

University of Wisconsin

Audio Tapes

Basic Tamazight

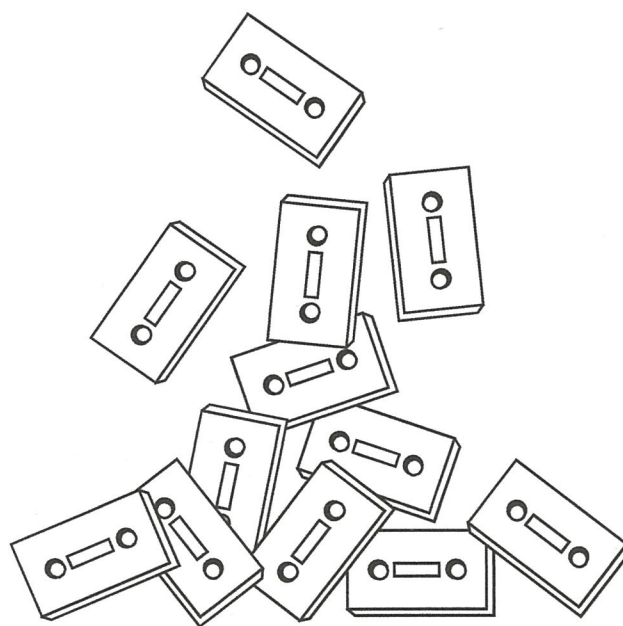
Middle Atlas or Central Moroccan

Tamazight

تَمَازِيْغَت

ⵜⴰⴳⴷⵓⴷⴰⵢⵜ ⵜⴰⴷⵣⴰⵢⵔⴰⵢⵜ

Transcriptions and Translations



Now on CD !

University of Wisconsin

Audio Tapes

Basic Tamazight

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Transcriptions and Translations

For tapes TZ1.001.001 to TZ1.001.016

32 Sides

Now on CD—MP3 Format

Update

Since the publication of this book, the entire *University of Wisconsin Basic Tamazight Course* audio tape series has been converted to CD (MP3 format). This is a tremendous addition to Tamazight language learning, and it also means some changes need to be made to this book.

Most importantly, Tape 4, Sides 1 and 2 (TZ1.001.004 Sides A and B), which were unavailable to me because the original set of tapes I purchased were defective, are included on the CD. The transcriptions of these segments now appear in this book on pages 41 to 41J (to maintain the original page numbering of the book).

Since the CD format is somewhat different than the audio tape format, the following chart will help the language learner make the link between the CD and the book (which is based on the audio tape format).

Audio Tape Version		CD Version			
Tape Number and Side		Section Number	Reel	Time	Starting Page in Book
TZ1.001.001	Side 1	TZ100101	Reel 1	19:47	page 7
	Side 2	TZ100102	Reel 2	17:43	page 14
TZ1.001.002	Side 1	TZ100103	Reel 3	14:01	page 20
	Side 2	TZ100104	Reel 4	18:30	page 24
TZ1.001.003	Side 1	TZ100105	Reel 5	28:12	page 29
	Side 2	TZ100106	Reel 6	16:15	page 36
TZ1.001.004	Side 1	TZ100107	Reel 7	17:44	page 41
	Side 2	TZ100108	Reel 8	12:39	page 41F
TZ1.001.005	Side 1	TZ100109	Reel 9	26:42	page 42
	Side 2	TZ100110	Reel 10	33:18	page 50
TZ1.001.006	Side 1	TZ100111	Reel 11	25:15	page 59
	Side 2	TZ100112	Reel 12	16:36	page 66
TZ1.001.007	Side 1	TZ100113	Reel 13	14:52	page 73
	Side 2	TZ100114	Reel 14	33:05	page 78
TZ1.001.008	Side 1	TZ100115	Reel 15	22:04	page 87
	Side 2	TZ100116	Reel 16	20:20	page 94
TZ1.001.009	Side 1	TZ100117	Reel 17	14:45	page 103
	Side 2	TZ100118	Reel 18	25:40	page 109
TZ1.001.010	Side 1	TZ100119	Reel 19	13:16	page 118
	Side 2	TZ100120	Reel 20	27:16	page 124
TZ1.001.011	Side 1	TZ100121	Reel 21	10:22	page 137
	Side 2	TZ100122	Reel 22	26:11	page 142
TZ1.001.012	Side 1	TZ100123	Reel 23	11:48	page 151
	Side 2	TZ100124	Reel 24	18:29	page 156
TZ1.001.013	Side 1	TZ100125	Reel 25	28:05	page 163
	Side 2	TZ100126	Reel 26	19:05	page 173
TZ1.001.014	Side 1	TZ100127	Reel 27	17:29	page 182
	Side 2	TZ100128	Reel 28	26:54	page 188
TZ1.001.015	Side 1	TZ100129	Reel 29	33:31	page 196
	Side 2	TZ100130	Reel 30	20:00	page 209
TZ1.001.016	Side 1	TZ100131	Reel 31	30:07	page 217
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University of Wisconsin Course **Audio Tape Transcriptions and Translations** **Basic Tamazight**

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Introductory Note

This book contains the transcriptions and translations of The University of Wisconsin's sixteen audio tapes called the "Basic Course in Tamazight." These are a series of high quality—both in content material as well as sound recording—tapes of the Ayt 'Ayyash dialect of Middle Atlas or Central Moroccan Berber. I cannot stress too much how useful and helpful these tapes are in learning Tamazight.

When I first bought this audio material from the University of Wisconsin in 1997, it was in the form of 16 audio tapes, and that is how this book presents the material. However, the material has now been digitalized and is available from the university on CD and free of charge. I obtained a copy in December, 2004. More than that, in early 2005 the audio material was put on the university's Language Support Services' server (<http://lss.wisc.edu>) and is available free of charge for anyone who wants to download the material and burn his own CDs. I was told by the librarian that this was "copyright-free material."

Those wanting to order the CD can obtain it from:

Learning Support Services, L & S
University of Wisconsin—Madison
Librarian Mary Prochniak
279 Van Hise Hall 1220 Linden Drive
Madison, WI 53706-1557
tel: 608-262-7759
email: mary@lss.wisc.edu

In spite of these tapes being wonderful they did not go with any written material that the university had. The university's African Studies Program¹ at one time had published a 166-page course with a 90-page grammar manual called *Tamazight Basic Course* by Jeanette Harries, 1974. The course is no longer in print, although in 1997 I persuaded a very nice secretary to make and sell me photocopies of the course. This course, though, did not match the above tapes. (There is, however, another set of sixteen tapes which were made to match the course. These tapes, of which I received copies of someone's copies, are of a much lower sound recording quality, but still useful. They do follow the written course page by page.)

Thus, because the tapes did not match any written material that was available (even though at times the tapes refer to a "script"), their usefulness for language learners was severely limited. Not only was there no written script, but most of the content of the tapes was not translated into English either. Thus, often the language learner had no idea what the tapes were saying. The wonderful tapes were basically inaccessible to language students.

¹ African Studies Program, Publications, University of Wisconsin—Madison, 205 Ingraham Hall, 1155 Observatory Drive, Madison, WI, 53706, tel: 608-262-2380, fax: 608-265-5851, email: asp@africa.wisc.edu. They sell only written material. All audio material must be ordered from the Learning Support Services.

That is the reason for this book: to give language students a script which follows the tapes word for word in Tamazight as well as to give translations of all the material so that students know what the words mean. This will make these tapes a goldmine of information and an invaluable language-learning tool that was previously inaccessible.

When the University of Wisconsin published its written course, the course was written in phonetics. The University of Michigan used a similar phonetic system. This system is dense and basically impenetrable for an average language learner. Furthermore, they did not include the "schwa" vowel (like a short "e" vowel), so you could never tell the pronunciation of a word from how it was written. This is a serious and fatal defect.

In the present book, I use Arabic script to write Tamazight. Arabic script is certainly more suited for the language than a Latin-based phonetic system. In addition, language learners in Morocco can write notes and letters in Tamazight (using Arabic script) to their Berber friends, and those who are literate can read them. Anyone literate in Morocco is literate in Arabic script. It is for this communicative² reason that I've chosen Arabic script. Furthermore, for anyone living in Morocco, Arabic script will always be very useful. The initial trouble in using it pays off a thousand-fold later on.

And all vowels are included!

I have also added grammar notes and explanations as well as pronunciation points.³ Some of that material is included in the text, since it is important to the understanding of the tapes, and other material is included in footnotes. The tapes were originally made for students specializing in university level linguistics. Often the jargon is beyond the average language learner. Thus, I have simplified the language in my grammar explanations. At times (for example, with the names and descriptions of tenses) this may result in a slightly less precise explanation; however, at least it is understandable.

In addition to my notes and explanations, I've also added a number of indexes in the back. There is so much content and grammar on the tapes that there needs to be a system to organize it all and make it easier to find specific grammar items or vocabulary. I hope that the indexes will serve that purpose and allow the language learner to reference individual items.

In a work such as this the potential for errors is enormous. Great effort has been expended to minimize these; yet, some errors are inevitable. Corrections, comments, and suggestions are welcome. I want to thank a number of Berbers who were willing to answer my questions and also listen to portions of the tapes to tell me things that I couldn't figure out myself.

It is my hope that this book along with the tapes will help, motivate, and encourage people trying to learn Tamazight.

Bruce Rathbun
January, 2005

² As opposed to political, identity, and academic research reasons which motivate the choosing of other scripts, be they a Latin-based alphabet or Tifinagh.

³ I frequently refer to the excellent Tamazight dictionary by Miloud Taifi: *Dictionnaire Tamazight—Français (Parlers du Maroc Central)*, L'Harmattan—Awal, 1991, ISBN # 2-906659-00-07. This is by far the best and most practical dictionary currently available for Middle Atlas Tamazight.

University of Wisconsin Course Audio Tapes

Basic Tamazight

TZ1.001.001 Side A
Tape 1 Side 1

Lesson 1, Part 1

The speaker is Mohammed Raamouch (مُحَمَّد رَعْمُوش) from Ayt 'Ayyash (أَيْت عَيَّاش) near Midelt (مِيدَلْت).

