

PEACE CORPS / MOROCCO
هيئة السلام الأمريكية بالمغرب

TAMAZIGHT

**A COMPETENCY BASED CURRICULUM
BEGINNING & INTERMEDIATE STUDENTS**

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This book is the first attempt to create a text for either Tashelhit or Tamazight in English. This is also the third in the series of language materials produced by *Peace Corps / Morocco* for teaching the various languages spoken in Morocco. This is a text for Tamazight compiled over a two-year period and tested in draft form in the past two training programs.

I would like to thank M. Lahcen Azaguagh for his efforts in creating this document. In terms of the content, one will find that there are words or phrases which vary from region to region; however, this text is a basis for only beginning the study of this language. As with the Arabic book, the phrases and words are written in three ways—English, Arabic script and a phonetic transcription. Tamazight has sounds and letters which are not found in Arabic; therefore, this book is best used with the aid of an instructor or tutor to learn the language properly.

Since you will be living in the *bled*, you will find the precise words may vary from what is included in this book. I hope that this book will give you the basics for learning Tamazight and for continuing to learn after the initial training. In the hopes of improving this resource, I ask that as you use this book, you inform me of errors or suggestions for improvement.

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Introduction

In his introduction to *Tamazight of the Ayt Ndhir*, Thomas G. Pencheon stated that the "Berber languages and / or dialects are spoken all across North Africa, from Siwa in Egypt to the Atlantic coast; from Senegal and the Niger in the south to the Mediterranean."*

Among these spoken dialects, as far as Morocco is concerned, we distinguish three main dialects. Tarifit in the North, Tamazight in the Mid and High-Atlas, and Tashelhit in the South and Anti-Atlas. The Berbers of Morocco do not respect the divisions made to name each of these dialects. They may call any dialect Tamazight or Tashelhit with no considerable intention. Furthermore, each of these dialects may include other subdialects the variety of which is wide and sometimes challenging. However, despite these phonological or lexical variants, the existing subdialects are assumed to be understood or even spoken by one main-dialect community mentioned above. Moreover, the Berber grammatical structure tends to give the Berber dialects a unifying aspect.

This book is built on the Peace Corps Competency Based Curriculum model of language learning. It is, roughly speaking, divided into three main parts. The first part is designed for teaching Tamazight to beginners and intermediate levels. It is also divided by competency introduced by cultural points, the topic and the objective. The cultural points are taken from the Moroccan Arabic Book; they are changed or added to in accordance with the Berber culture. Each competency consists of a dialogue, vocabulary, idiomatic constructions and grammatical points. The second part is made of dialogues which present some traits of rural life. They are followed by a translation and are considered as reading material for advanced levels. The last part includes a list of common verbs in Tamazight [which now exists in a separate booklet]. The verbs are given in the simple imperative, the continuous imperative, and the past form in order to facilitate learning the Berber tenses.

Lahcen Azaguagh
Rabat
September, 1994

* Thomas G. Pencheon. *Tamazight of the Ayt Ndhir* in Afroasiatic Dialects. V.1, Undena Publishers, Los Angeles, 1973, p. 1.

Personal Information

Topic

Greeting and introducing yourself

Objective

At the end of this session, the trainee will be able to introduce himself and greet people.

Cultural Points

Greetings and farewells (good-byes) are two important aspects of Moroccan life. Greetings are not to be compared with the quick American "Hi." It takes time for two people to exchange different questions and answers which interest them about each other, their families and life in general. Greetings change from one region to another, both in the questions posed and in the fashion of the greeting (*i.e.*, shaking hands; kissing cheeks, head or hands; or putting one's hand over one's heart after shaking hands).

For this competence, you will find a dialogue and a translated list of some words and expressions which will help you use the greetings. There is also an additional list of expressions for greetings. (You do not need to remember all these expressions. This list is included so you can recognize them.)

If you greet a group of people, then the way you greet the first person is the way you should greet everyone in the group. Don't be surprised if you are greeted by a friend but he does not introduce you to other people with whom he may be talking. Do not be surprised if you are in a group and you are not greeted as others are in the group. (People may be shy to greet a stranger.)

It is also not necessary to give an overly-detailed response to a greeting—only the usual response is expected. Ex.: "May God help you" and only: "And peace be with you."

Grammatical notes to be discovered:

- Personal Pronouns
- Object Pronouns

Vocabulary

How are you (s.) doing?	may teġnit?	ماي تَعْنِيْت؟
How are you (s.) doing?	maydas teġnit?	مايْداس تَعْنِيْت؟
name	ism	إِسْم
my name	isminu	إِسْمِينُو
your (masc.) name	ismenneš	إِسْمَنْش
your (fem.) name	ismennem	إِسْمَنْم
his / her / its name	ismennes	إِسْمَنْس
It's okay.	thenna.	تَهَنَّا.
It's fine.	tga lman.	تَغَّا لَمَان.
Good-bye. (Stay in peace.)	qqimas g lman.	قَيِماس كْ لَمَان.
Good-bye. (And you (s.) go with another (peace).)	tmund d wayd.	تَمُونْد د وَايْض.
Good-bye. (m.pl.) (Stay in peace.)	qqimatas g lman.	قَيِمَاتاس كْ لَمَان.
Good-bye. (Go with peace.)	mun d lman.	مُون د لَمَان.
ask	seqsa	سَقْسَا
Ask him.	seqsat.	سَقْسَات.
Ask her.	seqsatt.	سَقْسَات.
good, benefit	l'ir	لْخَيْر
peace	lman	لَمَان

آميسان

كُريس : الله إعاون.

موحي : الله إسلم.

كُريس : ماي تَعْنيت؟

موحي : لا باس، تَعْنيت لخير. إس تَهَنّا غورَش؟

كُريس : لا باس، تَهَنّا.

موحي : ميسْمَنَش؟

كُريس : إسمينو كُريس. إ شاك؟

موحي : إسمينو موحي.

كُريس : قَيماس ك لمان.

موحي : تَمونْد د وايض.

Getting Acquainted

(lit: knowing each other)

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

Independent Personal Pronouns

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

Singular

I	nekk, nekkin	نَكْ ، نَكِّين
you (masc.)	šegg, šeggin	شَاكْ ، شَاكِّين
you (fem.)	šemm, šemmin	شَمَّ ، شَمِّين
he, it (m.)	ntta	نَتَّا
she, it (f.)	nttat	نَتَّات

Plural

we	nek ^w ni	نُكْنِي
you (masc.)	k ^w enni	كُنِّي
you (fem.)	k ^w ennemti	كُنْمَتِي
they (masc.)	nitni	نِيتْنِي
they (fem.)	nitnti	نِيتْنَتِي

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

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

Possessive Pronouns

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

Examples:

Moha's house	taddart n muḥa	تَدَّارْت ن موحى
his house	taddartennes	تَدَّارْتَنَّسْ

Singular

my	nu \ inu	نو \ ينو
your (masc.)	nneš \ enneš	نَّش \ نَشْ
your (fem.)	nnem \ ennem	نَّم \ نَمْ
his, her, its	nnes \ ennes	نَّس \ نَسْ

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

Plural

our	nneḥ \ enneḥ	نَّح \ نَحْ
your (masc.)	nnun \ ennun	نُّن \ نُنْ
your (fem.)	nnun \ ennunt	نُّنْت \ نُنْتْ
their (masc.)	nnesen \ ennesen	نَّسَن \ نَسَنْ
their (fem.)	nnesent \ ennesent	نَّسَنْتْ \ نَسَنْتْ

Although there is normally a *shadda* on the ن “n” (except for the first person singular), at times you will hear certain of these possessive pronouns without a *shadda* and without a vowel after the ن “n”: especially نَس “ns,” نَش “nš,” نَسَن “nsen,” and نَسَنْت “nsent.” An example is صَحَّانْش “ṣaḥanš,” a way to say “thank-you” (to a man).

Independent Possessive Pronouns

Singular

mine	winu \ tinu	وينو \ تينو
yours (masc.)	wineš \ tineš	وينش \ تينش
yours (fem.)	winem \ tinem	وينم \ تينم
his, hers, its	wines \ tines	وينس \ تينس

Plural

ours	wineخ \ tineخ	وينخ \ تينخ
yours (masc.)	winun \ tinun	وينن \ تينن
yours (fem.)	winunt \ tinunt	ويننت \ تيننت
theirs (masc.)	winesen \ tinesen	وينسن \ تينسن
theirs (fem.)	winesent \ tinesent	وينسنت \ تينسنت

وينو represents masculine objects: “ويـ”

تينو represents feminine objects: “تيـ”

A few helpful questions:

Whose? win mi? / tin mi? وين مي؟ \ تين مي؟

Whose is this? win mi wa? / tin mi ta? وين مي وا؟ \ تين مي تا؟

Some answers: mine, yours, etc., Moha's وينو ، وينش ، etc. ، وين موحى

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

Interrogation

Interrogation is signaled in one of these ways in Tamazight.

- By an interrogative adverb
- By an interrogative pronoun
- By a rising intonation

Do you ...? Is/are ...?	is ...?	إِس ...؟
What ...?	may ...?	ماي ...؟
Who ...?	may ...?	ماي ...؟
With whom?	d mi?	د مي؟
... what? (as an object of a preposition)	... mi?	... مي؟
... whom? (as an object of a preposition)	... mi?	... مي؟
Which ...?	matta ...?	مَتَا ...؟
When ...?	milmi ... or mantur ...?	مِلْمِي ... or مَنْتور ...؟
Why?	maḡ?	ماخ؟
Where?	mani?	ماني؟
How?	mimš?	مِيمَش؟
How much? How many?	ṣḥal? or meṣḥal? or meṣta?	شَحَال؟ or مَشَحَال؟ or مَشْتَا؟

Do you (s.) know Tamazight?	is tessend tamaziḡt?	إِس تَسْنَد تَمَازِيغْت؟
What did you (s.) say?	may tennid?	ماي تَنِيد؟
What do you (s.) want?	may trid?	ماي تَرِيد؟
Who came yesterday?	may diddan assenneṭt?	ماي دِيدَان أَسْنَطْ؟
With whom did you (s.) go?	tmund d mi?	تْمُونْد د مي؟
What (which) time?	matta luqt?	مَتَا لَوَقْت؟
What (which) day?	matta wass?	مَتَا وَاسْ؟
Where is the field?	mani igr?	ماني إِغْر؟
How much is this?	meṣḥal aya?	مَشَحَال أَيَْا؟

Personal Information

Topic

Asking and responding to personal questions.

Objective

At the end of this session, the trainee will be able to ask and answer questions about nationalities, age, cities and marital status.

Cultural Points

Avoid asking about age and salary.

People sometimes won't tell you about their job and other personal concerns if you do not ask them. Religion can be a sensitive issue, and sometimes people are not willing to express their views.

Trainees should answer the following questions:

- What nationality are you?
- Where do you come from?
- How old are you?
- Are you married? single? etc.

Grammatical notes to be discovered:

- The verb “to be”
- Nationalities
- Gender
- Demonstrative pronouns

Vocabulary

from America	zi / seg marikan	زي سَاكْ مَرِيكان
Which country?	matta tmazirt?	مَتَا تَمَازيرْت؟
Where are you (s.) from?	mani zi tgid?	ماني زي تَغِيد؟
I'm (m.) American.	giخ amarikani.	غِيخ أَمَرِيكاني.
He's French.	iga afransawi.	إِغَا أَفَرَنسَاوي.
a "Roman" (foreigner)	arumi	أَرُومي
Attawi (m.) (from Ayt Atta)	u عatta	أُ عَطَا
Attawi (f.) (from Ayt Atta)	ult عatta	أَلْت عَطَا
from Ayt Hdiddou	u حdiddou	أُ حَدِيدُو
Merghadi	u merغad	أُ مَرْغَاد
Seghrushni	u seغruššen	أُ سَغْرُوشْن
not yet	urta	وَرْتَا
(I'm) still, not yet ...	suleخ	سُولَخ
Let's go.	yallah.	يَاللَّهِ.
I'm free.	sulaخ.	سُولَاخ.

To have

I don't have	ur غuri	وَر غُوري	I have	غuri	غُوري
you don't have (masc.)	ur غurš	وَر غُورُش	you have (masc.)	غurš	غُورُش
you don't have (fem.)	ur غurm	وَر غُورْم	you have (fem.)	غurm	غُورْم
he\she\it doesn't have	ur غurs	وَر غُورُس	he\she\it has	غurs	غُورُس
we don't have	ur غurneخ	وَر غُورُنَخ	we have	غurneخ	غُورُنَخ
you don't have (masc.)	ur غurun	وَر غُورُن	you have (masc.)	غurun	غُورُن
you don't have (fem.)	ur غurunt	وَر غُورُنْت	you have (fem.)	غurunt	غُورُنْت
they don't have (masc.)	ur غursen	وَر غُورُسَن	they have (masc.)	غursen	غُورُسَن
they don't have (fem.)	ur غursent	وَر غُورُسَنْت	they have (fem.)	غursent	غُورُسَنْت

Cities	Meaning	تَمِزَار
Agadir	the wall	أَغَادِير
Azrou	the stone	أَزْرُو
Ifrane	the caves	إِفْرَان
Imilchil	the gate of trade	إِمِلْشِيل
Tizi-n-Isli	mountain pass of the groom	تِيزِي نِ إِسْلِي
Outerbate	belonging to the girl	أُوتَرِبَات
Tazarine	figs	تَزَارِين
Tetouan	eyes	تِطْنَوَان
Ayt Hani	the people of Hani	أَيْتْ هَانِي
Ayt Lhassaïn	the people of Hassaïn	أَيْتْ الْحَسَايْن
Ayt Merghad	the people of Merghad	أَيْتْ مَرْغَاد
Ayt Hdiddou	the people of Hdiddou	أَيْتْ حَدِيدُو
Boumalne	the owner of sheep	بُومَالْن
Boumia	the owner of a hundred	بُومِيَا
Bouibladen	the owner of ibladen	بُويْبِلَاظْن
Mrirt	the owner of (fem.) rirt	مُرِيرْت
Msemrir	the owner of (fem.) semrir	مُسْمَرِير
Melaab	the owner of (fem.) games	مَلْعَاب
Midelt	the owner of (fem.) disgrace	مِيدَلْت

Prefixes:

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

ماي تَمَسَد؟

- فاطمة : الله إِعَاوَن.
- بوب : الله إِسَلَم.
- فاطمة : ماي تَعْنَيْت؟
- بوب : لا باس، تَعْنَيْت لَخِير.
- فاطمة : أُمِي أَي تَغِيد؟
- بوب : كُيخ أَمَرِيكَاني.
- فاطمة : مَتَا تَمَازِيرْت كُ مَرِيكَان؟
- بوب : زِي كَالِيْفُورَنِيَا. إِر شَم؟
- فاطمة : زِي تُونْفَيْت.
- بوب : شَحَال أَي غُورُم كُ لَعْمَر؟
- فاطمة : غُورِي عَشْرِينَ عَام. إِر شَكْ؟
- بوب : غُورِي ثَلَاتِينَ عَام.
- فاطمة : إِس تَوَلَد*؟
- بوب : وَرْتَا. إِر شَم؟
- فاطمة : سُولَخ. يَاللَّه أَنَسُو أَتَاي.
- بوب : صَحَا، ذُغِي وَر سُولَاخ.

* In some areas the verb "awel" أَوَّل takes another form: "tahel" تَاهَل ("to get married").

Who are you (s.)?

- Fatima : Hello. [lit: May God help (you).]
 Bob : Hello. [lit: May God greet (you).]
 Fatima : How are you doing?
 Bob : I'm fine, thanks [lit: (I hope) you are doing well].
 Fatima : What nationality are you? [lit: Of what are you?]
 Bob : I'm American.
 Fatima : Where are you from in America? [lit: What part of America?]
 Bob : (I'm) from California. And you?
 Fatima : (I'm) from Tunfit.
 Bob : How old are you? [lit: How much do you have in age?]
 Fatima : I'm 20. [lit: I have 20 years.] And you?
 Bob : I'm 30. [lit: I have 30 years.]
 Fatima : Are you married?
 Bob : Not yet. And you?
 Fatima : Not yet. Let's go and have [lit: drink] tea.
 Bob : Thanks, I'm not free now.

The "To Be" Verbs إِي and كِي

In Tamazight there are two different verbs which mean "to be," كِي ("I am") and إِي ("I am"), which are used to express different things. The first one is for descriptions; the second one is for speaking about existence and locating things and people.

we are	nga	نَا	I am	giخ	كِيخ
you (m.pl.) are	tgam	تْغَام	you (m.s.) are	tgid	تْغِيد
you (f.pl.) are	tgamt	تْغَامْت	you (f.s.) are	tgid	تْغِيد
they (m.) are	gan	غَان	he is	iga	إِغَا
they (f.) are	gant	غَانْت	she is	tga	تْغَا

we are	nella	نَلَّا	I am	lliخ	لَيِّخ
you (m.pl.) are	tellam	تَلَّام	you (m.s.) are	tellid	تَلِيد
you (f.pl.) are	tellamt	تَلَّامْت	you (f.s.) are	tellid	تَلِيد
they (m.) are	llan	لَّان	he is	illa	إِلَّا
they (f.) are	llant	لَّانْت	she is	tella	تَلَّا

Examples:

I'm (f.) American.	giخ tamarikanit.	كَيْخ تَمَرِيكَانِيْت.
The book is new.	iga leštab ujdidi.	إِغَا لَشْتَاب وَجْدِيد.
They (m.) are Berbers.	gan imaziغن.	كَان إِمَازِيغَن.
Moha is in the house.	illa muخa g taddart.	إِلَّا مَوْحِي كْ تَدَّارْت.
It's windy. [There is wind.]	illa uzwu.	إِلَّا أُوْزُو.
There's water in the river.	llan waman g wasif.	لَّان وَاْمَان كْ وَاسِيْف.
Is Tuda there? Yes, she's here.	is tella tuda? tella.	إِس تَلَّا تُوْدَا؟ تَلَّا.

Demonstrative Adjectives

Suffixed

this	— a	ا —
that	— in	ين —

Examples

This man is tired.	yuخel uryaza.	يُوْحَلْ أُرْيَازَا.
That house is nice.	tuda taddartin.	تُوْدَا تَدَّارْتِين.

Independent Demonstrative Pronouns

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

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

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

What's this (one)?	matta wa?	مَتَا وَا؟
What is this? (situation, affair)	matta wia?	مَتَا وِيَا؟
I want that one.	riḥ wan.	رِيخ وَان.
That's what I want.	aynna ay riḥ.	اَيْنَا اَي رِيخ.

Neutral

What's this? مَتَا وِيَا؟

Take off that thing. كَسْ اَيْنَا.

I want that thing. رِيخ اَيْنَا.

(The dependent form of اَيَا (aya) is اَيَا (uya). When used with the word مَتَا, the resulting pronunciation is وِيَا (wia).)

this (thing) this (thing) (near to the speaker)	aya ayad (هاد الشّي in Moroccan Arabic)	اَيَا اَيَاد
that (thing) (far from the speaker, near to the person spoken to)	aynna (داك الشّي in Moroccan Arabic)	اَيْنَا
that (thing) (far from both the speaker and the person spoken to)	ayin (داك الشّي in Moroccan Arabic)	اَيِين

here	da or dad	دا or داد
there right there	din dinaغ	دین دیناغ

Some dialects don't use the word دیناغ .

Instead, they use the word دیس .

دیناغ or دیس points to a specific spot away from the speaker, e.g.,

Dig the ditch right there (in that specific spot).	غ. ez targ'a dinaغ	غَز تَرُگَا دیناغ.
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to here	غ er da	غَر دا
to there	غ er din	غَر دین
up to here, until here	al da	آل دا
up to there, until there	al din	آل دین
from here	zi da	زِي دا
from there	zi din	زِي دین

Bring bread (to) here.	awid a఑rum غ er da.	آوید آ఑روم غَر دا.
Leave it (m.) until (we get) there.	adjt al din.	آځیت آل دین.
Dig from here (up) to there.	غ ez zi da al din.	غَز زِي دا آل دین.

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

for غَر (the preposition of movement “to”):

س

for آل (“until”):

آر

for زِي (“from”):

سَاك or زَاك

Numerals

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

	Feminine		Masculine	
one	yut or yuwet or yiwt	يُوت or يوت يُوت or	yun or yuwen or yiwn	يُون or يُون يُون or
two	snat	سَنَات	sin	سِين
three	šraṭṭ	شَرَاطْ	šraḍ	شَرَاَضْ
four	rebعا	رَبْعَة	rebعا	رَبْعَة

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

Dual nouns

	Singular		Dual Noun	
day	ass	أَسَّ	yumayn	يَوْمَيْن
month	ayur	أَيُور	šahrayn	شَهْرَيْن
year	asgg ^w as	أَسْكَاسْ	amayn	عَامَيْن
week	ssimana	سَيْمَانَا	snat n ssimanat	سَنَات ن سَيْمَانَات

The Ordinals

Masculine

the first	amzwaru	أَمَزْوَارُو
the second	wissin	وَيْسَيْن
the third	wiššraḍ	وَيْشْشَرَاَضْ
the fourth	wisrebعا	وَيْسَرْبَعَة
the last	anggaru	أَنْكَارُو

Feminine

the first	tamzwarut	تَمَزْوَارُوت
the second	tissnat	تَيْسَنَات
the third	tiššraṭṭ	تَيْشْشَرَاَطْ
the fourth	tisrebعا	تَيْسَرْبَعَة
the last	tanggarut	تَنْكَارُوت

Personal Activities

Topic

Talking about personal and professional experiences.

Objective

At the end of this session, the trainee will be able to use verbs in the imperative form and in the past tense when talking about past events.

Grammatical notes to be discovered:

Different categories of verbs as far as conjugation is concerned:

—Regular verbs

—Question words

—Irregular verbs

The teacher may choose appropriate vocabulary while dealing with verbs in the past.

Verbs

There is no infinitive in Tamazight, but it is very helpful to present it in the imperative (for one can easily distinguish the stem) to facilitate learning. The imperative is the base upon which are built all the other tenses of Tamazight. As will be seen on the next page, Tamazight has two imperatives: the simple imperative (for one-time actions) and the continuous imperative (for regular, habitual, and continuous actions).

<p>What did you do yesterday? Yesterday I got up early. I went to the fields. I cut the grass for the animals. I milked the cow. I fed the sheep. I watered the mule. I prepared lunch.</p> <p>may tgid assennatt? assennatt kkereخ zik. ddiخ er igran. eššaخ i lebhaym. zziخ tafunast. setšeخ ulli. sswiخ aserdun. semreخ imešli.</p>	<p>ماي تگيد آسنط؟</p> <p>آسنط كرخ زيك. ديخ غر إگران. حشاخ إ لبهايم. زرخ تفوناست. ستشخ ولي. سويخ آسردون. سمرخ إمشلي.</p>
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Imperative

Simple Imperative			Continuous Imperative	
go	ddu	دَو	teddu	تَدَو
stay, sit	qqim	قِيم	tɣima	تَغِيْمَا
wake up, stand up	kker	كَّر	tkker	تَكَّر
wear, put on	les	لَس	lessa	لَسَّا
drink	su	سو	ssa	سَّا
put	sirs	سِرْس	siris	سِرِيس
open	anef	أَنَف	ttanef	تَّأَنَف
close	qqen	قَنَّ	tqqen	تَقَنَّ
take	amez	أَمَز	ttamez	تَّأَمَز
find	af	أَف	ttafa	تَّأَفَا
say	ini	إِنِي	ttini	تَّيْنِي

The conjugation of the imperative دَو "to go"

Simple

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

Continuous

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

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

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

Examples

Go to the hospital now. ddu ځ er ssbi/ar dځي. دَو ځَر سَبِيطار دځي.

