَلتو لَتَنُون  
 أَرْتَّاسِين لَحَوَائِجَنَسَن خَف لَبْهَائِم. لَتَنُون إِغْيَال<sup>12</sup> د  
 إِيْسَان<sup>13</sup> نِين<sup>14</sup> إِسْرَدَان. أَدَّايْ إِرِين أَدْنِين أَغْيُول نَغْد  
 أَسْرَدُون لَاس تَغَّان تَبَارْدَا تَوْرِييت<sup>15</sup>. إِدَّ إِيْس لَاس تَغَّان  
 تَرِيشت د أَغْيَامُو.

<sup>7</sup> Both "id" and "idd" are valid pronunciations.

<sup>8</sup> This word for "also" is pronounced with a rounded "g" sound. Taifi lists the pronunciation as "agg<sup>w</sup>d" or "agg<sup>w</sup>ed." It sounds to English ears like "awggd," with the "d" barely audible. Another variation is "أَوْد" "awd," which we have chosen for this course.

<sup>9</sup> The independent form is used here. Compare this pronunciation with every other time this word for "city" is used in the text.

<sup>10</sup> To separate the ending "d" sound of the previous word from the beginning "d" of this word, a short vowel is inserted: "iddediخ."

<sup>11</sup> The first reading the speaker says this word, but the second reading he says the singular تَمْدِينت.

<sup>12</sup> This word is said with a rounded غ, and so it sounds like إِغْيَال. This word is plural, and some dialects would pronounce it إِغْيَالْن.

<sup>13</sup> This word can be pronounced either "iysan" or "igsan."

<sup>14</sup> It's not clear why this form is used here. This is a case of sentence connection. Given the two different types (See the next page for the explanation.), one would expect not a simple imperative form here but rather a continuous imperative form: أَرْتَنُون.

<sup>15</sup> The *shedda* on the initial ت comes from the assimilation of the د for "and" into the feminine word starting with a ت.

## Grammar explanation:

Notice the two types of sentence connection in the text.

1. First, there is the type based on verbs with the simple imperative form. This can be seen, for example, in the pair

إِلَيْنَ	لَّانَ	and
second verb	first verb	
إِلَيْنْتَ	لَّانْتَ .	
second verb	first verb	

The second verb is formed by the simple imperative plus the regular conjugation prefixes and suffixes. Because of the nature of this verb, the meaning is the present: "There are... and there are ..."

2. Second, there is the type based on verbs with the continuous imperative form. This can be seen, for example, in the pair

أَرْتَّاسِينَ	لَتَّنَوِينَ
second verb	first verb

The second verb is formed by the continuous or habitual imperative plus the regular conjugation prefixes and suffixes but instead of using the tense indicators **لَ** or **دَ**, the tense indicator **أَر** is used. The meaning is the habitual continuous: "They ride ... and they carry ..."

## Questions on Text 12

1. مَا دَتَّنَوِينَ مِدَّنْ كُ تَمْدِينِينَ؟  
لَتَّنَوِينَ طَوْمَوِيلَات د لَكِيرَان د لَمَوِطَوِرَات.
2. مَاخَف دَتَّاسِينَ مِدَّنْ لَحَوَائِجَنَسَن كُ تَمْدِينِينَ؟  
لَتَّنْتَ تَّاسِينَ خَف لَكَامِيَوِيَات.

3. ماغَر دَيتَدَو طَوبيس؟  
لَيتَدَو زَكَّوت ن زَنَقَت غَر يوت اَمَّاس ن تَمدينَت.
4. ماغَر دَتَدَو لَكيران؟  
لَتَدَو زَكَّوت ن تَمدينَت غَر يوت.
5. ماخَف دَتَدَو لَكيران د طوموبيلات؟  
لَتَدَو خَف اُبَريد ن شَانطي.
6. ما دَتَنوين مِدَّن بَرَّا ن تَمدينين؟  
لَتَنوين لُبْهايم.
7. ما دَتَغَّان اِ اُغْيول نَغَد اَسَرْدون اَدَّاي اِرِين اَت نِين؟  
لاس تَغَّان تَبَاردا تَوْرِييت.
8. ما دَتَغَّان اِ اِيس<sup>16</sup>؟  
لاس تَغَّان تَرِيشَت د اُغْيامو.

<sup>16</sup> Technically with the dependent form this would be اِ ييس "i yiyyis." But with all the "i" and "y" sounds together it's hard to distinguish exactly what is said.

## Vocabulary

### Verbs

The tape doesn't give the negative, but it's added here to make the 4 pillars of the Tamazight verb complete. The verbs are listed in this order: simple imperative, continuous imperative, third masculine singular past form [which the tape here calls the "perfect"], and third masculine singular past negative form.

to mount	إِنِي \ وَر إِنِي	تَنَوِي	نِي
to carry	يُوسِي \ وَر يُوسِي	تَّاسِي	أَسِي
to divide	إِبْضَا \ وَر إِبْضِي	بَضَو	بَضُو

### Nouns

The nouns are given in the singular and the plural, and then there are two short phrases using the noun: There is/are \_\_\_\_\_. From this phrase you can tell what the dependent form of the noun is.

تَلَّا طَوْمُوْبِيل. لَّانْت طَوْمُوْبِيَّات.	طَوْمُوْبِيل طَوْمُوْبِيَّات	car
إِلَّا لَكَار. لَّان لَكِيرَان.	لَكَار لَكِيرَان	bus [coach]
تَلَّا لَكَامِيُو. لَّانْت لَكَامِيُوَات. or لَّان لَكَامِيُوَات.	لَكَامِيُو لَكَامِيُوَات	truck
إِلَّا طَوْبِيْس. لَّان إِد طَوْبِيْس.	طَوْبِيْس إِد طَوْبِيْس	city bus
تَلَّا زَنْقَت. لَّانْت زَنْقَاي.	زَنْقَت زَنْقَاي	street
تَلَّا طَاكْسِي. لَّانْت طَاكْسِيَّات.	طَاكْسِي طَاكْسِيَّات	taxi



نَّوْعٌ      لَنْوَاعٌ      إِلَّا نَّوْعٌ.      لَّانَ لَنْوَاعٌ.  
type, kind

سَتِيَامٌ      C.T.M.—A bus company of Morocco

سَوَّاقٌ      لَسَوَّاقٌ      إِلَّا سَوَّاقٌ.      لَّانَ لَسَوَّاقٌ.  
marketplace

أَبْرِيدُ نِ شَانْطِي      إِلَّا أَبْرِيدُ نِ شَانْطِي.  
إِبْرِدَانُ نِ شَانْطِي      لَّانَ إِبْرِدَانُ نِ شَانْطِي.  
paved road

لَنْهَيْمَتِ لَنْهَيْمٌ      تَلَّا لَنْهَيْمَتِ. لَّانْتَ لَنْهَيْمٌ.  
beast [farm animal]

تَبَارْدَا      تَبَارْدِيُونِ      تَلَّا تَبَارْدَا.      لَّانْتَ تَبَارْدِيُونِ.  
flat saddle of cloth stuffed with  
straw for a donkey or a mule

تَوْرِييْتِ تَوْرِيَا      تَلَّا تَوْرِييْتِ. لَّانْتَ تَوْرِيَا.  
rope, reins for a donkey or a mule

تَرِيشْتِ تَرِيشَا      تَلَّا تَرِيشْتِ<sup>17</sup>. لَّانْتَ تَرِيشَا.  
saddle for a horse

أَغْيَامُو<sup>18</sup> إَغْيُومَا      إِلَّا أَغْيَامُو.      لَّانَ إَغْيُومَا.  
leather reins for a horse

<sup>17</sup> Although Taifi lists the dependent form of this word as "trišt," the speaker here clearly says "tarišt," treating it as an a-constant noun.

<sup>18</sup> Taifi lists these words on page 191 as إَغُومَا .

## **English Translation of Text 12 and the Questions**

### Text

In cities people ride [lit: mount or get on] cars, coaches, and motorcycles; and they carry their things on trucks. There are buses which go from one street to another street within [lit: in the midst of] the city. There are also coaches which go from one city to another city. There are also taxis which go just within [lit: in the midst of] the city, and there are big taxis which go from one city to another. As for the coaches, they also are divided into types. There are big coaches like C.T.M. which go to every city, and there are small coaches which go to markets. Cars and coaches go on the paved road.

Now as for outside the cities, people also still ride and carry their things on animals. They ride donkeys and horses, and they ride mules. When they want to ride a donkey or a mule, they put on it [lit: they do to it] a saddle [a specific kind for these animals as opposed to the kind used for a horse] and reins [The word is singular. This is also a specific kind of reins for these animals as opposed to the kind used for a horse.] As for a horse, they put on it [lit: they do to it] a [another kind of] saddle [the kind for a horse] and reins [the kind used for a horse].

### Questions

1. What do people ride in cities?  
They ride cars, coaches, and motorcycles.
2. On what do people carry their things in cities?  
They carry them on trucks.
3. Where does a bus go?  
It goes from one street to another within the city.
4. Where do coaches go?  
They go from one city to another.
5. On what do coaches and cars go?  
They go on the paved road.
6. What do people ride outside cities?  
They ride animals.
7. What do they do to a donkey or a mule when they want to ride it?  
They put on it [lit: do to it] a [specific kind of] saddle and reins.
8. What do they do to a horse?  
They put on it [lit: do to it] a [another kind of] saddle and reins.

## Review Exercises Lesson 15

## 1. Write the opposite of the word given.

_____	.B	غَزَّيْفَنْتَ	_____	.A	إِحْمَا
_____	.D	إِخْوَا	_____	.C	تَقَرَّبَ
_____	.F	إِوْ عَر	_____	.E	إِزِيلَ
_____	.H	تَقَّوْر	_____	.G	زَوَان
_____	.J	إِمْنَا	_____	.I	دَرَنْتَ
_____	.L	تُخَاتَرْدَ	_____	.K	زورنَ
_____	.N	إِطَّرَحَ	_____	.M	غَلَان
_____	.P	لَنْكَاغْنِ	_____	.O	تَخَوَّدَ
_____	.R	إِوْ سَع	_____	.Q	خَانَتْ
_____	.T	إِمْسَوْسَ	_____	.S	حَفَان
_____	.V	فَسَّوْسَنْتَ	_____	.U	تَشْوَام

2. A Tamazight proverb<sup>1</sup>

Translate the proverb. What do you think it means? There are two "adjective" verbs in the proverb.

إِنَّا يَاسِ إِكْزَوْلِ إِنَّا يَاسِ سَّشْضِيْنَتِ.

---



---



---



---

<sup>1</sup> The proverb is taken from *Proverbes Berbères* by Fernand Bentolila, 1993, L'Harmattan—Awal, p. 132 (#97).

## Supplementary Material Lesson 16

(to be used any time during lesson 16)

### 1. Adjectives as verbs and participles. Listen and repeat. Use the tape and the text that follows.

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

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

### Sentence Pattern Drill 9

Stative verbs

These verbs describe states rather than actions. These verbs are the most frequent way that Tamazight uses adjectives. The verb itself is the equivalent of "to be" plus an adjective. Whereas an English speaker will want to use the Tamazight verb **كَي** "to be" and add an adjective to it, this is not how the construction is usually<sup>1</sup> made. The stative verb already contains the meaning of "to be." Thus, **إِحْمَا** means "It is hot." The word **تَغُودَا** means "She/it is good."

Another way to form adjectives is by using the participle form of a stative verb. The past participle is formed by taking the third masculine singular form of the verb and adding a **ن** "n" to the end. This participle then follows the noun it modifies and does not vary with gender.<sup>2</sup> The noun can be either masculine or feminine, but the participle will stay the same. Thus, **لِحَالِ إِحْمَان** means "hot weather." The phrase **تَرْبَاتِ إِغُودَان** means "good girl."

(The tape refers to the participle form as having the "fourth person subject marker," that is, it has the pattern: **نِ . . . . .**. This is the pattern that marks or identifies the participle.)

<sup>1</sup> There are some exceptions to this, where the verb **كَي** is used with an adjective; however, this is not the most common way to form adjectives.

<sup>2</sup> Some dialects also use this participle to modify plural nouns as well. Thus, for these dialects, the participle doesn't vary for either gender or number (singular or plural). Other dialects use a plural participle to modify plural nouns, although it, too, doesn't vary for gender. The plural participle is formed by taking the third person masculine plural form of the stative verb and adding **يْن** "in" to the end. Thus, the phrase **أَمَانِ حَمَانِين** means "hot water" ("Water" is a plural word in Tamazight.), and **تَرْبَاتِينِ غُودَانِين** means "good girls."



### Participle

لِحَالٍ إِحْمَانٍ آيَا.<sup>3</sup>

This is hot weather.

لِحَالٍ إِصْمِيضٍ آيَا.

This is cold weather.

لِحَالٍ إِزِيلٍ آيَا.<sup>4</sup>

This is good weather.

تَرْبَاتٍ إِغُودَانٍ آيَا.

This is a good/nice/pretty girl.

أَرِيَّازٍ إِغَزِيْفَنٍ أَكَّا.

He is a tall man.

أَرِيَّازٍ إِشْضِيْنٍ أَكَّا.<sup>5</sup>

He is a short man.

أَرِيَّازٍ إِكْزَوْلٍ أَكَّا.<sup>6</sup>

He is a short man.

أَرِيَّازٍ إِجْهَدَنٍ أَكَّا.

He is a strong man.

أَكْغَادِيرٍ إِمْلَوْلٍ آيَا.<sup>7</sup>

This is a white wall.

### Main verb

إِحْمَا لِحَالٍ.

The weather is hot.

إِصْمِيْضٌ لِحَالٍ.

The weather is cold.

إِزِيلٌ لِحَالٍ.

The weather is good.

تَغُودَا تَرْبَاتٍ.

The girl is good/nice/pretty.

إِغَزِيْفٌ حَدَّو.

Haddou is tall.

إِشْضِيْنٌ حَمَّو.

Hammou is short.

إِكْزَوْلٌ حَمَّو.

Hammou is short.

إِجْهَدٌ دَاوَد.

Daoud is strong.

إِمْلَوْلٌ أَكْغَادِيرٍ.

The wall is white.

<sup>3</sup> The word آيَا "aya" is not a verb and has nothing to do with the verb "to be." The word آيَا "aya" is a neutral (as opposed to either masculine or feminine) word meaning "this." Thus, the sentence here reads literally "weather hot this." The verb "to be" is not mentioned but is understood: "hot weather (is) this." This is a non-verbal sentence (like many Arabic sentences with "to be" in the present). Sentence number 5 contains the verb "to be" أَكَّا and reads literally "A tall man that he is," which is properly translated "He's a tall man."

<sup>4</sup> The form here is technically إِزِيلِن, but the ن assimilates into the ل to give لَ.

<sup>5</sup> نَ = ن + ن.

<sup>6</sup> The form here is technically إِكْزَوْلِن, but the ن assimilates into the ل to give لَ.

<sup>7</sup> The form here is technically إِمْلَوْلِن, but the ن assimilates into the ل to give لَ.



**Participle**

أَبْرَادُ إِبْخَيْنِ<sup>8</sup> أَيْآ.  
This is a black teapot.

إِغْرَ إِرِيزَاوْنَ أَيْآ.  
This is a green field.

أَتَّايْ إِمَسَّوَسَنْ أَيْآ.  
This is bland tea (that lacks sugar).

لَقَهَّوَا يَاطْفَوْتَنْ أَيْآ.  
This is delicious coffee.

لَّيْمُونِ إِرْخَصَنْ أَيْآ.  
These are cheap oranges.

أَكْسُومِ إِغْلَانِ أَيْآ.  
This is expensive meat.

أَكْسُومِ إِحْرَمَنْ أَيْآ.  
This is forbidden meat.

أَكْسُومِ إِحْلَانِ أَيْآ.  
This is permitted meat.

لِحَالِ وَرِ إِحْلَيْنِ أَيْآ.  
This is not-good/not-nice weather.

**Main verb**

إِبْخَيْنِ أَبْرَادَ.  
The teapot is black.

إِرِيزَاوْ يِغْرَ.  
The field is green.

إِمَسَّوَسَ وَاتَّايْ.  
The tea is bland (lacks sugar).

تَاطْفَوْتَ لَقَهَّوَا.  
The coffee is delicious.

إِرْخَصَ لَّيْمُونِ<sup>9</sup>.  
The oranges are cheap.

إِغْلَا أَكْسُومَ.  
The meat is expensive.

إِحْرَمَ أَكْسُومِ أَحْلَوَفَ.  
Pigmeat is forbidden.

إِحْلَا أَكْسُومِ أَحُولِي.  
Sheep (ram) meat is permitted.

وَرِ إِحْلِي لِحَالِ.  
The weather isn't good/nice.

(The tape stops before the end of Part B, that is, the second time through the sentences.)

<sup>8</sup> ن + ن = ن.

<sup>9</sup> لَّيْمُونِ is a masculine singular collective plural.

## 2. Some Tamazight proverbs<sup>10</sup>

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

A. وڤيخ شا يوفن. I found something better.

[This is not a proverb, but simply a useful phrase using a participle as an adjective.]

B. ور دتمسسا لقها د اغو اندان. Coffee doesn't go with whipped milk.

Whipped milk ( اَغَو ) is drunk fresh to quench one's thirst or to accompany (a type of porridge). Because اَغَو is made from curdled milk, it can't join with coffee in a homogenous mixture. You say this proverb each time you want to emphasize an incompatibility.

C. اَسيف اِضاعن اَيَد اِتَتشان. Peaceful river, a river which devours.

[lit: An obedient/submissive river is that which devours.] Compare this to the French proverb "There's nothing worse than sleeping water." [Something may appear to be harmless but is quite dangerous. The last word in the sentence is not an adjective, but it is a present participle. We will do present participles later in *Abrid 4*, but the form is simply the third person masculine present continuous, without the tense indicator, plus "n" at the end. The reason it is used here is that after the relative pronoun اَي or اَيَد a participle is needed.]

D. تَناس تَغِيولت زَغيس وروخ ور سُوِيخ اَمَان اَزْدِيْغَن. The she-donkey said, "Since I gave birth I haven't drunk clean water."

This proverb is often cited by mothers when they want to express the many worries that their children give them. In this way, they compare themselves to the she-donkey who, each time she stops at the edge of a river or a spring to drink, is beaten out by her offspring who splashes about in the water and stirs it up.