Sounds of Tamazight 1

Principle sound contrasts of Tamazight

A **fortis consonant**—means a "doubled" consonant, that is, a consonant said with a *shedda*. The consonant sound is held twice as long as it would normally be without the *shedda*.

A **lenis consonant**—means a normal consonant sound, one without a *shedda*.

A **stop** is a consonant sound formed when parts of the mouth touch in such a way that the air flow is stopped and then released. Examples of stops are "b," "d," "t," hard "g," etc.

A **fricative** is a consonant sound formed by a continuous air flow. The parts of the mouth restrict or funnel the air flow but don't stop it. Thus, you can continue to make the sound as long as you have breath. Examples of fricatives are "s," "z," "m," "f," etc.

Pharyngelized—means said in a more tense manner, with the tongue tensed and raised up in the back of the mouth. The letters ص "ṣ," ض "ḍ," ط "ṭ," and ژ "ẓ" are the pharyngelized counterparts, respectively, of the letters س "s," د "d," ت "t," and ز "z."

A **labialized** sound (in this context) is a sound made with rounded lips. The lips are rounded before the consonant sound is pronounced. This occurs in Tamazight especially with the some ك "k" sounds and some hard گ "g" sounds. But it also occurs

sometimes with some غ "ġ," ق "q," and خ "ħ" sounds. Not all occurrences of these letters are said with rounded lips. You must pay attention to which words have the sounds with rounded lips.

Consonant with a <i>shedda</i> (fortis)	Consonant without a <i>shedda</i> (lenis)	
my father بَا	term for addressing older brother ¹ بابَا	ب
price تَمَن	near تَمَان ²	ت
Take her. أَسَيْتَ.	Take him. أَسَيْتَ.	ت
pail أَطَّاس		ط
He went. إِدَّا.	here دَا	د
woman تَمَضُّوطْ	foot أَضَار	ض

Now contrast **د** and **ض**.

He divided. إِبْضَا.	He began. إِبْدَا.
---------------------------	-------------------------

Consonant with a <i>shedda</i> (fortis)	Consonant without a <i>shedda</i> (lenis)	
	you (m.pl.) كَنِّي ³	rounded ك
me, I نَكَيْن	all كُنْشِي	ك
me, I نَكَيْن	you (m.pl.) كَنِّي	
a ball of couscous تَلْقَيْمَتْ		ق

¹ This word can also mean "my father," which is how Taifi's dictionary lists the word.

² Technically, this is two words, the noun **تَمَا** (listed on page 399 of Taifi's dictionary under "M") plus the genitive particle **ن** "of." However, for the meaning "near," these two words always occur together.

³ Because the **ك** is said with rounded lips, the word sounds like **كَنِّي**. Also, the **ك** is said here as a fricative rather than as a hard "k" sound (an English "k" sound), that is, the tongue is lowered slightly from touching the top of the mouth where it would touch in an English "k" sound. Some regions pronounce this as a hard "k" sound and others as a fricative, as is being done here. Both pronunciations are valid, depending on the region. Those who want to write the fricative "k" can write it as **كَّ**.

Now contrast ق and ك .

a ball of couscous	تَلْقَيْمَت	me, I	نَكِين
-----------------------	-------------	-------	--------

Consonant with a *shedda*
(fortis)

Consonant without a *shedda*
(lenis)

cheek أَكْغَاي

man أَرْكَاز ش

(Because the "g" sound here
is not a stop but a fricative,
it sounds more like a "y."⁴
Thus, the word sounds like
أَرِيَّاز.)

afternoon/
evening تَدَغَّات
(tadgg^wat)

rounded
ش

Now contrast ش and rounded ش .

afternoon/
evening تَدَغَّات
(tadgg^wat)

cheek أَكْغَاي
(aggay)

⁴ Different regions pronounce this sound differently. The sound can vary from a stop to a fricative, that is, from a hard "g" sound (like in the English "goat") to a "y" sound or something in between.

Conversation: Dialogue 1

- فاضمة : صباح الخير.
محمّد : صباح الخير.
فاضمة : ميسمنش؟
محمّد : إسمينو محمّد. إ شمين، ميسمنتم؟
فاضمة : إسمينو فاضمة. ماش إكّا لحال، آ محمّد؟
محمّد : شا لباس ور إلي. إ شمين، آ فاضمة،
مام إكّا لحال؟
فاضمة : لا لباس، آ محمّد، لحمد لله.

Fadma: Good morning.

Mohammed: Good morning.

Fadma: What's your name?

Mohammed: My name is Mohammed. And you, what's your name?

Fadma: My name is Fadma. How are you, Mohammed?

Mohammed: Not bad. [literally: There isn't any evil.] And you, Fadma, how are you?

Fadma: I'm fine [lit: no evil], Mohammed, praise (be) to God.

Sentence Pattern Drill 1

Imperative verbs (singular)

Enter.	شَجَم.
Advance. Enter.	زَايْد.
Come here.	أَدَّوْد.
Sit down.	قَتِّيم.
Speak.	سَوَّل.
Get up.	كَّر.
Go.	دَّو.
Go out.	فَغ.

Morphophonemic Drill 1, Part 1

"y" insertion

Tamazight does not like two vowel sounds coming together. Thus, often a "y" sound is inserted for pronunciation purposes between two vowels that come together in certain contexts. This is a very common phenomenon and will be demonstrated in two grammatical contexts below in parts 1 (the vocative) and 2 (demonstrative suffixes).

Vocative—means calling someone. The vocative particle is أَ .

Oh, Mohammed!	أَ مُحَمَّد!
Oh, people!	أَ مَدَّن ⁵ !
Oh, girl!	أَ تَرِبَات!

⁵ The word for "people" by itself is مَدَّن . But because of the vowel أَ , the way the two words run together in fast speech results in the first vowel of مَدَّن basically disappearing.

أَ تَمْضُوطٌ⁶ ! Oh, woman!

أَ يَارِيَا! Oh, man!

أَ يَمِكْسَا! Oh, herder!

أَ تَمِكْسَاوْت! Oh, herder girl!

أَ يَزْمُورِي! Oh, Zemmour man!

أَ تَزْمُورِيْت! Oh, Zemmour woman!

Morphophonemic Drill 1, Part 2

"y" insertion after a noun ending in a vowel and before demonstrative suffixes

Add the demonstrative suffixes ^ا or ^{ين} to the end of a word to specify "this" or "that" thing.

^ا "a"—proximate or near (this noun)

^{ين} "in"—remote or far (that noun)

رَاعَا أَرِيَا. See this man.

رَاعَا أَرِيَايْن. See that man.

رَاعَا تَمْضُوطَا. See this woman.

رَاعَا تَمْضُوطَيْن. See that woman.

رَاعَا تَمِكْسَاوْتَا. See this herd girl.

رَاعَا تَمِكْسَاوْتَيْن. See that herd girl.

⁶ Another valid pronunciation of this word is ^{تَمْطُوطٌ}, which is how Taifi lists it on pages 445 and 53.

⁷ This suffix can be either ^{ين} or ^{ين}. Taifi lists both on page 300, column 1, under "I." Although the speaker on the tapes uses the *shedda*, in this case the *shedda* is not important, since both ways are correct. It's recommended, therefore, that the student use the form without the *shedda*, since it's easier. We will write the *shedda*, though, since the speaker says it.

Now notice the "y" insertion.

See this herder.	راعا اَمَكْسَايَا.
See that herder.	راعا اَمَكْسَايَيْنَ.
See this ewe.	راعا تَخْسِيَا ⁸ .
See that ewe.	راعا تَخْسِيَيْنَ.
See this lamb.	راعا اَرَايَا ⁹ .
See that lamb.	راعا اَرَايَيْنَ.
See this hole.	راعا اَخْبُوِيَا ¹⁰ .
See that hole.	راعا اَخْبُوِيَيْنَ.
See this (tea)pot.	راعا اَبَرَّ اَدَا.
See that (tea)pot.	راعا اَبَرَّ اَدَيْنَ.
See this jug.	راعا تَبَرَّ اَتَا.
See that jug.	راعا تَبَرَّ اَتَيْنَ.

⁸ "Ewe" by itself is تَخْسِي .

⁹ "Lamb" by itself is اَرَا .

¹⁰ "Hole" by itself is اَخْبُو .

University of Wisconsin Course Audio Tapes

Basic Tamazight

TZ1.001.001 Side B

Tape 1 Side 2

Lesson 1, Part 2

Sounds of Tamazight 2

Principle sound contrasts of Tamazight

The fricatives and the sounds تَش "tš" and دَج "dj"

A **fortis consonant**—means a "doubled" consonant, that is, a consonant said with a *shedda*. The consonant sound is held twice as long as it would normally be without the *shedda*.

A **lenis consonant**—means a normal consonant sound, one without a *shedda*.

A **fricative** is a consonant sound formed by a continuous air flow. The parts of the mouth restrict or funnel the air flow but don't stop it. Thus, you can continue to make the sound as long as you have breath. Examples of fricatives are "f," "s," "z," the English "sh" sound, the "j" sound as in "pleasure," etc.

Pharyngelized—means said in a more tense manner, with the tongue tensed and raised up in the back of the mouth. The letters ص "š," ض "ḍ," ط "ṭ," and ژ "ž" are the pharyngelized counterparts, respectively, of the letters س "s," د "d," ت "t," and ز "z."

Consonant with a <i>shedda</i> (fortis)		Consonant without a <i>shedda</i> (lenis)		
sheaf of grain	تَفَّا	fire	أَفَا	ف
hands	إِفَاسْن	the people of Fes	إِفَاسِين	س

Water the donkey.	سَوَّ أَغْيُول.	Drink water.	سَوَّ ¹ أَمَان.	س
the morning	صَبَّاح	blow on	صَوَّض	ص
hair	أَزَّار	hot sun	أَزَّال	ز
pray	رَّال	sheet or shawl	لِيَّرَّار ²	ر
jackal	وَشَّن	some	شَا	ش
It (m.) healed.	إِجَّي.	He answered.	إِجَّوَب.	ج

Now contrast تَش and ذَج.