Go to the hospital everyday. teddu ځ er ssbi/ar ku yass. تَدَو ځَر سَبِيطار كُو ياس.

Stay here (always). tځima da. تځيما دا.

- If the verb ends with the vowel “i” or “u”, we insert the semi-vowel “y” between this vowel and the suffix, e.g.:

ddu	dduyat	go
asi	asiyat	take

Past Tense

First Group (regular)

The verbs of this group are characterized by a constant stem. The stem remains the same in the past and future tenses.

The conjugation of “ttu” to forget in the past.

nettu	نَتَو	ttuخ	تَوخ
tettum	تَتَوَم	tettud	تَتَوَد
tettumt	تَتَوَمَت	tettud	تَتَوَد
ttun	تَوَن	ittu	إِتَو
ttunt	تَوَنَت	tettu	تَتَو
n _____	ن _____	_____خ	خ _____
t _____ m	ت _____ م	t _____ d	ت _____ د
t _____ mt	ت _____ مَت	t _____ d	ت _____ د
_____ n	_____ ن	i/y _____	_____ ل
_____ nt	نَت _____	t _____	ت _____

In the first person singular, some dialects end with a “ځ” sound instead of a “خ” sound.
In the second person singular, some dialects end with a “ت” sound instead of a “د” sound.

Regular Verbs

to pass	zri	زري
to disappear	gli	غلي
to cut	bbi	بي
to mow/harvest	mger	مغر
to live	zde	زدغ
to put	sirs	سرس
to milk	zzey	زي

Second Group (irregular)

These verbs generally consist of two consonants. The following table shows the general conjugation. The verbs in this group are characterized by a change of the stem.

n _____ a	ن _____ ا	_____ i	يخ _____
t _____ am	ت _____ ام	t _____ id	ت _____ يد
t _____ amt	ت _____ امت	t _____ id	ت _____ يد
_____ an	_____ ان	i/y _____ a	_____ ا
_____ ant	_____ انت	t _____ a	ت _____ ا

Irregular Verbs

to go	ddu	دو
to be good looking	rwu	روو
to see	zer	زر
to grind	zed	رض
to dig	ez	غز
to eat	tš	تش
to spend the night	nes	نس
to send	azen	آزن
to open	anef	أنف
to taste	arem	آرم
to reach	awed	أوض
to leave	adj	أذج

to cover/to bury	ader	أَدَر
to recognize	akez	أَكَز

- Some of the verbs in this group start with the vowel “a,” which changes to “u” in the past tense.

Example: to cover ader أَدَر

Singular	I covered	udereخ	وَدَرَخ
	you (m.) covered	tuderd	تَوَدَرْد
	you (f.) covered	tuderd	تَوَدَرْد
	he covered	yuder	يَوَدَر
	she covered	tuder	تَوَدَر
Plural	we covered	nuder	نَوَدَر
	you (m.) covered	tudrem	تَوَدَرَم
	you (f.) covered	tudremt	تَوَدَرَمْت
	they (m.) covered	udren	وَدَرَن
	they (f.) covered	udrent	وَدَرَنْت

nu _____	_____ نو	u _____ خ	و _____ خ
tu _____ m	_____ م تو	tu _____ d	د _____ تو
tu _____ mt	_____ مْت تو	tu _____ d	د _____ تو
u _____ n	_____ ن و	yu _____	_____ يو
u _____ nt	_____ نْت و	tu _____	_____ تو

Exception

“addud” (to come) starts with the vowel “a” but does not follow the above pattern.

we came	neddad	نَدَّاد	I came	ddiخd	دَّيْخَد
you came	teddamd	تَدَّامْد	you came	teddidd	تَدَّيْد
you came	teddamdd	تَدَّامْد	you came	teddidd	تَدَّيْد
they came	ddand	دَّانْد	he came	iddad	إْدَاد
they came	ddandd	دَّانْد	she came	teddad	تَدَّاد

Negation of Past Tense

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

Examples:

He cut the grass.	inger.	إِمْغَر.
He didn't cut the grass.	ur imgir.	وَرِ إِمْغَر.

He ran.	irwel.	إِرْوَل.
He didn't run.	ur irwil.	وَرِ إِرْوَل.

He got a letter.	yumez tabratt.	يَوْمَزْ تَبْرَات.
He didn't get a letter.	ur yumiz tabratt.	وَرِ يَوْمِزْ تَبْرَات.

He left today.	idda assa.	إِدَا آسَا.
He didn't leave today.	ur iddi assa.	وَرِ إِدِّي آسَا.

Is Haddou there?	is illa حaddu?	إِسْ إِلَّا حَدَّو؟
No, he's not here.	uhu, ur illi.	وَهُو، وَرِ إِلِّي.

They (m.) want water.	ran aman.	رَانْ أَمَان.
They don't want water.	ur rin aman.	وَرِ رِينْ أَمَان.

Note some exceptions:

He asked Moha.	iseqsa muحa.	إِسْقَسَا مَوْحِي.
He didn't ask Moha.	ur iseqsa muحa.	وَرِ إِسْقَسَا مَوْحِي.

He saw the man.	iraغا aryaz.	إِرَاعَا أَرْيَاز.
He didn't see the man.	ur iraغا aryaz.	وَرِ إِرَاعَا أَرْيَاز.

Question Words

In Tamazight one interrogative adverb can have more than one use. The following list includes the most common uses. Although it seems confusing at first, usage and practice will help you learn when to use the question words.

What...? What do you (s.) want? What did you (s.) say? What did he say?	may...? may trid? may tennid? maggenna? or mayd inna?	ماي...? ماي تريد? ماي تنيدي? ماگننا؟ or مايد انا؟
Who...? Who teaches Tamazight?	may...? maggessran tamazigt?	ماي...? ماگسگران تامازيغت؟
How...? How are you (s.)? How is life (time)?	may...? may teɣnit? may tga luqt?	ماي...? ماي تعنيت؟ ماي تگا لوقت؟
With whom? With whom did you (s.) go? With whom did you (s.) study?	d mi? tmund d mi? teɣrid d mi?	د مي؟ تموند د مي؟ تغريد د مي؟
What...? What day? What time?	matta...? matta wass? matta luqt?	مّا...? مّا واس؟ مّا لوقت؟
Who...? Who is he (that one)? Who is she (that one)?	matta...? matta wan? matta tan?	مّا...? مّا وان؟ مّا تان؟
Which...? Which city? Which life?	matta...? matta tmazirt? matta ddunit?	مّا...? مّا تمازيرت؟ مّا دونيت؟
Which...? Which room? Which one?	man g ...? man g lebyut? man diysen?	مان ك...? مان ك لبيوت؟ مان ديگسن؟
Where (to)...? Where are you (s.) going? Where did he go?	maɣer...? maɣer teddid? maɣer idda?	ماغر...? ماغر تديدي؟ ماغر ادا؟

What (with)...? With what did you (s.) cut the meat? With what did you (s.) dig?	mas ...? mas tebbid aksum? mas teġzid?	ماس ...؟ ماس تَبِيد أَكْسوم؟ ماس تَغْزِيد؟
Where (from)...? Where did you drink from? Where did the truck come from?	mani zi ...? mani zi tswid? mani zi ttedda lkamiyyu?	ماني زي ...؟ ماني زي تَسْوِيد؟ ماني زي تَذَا لِكَامِيَّو؟
Where + noun? Where is Tom? Where is the money?	mani ...? mani ʔom? mani idrimen?	ماني ...؟ ماني طوم؟ ماني إِدْرِيْمَن؟
Where + verb? Where is he? Where is he sitting?	manig ...? manig illa? manig iqqima?	مانيك ...؟ مانيك إِلا؟ مانيك إِقْقِيْمَا؟
Whose (masc.)? Whose pen is this? Whose is this (m.)?	win mi? win mi sstiluya? win mi wa?	وين مي؟ وين مي سْتِيلُويا؟ وين مي وا؟
Whose (fem.)? Whose house is this? Whose shop is that?	tin mi? tin mi taddarta? tin mi taġanutin?	تين مي؟ تين مي تَدَارْتَا؟ تين مي تَحَانُوتِين؟
How much? How much does the pullover cost? How much per kilo?	mešta? or ṣchal? or meṣchal? mešta triku? ṣchal i kilo?	مَشْتَا؟ شَحَال؟ مَشْحَال؟ مَشْتَا تْرِيكو؟ شَحَال إِ كِيلو؟
Why? Why + verb? Why did you (s.) come early? Why did you (s.) beat him?	maḡ? maḡ allig...? maḡ allig tteddid zik? maḡ alligt tewwedd?	ماخ؟ ماخ أَلِيك ...؟ ماخ أَلِيك تَدِيد زيك؟ ماخ أَلِيكْت تَوَد؟
When? When did he die? When did she go out?	milmi? or mantur? milmi aggemmut? mantur ay teffeġ?	مِلْمِي؟ or مَنْتور؟ مِلْمِي أَكْغَمُوت؟ مَنْتور أَي تَفْغ؟
How? How did you (s.) do it? How do you (s.) make bread?	mimš? mimšas tgid? mimš dateggad aġrum?	مِيمَش؟ مِيمَشاس تَغِيد؟ مِيمَش دَتَغَاد أَغْروم؟

What (for)...?	ma ef...?	ماخَف ...؟
What are you (s.) going for?	ma ef teddid?	ماخَف تَدِيد؟
To whom...?	mami...?	مامي ...؟
To whom did you (s.) talk?	mami tsiweld?	مامي تَسْوَلْد؟

Some observations:

1. There are two main regional ways to combine مَـيْ with a third person masculine singular verb: the two “y” sounds combine to a hard “g” sound or the two “y” sounds are separated by inserting a “d” sound.
2. When the question word مَـيْ (“what” or “who”) is the subject of the following verb, the verb takes its participle form, which is formed by taking the third masculine singular and adding “n” ن to the end. For example:

What happened?	ماڱَجِران؟ or مايدَ اِجران؟
	mayd ijran? maggejran?
Who bought bread?	ماڱَسْغان اَغروم؟
	maggesean agram?
What did Moha buy? (not a participle because “may” is not the subject)	ماڱَسْغا موحى؟
	maggese muha?

The Question Words اِس “is” and اِد “id”

These words signify yes/no questions. The question word اِس “is” precedes verbs while the question word اِد “id” precedes non-verbs, like nouns or adjectives.

Examples

Did Tom leave?	is idda tom?	اِس اِدّا طوم؟
Do you (f.s.) have a sister?	is tella gurm ultmam?	اِس تَلّا غورم اَلْتَمام؟
Do you (s.) drink tea?	is datssad atay?	اِس دَتَسَاد اَتاي؟
Are you (m.s.) a Westerner?	id arumi ay tgid?	اِد اَرومي اَي تَغِيد؟
Do you (s.) want water?	id aman ay trid?	اِد اَمان اَي تَرِيد؟
Do you (s.) want a red pullover?	id triku azgg ^a ay trid?	اِد تَرِيكو اَزْكَاَغ اَي تَرِيد؟

Usual Phrases

(Time)

this year	asgg ^w asa	أَسْكَاسَا
last year	asgg ^w as nna izrin	أَسْكَاسَا نَا إِزْرِين
today	assa	أَسَا
yesterday	assenne ^t or i ^d elli	أَسْنَنْطَ or إِضْلِي
the day before yesterday	asslid	أَسْلِيد
night / at night	i ^d / ggi ^d	إِض \ كْ إِض
last night	assenne ^t ggi ^d	أَسْنَنْطَ كْ إِض
last night	i ^d gam	إِضْكَام
morning	şşbaح	صَبَاح
midday	ammas n wass	أَمَّاس ن وَّاسْ
afternoon	tadegg ^w at	تَدَغَّات
midnight	ammas n yi ^d	أَمَّاس ن يِيض
sunrise	aneqqur n tafušt	أَنْقُور ن تَفُوشْت
sunset	ağlay n tafušt	أَغْلَاي ن تَفُوشْت
at sunrise	er aneqqur n tafušt	عَر أَنْقُور ن تَفُوشْت
from morning to sunset	zi şşbaح al ağlay n tafušt	زِي صَبَاح أَلْ أَغْلَاي ن تَفُوشْت
the beginning of the year	içf n usgg ^w as	إِخْف ن أَسْكَاسَا
(on) Saturday	ass n ssebt	أَسْ ن سَبْت
the other day	assenna	أَسْنَا
in those days	ussanenna	وَسَّانَنَا
What day?	matta wass?	مَتَا وَّاسْ؟
What time?	matta luqt?	مَتَا لَوْقْت؟
When?	milmi? or mantur?	مِلْمِي؟ or مَنْتُور؟
early	zik	زِيك
dawn	tifawt / lefjer	تِفَاوْت \ لَفَجَر
already	yad	يَاد
not yet	urta	وَرْتَا
a long time ago	wahli aya	وَهْلِي آيَا
on time	g luqt	كْ لَوْقْت
day time	azal	أَزَال

Personal Activities

Topic

Talking about your (life) experiences

Objective

At the end of this session, the trainee will be able to talk about past events with an emphasis on time/numbers with an introduction to days of the week, months, and parts of the day.

To be discussed:

- Explain how to use numbers with days, weeks, months, years and minutes.
- Review of the past
- Particles

Introduce months and seasons. (Slight regional variations exist.)

يَنَّاير — فَبْرَاير — مَارَس — اِبْريل — مَايُو — يُونْيُو — يُونْيُو —
غُشت — شَتْنِير — شَتوبر — نُونِير — دُجْنِير

تَغْرَسْت — رَّبِيع — صَيْف or اَنْبَدُو — لَخْرِيف
winter spring summer fall

Negation

1. Basic procedure

Normal verb negation consists of putting “ur” in front of a verb form.
Remember the vowel change in the past tense conjugation.

He doesn't know.	ur issin.	ور إِسِّن.
There is not.	ur illi.	ور اِلِّي.
She didn't go.	ur teddi.	ور تَدِّي.
It's not hot.	ur iħmi.	ور اِħمِّي.

For statements with direct and indirect object pronouns, the pronoun is immediately set after the negative word “ur.”

Examples

He didn't give me the letter.	uri iši tabratt.	وري إشي تَبْرَات.
He didn't talk to you (f.s.).	uram isiwel.	ورام إسيوَل.

2. The negative imperative

In Tamazight the continuous imperative is negated but the simple one is not. The context is what determines whether the meaning is “Don't drink the tea (this time)” or “Don't drink tea (ever).” The structure is: the continuous imperative form + **أَدور**.

Don't (ever) put trash here.	adur siris zzbel da.	أَدور سِيرِس زَبَل دَا.
Don't (ever) go out at night.	adur teffeغ ggiḍ.	أَدور تَفْعَغ كْإِض.
Don't (ever) drink the irrigation ditch water.	adur ssa aman n tergʷa.	أَدور سَا آمَان ن تَرْغَا.

3. Other negative forms

nothing	walu	والو
nothing	awd meعلم	أَوْد مَعْلَم
nothing	awd حاح	أَوْد حاح
no one (masc.)	awd yun	أَوْد يُون
no one (fem.)	awd yut	أَوْد يُوْت
There isn't any _____.	walu + noun	noun + والو
I/you/he/etc. isn't here.	walu + dir. obj. pronoun	direct object pronoun + والو

He didn't see anyone.	ur yannay awd yun.	ور يَانَيَّ أَوْد يُون.
I don't know anything.	ur ssineغ awd meعلم.	ور سَنِّغْ أَوْد مَعْلَم.
He hasn't eaten anything.	ur itši awd حاح.	ور إْتَشِيَّ أَوْد حاح.
There's no meat.	walu yaksum.	والو ياكْسوم.
Is Lhou there? He's not here.	is illa لْا? walut.	إِس إِلَّا لَحْو؟ وَالُوْت.
I stopped by your place. You (m.pl.) weren't there.	kkiغ urun. walukun.	كَيِّغْ غورُن. وَالُوْكُن.

none of us	awd yun digneخ.	أَوْد يُون دِيْغْنَخ
neither him nor me	la ntta ula nekk	لَا نَتَّا وَلَا نَكْ

I've never gone to a bar.	urdjin ddiخ er lbar.	وَرْدَجِين دِيْخ غَرْلَبَار.
I've never been to Fes.	urdjin kkiخ fas.	وَرْدَجِين كِيْخ فَاس.

• “urdjin” (وَرْدَجِين) is used with the past tense, but “usar” (وَسَار) is used with the future tense.

In the first four sentences below, the “t” is a direct object pronoun referring to the “ša.” The first sentence literally reads: "Something, I didn't say it." This way is stronger than the normal “ur nniخ ša” (“I didn't say anything.”).

I didn't say anything.	ša urt nniخ.	شَا وَرْت نِيْخ.
I don't know anything.	ša urt ssineخ.	شَا وَرْت سَنِيْخ.
I didn't see anything.	ša urt zriخ.	شَا وَرْت زُرِيْخ.
I didn't do anything.	ša urt giخ.	شَا وَرْت كِيْخ.
He got only a letter.	ur yumiz غ as tabratt.	وَر يَوْمِيْزْ غَاس تَبْرَات.
We talked only to the chief.	ur nsiwel غ as i umغار.	وَر نَسِيْوَلْ غَاس إِ اْمْغَار.
He didn't eat dinner yet.	urta imensu.	وَرْتَا اِمْنَسُو.
Is the food ready? Not yet.	is iwjed wutši? urta.	إِس اِيْوَجْدْ وُوتْشِي؟ وَرْتَا.
He doesn't work here anymore.	ur yad dayخeddem da.	وَر يَاد دِيْخَدْدَمْ دَا.
It doesn't snow here anymore.	ur yad daykatt udfel da.	وَر يَاد دِيْكَاتْ اُدْفَلْ دَا.
I can't put up with him.	urt mileخ.	وَرْت حَمِيْخ.
I didn't find the key.	ur ufiخ tasarut.	وَر وَفِيْخ تَسَارُوت.
She neither ate bread nor drank tea.	ur tetši aغrum ula tswa atay.	وَر تَتْشِي أَغْرُومْ وَلَا تَسْنُو أَتَاي.

Direction Particles or Particles of Orientation

د “d” and ن “n” are suffixes that are added to a verb to express either the idea of getting towards (the “d”) or away from (the “n”) the speaker.

go out (away from the speaker)	ffeغ	فَغ
come out (toward the speaker)	ffeغd	فَغد
take (away from the speaker)	awi	أوي
bring (toward the speaker)	awid	أويد
he arrived (the direction not being relevant)	yiweḍ	يِيوَض
he arrived (to where the speaker lives)	yiweḍd (yiweḍ + d)	يِيوَضد
he arrived (in another place away from the speaker)	yiweḍn	يِيوَضن

أويد آغروم. Bring bread. (What you can tell someone when you want that person to bring the bread to you.)

أوي آغروم. Take bread. (What you can tell someone when you want that person to take the bread to someone else.)

أوين آغروم. Take bread there. (What you can tell someone when you want that person to take the bread to a place away from where you, the speaker, are.)

he went	idda	إدا
he came	iddad	إداد

In negative and interrogative statements, the suffix “d” or “n” comes between the negative form “ur” (ور) and the verb and between the question word “is” (إس) and the verb respectively. By convention we usually attach it to the verb.

Examples

He didn't come.	ur diddi.	ور ديدّي.
Did he arrive (there)?	is nyiweḍ?	إس نيِيوَض؟
Did he come back?	is diḥayd?	إس ديعايد؟
He didn't bring the key.	ur dyiwi tasarut.	ور دِيِيوي تَساروت.

Negation of Independent Personal Pronouns

They are made of the negative form “ur” plus “id.”

not us	urid nek ^w ni	ورید نْکْنِی	not me	urid nekk	ورید نْکْ
not you (m.)	urid k ^w enni	ورید کْئِی	not you (m.)	urid šegg	ورید شْکْ
not you (f.)	urid k ^w ennemti	ورید کْئِمْتِی	not you (f.)	urid šemm	ورید شَمْ
not them (m.)	urid nitni	ورید نِئْنِی	not him, it	urid ntta	ورید نْئَا
not them (f.)	urid nitnti	ورید نِئْنْتِی	not her, it	urid ntat	ورید نْئَات

Examples

Is it you that did this?	id šegg aggan aya?	إِد شْکْ أَگْگَان آيَا؟
No, not me.	uhu, urid nekk.	وهو، ورید نْکْ.
No, it's not me who did this.	uhu, urid nekk aggan aya.	وهو، ورید نْکْ أَگْگَان آيَا.
Is it he?	id ntta?	إِد نْئَا؟
Not him./It's not him.	urid ntta.	ورید نْئَا.
Is it she who is first?	id ntat aggan tamzwarut?	إِد نْئَات أَگْگَان تَمَزْوَارُوت؟
Not her./It's not her.	urid ntat.	ورید نْئَات.

The Predicative د “d”

The د “d” in all the above sentences is called the predicative د “d” (not to be confused with the direction particle د or the preposition/conjunction د “with” / “and”). The predicative “d” means “it is” / “they are.” It is also used in an affirmative way in sentences called nominal or non-verbal sentences. For example,

Him, he is the first.	ntta d amzwaru.	نْئَا د أَمَزْوَارُو.
This tent, it is ours.	aḡama d wineḡ.	أَخَامَا د وِينْخْ.
Them (m.), they are one.	nitni d yun.	نِئْنِی د یُونْ.

Family

Topic

Describing one's family

Objective

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

Cultural Points

Family ties are very strong.

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

Men are not expected to help in the kitchen.

Roles of men and women in the country.

Grammatical notes to be discovered:

Introduce verbs included in the lesson and those introduced in previous lessons, insisting on present tense (events).

Using members of the family with suffixed pronouns.