<sup>10</sup> Proverbs B through D are taken from *Proverbes Berbères* by Fernand Bentolila, 1993, L'Harmattan—Awal. The translation and explanation of the proverbs given here are my English translations of what Bentolila originally said in French. The following are the page numbers from where the proverbs and explanations were taken: B, p. 129 (#75); C, p. 111 (#40); D, p. 135 (#2). Anything in brackets are my additions.

## Review Exercises Lesson 16

1. Transform the sentence into a phrase with a participle as an adjective.

- A. إِفْرَغْ أَبْرِيد. \_\_\_\_\_
- B. زَدَيْكُنْ وَاْمَان. \_\_\_\_\_
- C. إِشْنُوا أَجَنْوِي. \_\_\_\_\_
- D. بَدَّانْ إِبْرَدَان. \_\_\_\_\_
- E. إِرْوَا لِحَال. \_\_\_\_\_
- F. بَعْدَنْتْ تَمِزَار. \_\_\_\_\_
- G. إِصْنَفَا أُحَانُو. \_\_\_\_\_
- H. إِحْرَا وَوَتَشِي. \_\_\_\_\_
- I. زَوَانْ إِعْبَان. \_\_\_\_\_
- J. غُودَانْ إِشِرَّان. \_\_\_\_\_
- K. تَزْكَاغْ طَوْمُوبِيل. \_\_\_\_\_
- L. تَغْلَا تَسَاعَتْ. \_\_\_\_\_
- M. قَمَرْنْ لَعَلْوَان. \_\_\_\_\_
- N. أَطْفُوتَنْتْ تَوْتَلَاوِين. \_\_\_\_\_
- O. إِسْدِيدْ لَعِيل. \_\_\_\_\_
- P. رَخَصَنْتْ تَسَاعِين. \_\_\_\_\_
- Q. إِمْرِي أَسَكِين. \_\_\_\_\_
- R. تَخْمَجْ لَخُضَرْت. \_\_\_\_\_

## Supplementary Material Lesson 17

(to be used at the end of lesson 17)

### 1. Dialogue.

- ديان : مایي إخصان اديسينخ مش ديخ غر  
تمازيرتنم؟
- کتو : آسکين آمزوارو : آدور تتشا س أفوس  
آزلماض.
- آسکين ويسين : آدوسار تتشا آکسوم ن  
أبولخير. إحرم.
- آسکين ويشراض : آدور سا شرب. إحرم. إخو.
- آسکين ويسربعة : آدور تصفار آکنسو ن  
تدارت.
- آسکين ويسخمسة : آدوسار تدو غر لقهوي.  
تين إريزن آيانت.
- آسکين ويسنة : آدور تتو آتسرّد  
إفاسن دات ووتشي.
- آسکين ويسبعة : آدوسار تتشا برّا س واس  
لک وایور ن رمضان.
- آسکين ويستمنية : آدور تتو آتینید  
بسم الله آدای تبديد شا.
- آسکين ويستسعة : آدور گار آمان نوانين  
اک آقادوس. آتسغوسد آيت  
ربي.

أَسْكِين وَيَسْعَثْرَة: مَش وَر تَسْلِمْد أَدُور  
شَجَم تِمَزِيدَا.

أَسْكِين وَيَسْحَضَاش: أَدُور تِينِي شَا وَر إِزِيلْ خَف  
أُكَلِيد.

أَسْكِين وَيَسْطُنَاش: أَدُور شَجَم لَّك سَيَّاسَا. تَوَعَر.

ديان : إِس إِلَّا شَا يَضُنْ؟

كَتَو : صَافِي. بَرَكَا خَف وَاسَا.

2. Take each of the negative imperatives in the dialogue and rewrite them as masculine plural and feminine plural negative imperatives. To make the verbs into plurals, the rules are exactly the same as with positive imperatives. See page 76 of the *Abrid 2 Student Book* and pages 78 and 79 of the *Abrid 1 Student Book* for a reminder of those rules.

feminine plural

masculine plural

- |                   |                 |    |
|-------------------|-----------------|----|
| أَدُور تَتَشَامَت | أَدُور تَتَشَات | .A |
| _____             | _____           | .B |
| _____             | _____           | .C |
| _____             | _____           | .D |
| _____             | _____           | .E |
| _____             | _____           | .F |
| _____             | _____           | .G |
| _____             | _____           | .H |
| _____             | _____           | .I |
| _____             | _____           | .J |
| _____             | _____           | .K |
| _____             | _____           | .L |



## English Translation of the Dialogue

- Diane : What do I need to know if I go to your country?  
Kettou : The first thing: Don't eat with your left hand.  
The second thing: Never eat pig meat. It's forbidden.  
The third thing: Don't drink alcohol. It's forbidden and it's bad.  
The fourth thing: Don't whistle inside the house.  
The fifth thing: Never go to cafés. They're for men.  
The sixth thing: Don't forget to wash your hands before meals.  
The seventh thing: Don't eat outside during the day in the month of Ramadan.  
The eighth thing: Don't forget to say "Bismillah" when you start something.  
The ninth thing: Don't pour boiling water into the drain. You will burn the jinn.  
The tenth thing: If you don't become a Muslim, don't enter a mosque.  
The eleventh thing: Don't say anything bad [lit: not good] about the King.  
The twelfth thing: Don't get involved [lit: enter] in politics. It's troublesome.
- Diane : Is there anything else?  
Kettou : That's all. That's enough for today.

## Review Exercises Lesson 17

1. Change the imperatives to negative imperatives. Write out the whole phrase. Use a variety of negative imperatives: "Don't...", "Never...", "Don't...anymore/again," and "Never...anymore/again."

Remember!

- ☞ Forming a plural negative imperative involves using the same verb suffixes as making a plural positive imperative.
- ☞ The negative **أَدُور** causes pronouns to move to in front of the verb in the same way that **وَر** does. Treat them the same.
- ☞ The negative **أَدُور** causes the direction particles to move to in front of the verb in the same way that **وَر** does. Treat them the same.

- A. أَزُوم أَسَا.  
\_\_\_\_\_
- B. قَيِّمَاتُكَ لِمَان.  
\_\_\_\_\_
- C. سَنِي مَوْحِي غَر لَخْدَمْتُ.  
\_\_\_\_\_
- D. سَنِيْت غَر لَخْدَمْتُ.  
\_\_\_\_\_
- E. بَدَلْ إِعْبَانَنِّش.  
\_\_\_\_\_
- F. عَطَّرَات.  
\_\_\_\_\_
- G. أَشْكُ.  
\_\_\_\_\_
- H. حَشَم.  
\_\_\_\_\_
- I. كُود.  
\_\_\_\_\_
- J. كَسِيْمَت أَقَشَّوْر إِبَضَا.  
\_\_\_\_\_
- K. عَيِّدَات.  
\_\_\_\_\_
- L. عَاوَد لَقِيْسْت.  
\_\_\_\_\_

_____	.M جَمَع د بَسَّو.
_____	.N نَغِمْتَ تَتْبِيرِينَ.
_____	.O نَزَّو.
_____	.P سَعَطَّ رَاخ.
_____	.Q أَدَّود غَر دَا.
_____	.R شَاتَا سَن شَا ن إِذْرِيْمَن.
_____	.S شَاسَنَّتَن.
_____	.T رَار لَبَال.
_____	.U بَلَّغَاتَا سَلَام إِ مَوْحِي.

**2. Translate the sentences into Tamazight.**

_____ Don't call us.	_____ Don't call me.
_____ Don't call them (m.).	_____ Don't call him.
_____ Don't call them (f.).	_____ Don't call her.
_____ Don't touch us.	_____ Don't touch me.
_____ Don't touch them (m.).	_____ Don't touch him.
_____ Don't touch them (f.).	_____ Don't touch her.
_____ Don't ask us.	_____ Don't ask me.
_____ Don't ask them (m.).	_____ Don't ask him.
_____ Don't ask them (f.).	_____ Don't ask her.

**Supplementary Material Lesson 18**

(to be used at the end of lesson 18)

**1. Dialogue.**

آنایخ یوت لکسیدا

بَسَو : آنایخ یوت لکسیدا آسا ک اُبريد.

تَمَطَّوْطَنَس : س تیت؟ میمش آی تجرا؟

بَسَو : تَدَاد یوت ن طوموبیل س زربت. تَدود

تایض س تاویل. خف لغفلت توت<sup>1</sup>

تَمَزواروت تیسنات س لجهد. تفغ

تیسنات اُبريد تشجم ک واماس لقهوا.

تَمَطَّوْطَنَس : عنوا!

بَسَو : س تیت ام تینيخ. دام سَوَالخ س صحت.

مع لَسَف، عنیخ إجرَح شا ک لقهوا.

تَمَطَّوْطَنَس : إ وونا دیدان س زربت، ماس إجران؟

بَسَو : ور إخدم س لمعقول. إفغد

طوموبیلنس، ییری اَديرَوَل س توفرا

ولایني آنایخت. اَمَرَحَت. داي إنایي

"وتخت شيلي<sup>2</sup>". نیخاس "إوا، بد دا س

لعقل. اَدَغَرَخ إ لبوليس."

<sup>1</sup> There are a number of regional variations for the pronunciation of this verb (here in the third feminine singular). Others include توت and توت.

<sup>2</sup> Some regions don't use this expression or use this expression with a different meaning.

تَمَطَّوْطَنَس : إِوَا، لَعَجَبَ أَيَا! مَاي تَكَّاد<sup>3</sup> دَغِي؟

بَسَّو : كْ لِقَاعِدَا، إِيْخَصَّايِي أَدَّوْخْ غَر  
لَكُومِسَارِيَا حَمَّا أَدَّاسَنَ إِيْنِيْخْ س طَّايْطَّايْ  
أَنَا يَانَّايْنِخ<sup>4</sup>.

تَمَطَّوْطَنَس : أَدَاخْ إِيْنْدَجَا رَبِّي زِي لَبْلَا.

2. Write down a list of all the adverbs in the dialogue.

\_\_\_\_\_ .A \_\_\_\_\_ .B \_\_\_\_\_ .C \_\_\_\_\_ .D \_\_\_\_\_  
\_\_\_\_\_ .E \_\_\_\_\_ .F \_\_\_\_\_ .G \_\_\_\_\_ .H \_\_\_\_\_  
\_\_\_\_\_ .I \_\_\_\_\_ .J \_\_\_\_\_ .K \_\_\_\_\_ .L \_\_\_\_\_  
\_\_\_\_\_ .M \_\_\_\_\_ .N \_\_\_\_\_ .O \_\_\_\_\_ .P \_\_\_\_\_

English Translation of the Dialogue

I saw an accident.

Bassou : I saw an accident today on the road.  
His wife : Really? How did it happen?  
Bassou : A car came quickly, and another came slowly.  
Suddenly the first one smashed [lit: hit with force] the second one.  
The second one left the road and entered into the middle of the  
café.  
His wife : You're kidding!  
Bassou : It's true (what) I'm telling you. I'm speaking to you in truth.  
Unfortunately, someone in the café may have been injured.  
His wife : And the one who came quickly, what happened to him?  
Bassou : He didn't act right. He came out of his car and wanted to run away  
secretly, but I saw him and caught him. Then he said to me, "I hit  
him by accident." I told him, "Well, stay [lit: stop or stand] here  
like you should. I will call the police."  
His wife : Well that's amazing! And what are you going to do now?  
Bassou : Ordinarily I need to go to the Commissariat in order to tell them  
frankly what I saw.  
His wife : May God save us from evil.

<sup>3</sup> The verb is a continuous form with a future meaning: "What are you going to do now?"

<sup>4</sup> The "y" sound is not part of the conjugation but is added to avoid the two "a" vowels from coming together.



## Review Exercises Lesson 18

1. Complete the sentences with appropriate adverbs. Choose from the list below. There may be more than one correct answer.

س تَيْتْ	س عَنَّا	س تَّأْوِيل
س لَعْقَل	س لَحِيل	س وول
س ذُرَاع	س صَحَّت	س لَمَعَقُول
س لَخَاضِر	س طَّائِنَاطِي	س لِحَشْمَات
س زَّرَبْت	لَّ لَقَاعِدَا	س توفرا
مَع لَسَف	لَّ لَعَادَا	س إِفْسْتِي
فيساع	بَلَا لَقَاعِدَا	خَف لَغْفَلْت
		شِيلَاس

- A. دَتَسَوَالْد \_\_\_\_\_ ، وريد س تَيْتْ.
- B. وراس تَعَجِب لَخَدَمْتَا. دَيَخْدَم \_\_\_\_\_ .
- C. لَمُوطُورَا نِمْر وَاحِدًا! \_\_\_\_\_ تَرَزَّا.
- D. سَوَل \_\_\_\_\_ عَافَام.
- E. شَجَمَخ \_\_\_\_\_ . وري إِسْلِي أَوْد يُون.
- F. تَشَانَتْ رَمَضَان \_\_\_\_\_ .
- G. مَش دَسَوَالْن \_\_\_\_\_ دَتَفْهَامَخ قَاح ، وَلَايْنِي  
دَسَوَالْن \_\_\_\_\_ . وري دَتَفْهَامَخ أَوْد حَاح.
- H. تَدَاد \_\_\_\_\_ . وراخْد تَكِّي تَلِفُون.
- I. دَنْتَتَشَا أَغْرُوم س وودي د لَكُنْفَتِير  
لَّ لَفْضُور.

- J. نَتَّا، دَيْتَدَو غَر لِيكول س ذراع، وَلَايْنِي وايض  
دَيْتَدَو \_\_\_\_\_ .
- K. تَغودا شِيْگان تَرْباتَيْن. تَعَاوَنِي \_\_\_\_\_ .
- L. داش سَوَالَخ \_\_\_\_\_ . ور داش تَفَرَخ أَوْد حاح.
- M. قَيِّم \_\_\_\_\_ !
- N. ور دَيْتَفَغ أَبْرِيد. دَيْتَعِيش \_\_\_\_\_ .
- O. إْتْرَاس إْذْرِيْمَن \_\_\_\_\_ .
- P. صَحَانْت تَدَرْوِين. بَنَانْتَنْت \_\_\_\_\_ .
- Q. يُوتَش مَمِّي \_\_\_\_\_ ، وريد س عَنُوا.
- R. شَرِيف : إْشَجَم تَدَارْت \_\_\_\_\_ ، ياشَر  
تَلِيْفِيْزِيُون. إِدَو أَبْرِيدَنْس.  
عَدِّي : \_\_\_\_\_ ؟!
- S. \_\_\_\_\_ ! \_\_\_\_\_ ! إِدَاد.

2. Note the formation of phrase "by accident" or "not on purpose" or literally "in spite of myself/yourself/himself etc."<sup>1</sup>

شَيِّل + indirect object pronouns

شَيِّلَاخ	شَيِّلِي
شَيِّلَاوَن	شَيِّلَاش
شَيِّلَاوَنْت	شَيِّلَام
شَيِّلَاسَن	شَيِّلَاس
شَيِّلَاسَنْت	شَيِّلَاس

<sup>1</sup> Some regions don't use this expression or use it with another meaning. Verify the meaning with those around you.

## Supplementary Material Lesson 19

(to be used at the end of lesson 19)

### 1. Sentence connection and the present continuous tense. Listen and repeat. Use the tape and the text that follows.

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

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

## Extended Sentence Patterns 2

Conjoined verbal sentences

Changes in verb stem forms that occur in sentence connections

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

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

The sentences below focus on the present continuous tense. In that tense, the verb form stays the same in the verbs after the first verb, but the tense indicator changes from **لَ** (or in some dialects **دَ**) to **أَر** (or in some dialects **أَل**). (What appears below is just the portion of this drill which applies to the present continuous tense.)

30. **لَ عِيدَاف لَفَرَحَن وولاون ن مِدَن.** L.

On the holidays people's hearts rejoice.

31. **لَ عِيدَاف لَتَمْسَمَحَن إِعْدَاوَن.**

On the holidays enemies forgive each other.

32. **لَ عِيدَاف لَفَرَحَن وولاون ن مِدَن ، أَر تَمْسَمَحَن إِعْدَاوَن.**

On the holidays people's hearts rejoice, and enemies forgive each other.

33. M. كُ لَعِيدَ لَتَكَّان مِدَّن غَر مِدَّن يَضْنِين.  
On the holidays people visit at other people's places.
34. كُ لَعِيدَ لَتَمْسَفْرَاحَن مِدَّن س لَهْدِيَات.  
On the holidays people make each other happy with presents.
35. كُ لَعِيدَ لَتَكَّان مِدَّن غَر مِدَّن يَضْنِين ،  
أَرْتَمْسَفْرَاحَن س لَهْدِيَات.  
On the holidays people visit at each other's places and make each other happy with presents.
36. N. كُ لَعِيدَ لَفَرَّحَن وولَاوَن ن مِدَّن ، أَرْتَمْسَمَاحَن  
إِعْدَاوَن. أَرْتَكَّان مِدَّن غَر مِدَّن يَضْنِين ،  
أَرْتَمْسَفْرَاحَن س لَهْدِيَات.  
On the holidays the hearts of people rejoice, and enemies forgive each other. People visit at other people's places and make each other happy with presents.

**2. Text with sentence connections. Listen and repeat. Answer the questions at the end of the text. Use the tape and the text that follows.**

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

### **Text 5**

The subject of the Berbers and Islam

إِمَازِيغَن إِنْسَلَمَن آيَّان.<sup>1</sup> لَتَرَّالَّان<sup>2</sup> ، أَرْتَاژوَمَن  
رَمُضَان ، أَرَحَضَوَن دَيْنَسَن.  
وَر دَسَّان شَرَب ، وَلَا دَتَّتَان<sup>3</sup> أَكْسُوم أَحْلُوف<sup>4</sup> ، وَلَا

<sup>1</sup> ي. آيَّان is آيَّ + كَان , literally "that they (m.) are." The كِي in the verb "to be" is pronounced like a ي.

<sup>2</sup> The present continuous tense here of the verb "to pray" is technically لَتَرَّالَّان with a ت "t," as we have written it. However, when a ت comes before a ز "z," the voicing of the ز turns the ت into a د sound.

<sup>3</sup> Another variation for this verb is دَتَّتَشَان .

<sup>4</sup> The genitive ن meaning "of" has dropped out of this construction. Some dialects keep it and say دَتَّتَان ن أَكْسُوم "the meat of the pig." Other regions use the word أَبُولْخِير for "pig."