He left.	يَوَّجَا.	He ate.	إِتَّشَا.	
Consonant with a <i>shedda</i> (fortis)		Consonant without a <i>shedda</i> (lenis)		
He is bad.	إِخَّا.	tents	إِخَامَن	خ
		He was present.	إِحَاضَر.	ح

Now contrast خ and ح.

He was present.	إِحَاضَر.	tents	إِخَامَن
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¹ We will write the word "drink" this way "su," although technically the pronunciation is سَوَّ "sew." The same applies to the verb "water." We will write it as "ssu," although technically it is سَوَّ "ssew." See Tape 2, Side 2, Sounds of Tamazight 4 (page 25), for the subtle pronunciation difference between the verb "water" and the verb "spread" سَوَّ "ssu."

² Although this tape says that the ر is pharyngelized, Taifi lists the word (on page 812, under "ZR") with a normal ر and indicates that the ر is what is pharyngelized (hence the dot under the "r"). It is often the case that one pharyngelized consonant has an effect on the other consonants in the word, causing them to sound pharyngelized, even if they technically aren't.

Consonant with a *shedda*
(fortis)

milk أَغَو

Consonant without a *shedda*
(lenis)

reed أَغَانِيم غ

Dialogue 2

- مُحَمَّد : صَبَاح لَخِير، أَ فاضمة.
- فاضمة : صَبَاح لَخِير، أَ مُحَمَّد.
- مُحَمَّد : مام إِگَّا لِحال؟
- فاضمة : شَا لَباس³ وَر إِلَي. إِ شَكَّين، أَ مُحَمَّد، ماش إِگَّا لِحال؟
- مُحَمَّد : لَا بَاس، لَحَمْدُ لِلَّهِ.
- فاضمة : مَانِيكُ تَلَّا تَدَارْتَنَش، أَ مُحَمَّد؟
- مُحَمَّد : تَلَّا كُ مِيدَلْت. مَانِيكُ تَلَّا تَدَارْتَنَم، أَ فاضمة؟
- فاضمة : تَلَّا كُ الْخَمِيسَات.

Mohammed: Good morning, Fadma.

Fadma: Good morning, Mohammed.

Mohammed: How are you?

Fadma: Not bad. [literally: There isn't any evil.] And you, Mohammed, how are you?

Mohammed: I'm fine, praise (be) to God.

Fadma: Where is your house, Mohammed?

Mohammed: It's in Midelt. Where is your house, Fadma?

Fadma: It's in Khemisset.

³ This phrase comes from شَا ن لَباس. The ن assimilates into the ل to form لَباس, with a *shedda*.

Sentence Pattern Drill 2

Imperative verbs (masculine plural)

Enter.	شَجُمَات.
Advance. Enter.	زَايْدَات.
Come here.	أَدَّ وَيَاد. ⁴
Sit down.	قَيِمَات.
Speak.	سَيُولَات.
Get up.	كَّرَات.
Go.	دَّ وَيَات.
Go out.	فَغَات.

Morphophonemic Drill 2

Combination of two "i" vowels into a consonant "g" with a *shedda*

When a verb with a third person masculine singular subject is preceded by the relative pronoun **أَيَّ** "ay" [the phonetic system of the tape spells it "ai."], the final **ي** "y" [or "i" according to the tape] combines with the initial **إِ** "i" of the third masculine singular verb to make a **كَّ** "gg." See the following examples with the word "that" plus the "to be" verb "he is" and "she is."

		he is	+	that
أَكَّا	=	إَكَّا	+	أَيَّ
agga	=	iga	+	ay

[In the dialect on the tape, the verb "he is" is pronounced like "iya" instead of "iga," and the verb "she is" is pronounced like "tya" instead of "tga." The "g" sound, which is normally a stop, is made into a fricative, making it into a "y" sound. Almost all

⁴ This comes from **دَّ وَيَات** + **د**. The **د** + **ت** at the end combine to form **دَّ**. The **د** which is added is what's called a "direction particle." More will be said about this on Tape 13, Side 2, Sentence Pattern Drill 15. But briefly, the **د** of direction indicates an action that occurs toward the speaker. This is how Tamazight distinguishes between the verbs "go" and "come." "Come" has the **د** of direction, "go" doesn't.

grammars and dictionaries, however, write this "to be" verb with a "g." It is much easier to write it and even say it with a "g" and later adapt one's speech to a "y" sound than to write the verb with a "y." English speakers get confused by sounds like "iy" and "iyi," etc. Other dialects do use a "g" sound. Thus, we will consistently write this verb "to be" with a "g."]

Note that with the feminine "she is," the verb doesn't start with "i." Thus, there are not two "i" sounds to combine to form a "gg."

	she is	+	that
أَي تَغَا	=	تَغَا	+ أَي
ay tga	=	tga	+ ay

The woman speaking uses a ث "th" sound (as in "both") for the ت in تَغَا. Certain dialects speak this way, while others use simply a ت "t" sound. Others seem to use a sound in between the two, that is, a very light ث "th" sound. The way the "th" sound is used in certain dialects of Tamazight is so difficult for English speakers (in spite of the fact that the sound exists in English) that we've chosen to just use the "t" sound. This is also perfectly valid for certain dialects. Note that the native speaker on the tape does not use the ث sound. Thus, we will always write words with a ت, but those students interested in using the ث can note from the tape and from people around them when that sound is used.

Fadma is a herd girl. تَغَا فاضمة تَمَكْسَاوْت.

That one, she's a herd girl. تا تَمَكْسَاوْت أَي تَغَا.
["That one" should be corrected to "this one."]

Haddou is a herdsman. إِغَا حَدَّو أَمَكْسَا⁵.

This one, he's a herdsman. وا أَمَكْسَا أَكْغَا.

This one, she's a woman. تا تَمَضْطَوْط⁶ أَي تَغَا.

This one, he's a man. وا أَرِيَاز أَكْغَا.

⁵ Another regional variation for this word is أَمَكْسَا "ameksa" (the short vowel "e" instead of "i"), which is how Taifi lists the word. This vowel difference would apply also to the feminine and to the plurals.

⁶ Another valid pronunciation of this word is تَمَطْطَوْط, which is how Taifi lists it on pages 445 and 53.

This one, she's a Zemmour woman.

تَا تَزْمُورِيَتِ أَيَّ تَكَّا.

This one, he's a Zemmour man.

وَا أَزْمُورِي أَكَّا.

It's a ewe.

or تَخْسي أَيَّ تَكَّا.

تَخْسي أَيَّا.

It's a lamb.

or أَعْلُوش أَكَّا.

أَعْلُوش أَيَّا.

It's a sheaf of grain.

تَفَّا أَيَّا.

It's a fire.

أَفَّا أَيَّا.

The word أَيَّا "aya" is not a verb and has nothing to do with the verb "to be," even though it looks like it is substituted here for the phrase "that he is" or "that she is." The word أَيَّا "aya" is a neutral (as opposed to either masculine or feminine) word meaning "this." Thus, the last sentence above reads literally "a fire this." The verb "to be" is not mentioned but is understood: "a fire (is) this." This is a non-verbal sentence (like many Arabic sentences with "to be" in the present). The better translation is "This is a fire." The sentence أَفَّا أَكَّا reads literally "a fire that it is," which is properly translated "It's a fire."

University of Wisconsin Course Audio Tapes

Basic Tamazight

TZ1.001.002 Side A
Tape 2 Side 1

Lesson 1, Part 3

Sounds of Tamazight 3

Principle sound contrasts of Tamazight

The laryngeals ه and ع

A **laryngeal**—means a sound produced in or near the larynx or voice box.

Pharyngelized—means said in a more tense manner, with the tongue tensed and raised up in the back of the mouth. The letters ط "t," and ژ "z" are the pharyngelized counterparts, respectively, of the letters د "d," and ز "z." The letter ح "h" is also a pharyngeal. The tape calls this letter "the dotted h" because of the dot in the phonetic symbol *ḥ*.

Contrast ه and ح.

Be present! حاضر.

Here it is. هات آيا.

Contrast ع and ا.

Write! آرو.

mountain عاري

Dialogue 3

- مُحَمَّد : صباح لخير، آ حَدَّو.
- حَدَّو : صباح لخير، آ مُحَمَّد.
- مُحَمَّد : ماش إكَّا لحال؟
- حَدَّو : شا لبَّاس ور إِلِّي. إ شَكَّين، آ مُحَمَّد، ماش إكَّا لحال؟
- مُحَمَّد : لا باس، لَحَمْدُ لِلَّهِ. ماني بَّاش¹؟ لا باس غورس؟
- حَدَّو : لا باس، لَحَمْدُ لِلَّهِ.
- مُحَمَّد : إوا، اللّهُ إَهْنَيْكَ.
- حَدَّو : اللّهُ إَهْنَيْكَ.

Mohammed: Good morning, Haddou.

Haddou: Good morning, Mohammed.

Mohammed: How are you?

Haddou: Not bad. [literally: There isn't any evil.] And you, Mohammed, how are you?

Mohammed: I'm fine, praise (be) to God. How is your father? Is he fine?

Haddou: He's fine, praise (be) to God.

Mohammed: Well, good-bye. [lit: May God save/deliver/rescue you.]

Haddou: Good-bye. [lit: May God save/deliver/rescue you.]

¹ Some dialects say إِبَّاش for "your father."

Sentence Pattern Drill 3

Imperative singular verbs plus modifiers

Enter the house.	شُجَم غَر تَدَّارْت.
Sit down here.	قَيِم دا.
Touch the wool.	حادا تَضُوطْ.
Take the wool.	أَسِي تَضُوطْ.
Put down the wool.	سِرْس تَضُوطْ.
Give the wool to Mohammed.	ش تَضُوطْ إِي مُحَمَّد.
Get up now.	كَّر دَغِي.
Go over there.	دَو غَر دِينْ ² .