Vocabulary

boy	arba	أَرْبَا	my father	ibba	إِبَا
girl	tarbatt	تَرْبَات	my mother	imma	إِمَا
boy	il	لَعِيل	my grandfather	bbazellu	بَاحَلَو
children	iširran	إِشِيرَان	my grandmother	mmazellu	مَاحَلَو
children	lwašun	لَوَاشُون	my brother	gma	گَمَا
baby	mummu	مُومُو	my sister	ultma	أَلْتَمَا
baby	taslemia	تَسَلَمِيَا	parents	lwaldin	لَوَالْدِين
brothers	awmaten	أَوَمَاتِن	sisters	tawmatin	تَوَمَاتِين

my daughter	illi	إِلِّي	my son	memmi	مَمِّي
my granddaughter (of my daughter)	tarbatt n illi	تَرْبَات نِ إِلِّي	my granddaughter (of my son)	tarbatt n memmi	تَرْبَات نِ مَمِّي
my grandson (of my daughter)	arba n illi	أَرْبَا نِ إِلِّي	my grandson (of my son)	arba n memmi	أَرْبَا نِ مَمِّي
my niece (of my sister)	tarbatt n ultma	تَرْبَات نِ أُلْتْمَا	my niece (of my brother)	tarbatt n gma	تَرْبَات نِ كُغْمَا
my nephew (of my sister)	arba n ultma	أَرْبَا نِ أُلْتْمَا	my nephew (of my brother)	arba n gma	أَرْبَا نِ كُغْمَا

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

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

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

Compound Nouns

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

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

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

How is Aïsha related to you (m.s.)?	maş tmes iça? عِشَا؟	مَاش تَمَس عِشَا؟
Is this your (m.s.) sister?	id ultmaş aya? اِيْد اُلْتَمَاشَايَا؟	إِدِ اُلْتَمَاشَايَا؟
Whose son is he? (lit: of whom is he?)	win mi agga? وِين مِي أَگَا؟	وِين مِي أَگَا؟
Whose daughter is she? (lit: of whom is she?)	tin mi ay tga? تِين مِي آي تَغَا؟	تِين مِي آي تَغَا؟

Regional Variations:

The word for “my brother” and “my sister” can vary quite a bit by region. This is the stem that is then used for all the other pronoun possibilities. (See the next page.) The variations include:

my sister		my brother	
ultma	أُلْتَمَا	gma uma	أُمَا گَمَا
utma	اُتَمَا	igma iyma	إِيْمَا إِيْگَمَا
ullma	اُلْمَا	uyma	أُيْمَا

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

تَخَامَت Taḫamt: Family

إِسْمِينو نَجُون. إِبَا إِسْمَنْس بوب. إِمَا إِسْمَنْس
إِلِيزَابِيت. غوري شَراض ن واوَمَاتَن. غوري سَنَات ن تَشِيرَاتِين
د يون أُرْبَا. كُنْما نَايي يوَكْرَن غورَس سين إَشِيرَان: تَرَبَات
د أُرْبَا. أَرْبَا إِسول إِمْرِي. غورَس تَلت شَهور د تَرَبَات
غورَس تَمَن سَنِين. دَتْدُو غَر لِيكُول. د أَلْتَمَا إِمْرِين
غِيفِي تَسول دَتَقَار كْ لِنَامِيعَة. وِرْتَا تِيُول. تَلَا دُغِي
غَر مَاحَلَو نَا إِرْدَغَن تَمَا ن لِنَامِيعَة.

(Translation on page 137.)

Questions

1. ميسَم ن إِبَاس ن نَجُون؟
2. ميسَم ن مايس؟
3. شحال آس لَان آيْتَمَاس؟
4. ماكْمَزِين كْ تَخَامَت ن نَجُون؟
5. ماي دَتَكَا أَلْتَمَاس ن نَجُون تَمْرِيَانْت؟

Present Tense

When conjugated in the present tense, each verb has a simple as well as a progressive or habitual form. The verb is preceded by دَ “da,” the present continuous tense indicator.¹ To form the present continuous tense we simply add “da” to the continuous imperative form, *e.g.*,

go I go	teddu dateddu خ	تَدُو دَتْدُوخ
drink I drink	ssa dassa خ	سَا دَسَاخ

¹ Other variants of “da-” are لَ- “la-” and اَر- “ar-.”

e.g. لَتْدُوخ lateddu
اَرْتْدُوخ arteddu

The conjugation of تَدُّو "teddu"

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

The conjugation of سَا "ssa"

I drink	dassaخ	دَسَاخ
You (masc.) drink	datssad	دَتَسَّاد
You (fem.) drink	datssad	دَتَسَّاد
He drinks	dayssa	دَيَسَّا
She drinks	datssa	دَتَسَّا
We drink	danssa	دَنْسَّا
You (masc.) drink	datssam	دَتَسَّام
You (fem.) drink	datssamt	دَتَسَّامْت
They (masc.) drink	dassan	دَسَّان
They (fem.) drink	dassant	دَسَّانْت

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

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

“Infinitive”/Simple Imperative			Present Stem/Continuous Imperative	
ddu	دَو	to go	teddu	تَدَو
qqim	قِيم	to stay	tɛɣima	تَغِيْمَا
ffeɣ	فَغ	to go out	tffeɣ	تَفَغ
tɣ	طَص	to laugh	tɛɣsa	طَحَا
mmeɛt	مَت	to die	ttemtat	تَمَتَات
su	سو	to drink	ssa	سَا
ssnu	سَنُو	to cook sthg.	ssenwa	سَنُوَا
siwel	سَوَل	to talk	sawal	سَوَال
les	لَس	to put on	lessa	لَسَا
bnu	بَنُو	to build	bennu	بَنُو
kker	كَّر	to wake up	tkker	تَكَّر
seɣser	سَخَسَر	to spoil	seɣsar	سَخَسَار

Adverbs of Time

every day	ku yass	كو يَاسْ
sometimes	ša n tikkal / Imerrat	شَا ن تِكَّال / اَلْمَرَّات
always	abda	أَبْدَا
every morning	ku ɣɣbaɣ	كو صَبَّاح
every afternoon	ku tadeɣɣat	كو تَدَغَّات
every night	ku yiɗ	كو يِيض
(on) Saturday	ass n ssebt	أَسْ ن سَبْت
every year	ku yasggas	كو يَاسْگَاس
every summer	ku ɣɣif	كو صَيِّف
early in the morning	ɣɣbaɣ zik	صَبَّاح زِيك
at dawn	ɣer tifawt	غَر تِفَاوْت
at sunrise	ɣer aneqqer n tafušt	غَر أْنَقَر ن تَفُوشْت
when	adday	أَدَّايْ

Verb Modifiers (Derived Verb Forms)

Type A: The prefix "s-" (causative)

This modifier is a prefix that can be added to a verb to give a new meaning. "les" means "to get dressed," and "ssels" means "to cause to get dressed," that is, "to dress (someone)." The general meaning of the prefix "s-" is "to make something happen," "to cause something to happen." These verbs are frequent in Tamazight, but they are of a limited number. Often there are internal vowel changes as well in the word. For this reason the forms cannot usually be predicted just from the normal simple imperative stem. Sometimes the prefix is "ss-", and for words that contain a "z" or a "j" the prefix is "zz-" and "jj-" respectively.

Examples:

make angry	sqelleq	سَقْلَقْ	to be angry	qelleq	قَلَقْ
make fight	sennaġ	سَنَّاغْ	to fight	nnaġ	نَّاغْ
make move	semštag	سَمَشْتَاكْ	to move	mešteg	مَشْتَاكْ
make confess	sqerra	سَقَرَّا	to confess	qerra	قَرَّا
make heal	jjujji	جَوَّجِي	to heal/recover	jjj	جِي

- Not all verbs that start with "s" are of this form ("make happen"), e.g.,

speak/talk	siwel	سِيَوَلْ
drink	su	سُو
listen	sfeld	سَفَلْد

Type B: The prefix "m-" (reciprocal)

This form expresses the idea of exchange (do it and somebody does it to you), of doing something together, of reciprocity. There are usually internal vowel changes in the word as well. For this reason the forms cannot usually be predicted just from the normal simple imperative stem. Sometimes the reciprocal form is made from the causative form.

"sellem" means "to greet (someone)," and "msellam" means "to greet each other." We have the prefix "m-" added to the verb.

They helped each other.	mɛawann.	مَعَاوَانْ.	to help	ɛawen	عَاوَن
They like each other.	mɛɛjaben.	مَعْجَابِنْ.	to like	ɛjeb	عَجَبْ
They killed each other.	msenɛan.	مَسْنَعَانْ.	to kill	neɛ	نَعْ
They recognized each other.	myakazen.	مِيَاكَازَنْ.	to recognize	akez	اَكَزْ
They (m.) held hands.	myamaɛzen.	مِيَامَاڙَنْ.	to take	ameɛz	اَمَزْ

Negation of Present Continuous Tense

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

Examples:

I don't go	ur datedduخ	ور دَتَدُوخ
He doesn't go	ur dayteddu	ور دَیْتَدُو
She doesn't go	ur datteddu	ور دَتَدُو

ور دَنْتَدُو غَر سَوَقَ اَسَّ ن سَبْت.

ur danteddu غ er ssuq ass n ssebt.

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

ور دَسَاخَ اَتَايْ س سَكَّر.

ur dassaخ atay s sskk^wer.

I don't drink tea with sugar.

Learning Strategies

Topic

Expressing confusion, asking for clarification, definition, or explanation

Objective

At the end of this session, the trainee will be able to ask for clarification, explanation and express confusion.

Cultural Points

At your level of fluency, you will have the language for small talk. However, don't be surprised by some Moroccans' responses to you. If someone laughs when you speak, it is because they are surprised; Moroccans don't expect you to speak in Tamazight.

One should respond with a smile and not interpret the laughter as mockery. Don't divert from your dialogue by asking questions like "Did I say something wrong?"

Don't expect verbal/oral feedback.

Grammatical notes to be discovered:

- Adverbs of manner
- The participle
- Future tense

Vocabulary

What did you (s.) say?	may tennid?	ماي تَنِيد؟
Please (m.s.) explain this word to me.	εafaš, sefruyi awala.	εافاش، سَفْرُويي أَوَلا.
Please (m.s.) explain this word to me.	εafaš, sefhemi awala.	εافاش، سَفْهَمي أَوَلا.
What are you talking about? lit: What is that word?	matta wawalnna?	مَتّا وَاوَالْنّا؟
What do you (m.pl.) say in Tamazight?	may dattinim s tmaziḡt?	ماي دَتِينيم س تَمَازيْغَت؟
What's the name of this?	misme n uya?	ميسَمَ ن أيا؟
What's this?	matta wia?	مَتّا ويا؟
Can you explain for me, please (f.s.)?	sefruyi, εafam.	سَفْرُويي، εافام.
Can you repeat, please (m.s.)?	εawedas, εafaš.	عَاوَداس، εافاش.
What do you call it in Tamazight? lit: What's its name...?	mismennes s tmaziḡt?	ميسْمَنَس س تَمَازيْغَت؟
Is there another name for it?	is εurs ša n ism yaḡn?	إِس غُورَس شَا ن إِسْم يَظْن؟
Write its name down, please (m.s.).	aru ismennes, εafaš.	أَرُو إِسْمَنَس، εافاش.
Did you (s.) understand?	is tefhemd?	إِس تَفْهَمْد؟
Why are you (s.) laughing?	maε allig dafteššad?	ماخ أَلِيْكَ دَطْصَاد؟
I didn't understand.	ur fhimeε.	وَر فَهْمَε.
What's the meaning of ...?	maggan lmaεna n ...?	مَڭْان لَمَعْنِي ن ...؟
Can you speak slowly, please (m.s.)?	siwel s ttawil, εafaš.	سِوَل س تَاوِيل، εافاش.
Why are you (s.) so quiet?	maε allig tfestid?	ماخ أَلِيْكَ تَفَسْتِيد؟
Us, we say....	nek ^w ni danttini....	نُكْنِي، دَنْتِينِي....

Adverbs of Manner

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

slowly	s ttawil	س تاوليل
jokingly also: You're kidding! also: on purpose	se enwa	س عنوا
sincerely also: really?!	s titt	س تيت
earnestly	s wul	س وول
by force	se draḡ	س ذراع
willingly	se lxaḡder	س لخاضر
timidly with embarrassment	se liḡmat	س لِحشَمَات
secretly	s tufra	س توفرا

He went to the movies secretly. إِذَا غَر سَيْنِيمَا س توفرا.

I didn't understand. Please speak slowly.. عافاش، سَوَال س تاوليل،

Certainty \ Uncertainty \ Doubt

yes	ih / yyih	إِه / يَّه
sure	titt	تيت
okay	ḡyar	خْيَار
That's all.	ukan	وكان
That's all.	helli	هَلِّي
It's doubtful. It's unlikely. Probably not.	muḡal	موحال
I don't know.	urss	ورس
no	uhu / la	وهو / لا
maybe	ḡni	عَنْيَخ

The Participle

In Tamazight, the participle is difficult to define. It is a special form which the verb takes when it has for the subject an interrogative or relative pronoun.

The Past Participle

This is formed by adding an ن “n” on to the third masculine singular past form. When the interrogative pronoun مَـيْ “may” encounters the ا “i” of the third masculine singular form, the result is ... مَـاْگْ “magge...”. (Some regions insert a “d”: “mayd i....”)

Who beat the kid?	maggewweten arba?	مَـاْگْـوْـتَـنْ أَرْبَا؟
Who went out?	maggeffeġn?	مَـاْگْـفَـغْـنْ؟
Who put out the fire?	maggeseġsin ləafit?	مَـاْگْـسَـخْـسَـيْنْ لَعَايْتْ؟
Who closed the door?	maggeqqenn tiftut?	مَـاْگْـقَـنْ تِيفْلُوتْ؟
Who melted ...?	maggeseġsin ...?	مَـاْگْـسَـفْـسَـيْنْ ...؟

I saw the girl who got married.	annayġ tarbatt nna yiwelen.	أَنَّايْخْ تَرْبَاتْ نَا يِيْوَلَنْ.
Where is the man who put out the fire?	mani aryaz nna isəġsin ləafit?	مَـنِـيْ أَرْيَازْ نَا إِسْخْـسَـيْنْ لَعَايْتْ؟

The Present Participle

The present participle in Tamazight functions like the present continuous tense in English.

The participle is formed by adding an ن “n” on to the third masculine singular form of the present continuous tense (without the tense indicator دَ “da”). The نَا is optional.

Where is the woman (who is) telling stories?	mani tamtətt (nna) ittinin lqisat?	مَـنِـيْ تَمْطُوطْ (نَا) إِتْـيْنِـنْ لَقِيسَاتْ؟
Where is the man (who is) selling carpets?	mani aryaz (nna) izzenzan iṣṣifan?	مَـنِـيْ أَرْيَازْ (نَا) إِزْـنَـزَـنْ إِشْـصِيفَـنْ؟

(who is) speaking	isawalen	إِسْـوَالَنْ
(who is) going	iteddun	إِـتْـدَوْنْ
(who is) drinking	issan	إِـسَّـانْ
(who is) cutting	itebbin	إِـتْـبَـيْنْ
(who is) washing	isiriden	إِـسْـرِـيْـدَنْ

The Future Tense

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

"ad" + simple imperative form with regular conjugation prefixes and suffixes

ad + t = att

ad + n = ann

Simple imperative form: دَو			
Plural		Singular	
we will go annddu	أَنَدُو	I will go adduخ or adedduخ	أَدُوخ or أَدَدُوخ
you (m.) will go atteddum	أَتَدُوْم	you (m.) will go atteddud	أَتَدُوْد
you (f.) will go atteddunt	أَتَدُوْمَت	you (f.) will go atteddud	أَتَدُوْد
they (m.) will go addun or adedduun	أَدُوْن or أَدَدُوْن	he will go adiddu	أَدِيْدُو
they (f.) will go addunt or adeddunt	أَدُوْنَت or أَدَدُوْنَت	she will go atteddu	أَتَدُو

أَد	خ	أَت	م
أَد	د	أَت	مَت
أَد	د	أَت	ن
أَد		أَد	نَت

to drink

سو

ansu	أَنَسُو	adsuخ	أَدَسُوخ
attsum	أَتَسُوْم	attsud	أَتَسُوْد
attsumt	أَتَسُوْمَت	attsud	أَتَسُوْد
adsun	أَدَسُوْن	adisu	أَدِيْسُو
adsunt	أَدَسُوْنَت	attsu	أَتَسُو

never	usar	وسار
-------	------	------

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

Examples:

وسار نَيِّخ أَذْكَمُوخ. usar nniخ adkmuخ. I will never smoke.		in its past, negative, conjugated form	
وسار تَنِّي أَتَدُو غَر	usar tenni atteddu	نَيِّخ	نَنِّي
لَقَهْوَا كِ إِض.	er lqehwa g id.	تَنِّيْد	تَنِّيْم
She will never go to the café at night.		تَنِّيْد	تَنِّيْمَت
وسار إِنِّي أَدِيفَّغ لِحَبْس.	usar inni adiffeغ lchbs.	إِنِّي	نَيِّن
He will never leave jail.		تَنِّي	نَيِّنَت

The Infinitive

The infinitive (from an English perspective) is used when it is preceded by another verb. We note here that the future tense indicator "ad" is the only variant used.

Examples:

I want to drink. lit: I want that I drink. riخ adsuخ.	ريخ أَذْسوخ.
I want to go to the market. riخ adduخ er ssuq.	ريخ أَذْوُخ غَر سَوُوق.
I want to write a letter. riخ adaruخ tabratt.	ريخ أَذْارُوخ تَبْرَات.
I want to read this book. riخ adereخ leṣṭaba.	ريخ أَذْغَرُخ لَشْتَابَا.
I have to go tomorrow. iخ sayi adduخ askka.	إِخْصَايِي أَذْوُخ أَسْكَا.
She must go to the hospital. iخ sayas atteddu غ er ssbiṭar.	إِخْصَايَاس أَتَدُو غَر سَبِيْطَار.

Negation of Future Tense

To use the negation in the future tense, we need the auxiliary verb **إني** “ini” in its past tense, negative, conjugated form. (See the table on page 54.) Like the infinitive, the future tense indicator “ad” is the only variant used.

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

Examples:

ور نّیخ آدوخ آسکّا.

ur nniخ adduخ askka.
I will not go tomorrow.

ur nenni annddu	ور نّنی آتّو	ur nniخ adduخ	ور نّیخ آدوخ
ur tennim atteddum	ور تّنیم آتّوم	ur tennid atteddud	ور تّنید آتّود
ur tennimt atteddumt	ور تّنیمت آتّومت	ur tennid atteddud	ور تّنید آتّود
ur nnin addun	ور نّین آدون	ur inni adiddu	ور إنی آدیّو
ur nnint addunt	ور نّینت آدونت	ur tenni atteddu	ور تّنی آتّو

I won't eat.	ur nniخ adtšex.	ور نّیخ آتّشخ.
I will never drink tea.	usar nniخ adsuخ atay.	وسار نّیخ آدسوخ آتای.
He won't travel tomorrow.	ur inni adisafer askka.	ور إنی آدیسافر آسکّا.
She won't speak.	ur tenni attsiwel.	ور تّنی آتّسویل.

Another very common way to negate the future in many regions is to add “ur” to the present continuous tense but without the tense indicator “da.” This gives a future meaning.

He won't drink tea. ur issa atay. ور إسا آتای.
I won't travel tomorrow. ur tsafareخ askka. ور تّسافارخ آسکّا.

Directions

Topic

Locating people, places, things, and giving directions.

Objective

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

Cultural Points

People don't give accurate distances.

People are not used to reading maps.

You rarely find signs for directions.

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

Grammatical notes to be discovered:

—Prepositions

—Adverbs

Vocabulary

near/next to	tama n	تَمَان	at the bottom	g wabuḍ	لْ وَابُوض
next to/beside	tesga n	تَسْغَان	It's near.	iqerreb.	إِقْرَبْ.
behind	ffir / tffir	فَيْر / تَفَيْر	It's far.	ibced.	إِبْعَدْ.
in front of	dat	دَات	until	al	أَلْ
on the right	xef ufasi	خَف أَفَاسِي	here	da	دَا
on the left	xef uzelmaḍ	خَف أَزَلْمَاض	there	din	دِين
in the middle	g wammas	لْ وَامَّاس	Continue forward.	zayd er dat.	زَايْد غَر دَات.
in the corner	g tgmert	لْ تَغْمَرْت	It's between them (m.).	illa ingrasen.	إِلَّا إِنْغَرَسَن.

Prepositions

to, and	i	إِ
---------	---	----

I talked to Moha.

siwelxas i muḥa.

سَوَلْخَاس إِ مَوْحِي.

And you (m.s.)?

i šegg?

إِ شَكْ؟

of	n	ن
----	---	---

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

taddart n muḥa
n ddunita

تَدَّارْت ن مَوْحِي
ن دُونِيْتَا

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

Moha went to Rabat.

idda muḥa er rrbad.

إِدَّا مَوْحِي غَر الرَّبَّاض.

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

Moha speaks in Tamazight.

daysawal muḥa s tmazigt.

دَيَسَوَال مَوْحِي س تَمَازِيْغْت.

She cut the meat with a knife.

tebbi aksum s ujenwi.

تَبِّي أَكْسُوم س أَجْنُوي.

in	g	لْ
----	---	----

There's water in the river.

llan waman g wasif.

لَّان وَامَان لْ وَاسِيْف.

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

I went with Moha. muneχ d muχa. مونخ د موحى.
bread and tea aχrum d watay اَغروم د واتاي

from	zi / zeg / seg	زي زك سَك
------	----------------	---------------

He's from Fes. ntta zi fes. نْتَا زي فاس.
from (the) morning zi sγbaχ زي صَباح

until	al / ar	آل آر
-------	---------	---------

Stay until tomorrow. qqim al askka. قِيم آل اَسْكَا.
until next year al imal آل اِمَال
from here to there zi da al din زي دا آل دين

with me/you/you/him/her with us/you/you/them/them	dididi / didš / m / s / s didneχ / didun / unt / sen / sent	ديدي ديذش م س س ديذْنَخ ديذْن اُنْت سَنْ سَنْت
--	--	---

He spoke with me. isiwel didi. اِسْوَل ديدي.
He went with me. imun didi. اِمُون ديدي.
(أَنَا وَر ياك) me and you (m.s.) nekkin didš نَكِين ديذش

in me/you/you/him/her in us/you/you/them/them	digi / diyš / m / s / s digneχ / digun / unt / sen / sent	ديغي ديغش م س س ديغْنَخ ديغْن اُنْت سَنْ سَنْت
--	--	---

There's money in it. diys idrimen. ديغْس اِذْرِيْمَنْ.
She's in love. (lit: In her is love.) diys baɖaɖ. ديغْس بَضاض.
You (f.s.) are cold. (lit: In you is cold.) digm aχemmiɖ. ديغْم اَصَمِيض.

without	bla	بلا
---------	-----	-----

He travels without money. daytssara bla idrimen. دَيْتْسَارَا بَلَا اِذْرِيْمَنْ.

about, on	خَف	ef
-----------	-----	----

We spoke about health.

nsiwel ef şşact.

نَسَوَلْ خَف صَحْت.

It's (m.) on the table.

illa ef ttebla.

إِلَّا خَف طَبْلَا.

for God's sake

ef rebbi

خَف رَبِّي

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

There's a cat under the table. illa muşş ddaw n ttebla.

إِلَّا مُشَّ دَاوْ ن طَبْلَا.

There's a tree under the bridge. illa usklu ddaw n lqenzert.

إِلَّا أُسْكَلُو دَاوْ ن لَقَنْضَرْت.

over, above	نَيْكْ	nnig
-------------	--------	------

There are stars above us.

llan itran nniga.

لَّانِ إْتْرَانِ نَيْغَاخ.

above my head

nnig n ixfinu

نَيْكْ ن إِخْفِينُو

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

He sat between them (m.).

iqqima ingrasn.

إِقِيمَا إِنْغَرَاْسَن.

tella rriş inger midelt d rraşidia.