دَتَّلَعَابَن لَقَمَر، ولا دَتَّكَان أَنَا إِسْحَرَم رَبِّي. ور  
دَتَّكَان غاس أَنَا إِحَلَّان.

مُغار ور سَنَّ أَذْغَرَّ<sup>5</sup>، لَّان غورَسَن لَفُقَهَا<sup>6</sup> لَفُقَهَا  
لَسَفَهَامَن أَوَال ن رَبِّي د نَّبِي<sup>7</sup> كو إِغَرَم إِلا دِيكْس يُون  
لَفُقَهَا، تيلي دِيكْس يوت ن تَمَزْيِيْدَا. لَفُقَهَا لَيَتَزَالَا س مِدَّن،  
أَرِيَسَغَرَا النُّقْرَان إِ لَوَاشُون.

### Questions on Text 5

1. إِس كَان إِمَارِيغَن إِنْسَلَمَن مَاد وَهُوَ؟  
يِيَه، إِمَارِيغَن إِنْسَلَمَن أَيَّان.
2. إِس دَتَزَالَان إِمَارِيغَن؟  
يِيَه، دَتَزَالَان إِمَارِيغَن. or  
يِيَه، لَتَزَالَان إِمَارِيغَن.<sup>8</sup> or يِيَه، لَتَزَالَان.
3. مَا دَتَّكَان إِنْسَلَمَن كُ رَمَضَان؟ لَتَازُومَن.

<sup>5</sup> The masculine plural form is technically غَرَن, but the ن assimilates into the ر to give رَّ. Just a comment on the meaning of this phrase: literacy rates have increased since this was recorded in 1970. A sweeping statement like this is no longer true.

<sup>6</sup> A word that is also used for religious teacher is طَالِب (singular) and طَالِبَا (plural).

<sup>7</sup> This form "nnbi" can also be pronounced نَّبِي "nnabi."

<sup>8</sup> The present continuous tense indicator can vary by region. In the text and in the questions, two different indicators are used: both the دَ and the لَ. The use here, however, is not just random. In this region, the لَ is used in normal grammatical contexts. The دَ is used only after the negative ور, after the relative pronouns نَا and أَيَّ, and after question words. Why the دَ is used in the first response of number 2 is not clear, since it doesn't fit this pattern. Every other use in this text does follow the rules.



4. اِس دَسَّانِ اِمَزِيغَن شَرَب؟  
وهو، ور دَسَّانِ اِمَزِيغَن شَرَب.
5. اِس دَتَّتَانِ اَكْسُوم اُحْلُوف؟  
وهو، ور دَتَّتَانِ اَكْسُوم اُحْلُوف.
6. اِس دَتَّلْعَابَن لَقْمَر؟  
وهو، ور دَتَّلْعَابَن لَقْمَر.
7. اِس اِسْحَرَم رَبِّي اَكْسُوم اُحْلُوف؟  
يه، اِسْحَرَم رَبِّي اَكْسُوم اُحْلُوف.
8. اِس اِحَلَّا شَرَب؟  
وهو، ور اِحَلَّا شَرَب.
9. ما دَتَّكَّان لَفْقَهَا؟  
لَسَفْهَامَن اَوَال ن رَبِّي د نَّبِي.
10. مَاكَّلَّان كُ كُو اِغْرَم؟  
اِلَّا دِيكْس يُون لَفْقِيه، تيلي دِيكْس يوت ن تَمَزِييْدَا.
11. ما دِيَتَّكَّا لَفْقِيه؟  
لِيَتْرَالَا س مِدَّن، اَرِيَسْغَرَا الْقُرَّان اِ لِنَواشُون.

## New Vocabulary Found in Text 5

<u>Verbs<sup>9</sup></u>		<u>Nouns</u>	
to pray	زَالَ تَزَالَا	Muslims (m.pl.)	إِنْسَلَمَن
to fast	أَزُوم تَأْزُوم	a Muslim (m.s.)	أَنَسَلَمَ
to observe, abide by	حَضُو حَضَو	a Muslim (f.s.)	تَنَسَلَمَتْ
to play	لَعَب تَلْعَاب	(Muslims (f.pl.))	تِنَسَلَمِينَ
to cause to be forbidden to forbid (something)	سَحَرَم سَحَرَام	Ramadan	رَمَضَان
to be forbidden by religion	حَرَم تَحْرَام	religion	دِّين
to be permitted by religion	حَلَا تَحَلَا	alcoholic drinks liquor	شَرَب
to read, study	غَر قَار	pork, pig	أَحْلُوف
to cause to understand <sup>10</sup> to explain	سَفَّهَم سَفَّهَام	gambling	لَقَمَر
to understand	فَهَم تَفْمَام	God	رَبِّي
to cause to read or study to teach	سَغَر سَغَرَا	religious teachers	لَفُقَهَا
		a religious teacher	لَفَقِيه
		the Prophet	نَّبِي
		each, every	كُو
		village	إِغْرَم
		mosque	تِمَزِيدَا
<u>Particles</u>			
nor, neither	وَلَا		
that, which, whatever	أَنَّا		
only, just	غَاس		
even if, although	مَغَار		

<sup>9</sup> The tape says the verbs are listed in the "simple imperfect stem." This may have been just an error. Instead, we are using the term "simple imperative form." What the tape calls the "iterative," we are calling the "continuous imperative form." The forms here are imperatives (commands), but we've listed the English as the infinitive. In order to be complete, I've also supplied some verb forms which aren't mentioned.

<sup>10</sup> There is a variation which doesn't use the *shedda*: سَفَّهَم سَفَّهَام .

## **English Translation of Text 5 and the Questions**

### Text

Berbers are Muslims. They (m.) pray, they fast Ramadan, and they observe their religion.

They don't drink alcohol, nor do they eat pig meat, nor gamble [lit: nor play gambling], nor do what God has forbidden. They do only what is permitted.

Even though they don't know how to read<sup>11</sup>, they have religious teachers. The religious teachers, they explain the word of God and the Prophet. There is in every village a religious teacher, and there is in it a mosque. [lit: Every village, there is in it....] The religious teacher leads the people in prayer, and he teaches the Koran to the children.

### Questions

- |    |   |     |  |
|----|---|-----|--|
| 1. | Are Berbers Muslims or not?<br>Yes, Berbers are Muslims.                            | 10. | What is there in every village?<br>There is in it a religious teacher,<br>and there is in it a mosque.             |
| 2. | Do Berbers pray?<br>Yes, Berbers pray.<br>Yes, Berbers pray.<br>Yes, they pray.     | 11. | What does the religious teacher do?<br>He leads the people in prayer, and he<br>teaches the Koran to the children. |
| 3. | What do Muslims do during Ramadan?<br>They fast.                                    |     |  |
| 4. | Do Berbers drink alcoholic drinks?<br>No, Berbers don't drink alcoholic drinks.     |     |  |
| 5. | Do they eat pig meat?<br>No, they don't eat pig meat.                               |     |  |
| 6. | Do they gamble [lit: play gambling]?<br>No, they don't gamble.                      |     |  |
| 7. | Has God forbidden pig meat?<br>Yes, God has forbidden pig meat.                     |     |  |
| 8. | Are alcoholic drinks permitted?<br>No, alcoholic drinks aren't permitted.           |     |  |
| 9. | What do the religious teachers do?<br>They explain the word of God and the Prophet. |     |  |

---

<sup>11</sup> Literacy rates have increased since 1970 when this was recorded.

### 3. Proverb<sup>12</sup> using in-law vocabulary.

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

The in-laws come before the bride. إِضُولَان زُوورُنْ<sup>13</sup> تَسْلِيْتْ.

The choice of one's in-laws is very important because the girl one marries will be the simple reflection of her family circle, the product of her upbringing.

### 4. Vocabulary definitions in Tamazight.

The following definitions are adapted from a Tamazight dictionary<sup>14</sup> that defines the Tamazight words using Tamazight. In other words, it is a Tamazight—Tamazight dictionary. A sample sentence using the word is also given. See what you can understand and how with the words you know in Tamazight you can define other words. If you don't know a word, try looking it up in Taifi's dictionary before you read the footnote or translation.

The author is from أَيْت مَرْغَاد (Ayt Merghad). There may be some variations to what you learned in class.

أَضْكَال — يان<sup>15</sup> كْ أَيْت أَخَام ن تَمْطُوطْ إِ أُرْيَازْ؛  
يان كْ أَيْت أَخَام ن أُرْيَاز ن إْلَيْس ن شَا.  
إِمان<sup>16</sup> د أَضْكَالَنْس.  
أَسْغِيدِي<sup>17</sup> : إِضُولَان. تَفَرَنْسِيْسْت : *Gendre*.

<sup>12</sup> This proverb is taken from *Proverbes Berbères* by Fernand Bentolila, 1993, L'Harmattan—Awal, page 132 (#93). The translation and explanation of the proverb given here are my English translations of what Bentolila originally said in French.

<sup>13</sup> There are numerous regional variations for how to conjugate the verb "to be first." Two others that are valid are زُوَارُنْ and زُوِيرُنْ.

<sup>14</sup> The dictionary is *Dictionnaire de Tamazight: Parler des Ayt Merghad* by Ahmed Haddachi, 1978 (Although it reappeared on the market in 2003.), no publisher given. The dictionary is all done in Latin script. At the end of each Tamazight definition a brief definition is given in French. The definition of the first word comes from pages 5 to 6, and the second word from page 25.

<sup>15</sup> We learned the word يُون for "one." Here the meaning is "someone."

<sup>16</sup> The simple imperative is مُون. We learned the third masculine singular as إِمُون, but this dialect makes a stem change for the simple past and says إِمَان.



اَمْغَار — ( إِدَاد سَاكْ<sup>18</sup> تَمْغُور. ) اَرِيَاز اَوَسَّار ، اَمَقْرَان ،  
 اَخَاتَر كْ اِكْزَدُو<sup>19</sup> ، اَرِيَاز اِكَّان<sup>20</sup> شِيْكَان كْ تَوَدَرْت.  
 اَمْغَار ن تَنْبَاضِيْن<sup>21</sup> ن اَيْت اِكْزَدُو : وْنَا  
 اِبَطُون<sup>22</sup> تِيْنَبَاضِيْنَسْن.  
 اَمْغَار ن تَرَكَا : وْنَا اِبَطُون تِيْنَبَاضِيْن ن تَرَكَا  
 د وَاْمَان ن يِيْكَرَان.  
 اَمْغَار ن تَسْلِيْت : بَاب ن اُرِيَازَنْس.  
 اَسْكَيْدِي : اِمْغَارْن. تَفَرَنْسِيْسْت : *Vieux, chef, doyen* .

<sup>17</sup> This is the Tamazight word the dictionary has chosen to indicate the technical grammar term "plural." This is a new and made-up word. Ordinary Berbers wouldn't understand it. Many new words are currently being invented by scholars to function as technical terms. The degree to which these will catch on and be understood by ordinary people remains to be seen.

<sup>18</sup> For this preposition we learned *زي* .

<sup>19</sup> Taifi lists this word as "Douar, the tribe gathered together with its tents and flocks." Some native speakers did not recognize this word.

<sup>20</sup> This is a past participle functioning as an adjective.

<sup>21</sup> The vocabulary word here is: *تَنْبَاطْ* <sup>(tn)</sup> *تِيْنَبَاضِيْن* <sup>(tn)</sup> . Taifi lists the word as meaning "power, command, authority, decision, resolution. Also: matter/business."

<sup>22</sup> The simple imperative of this verb is *بَضُو* , "to divide, to separate, to share." The form here is a present participle: the third person present continuous tense (without the tense indicator) plus *ن* . A participle is used because that is what is required after the relative pronoun *وْنَا* "the one who."



## English Translation of the Definitions

- أَضْغَال — One of the wife's family to the husband;  
One of the family of the husband of someone's daughter.  
He went with his (male) in-law.<sup>23</sup>  
Plural: إِضْوَالان . French: *Gendre*.
- <sup>24</sup> أَمْغَار — (It comes from تَمْغُور .) An elderly, aged [lit: big, in terms of age], old [lit: big, in terms of age] man in a *Douar* (or tribe), a man who has passed [lit: having passed through] through [or lived] a lot of his life.  
The chief of the responsibilities/powers of those of the *Douar*: he who divides up [assigns, parcels out] their responsibilities/powers.  
The chief of irrigation: he who divides up [allocates] the powers<sup>25</sup> of the irrigation canal and the water for [lit: of] the fields.  
The father-in-law of the bride: the father<sup>26</sup> of her husband.  
Plural: إِمْغَارِن . French: *Vieux, chef, doyen*.

---

<sup>23</sup> As we learned in lesson 19, this can mean "father-in-law, brother-in-law, or son-in-law."

<sup>24</sup> This definition starts with the non-family meaning of the word, but gives an example of the family definition at the end..

<sup>25</sup> In the sense of who gets what amount of water and when (according to what each individual has agreed to pay) and in the sense of settling disputes that arise about water allocation.

<sup>26</sup> The word used here, بَاب , by itself doesn't mean "father." It means "master" or "owner" or "possessor." However, in this context it is very normal and understood to mean "father." There is no other nuance here than simply "father."

**Supplementary Material Lesson 20**

(to be used at the end of lesson 20)

1. Dialogue. Circle all the compound nouns. Are they singular or plural, masculine or feminine?

تَبَدَّا دُونِيت

- بو تَحَانُوت : السَّلَامُ عَلَيْكُمْ.
- لُكَلِيَان : عَلَيْكُمْ السَّلَام. إِس تَهَرِّيد؟
- بو تَحَانُوت : هَرِيخ، نَحْمَدَاس إِ رَبِّي نَشْكُرَاس.
- لُكَلِيَان : مَانِي أَيَّت تَدَارْت؟ لَا بَاس غُورَسَن؟
- بو تَحَانُوت : لَا بَاس، لَحْمَدُ لِلَّهِ. إِ أَيَّت تَخَامَتَنَش، لَا بَاس غُورَسَن؟
- لُكَلِيَان : لَا بَاس، إِسَال دِيكُش لُخِير.
- بو تَحَانُوت : مَانِي طَاكُسيَات أَسَا؟ وَالْوَتْنَت.
- لُكَلِيَان : إِد بو طَاكُسيَات، دَتَغَن لِيضْرَاب.
- بو تَحَانُوت : لُمُشْكِيل أَيَا. إِنَايِي بَاب ن تَدَارْتِينو
- لُكَلِيَان : أَوْد إِد بو طَوْبِيَسَات دَان أَدَغَن لِيضْرَاب.
- بو تَحَانُوت : إِوَا، دُونِيت! م رَّيَسْتُورَا، تَمَانو، تَنَايِي
- لُكَلِيَان : أَوْد أَيَّت لِدَارَا دَان أَدَغَن لِيضْرَاب.
- بو تَحَانُوت : إِوَا، عَنِيخ سَيْمَانَا نَا دِيْدَان أَدَغَن
- لُكَلِيَان : لِيضْرَاب إِد وَار تَغُرَاد!
- بو تَحَانُوت : إِلَا غُورُش لُحَقْ! أَدَاخ يَارِي رَبِّي!

- لَنَكْلِيَان : إِوَا ، هَايِي دَيِّخْ غَر لَخَدَمَت س أَضَار.
- بو تَحَانَوَت : مَوْن د لَمَان ، آ بو أَضَار.<sup>1</sup>
- لَنَكْلِيَان : تَقَيِّمْد د وَايْض.
- بو تَحَانَوَت : بَلَّغْاس سَلَام إِ لَال أَخَام.<sup>2</sup>
- لَنَكْلِيَان : إِبَلَّغْاش لَخِير د وَنَا إِرْوَان.

### English Translation of the Dialogue

The world has stopped.

- Store owner : Hello. [lit: May peace be upon you.]
- Customer : Hello. [lit: Upon you be peace.] Are you in shape?
- Store owner : I'm in shape, praise and thanks be to God [lit: We praise God and we thank him.]. How's the family? Are they fine?
- Customer : They're fine, praise be to God. And your family, are they fine?
- Store owner : They're fine, thank-you [lit: May goodness ask about you.]
- Customer : Where are the taxis today? They aren't any.
- Store owner : The taxi drivers, they're on strike [lit: They are doing a strike.]
- Customer : This is a problem. My landlord told me that even the bus drivers are going to go on strike [lit: are going to do a strike].
- Store owner : Well, that's life. The owner [female] of the restaurant, the one next to me, told me even (public) office workers are going to strike [lit: are going to do a strike].
- Customer : Well, maybe next week the unemployed will go on strike [lit: will do a strike] !
- Store owner : You're right! May God protect us!
- Customer : Well, I'm off to work [lit: Here I am going to work] on foot.
- Store owner : Go in peace, O pedestrian.
- Customer : Stay in peace [lit: And you stay with another one, that is, another peace].
- Store owner : Greet your wife.<sup>3</sup> [lit: Transmit greetings to the woman of the house.]
- Customer : Okay. [lit: May goodness and what is nice be transmitted to you.]

<sup>1</sup> The two "u" sounds run together to sound like one word: "buḍar."

<sup>2</sup> This comes from لَال ن أَخَام , but some regions don't pronounce the ن .

<sup>3</sup> In traditional culture, the store owner is not going to comment about a customer's wife like this, unless there were some particularly close relationship between the customer's family and the store owner's family. The sentence is included here just to use the feminine headword in a compound noun.

## 2. Vocabulary definition in Tamazight.

The following definition is adapted from Haddachi's Tamazight dictionary<sup>4</sup> (described on page 136 of this *Workbook*). Sample expressions using the word are also given. See what you can understand and how with the words you know in Tamazight you can define other words. If you don't know a word, try looking it up in Taifi's dictionary before you read the footnote or translation.

The author is from **أَيْت مَرْغَاد** (Ayt Merghad). There may be some variations to what you learned in class.

أَيْت — وَيْنَا مِي إِنْكَ شَا وَيْنَسَن غَيْن<sup>5</sup> وَيْنَس.  
أَسْكَيْدِي<sup>6</sup> ن بو.  
أَيْت وَاوَال ؛ أَيْت إِسْرَدَان ؛ أَيْت أَضَار.  
أَيْت يَافْلَمَان ؛ أَيْت مَرْغَاد ؛ أَيْت أَفْلَا ؛  
أَيْت عَطَا ن أُمَالُو ؛ أَيْت إِزْدَكْ ؛  
أَيْت سَغْرُوشْن ؛ أَيْت سَنُوكُو ؛ أَيْت بُوْكَمَّاز ؛  
أَيْت سُوْخْمَان.  
تَفْرَنْسِيْسْت : *Ceux de, ceux qui ont* .