Morphophonemic Drill 3

The main pattern of the dependent form of nouns (masculine)

أْ	←	أْ
u	←	a

Most masculine nouns begin with أْ "a." In certain grammatical contexts, however, the أْ "a" changes to a اْ "u." This is called the dependent form of the noun. The grammatical contexts in which this occurs are:

1. When the noun is the subject of the sentence **and** it occurs after the verb. This is the normal position for the subject in a Tamazight sentence.
2. After most prepositions.
3. After اْ meaning "and."
4. After numbers.

The drill here refers to context 1, the position of the subject of the sentence. When the subject is the first word in the sentence ("phrase initial" according to the tape),

² The *shedda* here is subtle, but it is said. Others say this word without a *shedda*. Taifi lists the word with a *shedda*.

that is, it comes before the verb, the dependent form of the noun isn't used. The ا "a" remains ا "a." This type of sentence is possible when you want to emphasize the subject.

Another case in which the dependent form of a noun isn't used is when the noun is a direct object in a sentence.³ The drill makes a contrast between nouns as direct objects in sentences and the dependent form of the noun when the noun is the subject coming after the verb, its normal position.

Noun as subject after the verb
(Note the dependent form of the noun)

Noun as direct object

يُوسِي مُحَمَّدَ أَبْرَاد.
Mohammed took the (tea)pot.

إِعْمَرُ أَبْرَاد.
The (tea)pot is full.

يُوسِي أَبْرَاد.
He took the (tea)pot.

يُوتٌ⁴ حَسَنَ أَرِيَّاز.
Hassan hit the man.

يُوتٌ أَرِيَّازَ أَغْيُول.
The man hit the donkey.

يُوتٌ أَرِيَّاز.
He hit the man.

يُوفَا أُمَكْسَا أَعْلَوَش.
The shepherd found the lamb.

يُوفَا أَعْلَوَشَ أَمَكْسَا.
The lamb found the shepherd.

يُوفَا أَعْلَوَش.
He found the lamb.

يَانَّايُ أَرِيَّازَ أَمْنَايُ.
The man saw the horseman.

إِنِّي⁵ أَمْنَايُ.
The horseman mounted.

يَانَّايُ أَمْنَايُ.
He saw the horseman.

³ It's not necessary to learn the contexts in which the dependent form *isn't* used. It's only necessary to learn when the dependent form *is* used. In all other contexts the normal form is used.

⁴ There are a number of pronunciations of this word, among them يُوتٌ (with no *shedda* on the و) and يوت .

⁵ Technically the word is إِنِّي "iney," although the pronunciation difference between that and "ini" is quite subtle. But the "y" sound shows up in fast speech, because when the two words run together they sound like "in yumnay," as the speaker says the second time through.

University of Wisconsin Course Audio Tapes

Basic Tamazight

TZ1.001.002 Side B

Tape 2 Side 2

Lesson 1, Part 4

Sounds of Tamazight 4

Principle sound contrasts of Tamazight

The liquids ر and ل

The nasals م and ن

The semi-vowels و and ي

A **fortis consonant**—means a "doubled" consonant, that is, a consonant said with a *shedda*. The consonant sound is held twice as long as it would normally be without the *shedda*.

A **lenis consonant**—means a normal consonant sound, one without a *shedda*.

Pharyngelized—means said in a more tense manner, with the tongue tensed and raised up in the back of the mouth. The letters ض "ḍ," ط "ṭ," and ظ "ẓ" are the pharyngelized counterparts, respectively, of the letters س "s," د "d," and ذ "z." Although the letters ر and ل are only written one way in Arabic script, they can be said also in a pharyngelized way. Examples will be given below.

Consonant with a <i>shedda</i> (fortis)		Consonant without a <i>shedda</i> (lenis)	
(tea)pot	أَبْرَاد	weed seeds	أَفْرَان ر
oven	أَفْرَان		pharyngelized ر
oven	أَفْرَان	weed seeds	أَفْرَان
sheep, ewes	وَلِي	hearts	وَلَاوَن ل

by God و لله hunger لا pharyngelized ل

Now contrast ل and pharyngelized ل.

by God و لله sheep ولي

Consonant with a *shedda*
(fortis)

Consonant without a *shedda*
(lenis)

إِشْمَلْ لَخْدَمْتِ.
He finished the work.

م إِشْمَلْ أَرْيَازِ.
The man is tall.

He finished. إِشْمَلْ.

He is tall. إِشْمَلْ.

He said. إِنَّا.

ن إِنِّي. Speak!

He beat يُوَّتْ.¹
(something).

و "w" إِرْوَلْ. He ran away.

و "u" سَو. Spread! (a blanket or a rug)

Now contrast the vowel و "u" and the consonant و "w."

Water! سَو. "ssew".
(an animal)

Spread! سَو. "ssu"

This contrast is extremely subtle. Even "Water!" sounds a lot like "ssu." If you pronounce it this way, you'll be understood. The same goes for pronouncing "Drink!" like "su," even though it is technically "sew."

The same subtle type of difference exists between "speak" إِنِّي "ini" (mentioned above) and "he mounted" إِنِّي "iney" (mentioned on Tape 2, Side 1, Morphophonemic Drill 3, page 23).

¹ There are a number of pronunciations of this word, among them يُوَّتْ (with no *shedda* on the و) and يوت.

Now contrast ي "y" and the obstruent كُ "g."

bucket أَكَّا (أَيَا)

هات أَيَا. There it is. ي

I'm not sure what "obstruent" means, but the "g" sound in the word for "bucket" is pronounced with the tongue lowered a bit from the roof of the mouth. It, thus, sounds like a "y," although the tongue is still raised further than a normal "y." The tongue position is between the hard "g" sound and a normal "y" sound. However, it is legitimate in some dialects to pronounce this word with a hard "g" sound.

Dialogue 4

- مُحَمَّد : مُسَا لْخَيْر، أَ حَدَّو. مَاش إِكَّا لِحَال؟
حَدَّو : لَا بَاس، لِحَمْدُ لِلَّهِ. إ شَكَّيْن؟ لَا بَاس غُورُش؟
مُحَمَّد : شَا لْتَبَاس وَر إِلَي. مَانِي لِنَوَاشُون؟ لَا بَاس غُورُسَن؟
حَدَّو : لَا بَاس، لِحَمْدُ لِلَّهِ. مَغْمَس² أُرْيَازِين؟
مُحَمَّد : أَزَمَّوْرِي أَكَّا.
حَدَّو : مِيسْمَنْس؟
مُحَمَّد : حَمَّو بَن دَاوَد.
حَدَّو : مَانِيكْ تَلَّا تَدَّارُ تَنْس؟
مُحَمَّد : تَلَّا كُ الْخَمِيسَات، تَمَان سَوَق.

- Mohammed: Good evening, Haddou. How are you?
Haddou: I'm fine, praise (be) to God. And you? Are you fine?
Mohammed: Not bad. [literally: There isn't any evil.] How are the children? Are they fine?
Haddou: They're fine, praise (be) to God. Who is that man?
Mohammed: He's a Zemmouri.
Haddou: What's his name?
Mohammed: Hammou son of Daoud.
Haddou: Where's his house?
Mohammed: It's in Khemisset, next to the market.

² In slower speech this would be pronounced مَغْمَس .

Sentence Pattern Drill 4

Imperative verbs in the plural (masculine plural) plus modifiers

Enter the room.	شَجُمَات غَر تَدَارْت.
Advance. or Approach. ³	زَايْدَات غَر دَات.
Come to me.	أَدْوِيَادْ غُورِي.
Sit down here.	قَيِمَات دَا.
Talk to us.	سَوَلَاتَاخ.
Get up now.	كَّرَات دُغِي.
Go over there.	دَوِيَات غَر دِينْ.
Go outside.	فَغَات غَر بَرَا.

Morphophonemic Drill 4

The main pattern of the dependent form of nouns (feminine)

تَ	←	تْ
ta	←	ṭ

Most feminine nouns start with a ت "t" and are followed by a vowel ("a," "i," or "u"). In certain grammatical contexts, however, the "t plus vowel" changes to just a "t" (that is, a تْ "t plus *sukun*"). In other words, the vowel drops out. This is called the dependent form of the noun. The feminine nouns appear in their dependent form in the same grammatical contexts that the masculine "a" nouns appear in their dependent form. See the explanation of these contexts under Tape 2, Side 1, Morphophonemic Drill 3, page 22.

The drill below makes a contrast between nouns as direct objects in sentences (where the dependent form of the noun is not used) and the dependent form of the noun when the noun is the subject coming after the verb, its normal position.

³ Or: go forward, continue forward, advance to the front.

Noun as subject after the verb
(Note the dependent form of the noun)

Noun as direct object

تَنَّا تَمْضُوطٌ⁴ تَلْقَيْمَتْ.

The woman made a ball of couscous.

تَمَرِّي تَلْقَيْمَتْ⁵.

The ball of couscous is small.

تَنَّا تَلْقَيْمَتْ.

She made a ball of couscous.

تَوَّتْ عَيْشَةُ تَرَبَاتٍ.

Aisha beat the girl.

تَفَّغَ تَرَبَاتٍ⁶.

The girl went out.

تَوَّتْ تَرَبَاتٍ.

She beat the girl.

تَوْسِي تَمِكْسَاوْت تَبَرَّاتٍ.

The herd girl took the jug.

تَرَزَّا تَبَرَّاتٍ⁷.

The jug broke.

تَوْسِي تَبَرَّاتٍ.

She took the jug.

يَانَّايْ أَمِكْسَا تَمْضُوطٌ.

The herder saw the woman.

تَمَقُور تَمْضُوطٌ⁸.

The woman is big.

يَانَّايْ تَمْضُوطٌ.

He saw the woman.

⁴ Another valid pronunciation of this word is تَمْطُوطٌ, which is how Taifi lists it on pages 445 and 53.