تَلَّا الرَّيْشُ إِنْغَر مِيدَلْت د الرَّشِيدِيَّة.

Rich is between Midelt and Errachidia.

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

llan ikşuḍen afella n taddart.

لَّانِ إِكْشَوْضَن أَفَلَّا ن تَدَّارْت.

There's wood on top of the house.

Moha is upstairs.

illa muḥa afella.

إِلَّا مَوْحَى أَفَلَّا.

inside	jaj	جَاغ
inside	agensu	أَكْنَسُو
outside	berra	بَرَّا

jaj n taddart = agensu n taddart

جَاغ ن تَدَّارْت = أَكْنَسُو ن تَدَّارْت

inside (of) the house

outside (of) the house

berra n taddart

بَرَّا ن تَدَّارْت

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

Bring the table over here. awid ttebla s iwra.

أَوَيْد طَبْلَا س إِوْرَا.

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

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

تَلَّا لْفِيرْمَا إِوْرِين.

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

أَوَيْت إِوْرِين.

Plural			Singular		
next to us	tamanneخ	تَمَانَّخ	next to me	tamanu	تَمَانُو
next to you	tamannun	تَمَانُّن	next to you	tamanneš	تَمَانَّش
next to you	tamannunt	تَمَانَّنْت	next to you	tamannem	تَمَانَّم
next to them	tamannesen	تَمَانَّسَن	next to him/it	tamannes	تَمَانَّس
next to them	tamannesent	تَمَانَّنْسَنْت	next to her/it	tamannes	تَمَانَّس

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

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

نَيَاك
إِنْكَر
دَات
فَيْر | تَفَيْر

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

جَا ن
أَكْنَسُو ن
بَرَا ن
أَقْلَا ن
تَسْنَا ن
أَمَّاس ن
أَبُوض ن

Usual Places Around the Countryside

Where is + noun?	mani ...?	ماني ...؟
Where is + verb?	manig illa ...?	مانيك إلا ...؟
village	iğrem	إِغْرَم
shop	taçanut	تَحَانُوت
window	talkiut	تَلْكِيُوت
door	tiflut	تِفْلُوت
tobacco shop	şşaka	صَّاکَا
steam bath	lammam	لَحْمَام
irrigation ditch	targʷa	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	isenɖaw	إِسَنْضَاوْ
bridge	lqenɖert	لَقَنْضَرْت
mosque	timzyida / lɣameç	تِيْمَزِيْدَا / لَجَامَع
small street / passageway	leçlu	لَعْلُو
shade	amalu	أَمَالُو
cave	ifri	إِفْرِي
hole (in the ground)	açbuş	أَحْبُوش
alfalfa	lfeşşa	لَفَصَّا
a plain; large flat area	azağar / luğa	أَزَاغَار / لُوطَا
mountain / forest	çari	عَارِي
small path	tabritt	تَبْرِيْت

Examples

Where is the irrigation ditch? It's near the fields.	mani targ'a? tella tama n igran.	ماني تَرْگَا؟ تَلَّا تَمَّا 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.
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Where is the shop? It's near the mosque.	mani taḥanut? tella tama n tmzyida.	ماني تَحَانُوت؟ تَلَّا تَمَّا نِ تَمْزِيدَا.
---	--	---

Where are the fields? They're below the village.	mani igran? llan ddaw n iḡrem.	ماني إِغْرَان؟ لَّان دَاوْ نِ 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 دِ أَبْرِيد تَبَرَّمْد خَفْ أَزْ لَمَاض. تَدَّارْت نِ مَوْحِي أَكَّان تَمْزَوَارُوت كْ لَعْلُو خَفْ أَفَاسِينَّم.</p> <p>mun d ubrid tberremd xef uzelmaḍ. taddart n muḥa aggan tamzwarut g lelu xef ufesinnem.</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 isenḍaw?	ماني إِسَنْضَاوْ؟
<p>آلِي شَوِي غَرْ أَفَلَّا. هَانِ إِسَنْضَاوْ تَفْغِير نِ أَسْكُلُوينِ آغْزَاف.</p> <p>ali šwi ḡer afella. han isenḍaw tffir n uskluin aḡzaf.</p> <p>Go up a little towards the top. There is the stone bridge behind that tall tree.</p>		

Demonstrative Pronouns

Here we are	hayaخ	هاياخ	Here I am	hayi	هايي
Here you (m.) are	hakunin	هاكُنِين	Here you (m.) are	haš'in	هاشِين
Here you (f.) are	hakuntin	هاكُنْتِين	Here you (f.) are	hašmin	هاشْمِين
Here they (m.) are	hatnin	هَاتْنِين	Here he is	hatin	هَاتِين
Here they (f.) are	hatentin	هَاتَنْتِين	Here she is	hattin	هَاتِين

The above demonstrative pronouns (except for the first person) are formed as follows:

ها + direct object pronouns + ـِ (for pronunciation) + ن of direction

Here it (m.) is	hatin	هَاتِين
There it (m.) is	hutin	هَوْتِين

Examples

Where is the house?	mani taddart?	ماني تَدَّارْت؟
There it (f.) is.	huttin.	هَوْتِين.
Where is the pen?	mani sstilu?	ماني سَّتِيلُو؟
Here it (m.) is.	hatin.	هَاتِين.

There is quite a bit of regional variation for these demonstrative pronouns. Some people also use ها (and هو) with independent personal pronouns to give the same meaning:

Here we are	ha nek ^w ni	ها نَكْنِي	Here I am	ha nekkin	ها نَكِّين
Here you (m.) are	ha k ^w enni	ها كُنِّي	Here you (m.) are	ha šeggin	ها شَكِّين
Here you (f.) are	ha k ^w ennemti	ها كُنْمَتِي	Here you (f.) are	ha šemmin	ها شَمِّين
Here they (m.) are	ha nitni	ها نِتْنِي	Here he is	ha nttat	ها نَتَّا
Here they (f.) are	ha nitnti	ها نِتْنَتِي	Here she is	ha nttat	ها نَتَات

Shopping

Topic

Purchasing food, personal items, food and drink.

Objective

At the end of this session, the trainee will be able to buy items he/she needs.

To be discovered:

- The following situation: At the green-grocer
- Adjectives

Cultural Points

Teachers introduce/talk about the souk and shops in the countryside. Vegetables are not available during the week.

Some of the furniture or clothing may not be available in small villages.

Dialogue

At the Souk

g ssuq لك سّوق

- بوب : صباح لخير
 أَخْدَار : صباح لخير
 بوب : ريخ سين كيلو ن خيزو د كيلو ن مَضِيْشَا
 د نَصّ كيلو ن تَفّاح د رَبّع ن اُرّاليم.
 ختار آيْنّا رِغودان صَحّا.
 أَخْدَار : مَرَحَبّا آ سيدي.
 بوب : مَشْتّا تِفْلَتْلَت؟
 أَخْدَار : سَبْعين. تا توجْديت. هون تين رَبْعين.
 بوب : وَخّا. عِبَر نَصّ كيلو ن توجْديت.
 أَخْدَار : صافي آ سيدي؟
 بوب : صافي. شحال آي غوري؟
 أَخْدَار : غورْش سَبْع مية و خَمْسين واريال.
 بوب : آغاش. آلله رِعاون.
 أَخْدَار : آلله رِخْلَف آ سيدي.

(Translation on page 137.)

Vocabulary

shop	taɣanut	تَحَانُوت
shopkeeper	bu tɣanut	بو تَحَانُوت
butcher	agezzar	اَكْزَار
spice seller	aɣettar	أَعْطَار
cobbler	aɣerraz	أَخْرَاز
tobacco shop	ʃʃaka	صَاكَا
market	ssuq	سّوق

Vegetables

vegetables	laxuɖert	لَخُضَرَت
eggplant	ddenjal	دَنْجَال
lettuce	ššlada	شَلَادَا
potatoes	baɖaɖa	بَضَضَا
a variety of cucumber	lfeggus	لَفَكَّوس
onions	aɖalim	أَزَالِيم
tomatoes	maɖiʃa	مَضِيْشَا
cucumbers	leɖyar	لَخْيَار
green peppers	tifelfelt	تِفَلْفَلَت
carrots	ɖizzu	خِيَزُو
turnips	telffin	تَلْفَيْن
pumpkin / zucchini	taɖɖayt	تَغْصِيْت
artichoke stalk	lekrafɖ	لَكْرَافَص
cauliflower	ššiflur	شَيْفَلُور
fava beans / broad beans	ibawen	إِبَاوَن
peas	jjelban	جَلْبَان
corn	qillu or ddra	قِلُّو or دَرَا
leeks	aɖalim n wuʃʃen	أَزَالِيم ن وَوْشْن

Fruits

fruit	lfišit	لَفِشِيْت
oranges	llimun / zzenbuغ	لَّيْمُون \ زَنْبُوع
pears	buغwid / tifiras	بُوعْوِيد \ تِفِرَاس
plums	lbaruq	لَبَرْقُوق
strawberries	lfritz	لَفْرِيز
tangerines	lmandarin	لَمَنْدَرِين
nectarines	šehdia	شَهْدِيَا
medlar fruit	lemzaح	لَمْزَا ح
bananas	lbanan	لَبَانَان
cherries	cebb lemluk	حَبَّ لَمْلُوك
grapes	aḍil	أَضِيل
apples	tteffaح	تَفَّاح
apricots	lmešmaš	لَمْشَمَاش
peaches	خuخ	لَخُوح
figs	tazart	تَزَارْت
pomegranates	rrmman	رَّمَان
melon	lbeṭṭiخ / lemnun	لَبَطَّيْخ \ لَمْنُون
watermelon	ddellaح	دَّلَا ح
dates	tiyni	تِييْنِي
prickly pears / barbary figs	tazart n irumin	تَزَارْت ن إِرُومِين

Toiletries

brush	timšeʔʔ	تِمَشَطْ	soap	ššabun	صَابُون
towel	lfuʔa	لِفُوطَا	Tide	ttid	تِيد
mirror	lemri	لَمَرِي	shampoo	ššampwan	شَمْپُون
razor	zizwar	زِيزْوَار	perfume	rriɰt	رِيحْت

Kitchen Ware

brush	tašʔʔabt	تَشْطَابْت	flatware	ifška	إِفْشْكَان
sieve	tasttayt	تَسْتَايْت	plate	ʔʔabsil	طَبْصِيل
pressure cooker	kukut	كُوكُوت	glass	lkis or lkas	لُكَيْس or لُكَاس
cooker	ʔʔawa	طَاوَا	teapot	aberrad	أَبَرَاد
clay cooker	tarukut	تَرُوكُوت	water pitcher	ağerraf	أَغَرَّاف
oven	aferran	أَفَرَّان	knife	lmus	لُمُوس
frying pan	lmeqla	لَمَقْلَا	spoon	tağenjawt	تَغَنْجَاوْت
bucket	aʔʔas	أَطَّاس	fork	lferšiya	لَفَرَشِيْطَا

Clothes

turban	rreʔt	رَرَّت
jellaba	tajellabit	تَجَلَّابِيْت
pants	aserwel or israwell	أَسَرَّوَال or إِسْرَاوَلْ
shirt	lqamija	لُقَمِيْجَا
shoes	iburksen	إِبُرْكَسَن
slippers	iduša	إِدُوشَا
carpet	tišʔʔift	تِشْضِيْفْت
type of women's cape	tağnast	تَغْنَاْسْت

Spices

salt	tisent	تيسنت	coriander	lqezbur	لَقَزْبُور
pepper	libzar	ليزار	parsley	lmeɣdnus	لَمَعْدَنُوس
ginger	škinšbir	شَكِنَشْبِير	mint	nneɣnaɣ	نَّعْنَاع
cumin	lkamun	لَكَامُون	absinthe	ššiba	شَّيْبَا
saffron	zzeɣfran	زَّعْفَرَان	verbeena	llwiza	لَّوِيْزَا
turmeric	lqarqum	لَقَرَقُوم	spice mix	ras lɣanut	رَاس لِحَانُوت
hot pepper	tifelfelt iɣerran	تِفَالْفَلْت إِحْرَان	cinnamon	lqarfa	لَقَرَفَا
red hot pepper	ssudaniya	سُودَانِيَا	oregano	zzeɣter	زَّعْتَر
cloves	lqarenfel	لَقَرَنْفَل	nutmeg	lguza	لُغُوزَا
garlic	ttuma	تُومَا	celery	lekrafɣ	لَكْرَافِص
greens: parsley, mint, etc.	iɣšlafen	إِحْشَلَاْفَن	peppermint	fliyu	فَلْيُو
thyme	lɣalɣal	لِحَلْحَال	basil	leɣbeq	لَحْبَق

Adjectives

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

I – Regular

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

white pants	aserwal amellal	أَسْرُوَال أَمَلَال
yellow house	taddart tawraɣt	تَدَّارْت تَوْرَاغْت
fat woman	tamɣtuff tazurart	تَمْطُوطْ تَزُورَارْت

إِد لُون Colors	Feminine		Masculine	
red— Singular	tazgg*agt	تَزْغَاغْت	azgg*ag	أَزْغَاغ
red— Plural	tizgg*agin	تِزْغَاغِين	izgg*agen	إِزْغَاغْن

red	azgg ^w a	أَزْغَاغ
white	amellal	أَمَلَال
black	abe ^x an	أَبْخَان
yellow	awra ^g	أَوْرَاغ
green (sometimes blue)	azizaw	أَزِيزَاو
blue	azbib	أَزْبِيبِي
brown	aqehwi	أَقَهْوِي
pink	awardi	أَوْرْدِي
orange	alimuni	أَلِيمُونِي
new	ujdid	وَجْدِيد
old	aqdim	أَقْدِيم
big	a ^x atar	أَخَاتَار
small	amz ^z ian	أَمَزَّيَان

II – When they function as verbs

Examples

In Tamazight adjectives are conjugated as verbs.

I am healthy.	صَحِيح	صَحِيح
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to be white

nmellul	نَمَلُول	mellule ^x	مَلُولِخ
tmellulem	تَمَلُولَم	tmelluld	تَمَلُولْد
tmellulemt	تَمَلُولَمْت	tmelluld	تَمَلُولْد
mellulen	مَلُولَن	imellul	إِمَلُول
mellulent	مَلُولَنْت	tmellul	تَمَلُول

Examples

He looks yellow today.	iwra ^g assa.	إَوْرَاغَ آسَا.
Today is hot.	ic ^h ma wassa.	إِحْمَا وَاسَا.

English	Simple Imperative		Continuous Imperative	
	Phonetics	Tamazight	Phonetics	Tamazight
to be white	mlul	مَلُول	ttemlul	تَمَلُول
to be black	bɣin	بَنَخِين	ttebɣin	تَبَنَخِين
to be red	zwiɣ	زَوِيغ	ttezwiɣ	تَزَوِيغ
to be yellow	wriɣ	وَرِيغ	ttewriɣ	تَوَرِيغ
to be rough	ɛrɛʃ	حَرَّش	tɛraʃ	تَحَرَّاش
to be hot	ɛmu	حَمُو	tɛmu	تَحَمُو
to be cold	ʃmiɖ	صَمِيض	tteʃmiɖ	تَصَمِيض
to be warm	reɣ	رَغ	reqqa	رَقَا
to be straight	mnu	مَنُو	temnu	تَمَنُو
to be winding	freɣ	فَرَّغ	ferreɣ	فَرَّغ
to be near	qerreɓ	قَرَّب	tqerrab	تَقَرَّب
to be far	bɛed	بَعَد	ttebɛad	تَبَعَد
to be heavy	iziy	إِزِي	ttiziy	تِيزِي
to be light	fsus	فَسُوس	ttefsus	تَفَسُوس
to be narrow	qmer	قَمَر	tteqmar	تَقَمَر
to be wide	wseɣ	وَسَع	ttewsiɣ	تَوَسِيع
to be long	ɣzif	غَزِيف	tteɣzif	تَغَزِيف
to be short	ʃɖin	شَضِين	teʃɖin	تَشَضِين
to be hard	qqar	قَار	tɛara	تَغَارَا
to be soft	lwiɣ	لَوِيغ	ttelwiɣ	تَلَوِيغ
to be difficult	ʃeqqa	شَقَا	tʃeqqa	تَشَقَا
to be easy	when	وَهْن	ttewhin	تَوَهِين
to be good	izil	إِزِيل	ttizil	تِيزِيل
to be good	ɣuda	غُودَا	tɛuda	تَغُودَا
to be good	rwu	رَوُو	tterwu	تَرَوُو
to be bad	ɣu	خَوُو	tɛu	تَخَوُو
to be small	mziy	مَزِي	ttemziy	تَمَزِي
to be big	ɣatar	خَاتَار	tɛatar	تَخَاتَار

Adjectives conjugated in the third person masculine singular

It is full	iɛmmer	إِعْمَر	It is rough	iɛerš	إِحْرَش
It is empty	iɛwa	إِخْوَا	It is soft	ilgg ^{wa} a	إِلْكَغَاغ
It is fat	izur	إِزُور	It is hot	iɛma	إِحْمَا
It is thin	isdid	إِسْدِيد	It is cold	iɛemmiɖ	إِسْمَمِيض
It is dead	immut	إِمْمُوت	It is cold	iɛerf	إِقْرَف
It is alive	idder	إِدَّر	It is warm	irɛa	إِرْغَا
It is sharp	išwa	إِشْوَا	It is straight	imna	إِمْنَا
It is blunt	iɛfa	إِحْفَا	It is winding	ifreɛ	إِفْرَع
It is good	iɛil	إِرْزِيل	It is far	ibɛed	إِبْعَد
It is good	iɛuda	إِغُودَا	It is near	iɛerreb	إِقْرَب
It is good	irwa	إِرْوَا	It is heavy	izzay	إِرْزَاي
It is bad	iɛa	إِخَا	It is light	ifessus	إِفْسُوس
It is difficult	iwɛer	إِوَعَر	It is narrow	iqmer	إِقْمَر
It is difficult	išeqqa	إِشَقَّا	It is wide	iwseɛ	إِوْسَع
It is easy	iwhen	إِوَهَن	It is long	iɛezzif	إِغَزِيْف
It is wet	immeɛ	إِمْمَع	It is short	išettin	إِشَطِّين
It is dry	izwa	إِزْوَا	It is big	iɛatar	إِخَاتَار
It is crazy	iɛuyɖ	إِحُويض	It is small	imzziy	إِمَزِّي
It is sweet	yaɖfut	يَاڤْفُوت	It is cheap	irɛɛ	إِرْخَص
It is spicy	iɛerra	إِحْرَا	It's expensive	iɛla	إِغْلَا
It's too salty/ It's bitter	immarɛ	إِمَارَع	It is flat	iɛtereɛ	إِطَّرَح
It's tasteless	imessus	إِمْسُوس	It is steep	ibedda	إِبْدَا
It is cooked	inwa	إِنْوَا	It is clean	iɛfa	إِصْفَا
It is hard	iqqur	إِقُور	It is dirty	iɛewwed	إِخُوض
It is soft/raw	izizaw	إِزِزَاو	It is bright	issidd	إِسِيد
It smells bad	iɛmej	إِخْمَج	It is high	iɛella	إِعْلَا

III – When they function as participles

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

Examples

Here is the winding road.	ha yabrid iferġen.	ها يابريد إفرġن.
I saw the collapsed house.	annayx taddart irdelen.	آنايخ تدارت إردلن.
He drank hot water.	iswa aman ḥmanin.	إسوا أمان ḥمانين.
I ate cooked eggs.	tšix tiglay nwanin.	تشيوخ تڭلاي نوانين.

Participles				Adjectives as Verbs	
Plural Form		Singular Form			
eršnin	حَرَشْنين	i eršen	إِحَرَشَن	i erš	إِحَرَش
qerfnin	قَرَفْنين	i qerfen	إِقَرَفَن	i qerf	إِقَرَف
ḥmanin	حَمَانين	i ḥman	إِحْمَان	i ḥma	إِحْمَا
šemmiḍnin	صَمَيْضْنين	i šemmiḍen	إِصَمَيْضَن	i šemmiḍ	إِصَمَيْض
mnanin	مَنَانين	imnan	إِمْنَان	imna	إِمْنَا
ferġenin	فَرْĠْنين	iferġen	إِفَرْĠَن	ifreġ	إِفَرْĠ
qerrebnin	قَرْبْنين	i qerreben	إِقَرْبَن	i qerrebe	إِقَرْب
beḍdnin	بَعْدْنين	i beḍden	إِبَعْدَن	i beḍed	إِبَعْد
qqurnin	قَوْرْنين	i qqurn	إِقَوْرَن	i qqur	إِقَوْر
ilggʷaġnin	لِغْغَاغْنين	ilggʷaġen	إِلِغْغَاغَن	ilggʷaġ	إِلِغْغَاغ
ḥfanin	حَفَانين	i ḥfan	إِحْفَان	i ḥfa	إِحْفَا
šwanin	شَوَانين	i šwan	إِشَوَان	i šwa	إِشَوَا

Shopping

Topic

Bargaining

Objective

At the end of this session, trainees will be able to bargain for items they want to buy.

Grammatical notes to be discovered:

- Imperative form
- Adverbs of quantity
- Subjunctive

Cultural Points

Strategies of bargaining will be discussed.
More expressions about strategies of bargaining will be given by teachers.

Bargaining

أَشْطَر

- سوزان : صباح لخير.
 بو تَحانوت : صباح لخير.
 سوزان : إِد غورْش تِڭلاي؟
 بو تَحانوت : لانت. شحال آي تيريد؟
 سوزان : ريخ خَمسة. إخصايي آود تيد د صابون.
 بو تَحانوت : وَخَا. تِڭلاي ، تيد ، صابون.
 سوزان : ور ريخ صابونا. بَدَلْت صَحَا.
 بو تَحانوت : وَخَا. إلّا وين رِيخت.
 سوزان : وان صَحَا. مَشْتَا تَمَنَنْس؟
 بو تَحانوت : مية ن واريال.
 سوزان : ناقس شا صَحَا.
 بو تَحانوت : هات إغودا وا. آويد غاس تَسعين.
 سوزان : وَخَا. شحال آي غوري قَاح؟
 بو تَحانوت : غورْم تَلْت مية و خَمسين واريال.

Translation:

- Susan : Good morning.
 Shopkeeper : Good morning.
 Susan : Do you (m.s.) have eggs?
 Shopkeeper : Yes [lit: There are.]. How many do you want?
 Susan : I want five. I also need Tide and soap [lit: Tide and soap are also needful to me.].
 Shopkeeper : Okay. Eggs, Tide, soap.
 Susan : I don't want this soap. Please change it.
 Shopkeeper : Okay. There is scented [lit: There is that of perfume.].
 Susan : That one please. What's its price?
 Shopkeeper : A 100 rials [5 dirhams].
 Susan : Come down some please.
 Shopkeeper : Here this one is good. Give (me) only 90 [4.5 dirhams].
 Susan : Okay. How much is everything [lit: How much do I have (in) all?]?
 Shopkeeper : It's [lit: You have...] 350 rials [17.5 dirhams].