<sup>4</sup> Page 65.

<sup>5</sup> The form of this verb is due to sentence connection. From what we have learned, we would expect the form to be **كُن**, the simple imperative plus the third masculine plural ending. However, many people add **يْن** instead of just **ن**. That gives here **كَيْن** "and they are."

<sup>6</sup> This is the Tamazight word the dictionary has chosen to indicate the technical grammar term "plural." This is a new and made-up word. Ordinary Berbers wouldn't understand it. Many new words are currently being invented by scholars to function as technical terms. The degree to which these will catch on and be understood by ordinary people remains to be seen.



## English Translation of the Definition

- أَيْت — Those to whom something is theirs and they are its. Plural of **بو**. Those of the word [that is, proverb or story tellers]; those of the donkeys [that is, donkey drivers]; those of the foot [that is, pedestrians].  
[Various tribes: ] Ayt Yafelman, Ayt Merghad, Ayt Ufella [those from on top/on high], Ayt 'Atta n Umalu [those of 'Atta of the shade], Ayt Izdeg, Ayt Seghroushen, Ayt Sgugu, Ayt Bugemmaz, Ayt Sukhman.  
French: *Ceux de, ceux qui ont.*

### 3. Some Tamazight proverbs<sup>7</sup>

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

a wise man, a proverb teller

A. **بو واوال**  
**باب ن واوال**

[These are not proverbs, but two different ways to describe a wise man or the (unknown) person in the past who said the proverb that you are about to cite. The first phrase literally means "he of the word," and the second means "the master of the word."] Different formulas are used to introduce proverbs. One of those is: **إِنّاس بو واوال**, "the wise man said," or **إِنّاس باب ن واوال**, "the master of the word said." [Literally the phrase reads "The wise man said *to him*." This inclusion of an indirect object pronoun in this type of sentence is often not translated. No "him" is being referred to. It is just a set expression. Sometimes the second person masculine singular indirect object pronoun is used this way as well: **إِنّاش** or **إِنّايّاش** is an "expression used to introduce a fairy tale" (Taifi, p. 457). **إِنّايّاش إلّا يون أُرّيّاز** can be translated "Once upon a time there was a man...."]

<sup>7</sup> Proverbs A through F are taken from *Proverbes Berbères* by Fernand Bentolila, 1993, L'Harmattan—Awal. The translation and explanation of the proverbs given here are my English translations of what Bentolila originally said in French. The following are the page numbers from where the proverbs and explanations were taken: A, pp. 93 and 135; B, p. 156 (#40); C, p. 155 (#34); D, p. 110 (#33); E, p. 137 (#11); F, p. 153 (#21) and Annex (#13). Anything in brackets are my additions.



The guest chased away the  
people of the house.

B. إِرَّعْ أَنْبِيَّيْ أَيْتْ أَخَام.

The Berbers' rules of hospitality forbid them to reproach a guest, even if he is inconsiderate. It's the guest's responsibility therefore to know the code of manners and to respect them.

It's the owner of the calves who is  
angry, not the owner of the field.

C. إِحْرَقْ بَابْ نِ إِيْغَنَّاوَزَنْ  
وَرِ إِحْرَقْ بَابْ نِ يِيْغَنَر.

[lit: The owner of the calves is angry; the owner of the field isn't angry.] There are often conflicts which pit farmers against each other concerning livestock which go graze in a neighbor's field. Therefore the one who has the right to complain is the owner of the field. Here, paradoxically, it's the aggressor who gets angry, not the aggrieved.

God gives bread in abundance  
to people without teeth.

D. وَرِ دِيَاكَا رَبِّيْ أَغْرُومْ  
غَاسْ إِ وَارِ تَغْمَاسْ.

[lit: God doesn't give bread except to those without teeth, or God gives bread only to those without teeth.] The bread [in this proverb] can be a material benefit, good fortune, a lucky break which happens to someone who doesn't have teeth (who doesn't have the desire, possibility, or the means to take advantage of it).

There's no puppy without teeth.

E. وَرِ إِلَيَّ إِيْكَزِينَ وَارِ تَغْمَاسْ.

You say this proverb when you are surprised by the severity, even the meanness of a person that you thought until now to be meek and nice. We conclude that "meanness is learned without a teacher."

As the rat said, "The one who  
has one way, may God close  
it on [lit: to] him."

F. إِنِّيَّاسْ أَغْرَدَا "بُو يُونْ أَبْرِيدْ ،  
أَدَاسْتْ إِيْقَنَّ رَبِّيْ."

For every problem you need to think of several solutions. If not, you'll become stuck and find yourself without a way out. Compare the English "The mouse that has but one hole is quickly taken." [Taifi, on page 202, gives this explanation: the proverb is "said with the meaning 'There's always a way out.' "] Another way to say the same proverb is:

إِنِّيَّاسْ أَغْرَدَا "وَنَّا غَرَّ إِلَّا غَاسْ يُونْ أَخْبُو أَدَاسْتْ إِيْقَنَّ رَبِّيْ."

## Review Exercises Lesson 20

1. Fill in the blanks with appropriate headwords to form a compound noun. Put an "X" in a blank where nothing should go. There may be more than one correct answer for some.

- A. ماي مَسَن؟ اَيْت \_\_\_\_\_ سَنُوكُو اَيَّان.
- B. اِنَّا \_\_\_\_\_ تَحَنُوت "مَرَحَبَا اِسَّكَ."
- C. داس تَخَلَّاصَخ اِ \_\_\_\_\_ تَدَّارْت كُ تِيغِيرَا ن وَايُور.
- D. \_\_\_\_\_ ما د \_\_\_\_\_ ما مَرَحَبَا اِسُن كُ لِدَاعَا
- ن رَبَّاض زِي لَمَمَلَكَا لَمَغْرِب.
- E. \_\_\_\_\_ سَغْرُوشَن اَي تَنَّا.
- F. اِغْلَيْن، \_\_\_\_\_ تِيغَرَاد اَيَا.
- G. اِسْمِينُو عَدِّي \_\_\_\_\_ حَمُو.
- H. اِسْمِينُو عَيْشَة \_\_\_\_\_ بَسُو.
- I. خِيرَاش \_\_\_\_\_ تَمِيرَا.
- J. بَلَّغَاسَنَت سَلَام اِ \_\_\_\_\_ تَدَّارْت.
- K. نَبَات، \_\_\_\_\_ تَحَنُوت اَي تَنَّا.
- L. اَدَّاي تَنْدَاهَد خِيرَام \_\_\_\_\_ اَضَار.
- M. تَوْسِير. \_\_\_\_\_ تَغْمَاس اَي تَنَّا.
- N. وَتَخ طَوْمُوبِيلِين. مَانِي \_\_\_\_\_ نَس؟
- O. تَشْجَم \_\_\_\_\_ ن اُغْيُولَا تَحَنُوت.

## Supplementary Material Lesson 21

(to be used at the end of lesson 21)

**1. Text. Listen and repeat, answer the questions at the end of the text. Use the tape and the text that follows.**

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

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

### Text 15

إِمْدِيَا زَن دِ إِنْشَادَن

عَدَّانِ إِمْدِيَا زَن دِ إِنْشَادَن غَرِ إِمَا زِيغَن. كَو تَقْبِيلَت

لَّانِ غُورَسِ إِمْدِيَا زَنَنَسِ دِ إِنْشَادَنَنَسِ.

مَاكَّانِ بَعْدَا إِمْدِيَا زَن؟ إِمْدِيَا زَن لَتِيلِيْن سِ شَرَا ضِ. إِلَا

شَيِّخِ دِ سِيْنِ إِرْضَا ضَن. شَيِّخِ نَتَّا <sup>1</sup> دِيْتِيْنِيْن <sup>2</sup> تَمْدِيَا زَت

أَرَا سِ تَعَاوَانِ <sup>3</sup> إِرْضَا ضَن. لِيْتَاوِيْ وَوَالِ نِ تَمْدِيَا زَت خَفِ

دِيْنِ دِ سَيَّاسَا دِ لُْمُورِ نِ دُونِيْتِ نَا دِيْتِيْتِهَمَّانِ <sup>4</sup> بِنَادَمِ.

لَتَسَا فَا رَّ إِمْدِيَا زَن زَكُّوْنِ <sup>5</sup> سَوَقِ غَرِ يُوْنِ <sup>6</sup> أَرْتِيْنِيْن تَمْدِيَا زِيْن

<sup>1</sup> This is a relative pronoun "that." See Taifi's dictionary, the bottom of page 1 and top of page 2. We've seen this relative pronoun before as **أَيَّ**, but before the present continuous tense indicator the **يَّ** drops out and just the **آ** is used.

<sup>2</sup> This is a habitual participle (third masculine singular present continuous plus **نِ** plus the tense indicator **دَ**). The relative pronouns **نَا** and **أَيَّ** take a participle after them.

<sup>3</sup> In this dialect apparently the verb **عَلَوْنِ** takes indirect object pronouns, although we learned in the course that it takes direct object pronouns. Taifi lists an example where the verb takes direct object pronouns.

<sup>4</sup> This is a habitual participle.

<sup>5</sup> This comes from **زِي يُوْنِ**. The two **ي** sounds combine to form a **يَّ**.

إِ مِدَّن. إِمْدِيَاژَن نَّا إِتَّوْشَهَر<sup>7</sup> لَتَسَجَّالَ تِمْدِيَاژِينَسَن<sup>8</sup> إِ  
لِدَاعَا ن رَّبَّاض حَمَّا أَدَاسَن سَلِين مِدَّن كُول كُ رَّادِيو.  
إِد إِنْشَادَن دِيخ نِتْنِي لَتَبَّيْن إِرْزَلَان أَرْتَن تَيْنِين كُ  
أَحِيدُوس. لَتَبَّيْن أَلْتَو تَلَاوُت نَّاخَف تَيْنِين إِرْزَلَان. شَيْخ  
إِمْدِيَاژَن لِيكَّات لَكَمَنَجَا أَدَاي دَيْسَوَال. إِد أَنْشَاد، لِيكَّات  
سَوَا لَكَمَنَجَا سَوَا لُوْطَار أَرْكَاتَن إِسْمُونَس<sup>9</sup> أَلَوْن.

### **Questions on Text 15**

1. إِس عَدَّان إِنْشَادَن د إِمْدِيَاژَن غَر إِمَاژِيغَن؟

يَّه، عَدَّان إِنْشَادَن د إِمْدِيَاژَن غَر إِمَاژِيغَن.

2. شَحَالَس دَتِيلِين إِمْدِيَاژَن؟

لَتِيلِين س شَرَاض.

3. مَاكَّان شَيْخ؟

شَيْخ أَكَّان أَمْدِيَاژ نَّا دَيْتَيْنِين تَمْدِيَاژَت.

<sup>6</sup> In the first reading the speaker says here the word سَوَق. During the second reading he says يُون .

<sup>7</sup> This is a past participle with a passive verb. We'll do passive verbs in lesson 24.

<sup>8</sup> In real slow speech this would technically be تِمْدِيَاژِينَسَن , but the sound of the two ن's merge together.

<sup>9</sup> In real slow speech this would technically be إِسْمُونَس , but the sound of the two ن's merge together.

4. ما دَتَغَّانِ إِرْضَاضَن؟

لِتَعَاوَنَ إِرْ شَيْخ.

5. مَاخَفَ دَيْتَاوِي وَاوَال ن تَمْدِيَارْت؟

لَيْتَاوِي خَفَ دَيْن د سَيَّاسَا د لُمُور ن دُونِيْت نَّا  
دَيْتَهْمَان بِنَادَم.

6. ما دَيْتَغَّا أُنْشَاد؟

لَيْتَبِّي إِرْزَلَان.

7. إِس دَيْكَات شَيْخ لَكَمَنْجَا؟

يَّه، دَيْكَات شَيْخ لَكَمَنْجَا.

8. ما دَيْكَات أُنْشَاد؟

لَيْكَات سَنُوا لَكَمَنْجَا سَنُوا لوطَار.

## Vocabulary

### Verbs

The tape doesn't give the negative, but it's added here to make the 4 pillars of the Tamazight verb complete. The verbs are listed in this order: simple imperative, continuous imperative, third masculine singular past form, and third masculine singular past negative form.

to be plenty	إِعْدَا \ وَر إِعْدِي	تَعْدَو	عَدَو
to help	إِعَاوَن \ وَر إِعَاوَن	تَعَاوَان	عَاوَن



to take here: to consist of	يَيوي \ ور يَيوي	تّاوي	أوي
to concern	إِهَمّا \ ور إِهَمّا	تّهَمّا	هَمّا
to travel	إِسافَر \ ور إسافَر	تسافَر	سافَر
to record	إِسجَل \ ور إسجَل	تسجَل	سجَل
to be famous	إِتّوشَهَر \ ور إِتّوشَهَر	تّوشَهَر	تّوشَهَر
to hear	إِسلا \ ور إسلي	تسلا	سل <sup>10</sup>
to cut here: to compose	إِبّي \ ور إِبّي	تّبّي	بّي
to hit here: to play a musical instrument	يُوت \ ور يُوت	كّات	وت <sup>11</sup>

### Nouns

The nouns are given in the singular and the plural. For completeness I've added a few plurals that weren't given on the tape.

poet	إِمْدِيازَن	أَمْدِياز
tribe	تِقْبِيلِين	تَقْبِيلَت
poet	شَيُوخ	شَيَخ
poet's companion	إِرْضَاظَن	أَرْضَاظ
poem	تِمْدِيازِين	تَمْدِيازَت

<sup>10</sup> The speaker seems to say a *shedda* on the ل in the simple imperative, but I've not included it because Taifi doesn't have the *shedda* and the speaker doesn't use a *shedda* in the text. However, these types of variations do occur. Ayt 'Atta, for example, uses a *shedda* in this word, and Laoust, in his *Cours de Berbère Marocain*, lists this word as having a *shedda*. Taifi also lists a variation for the continuous imperative form: سَلّا.

<sup>11</sup> There are a number of variations for this simple imperative. Taifi lists وت "ut" and وَت "wet." Third masculine singular variations include يوت and يُوت.

religion	إِد دَيْن or لَذِيَان	دَيْن
politics		سِّيَاسَا
matter	لُمُور	لَمَر
mankind		بُنَادَم
broadcasting system	لِدَاعَات	لِدَاعَا
poet-singer	إِنْشَادَن	أَنْشَاد
song, or verse of a song	إِزْلَان	إِزْلِي
refrain, tune		تَلَاوَت
violin	إِد لَكَمَنَجَا	لَكَمَنَجَا
three-string guitar	إِد لوطَار	لوطَار
drum	أَلَوْن	أَلَوْن
companion	إِسْمُون	أَسْمُون

### Particles and Expressions

either ... or	سُوا ... سُوا
The singer composed a song.	إِبِّي أَنْشَاد إِزْلِي.
The poet plays the violin.	لِيكَات أُمْدِيَار لَكَمَنَجَا.

## English Translation of Text 15 and the Questions

### Text

#### Poets and Singers<sup>12</sup>

Poets and singers are numerous among Berbers. Every tribe has its poets and its singers.

What are, first of all, *imdiazen*? *Imdiazen* (perform) in threes [lit: are/exist with three]. There's the *ššiخ* [poet] and two *irḍḍaden* [poet's companions]. The *ššiخ*, he's the one who says the poem<sup>13</sup>, and the *irḍḍaden* help him. The word(s) of the poem consist of religion, politics, and matters of the world that concern mankind. *Imdiazen* travel from one market to another reciting [lit: saying] poems to people. *Imdiazen* who are famous record their poems for the broadcasting system of Rabat so that all people can listen to them [the poets (m.pl.), not the poems (f.pl.)] on the radio.

Now as for *inššaden*, they compose songs and say them at an *Ahidus* dance [lit: at *Ahidus*]. They also compose a refrain about which the songs talk. The *ššiخ imdiazen* plays the violin when he speaks. As for the *anššad*, he plays either the violin or the three-stringed guitar, and his companions play the drums.

### Questions

1. Are singers and poets numerous among Berbers?  
Yes, singers and poets numerous among Berbers.
2. How many are there in the *imdiazen*? [lit: How many are the *imdiazen*?]  
There are three of them. [lit: They are/exist with three.]
3. What is a *ššiخ*?  
A *ššiخ* is an *amdiaz* who says the poem.
4. What do *irḍḍaden* do?  
They help the *ššiخ*.
5. About what do the word(s) of the poem consist?  
They [lit: it] consist of religion, politics, and matters of the world that concern mankind.
6. What does an *anššad* do?  
He composes songs.
7. Does the *ššiخ* play the violin?  
Yes, the *ššiخ* plays the violin.
8. What does the *anššad* play?  
He plays either the violin or the three-stringed guitar.

<sup>12</sup> Exact definitions of these words, especially given the distinctions between them, are difficult to give in English or French. For these reason, since the text tries to explain the differences between the two, for the most part I've left the words in their original Tamazight. The speaker on the tape defines *أَمْدِيَاز* as "poet" and *أَنْشَاد* as "poet-singer." However, Taifi defines the former as "singer-composer or bard" and what he says as "a long poem that is sung," and Taifi defines the latter as "singer-composer, poet, teller of odes/poems/songs, minstrel." It seems that the differences between the words have to come from their description in a text and not simply a one-word English translation.

<sup>13</sup> Taifi defines this word as a "long poem that is sung."

**Supplementary Material Lesson 22**

(to be used at the end of lesson 22)

1. **Dialogue.** Read the dialogue and list all the causative verbs. Find them in Taifi's dictionary. What page are they on?

Adapted from *the Peace Corps* course, page 120

وَضَرَنَ إِعْبَانَنَشْ سَ وَاشَالْ

مايس ن علي د براهيم : علي، ماني كُماش؟  
 علي : إِدَا أَدِيلْعَب تَكُورْت.  
 مايس ن علي د براهيم : سَكَسُو مَائِ دَيْتَدَزَان تِيفْلُوت.  
 علي : براهيم، كُما.  
 مايس ن علي د براهيم : سَكَسُو! إِعْبَانَنَشْ وَضَرَنَ سَ  
 وَاشَالْ. أَغْيُولَ أَيِ تَكْيِد. دَو  
 أَتْسَرْدَ حَمَا أَدَاش سَلَسَخَ  
 إِعْبَانْ وَجْدِيدَن. أَ عَلِي،  
 أَمْرَاسَ لَغَلَّايِ إِ كُماش  
 أَدِيسَرْد. نَكْ، دِيخ أَدَسَنُوخ  
 إِمَنَسِي.