⁵ The word in its non-dependent form is "talqqimt." Its dependent form is "tlqqimt," but to avoid the four consonants in a row, a short "schwa" vowel is pronounced: "telqqimt." But for consistency's sake, we will write the dependent form with a *sukun*.

⁶ The word in its non-dependent form is "tarbatt." Its dependent form is "trbatt," but to avoid the three consonants in a row, a short "schwa" vowel is pronounced: "terbatt." But for consistency's sake, we will write the dependent form with a *sukun*.

⁷ Notice the *liaison* or the way the words run together: "tarzat barratt." The first consonant of the second word seems to go with the first word, since it ends with a vowel. This is a very common *liaison* phenomenon in Tamazight.

⁸ The word in its non-dependent form is "tamḍduṭt." Its dependent form is "tmḍduṭt," but to avoid the four consonants in a row, a short "schwa" vowel is pronounced: "temḍduṭt." But for consistency's sake, we will write the dependent form with a *sukun*.

University of Wisconsin Course Audio Tapes

Basic Tamazight

TZ1.001.003 Side A
Tape 3 Side 1

Lesson 1, Part 5

The tape has some irritating background noise from a lesson that was apparently going on at the same time as this lesson. However, the tape is still understandable.

Sounds of Tamazight 5

Vowel sounds

The distinctive vowel sounds of Tamazight can be grouped into a system of three vowel phonemes represented by the letters "i," "u," and "a." Each of these three vowel phonemes has a wide range of variants depending on its position in the word and on the adjoining consonants.

Examples of the vowel sounds are given at the beginning ("initially"), in the middle ("medially"), and at the end ("finally") of words.

The "a" vowels

(group 2)		(group 1)	
oven	أَفَرَّان	man	أَرِيَّاز
stable	أَحَانو	Take it (m.).	أَسَيْت.
reed	أَغَانِيم	near	تَمَان
my father	بَا	in front of	دَات
He went.	إِدَّا.		

(group 4)

man	أَرِيَاذ
much, many	بَزَاف

(group 3)

pail	أَطَّاس
leg	أَضَار
hunger	لَاؤ
pail	أَطَّاس
He divided.	إِبْنَضَا.
He is bad.	إِخَا.

The "i" vowels

(group 2)

tents	إِخَامَن
He fled.	إِرْوَل.
He was present.	إِحَاضَر.
yesterday	إِضَلِّي
shops	تِحُونَا

(group 1)

He went.	إِدَا.
hands	إِفَاسَّن
me	نَكَّيْن
reed	أَغَانِيم
sheep	وَلِّي
Say!	إِنِّي.

(group 3)

sheet	لِيزَار
a handful of couscous	تَلَقَّيْمَت
circle	أَشَرَقِي

The "u" vowels

(group 3)

Blow! صَوْض.
woman تَمْضَوِّط

(group 1)

sheep وَلَي
jackal وَشَن
Come! أَدَّود.

(group 4)

Write! أَرَو.
milk أَغَو

all كُلْشِي

Spread! (like a rug) سَو.

hole أَخْبَو

(group 5)

to me غوري
I folded. أَدُوخ.

(group 2)

over there¹ ورين
There is not. ور إِلَي.
one man يُون أُرْيَاز

¹ This is listed by Taifi on page 767, column 2, under "WR."

Dialogue 5

- حَدَّو : مَسَا لْخَيْر، أَ مُحَمَّد. مَاش إِكَّا لِحَال؟
- مُحَمَّد : لَا بَاس، لِحَمْدُ لِلَّهِ. إِ شَكَّيْن، أَ حَدَّو، مَاش إِكَّا لِحَال؟
- حَدَّو : شَا لَبَاس وَر إِلِّي.
- مُحَمَّد : مَاي تَمَس تَرْبَاتَيْن²؟
- حَدَّو : تَرْبَاتَيْن، تَزَمَّورِيَت أَي تَكَّا.
- مُحَمَّد : مِيسْمَنْس؟
- حَدَّو : إِسْمَنْس عِيشَة حَدَّو.
- مُحَمَّد : مَانِيك تَلَا مَايس؟
- حَدَّو : تَلَا كُ أَخَامَنْس.

- Haddou: Good evening, Mohammed. How are you?
- Mohammed: I'm fine, praise (be) to God. And you, Haddou, how are you?
- Haddou: Not bad. [literally: There isn't any evil.]
- Mohammed: Who is that girl?
- Haddou: That girl, she's a Zemmouri.
- Mohammed: What's her name?
- Haddou: Aisha the daughter of Haddou.
- Mohammed: Where's her mother?
- Haddou: She's in her house. [house or tent, depending on the context]

² This suffix can be either *ين* or *ين*. Taifi lists both on page 300, column 1, under "I." Although the speaker on the tapes uses the *shedda*, in this case the *shedda* is not important, since both ways are correct. It's recommended, therefore, that the student use the form without the *shedda*, since it's easier. We will write the *shedda*, though, since the speaker says it.

Sentence Pattern Drill 5

Pairs of imperative sentences with direct objects

The first sentence of each pair has a noun as a direct object. In the second sentence of each pair, the noun becomes a pronoun (which is attached to the end of the verb).

Notice that the only difference between the third person masculine and feminine direct object pronouns is the presence of the *shedda* in the feminine. The *shedda* is often extremely important in pronunciation. Don't neglect it.

When the noun is masculine, the singular direct object pronoun is said without a *shedda* ("a lenis consonant"). When the noun is feminine, the singular direct object pronoun is said with a *shedda* ("a fortis consonant"). The following are the third person direct object pronouns:

تَن them (m.)
تَنَّت them (f.)

ت him, it (m.)
تَّ her, it (f.)

Take the wool. Take it (f.). أَسي تَضُوطْ. أَسِيَّتْ.

Take the bread. Take it (m.). أَسي أَغْرُوم. أَسِيَّتْ.

Put down the wool. Put it (f.) down. سِرْس تَضُوطْ. سِرْسَتْ.

Put down the bread. Put it (m.) down. سِرْس أَغْرُوم. سِرْسَتْ.

Take the jar. Take it (f.). أَسي تَبْرَاتْ. أَسِيَّتْ.

Take the teapot. Take it (m.). أَسي أَبْرَادْ. أَسِيَّتْ.

Put down the jar. Put it (f.) down. سِرْس تَبْرَاتْ. سِرْسَتْ.

Put down the teapot. Put it (m.) down. سِرْس أَبْرَادْ. سِرْسَتْ.

Bring water. Put it (m. plural) down. أَوَيْد أَمَان. سِرْسَتْن.

The word أَمَان "water" is a masculine plural noun. Literally the above sentence reads "Put them (m.) down."

شاس أَمَان إِرْيَاز. شاس أَمَان. Give water to the man. Give him water.

[It isn't clear why this last sentence is in this sentence pattern drill. The sentence does not contain a direct object pronoun but rather an indirect object pronoun "أَس" "to him/her." The sentence reads "Give water to him."]

Morphophonemic Drill 5, Part 1

Minor patterns of the dependent form of nouns (masculine)

For some masculine nouns that start with "a," the "a" becomes "wa." [The tape says "ua," according to its phonetic transcription system, but the sound is definitely a "w."] In some grammars these nouns are called "a-constant" nouns because they keep their "a" vowel.

Which pattern applies to which word must be memorized for each word and cannot be predicted. However, most nouns which start with "a" have the "u" as their dependent form, so if in doubt, guess "u."

أَ	←	وا
a	←	wa

أَ	←	أُ	←	a	←	u
----	---	----	---	---	---	---

أَوِيدَ أَغْو. إِصْمَيْضَ أَغْو. Bring milk. The milk is cold.

أَ	←	وا	←	a	←	wa
----	---	----	---	---	---	----

أَوِيدَ أَمَان. حَمَانِ وَاْمَان. Bring water. The water is hot.

أَوِيدَ أَتَاي. إِحْمَا وَاتَاي. Bring tea. The tea is hot.

أَوَالِ أَنْكَارُو آيَا. It's [better: This is] the last word.

إِبْيِ وَاوَالِ إِكْثَرَاْسَن³. The word "is cut" between them (m).
(They're not speaking.)

³ Other regional variations include إِكْثَرَاْسَن and just كْثَرَاْسَن. Some also insert a "t": إِكْثَرَاتْسَن.

Morphophonemic Drill 5, Part 2

Minor patterns of the dependent form of nouns (feminine)

Some feminine words that start with "t" don't drop the first vowel in their dependent form. In some grammars these nouns are called "a-constant" nouns because they keep their "a" vowel. (Although the tape says that these nouns don't have a dependent form, it's better to say that their dependent form remains the same as the non-dependent form.)

Which pattern applies to which word must be memorized for each word and cannot be predicted. However, most nouns which start with "ta" drop the "a" vowel in their dependent form, so if in doubt, guess that the "a" vowel drops.

تَ	stays	تَ
ta	stays	ta

تَ	←	ta	تَ	←	تَ
----	---	----	----	---	----

Here's the girl. The girl is small..⁴ هَا تَرَبَاتٌ. تَمْرِي تَرَبَاتٌ

تَ	stays	تَ	ta	stays	ta
----	-------	----	----	-------	----

Here's the house. The house is large. هَا تَدَارَتْ. تَخَاتِر تَدَارَتْ

Here's the sheaf of grain. The sheaf is small. هَا تَفَا. تَمْرِي تَفَا

Here's the tent. The tent is large. هَا تَخَامَتْ. تَخَاتِر تَخَامَتْ

⁴ The word in its non-dependent form is "tarbatt." Its dependent form is "trbatt," but to avoid the three consonants in a row, a short "schwa" vowel is pronounced: "terbatt." But for consistency's sake, we will write the dependent form with a *sukun*.