Adverbs of Quantity

some/something	ša / ka	شا / كا ¹
some/a little/small amount	imil or imiq or imiح	إمیل، إِمِيق or إِمِیح
some/a little/small amount	šwi	شوي
plenty/a lot/much/many	šigan	شیگان
plenty/a lot/much/many	bezzef	بَزَاف
quite	kamam	کَمَام
more than	ugar n	وْغَار ن
more than	bzayd n	بَزَايْد ن
still	isul (3ms verb)	إِسُول
finished/over/none left	iqḍa (3ms verb)	إِقْضَا
How much? How many?	mešta?	مَشْتَا؟
How much? How many?	mešcal? and šcal?	مَشْحَال؟ and شْحَال؟
enough	iqedda (3ms verb)	إِقْدَا
rare/not enough/few	idruss (3ms verb)	إِذْرُوس
plenty/a lot/much/many	igudi (3ms verb)	إِغُودِي
plenty/a lot/much/many	iḡedda (3ms verb)	إِعْدَا

Examples

<p>إِدْ غُورْشْ شَا ن لِفَرْمَاچ؟ id urš ša n lfermaj? Do you (m.s.) have some cheese?</p>	<p>لَان شِيْغَان ن وَاْمَان كْثْ وَاسِيْف. llan šigan n waman g wasif. There is plenty of water in the river.</p>
<p>إِذْرُوسْ أُغْرُومْ أَسَا. idruss uḡrum assa. There's not enough bread today.</p>	<p>رِيخْ إِمِيلْ ن تِيْسَنْتْ. riḡ imil n tisent. I want a little salt.</p>
<p>ذُرُوسَنْ إِغْضَاضْ دَا. drusen iḡḍaḍ da. Birds are rare here.</p>	<p>إِسُولْ أُكْسُومْ \ تَفِيْيِي. isul uksum / tfiyyi. There is still meat.</p>

¹ These are regional differences in pronunciation. For many (but not all) words, the ش is pronounced as a fricative "k" or a hard "k" sound in certain regions.

Subjunctive

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

ad + t = att

ad + n = ann

Plural	Singular	Plural	Singular
ann _____	ad _____ خ	_____ أَتْ	_____ أَدْ خ
att _____ m	att _____ d	_____ أَتْ م	_____ أَتْ د
att _____ mt	att _____ d	_____ أَتْ مَت	_____ أَتْ د
ad _____ n	adi _____	_____ أَدْ ن	_____ أَدْ ن
ad _____ nt	att _____	_____ أَدْ نَت	_____ أَدْ نَت

su: “... that he drink”

ansu	adsu خ	_____ أَتْسُو	_____ أَدْ سُوخ
atsum	attsud	_____ أَتْسُوم	_____ أَتْسُود
attsumt	attsud	_____ أَتْسُومَت	_____ أَتْسُود
adsun	adisu	_____ أَدْ سُون	_____ أَدْ سُو
adsunt	attsu	_____ أَدْ سُونَت	_____ أَتْسُو

Examples

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

I have to go to the market today.	إِخْصَايِي أَدْ دَوخْ غَر سَووقَ آسَا.
You (m.s.) must/should go to the hospital.	إِخْصَاشْ أَتْ دَوودْ غَر سَنْبِيطار.
I need bread and milk.	إِخْصَايِي أَغْروم د أَغْو.
Do you (f.s.) need something? (Don't you need something?)	إِس وِرامِ إِخْصَا شَا؟

Other Auxiliaries of Obligation

إِقْن (iqqen) and إِلازَم (ilazem) and لاِبُدَّا (labudda)

The first is used with direct object pronouns and the direction particle ن (n).

The second is used with indirect object pronouns.

The third is used with the preposition ن (n), meaning “of,” (when followed by a noun).

The complete pattern for إِقْن

the verb in + اَد + the ن of + an ـِ for + direct object pronouns + إِقْن
the two-verbs- farness pronunciation
together format (usually present)

We must	إِقْنَاخْن اَد...	I must	إِقْنِين اَد...
You (m.pl.) must	إِقْنَكْنِين اَد...	You (m.s.) must	إِقْنَشِين اَد...
You (f.pl.) must	إِقْنَكْنَتِين اَد...	You (f.s.) must	إِقْنَشْمِين اَد...
They (m.) must	إِقْنَتْنِين اَد...	He must	إِقْنَتِين اَد...
They (f.) must	إِقْنَتْنَتِين اَد...	She must	إِقْنَتْنِين اَد...

Examples

I must go.	iqqenin adduخ.	إِقْنِين اَدُوخ.
He must go to bed (sleep).	ilazemas adigen.	إِلَازَمَاس اَدِيْغْن.
He must go to bed (sleep).	labudda adigen	لاِبُدَّا ¹ اَدِيْغْن.
She must go shopping (to the market).	iqqenttin atteddu غ er ssuq.	إِقْنَتْنَتِين اَتَّدُو غَر سَوَق.
You (f.s.) must take (drink) the medicine.	ilazemam attsud ddwa.	إِلَازَمَام اَتَّسُود دَّوَا.
A car is necessary.	labudda n ttumubil.	لاِبُدَّا ن طَوْمُوْبِيل.

¹ Some people use the non-verbal form لازم , which can be substituted here for لاِبُدَّا .

Food and Drink

Topic

Expressing preferences in food and drink.

Objective

At the end of this session, trainees will be able to express likes and dislikes.

Cultural Points

The vegetarian concept is not something common in Morocco.

Some vegetables (carrots and turnips) and meat are dried up and stored to be cooked, especially during winter.

Food and Drink

إِسَامَ إِعْجَبَ أَغْو؟	:	إِطَو
وهو.	:	إِيمِي
ماخ؟	:	إِطَو
إِسْمَوْم. مَتَا ويا؟	:	إِيمِي
أَفْتَال. أَرَم. أَتْرَاعَاد.	:	إِطَو
إِغودا. ياطنفوت.	:	إِيمِي
إِسَامَ إِعْجَبَ واتاي؟	:	إِطَو
إِغودا شِيْكَان. يوف أَغْو.	:	إِيمِي
أَوِيد أَمَان عافام.	:	إِطَو
أَغَام.	:	إِيمِي
وهو، ورید وي. أَوِيد وين. زِلْن وامن ن	:	إِطَو
تَمَازِيرْت. وَفَن وين رَوْبِينِي.	:	

(Translation on page 138.)

Vocabulary

I like bread.	iɛejbi uɣrum.	إِعْجَبِي أُغْرُوم.
It is good, nice.	iɣuda. and iɣil. (3ms verbs)	إِغُودَا. and إِزِيل.
It is good, nice.	iɣla. and iheyya. (3ms verbs)	إِحْلَا. and إِهْيَا.
It is sweet, delicious.	yaɣfut. (3ms verb)	يَاطْفُوت.
excellent	nimir waɣd	نِيمِير وَاحِد
It is sour.	isemmum. (3ms verb)	إِسْمُوم.
It is spicy.	iɣarra. (3ms verb)	إِحْرَا.
It is nasty, rotten.	iɣser. (3ms verb)	إِخْسَر.
It smells bad.	iɣmej. (3ms verb)	إِخْمَج.
It has a bad odor.	ila aɣu.	إِلَا آضُو.
It is leftover.	insa. (3ms verb)	إِنْسَا.
It is leftover.	iɣetter (3ms verb)	إِعْطَر.
It is salty.	immarɣ. (3ms verb)	إِمَارْغ.
It is bland.	imessus. (3ms verb)	إِمَسَّوس.
It is raw / not cooked.	ur inwi. (3ms verb)	وَر إِنْوِي.
Taste !	arem !	أَرَم !
Eat !	tš !	تَش !
There is salt (in it).	tella tisent	تَلَّا تَيْسَنْت.
There is sugar (in it).	illa sskk ^w er.	إِلَّا سَكَّر.
(There is) salt in it.	diys tisent.	دِيْغْس تَيْسَنْت.
(There is) sugar in it.	diys sskk ^w er.	دِيْغْس سَكَّر.
I'm hungry.	inɣayi laz.	إِنْغَايِي لَاز.
I'm thirsty.	inɣayi fad.	إِنْغَايِي فَاد.

Comparatives

Comparatives	أَسْمِيَا	
Moha is taller than Bassou.	iğezzif muح ا خef bassu.	إِغَزَّيْف موحى خَف بَسُو.
Honey is better than butter.	tuf tamimt udi.	توف تَمِيمْت ودي.
I prefer butter milk to tea.	yuf uغuri uغ atay.	يوف غوري أُغُو أَتَاي.
He is older than I am.	yugri g leعmer.	يُوغْرِي كْ لَعَمَر.
He is taller than I am.	yugri g taغzi.	يُوغْرِي كْ تَغْزِي.
They (m.) have more water than I do.	ğursen aman ugarinu.	غورْسَن أَمَان وْغَارِينُو.
He is as old as I am.	iğatar am nekk.	إِخَاتَار أَم نَكْ.
The outside is like the inside.	am barra am ugensu.	أَم بَرَا أَم أُغْنَسُو.
They (m.) have as many sheep as you (m.pl.).	ğursen ulli anštennun.	غورْسَن وَلِي أَنْشْتَنْنُون.
He is my height.	illa wanštinu g taغzi.	إِلَّا وَانْشْتِينُو كْ تَغْزِي.

Superlatives

Who is the oldest among them (m.)?	maggeخatarn diysen?	مَاغْخَاتَارْن دِيْغْسَن؟
Hammou is the tallest among them (m.).	hammu aggeğzzifen diysen.	حَمُّو أَكْغَزَّيْفَن دِيْغْسَن.
Who is the best among you (m.pl.)?	maggufen digun?	مَاغْوْفَن دِيْغْن؟
It's (m.) too bad/ugly.	iخ a šigan.	إِخَا شِيْغَان.
It's (m.) very beautiful.	izil šigan.	إِزِيل شِيْغَان.

Food and Drink

Topic

Making tea

Objective

At the end of this session, the trainees need to go through the process of making tea. Trainees should talk about those steps and name the ingredients.

Grammatical notes to be discovered:

—Demonstrative adverbials

Cultural Points

Sharing a glass of tea is a means of showing hospitality and is a very social event. Mint tea in Morocco is heavily sweetened, but it is an excellent thirst quencher in the hot summer. Tea is usually accompanied by a variety of cookies, or bread and oil.

Vocabulary

Boil the water.	ger aman adhun.	كُر اَمَان اَذْنُون.
Wash the glasses.	ssird lkisan.	سَرْد لَكِيسَان.
Clean the glasses.	sfeḍ lkisan.	سَفَض لَكِيسَان.
Bring the mint.	awid nneعناع.	اَوِيد نَعْنَاع.
Put in the tea.	ger atay.	كُر اَتَاي.
Cut the mint.	bbi nneعناع.	بِّي نَعْنَاع.
Pour it back [three times].	ssemrara atay.	سَمَرَارَا اَتَاي.
(The tea) has flavor now.	iṣeح er.	إِشْحَر.
It tastes good.	yusad.	يُوسَاد.
Pour.	ferreغ.	فَرَّغ.
It is still hot.	isul iḥma.	إِسُول إِحْمَا.
It is cold.	iqerf.	إِقْرَف.
It is still burning hot.	isul daysغus.	إِسُول دَيَسْغُوس.
Let it cool.	adjt adiṣmiḍ.	أَذَجْتُ أَدِصْمِض.
It is boiled/cooked.	inwa.	إِنْوَا.

Demonstrative Adverbials

like this / in this way / thus	amšī or amšīd	أَمْشِي ¹ or أَمْشِيد
like that / in that way / thus	amšīs	أَمْشِيس
like that / in that way (already mentioned)	amšinna	أَمْشِينَا
this way that ... (I showed you, for example)	amšī nna + verb	أَمْشِي نَا + verb
back in the old days / as in the past	amšilliغ	أَمْشِيلِيغ
like this	am wamšī = s wamšī	أَمْ وَامْشِي = س وَامْشِي

¹ There are a number of regional variations. Some areas say أَمْكِي with a hard or a fricative “k” sound. Others use a ا at the beginning instead of a أ and say اَمْشِي or اَمْكِي. Others say بِيْمْشِي or بِيْمْكِي.

At Your Site

Topic

Renting a house

Objective

At the end of this session, the trainees will be able to rent a house.

Cultural Points

- Usually there is no “semsar” (real estate agent) in small villages.
- Houses for rent may not be available in some sites.
- To rent a house you may want to ask a shopkeeper.

Renting a House

- ذجون : صباح لخير.
- بو تحانوت : صباح لخير.
- ذجون : إس تسند ماغر تلا شا ن تدارت ن لكرا؟
- بو تحانوت : دو غر موحى ا حماد، اگزار.
- ذجون : إس تغودا تدارت نس؟
- بو تحانوت : تخاتار، ولايتي ور ديكس بيت لما.
- ذجون : ريخ ات انايخ.
- بو تحانوت : عايد تذكات، اتمون غر موحى ا حماد.
- ذجون : وخا. الله اعاون.
- بو تحانوت : الله اعاون.

(Translation on page 138.)

Indefinite Adjectives and Pronouns

The adjective **يَضْنِين** or **يَضْن** is constant when placed after the noun.

another man	aryaz yaɖnin	أَرِيَاز يَضْنِين
another house	taddart yaɖnin	تَدَّارْت يَضْنِين
some other men	irizen yaɖnin	إِرِيْزَن يَضْنِين
some other houses	taderwin yaɖnin	تَدَرْوِين يَضْنِين
someone/thing else	ša yaɖnin	شَا يَضْنِين

Examples

I want to see another house.	ريخ أَدَاتَايْنِخ تَدَّارْت يَضْنِين.
He wants another book.	إِرَا لَشْتَاب يَضْنِين.

The following adjectives come before the noun (which is in its dependent form) and must agree in number and gender.

Singular	another (masc.)	wayɖ	وايَض
	another (fem.)	tayɖ	تايَض
Plural	some other (masc.)	wiyɖ	ويِيَض
	some other (fem.)	tiyɖ	تِيِيَض

Examples

another man	wayɖ uryaz	وايَض أَرِيَاز
He brought another hen.	yiwid tayɖ tfullust.	يِيَوِيْد تايَض تَفُولُوسْت.
some other wells	wiyɖ wuna	ويِيَض وونا
some other eggs	tiyɖ tglay	تِيِيَض تَغْلَاي

someone (m./f.)	ša n yun / ša n yut	شَا ن يُون / شَا ن يُوْت
no one (m./f.)	awd yun / awd yut	أَوْد يُون / أَوْد يُوْت
each one (m./f.)	ku yun / ku yut	كو يُون / كو يُوْت
some people	ša n midden	شَا ن مِيْدَن
some women	ša n tutemin	شَا ن تُوْتَمِين

Community / Leisure

Topic

Describing personal interests

Objective

At the end of this session, the trainees will be able to talk about their hobbies and compare them to Moroccan ones.

Cultural Points

Grammatical notes to be discovered:

—Conditional

Susan's work

لَهُمْ ن سوزان

سوزان تَضْبِيبَتْ ن لِبْهَائِمِ أَيِّ تَغَا. دَتَخْدَم كُو يَاسْ كُ
صَبَاح. تَدَكَّات دَتْدُو غَر سَوَق. أَدَاي تَعَايْد غَر تَدَارَتْ،
دَتْسَنُوا إِمْنَسِي. شَا ن تِكَال دَتْفَغ أَتَحَوَّص، نَتَات د
تَسْمُونْتَنَس. مَش وَر تَسَافَر خَف لِهْمَنَس، دَتَّكَ
لِفُوتِينَك كُ صَبَاح أَرْتَدُو غَر لِحَمَام أَرْتَفَطَّر كُ
لَقَهْنُوا. تَدَكَّات دَتَارُو تَبْرَاتِين. مَش وَالُو مَآي تَغَا، تَفَغ
أَتَاوِي إِخْف. كُ إِض دَتَقَار دَات أَتْدُو أَتَكَّن.

مَآي تَغَا سوزان؟

إِس دَتَخْدَم تَدَكَّات؟

مَآي دَتَّكَ كُو يَاسْ؟

مَتَا لَوْقَت أَيِّ دَتَارُو تَبْرَاتِين؟

مَآي دَتَّكَ دَات أَتْدُو أَتَكَّن؟

(Translation on page 139.)

Real, Possible Conditionals

The “if” clause is made up of **مَش** plus the past tense form of the verb.¹

The “result” clause is made up of either an imperative or the future tense.

Either the “if” clause or the “result” clause can come first.

If you (s.) want milk, come early in the morning.	meš trid leḥlib, addud ṣṣbaḥ zik.	مَش تَرِيد لَحْلِب، أَدُود صَبَاح زِيك.
If he is at home, send him to me.	meš illa g taddart, azentin.	مَش إِلَا كُ تَدَارْت، أَزَنْتَيْن.
Wash (your) hands if you (s.) want to eat.	ssird ifassen meš trid attetšd.	سَرْد إِفَاسْن مَش تَرِيد أَتْتَشْد.
If people go to the wedding, I will go.	meš ddan midden ɣer tameɣra, adedduɣ.	مَش دَان مِيدَن ɣَر تَمَغْرَا، أَدَدُوخ.
If you (m.s.) are going, please tell (it to) me.	meš atteddud, iniyit afaš.	مَش أَتْدُود، إِنِييْت عَافَاش.

Unreal, Hypothetical Present Conditionals

The “if” clause is made up of **مَر** plus the past tense form of the verb.

The “result” clause is made up of the future tense (“would” in English instead of “will”).

The word **مَر** affects the vowel of the following verb just like the word **وَر** does.

Either the “if” clause or the “result” clause can come first.

If I found money, I would buy a car.	mer ufi ɣ idrimen, adseɣ tɥumubil.	مَر وَفِيخ إِذْرِيْمَن، أَدْسَع طُومُوبِيل.
If he were here, he would know what you (s.) said.	mer illi da, adyisin may tennid.	مَر إِلِّي دَا، أَذْيِيسِين مَائِي تَنْيِيد.
She would ask if she knew.	attseqsa mer tessind.	أَتْسَقْسَا مَر تَسْفَنْد.

Regional variations of **مَش** include: **مَشْد**, **مَك**, **مَخ**, **مَج**, and **خَم**.

Regional variations of **مَر** include: **مَرِيد**, **إِس**, **أَمَر**, **آمَر**, **مور**,

مُونْد, **إَز**, **مور**, **إِس**, **مورِيد**, **إِس**.

¹ Sometimes the future tense or present continuous tense is used with slightly different nuances in meaning.

Unreal, Hypothetical Past Conditionals

The “if” clause is made up of **مَر** plus the past tense form of the verb.

The “result” clause is made up of the past tense preceded by the invariable word **إِلِي**.

The word **مَر** affects the vowel of the following verb just like the word **وَر** does.

Either the “if” clause or the “result” clause can come first, although if the “result” clause comes first, the word **إِلِي** is not used.

If I had found money, I would have bought a car.	mer ufiخ idrimen, ili sغ#umubil.	مَر وَفِيخ إِذْرِيْمَن ، إِلِي سَغِيخ طَوْمُوْبِيْل.
If he had been here, he would have known what you (s.) said.	mer illi da, ili issen may tennid.	مَر إِلِي دَا ، إِلِي إِسْن مَائِي تَنِّيْد.
If you had telephoned, Rashid would have come.	mer tgid ttlifun, ili iddad rašid.	مَر تَغْيِد تَلِيْفُون ، إِلِي إِدَاد رَشِيْد.
She would have asked if she had known.	tseqsa mer tessind.	تَسَقْسَا مَر تَسْنِنْد.

For past unreal conditionals the word beginning the result clause varies tremendously region by region. Instead of **إِلِي**, other regions use one of the following: **إِس**, **أَر**, **إِلِي**, the conjugated past form of the “to be” verb **إِلِي**, or nothing at all. Be sure to find out what the people around you are saying.

If the “if” clause has a negative meaning, the conditional word is not **مَر** but rather **موريْد** or **موريْدْ**.

If Bassou hadn't hit the shopkeeper, they (m.) wouldn't have arrested him.	murid ur iwwit bassu bu tچanut, ili urt umižen.	موريْد وَر إِوْت بَسُو بُو تَحَانُوْت ، إِلِي وَرْت وَمِيْژَن.
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The words **مَش** and **مَر** cause moveable items to move in front of the verb.

He will greet Ali if he sees him.	adisellem عف mešt yannay.	أَدِيْسَلَم خَف عَلِي مَشْت يَانَّاي.
If I phoned you (m.s.), you would phone him/her.	meraš giخ ttlifun, adas tgid ttlifun.	مَرَّاش كِيخ تَلِيْفُون ، أَدَاس تَغْيِد تَلِيْفُون.

Community / Leisure

Topic

Offering invitations / accepting and declining invitations.

Objective

At the end of this session, the trainees will be able to offer an invitation and accept or decline one using some appropriate expressions.

تَغْرایی

- عیشه : ماخ آلیک ور دجین تَزْرید غوري؟
سوزان : ور دَتْسولاخ. تَغْودی غوري لَخْدَمَت.
عیشه : اَوْد آس ن سَبْت تَدَغَات ور دَتْسولاد؟
سوزان : اِوا، تَسْنَد آس ن سَبْت دَتْیرِخ اَدَسْکُونفاخ،
ولایْنی وریْت اِگْی لَحال. هان تَرْدَا، هان سَوَق، دَو
غَر دَا، دَو غَر دین، آل تَغْلی تَفوشت. مَش
والو مایْ گِیخ، دَتَدُوخ غَر تَمَدَاکْلَتینو.
عیشه : هیا وراخ تَریدی؟
سوزان : لا، غاس ور غوري لوقت.
عیشه : مایْنداخ اِگْان دَغی. دَوْن اَتَمَنَسود غورُنَخ آس ن
سَبْت دیدان.
سوزان : خیار، مَش اِشتاب.

(Translation on page 139.)

Other Uses of the Verb ك "g"

It is enough for me // us.	igayaخ igayi	إِغَايَا إِغَايَا
It is enough for you (m.s.)/(m.pl.).	igawen igaš	إِغَاوَن إِغَاش
It is enough for you (f.s.)/(f.pl.).	igawent igam	إِغَاوَنَت إِغَام
It is enough for him // them (m.).	igasen igas	إِغَاَسَن إِغَاَس
It is enough for her // them (f.).	igasent igas	إِغَاَسَنَت إِغَاَس
There was enough bread for me.	igayi uğrum.	إِغَايَا أُغْرُوم.
There was not enough oil (for me) to cook dinner.	uri tgi zzit i ymensi.	وَرِي تَغِي زَيْت إِمَنْسِي.
Was the tea enough for you (f.s.)?	isam iga watay?	إِسَام إِغَا وَاتَاي؟
The wood will be enough (for us) for the winter.	adaخ gen ikşuđen i tgerst.	أَدَاخْ غَن إِكْشُودَن إِ تَغَرَسْت.
I // We don't care/mind.	maخ igan. mayi igan.	مَآخِ إِغَان. مَآيِ إِغَان.
You (m.s.) // You (m.pl.) don't care/mind.	makun igan. maš igan.	مَآكُنْ إِغَان. مَآشْ إِغَان.
You (f.s.) // You (f.pl.) don't care/mind.	makunt igan. mašem igan.	مَآكُنْتْ إِغَان. مَآشَمْ إِغَان.
He // They (m.) do(es)n't care/mind.	mayten igan. mayt igan.	مَآيْتَنْ إِغَان. مَآيْتْ إِغَان.
She // They (f.) do(es)n't care/mind.	maytent igan. maytt igan.	مَآيْتَنْتْ إِغَان. مَآيْتْتْ إِغَان.