Note: There are many regional variations for derived verbs. The two main areas of difference are the vowels and the use of the *shedda*. In the case of causative verbs, some regions begin the word with just سـ, others with سّ. In the same region, one verb may have the *shedda* and another verb may not. Thus, the use of the *shedda* is not uniform for every word. It is important to verify with the people around you what they say.

Page in Taifi's Dictionary	Conjugation (ex: 3 <sup>rd</sup> m.s./future)	Causative Verb	
p. 565 RD	2ms (2 verbs together)	أَتَسَرَّدَ	.A
_____	_____	_____	.B
_____	_____	_____	.C
_____	_____	_____	.D

### English Translation of the Dialogue

Your Clothes are all Dirty  
[lit: Your clothes are dirty with dirt.]

Ali and Brahim's mother : Ali, where's your brother?  
 Ali : He went to play soccer.  
 Ali and Brahim's mother : See who's knocking at the door.  
 Ali : (It's) Brahim, my brother.  
 Ali and Brahim's mother : Look ! Your clothes, they are all dirty. [lit: Your clothes, they are dirty with dirt.] You're such a donkey! [lit: It's a donkey that you are.] Go wash (yourself) so that I can dress you (with/in) new clothes. Ali, take the kettle for your brother so he can wash. Me, I'm going to cook dinner.



**2. Dialogue. Read the dialogue and list all the causative verbs. Find them in Taifi's dictionary. What page are they on?**

Adapted from *the Peace Corps* course, page 127

تاغولّد خالتي

نَكّين	:	خالتي، تهنّا؟ وَهلي آيا ورْدْ جينشم <sup>1</sup> أَنّاينخ.
خالتي	:	سافرَخ شوي.
نَكّين	:	مايّد تَكّيد؟
خالتي	:	كّيخْد رّباض، أَسْفي، فاس.
نَكّين	:	ماغر تَكّيد؟
خالتي	:	كّيخ غر إِشِرّانينو.
نَكّين	:	أَخْش <sup>2</sup> ور توحلد؟
خالتي	:	وحلَخ شيگان.
نَكّين	:	ماشَم إِسّوحلن <sup>3</sup> ؟
خالتي	:	إِسّوحلي أُبْرید. إِغزّيف!
نَكّين	:	قّيم دُغي أَتّسْگُونفود.
خالتي	:	صَحانّم.

<sup>1</sup>The word ورْدْ جين means "never," but here it doesn't mean "I've never seen you before." Rather, it is used as a stronger negative than just the normal ور. Thus, it is a strong way to emphasize that "I haven't seen you in a long time."

<sup>2</sup> Other regions say أَخْس. This functions as a way to ask a question to make sure of something. It can be translated "So you're not tired?" or "Are you sure you're not tired?" The implication when you ask this is that you suspect that the person is tired. This same inquiry phrase would apply to asking if someone is hungry, thirsty, or had some other kind of need. In Moroccan Arabic this is equivalent to a question like ياك ما عيّتي؟

<sup>3</sup> This is a participle form (past) because the question word is the subject of the sentence.

Page in Taifi's Dictionary	Conjugation (ex: 3 <sup>rd</sup> m.s./future)	Causative Verb	
_____	_____	_____	.A
_____	_____	_____	.B
_____	_____	_____	.C

### English Translation of the Dialogue

#### My Aunt has Returned

- Me : Aunt [maternal], are you okay? I haven't seen you for a long time.  
[lit: A long time that I haven't ever seen you.]
- My aunt : I've been traveling a little.
- Me : Where have you been<sup>4</sup>?
- My aunt : I've been to Rabat, Asfi, Fez.
- Me : Who did you stay with? [lit: At whose place or *chez qui* did you stay?]
- My aunt : I stayed with my children.
- Me : Are you tired? [lit: So you're not tired? or Are you sure you're not tired?]
- My aunt : I'm very tired.
- Me : What made you tired?
- My aunt : The road [way or trip] made me tired. It's long!
- Me : Sit/stay now to get some rest.
- My aunt : Thank-you [to a woman].

### 3. Some Tamazight proverbs<sup>5</sup> using causative verbs

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

<sup>4</sup> The verb *تف* has many translations depending on the context. It generally means "to pass by" or "to visit," but it can be translated in this sentence "Where have you been?" or "Where did you go?" In the next question it can be translated "At whose place did you stay?" or "To whose place did you go?"

<sup>5</sup> Proverbs A through D are taken from *Proverbes Berbères* by Fernand Bentolila, 1993, L'Harmattan—Awal. The translation and explanation of the proverbs given here are my English translations of what Bentolila originally said in French. The following are the page numbers from where the proverbs and explanations were taken: A, p. 119 (#13); B, p. 118 (#4); C, p. 121 (#24); D, p. 123 (#37). Anything in brackets are my additions.

A. يُون يِيَّيس ور دَيْسَكَار  
تِبَنْغَرْت.  
Just one horse doesn't stir up  
the dust.

Just one person doesn't have as much power as several together. Compare to the French:  
"Strength through unity."

B. بَن آدَم آم إِغْجَد: أَدَايْ  
إِطَّضْ أَغْو إِسْخَاتَر<sup>6</sup> تَشْيَوِين<sup>7</sup>.  
Man is like a baby goat: As  
soon as he nurses, that makes  
him grow horns.

[lit: Man is like a baby goat: As soon as he sucks milk, he makes his horns bigger.]  
When someone nice becomes mean and aggressive, you say about him  
إِسْخَاتَر تَشْيَوِين "he has grown horns," which frequently happens when  
someone gets rich.

C. يُون أَحْبُوب إِسْخَمَج<sup>8</sup> تَرْمَانْت.  
One seed spoils [makes rotten]  
the pomegranate.

Compare the dialectical Moroccan Arabic: حُوتَة وَاحِدَة كَيْتْخَمَج الشَّارِي  
"Only one fish spoils the basket." Compare the French "It takes just one mangy sheep to  
infect the flock."

D. نَسْكَشْمَتِيد إِسْوَفْغَاخ.  
We had him come in,  
he made us go out.

[The French illustrates well the causative verbs:] *Nous l'avons fait entrer, il nous a fait sortir.* Compare to the French proverb "*Dépends un pendard, il te pendra*," that is,  
"Release a scoundrel from hanging and he'll hang you."

<sup>6</sup> The proverb is originally listed by Bentolila as having a *shedda* on the س, but many regions don't use the *shedda*. Remember that this is a major type of regional variation.

<sup>7</sup> Some regions say تَشْلَوِين. This feminine plural comes from the masculine singular إِشْ. Taifi lists this under "š" (p. 680) and says to see "SK" on page 628, although he doesn't list the feminine form there.

The complete forms are: إِشْ (m.s.) and أَشْيَوِين (m.pl.); and تِشْتْ (f.s.) and تَشْيَوِين (f.pl.). Depending on the region, the feminine form is the normal usage and the masculine refers to "big horns," or the masculine form is the normal usage and the feminine form refers to "little horns."

<sup>8</sup> Taifi lists this verb without a *shedda*. Remember that this is a major type of regional variation. It is not that one way is right and the other wrong. Both are used in different places and sometimes in the same place.

## Supplementary Material Lesson 23

(to be used at the end of lesson 23)

**Extended listening exercises.** Use the tape and the following texts. You will hear the same story two different times. First, it will be in the form of independent sentences, and then as a narrative. Listen especially for the reciprocal verbs and how they are conjugated. Circle each reciprocal verb and describe its conjugation.

Adapted from the University of Wisconsin course, pages 33 to 34

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

### 1. **زَايِد and بوعَزَّة episode 1: Two strangers meet on the way to the market. Independent sentences.**

These sentences are called *independent* because each sentence contains all the parts needed for its interpretation; it does not depend on preceding context, as do sentences that are linked together in connected discourse, such as narrative, or a conversation.

The sentences describe what occurs in the first episode of the **زَايِد and بوعَزَّة** story. Briefly, it is this: **بوعَزَّة**, a young man from **أَيْت عَيَّاش**, is walking to **سَوِّق لِّحَدِّ**. Along the road he meets a stranger, **زَايِد**. They greet each other (The verb for "greet" is **سَلَّمَ**). They ask each other where they are going (The verb for "ask" is **سَال**), and since **زَايِد**, too, is going to **سَوِّق لِّحَدِّ**, they go together (The verb meaning to accompany someone is **مَوَّن**). They find out what tribe the other is from.

As **بوعَزَّة** reads each sentence, you may follow along in the book if you wish, or just listen. After each sentence there is a slight pause to allow you to repeat the sentence.

1. يوفاد بوعَزَّة زَايِد كُ أَبْرِيد ن سَوِّق لِّحَدِّ.

2. إِسَلَّمَ زَايِد خَف بوعَزَّة.

3. إِسَلَّمَ بوعَزَّة خَف زَايِد.

4. إِمْسَلَّام زَايِد د بوعَزَّة.



5. إِسَال زَايْدُ بُوْعَزَّةَ، إِنَّاسَ، "مَانِيكَ تَّأَوُضْ<sup>1</sup> ؟"
6. إِنَّاسَ بُوْعَزَّةَ، "سَّوْقَ لِّلْحَدِّ."
7. إِرَا زَايْدُ أَكْثَدُ نَتَّا أَدِيدُو غَرَّ سَّوْقَ لِّلْحَدِّ.
8. إِمُونُ بُوْعَزَّةَ دَ زَايْدُ غَرَّ سَّوْقَ لِّلْحَدِّ.
9. لَيَتَّمَسَالُ<sup>2</sup> بُوْعَزَّةَ دَ زَايْدُ.
10. بُوْعَزَّةَ أَ عَيَّاشَ أَكَّا.
11. زَايْدُ نَتَّا أَ مَيِّلَ أَكَّا.

## 2. بُوْعَزَّةَ and زَايْدُ episode 1: Narrative.

Now بُوْعَزَّةَ recounts a narrative based on the same episode. Notice how the connected discourse differs from the independent sentences. As you listen, you may follow along in the text if you wish. After you have heard the narrative, you will hear the actual dialogue between زَايْدُ and بُوْعَزَّةَ, and see some of the scenes on slides. [We will skip the dialogue, since it doesn't have any reciprocal verbs.]

يُوفَادُ بُوْعَزَّةَ زَايْدُ كُ أَبْرِيدُ نَ سَّوْقَ لِّلْحَدِّ. مَسَلَّامَنَ،  
 إِسَالُ زَايْدُ بُوْعَزَّةَ مَانِي زِي<sup>3</sup> دِيدَا. إِنَّاسَ بُوْعَزَّةَ "زِي مِيدَلْت."  
 إِسَالْتِ أَلْتُو زَايْدُ مَانِيكَ إِتَّأَوُضْ، إِنَّاسَ بُوْعَزَّةَ، "سَّوْقَ  
 لِّلْحَدِّ." زَايْدُ أَكْثَدُ نَتَّا إِرَا أَدِيدُو غَرَّ سَّوْقَ لِّلْحَدِّ. إِمُونُ

<sup>1</sup> This form is the present continuous form plus the "you (m.s.)" conjugation prefixes and suffixes.

<sup>2</sup> The present continuous tense indicator here can be pronounced either لَ or لْ with a *shedda*. Taifi lists both on page 362. The speaker here and throughout all the texts in lesson 23 uses a *shedda*. Since, however, both are acceptable and sometimes the *shedda* is quite subtle, we've chosen not to use it with this tense indicator.

<sup>3</sup> There are many variations to this word. The original *Wisconsin* course lists this word as "zg," but with the "g" being pronounced as a "y" sound, as is clearly the case here.



زاید د بوعزّة أرتمسالّ مازي گان. بوعزّة أ عیاش اگّا،  
 زاید نتّا أ مییل اگّا.

### English Translations

#### 1. Independent sentences

1. Bouazza found Zaid on the road to [lit: of] Suq Lhad.
2. Zaid greeted Bouazza.
3. Bouazza greeted Zaid.
4. Zaid and Bouazza greeted each other.
5. Zaid asked Bouazza, saying to him, "Where are you going?" [lit: Zaid asked Bouazza, he said to him, "Where are you arriving to?"]
6. Bouazza said to him, "Suq Lhad."
7. Zaid, too [lit: him too], wanted to go to Suq Lhad.
8. Bouazza went with/accompanied Zaid to Suq Lhad.
9. Bouazza and Zaid ask each other.
10. Bouazza is of the 'Ayyash (tribe). [lit: Bouazza of the 'Ayyash that he is.]
11. Zaid, he's of the Myill (tribe). [lit: Zaid, him, of the Myill that he is.]

#### 2. Narrative

Bouazza found Zaid on the road to [lit: of] Suq Lhad. They greeted each other, and Zaid asked Bouazza from where he came. Bouazza said to him, "From Midelt." Zaid also asked him where he was going [lit: arriving to], and Bouazza said to him "Suq Lhad." Zaid, too, he wanted to go to Suq Lhad. Zaid went with/accompanied Bouazza, asking each other where they were from [lit: from where they were]. Bouazza is of the 'Ayyash (tribe) [lit: Bouazza of the 'Ayyash that he is]; Zaid, he's from the Myill (tribe) [lit: Zaid, him, of the Myill that he is.].

#### 3. Sentence transformation. Change the independent sentences and the narrative so that they occur between two women, **كسو** and **حدّا**.

##### Independent Sentences

- \_\_\_\_\_ .1
- \_\_\_\_\_ .2
- \_\_\_\_\_ .3

	.4
	.5
	.6
	.7
	.8
	.9
	.10
	.11

#### **Narrative**

---

---

---

---

---

---

---

---

---

---

4. Text with reciprocal verbs. Listen and repeat, and answer the questions at the end of the text. Use the tape and the text that follows. List the reciprocal verbs, and find them in Taifi's dictionary. What page are they on?

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

### **Text 7**

The subject of Muslim holidays

#### لَعِيَادِ إِنْسَلَمَنْ

إِمَازِيغَن إِنْسَلَمَنْ أَيْآن.<sup>4</sup> أَمَّ<sup>5</sup> إِنْسَلَمَنْ كُ دُونِيْت كُلْ،  
لَتَعِيَادَنْ أَرْفَرَحَنْ إِمَازِيغَن س لَعِيَادِ لِّسَلَام.<sup>6</sup> إِلَّا لَعِيدِ  
أَمْرِيَان، يِيلِي لَعِيدِ أَخَاتَرْ، يِيلِي لَعِيدِ لِّمُولُود.<sup>7</sup> لَعِيدِ  
أَمْرِيَان لِيَتَّيْلِي تَقِيرَنْ<sup>8</sup> رَمَضَانَ. إِتْفَارْتِيدِ<sup>9</sup> دِيخْ لَعِيدِ  
أَخَاتَرْ. إِتْفَارْتِيدِ أَلْتَوِ لَعِيدِ لِّمُولُودِ.  
كُ لَعِيدِ أَخَاتَرْ لَغَرَّسَنْ مِدَّنْ إِ تَعِيَادِينَ. لَاسْ تَيْنِينَ  
أَلْتَوِ لَعِيدِ ن تَعِيَادِينَ. إِدْ لَعِيدِ لِّمُولُودِ، لَفَرَحَنْ مِدَّنْ كُ

<sup>4</sup> is أَیَّ is كُنْ + أَيَّ, literally "that they (m.) are." The كُ in the verb "to be" is pronounced like a ي .

<sup>5</sup> This word can be pronounced either أَمَّ or أَم .

<sup>6</sup> This comes from لَعِيَادِ ن لِّسَلَام . The ن assimilates into the ل to form لَّ .

<sup>7</sup> This comes from لَعِيدِ ن لِّمُولُود . Some dialects pronounce the ن .

<sup>8</sup> There are many regional variations concerning the structures of prepositions of spatial (and in this case temporal) relationships. What we learned (See page 25 of the *Abrid 3 Student Book*.) was that to say "behind/after something" you simply put: noun + تَقِيرْ . However, some dialects, like the one here, insert an ن between the preposition and the noun.

<sup>9</sup> Taifi's dictionary lists this verb on page 54. There are two possible pronunciations for the simple imperative: تَفَارْ or دَفَارْ . The sentence here means "The big holiday then follows it." The ت in the middle of the verb is the masculine direct object pronoun "it." The final د is the "d" of direction. And the ـِ is added for pronunciation.

وَاسَّ نَّاكَ إِلَولَا نَّبِي مُحَمَّد، صَلَّى الله عَلَيْهِ وَ سَلَّمَ<sup>10</sup>. كُثَّ  
لَعْنَادَا كُلَّ لَفَرَّحَن وَوَلَاوَن ن مِذَّن، أَرْتَمْسَمَاحَن إِعْدَاوَن  
أَرْتَكَّان مِذَّن غَر مِذَّن يَضْنَن، أَرْتَمْسَفَرَّاحَن س  
لَهْدِيَات.

Page in Taifi's Dictionary	Conjugation (ex: 3 <sup>rd</sup> m.s./future)	Reciprocal Verb	
_____	_____	_____	.A
_____	_____	_____	.B

### Questions on Text 7

1. إِدَّ<sup>11</sup> إِنْسَلَمَنَ أَيَّانَ إِمَارِيغَن مَاد وَهُوَ؟

يَّه، إِمَارِيغَن إِنْسَلَمَنَ أَيَّان.

2. إِس دَفَرَّحَن س لَعْنَاد لَّسْلَام؟

يَّه، لَفَرَّحَن س لَعْنَاد لَّسْلَام.

3. مَاكَّان لَعْنَاد لَّسْلَام؟

إِلَّا لَعْنَاد أَمْرِيَّان، يِيلِي لَعْنَاد أَخَاتَر، يِيلِي لَعْنَاد  
لَّمُولود.

<sup>10</sup> Even though this is the correct formula and the speaker clearly says this pronunciation in the vocabulary section, both here and in the questions he seems to pronounce this word سَلَّمَ .

<sup>11</sup> Both إِدَّ "idd" and إِد "id" are valid variations.