University of Wisconsin Course Audio Tapes

Basic Tamazight

TZ1.001.003 Side B

Tape 3 Side 2

Text 1: The Market at Midelt

Uses past tense in simple sentences with conjunctions

موحي د فاضمة دان غر سوق ن ميدلت. إني موحي
تسردونت. تني فاضمة تگمارت. فاضمة تيويد شا ن تَضوط¹
د سنات ن تزرَبيين. موحي ييويد شا ييرَدَن² د شا ن
تمْزِين. إزَنزا موحي إرَدَن تَمْزِين³. تَزَنزا فاضمة شا ن
تَضوط د يوت ن تزرَبيت. إسغا موحي شا ن سَكْر⁴ د شا
ن واتاي⁵ د ليَطرون زيت. إسغا ألتو يوت لَقَميجا⁶ إ
إخْفَنَس د إدوشا إ مَمَّيس د يون تشامير إ تَمْضَوَطَنَس⁷.
فاضمة نَتَات تَسْغا يوت ن تَصَبْنيت د وادْبَلِجَن⁸ د

¹ Note that تَضوط is an "a-constant" feminine noun, keeping its "a" vowel in its dependent form. The dependent form is used after ن "of."

² Other regions say شا ن ييرَدَن, pronouncing the ن.

³ The words إرَدَن تَمْزِين "wheat and barley" become إرَدَن تَمْزِين. The word for "and" د assimilates into the ت of a following feminine noun to make ت. This is an important pronunciation rule. Also, the د means that the following noun takes the dependent form. In this case, the *kasra* becomes a *sukun*. However, to avoid the unpronounceable cluster of consonants, a short vowel *fatha* is pronounced. For consistency's sake, though, we will write the dependent form with a *sukun*.

⁴ The ك is pronounced with rounded lips.

⁵ Another regional variation is to not pronounce the ن. Instead, the ن assimilates into the و to form شا واتاي. See question number 7, where this pronunciation is used.

⁶ This comes from يوت ن لَقَميجا. The ن assimilates into the ل to form ل.

⁷ The dependent form is used after most prepositions.

⁸ Note that وادْبَلِجَن is an "a-constant" masculine noun, keeping its "a" vowel in its dependent form.

The dependent form is used after د "and."

إِبْرُكْسَن. تَسْغَا أَلْتَو يُون أَتْفَاس إِرْ أُرْيَا زَنْس د يُون لِيْزَار
إِرْ إِلَيْس.

Questions on Text 1

1. إِس دَّان مَوْحَى د فَاضْمَة غَر سَوِّق ن مِيْدَلْت؟

يَّه⁹، دَّان مَوْحَى د فَاضْمَة غَر سَوِّق ن مِيْدَلْت.

2. إِس إِنِّي مَوْحَى تَسَرْدُونْت؟

يَّه، إِنِّي مَوْحَى تَسَرْدُونْت.

3. إِس تَنِي فَاضْمَة تَسَرْدُونْت؟

وَهُوَ¹⁰، تَنِي فَاضْمَة تَكْمارَت.

4. إِس تِيوي فَاضْمَة شَا ن تَضُوطْ؟

يَّه، تِيوي فَاضْمَة شَا ن تَضُوطْ.

5. إِس يِيوي مَوْحَى شَا يَّيرْدَن؟

يَّه، يِيوي مَوْحَى شَا يَّيرْدَن.

6. إِس تَزَنْزَا فَاضْمَة إِرْدَن؟

وَهُوَ، تَزَنْزَا فَاضْمَة شَا ن تَضُوطْ.

⁹ Other ways to say "yes" include إِيِيَه (iyih), إِه (ih), and وَاهَّه (wahhih). Taifi lists these on page 783.

¹⁰ Other ways to say "no" include إِهِي (ihi) (Taifi, page 216); and لَا (la), لَالَا (lala), and لَالَال (lalal) (Taifi, page 362).

7. إِسْ إِسْغَا مَوْحَى شَا ن سَكَّر د شَا وَآتَايْ؟

يَّه، إِسْغَا مَوْحَى شَا ن سَكَّر د شَا وَآتَايْ.

8. إِسْ تَسْغَا فَاضْمَة يوت ن تَصْبَنِيْت؟

يَّه، تَسْغَا فَاضْمَة يوت ن تَصْبَنِيْت.

9. إِسْ تَسْغَا أَلْتَو يُون أُتَفَّاس؟

يَّه، تَسْغَا أَلْتَو يُون أُتَفَّاس.

New Vocabulary Found in Text 1

the town Midelt (in the Middle Atlas)	مِيدَلْت	one (masc.)	يون ¹¹
she-mule	تَسَرُّ دُونْت	one (fem.)	يوت ¹²
mare	تَغْمَارَت	two (fem.)	سُنَات
rugs	تِزَرُّ بِييين	two (masc.)	سين
rug	تَزَرُّ بِيِت	some	شا
wheat (a plural noun)	إِرْدَن	of (genitive particle)	ن
barley (a plural noun)	تِمْزِين	and	د
sugar	سَكَّر	also	أَلْتَو
tea	أَتَاي	scarf	تَصَبْنِيِت
liter	لِيْتَرُو	bracelets	أَدَبْلِيْجَن
oil	زَيْت	bracelet	أَدَبْلِيْج
shirt	لَقْمِيْجَا	shoes	إِبْرُكْسَن
head (also: self)	إِخْف	a white robe	أَتَفَّاس
sandals	إِدُوشَا	sheet or shawl worn by a woman	لِيْزَار
gown worn by a woman	تَشَامِيْر	his/her daughter	إِلَيْس

¹¹ There are a number of pronunciation variations to this word. Besides the above "yun," there is also "yuwen," "yuwn," and "yiwn." Other regions use the words يان , يوك , or يوك , and still others use اِذْج . See Taifi's dictionary, page 787, under "YWN."

¹² There are a number of pronunciation variations to this word. Besides the above "yut," there is also "yuwet," "yuwt," and "yiwt." Other regions use the word يات , and still others use اِشْت .

English Translation of Text 1 and the Questions

Text

Moha and Fadma went to the market of Midelt. Moha got on a she-mule. Fadma got on a mare. Fadma brought some wool and two rugs. Moha brought some wheat and some barley. Moha sold the wheat and the barley. Fadma sold some wool and one of the rugs. Moha bought some sugar and some tea and a liter of oil. He also bought a shirt for himself and sandals for his son and a gown for his wife. Fadma, she bought a scarf and bracelets and shoes. She also bought a white robe for her husband and a shawl for her daughter.

Questions

1. Did Moha and Fadma go to the market of Midelt?
Yes, Moha and Fadma went to the market of Midelt.
2. Did Moha get on a she-mule?
Yes, Moha got on a she-mule.
3. Did Fadma get on a she-mule?
No, Fadma got on a mare.
4. Did Fadma take some wool?
Yes, Fadma took some wool.
5. Did Moha take some wheat?
Yes, Moha took some wheat.
6. Did Fadma sell wheat?
No, Fadma sold some wool.
7. Did Moha buy some sugar and some tea?
Yes, Moha bought some sugar and some tea.
8. Did Fadma buy a scarf?
Yes, Fadma bought a scarf.
9. Did she also buy a white robe?
Yes, she also bought a white robe.

University of Wisconsin Course Audio Tapes

Basic Tamazight

TZ1.001.004 Side A

Tape 4 Side 1

Text 2: Stock Growers and Farmers

Uses continuous¹ verb forms and conditional clauses (with *إِدَّ*)

كْ تَمَازِيرْتَنَخْ كَان مِذْن إِفْلَاحَن دِ إِكْسَابَن. إِكْسَابَن
نَا دَيْتْرَحَال² زِي يُون³ أَذْغَارْ غَرَّ يُونْ أَذْغَارْ، لَاسَن نْتِينِي
إِرْحَال⁴.
إِفْلَاحَن لَزَرَّعَن إِرْدَن تَمْمُزِين⁵ دِ ذَرَا. لَكَرَّزَن
إِرْدَن تَمْمُزِين كْ شَتُوبَر، صَيْفَنْتَن كْ صَيْف. أَدَايْ
صَيْفَن لَكَرَّزَن دِيخ⁶ ذَرَا خَرْفَنْتَن كْ لَخْرِيف.
إِدَّ⁷ دِيخ إِكْسَابَن إِلَا غُورْسَن لَمَال دِ إِزْكَار⁸ دِ لَبْهَائِم.

¹ The tape uses the term "iterative." This verb form, based on the continuous imperative, expresses action that is on-going, or repetitive, frequent, habitual, or regular.

² The habitual participle here is technically *دَيْتْرَحَالَن*, but the *ن* assimilates into the *ل* to give *لَ*. A participle form is required since the relative pronoun *نَا* is the subject of the verb.

³ The two *ي* sounds from *يُون* + *زِي* combine to form a *يْ*, so the words sound like one word: *زُكُون*.

⁴ The plural noun here is technically *إِرْحَالَن*, but the *ن* assimilates into the *ل* to give *لَ*.

⁵ The words *إِرْدَن تَمْمُزِين* "wheat and barley" become *إِرْدَن تَمْمُزِين*. The word for "and" *د* assimilates into the *ت* of a following feminine noun to make *ت*. This is an important pronunciation rule. Also, the *د* means that the following noun takes the dependent form. In this case, the *kisra* becomes a *sukun*. However, to avoid the unpronounceable cluster of consonants, a short vowel *fetha* is pronounced. For consistency's sake, though, we will write the dependent form with a *sukun*.

⁶ Some regions say *دِيغ*.

⁷ Both *إِدَّ* "idd" and *إِد* "id" are valid variations.

⁸ The plural noun here is technically *إِزْكَارَن*, but the *ن* assimilates into the *ر* to give *رَ*. The *كْ* is often pronounced like a "y": *إِزْكَارَن*.

وَلِي تَغُضَّنْ¹ أَكَّانْ² لِمَال. إِدْ لَبْهَائِمِ إِسَّان تَغَالَيْنْ³ د
إِسْرَدَان د إِغْيَالِ أَيْتَنْ⁴ إِكَّانْ.