Other Uses of the Verb ك "kk" (Used To + Have)

I used to have a mule.	ikka غuri userdun.	إِكَا غُورِي أُسَرْدُون.
He used to have a wife.	tekka غurs tm̃tuft̃.	تَكَا غُورْسْ تَمْطُوطْ.
I used to have a bicycle.	ikka غuri biškliḍ.	إِكَا غُورِي بِيْشْكَلِيْضْ.

The Auxiliary ك “kk” (Used To)

the verb in the present continuous tense + the auxiliary verb ك conjugated in the past tense form

Exceptions: Some verbs do not use the present continuous tense. Instead, they use the simple past form which has a present continuous meaning. This is true, for example, with the verb كى meaning “to be.” Knowing which verbs fit this category comes only by usage, although all adjective verbs act this way.

She used to work in a hospital.	tekka datخeddem g ssbi/ar.	تَكَا دَتَخَدَّم ك سَبِيطَار.
I used to wear a jellaba.	kkiخ dalessaخ tajellabit.	كَيِّخ دَلَسَاخ تَجَلَّابِيْت.
Moha used to run.	ikka muحa dayregg“el.	إِكَا مَوْحَى دَيْرْغَل.
He used to dig wells.	ikka dayqqaz una.	إِكَا دَيَّقَاز وْنَا.
I used to have a mule.	ikka غuri userdun.	إِكَا غُورِي أُسْرَدُون.
He used to be a drunkard.	ikka iga askayri.	إِكَا إِثَا أَسْكَايْرِي.
She used to live here.	tekka tezdeغ da.	تَكَا تَزْدَغ دَا.
He didn't used to be a farmer.	ur ikki iga afellaح.	وَر إِكِّي إِثَا أَفْلَاح.

Plural	Singular
nekka نَكَا	kkiخ كَيِّخ
tekkam تَكَام	tekkid تَكَيِّد
tekkamt تَكَامْت	tekkid تَكَيِّد
kkan كَان	ikka إِكَا
kkant كَانْت	tekka تَكَا

Have you ever?

Have you (s.) ever been to Fes?	is urdj in tekkid fas?	إِس وَرْدَجِين تَكَيِّد فَاَس؟
Has he ever smoked?	is urdj in ikmi?	إِس وَرْدَجِين إِكْمِي؟
Have you (s.) ever gone abroad?	is urdj in teffiغ er لْخَارِيْج؟	إِس وَرْدَجِين تَفَّيْغ غَر لْخَارِيْج؟

Community / Leisure

Topic

Ask for and receive information about social norms and acceptable behavior

Objective

At the end of this session trainees will be able to know about social norms, national and religious holidays.

Trainees also have to know about appropriate behavior for each occasion.

تَمَغْرَا

بوب : إغراي يون أَمْدَاكُلْ أَسَا غَر تَمَغْرَا ن
تَرْبَاتْنَسْ، وَلَايْنِي وَر سَنَخ مَاسْت أَوِيخ.
موحي : آيْنَا تَرِيد. نُكْنِي، دَنْتَاوي سَكُر.
بوب : ماي إْخَصَا أَذْلَسَخ؟
موحي : آيْنَش إْعَجَبَن.
بوب : إْسي إْخَصَا أَذْقِيمَخ آل تَفُوكَا تَمَغْرَا؟
موحي : إْخَصَش أَتْقِيمَد آل تَمَنْسُود. أَسْ ن تَمَغْرَا
دَتْعَطَارَن مِدَّن إْمَنْسِي.
(Translation on page 140.)

Past Tense + Indirect Object Pronouns

He invited us.	iğraya.	إْغْرَايَا.	He invited me.	iğrayi.	إْغْرَايِي.
He invited you (m.).	iğrawen.	إْغْرَاوَن.	He invited you (m.).	iğraş.	إْغْرَاش.
He invited you (f.).	iğrawent.	إْغْرَاوَنْت.	He invited you (f.).	iğram.	إْغْرَام.
He invited them (m.).	iğrasen.	إْغْرَاسَن.	He invited him.	iğras.	إْغْرَاس.
He invited them (f.).	iğrasent.	إْغْرَاسَنْت.	He invited her.	iğras.	إْغْرَاس.

You (s.) invited me.	teğridi.	تَغْرِيدِي.
She invited me.	teğrayi.	تَغْرَايِي.
You (m.pl.) invited me.	teğrami.	تَغْرَامِي.
You (f.pl.) invited me.	teğramti.	تَغْرَامْتِي.
They (m.) invited me.	ğrani.	غْرَانِي.
They (f.) invited me.	ğranti.	غْرَانْتِي.
You (s.) did not invite me.	uri teğrid.	وْرِي تَغْرِيد.
He did not invite you (f.s.).	uram iğri.	وْرَام إَغْرِي.
He did not invite us.	urağ iğri.	وْرَاخ إَغْرِي.
They (m.) did not invite me.	uri ğrin.	وْرِي غْرِين.
I was invited to the wedding.	ttuğriğ er tameğra.	تَوَغْرِيْخ غَر تَمَغْرَا.

The Passive Voice

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

Examples

Someone picked the grapes.	ikkes ša aḍil.	إِكْسْ شَا أَضِيل.
The grapes were picked.	ittiakkes waḍil.	إِتْيَاكْسْ وَاضِيل.

It (m.) was stolen.	ittiašer.	آَشَر: إِتْيَاشَر.
They (f.) were stolen.	ttiašerent.	آَشَر: تْيَاشَرَنْت.
He was arrested.	ittiamez.	أَمَز: إِتْيَامَز.
It (f.) was opened.	ttianef.	آَنَف: تْيَانَف.
It (m.) was eaten.	ittiatša.	تَش: إِتْيَاتْشَا.
I was ripped off.	ttiatšağ.	تَش: تْيَاتْشَاخ.

He was beaten.	ittut.	وت : إِتُّوت.
It (m.) was slaughtered.	ittuḡras.	غَرَسَ : إِتَّوْغْرَاس.
He was released.	innurzem.	رَزَمَ : إِنْوَرَزَم.

Some other sentences:

What is Morocco known for?	ماس إِتْيَاسَنَّ لِمَغْرِب؟
It's known for sun and food.	إِتْيَاسَنَّ س تَفَوْشَتْ د ووتشي.
Those cars are stolen.	تِيَاشَرَنْت طوموبيلاتين.
a stolen car	يوت ن طوموبيل إِتْيَاشَرَن
We were ripped off at the store.	نَتْيَاشَا لَك تَحَانُوت.
Karim was circumcised yesterday.	إِتْوَزِيَان كَرِيم أَسَنَّط.

Third Person

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

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

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

Community / Leisure

Topic

Agriculture

Objective

At the end of this session, the trainees will be able to talk about the weather, plowing and harvesting.

- بوب : صَباح لَخِير.
- موحي : صَباح لَخِير.
- بوب : إِس دَتَكَرَزْد؟
- موحي : إِوا، دَنكَرَز يُون إَكْر دا.
- بوب : مَاي تَرِيد أَتَكَرَزْد؟
- موحي : إِرْدَن مَش إَشْتَاب.
- بوب : إِس تَسْغِيد إِفْسَان؟
- موحي : سَغِيخْتَن كُ سَوَق إَزْرِين.
- بوب : مِلْمِي آي تَنِيد أَتْمُكَرْد؟
- موحي : زِي دا يُون تَلَت شَهْور نَشاع أَلَلَّه.
- بوب : إِس دَتَسَرَوَاتَم آدَاي تَمُكَرْم؟
- موحي : دَنَسَرَوَات آدَاي إِقَار إِمَنْدِي. مَش إِرِيل صَيَف،
- قَانَّاسِي [قَاد + نَاسِي] لَخِير ن إِمَنْدِي.
- بوب : مَاس دَتَسَرَوَاتَم؟
- موحي : دَنَسَرَوَات س إِسَرْدَان نَغْد إِرْغِيال شَا ن تِكَّال.

(Translation on page 140.)

Vocabulary

sun	tafušt	تَفُوشْت ¹
smoke	aggu	اَكُو
fog	tagg ^w ut	تَكُوت ²
cloud(s)	isignew isignaw	إِسِغْنَوُ إِسِغْنَاوُ
ice	agris	اَكْرِيس
thunderclap(s)	tignut tignaw	تِغْنُوت تِغْنَاوُ
streak(s) of lightning	usm usman	وَسْم وَسْمَان
harvest	anbedu	اَنْبَدُو
snow	adfel	اَذْفَل
rain	anzar	اَنْزَار
wind	azwu	اَزُو
hail	bruri	بُرُورِي
mud	aluḍ	اَلُوض
clay	aluḍ	اَلُوض
stone(s)	iselli iselliwen	إِسْلِي إِسْلِيُون
alfalfa, grass	tuga	تُوْكَا
corn	ddra / qillu	دَّرَا \ قِلُّو
seed(s)	ifs ifsan	إِفْس إِفْسَان
wheat	irden	إِرْدَن
barley	timzin	تِمَزِين
grain	imendi	إِمَنْدِي

¹ Some regions say تَفُوكْت “tafukt,” and others say تَفُويْت “tafuyt.”

² In some areas this word means simply “rain.” In other areas it can mean “storm.”

Vocabulary Continued

sky	igenna	إِغَنَّا
ground / earth / dirt	aʃal	أَشَال
star(s)	itri itran	إِتْرِي إِتْرَان
moon	ayur	أَيُور
field(s)	igr igran	إِغْر إِغْرَان
plain(s)	azaʕar izuʕarn	أَزَاغَارْ إِزُوغَارْن
mountain(s)	ʕari leʕwari	عَارِي لَعَوَارِي
irrigation ditch(es)	targʷa tirggʷin	تَرْگَا تِيرْگَيْن
big spring(s)	aʕbalu iʕbula	أَعْبَالُو إِغْبُولَا
small spring(s)	taʕbalut tiʕbula	تَعْبَالُوت تِغْبُولَا
well(s)	anu una	أَنُو وْنَا
sand	rremla or igidu	رَمْلَا or إِگِيدُو

Verbs

Infinitive	3ms Past Negative	3ms Past Tense	Continuous Imperative	Simple Imperative
to plow	وَرِ إِكْرَزْ	إِكْرَزْ	كْرَزْ	kreẓ كَرَزْ
to sow	وَرِ إِزْرَعْ	إِزْرَعْ	زْرَعْ	zreʕ زَرَعْ
to dig	وَرِ إِغْزِي	إِغْزَا	قَزَا	ʕez غَزْ
to harvest	وَرِ إِمْغَرْ	إِمْغَرْ	مَغَرْ	mger مَغَرْ
to thresh	وَرِ إِسْرَوْتْ	إِسْرَوْتْ ³	سَرَوَاتْ	serwet سَرَوْتْ
to irrigate	وَرِ إِسْتَوِي	إِسْتَوَا	سْتَوَا	ssu سَوْ
to beat	وَرِ إِذْزِي	إِذْزَا	تَذْزَا	dez دَزْ
to sift	وَرِ إِسْیِفْ	إِسْیِفْ	سْیِفِیفْ	ssiff سْیِفْ
to dry	وَرِ إِقْوَرْ	إِقْوَرْ	تَغَارَا	qqar قَارْ

³ Some regions say : إِسْرَوْتْ \ وَرِ إِسْرَوْتْ سَرَوَاتْ سَرَوْتْ.

Exclamatory Statements

A. With question words

Many question words are used with a tone of voice of surprise or amazement to express an exclamation. The grammar is the same as with the question words, except that no question is being asked.

How many children he has! (He's got a lot of children!)	شَحَال ن إِشِرَّان أَيَّ غورُس! ṣḥal n iṣirran ay gurs!
How much she paid! (She really paid a lot!)	مَشْتَا أَيَّ تَخَلَّص! meṣṭa ay tḥelṣ!
What a horse he bought (it)!	مَتَا يِيَّيسِ إِسْغَات! matta yiyyis isḡat!
What trouble!	مَتَا تَمَارَا! matta tmara!
How beautiful that girl is! (That girl is really beautiful!)	مَائِ تَزِيل تَرْبَاتَيْن! may tẓil trbattin!
How long this road is! (This road is so long!)	مَآغْغَزِيف أُبْرِيدَا! magḡezzif ubrida!

B. All the above exclamations can be preceded by أَ for added emphasis:

Oh what a day!	أَ مَتَا وَاسْ! a matta wass!
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C. Sometimes an expression with أَيَّ or أَيَّد is used: أَيَّ + يَ + أَيَّد

How cold it is!	أَ يَائِدِ إِقْرَف لِحَال! a yayd iqerf lḥal!
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Linking Words

These pages cover the subject of linking or transition words, that is, words which help create smooth transitions between one sentence and another or between one paragraph and another. These are words which allow thoughts to be organized, ideas to be emphasized, chronology to be communicated, contrasts to be made, etc. The topic can be quite vast, but the point of these pages is to give you a number of words you can use to express your ideas in connected sentences and paragraphs.

As with all Tamazight vocabulary, there can be regional variations. You need to be aware of what people around you are saying. There may be slight variations in pronunciation or how a word is formed, or a word may simply not be used at all in some regions.

1. Words Based on the Relative Pronouns **نَا** and **آيْ**¹

relative pronoun: who, that, which **نَا** .A

يَانَّايْ آرِيَّازْ نَا إِزْزَنْزَانْ تَغْصَيْتْ.

yannay aryaz nna izzenzan taḡṣayt.

He saw the man who sold the squash.

مَانِي تَرْبَاتْ تَايَاخْ إِشَانْ إِذْرِيْمَنْ؟

mani tarbatt nnayaḡ iṣṣan idrimen?

Where is the girl who gave us money?

سَيْمَانَا نَا إِزْرِيْن

ssimana nna izrin

last week [the week which passed]

أَنْتَايْخْ إِيدِيْ نَا إِنْغَا.

annayḡ iydi nna inḡa.

I saw the dog that he killed.

relative pronoun: who, that, which **آيْ or آيْد** .B

The relative pronoun “ay” is different from “nna” in that “ay” introduces a relative clause in a form called “a pre-announced topic.” Thus, **آيْ** is used in situations where a certain emphasis is being used by changing the normal word order of a sentence so that something other than the verb comes first.

¹ When these words or any of their forms are the subject of a verb, that verb takes its participle form (usually seen by the addition of an “n” ن at the end of a verb in its third masculine singular form).

تَمَطَّوْطَا أَكُّوتَن [أَيَّ + يوتَن] مَمِّي.

tamṭṭuṭṭa agguten [ay + yuten] memmi.

(It's) this woman who hit my son.

وريد نَكِّين أَكُّسْوَان [أَيَّ + إِسْوَان] كوكا.

urid nekkīn aggeswan [ay + iswan] kuka.

It's not me who drank the Coke.

أَغْرُوم أَكُّلَّان [أَيَّ + إِلَّان] كُ أَفُوسَنَس.

aḡrum aggellan [ay + illan] g ufusennes.

(It's) bread that is in his hand.

شَكَّ أَيَّ تَانَّي.

šegg ay tannay.

(It's) you (m.s.) that she saw.

relative pronoun: he who, she who

وَنَّا، تَنَّا .C

they (m.) who, they (f.) who

وِينَّا، تِينَّا

وَنَّا دِيدَان، مَرَحَبَا إِس.

unna diddan, merḡeba iss.

Whoever [or: he who] comes is welcome.

تَنَّا إِسَّيْن شَا، أَتَ تِينِي.

tenna issenn ša, ate tini.

She who knows something, let her say it.

relative pronoun: that which, whatever

أَيْنَّا .D

إِنْيَاخَ أَيْنَّا إِجْرَان.

iniaḡ aynna iḡran.

Tell us what [lit: that which] happened.

أَوِيدَ أَيْنَّا إِلَّان.

awid aynna illan.

Bring whatever there is.

أَسِي أَيْنَّا تَرِيد.

asi aynna trid.

Take whatever you (s.) want.

The next set of words are “complex forms” of the relative pronouns. These are combinations of the above relative pronouns plus prepositions, words like “in which,” “about which,” “to whom,” etc. Space allows only for a sampling of these types of words.

complex relative pronoun: to whom

.E نَامِي

تَمَطُّوطْ نَامِي إِمَّوت أُرْيَازَنَسْ

tamɬɬutɬɬ nnami immut uryazennes

the woman whose husband died

[lit: the woman to whom her husband died]

دَّان إِرِيْزَن نَامِي نَشَا إِدْرِيْمَن.

ddan irizen nnami n ša idrimen.

The men we gave the money to left.

[lit: The men to whom we gave the money left.]

complex relative pronoun: in which

.F نَّاكْ

تَمَزِّي تَدَّارْت نَّاكْ زَدَغْ.

temzɬiy taddart nnag zdeɣ.

The house in which [or: where] I live is small.

سَنَعْتِي أَذْغَار نَّاكْ إِفَّر أَمْكَر.

sneɬti adɣar nnag iffer amg^wer.

Show me the place in which [or: where] he hid the scythe.

complex relative pronoun: wherever

.G أَيِّنَاغَر\سْ

أَيِّنَاغَر تَدِّيد، أَدِّيدْش مَوْنَحْ.

aynnaɣer teddid, addid š muneɣ.

Wherever [to whatever] you (s.) go, I will go with you.

complex relative pronoun: from which .H أَزَكْ [أَيْ + زَكْ]

لَسْتَاد أَزَكْ دِيْفَغْ.

lestad azeg diffeɣ.

(It's) the stadium from which he came out.

complex relative pronoun: with which **أَسْ [أَيْ + س]**
by which

أَفُوسْ أَسْ تَزُضَا تَقْبُوت. or سْ أَفُوسْ أَسْ تَزُضَا تَقْبُوت.
 afus [or: s ufus] as tezdā teqbbut.
 (It's) by hand that she wove the jellaba.
 [lit: (It's) a hand by which she wove the jellaba.]

2. Words Based on Question Words

These are question words used with affirmative meanings, like "Tell me what you saw" and "Show me how to do it." Any question word can be used this way. The following are only a sample of all the various question words.

what, who **مَإَيْ or مَإَيْد²** **A.**

رِيخْ أَدَانَايْخْ مَإَيْدْ إِسْغَا. or مَإَيْدْ إِسْغَا.
 riḡ adannayḡ maggesḡa [or: mayd isḡa].
 I want to see what he bought.
 تَرَا أَتَّيْسِينْ مَإَيْدْ إِفْغَنْ. or مَإَيْدْ إِفْغَنْ.
 tra attisin maggeffeḡn [or: mayd iffeḡn].
 She wanted to know who went out.

when **مِلْمِي or مَنْتُور** **B.**

رِيخْ أَدَيْسِينْخْ مِلْمِي دِيْعَايْدْ دُجُون.
 riḡ adisineḡ milmi diḡayd djun.
 I want to know when John came back.
 وِرَاسْ تَنِّي إِرْ تَوُغَّا مَنْتُورْ دَتَّأَوَضْخْ.
 uras tenni i tugga mantur dettawedeḡ.
 She didn't tell Tugga when I would be arriving.

² When these words are the subject of a verb, that verb takes its participle form (usually seen by the addition of an "n" ن at the end of a verb in its third masculine singular form).

how

C. مِمِش

سَنَعَتِي مِمِش دَتَّعْجَانْدَا \ دَتَّكَادَا أَغْرُوم.

sneṭti mimš dattējjand / dattēgg^wad aḡrum.

Show me how you (s.) knead (bread) / make bread.

that (before verbs)

D. إِس

سَنَخ إِس وَر تَفْهِم.

senneḡ is ur tefhim.

I knew that she didn't understand.

غَالَخ إِسْكُنْتَ يَاغ شَا.

ḡaleḡ iskunt yaḡ ša.

I thought that you (f.pl.) were sick.

This word إِس means "that" only after certain verbs. Knowing what those verbs are comes from practice and usage.

The next set of words are "complex forms" of question words. These are combinations of the word مَايْ \ مَايْدَا \ مَا plus prepositions, words like "in what," "about what," "to whom," etc. Space allows only for a sampling of these types of words.

complex question word: about what

E. مَخَفْ

إِنِّيَاتِي مَخَفْ دَتَّسَوَالَم.

iniati maḡef datsawalem.

Tell me what you (m.pl.) are talking-about [or: about what you are talking].

complex question word: to what, where

F. مَاغَرَا س

إِنِّيَاس مَاغَر تَدَا.

inias maḡer tedda.

Tell him where [to what] she went.

complex question word: to whom

G. مامي

ريخ اديسينخ مامي تشيد لفلوس.

rix adisineḡ mami tšid leflus.

I want to know who you gave the money to [or: to whom you gave...].

3. The Adverb “When”

when (in past tense sentences)

A. أليک

أليک دېخ غر فاس، زريخ گما.

allig ddiḡ er fas, zriḡ gma.

When I went to Fes, I saw my brother.

انايخ اگلید أليک ليخ ک واماس ن تمديننت.

annayḡ agellid allig lliḡ g wammas n tmdint.

I saw the King when I was in the center of town.

when (in present and future sentences)

B. آدای

آدای تدود غر فاس، سلم خف علي.

adday teddud er fas, sellem ef li.

When you (s.) go to Fes, greet Ali.

اکنت عاونخ آدای شمليخ.

akunt eaweneḡ adday šemmeleḡ.

I will help you (f.pl.) when I finish.

آدای سوخ آتاي، دتيريخ اذتشخ لگاطو.

adday suḡ atay, dattiriḡ adtšeḡ lgaṭu.

When I drink tea, I like to eat a pastry.

4. Contrast Words

but

A. ولاينتي | مشان

إغراياخ غر إمنسي، مشان ور نري انتدو.

iḡrayaḡ er imensi, mašan ur nri annddu.

He invited us for dinner, but we didn't want to go.

إِكُّوسْ إِقَارِيضَنْ شِيْغَانْ ، وَلَايْنِيْ إِرْزَلْعَتْنْ.

ikkus iqariden šigan, walaynni izelleġten.

He inherited a lot of money, but he wasted [lit: scattered] it.

although, even though

مَقَار .B

مَقَار تُوَحِّلْ ، تَدَّا غَر لَخْدَمْتْ.

meqar tugel, tedda ġer lexdemt.

Although she was tired, she went to work.

إِشَايَاسْ لَشْتَابْ مَقَارْ وَرْ تَسِّنْ أَتَّغَرْ.

išayas leštab meqar ur tssin attġer.

He gave her the book even though she doesn't know how to read.

except

غَاسْ .C

فَهْمَنْ كُولْتَنْ غَاسْ نَكْ.

fehmen kulen ġas nekk.

They (m.) all understood except me.

وَرَاشْ إِكْمَزْ غَاسْ أَفُوسَنَشْ.

uraš ikemmez ġas afusenneš.

No one will scratch for you (m.s.) except your hand.

[a proverb: You can only count on yourself.]

unless

غَاسْ مَشْ³ .D

أَدْعَايْدَخْ أَسْكَا غَاسْ مَشْ إِيَّوْتْ أَدْفَلْ.

adġaydex askka ġas meš iwwet udfel.