4. مِلْمِي<sup>12</sup> أَ دَيْتِيلِي<sup>13</sup> لَعِيدَ أَمْرِيَان؟  
لَيْتِيلِي لَعِيدَ أَمْرِيَان تَقِير ن رَمْضَان.
5. مَا دَتَكَّان مِدَّن كُ لَعِيدَ أَخَاتَر؟  
لَغَرَسَن إِ تَعِيَادِين.
6. مَا دَتَكَّان مِدَّن كُ لَعِيدَ لَمُولود؟  
لَفَرَحَن كُ وَاسَّ نَاكُ إِلُولَا نَبِي مُحَمَّد، صَلَّى اللهُ عَلَيْهِ وَ سَلَّمَ.
7. مَا دَتَكَّان مِدَّن كُ لَعِيَاد كُل؟  
لَفَرَحَن، أَرْتَمْسَمَاحَن إِعْدَاوَن، أَرْتَكَّان مِدَّن غَر  
مِدَّن يَضْنِين، أَرْتَمْسَفَرَا حَن س لَهْدِيَات.

<sup>12</sup> or مَنْتُور

<sup>13</sup> The construction is "verb in the present continuous tense + أَيُ + مِلْمِي". The ي drops out before the present continuous tense indicator.



## New Vocabulary Found in Text 7

<u>Nouns</u>		<u>Verbs<sup>14</sup></u>	
a Muslim (m.s.)	أَنْسَلَمَ	to celebrate	عَيَّدَ تَعَيَّدَ
		a holiday	
Muslims (m.pl.)	إِنْسَلَمَنَ	to be happy	فَرَحَ <sup>15</sup> فَرَّحَ
		to celebrate	
( a Muslim (f.s.)	تَنْسَلَمَتْ	to follow	تَفَارَ <sup>16</sup> تَفَوَّرَ
( Muslims (f.pl.)	تِنْسَلَمِينَ	to be born	لَالَ <sup>17</sup> تَلَلَا
the world	دُّونِيَت	to forgive	سَمَحَ تَسَمَّاحَ
religious feast, holiday	لَعِيد	to forgive	مَسَمَّاحَ تَمَسَمَّاحَ
		each other	
feasts, holidays	لَعِيَاد	to visit	لَيْ <sup>18</sup> تَكَّا
Islam	لِإِسْلَام	to make	مَسْفَرَّاحَ تَمَسْفَرَّاحَ
		each other happy	
sheep (s.) sacrificed for	تَعَيَّات		
the holidays (the عِids)			
sheep (pl.) sacrificed	تَعَيَّادِينَ		
for the holidays			
the Prophet	نَّبِي		
day	أَسَّ		

<sup>14</sup> The verbs here are listed first in their simple imperative form, then in their continuous imperative form (which the tape calls the "iterative"). The forms here are imperatives (commands), but we've listed the English as the infinitive. There is no Tamazight equivalent to the English infinitive.

<sup>15</sup> Taifi's dictionary lists the continuous imperative as تَفَرَّاحَ, which is also the continuous imperative given in this tape series on Tape 8, Side 2, new vocabulary found in Text 6, page 4. Regional variations affect even the form used for the continuous imperative.

<sup>16</sup> This verb is listed in Taifi's dictionary on page 54 under the heading "DFR." The verb can also be دَفَارَ دَفَوَّرَ (or دَفَوَّرَ).

<sup>17</sup> Some dialects always add the د of direction to this use of the verb. Others don't.

<sup>18</sup> The tape here clearly says أَكَّ as the simple imperative, and this is what Taifi's dictionary lists also.

However, there are those who say just كَّ, and كَّ is the more grammatically consistent form which fits the rules to form other tenses which are based on the simple imperative. For this reason we have chosen it.

### Nouns

heart, hearts	وَلَوْن	وَل
enemy, enemies	إِعْدَاوْن	أَعْدَاوْ
gift, present		لَهْدِيَّت
gifts, presents		لَهْدِيَّات

### Particles – Expressions

like	أَمْ
all	كُلْ
after	تَفْيَر <sup>19</sup> or فَيَر

Arabic expression said after the Prophet's name or the word "the Prophet."  
May God pray on him.

صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

Literally this phrase reads "May God pray on/over him and protect/save." But literalness can't be used here. Muslims aren't asking God to pray. The meaning is "May God bless him and protect/save him." Hans Wehr's dictionary translates the phrase as "God bless him and grant him salvation."

النَّعِيدُ الصَّغِيرُ the "small feast/holiday"  
The "small feast" occurs at the end of the month of  
Ramadan.

لنَّعِيدِ أَمْزِيَّانَ

النَّعِيدُ الْكَبِيرُ the "big feast/holiday"

لنَّعِيدِ أَخَاتَرِ

the feast/holiday of the sacrifices

لنَّعِيدِ نِ تَعْيَادِينِ

the feast of the Prophet Mohammed's birthday

لنَّعِيدِ لَمُولُودِ

<sup>19</sup> In addition there are other regional variations (mentioned in Taifi's dictionary on page 54 and pages 119-120): دَفْيَر , دَفْيَر , and تَفْيَر .

## **English Translation of Text 7 and the Questions**

### Text

#### Muslim Holidays

Berbers are Muslims [lit: Berbers Muslims that they are]. Like Muslims in the whole world, Berbers celebrate and rejoice in the holidays of Islam. There is the "small holiday," and there is the "big holiday," and there is the "holiday of the birth." The "small holiday" is (always) after Ramadan. The "big holiday" then follows it. The "holiday of the birth" then follows it.

On the "big holiday" people slaughter animals [lit: sacrificial animals for the  $\xi$ id]. They also call it [lit: say for it] the holiday of the sacrifices. As for the "holiday of the birth," people rejoice in the day in which was born the Prophet Mohammed, may God bless him and save him. On all these holidays people's hearts rejoice, enemies forgive each other, people visit at other people's places, and they make each other happy with presents.

### Questions

1. Are Berbers Muslims or not? [lit: Is it Muslims that Berbers are or not?]  
Yes, Berbers are Muslims [lit: Yes, Berbers Muslims that they are].
2. Do they rejoice in the holidays of Islam?  
Yes, they rejoice in the holidays of Islam.
3. What are the holidays of Islam?  
There is the "small holiday," and there is the "big holiday," and there is the "holiday of the birth."
4. When is (habitually) the "small holiday?"  
The "small holiday" is (habitually) after Ramadan.
5. What do people do on the "big holiday?"  
They slaughter sacrifices [lit: sacrificial animals for the  $\xi$ id].
6. What do people do on the "holiday of the birth?"  
They rejoice in the day in which the Prophet Mohammed was born, may God bless him and save him.
7. What do people do on all the holidays?  
They rejoice, enemies forgive each other, people visit at other people's places, and they make each other happy with presents.

## Supplementary Material Lesson 24

(to be used at the end of lesson 24)

### 1. Text with passive verbs. List the passive verbs and find them in Taifi's dictionary. What page are they on?

Text is taken from the *Torah*, Genesis 17:10-14

[ دَيْسَوَال رَبِّي د سِيدْنَا إِبْرَاهِيم. ] هَان أَيَاد أَيَد<sup>1</sup> إِنْكَان  
تَاضَانُو نَّا تَدَام أَتَحْضُوم، إِنْكَرِي دِيدُن د إِنْكَر تَارَوَانْش  
زِي ضَارَاش<sup>2</sup>: إِدَا كُو أَوْتَم دِيْكَنْ أَدِيْتَوَزِيَّان<sup>3</sup>. أَتَوَزِيَّانَم  
تَبِيم أَشَلْبِيخ زِي دَاتْن. داي<sup>4</sup> إِنْكَ وَيَاد تَمَاتَارْت ن تَاضَا  
إِنْكَرِي دِيدُن. أَدِيْتَوَزِيَّان وَنَا إِنْكَان دِيْكَنْ أَوْتَم كُلْ إِنْكَان  
مَمِيس ن تَمَنِيَّة ن وَوَسَّان كْ لَجِيَالْنَنْ؛ لَا<sup>5</sup> وَنَا إِنْكَان زِي  
تَارَوَانْش وَلَا وَنَا إِتْوَسْغَان س لِفْلُوس مَغَار إِنْكَان مَمِيس ن  
أَبْرَانِي نَّا وَر إِنْكَان زِي تَارَوَانْش. أَدِيْتَوَزِيَّان وَنَا إِتْوَارُون  
كْ تَدَارْتَنْش نَغْد وَنَا إِتْوَسْغَان س لِفْلُوسَنْش. إِنْكَ وَيَاد

<sup>1</sup> What we have learned in this course is that إِنْكَان = إِنْكَان + أَي. However, some other dialects instead insert a د after the أَي causing the إِنْكَان to remain as it is. The ن is there because إِنْكَان is a participle, which is required after relative pronoun أَي.

<sup>2</sup> We learned the word for "behind" or "after" as تَقِير or قِير, but some dialects use ضَار. When used with pronouns it combines with indirect object pronouns and thus follows the دَاو pattern given on page 25 of the *Abrid 3 Student Book*.

<sup>3</sup> This passive form "to be circumcised" is not found in Taifi's dictionary. The active, however, is listed: زِيْن. Taifi lists this active form as having both an active and passive meaning. This is true for many verbs. Thus, it is important to ask people if they use a particular passive form. Some regions will, while others will use an active form with a passive meaning. Thus, passive use and what particular form is used is a significant regional variation.

<sup>4</sup> Taifi defines this word as "a particle ... in a story used to punctuate a series of successive actions; 'and,' 'then,' 'so.'" This word is difficult for the non-native speaker to know when and how to use. It's by observation, listening, and practice that you'll learn when and how to use it.

<sup>5</sup> The construction وَلَا ... لَا can mean "both ... and" or in a negative context "neither ... nor."



تاضانو كْ دَاتْنَن تاضا ن وابدا. إِدْ أَوْتَم نَّا ور إِزَيْنَّ  
 إِلَان س أَشْلَبِيخ أَتَوَابِي نَفْس نَّا زي لِقَوْمَنْس إِدْخ  
 ورتَّ تيوي كْ تاضانو.

# Vocabulary:

covenant	—	تاضا
active form: to circumcise	—	زَيْن
a piece of skin (which comes off); a general term which can be used in many contexts	—	أَشْلَبِيخ
sign	—	تَمَاتَارْت
to respect, to keep, to observe; Note the use of the preposition "g" and the feminine direct object pronoun "tt." Both elements are essential to this expression. <sup>6</sup> lit: to take it in someone/something	—	أَوَيْتْ كْ
people, as in "a people group" (from Arabic)	—	لِقَوْم

Page in Taifi's  
Dictionary

Conjugation  
(ex: 3rd masc. sing.)

Passive Verb

(Some of the verbs are not listed in Taifi's dictionary in their passive form. Even if you can't find the passive form in the dictionary, put the page number of the active form.)

_____	_____	_____	A.
_____	_____	_____	B.
_____	_____	_____	C.
_____	_____	_____	D.

<sup>6</sup> Taifi lists two other examples of this expression in the first column of page 776 "WY."



_____	_____	_____	.E
_____	_____	_____	.F
_____	_____	_____	.G
_____	_____	_____	.H

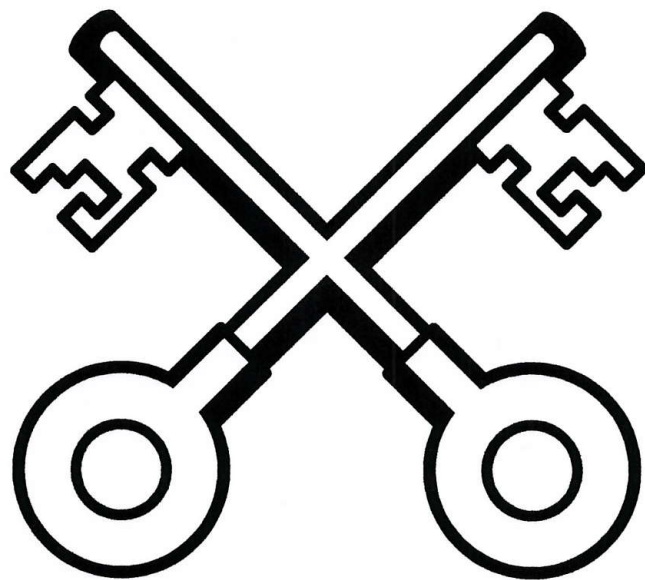
### English Translation of the Text

[God is speaking with Abraham [lit: our lord Abraham].] This is my covenant [lit: Here this (it is) that is my covenant] (that) you (m.pl.) shall [lit: are going<sup>7</sup> to] keep, between me and you (m.pl.) and between your (m.s.) offspring after you [lit: from behind you]: every male among you shall [lit: is going to] be circumcised. You (m.pl.) shall be circumcised and cut the skin from your body, and this shall be a sign of the covenant between me and you (m.pl.). He who is among you, every male who is eight days of age, throughout [lit: in] your generations, shall be circumcised [lit: Will be circumcised he who is among you, every male (who) is the son of eight days in your (m.pl.) generations.]; both he who is from your (m.s.) offspring and he who is bought with money, even though he is the son of a foreigner who isn't from your (m.s.) offspring. He who is born in your (m.s.) house or he who is bought with your money shall be circumcised. And this shall be my covenant in your (m.pl.) body, an eternal covenant. As for the male who is not circumcised, (who) has a foreskin [lit: being with foreskin], that soul shall be cut off from his people because he [lit: she, since "soul" is feminine] hasn't kept my covenant.

---

<sup>7</sup> This construction here "are going to" can have the same nuance of the imperative as in the English: "You shall do this."

# ANSWER KEY





- A. خَصَّانِي يِيرْدَن. خَصَّاناش يِيرْدَن. خَصَّانام يِيرْدَن. خَصَّاناس يِيرْدَن. خَصَّاناس يِيرْدَن.
- B. تَخَصَّايي تَغْلَزِيْمَت. تَخَصَّاش تَغْلَزِيْمَت. تَخَصَّام تَغْلَزِيْمَت. تَخَصَّاس تَغْلَزِيْمَت. تَخَصَّاس تَغْلَزِيْمَت.
- خَصَّاناخ يِيرْدَن. خَصَّاناون يِيرْدَن. خَصَّاناونت يِيرْدَن. خَصَّاناسَن يِيرْدَن. خَصَّاناسنت يِيرْدَن.
- C. إِخَصَّايي أُغْو. إِخَصَّاش أُغْو. إِخَصَّام أُغْو. إِخَصَّاس أُغْو. إِخَصَّاس أُغْو.
- D. خَصَّانتي تَسورا. خَصَّانتاش تَسورا. خَصَّانتام تَسورا. خَصَّانتاس تَسورا. خَصَّانتاس تَسورا.
- إِخَصَّاخ أُغْو. إِخَصَّاون أُغْو. إِخَصَّاونت أُغْو. إِخَصَّاسَن أُغْو. إِخَصَّاسنت أُغْو.
- خَصَّانتاخ تَسورا. خَصَّانتاون تَسورا. خَصَّانتاونت تَسورا. خَصَّانتاسَن تَسورا. خَصَّانتاسنت تَسورا.

Answers will vary for each individual.

- A. خَصَّانِي لَشْتُب د لَكْنَانَش.  
 B. حَمَا أَدْكَخ أَغْرُوم إِخْصَّايِي وَآكْرَن تَيْسَنْت تَخْمِيرْت.  
 C. تَخْصَّاس لَبَّالَا د أَكْلَزِيم.  
 D. خَصَّانَاسَن لَشْتُب س تَمَازِيغْت د لَمُعَلِّم.  
 E. إِخْصَّاس وَوَتْشِي د وَامَان.  
 F. بَعْدَا تَخْصَّايِي تَكُورْت. خَصَّانِي إِمَدَّوَكَّال.  
 G. إِخْصَّايِي لَكَّاس ن كُوكَا.  
 H. تَخْصَّاخ يَوْت ن تَخْدَامْت.  
 I. خَصَّانْتَاَسَنْت شَا ن تَمَدَّوَكَّال.  
 J. مَش نَدَّا غَر صَحْرَا تَخْصَّاخ لَّاكْلِيم كُ طُومُوبِيل.

## Answers to Review Exercises Lesson 2

- A. وَرَاسَن إِخْصَّا أَكْسُوم. B. وَرَاخ تَخْصَّا تَيْسَنْت.  
 C. وَرَاوَنْت خَصَّان إِذْرِيْمَن. D. وَرَاس إِخْصَّا سَتِيلُو.  
 E. وَرَاس خَصَّان وَامَان.  
 F. وَرَاوَن خَصَّانْت سَنَات ن تَدَرْوِين.  
 G. وَرَاسَنْت خَصَّانْت شُرَاطَّ ن طُومُوبِيَلَات.  
 H. وَرِي إِخْصَّا أَلْغُوم. I. وَرَام خَصَّان سِين وَوَنَا.  
 J. وَرَاس تَخْصَّا لَقْمِيْجَا تَوْرَدِيْت.



K. وراخ إخصّا لا دايّ اس ال (in French: l'ADSL<sup>1</sup>).

L. وراس إخصّا إ لقّهوا سّكّر إزايّدن.

2. Pages 22 to 23

Answers will vary for each individual.

A. وهو، وري تَخَصّا تَغْيُولت على حَقّ تَلّا غوري  
طّوموبيل.

B. إه، إخصّاياخ لَفَرَح تّايري د لمان.

C. وهو، وري تَخَصّا تَدّارت توجديت. تّسول تَغودا تَقْدِمت.

D. نَكّين أّمي خَصّان وامان.

E. وري إخصّا شا.

F. تَخَصّاس إ اُكّسوم تيسّنت.

G. خَصّاناس إ كو يون إدريمن.

H. إخصّاسن إباتّسن د مايّتّسن تّايري.

I. إه، تَدّا أّدي تَخَصّا طّوموبيل دا.

J. دّان أّدي خَصّان إدريمن نيّف أّسكا.

K. تَخَصّايي طّوموبيل كْ لَخْمسة.

L. خَصّانتي على حَقّ توشكاوي تينو.

M. وهو، وراس خَصّان إدريمن. تَخَصّاس لَخْدَمَت.

N. إه، خَصّاناخ وامان كْ وانو. مَش وهو، أَدَمّتَن إسكّلا.

<sup>1</sup> High speed Internet connection: DSL.

### Answers to Supplementary Material Lesson 3

Page 25 .2

- بوب د مَرِيم : إِغْرَايَاخ يُون أُمَدَاكُلْ أَسَا غَر تَمَغْرَا  
ن تَرِبَاتَنَسْ، وَلَايَنِّي وَر نَسْن مَاسْت  
ناوي.
- موحى : أَيْنَا تَرَام. نُكْنِي، دَنْتَاوي سَكُر.
- بوب د مَرِيم : مَايَاخ إِيخْصَا أَنْتَلَسْ؟
- موحى : أَيْنَاوَن إِيْعَجَبَن.
- بوب د مَرِيم : إِسَاخ إِيخْصَا أَنْقِيم آل تَفُوكَا تَمَغْرَا؟
- موحى : إِيخْصَاوَن أَتَقِيم آل تَمَنَسُوم. أَسَّ ن  
تَمَغْرَا دَتْعَطَارَن مِدَّن إِمَنَسِي.