Questions on Text 2

1. ماي كَّان مِدَّنْ كُ تَمَازِيرْتَنْ؟
كَّان مِدَّنْ إِفْلَاحَنْ د إِكْسَابَنْ.
2. ما دَزَّرَعَنْ إِفْلَاحَنْ؟
لَزَّرَعَنْ إِرْدَنْ تَمْزَيْنْ د دَرَا.
3. مِيلْمِي أَ⁵ دَكَّرَزَنْ إِرْدَنْ تَمْزَيْنْ؟
لَكَّرَزَنْ إِرْدَنْ تَمْزَيْنْ كُ شَتَوْبَر.

¹ The words وَلِي د تَغُضَّنْ "sheep and goats" become تَغُضَّنْ . The word for "and" د assimilates into the ت of a following feminine noun to make تَغُضَّنْ . Also, the د means that the following noun takes the dependent form. In this case, the *kisra* becomes a *sukun*. However, to avoid the unpronounceable cluster of consonants, a short vowel *fetha* is pronounced. For consistency's sake, though, we will write the dependent form with a *sukun*.

² This comes from إِكَّانْ + أَي. The two ي sounds combine to form a كُ . The word إِكَّانْ is the participle form of the verb "to be." The participle is required when the relative pronoun أَي "that which" is the subject of the verb.

³ The words إِسَّان د تَغَالَيْنْ "horses and mares" become تَغَالَيْنْ . The word for "and" د assimilates into the ت of a following feminine noun to make تَغَالَيْنْ . Also, the د means that the following noun takes the dependent form. In this case, the *kisra* becomes a *sukun*. However, to avoid the unpronounceable cluster of consonants, a short vowel *fetha* is pronounced. For consistency's sake, though, we will write the dependent form with a *sukun*.

⁴ The whole phrase here comes from إِكَّانْ + أَي. The relative pronoun أَي causes the direct object pronoun تَنْ to move to in front of the verb. The verb is in its participle form, since the relative pronoun is the subject of the verb.

⁵ The complete word here is أَي , but before the tense indicator (د) of the present continuous tense, the ي drops out.

4. مِلْمِي أَ دَتْخَرَاْفَن دَرَا؟
لَتْخَرَاْفَن دَرَا كُ لَخْرِيف.
5. مَاكَّان⁶ غَرِ إِكْسَابَن؟
لَان غورَسَن لَمال دِ إِرْكَارَ دِ لَبْهَائِم.
6. مَاكَّان⁷ لَمال؟
وَلِي تَغُضَّنْ أَكَّان لَمال.
7. مَاكَّان لَبْهَائِم؟
إِيسان تَغَالَيْن دِ إِسَرْدان دِ إِرْغِيال أَكَّان لَبْهَائِم.

⁶ This comes from مِلْمِي + إِلْمَان. The two ي sounds combine to form a ي. The verb is in its participle form because a question word is the subject of the verb.

⁷ This comes from مَاكَّان + مِلْمِي. The two ي sounds combine to form a ي. The verb is in its participle form because a question word is the subject of the verb.

New Vocabulary Found in Text 2

<u>Nouns</u>		<u>Verbs</u> ⁸	
a spot, place	أَدْ غَار	to move	رَحَلَ تَرَحَّالَ
transhumant(s); people who move their flocks from one place to another in a regular pattern	أَرَحَّالَ إِرَحَّالَ	to plant, sow	زَرَعَ زَرَّعَ
wheat (pl.)	إِرْدَنَ	to say	إِنِّي تَيْنِي
a grain of wheat	إِرْدَ	to plow	كَرَزَ كَرَّزَ
barley (pl.)	تِمَزِينَ	to harvest summer crops	صَيَّفَ تَصَيَّفَ
a grain of barley	تِمَزْتِ	to harvest fall crops	خَرَّفَ تَخَرَّفَ
corn (no singular form)	دَرَا	<u>Verb Phrase Prefixes</u>	
October	شَتَوْبَر	occurs with continuous stem; a tense indicator that shows the present continuous tense ⁹	لَ
summer	صَيِّفَ	the adverb "when;" used with verbs based on the simple imperative form ¹⁰	أَدَّايَ
fall, autumn	لَخْرِيفَ	<u>Nouns</u>	
flocks (sing. noun)	لَمَالَ	land, country	تَمَازِيرَتَ
		farmer(s)	أَفْلَاحَ إِفْلَاحَنَ
		stock grower(s)	أَكْسَابَ إِكْسَابَنَ

⁸ The tape says the verbs are given in the "imperfect stem." Instead, we are using the term "simple imperative form." What the tape calls the "iterative stem," we are calling the "continuous imperative form." The forms here are imperatives (commands), but I've listed the English as the infinitive. In order to be complete, I've also supplied some verb forms which aren't mentioned. The continuous imperative form means not just a present continuous action (like "to be moving, planting," etc.), but also an action that is habitual, regular, and repeated (like "to harvest every summer").

⁹ Another tense indicator (or verb phrase prefix) is لَ. This is used in questions 2-4. The meaning is the exact same as لَ; however, in this dialect, لَ is used only after question words, negatives, and relative pronouns.

¹⁰ The word أَدَّايَ is not a verb phrase prefix but rather simply an adverb. Why the tape refers to it as a verb prefix is unclear.

<u>Particles</u>			<u>Nouns</u>
and, also	دِيخ	cattle	إِزْكَارَ
if it's; as for; in the case that	إِدَّ	ox	أَزْكَرَ
which, who (a relative pronoun)	نَّا	draft animals; beasts of burden	لَبْهَائِمَ
		sheep, ewes	وَلِي
		ewe	تِخْسي
		nanny goat(s)	تَغْطَ تَغْضَنَ
		horse(s)	إِيَّيسَ إِيَّسانَ
		mares	تِغَالَتَيْنِ
		mare	تَكْمارَتَ
		mule(s)	إِسْرَدانَ
		donkey(s)	أَغْيُولَ إَغْيَالَ
<u>Prepositions</u>			
		from	زِي or زَاكَ
		toward (short form) precedes nouns	غَر
		toward (long form) precedes pronoun affixes	غور
		in, at	شِي
		in your (m.s.) country/land	لَكَ تَمَازِيرُ تَنَّاكَ

English Translation of Text 2 and the Questions

Text

In our country/land people are farmers and stock growers. Stock growers who move from one place to another place, we call them “*irahḥall* (transhumants).”

Farmers, they sow wheat and barley and corn. They plow wheat and barley in October, and they harvest them in the summer. When they harvest, they again plow corn and harvest it in the fall.

Now as for stock growers, they have flocks and cattle and beasts of burden. Sheep and goats (are) what are “*lmal* (flocks).” As for “*lebhaym* (beasts of burden),” horses and mares and mules and donkeys (are) what they are.

Questions

1. What are people in your (m.pl.) country/land?
People are farmers and stock growers.
2. What do farmers sow?
They sow wheat and barley and corn.
3. When do they plow wheat and barley?
They plow wheat and barley in October.
4. When do they harvest corn?
They harvest corn in the fall.
5. What do stock growers have?
They have flocks and cattle and beasts of burden.
6. What are “*lmal* (flocks)?”
Sheep and goats (are) what are “*lmal* (flocks).”
7. What are “*lebhaym* (beasts of burden)?”
Horses and mares and mules and donkeys (are) what are “*lebhaym* (beasts of burden).”

University of Wisconsin Course Audio Tapes

Basic Tamazight

TZ1.001.004 Side B
Tape 4 Side 2

Text 3: The Mountain Weather in Different Seasons

Uses continuous¹ verb forms, as well as the past tense² and sentence connection³ stems

عَدَّانْ⁴ لَعَوَارِي كْ تَمَازِيرْتَنَخْ. إَقْرَفْ لِحَالْ بَزَافْ كْ
تَغْرُسْتْ. إَعْدَا أَنْزَارْ إِعْدَوْ⁵ أَتْفَلْ. كْ تَغْرُسْتْ لَتَرْحَالْ⁶
إِرْحَالْ⁷ غَرْ أَزَاغَارْ نَاكْ⁸ إِرْزِيلْ لِحَالْ إِرْ لِمَالْ.
أَدَايْ أَوْضَنْتْ⁹ تِفْسَا دِيخْ لِيْتِيْزِيلْ¹⁰ لِحَالْ كْ عَارِي.
لَتَعَايْدَنْ دِيخْ إِرْحَالْ عَلَى حَقْ لَتَعْدَوْ تَوَكَّا¹¹ إِرْ لِمَالْ.

¹ The tape uses the term “iterative.” This verb form, based on the continuous imperative, expresses action that is on-going, or repetitive, frequent, habitual, or regular.

² The tape says “perfect,” which we’ve called the “past” form, although at times it can also have a present meaning.

³ The tape says “narrative imperfect stems.” This type of stem is formed from the simple imperative plus the regular conjugation prefixes and suffixes. In a narrative or story, when there is a series of verbs, the first one is in the “past” tense form, but the following verbs are in what we’ve called the sentence connection form. Because there is no word for “and” to connect sentences, this type of sentence connection is shown not by a single word but rather by changing how the verb is conjugated.

⁴ This is an example of a “past” form verb with a present tense meaning. This is quite common with stative or descriptive verbs.

⁵ This is an example of a sentence connection form, what the tape calls a “narrative imperfect stem.” In the “past” form, the third masculine singular is إَعْدَا. This can be seen in the previous phrase “rain is plentiful.” But the sentence continues “and snow is plentiful.” There is no word for “and” to connect sentences, so the verb form changes to express this sentence connection. The third masculine singular is based now on the simple imperative عَدَوْ. The resulting form is إِعْدَوْ.

⁶ The third masculine plural verb here is technically دَتَرْحَالْن, but the ن assimilates into the ل to give لْ.

⁷ The plural noun here is technically إِرْحَالْن, but the ن assimilates into the ل to give لْ.

⁸ This is the relative pronoun نَا “which” plus the preposition كْ “in.” Together they make “in which.”

⁹ The verb is feminine plural because the noun for “springtime” is feminine plural.