I'll be back tomorrow unless it snows.

وَرْ نِيْخْ أَتْ أَنْفَخْ غَاسْ مَشْ تُرِيدْ.

ur nniġ at anfeġ ġas meš trid.

I won't open it (m.) unless you (s.) want (me to).

³ Some regions say إِمَشْ . غَاسْ . غَاسْ can also be said as خَاسْ , غَسْ , and خَسْ , depending on the region.

5. Cause/Effect or Consequence Words

because

.A
عَلا حَقَّ
عَلا حَقَّاش
إِدَّخ | أَشْكَو

مونخ ديدس عَلا حَقَّ إِعْجَبِي.

muneχ dids ʕla ʕaqq iʕejbi.

I went out with him because I like him [lit: he is pleasing to me].

وري تسيول إِدَّخ وري تَسِّن.

uri tsiwel iddeχ uri tssin.

She didn't speak to me because she doesn't know me.

إِرْغَل تَدَارْت أَشْكَو والو آوَد يُون.

irgel taddart ašku walu awd yun.

He locked the house because there was no one (in it).

since (causal)

.B
إِدَّخ

إِدَّخ ور تَسِّنْد أَتْفَسْت، أَتْتَشْد آمَعْرَاض.

iddeχ ur tssind attfestt, attetšd ameχrad.

Since you (s.) don't know how to be quiet, you will be punished [lit: eat the stick].

in order to, so that

.C
حَمَا آَد
آَفَاد آَد

دِيخ أَذْكَنَخ حَمَا أَذْكَرَخ زِيك.

ddiχ adgeneχ ma adkkereχ zik.

I'm going to bed in order to get up early.

شِيخَاس لَغَاطُو آَفَاد آَدِيفَسْت.

šixas lgaɥu afad adifest.

I gave him a biscuit so that he'd be quiet.

6. Sequence and Time Words

while, as **كود** .A

دَو كود إِسول لِحَال.

ddu kud isul لِحَال.

Go while there is still time.

كود تَسْوتور عِيشَة، تَسْدَاقِ إِتِيس.

kud tssutur عِيشَة, tteddaq illis.

While Aisha is begging, her daughter is giving alms.

[a proverb: Used to reproach someone who is trying to stir up trouble while others are trying to calm things down.]

كود تَتَشَان سَوَالَن.

kud tetšan sawalen.

They (m.) are talking as they are eating.

while, as long as **ماحدّ** or **ماحد** .B

أَنَدَو غَر آسِيف مَاحَد إِسول إِحْمَا لِحَال.

annddu er asif maced isul iħma لِحَال.

Let's go to the river while it's still hot.

مَاحَد دَرَخ، تَغَا تَدَارْتَا تِينَم.

maced ddereخ, tga taddarta tinem.

As long as I live, this house is yours (f.s.).

since (temporal) **زُگَيس** or **زَكْ مَاي** .C

وَرْت أَنَايْنَح زُگَيس دِيدَا.

urt annayخ zg^wis didda.

I haven't seen him since he came.

شَحَال أَيَا زُگَيس بَضَان؟

šcal aya zg^wis bḏan?

How long has it been since they divorced?

as soon as **غاس** .D

غاس نِيَوْضْ، إِبْدُو أَرِيكَاتِ أَنْزَار.

gas niwedḏ, ibdu arikkat unzar.

As soon as we arrived, it started to rain.

غاس تَفْعَدْ ، عايْدَخْد.
 as teffeḡd, caydeḡd.
 As soon as you (s.) left, I came back.

until اَلَيْكَ .E

اَرْخَدْمَخ اَلَيْكَ دِيْدَا.
 arḡeddemeḡ allig didda.
 I was working until he came.
 اِگُونِيْت اَلَيْكَ دِيِيْوَض.
 iggunit allig dyiweḡ.
 He waited for him until he arrived.

7. Other

.A هَات هَاتِيْن هَان (for emphasis)

These three words are extremely common in stories and other speech. Their meanings are difficult to define exactly and it is difficult to know when to use them properly. It is by observation, practice, and usage that you will learn the appropriate places for these words.

The most helpful way to look at these words is that they are used for emphasis. Sometimes they are translatable this way: “certainly,” “really,” or “surely.” Other times there is no real exact translation. Sometimes the implication is somewhat of a threat (especially with the word هَان), but other times there is no nuance of a threat at all. The words هَات and هَاتِيْن seem, in most cases, to be interchangeable, although in a technical sense هَات (ها + ت) means “here it is” and هَاتِيْن (ها + ت + ي + ن) means “there it is” (with the ن being the ن of farness and the ي being added for pronunciation). هَان (ها + ن) literally means “there it is.”

هَات تُوْعَرْدْ اَ يَمَدَّاكُلْ!
 hat tuḡerd a yameddakk^wel!
 You’re really difficult (my) friend [lit: oh friend]!
 وَنَا اِرْحَبَن س لَهْلِيْنُو هَاتِيْن اِرْحَب اِسِّي.
 unna irḡeben s lehlinu hatin irḡeb issi.
 He who welcomes my family [or: my parents] _____ welcomes me.

PART

II

Dialogues

I Need Butter and Honey

إِخْصَايِي وَوَدِي د تَمِيمْت

Mina wants to borrow some butter and honey from a neighbor who keeps bees. She asks a young girl, Tuda, to go look for the neighbor's daughter Rqia so that Rqia can convey the request to her mother.

ddu ġrasd i rqia.	دُو غِرَاسْد إِر رُقِيَة.	مينة :
mayd iss trid?	مايْد إِسْ تَرِيد؟	تودا :
riġ att azne ġer mays.	رِيخ أَتْ أَزْنَحْ غَرَّا مَائِس.	مينة :
[teffe ġ tuda.]	[تَفْعْ تودا.]	
[ffir n ša n luqt, tēaydd tuda.] urtt ufi.	[فَيْرِن شَا ن لُوْقْت، تَعَايْدْ تودا.] وَرْتْ وَفِيخ.	تودا :
ddu raġa is tella ġer	دُو رَا عَا إِس تَلَّا غَر	مينة :
tadjjartennes. [teffe ġ tuda diġ.]	تَدَجَّارْتَنَس. [تَفْعْ تودا دِيخ.]	
tēaydd tuda diġ altu] tennam	[تَعَايْدْ تودا دِيخ أَلْتُو.] تَنَام	تودا :
teffe.	تَفْعْ.	
adday tekjem, inias tennam	أَدَّايْ تَكْجَم، إِنْيَاس تَنَام	مينة :
mina zrin ġurs.	مِيْنَة زَرِين غُورْس.	
is thenna?	إِس تَهَنَّا؟	تودا :
thenna. ġas riġ ša n wudi	تَهَنَّا. غَاس رِيخ شَا ن وَوَدِي	مينة :
d tamimt. walu ġurne tizizwa.	د تَمِيمْت. وَالُو غُورْنَحْ تَزِيْزُوا.	
adam dazne ša n wudi?	أَدَام دَا زْنَحْ شَا ن وَوَدِي؟	تودا :
waġa. šaġannem.	وَخَّا. صَحَّائِم.	مينة :

¹ Some regions use س as the preposition of movement "to."

Translation

Mina : Go call Rqia.
Tuda : Why do you want her? [lit: What do you want with her?]
Mina : I want to send her to her mother. [Tuda went out.]
Tuda : [After a while, Tuda returned.] I didn't find her.
Mina : Go see if she is at her neighbor's (place). [Tuda went out again.]
Tuda : [Tuda returned again.] She said she went out [lit: She said to you...].
Mina : When she comes in, tell her Mina said to you stop by her (place).
Tuda : Is (everything) okay?
Mina : It's okay, I just need some butter and honey. We don't have any bees.
Tuda : Shall I send you some butter?
Mina : Okay. Thanks [to a woman].

I Like Your Sweater

إِعْجَبِي تَرِيكُونَم

- مُنَى : إِحْلَا تَرِيكُونَم. iħla ttrikunnem.
 جُولِي : خَذَمَخْت س تَضُوط. xedmeħt s taḍuṭt.
 مُنَى : أَدِي تَشَد يُون² أُسْرُوَال adi tšed yun userwal
 نَغَد يُون تَرِيكُو. nğed yun ttriku.
 جُولِي : وَالُو مَاس سَغِيخ شَا. وَر walu mas sğix ša. ur
 دَتَامَزَخ شِيْكَان ن لَفْلُوس. dattamzeħ šigan n leflus.
 تَدْرُوس لِمُونَانُو. tedrus lmunanu.
 مُنَى : مَاخ أَلِيْكَ تَدْرُوس لِمُونَانَم؟ maħ allig tedrus lmunannem?
 جُولِي : أَيْنَا آيْ تَكَا. أَذْج أَل³ دَوخ aynna ay tga. adj al dduħ
 غَر مَرِيْكَان. أَدَايْ أَمَزَخ ġer marikan. adday amzeħ
 شَا ن لَوَضِيْف أَخَاتَار دِينَاغ، ša n lwaḍif aħatar dinağ,
 مَش تَرِيد، سَغَام يُون تَرِيكُو.. meš trid, seğam yun ttriku..

Translation

- Muna : Your sweater is nice.
 Julie : I made it out of wool.
 Muna : Will you give me a pair of pants or a sweater? [lit: You will give me..., but here with the force of a request.]
 Julie : I don't have anything to buy something with [lit: There is nothing with which to buy anything.]. I don't earn a lot of money. My salary is small.
 Muna : Why is your salary small?
 Julie : It's (just) like that. [lit: That (is) what it (f.) is.] Wait [lit: leave (it)] until I go to America. When I get a good job there, if you want, (then) I will buy you a sweater.

² The word for "one" or the indefinite article "a" can vary a lot by region. Variations include يوك, يان, and دَج.

³ Some regions use آر instead of آل.

Living in the Village لَعِيشْتْ كْ إَغْرَمْ

- maḡ allig trid attzdeḡd ماخ أَلْيَكْ تَرِيدْ أَتَّزْدَغْد
g wammas n yiḡrem? كْ وَاْمَاسْ نْ يِيغْرَمْ؟
Zahra :
riḡ adisineḡ tamaziḡt. رِيخْ أَدِيسِينْخْ تَمَازِيغْتْ.
riḡ adisineḡ tiwtemin. رِيخْ أَدِيسِينْخْ تَوْتَمِينْ.
Nancy :
nekkim tamtut ay giḡ. نَكِّينْ تَمَطُّوطْ أَيْ كِيخْ.
- maḡ allig ur tḡid attzdeḡd ماخ أَلْيَكْ وَرْ تَغِيدْ أَتَّزْدَغْد
ḡas šemm? غَاسْ شَمْ؟
Zahra :
dategg^wedeḡ ggiḡ. دَتَكَّذْخْ كْ إِضْ.
- han iḡrem diys ssdaḡ d هَانْ إَغْرَمْ دِيكْسْ سَدَاعْ⁴ د
iḡuyyan n lwašun d lebhaym. إَغْوِيَّانْ نْ لَوَاشُونْ دْ لَبْهَایْمْ.
Nancy :
ur illi lmuškil. وَرْ إِلَيْ لَمْشَكِيلْ.

Translation

- Zahra : Why do you want to live in the middle of the village?
Nancy : I want to know Tamazight. I want to know the women. Me, I'm a woman.
Zahra : Why can't you live by yourself?
Nancy : I'm afraid at night.
Zahra : You should know the village is noisy, and the children and animals are noisy. [lit: Watch out, the village is (full of) noise and the cries of children and (farm) animals.]
Nancy : There's no problem.

⁴ Some regions pronounce this word with a ص, which is how it is pronounced in Arabic. But many regions do say a س.

I Spent the Night at Ali's House نَسِيخَ غَرِّ عَلِي

عَسَوُ:	غَرِّ مِي آي تَنْسِيدَ اَسَنْطَ؟	ger mi ay tensid assenne??
بيل :	نَسِيخَ غَرِّ ⁵ عَلِي.	nsiخ er ali.
عَسَوُ:	مَاحَ اَلْيَكْ وَر تَدِيدَ غَرِّ	maخ allig ur teddid er
	تَدَارَ تَنْشَ؟	taddartenneš?
بيل :	لَانْتِ تِلَّاسَ شِيْكَانَ ⁶ اَسَنْطَ.	llant tillas šigan assenne??
عَسَوُ:	مِلْمِي آي تَكَّرَدَ تِفَاوْتِ؟	milmi ay tekkerd tifawt.
بيل :	كَّرَخَ زِيكَ. تَنْغَايِي تَغُوفِي	kkereخ zik. tenغayi tğufi
	نَ لَهْلِينُو.	n lehlinu.
عَسَوُ:	وَر تَدَوْدَ غُورَسَنَ؟	ur tteddud ġursen?
بيل :	إِسُولِي اُسْكَاسَ.	isuli usgg ^w as.

Translation

Assou :	At whose (house) did you spend the night yesterday?
Bill :	I spent the night at Ali's.
Assou :	Why didn't you go to your house?
Bill :	It was very dark yesterday.
Assou :	When did you get up (in) the morning?
Bill :	I got up early. I miss my family.
Assou :	Won't you go (back) to them (m.)?
Bill :	Not for another year. [lit: I still have a year.]

⁵ Some dialects always use غُور instead of غَرِّ.

⁶ Synonyms for شِيْكَان include بَزَاف, عَنوُكَا, and قَبَالَا (q^wbala). The last two are restricted to certain regions.

Friendship تَدْوَكْلَا

may dattarud?	بَسُو : ماي دتارود؟
attaruخ tabratt i umeddakkul.	بُروس : دتاروخ تبرات إ امداكل.
may trid adas tinid?	بَسُو : ماي تريد آداس تينيد؟
riخ adi dyazen yun leštab.	بُروس : ريخ آدي ديازَن ⁷ يون لشتاب.
manigen illa umeddakkulenneš?	بَسُو : مانيگَن ⁸ إلا امداكلننش؟
illa g rrbad.	بُروس : إلا ك ررباض.
may dayخeddem?	بَسُو : ماي دينخدَم؟
afermli agga.	بُروس : أفرملي آگا.
sellem غifs šigan.	بَسُو : سلَم غيفس شيگان.
qadas bellaغ sselamenneš.	بُروس : قاداس بلَغ ⁹ سلامننش.

Translation

Bassou:	What are you writing?
Bruce :	I'm writing a letter to a friend.
Bassou:	What do you want to tell him?
Bruce :	I want him to send me a book.
Bassou:	Where is your friend?
Bruce :	He's in Rabat.
Bassou:	What does he do? [lit: What does he work?]
Bruce :	He's a nurse.
Bassou:	Send him my warmest greetings. [lit: Greet him a lot.]
Bruce :	I will pass on to him your greetings.

⁷ The د is the د of direction or nearness.

⁸ The ن is the ن of direction or farness.

⁹ Different regions deal differently with conjugating a verb ending in غ in the first person singular. This dialect makes does: غ = خ + غ. Others do: غخ = خ + غ or ق = غ + غ.

I Want to Learn Tamazight ريخ آذلمدخ تمازيغت.

riخ adlemdeخ tamaziغt.	ريخ آذلمدخ تمازيغت.	:	سام
maخ?	ماخ؟	:	حمّو
riخ ad iss sawaleخ.	ريخ آد إسّ سّوالخ.	:	سام
han tamaziغt tewعر.	هان تمازيغت توعر.	:	حمّو
tuhen.	توهن.	:	سام
atteqqimd غ er imaziغن?	آتّقيمد غر إمزيغن؟	:	حمّو
adqqimeخ.	آذقيمخ.	:	سام
izzay wawalenneṣ s tmaziغt.	إزّاي واوالنّش س تمازيغت.	:	حمّو
dغ i adisineخ ad iss sawaleخ.	دغي آديسينخ آد إسّ سّوالخ.	:	سام
ṣchal llugt ay	شّحال لوقت أي	:	حمّو
tzrid dids?	تزرید ديدس؟	:	
yun usgg ^{was} .	يون أُسگّاس.	:	سام
ṣaḡanneṣ. tṣwid.	صّحانّش. تشويد.	:	حمّو

Translation

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

Preparing for Guests

أَوْجَدَ لِإِنْبِیَاوَنَ

may datteggad?	إِطَو : مَائِ دَتَّغَاد؟
ur sulaخ assa.	تَذْجَارْتَنَس : وَر سُولَاخَ أَسَّا.
maخ?	إِطَو : مَاخ؟
qaddun ša n inbiawen.	تَذْجَارْتَنَس : قَادُون شَا نِ إِنْبِیَاوَنَ.
matta uinna tteggad?	إِطَو : مَتَّا أُیْنَّا تَّغَاد؟
riخ adssuخ agertil d	تَذْجَارْتَنَس : رِیخَ أَذْسُوخَ أَكْرَتِیلَ دَ
uberrašnu. Faḍma, ddu	أُبْرَاشْنُو. فَاضْمَة، دَو
sseḥmu aferran attsnud	سَحْمُو أَقْرَانِ أَتْسَنُودَ
aḡrum. Zayd, ddu attreḏd	أَغْرُوم. زَايْد، دَو أَتْرَرْدَ
dduj. ḡusayn, ddu ḡrasd	دَوِج. لَحْسَیْن، دَو غِرَاسْدَ
i ibbaš.	إِ إِبَّاش.

Translation

Itto :	What are you doing?
Her neighbor :	I'm not free today.
Itto :	Why?
Her neighbor :	Some guests are coming [lit: will come].
Itto :	What's that you're doing?
Her neighbor :	I want to spread out the reed mat and the carpet. Fadma, go warm up the oven to cook bread. Zayd, go crack walnuts. Lhousain, go call your father.

Where's the Flashlight?

ماني لپيل؟

mani lppil?	ماني لپيل؟	حَمَو :
tsmaras lcejra nğed iğusas lbik.	تسَمَاراس لَحَجْرَا نَغْد إِغُوسَاس لُبِيك.	لَحَو :
is illa ššmeğ ?	إِس إِلَا شَمَع؟	حَمَو :
illa, walaynni zaydd yut.	إِلَا، وَلَايْنِي زَايْدٌ ¹⁰ يوت.	لَحَو :
taḡatart mad tamzḡiant?	تَخَاتَارْت مَاد ¹¹ تَمَزْيَانْت؟	حَمَو :
tamzḡiant. iḡraṣ attud luqid.	تَمَزْيَانْت. خِيرَاش أَتُود لُوقِيد.	لَحَو :
mağer teddid šegg?	مَاغَر تَدِيد شَكْ؟	حَمَو :
ddiğer taḡanut adseğ leçjer.	دِيغ غَر تَحَانُوت أَدْسَغ لَحَجَر.	لَحَو :
adur tceṭtar. han anzar daykkat.	أَدُور تَعَطَّار. هَان أَنزَار دِيكَكَات.	حَمَو :

Translation

Hammou	:	Where is the flashlight?
Lhou	:	The battery ran out or the bulb is burnt. [lit: The battery finished to it or the bulb burned to it.]
Hammou	:	Are there (any) candles?
Lhou	:	(Yes) there are, but get another one [lit: but add one here].
Hammou	:	Big or small?
Lhou	:	Small. Make sure you don't forget matches [lit: Beware lest you forget].
Hammou	:	You, where are you going?
Lhou	:	I'm going to the <i>hanut</i> [shop] to buy batteries.
Hammou	:	Don't be late. Be careful, it's raining out [lit: Rain is hitting].

¹⁰ The extra د (noted by the *shedda*) is the د of direction or nearness.

¹¹ Some dialects say مِيد .

Bled Work لَخْدَمْت كْ تَمَازِيرْت

- maɣer teddid? : ماغَر 12 تَدِيد؟ كيم :
- ddi adagmeɣ affas n waman. دِيخ اَدَاغْمَخ اَطَّاس ن وَاْمَان. توڭا :
- maɣ? : ماخ؟ كيم :
- riɣ adssuɣ nneɣnaɣ d ššiba د رِيخ اَدَسَّوْخ نَّعْنَاع د شَّيْبَا توڭا :
- d isk^wla. د اِسْكَلَا.
- manig dattagemd aman? : مَانِيَكْ دَتَاغْمَد اَمَان؟ كيم :
- daten ttagmeɣ g wasif. دَتَن تَاغْمَخ كْ وَاسِيْف. توڭا :
- ma ɣa tged adday tfukkad? : مَا ڠَا تَغْد اَدَايْ تَفُوكَاد؟ كيم :
- adduɣ adzɛgeɣ tafunast. : اَدُوْخ اَدَزْغَخ تَفُونَاَسْت. توڭا :

Translation

- Kim : Where are you going?
Tugga : I'm going to draw a bucket of water.
Kim : Why?
Tugga : I want to water the mint, absinthe, and the trees.
Kim : Where do you draw water?
Tugga : I draw it [lit: "them," since "water" is plural in Tamazight] at the river.
Kim : What will you do when you finish?
Tugga : I will go milk the cow.

¹² The regions which use س as the preposition of movement "to" ask this question with the word مَاس .

Slaughtering the Goat

تَغْرِسَا نِ إِرْغَجْد

Rašid, mani ajenwi?	رَشِيد، مَانِي أَجَنْوِي؟	إِبَّاسْ نِ رَشِيد :
		دِ يَمْنَا
adašt šex. mayt trid?	أَدَاشْت شَخ. مَیْت تَرِيد؟	رَشِيد :
riخ adas erseخ	رِيخ أَدَاسِ غَرْسَخ	إِبَّاتْسَن :
i yiغjd.	إِ يِيغَجْد.	
id adaš damzeخ iغjd?	إِد أَدَاش دَامَزْخ ¹³ إِرْغَجْد؟	رَشِيد :
ddu. [isirs ibbatsen	دَو. [إِسِرْس إِبَّاتْسَن	إِبَّاتْسَن :
ajenwi ef yiغjd.]	أَجَنْوِي خَف يِيغَجْد.]	
bismi lleh. xirawen	بِسْمِ اللّٰه. خِيرَاوَن	
idammen!	إِدَامْن !	
nekk, riخ adtšex tasa.	نَكْ، رِيخ أَذْتَشَخ تَاسَا.	رَشِيد :
i ššem, a yemna, may	إِ شَم، أَ يَمْنَا، مَی	إِبَّاتْسَن :
trid attetšd?	تَرِيد أَتْتَشْد؟	
riخ adtšex ul.	رِيخ أَذْتَشَخ وَل.	يَمْنَا :

Translation

Rachid and Yemna's father	:	Rachid, where's the (big) knife?
Rachid	:	I will give it to you. Why do you want it [lit: What do you want it?]
Their father	:	I want to slaughter the (young/baby) goat.
Rachid	:	Shall I catch the goat for you?
Their father	:	Go. [Their father put the knife on the goat.] In the name of God. Watch out (m.pl.) for the blood!
Rachid	:	Me, I want to eat the liver.
Their father	:	And you, Yemna, what do you want to eat?
Yemna	:	I want to eat the heart.

¹³ The د is the د of direction or nearness.