### Answers to Review Exercises Lesson 3

Page 31 .1

- A. مايي إِيخْصَان أَذْغَخ؟ B. ماش إِيخْصَان أَتْغَد؟
- C. مام إِيخْصَان أَتْغَد؟ D. ماس إِيخْصَان أَدِيكْ؟
- E. ماس إِيخْصَان أَتْكَ؟ F. مايَاخ إِيخْصَان أَنْكَ؟
- G. ماوَن إِيخْصَان أَتْكَم؟ H. ماوَنَت إِيخْصَان أَتْكَمَت؟
- I. ماسَن إِيخْصَان أَذْكَن؟ J. ماسَنَت إِيخْصَان أَذْكَنَت؟
- K. ماس إِيخْصَان إِي عَلِي أَدِيكْ؟
- L. ماس إِيخْصَان إِي فَاطِمَة أَتْكَ؟

- M. ماسَن إِيْخْصَان إِيْ عَلِي د لُحُو أَدْكَنْ؟  
 N. ماسَنَت إِيْخْصَان إِيْ عِيْشَة د إِيْطُو أَدْكَنَت؟

2. Pages 31 to 32

Answers will vary for each individual.

- A. إِيْخْصَايِي أَدْكَخْ شَا ن فُوْطُوْكَوْبِيَاْت.  
 B. إِيْخْصَاشْ أَتْسَوْلَدْ س لَحَسْ.  
 C. إِيْخْصَامْ أَتْسَغْدْ لُوْرْدِيْناْتَرْ وَجْدِيْد.  
 D. إِيْخْصَاسْ أَدِيْقَرَّا س وَنَّا إِيْكَأ.  
 E. إِيْخْصَاسْ أَدَاخْ تَقِيْسْ مَاكْجُرَان.  
 F. إِيْخْصَاخْ أَدَاسَنْ نَارُو تَبْرَات.  
 G. إِيْخْصَاوَنْ بَعْدَا أَتْقِيْسَمْ أَحَانُو.  
 H. إِيْخْصَاوَنَتْ أَتْسَقْسَامَتْ إِيْباْتَنُتْ.  
 I. إِيْخْصَاسَنْ أَدْخَلَصَنْ إِمْرُوْاسَنَنْسَن.  
 J. إِيْخْصَاسَنَتْ أَدْسُمُوْتَرْنَتْ لُحُوْايْجَنْسَنَتْ.  
 K. إِيْخْصَاسْ أَدَاسَنْ إِنْزْ لَفْضُوْر إِيْ لُوْاشُوْن.  
 L. إِيْخْصَاسْ أَتْسَخَّرْ إِنْبِيَاوَن.  
 M. إِيْخْصَاسَنْ أَدَاغُوْلَنْ إِيْباْيَن.  
 N. إِيْخْصَاسَنَتْ أَدَافَنَتْ شَا ن لَخْدَمَتْ.

Answers will vary for each individual.

- A. إخصّاش اتّسحّمود أمان.
- B. إخصّاس أديني أغّيول إدّو غر سّوق.
- C. إخصّاس اتّني شراض لكيران.
- D. إخصّاسن أدكّن لا باس غورسن.
- E. إخصّاون اتّ تاويم كّ لقاعدات.
- F. إخصّايي أدّوخ غر أمّداكّلينو أمغرابي.
- G. إخصّاسنت أدكّنت ماي لمّدنت كّ لقسم.
- H. إخصّاونت اتّدومت غر أّحانو ن رياضا كو ياس.
- I. إخصّاس أدّيسين تقدّارت.
- J. إخصّاش اتّيسيند شا كّ لدارا.
- K. إخصّاسن أدكّنانين آل إزري.
- L. إخصّاش اتّناقسد زي ووتشي [or زكّ وتشي].

### Answers to Review Exercises Lesson 5

\* denotes that the ن is optional.

- A. إلّا دّاون\* طّبلا.
- B. إلّا خف طّبلا.
- C. إلّا أفلا ن طّبلا.
- إلّا دّاواس.
- إلّا غيفس.
- إلّا أفلائس.

- D. إِلَّا نَيْفَ ن\* طَبَّلَا. إِلَّا نَيْكَاس.
- E. إِلَّا تَمَا ن طَبَّلَا. إِلَّا تَمَانَس.
- F. إِلَّا تَسْكَا ن طَبَّلَا. إِلَّا تَسْكَانَس.
- G. إِلَّا دَات ن\* طَبَّلَا. إِلَّا دَاتاس.
- H. إِلَّا تَفِير ن\* طَبَّلَا. إِلَّا تَفِيراس.
- I. إِلَّا كُفَّ وَامَّاس ن طَبَّلَا. إِلَّا كُفَّ وَامَّاسَنَس.
- J. إِلَّا كُفَّ تَسْكَا ن طَبَّلَا. إِلَّا كُفَّ تَسْكَانَس.

2. Pages 41 to 42

- A. إِنْكَرِي دِيْدَش. B. إِنْكَرَاش دِيْدَس
- C. إِنْكَرَاخ دِيْدَسَن. D. إِنْكَرَاسَنَت دِيْدَنَخ
- E. إِنْكَرَاوَن دِيْدَسَنَت. F. إِنْكَرَاس دِيْدَنَت
- G. إِنْكَرَاسَن دِيْدَس. H. إِنْكَرَاس دِيْدَم
- I. إِنْكَرَام دِيْدِي. J. إِنْكَرَاوَنَت دِيْدَسَنَت

3. Page 42

There may be more than one correct answer. \* denotes that the ن is optional.

- A. لَّانَ وَاَمَان تَمَا ن إِذْرِيْمَن. B. تَلَّا تَسْرَوَت أَفَلَّا ن تَوْرَقَت.
- C. لَانَت تَوَزْلِيْن إِنْكَرَن\* لَشْتَب. D. إِلَّا أُغْنَجَا خَف لَشْتَاب.
- E. إِلَّا لَنْكِيْس تَمَا ن أَبْرَاد. F. إِلَّا أَزُرُو دَات ن\* أُغَو.
- G. تَلَّا تَغْنَجَاوَت دَات ن\* أَبْرَاد. H. إِلَّا أَبْرَاد فَيْرَن\* تَغْنَجَاوَت
- تَمَا [د + تَمَا] ن لَنْكِيْس.



There may be more than one correct answer. \* denotes that the ن is optional.

- A. إِلَّا أُغَوِّتَ مَا نَ أَزْرُو. B. تَلَّا تَغْنَجَاوَت دَات ن\* إِذْرِيْمَن.  
 C. لَّانَ وَاْمَان تَغْيِر ن\* أَبْرَاد. D. إِلَّا أَبْرَاد دَات ن\* وَاْمَان.  
 E. لَّانَ إِذْرِيْمَن إِنُّكَر ن\* لَكِيْس تَغْنَجَاوَت.  
 F. إِلَّا أُغْنَجَا أَفَلَّا لَشْتَاب.  
 G. لَّانَ سِيْن كُ تَسْنَكَا نَ طَبَّلَا، يِيْلِي وَاِيْنِض دَاوُ ن\* أُغْنَجَا.  
 H. تَلَّا تَسْرَوَت خَفَ تَوْرَقَت. I. لَّانَت تَوَزْلِيْن إِنُّكَر ن\* لَشْتَاب.  
 J. تَلَّا تَوْرَقَت دَاوُ ن\* تَسْرَوَت دَات [د + دَات] ن\* أُغَوِّتَ كُ  
 وَاْمَاس نَ طَبَّلَا.

#### Answers to Review Exercises Lesson 7

- A. دِيْخَ غَرَّ أَرْفُود. B. دِيْخَدَ زِي أَرْفُود.  
 تَدِيْدَ غَرَّ أَرْفُود. تَدِيْدَ زِي أَرْفُود.  
 تَدِيْدَ غَرَّ أَرْفُود. تَدِيْدَ زِي أَرْفُود.  
 إِدَّا غَرَّ أَرْفُود. إِدَادَ زِي أَرْفُود.  
 تَدَّا غَرَّ أَرْفُود. تَدَادَ زِي أَرْفُود.  
 نَدَّا غَرَّ أَرْفُود. نَدَادَ زِي أَرْفُود.  
 تَدَامَ غَرَّ أَرْفُود. تَدَامَدَ زِي أَرْفُود.  
 تَدَامَتَ غَرَّ أَرْفُود. تَدَامَدَ زِي أَرْفُود.  
 دَانَ غَرَّ أَرْفُود. دَانَدَ زِي أَرْفُود.  
 دَانَتَ غَرَّ أَرْفُود. دَانَدَ زِي أَرْفُود.

C. روريخ إِذْرِيْمَن.  
 تَروريِد إِذْرِيْمَن.  
 تَروريِد إِذْرِيْمَن.  
 إِروِرا إِذْرِيْمَن.  
 تَرورِرا إِذْرِيْمَن.

D. روريخَد إِذْرِيْمَن.  
 تَروريِدَّ إِذْرِيْمَن.  
 تَروريِدَّ إِذْرِيْمَن.  
 إِروِراد إِذْرِيْمَن.  
 تَرورِراد إِذْرِيْمَن.

نَرورِرا إِذْرِيْمَن.  
 تَرورِرام إِذْرِيْمَن.  
 تَرورِرامَت إِذْرِيْمَن.  
 رورِان إِذْرِيْمَن.  
 رورِانت إِذْرِيْمَن.

نَرورِراد إِذْرِيْمَن.  
 تَرورِرامَد إِذْرِيْمَن.  
 تَرورِرامَدَّ إِذْرِيْمَن.  
 رورِاند إِذْرِيْمَن.  
 رورِاندَّ إِذْرِيْمَن.

E. إِويخ أَجَنَوِي.  
 تِيويِد أَجَنَوِي.  
 تِيويِد أَجَنَوِي.  
 يِيوي أَجَنَوِي.  
 تِيوي أَجَنَوِي.

F. إِويخَد أَجَنَوِي.  
 تِيويِدَّ أَجَنَوِي.  
 تِيويِدَّ أَجَنَوِي.  
 يِيويِد أَجَنَوِي.  
 تِيويِد أَجَنَوِي.

نِيوي أَجَنَوِي.  
 تِيويم أَجَنَوِي.  
 تِيويمَت أَجَنَوِي.  
 إِوين أَجَنَوِي.  
 إِوينَت أَجَنَوِي.

نِيويِد أَجَنَوِي.  
 تِيويمَد أَجَنَوِي.  
 تِيويمَدَّ أَجَنَوِي.  
 إِوينَد أَجَنَوِي.  
 إِوينَدَّ أَجَنَوِي.

A. أَغولَد .B. عايَدَ خ .C. إِوينَد .D. دَو  
 E. تَرورِرا .F. نَعايَدَ .G. تِيوَضَّ .H. أَويد

## Answers to Review Exercises Lesson 8

1. Pages 57 to 59

- |   |  |
|---|--|
| <p>A.    ور دَیخ غَر آرْفود.</p> <p>         ور تَدید غَر آرْفود.</p> <p>         ور تَدید غَر آرْفود.</p> <p>         ور دِدی غَر آرْفود.</p> <p>         ور تَدی غَر آرْفود.</p>      | <p>B.    ور دَدیخ زی آرْفود.</p> <p>         ور تَدید زی آرْفود.</p> <p>         ور تَدید زی آرْفود.</p> <p>         ور دِدی زی آرْفود.</p> <p>         ور تَدی زی آرْفود.</p>           |
| <p>         ور نَدی غَر آرْفود.</p> <p>         ور تَدیم غَر آرْفود.</p> <p>         ور تَدیمت غَر آرْفود.</p> <p>         ور دَین غَر آرْفود.</p> <p>         ور دَینت غَر آرْفود.</p> | <p>         ور دَنَدی زی آرْفود.</p> <p>         ور تَدیم زی آرْفود.</p> <p>         ور تَدیمت زی آرْفود.</p> <p>         ور دَدین زی آرْفود.</p> <p>         ور دَدینت زی آرْفود.</p>   |
| <p>C.    إس روریخ إِدریمَن.</p> <p>         إس ترورید إِدریمَن.</p> <p>         إس ترورید إِدریمَن.</p> <p>         إس إرورا إِدریمَن.</p> <p>         إس ترورا إِدریمَن.</p>           | <p>D.    إس ذروریخ إِدریمَن.</p> <p>         إس تَرورید إِدریمَن.</p> <p>         إس تَرورید إِدریمَن.</p> <p>         إس دیرورا إِدریمَن.</p> <p>         إس تَرورا إِدریمَن.</p>       |
| <p>         إس نرورا إِدریمَن.</p> <p>         إس ترورام إِدریمَن.</p> <p>         إس ترورامت إِدریمَن.</p> <p>         إس روران إِدریمَن.</p> <p>         إس رورانت إِدریمَن.</p>      | <p>         إس دَنرورا إِدریمَن.</p> <p>         إس تَرورام إِدریمَن.</p> <p>         إس تَرورامت إِدریمَن.</p> <p>         إس ذروران إِدریمَن.</p> <p>         إس ذرورانت إِدریمَن.</p> |

E.      أَدَاوِيخَ أَجَنُوي.      F.      أَدَاوِيخَ أَجَنُوي.  
 أَتَاوِيَدَ أَجَنُوي.      أَدَسَاوِيَدَ أَجَنُوي.  
 أَتَاوِيَدَ أَجَنُوي.      أَدَسَاوِيَدَ أَجَنُوي.  
 أَدَيَاوِي أَجَنُوي.      أَدَيَاوِي أَجَنُوي.  
 أَتَاوِي أَجَنُوي.      أَدَسَاوِي أَجَنُوي.

أَتَاوِي أَجَنُوي.      أَدَنَاوِي أَجَنُوي.  
 أَتَاوِيَمَ أَجَنُوي.      أَدَسَاوِيَمَ أَجَنُوي.  
 أَتَاوِيَمَتَ أَجَنُوي.      أَدَسَاوِيَمَتَ أَجَنُوي.  
 أَدَاوِيَنَ أَجَنُوي.      أَدَاوِيَنَ أَجَنُوي.  
 أَدَاوِيَنَتَ أَجَنُوي.      أَدَاوِيَنَتَ أَجَنُوي.

G.      دَتَدَوخَ غَرَّ أَرَفُودَ كَو سَيِّمَانَا.  
 دَتَدَوْدَ غَرَّ أَرَفُودَ كَو سَيِّمَانَا.  
 دَتَدَوْدَ غَرَّ أَرَفُودَ كَو سَيِّمَانَا.  
 دَيَتَدَو غَرَّ أَرَفُودَ كَو سَيِّمَانَا.  
 دَتَدَو غَرَّ أَرَفُودَ كَو سَيِّمَانَا.

دَنَتَدَو غَرَّ أَرَفُودَ كَو سَيِّمَانَا.  
 دَتَدَوْمَ غَرَّ أَرَفُودَ كَو سَيِّمَانَا.  
 دَتَدَوْمَتَ غَرَّ أَرَفُودَ كَو سَيِّمَانَا.  
 دَتَدَوْنَ غَرَّ أَرَفُودَ كَو سَيِّمَانَا.  
 دَتَدَوْنَتَ غَرَّ أَرَفُودَ كَو سَيِّمَانَا.

H.      دَدَتَدَوخَ زِي أَرَفُودَ كَو سَيِّمَانَا.  
 دَدَتَدَوْدَ زِي أَرَفُودَ كَو سَيِّمَانَا.  
 دَدَتَدَوْدَ زِي أَرَفُودَ كَو سَيِّمَانَا.

دَدَيْتَدَو زِي أَرْفُود كُو سَيِّمَانَا.  
دَدَتَدَو زِي أَرْفُود كُو سَيِّمَانَا.

دَدَنْتَدَو زِي أَرْفُود كُو سَيِّمَانَا.  
دَدَتَدَوَم زِي أَرْفُود كُو سَيِّمَانَا.  
دَدَتَدَوَمَت زِي أَرْفُود كُو سَيِّمَانَا.  
دَدَتَدَوَن زِي أَرْفُود كُو سَيِّمَانَا.  
دَدَتَدَوْنَت زِي أَرْفُود كُو سَيِّمَانَا.

2. Page 59

A. ور دُرورين B. اِس عايَدَنْت؟

### Answers to Review Exercises Lesson 9

1. Pages 73 to 74

A. اِوَضَخْد زِي اُكْادير. B. اِوَضَخْن كُ اُكْادير.  
تِيَوْضَد زِي اُكْادير. تِيَوْضَن كُ اُكْادير.  
تِيَوْضَد زِي اُكْادير. تِيَوْضَن كُ اُكْادير.  
يِيَوْض زِي اُكْادير. يِيَوْضَن كُ اُكْادير.  
تِيَوْض زِي اُكْادير. تِيَوْضَن كُ اُكْادير.

نِيَوْض زِي اُكْادير. نِيَوْضَن كُ اُكْادير.  
تِيَوْضَمَد زِي اُكْادير. تِيَوْضَمَن كُ اُكْادير.  
تِيَوْضَمَد زِي اُكْادير. تِيَوْضَمَتَن كُ اُكْادير.  
اِوَضَنَد زِي اُكْادير. اِوَضَن كُ اُكْادير.  
اِوَضَنَد زِي اُكْادير. اِوَضَنَتَن كُ اُكْادير.



C.    إِس دِيوَضَخ زِي أَكْادِير.    D.    إِس نِيوَضَخ كُ أَكْادِير.  
       إِس تَيوَضَّ زِي أَكْادِير.        إِس نَتِيوَضَّ كُ أَكْادِير.  
       إِس تَيوَضَّ زِي أَكْادِير.        إِس نَتِيوَضَّ كُ أَكْادِير.  
       إِس دَيِيوَض زِي أَكْادِير.        إِس نَيِيوَض كُ أَكْادِير.  
       إِس تَيوَض زِي أَكْادِير.        إِس نَتِيوَض كُ أَكْادِير.