Weaving أَزَضَا

matta wia?	مَتَا وِيَا؟	سَفِيَا :
tabarda n uغyul. riخ	تَبَارِدَا نَ أُغْيُول. رِيخ	عِيْشَة :
att sektreخ.	أَتَّ سَكْتَرَخ.	
maخ allig ur ttiwid aserdun?	مَاخَ أَلْيَكْ وَر تَيُوِيْدَ أَسَرْدُون؟	سَفِيَا :
yiwit muخa ad iss ikrez.	يِيُوِيْت مَوْحَى أَدِ إِسْ إِكْرَز.	عِيْشَة :
i maخ allig urdjin teḍhird?	إِ مَاخَ أَلْيَكْ وَرْ دَجِيْن تَضْهِيْرْدُ؟	سَفِيَا :
greخ azedḍa. dazetṭaخ azennar.	كُرَخَ أَزَضَا. دَزَطَاخَ أَرْنَار.	عِيْشَة :
assa adfukkaخ nšaعallah.	أَسَا أَذْفُوكَاخَ نَشَا عَالَلَه ¹⁴ .	

Translation

Sfia :	What's this?
Aisha :	A donkey saddle [lit: a saddle of a donkey]. I want to put it on.
Sfia :	Why haven't you brought back the mule?
Aisha :	Moha took it to plow [lit: to plow with it].
Sfia :	And why don't I ever see you around [lit: Why haven't you ever shown (yourself)]?
Aisha :	I set up the loom (and) I've been weaving [lit: I am weaving] a cape. Today I will finish, God willing [lit: if God wills].

¹⁴ This is a very common pronunciation: "nšaعallah." The classical Arabic pronunciation is *إن شاء الله*: "in ša' allah." Others pronounce the phrase as *نشا الله*: "n šallah" (without the *hamza*).

Dad is Back from the Market

إِعايْدَ بابا زي سَووق

إِشِرِّي : إِس ورتا دِعايْد¹⁵ بابا زي سَووق؟ is urta di'ayd baba zi ssuq?

مايَس : إِعايْد. i'aydd.

إِشِرِّي : ماي دِيووي؟ may dyiwi?

مايَس : ييويد أَكْسوم، تِيني د يوت ن ن ييويد أَكْسوم، تِيني د يوت ن
تِرَبَّاط. خِراش، قَن تِفلوت. trebbaṭ. xiraš, qqen tiḥlut.

إِشِرِّي : ماخ؟ maḥ?

مايَس : حَما ور إِتَتْشا مُش أَكْسوم. ḥma ur itetša mušš aksum.

إِشِرِّي : وري دِيووي بابا أَلّون؟ uri dyiwi baba allun?

مايَس : إِنّاش إِتو. innaš ittu.

إِشِرِّي : س تِيت. s titt.

Translation

Boy	:	Hasn't dad come back from the market yet?
His mother	:	He's come back.
Boy	:	What did he bring?
His mother	:	He brought meat, dates, and a hat. Be careful, close the door.
Boy	:	Why?
His mother	:	So the cat won't eat the meat.
Boy	:	Dad didn't bring me back a hand drum?
His mother	:	He told you he forgot.
Boy	:	That's right.

¹⁵ Notice that the د of direction appears six times in this dialogue, including the title.

Your Clothes are all Dirty

وضرن إعبائنش س واشال

Halima is Ali and Brahim's mother. She is getting ready to prepare dinner.

حليمة : علي، ماني گماش؟
 علي : إدا أدیلعب تکورٹ.
 حليمة : سکسو مای دیتدزان تفلوت.
 علي : براھیم، گما.
 حليمة : سکسو! إعبائنش وضرن
 س واشال. آغیول آي تگید.
 دو آتسرڈ حما
 آدش سلسخ إعبان وجدیدن.
 آ علي، امزاس لغلای إ
 گماش آدیسرڈ. نک، دیخ
 آدسمرخ إ امنسي.

li, mani gmaš?
 idda adilēab takurt.
 seksew may daytedzan tiflut.
 brahim, gma.
 seksew! iēbannenēš uḍarn
 s wašal. aḡyul ay tgid.
 ddu attsird d ḥma
 adaš sselse iēbann ujdiden.
 a li, amzas lēllay i
 gmaš adissird. nekk, ddiḡ
 adsemreḡ i ymensi.

Translation

Your Clothes are all Dirty
 [lit: Your clothes are dirty with dirt.]

Halima: Ali, where's your brother?
 Ali : He went to play soccer.
 Halima: See who's knocking at the door.
 Ali : (It's) Brahim, my brother.
 Halima: 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 prepare dinner.

I Want to Wash Clothes

ريخ آدسردخ إغبان

mağer teddid?	ماغر تديد؟	: كَنَزَة
riḡ adduḡ er aḡbalu.	ريخ آدوخ غر أغبالو.	: تَيْطُوطْ
maḡ ?	ماخ؟	: كَنَزَة
riḡ adssirdeḡ iḡbann. ira	ريخ آدسردخ إغبان. إرا	: تَيْطُوطْ
memmi adils lqemijaya	ممي أدلس لقميجا	
askka.	أسكا.	
is tusid şşabun?	إس توسيد صابون؟	: كَنَزَة
ih, usiḡt.	إه، وسيخت.	: تَيْطُوطْ
dḡi andduḡ awd nekkin.	دغي آندوخ ¹⁶ أود نكين.	: كَنَزَة
maḡ ?	ماخ؟	: تَيْطُوطْ
riḡ adssirdeḡ iḡfinu.	ريخ آدسردخ إخفينو.	: كَنَزَة

Translation

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

¹⁶ The construction is future: "I will go there." The ن is the ن of farness, hence the "there."

The Truck Broke Down

تَخَسَّرَ لِكَامِيَّوْ

بوعَزَّة : صَبَاح لَخِير. řbař lřir.

عَسَّو : صَبَاح لَخِير. řbař lřir.

بوعَزَّة : أَتَدَّود غَر سَوَّوْق؟ atteddud řer ssuq?

عَسَّو : رِيخ أَدَّوْخ، وَلَايْنِّي تَخَسَّرِي řiř adduř, walaynni řesri
لِكَامِيَّوْ. إِرْ شَكَّ؟ lkamiyyu. i řegg?

بوعَزَّة : وِرْسْ، وَلَايْنِّي إِمَكَّن. عَنِخ¹⁷ urss, walaynni imken. řniř
أَدَّوْخَ أَسْ نَ سَبَّتْ. أَنَّمِيَانَّيْ adduř ass n ssebt. annemyannay
دِين، نَشَاعَ اللّٰه¹⁸؟ řin, nřařallah?

عَسَّو : نَشَاعَ اللّٰه. nřařallah.

بوعَزَّة : مَايْ تَرِيدَ أَتَكَّدُ كْ سَوَّوْق؟ may řrid attged ř ssuq?

عَسَّو : رِيخَ أَذْسَغْ شَا لَّحَوَائِجْ. řiř adseř řa lleřwayj.

بوعَزَّة : أَشْ إِعَاوَنَ رَبِّي. ař iřawen řebbi.

عَسَّو : أَيَّ رَبِّي إِسْتَر. ay řebbi ister.

¹⁷ Others pronounce this عَنِخ .

¹⁸ This is a very common pronunciation: "nřařallah." The classical Arabic pronunciation is إِنْ شَاءَ اللّٰه : "in řa' allah." Others pronounce the phrase as نَشَا اللّٰه ; "n řallah" (without the *hamza*).

Translation

Bouazza : Good morning.
Assu : Good morning.
Bouazza : Are you going [lit: Will you go] to the market?
Assu : I want to go [or: I was going to go], but my truck broke down
[lit: the truck broke down to me]. And you (m.s.)?
Bouazza : I don't know, but maybe. Maybe I'll go Saturday. Will we see
each other there, God willing [lit: if God wills]?
Assu : God willing [lit: If God wills].
Bouazza : What do you want to do at the market?
Assu : I want to buy some things.
Bouazza : Good-bye. [lit: May God help you.]
Assu : Good-bye. [lit: May God protect.]

Hassan is Sick ياغ شا حَسَن

This is a dialogue between Mouna, Hassan's mother, and Itto, Mouna's neighbor who stops by.

msa l xir.	مَسَا لَخِير.	إِطَو :
msa l xir.	مَسَا لَخِير.	مُنَى :
is illa ša n imensi?	إِس إِلَّا شَا نِ إِمَنْسِي؟	إِطَو :
illa. qqim. marhabannem.	إِلَّا. قِيم. مَرْحَبَانَّم.	مُنَى :
mani lwašun? ur rin adtšen?	مَانِي لَوَاشُون؟ وَر رِين أَذْتَشَن؟	إِطَو :
sulen berra.	سُولَن بَرَّا.	مُنَى :
maggegenn din?	مَآگْگَن ¹⁹ دِين؟	إِطَو :
hasan aya. yağt ša. igen	حَسَن آيَا. يَآغْت شَا. إِگَن	مُنَى :
zi şbaç.	زِي صَبَاح.	
urt tiwim ğer ssbižar?	وَرْت تِيوِيم غَر سَبِيضَار؟	إِطَو :
iri ibbas at yawi ass lletnin.	إِرَا إِبَّاسَ أَت يَاوِي آسَ لَتْنِين.	مُنَى :
nsat g lman.	نَسَات كُ لَمَان.	إِطَو :
tmund d wayd.	تَمُونْد د وَايْض.	مُنَى :

¹⁹ Note the past participle here. That's why there is an extra ن (shown by the *shadda*) at the end of the word. A participle is used when question words or relative pronouns are the subject of the verb. In this case, the question word مَانِي is the subject of the verb "is sleeping." The whole phrase comes from: (of the participle) مَانِي + إِگَن + ن. To avoid the two "i" sounds from coming together to form a hard ئِي sound, some regions insert a "d" sound for pronunciation: مَانِيْد إِگَن.

Translation

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

Dad Wants to Cut Down a Tree

إِرا بابا أَديبِّي شَا ن أَسْكُلُو

Aziz and his father and mother are eating breakfast and getting ready for the day's work. Although Aziz should go to school, he ends up helping his dad work.

is idda	عزیز غَر لیکول؟	إِس إِدَا عَزِيز غَر لیکول؟	إِبَّاس ن عزیز :
isul.		إِسول.	مَیْس :
sedrefas lefɖur. mani	سَدَرَفَاس لَفَضُور. مَانی	سَدَرَفَاس لَفَضُور. مَانی	إِبَّاس :
aqrabinu?	أَقْرَابِینُو؟	أَقْرَابِینُو؟	
hutin afella n ttabla.	هوتین أَفَلَّا ن طَبَّلَا.	هوتین أَفَلَّا ن طَبَّلَا.	مَیْس :
[i ɛziz]	خیراش	[إِ عَزِيز] خیراش	إِبَّاس :
attnaɣd d awd yun.	أَتْنَاغْد د أَوْد یون.	أَتْنَاغْد د أَوْد یون.	
adur tegg ^w ed, a baba.	أَدُور تَغْد، آ بابا.	أَدُور تَغْد، آ بابا.	عَزِيز :
mani agelzim?	مَانی أَكْلَزِیم؟	مَانی أَكْلَزِیم؟	إِبَّاس :
ma?	مَآخ؟	مَآخ؟	عَزِيز :
ri adbbiɣ ša n	رِیخ أَدْبَبِیخ شَا ن	رِیخ أَدْبَبِیخ شَا ن	إِبَّاس :
usku.	أُسْكُلُو.	أُسْكُلُو.	
annmun?	أَنْتَمُون؟	أَنْتَمُون؟	عَزِيز :
sedref.	سَدَرَف ²⁰ .	سَدَرَف ²⁰ .	إِبَّاس :

²⁰ There are many different ways to say "Hurry up!" It is important to find out what the people around you say. Other possibilities include: هَنَاشِ , هَنَاشِ , حَرَش , فِيسَاع , سَرَبِي , and others.

Translation

Aziz's father : Has Aziz gone to school?
His mother : Not yet. [lit: He is still.]
His father : Hurry up and serve him breakfast [lit: Hurry up to him breakfast.].
Where is my bag?
His mother : There it is on the table.
His father : [to Aziz] Be careful not to fight with any one. [lit: Be careful lest
you fight with some one.]
Aziz : Don't worry, Dad [lit: Don't fear, Dad.].
His father : Where is the axe?
Aziz : Why?
His father : I want to cut down a tree.
Aziz : Can we go together? [lit: Shall we go with (each other)?]
His father : Hurry up.

The Wedding تَمَغْرا

llah iɛawen.	اللّٰه إِعَاوَن.	سُنْتِيَا :
llah isellem.	اللّٰه إِسَلَم.	بَجَا :
may dayteggan tameɣra?	مَاي دَيْتَغْكَان ²¹ تَمَغْرا؟	سُنْتِيَا :
ayt liɛa.	أَيْت لِيحَا.	بَجَا :
maggiwelen?	مَاجْيُولَن ²² ؟	سُنْتِيَا :
rabɛa.	رَابْحَة.	بَجَا :
milmi ay tzemmamen?	مِلْمِي أَي تَزَمَّامَن؟	سُنْتِيَا :
ass n lɛumɛa.	أَسَّ ن لَجُمْنَة.	بَجَا :
may dayɛeddem uryazennes?	مَاي دَيْخَدَّم أُرْيَازَنَس؟	سُنْتِيَا :
aɛsekri agga.	أَعْسَكْرِي أَكَّا.	بَجَا :
atteddud ɛer aɛidus?	أَتْدَوْد ɛَر أَحِيدُوس؟	سُنْتِيَا :
adduɣ. hat ɛranid.	أَدَّوْخ. هَات Ɂْرَانِيد ²³ .	بَجَا :
awd nekk.	أَوْد نَكْ.	سُنْتِيَا :

²¹ The ن is added because this verb is a participle, since the question word مَاي is its subject.

²² The ن is added because this verb is a participle, since the question word مَاي is its subject.

²³ The د is the د of direction or nearness.

Translation

Stia : Hi! [lit: May God help.]
Bajja : Hi! [lit: May God greet.]
Stia : Who is having [lit: doing] the wedding?
Bajja : Ayt Liha.
Stia : Who is getting married?
Bajja : Rabha.
Stia : When are they getting the license?
Bajja : Friday.
Stia : What does her husband do?
Bajja : He's a soldier.
Stia : Are you going [lit: Will you go] to the folk dance?
Bajja : I'm going [lit: I will go.]. They (m.) invited me.
Stia : Me, too.

Sorting Wheat أَفَرَّ ن يِرْدَن

جیل : مای دَتَّگَاد، اَ فاضمة؟
may datteggad, a faḍma?

فاضمة : دَتَفَرَّانَخِ إِرْدَن.
datferraneḡ irden.

جیل : إِد اَشَمِ عاونَخ؟
id ašem ʿaweneḡ?

فاضمة : اَدَّود، صَحِيت. تَنگودي غوري
addud, ṣaḡit. tgudi ɣuri

لَخْدَمْت اَيْدَغ ن ووسان.
leḡdemt ayddeḡ n wussan.

هان اَحشاش، لَواشون، اَشَطَّب
han aḡṣaš, lwašun, ašeṭṭeb

ن تَدَارْت. إِر شَمَيْن؟
n taddart. i šemmin?

جیل : اَوْد نَكَيْن.
awd nekkīn.

Translation

Jill : What are you doing, Fadma?

Fadma : I'm sorting wheat.

Jill : Can I help you? [lit: Shall I help you?]

Fadma : Come, please. I have a lot of work [lit: work is plenty to me] these days.

There's cutting the alfalfa, the children, sweeping the house. And you?

Jill : Me, too.

My Aunt is Back from a Trip

تاغولند خالتي زي سافر

خalti, thenna? wehli aya urdjinšem annayخ.	نَكَّين : خالتي، تهنّا؟ وَهلي آيا ورْذجينشَم ²⁴ آنّاينخ.
safereخ šwi. may ttekkid?	خالتي : سافَرَخ شوي. نَكَّين : ماي تَكَّيد ²⁵ ؟
kkiخd rrbaḏ, asfi, fas. maḡer tekkid?	خالتي : كَيخند ²⁶ رَّباض، اَسفي، فاس. نَكَّين : ماغَر تَكَّيد؟
kkiخ er iṣṣirraninu. aḡur tuخild?	خالتي : كَيخ غَر إِشِرْرانينو. نَكَّين : اَخْش ²⁷ ور توحِلند؟
uḡeleخ šigan. mašem issuخlen?	خالتي : وحَلخ شيگان. نَكَّين : ماشَم إِسْوحَلن ²⁸ ؟
issuخli ubrid. iḡezzif! qqim dḡi attsgunfad.	خالتي : إِسْوحلي اُبْرید. إِغَزَّيف! نَكَّين : قَيم دْغِي اَتْسْگُونْفاد.
ṣaḡannem.	خالتي : صَحائِم.

²⁴The word ورْذجين 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.”

²⁵The د of direction is assimilated into the initial ت.

²⁶The د is the د of direction or nearness.

²⁷Other regions say اَخْس. 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.

²⁸The ن is added because this verb is a participle, since the question word ما is its subject.

Translation

- 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 travelling a little [lit: I travelled a little.]
- Me : Where have you been²⁹?
- 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 [lit: at my children's (place)].
- 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].

²⁹ The verb **عَـ** 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?"

The Cow will Cause a Problem

أَتَكْ تَفُونَا سَتْ لَمْ شَكِلْ

- توگّا : اَ عِشَّة، وَر تَانَايْد تَفُونَا سَتْ؟
a eiša, ur tannayd tafunast?
- عِشَّة : اَنَّا يَخْتْ كْ وَاسِيف.
annayxtt g wasif.
- توگّا : هَان اَسِيف اِنْكِي. خَان
han asif ingi. خان
وامان. وَر تَرِي اَتَسُو.
waman. ur tri attsu.
- عِشَّة : سَدَرَف، هَات دَاتَّ دَو غَر
sedref, hat datteddu غَر
اِكْرَان ن مِدَّن.
igran n midden.
- توگّا : وَالُو غُورْم شَا ن اُكَا طُو؟
walu gurm ša n ugaṭu?
- عِشَّة : س تَاوِيل، اَذَّر رَخ.
s ttawil, adzreخ.
- توگّا : يَاللَّه اِد اَدِي تَعَاوَنْد؟
yallah id adi tēawend?
- عِشَّة : دَوْن دُغِي، اَنَدُوخ تَفِيرَام.
ddun dēgi. andduخ tffiram.

Translation

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

Translations of Texts and Dialogues Used in the Course

Translation of Text on page 44

Family

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

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

Translation of Dialogue on page 65

At the Market

Bob : Good morning.
Grocer : Good morning.
Bob : I want two kilos of carrots and a kilo of tomatoes and a half kilo of apples and a quarter (kilo) of onions. Choose good ones [lit: that which is good] please.
Grocer : Welcome, sir.
Bob : How much are the peppers?
Grocer : Seventy [3.5 dirhams]. These [lit: "this," since the word for "peppers" is a collective singular, that is, a plural that acts grammatically like a singular] (are) new. There (are) the ones for forty [2 dirhams].
Bob : Okay, weigh (me out) half a kilo of the new ones.
Grocer : Is that all, sir?
Bob : That's all. How much is it [lit: How much do I have?]?
Grocer : It's [lit: You have...] 750 rials [37.5 dirhams].
Bob : Here you go [lit: Take to you.]. Good-bye [lit: May God help.].
Grocer : Good-bye [lit: May God pay back], sir.

Translation of Dialogue on page 79

Food and Drink

- Itto : Do you like buttermilk [lit: Does buttermilk please you?]?
Amy : No.
Itto : Why?
Amy : It's sour. What's this?
Itto : Couscous. Taste. You'll see.
Amy : It's good. It's delicious.
Itto : Do you like tea [lit: Does tea please you?]?
Amy : It's very good. It's better than buttermilk.
Itto : Bring the water please.
Amy : Here you go [lit: Take to you.].
Itto : No, not this [lit: these, since "water" is plural in Tamazight]. Bring that [lit: those]. Natural water [lit: water of the country, the *bled*; most likely from a spring or a well] is good. It's better than that of the tap.

Translation of Dialogue on page 84

Renting a House

- John : Good morning.
Shopkeeper : Good morning.
John : Do you know where [lit: *chez qui*, or someone who has] there is a house for rent?
Shopkeeper : Go see Moha u Hmad [lit: Go to Moha u Hmad's place], the butcher.
John : Is his house nice?
Shopkeeper : It's big, but there's no toilet room in it.
John : I'd like to see it.
Shopkeeper : Come back in the afternoon (and) we'll go together to Moha u Hmad's.
John : Okay. Good-bye [lit: May God help.].
Shopkeeper : Good-bye [lit: May God help.].

Translation of Dialogue on page 86

Susan's Work

Susan is a veterinarian [lit: a doctor of animals]. She works every day in the morning. (In) the afternoon she goes to the market. When she comes back to the house, she cooks dinner. Sometimes she goes out for a walk, she and her friend. If she doesn't travel for her job, she jogs [lit: she does sports] in the morning, and she goes to the public bath and eats breakfast at the café. (In) the afternoon she writes letters. If she doesn't have anything to do [lit: if there is nothing that she does], she goes out for a stroll [lit: she goes out to take herself]. At night she reads before she goes to sleep.

Questions:

1. What is Susan?
2. Does she work in the afternoon?
3. What does she do every day?
4. At what time does she write letters?
5. What does she do before she goes to bed?

Translation of Dialogue on page 89

She Invited Me

- Aisha : Why don't you ever stop by [lit: pass by] my place?
Susan : I'm not free. I have a lot of work [lit: Work is a lot to me].
Aisha : Even Saturday afternoon you're not free?
Susan : Well, you know Saturday I like to relax, but I can't [lit: the situation doesn't do it to me]. There's the washing, the market, go here, go there, until the sun sets. If I don't have anything to do [lit: if there isn't anything what I do], I go to my friend's (place).
Aisha : So you don't like us?
Susan : No, just I don't have time.
Aisha : We don't mind now. Go¹ eat dinner at our place (this) coming Saturday.
Susan : Okay, if it's written [that is, written by God in his plan].

¹ We would normally say "come eat at our place," except that since the two are talking far away from Aisha's house, the direction is not toward the speaker ("come") but rather away from the speaker and toward the far away house ("go there").

Translation of Dialogue on page 92

The Wedding

- Bob : A friend invited me today to his daughter's wedding, but I don't know what to take [lit: I don't know what to take it to her].
- Moha : Whatever you want. Us, we take sugar.
- Bob : What should I wear?
- Moha : Whatever 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 late dinner, people do dinner late].

Translation of Dialogue on page 95

Plowing

- Bob : Good morning.
- Moha : Good morning.
- Bob : Are you (s.) plowing?
- Moha : Well, we're plowing a field here.
- Bob : What do you (s.) want to plow?
- Moha : Wheat, if it is written [that is, written by God in his plan].
- Bob : Did you (s.) buy seed?
- Moha : I bought it [lit: them, since "seed" is plural in Tamazight] at the last market [lit: the market which passed].
- Bob : When will you harvest?
- Moha : In about three months [lit: from here to a three months], God willing [lit: if God wills].
- Bob : Do you (m.pl.) thresh when you harvest?
- Moha : We thresh when the grain is dry. If the summer is good, we will take up a lot of grain.
- Bob : What do you (m.pl.) thresh with [or: With what do you thresh?]?
- Moha : We thresh with mules or donkeys sometimes.