      إِس دَنِيوَض زِي أَكْادِير.        إِس نَيِيوَض كُ أَكْادِير.  
       إِس تَيوَضَمَّ زِي أَكْادِير.        إِس نَتِيوَضَمَّ كُ أَكْادِير.  
       إِس تَيوَضَمَّت زِي أَكْادِير.        إِس نَتِيوَضَمَّت كُ أَكْادِير.  
       إِس دِيوَضَن زِي أَكْادِير.        إِس نِيوَضَن كُ أَكْادِير.  
       إِس دِيوَضَنَّت زِي أَكْادِير.        إِس نِيوَضَنَّت كُ أَكْادِير.

E.    إَوِيخَن أَجَنوِي.    F.    وِر نِيوِيخ أَجَنوِي.  
       تِيوِيذَن أَجَنوِي.        وِر نَتِيوِيذ أَجَنوِي.  
       تِيوِيذَن أَجَنوِي.        وِر نَتِيوِيذ أَجَنوِي.  
       يِيوِين أَجَنوِي.        وِر نَيِيوِي أَجَنوِي.  
       تِيوِين أَجَنوِي.        وِر نَتِيوِي أَجَنوِي.

      نِيوِين أَجَنوِي.        وِر نَيِيوِي أَجَنوِي.  
       تِيوِيَمَن أَجَنوِي.        وِر نَتِيوِيَم أَجَنوِي.  
       تِيوِيَمَتَن أَجَنوِي.        وِر نَتِيوِيَمَت أَجَنوِي.  
       إَوِين أَجَنوِي.        وِر نِيوِين أَجَنوِي.  
       إَوِينَتَن أَجَنوِي.        وِر نِيوِينَت أَجَنوِي.

- A. دَدَتَّعَايَادَم .B. نِيَوَضَّ .C. أَدَرَارَن  
D. دَتَّرَارَا .E. وَر دُكُولِيخ .F. إِس دَدَان؟  
G. إِس دَدَتَّدَو؟ .H. وَر نِيَوَضَّخ

### Answers to Review Exercises Lesson 10

Answers will vary for each individual.

- A. مَانِيكْ دِيوسَا أُبْرِيد ن وَجْدَة؟  
يوسَاد أُبْرِيد ن وَجْدَة تَمَا ن مَرَجَان.  
B. مَانِيكْ دِيوسَا وَانُو؟ يوسَاد وَانُو تَفِير ن تَدَارَت.  
C. مَانِيكْ تَوَسَا تَمَزِيدَا ن الْحَسَن التَّانِي؟  
توسَاد ك الدَّار الْبَيْضَاء تَمَا ن لُبْحَار.  
D. مَانِيكْ تَوَسَا لِبُوسَطَا تَخَاتَرَت؟ توسَاد كْ وَاَمَّاس ن تَمْدِينَت.  
E. مَانِيكْ تَوَسَا لِبَنَكَا؟ توسَاد إِنْكَر ن لَكْلِينِيك د لِبَلْدِيَة.  
F. مَانِيكْ دُوسَان وُونَا ن مَازُوت؟ وَسَانْد كْ وَاَمَّاس ن صَحْرَا.  
G. مَانِيكْ دِيوسَا وَاسِيْف ن دَادَس؟ يوسَاد أَفْلَا ن وَارْزَاوَات.  
H. مَانِيكْ دُوسَانْت تَدَرُوِين تَوَجْدِيدِين؟  
وَسَانْد دَات ن أُبْرِيد ن زِيَتُون.  
I. مَانِيكْ دُوسَانْت تَفْيُويْن ن إِمَنْدِي؟ وَسَانْد أَكْنَسُو ن رَّوَا.  
J. مَانِيكْ دُوسَان إِكْغِيدَار ن لَقْصَر؟ وَسَانْد دَاوُ ن إِكْغِيدُو. وَدَرْن.

There may be more than one right answer.

- A. ورام دوسینت تخرسینین. B. إسی تّوسا تّزرا؟  
 C. قیس اّحرّامینو. إسام ذیوسا؟ D. یوسامد وادبلیج!  
 E. وری دوسین اّدبلیجن ن اّلتما.  
 F. إساس ذیوسا تّاج ن وورغ؟  
 G. وراس دوسینت تلّخوتام نّقرت.

### Answers to Review Exercises Lesson 11

long form	short form	
غور	غَر	A.
دید	د	B.
غیف	خَف	C.
دیك	شِ	D.
زیك	زِی	E.
إس	س	F.

Answers will vary for each individual.

### Answers to Supplementary Material Lesson 14

- A. طاکسیات تِخاترین B. لکیران إخاتر  
 C. لکیران إمّزّیان

## Answers to Review Exercises Lesson 15

Page 115 .1

- A. إِصْمَيْض or إِقْرِف .B شَطَيْنَتْ .C تَبَعْد  
D. إِعْمَر .E. إِخَا .F. إَوْهَن .G. مَّغْن  
H. تَزِيَاو .I. مَوْتَن .J. إِفْرَغ .K. سَنِيْدَن  
L. تَمْرِيْد .M. رَخَصَن .N. إِبْدَا .O. تَصَفَا  
P. حَرَشَن .Q. غَوْدَانَتْ or ثِيلَنْت or رَوَانَتْ  
R. إِقْمَر .S. شَوَان .T. يَاطْفَوْت .U. تَزْأَيْم<sup>2</sup>  
V. زْأَيْنَتْ

Page 115 .2

He said "It's short." He replied "Shorten it."<sup>3</sup>

[Literally: He said to him "It's short." He said to him "Shorten it." Remember that the phrase "to him" in these types of proverbs often isn't translated. It's simply part of the expression and is best left out: "He said."]

You use this proverb when someone doesn't understand at all what you told him and gives an irrelevant answer.

## Answers to Review Exercises Lesson 16

Page 120 .1

- A. أَبْرِيْد إِفْرَغْن .B. أَمَان زَدْيَكْنِيْن  
C. أَجَنَوِي إِشْوَان .D. إِبْرَدَان بَدَّانِيْن

<sup>2</sup> The original phrase means literally "You (m.pl.) are sharp." When applied to people, the meaning is "You are clever." However, the opposite for the meaning for people is not "You are blunt" (The word "blunt" or "dull" would apply to a knife, not a person.), but rather "You are heavy." Compare to English: "thick."

<sup>3</sup> The translation and explanation of the proverb given here are my English translations of what Bentolila originally said in French. Anything in brackets are my additions.

- E. لِحَالِ إِرْوَانِ .F. تِمِزَارِ بَعْدَنِينِ
- G. أَحَانُو إِصْفَانِ .H. وَتَشِي إِحْرَانِ
- I. إِعْبَانِ زَوَانِينِ .J. إِشِرَّانِ غُودَانِينِ
- K. طَوْمُوبِيلِ إِزْكَاغْنِ (but better) : طَوْمُوبِيلِ تَزْكَاغْنِ
- L. تَسَاعَتِ إِغْلَانِ .M. لَعَلَّوَانِ قَمَرْنِينِ
- N. تَوْتَلَوِينِ أَطْفُوتْنِينِ .O. لَعِيلِ إِسْدِيدَنْ
- P. تَسَاعِينِ رُخَصْنِينِ .Q. أَسَكِينِ إِمْرِزِينِ
- R. لُخْضَرَتِ إِخْمَجَنْ

### Answers to Supplementary Material Lesson 17

Page 122 .2

- | <u>feminine plural</u>   | <u>masculine plural</u> |    |
|--------------------------|-------------------------|----|
| أَدُورِ تَتَشَامِتْ      | أَدُورِ تَتَشَاتْ       | .A |
| أَدُوسَارِ تَتَشَامِتْ   | أَدُوسَارِ تَتَشَاتْ    | .B |
| أَدُورِ سَامِتْ          | أَدُورِ سَاتْ           | .C |
| أَدُورِ تَصَفَّارِيْمِتْ | أَدُورِ تَصَفَّارَاتْ   | .D |
| أَدُوسَارِ تَدَّوْمِتْ   | أَدُوسَارِ تَدَّوِيَاتْ | .E |
| أَدُورِ تَتَّوْمِتْ      | أَدُورِ تَتَّوِيَاتْ    | .F |
| أَدُوسَارِ تَتَشَامِتْ   | أَدُوسَارِ تَتَشَاتْ    | .G |
| أَدُورِ تَتَّوْمِتْ      | أَدُورِ تَتَّوِيَاتْ    | .H |



I.	أَدُورُ ثَّكَارَات	أَدُورُ ثَّكَارِيْمَت
J.	أَدُورُ شَجَّامَات	أَدُورُ شَجَّامِيْمَت
K.	أَدُورُ تَيَّنِيَّات	أَدُورُ تَيَّنِيْمَت
L.	أَدُورُ شَجَّامَات	أَدُورُ شَجَّامِيْمَت

### Answers to Review Exercises Lesson 17

1. Pages 124 to 125

The choice of negative imperative will vary for each individual.

- A. أَدُورُ تَّأْزُومَ أَسَّا. B. أَدُورُ تَغِيْمَاتِ كُ لِمَان.
- C. أَدُورُ يَادِ سُنُوئِي مَوْحِي D. أَدُوسَارَتِ سُنُوئِي غَر لَخْدَمَت.
- E. أَدُورُ تَبْدَالِ عِبَانَنَش. F. أَدُوسَارِ تَعَاوَادَاتِ أَتْعَطَّرَم.
- G. أَدُورُ تَّاشْكَا. H. أَدُورُ تَحْشَام.
- I. أَدُوسَارِ تَكْد. J. أَدُورِ تَكْسِيْمَتِ أَقْشَوَرِ إِ بَضَضَا.
- K. أَدُورِ تَعِيَّادَات. L. أَدُوسَارِ يَادِ تَعَاوَادِ لَقِيْسَت.
- M. أَدُورِ تَعَاوَادِ أَتَجْمَعْدِ د بَسُو. N. أَدُورِ نَقَامَتِ تَتْبِيرِيْن.
- O. أَدُوسَارِ يَادِ نَزُو. P. أَدُوسَارِ يَادَاخِ سَعَطَّار.
- Q. أَدُورِ يَادِ دَتْدُو غَر دَا. R. أَدُوسَارَسَنِ أَكَّاتِ شَا ن إِذْرِيْمَن.
- S. أَدُورِ تَعَاوَادِ أَدَاسَنَتَنِ تَشْد. T. أَدُورِ تَرَارَا لَبَال.

U. أَدَوْرَاس تَبَلَّاغَات سَلَام إِ مَوْحَى.

2. Page 125

- A. أَدَوْرِيد تَكَّا تَلِفُون. أَدَوْرَاخُد تَكَّا تَلِفُون.  
أَدَوْرَاس تَكَّا تَلِفُون. أَدَوْرَاسَن تَكَّا تَلِفُون.  
أَدَوْرَاس تَكَّا تَلِفُون. أَدَوْرَاسَنَت تَكَّا تَلِفُون.  
B. أَدَوْرِي تَحَادَا. أَدَوْرَاخ تَحَادَا.  
أَدَوْرَتَ تَحَادَا. أَدَوْرَتَن تَحَادَا.  
أَدَوْرَتَ تَحَادَا. أَدَوْرَتَنَت تَحَادَا.  
C. أَدَوْرِي تَسَال. أَدَوْرَاخ تَسَال.  
أَدَوْرَتَ تَسَال. أَدَوْرَتَن تَسَال.  
أَدَوْرَتَ تَسَال. أَدَوْرَتَنَت تَسَال.

### Answers to Supplementary Material Lesson 18

2. Page 127

- A. س تَيْتَ B. س زَرْبَتَ C. س تَاوِيل  
D. خَف لَعْفَلَتَ E. س لَجْهَدَ F. عَنُوا  
G. س تَيْتَ H. س صَحَّتَ I. مَعَ لَسَفَ  
J. س زَرْبَتَ K. س لَمَعَقُولَ L. س تَوْفَرَا  
M. شَيْلِي N. س لَعَقَلِ O. لَكْ لَقَاعِدَا  
P. س طَايْطَايَ

## Answers to Review Exercises Lesson 18

1. Pages 128 to 129

There may be more than one correct answer.

- A. س عَنُوا B. س ذَرَاع C. مَعَ لَسَف  
D. س لَحِيل or س تَلَوِيل E. س إِفْسَتِي  
F. س تَوَفَّرَا G. س لَحِيل or س تَلَوِيل \ س زَرَبَت  
H. خَف لَغَفَلَت I. كَث لَعَادَا J. س لَخَاضَر  
K. س وُول L. س طَائِنَطَائِي or س صَحَت  
M. س لَعَقَل N. س لَمَعَقُول O. س لِحَشَمَات  
P. كَث لُقَاعِدَا Q. شِيلَاس  
R. س تَوَفَّرَا \ س تَيْت or س عَنُوا S. فِيسَاع \ فِيسَاع

## Answers to Supplementary Material Lesson 20

1. Pages 139 to 140

- A. أَيْت تَدَّارَت m.pl. B. أَيْت تَخَامَتَنَش m.pl.  
C. إِد بُو طَاكْسِيَات m.pl. D. بَاب ن تَدَّارَتِينُو m.s.  
E. إِد بُو طَوْبِيَسَات m.pl. F. مَّ رَيْسْتُورَا f.s.  
G. أَيْت لِدَارَا m.pl. H. إِد وَا ر تِغْرَاد m.pl.  
I. بُو أَضَار m.s. J. لَال أَخَام f.s.

## Answers to Review Exercises Lesson 20

Page 144 .1

- A. أَيْتَ .B. بو .C. باب ن .D. أَيْتَ \ إرْسَتْ  
 E. أَلْتِ .F. وار .G. أْ .H. X  
 I. أَيْتَ or إِد بو .J. إرْسَتْ .K. مَّ  
 L. أَيْتَ or إِد بو .M. تار .N. باب  
 O. لال

## Answers to Supplementary Material Lesson 22

Page 152 .1

Note that not all verbs which start with س are causative and that not all causative verbs have a clear causal meaning.

- A. أَتَسَّرَدَ .A. 2ms (subjunctive)<sup>4</sup> RD p. 565  
 B. أَدَّاشَ سَلَسَخَ .B. 1fs (subjunctive) LS p. 382  
 C. أَدَّيَسَّرَدَ .C. 3ms (subjunctive) RD p. 565  
 D. أَدَّسَنَوَخَ<sup>5</sup> .D. 1fs (2 verbs together) NW p. 506

Page 154 .2

- A. إِسْوَحَلَنَ .A. (sing. past participle)<sup>6</sup> WhL p. 755  
 B. إِسْوَحَلِي .B. 3ms (past) WhL p. 755  
 C. أَتَسْكَوْنَفُودَ .C. 2fs (subjunctive) GNF p. 160  
 (also p. 622 SGNF)

<sup>4</sup> Differentiating between the subjunctive and two verbs together isn't really important, since they both have the same form.

<sup>5</sup> Taifi's form does not have a *shedda* on the simple imperative. These are simply regional variations.

<sup>6</sup> This is a participle because a question word is the subject of the verb.

Independent Sentences

1. توفاد كُسو حَدا كُ أُبريد ن سَووق لَحَدَ.
2. تَسَلَمَ حَدا خَف كُسو.
3. تَسَلَمَ كُسو خَف حَدا.
4. تَمَسَلَامَ حَدا د كُسو.
5. تَسال حَدا كُسو، تَناس، "مانيكُ تَاوَضَ؟"
6. تَناس كُسو، "سَووق لَحَدَ."
7. تَرا حَدا أَكْثَد نَتات أَتَدَو غَر سَووق لَحَدَ.
8. تَمون كُسو د حَدا غَر سَووق لَحَدَ.
9. لَتَمَسال كُسو د حَدا.
10. كُسو أَلت عِياش أَي تَغَا.
11. حَدا نَتات أَلت مَييل أَي تَغَا.

Narrative

توفاد كُسو حَدا كُ أُبريد ن سَووق لَحَدَ. مَسَلَمَنت،  
تَسال حَدا كُسو ماني زي تَدَا. تَناس كُسو "زي مَيَدَلت."  
تَسالَت أَلتو حَدا مانيكُ تَاوَضَ، تَناس كُسو، "سَووق لَحَدَ."  
حَدا أَكْثَد نَتات تَرا أَتَدَو غَر سَووق لَحَدَ. تَمون حَدا د  
كُسو أَرَتَمَسالَنت<sup>7</sup> مازي كَانَت. كُسو أَلت عِياش أَي تَغَا،  
حَدا نَتات أَلت مَييل أَي تَغَا.

<sup>7</sup> Or أَرَتَمَسالَت.



p. 644	SM <sub>h</sub>	3mpl (pres. cont.) (sentence connection)	أَر تَمْسَاحَن .A
p. 123	FR <sub>h</sub>	3mpl (pres. cont.) (sentence connection)	أَر تَمْسَفْرَاحَن <sup>8</sup> .B

### Answers to Supplementary Material Lesson 24

p. 820	ZYN <sup>10</sup>	3ms (2 verbs together) <sup>9</sup>	أَدِيْتَوَزَ يَّان .A
p. 820	ZYN	2mpl (future)	أَتَوَزَ يَّانَم .B
p. 820	ZYN	3ms (future)	أَدِيْتَوَزَ يَّان .C
p. 178	ġ <sup>12</sup>	(sing. past participle) <sup>11</sup>	إِتَّوْسَغَان .D
p. 820	ZYN	3ms (future)	أَدِيْتَوَزَ يَّان .E
p. 591	RW <sup>13</sup>	(sing. past participle)	إِتَّوَارُون .F
p. 178	ġ	(sing. past participle)	إِتَّوْسَغَان .G
p. 39	BY <sup>15</sup>	3fs (future) <sup>14</sup>	أَتَّوَابِي .H

<sup>8</sup> Taifi's form does not have a *shedda* on the continuous imperative. These are simply regional variations.

<sup>9</sup> In this case the two verbs together express a future idea "is going to...."

<sup>10</sup> The passive form isn't listed. The active form is listed as having an active and passive meaning.

<sup>11</sup> The word وَنَا takes a participle after it.

<sup>12</sup> Note that even the verb for "to buy" سَغ is a derived verb form, a causative form. The passive form here is made by using the causative form as its base.

<sup>13</sup> The passive form isn't listed.

<sup>14</sup> The conjugation is feminine because the word for "soul," the subject of the verb, is feminine.

<sup>15</sup> The form that Taifi lists is slightly different, having "ty" instead of "ttu." This is a common type of regional variation. Also, the vowels are slightly different: "tyi" instead of "ttua." This type of vowel difference is also common.