¹⁰ The continuous form is used here because this is a repeating general truth: it is nice in the spring, that is, every spring it is nice.

¹¹ The كْ here is pronounced like a “y.” This is a common pronunciation phenomenon. Other regions pronounce it more like a “g,” and some regions use a sound in between a “y” and a “g”: a fricative “g.”

إِدَّ¹² كَ صَيِّف لَيَنْتَحِمُو لِحَال بَزَاف كَ أَزَاغَار
تَمْدِينِينَ¹³، أَرْتَدُونَ¹⁴ مِدَّن غَر عَارِي نَاكَ إِزِيل لِحَال.

Questions on Text 3

ما type questions

1. مَانِيكَ عَدَّان لَعَوَارِي؟
عَدَّان لَعَوَارِي كَ¹⁵ تَمَازِيرْتَنَخ.
2. مِيلْمِي أ¹⁶ دَيْتَقْرَاف¹⁷ لِحَال بَزَاف؟
لَيْتَقْرَاف¹⁸ لِحَال بَزَاف كَ تَنْكَرْسَتْ.

¹² Both "idd" and "id" are valid variations.

¹³ The words "the plain and the cities" become تَمْدِينِينَ. The word for "and" د assimilates into the ت of a following feminine noun to make تَد. This is an important pronunciation rule. Also, the د means that the following noun takes the dependent form. In this case, the *kisra* becomes a *sukun*. However, to avoid the unpronounceable cluster of consonants, a short vowel *fetha* is pronounced. For consistency's sake, though, we will write the dependent form with a *sukun*.

¹⁴ Back in line 2 of the text we saw sentence connection with the "past" form. Here is sentence connection with the present continuous tense. When there is a series of present continuous verbs, the first verb has the tense indicator لَ, but subsequent verbs in the series use the tense indicator أَر.

¹⁵ Notice that the preposition "in" or "at" is pronounced like a ل in this dialect. However, all grammars and dictionaries write this preposition as كَ "g." This is important because there is another preposition, meaning "to" or "for" that is لَ. Be careful not to confuse the two prepositions. They are very different. Note the use of the latter preposition in the answers to questions 4 and 5. This preposition is the basis for indirect objects and indirect object pronouns.

¹⁶ The complete word here is مِيلْمِي, but before the tense indicator (دَ) of the present continuous tense, the ي drops out.

¹⁷ The present continuous tense is used because this is something that is repeated every year.

¹⁸ Notice the difference between the two tense indicators used in the question (دَ) and in the answer (لَ). The meaning is exactly the same as; however, in this dialect, دَ is used only after question words, negatives, and relative pronouns (such as the أَيْ after مِيلْمِي). لَ is the tense indicator used in "normal" grammatical situations. This is also seen in questions 3, 5, 6, and 7.

3. مای دَتَّگَن اِرْحَالْ كُ تَغْرُسْت؟

لَتَرْحَالْ غَر اَزَاغار.

4. ماخ اَزَاغار؟

عَلَى حَقَّ اِزِيل دِيكْس لِحَالْ اِل لِمَال.

5. ماخ اَلَيْكْ دَتْعَايَاَدَن اِرْحَالْ غَر عاري؟

عَلَى حَقَّ لَتَعَدَّو تَوُكَّا اِل لِمَال.

6. ميلمی اَ دَيْتَحْمُو لِحَالْ كُ اَزَاغار؟

لَيْتَحْمُو لِحَالْ كُ اَزَاغار كُ صَيِّف.

7. ماغَر دَتَدُون مِدَّن كُ صَيِّف؟

لَتَدُون مِدَّن غَر عاري.

New Vocabulary Found in Text 3

<u>Nouns</u>		<u>Verbs</u> ¹⁹	
rain	أَنْزَار	to be plentiful	عَدَّوْ تَعَدَّوْ
snow	أَنْفَل ²⁰	to be cold	قَرَفْ تَقْرَافْ
the plain	أَزَاغَار	to arrive	أَوْضْ تَأْوُضْ
the spring season (late March to May) (a fem. plural word)	تِفْسَا	to be good	إِرَّيْلْ تَيْرِئِلْ
grass, herbage	تَوَخَا	to return	عَايْدْ تَعَايَادْ
cities	تِمْدِينِينْ	to be hot	حُمُوْ تَحْمُوْ
city	تَمْدِينْتْ	to go	دَوْ تَدَّوْ
<u>Particles</u>		<u>Verb Phrase Prefixes</u>	
much, many	بَزَّافْ	occurs with continuous stem; a tense indicator used for sentence connection in the present continuous tense ²¹	أَرْ
because, on account of	عَلَى حَقْ		
		<u>Nouns</u>	
		mountain(s)	عَارِي لَعَوَارِي
		weather; the times, <i>le temps</i>	لِحَالْ
		winter season (Dec. and Jan.)	تَغْرُسْتْ

¹⁹ The tape says the verbs are given in the "imperfect stem." Instead, we are using the term "simple imperative form." What the tape calls the "iterative stem," we are calling the "continuous imperative form." The forms here are imperatives (commands), but I've listed the English as the infinitive. In order to be complete, I've also supplied some verb forms which aren't mentioned. The continuous imperative form means not just a present continuous action (like "to be being plentiful, to be being cold," etc.), but also an action that is habitual, regular, and repeated (like "to be hot every summer").

²⁰ Some regions say أَنْفَلْ.

²¹ Because there is no word for "and" to connect sentences, this type of sentence connection is shown not by a single word but rather by changing how the verb is conjugated. When there is a series of present continuous verbs, the first verb has the tense indicator أَرْ, but subsequent verbs in the series use the tense indicator أَرْ.

English Translation of Text 3 and the Questions

Text

The mountains are numerous in our country/land. It's very cold in the winter. Rain is abundant and snow is plentiful. In winter the transhumants [migrating shepherds] move to the plain where [lit: in which] the weather is nice for the flocks.

When spring arrives again, the weather is nice in the mountain. The transhumants return again because grass is plentiful for the flocks.

As for in the summer, it gets very hot in the plain and the cities, and people go to the mountain where [lit: in which] the weather is nice.

Questions

1. Where are the mountains numerous?
The mountains are numerous in our country/land.
2. When is the weather very cold?
The weather is very cold in winter.
3. What do the transhumants do in the winter?
They move to the plain.
4. Why the plain?
Because the weather is nice there [lit: in it] for the flocks.
5. Why do the transhumants return to the mountain?
Because grass is plentiful for the flocks.
6. When does it get hot in the plain?
It gets hot in the plain in summer.
7. Where do people go in the summer?
They go to the mountain.

University of Wisconsin Course Audio Tapes

Basic Tamazight

TZ1.001.005 Side A
Tape 5 Side 1

Lesson 2

Sounds Contrasts Drill 6

This drill contrasts some of the fricative consonants (the fricative ك , خ , ح , the fricative ش , and غ) and the laryngeals (هـ and ع).

A **fricative** is a consonant sound formed by a continuous air flow. The parts of the mouth restrict or funnel the air flow but don't stop it. Thus, you can continue to make the sound as long as you have breath. Examples of fricatives are "s," "z," "m," "f," etc.

A **stop** is a consonant sound formed when parts of the mouth touch in such a way that the air flow is stopped and then released. Examples of stops are "b," "d," "k," hard "g," "t," etc.

Normally a "k" and a "g" are stops. The air flow is stopped and then released to form the sound. However, in Tamazight, although in some dialects the "k" and "g" are stops, these two sounds are often pronounced as fricatives. This means that the tongue is lowered somewhat from actually touching and blocking the flow of air at the roof of the mouth. In the sound contrasts below the fricative "k" and the fricative "g" are said.

A **laryngeal**—means a sound produced in or near the larynx or voice box.

Voiced—means the voice box is used in the sound. Examples of voiced sounds are "v," "z," and "d."

Voiceless—means the voice box is not used in the sound. Examples of voiceless sounds are "f," "s," and "t."

The "v" is the voiced counterpart of the voiceless "f." The "z" is the voiced counterpart of the voiceless "s." The "d" is the voiced counterpart of the voiceless "t." Each of these pairs of sounds has the exact same mouth and tongue position. The only difference between the pair is voicing. In Tamazight (like in Arabic), the غ is the voiced counterpart of the voiceless خ . The ع is the voiced counterpart of the voiceless ح .

Contrasts with the voiceless fricatives (ك , خ , and ح) and the plain "h" هـ

It's necessary.	إِخْصَا.	خ	He pastured.	إِكْسَا.	ك
He is present.	إِحْضَر.	ح	He risked.	إِخْضَر.	خ
He is calm/peaceful. He is without worry.	إِهْنَا.	هـ	It is hot.	إِحْمَا.	ح
He is big.	إِخَاتَر.	خ	He predicted. He prophesied.	إِكْشَف.	ك
He touched.	إِحَادَا.	ح	He predicted. He prophesied.	إِكْشَف.	ك
He is calm/peaceful. He is without worry.	إِهْنَا.	هـ	He scratched.	إِكْمَز.	ك
He is calm/peaceful. He is without worry.	إِهْنَا.	هـ	He thought.	إِخْمَم.	خ

Contrasts with the voiced fricatives (ش and غ) and the ع

He is rich.	إِغْنَا.	غ	He sewed.	إِثْنَا.	ش
It is doing. ¹	إِعْنَا.	ع	He sewed.	إِثْنَا.	ش
He is rich.	إِغْنَا.	غ	It is doing.	إِعْنَا.	ع

¹ The translation is a bit difficult in English. This is the verb used to say "مايُ تَعْنِيَتْ؟" "How are you doing?" You could also ask about an injured hand, for example, "How is it doing?" The French verb would be "aller" or "se porter."

Dialogue 6

In this dialogue the woman says the English "th" sound, although the man does not. Both pronunciations are valid. We've chosen not to use the English "th" sound.

Also, the **ث** in the "to be" verb is pronounced like a "y." However, we've chosen (in line with most grammars) to always write this "to be" verb with a **ث**.

- فيليس : صباح لخير آ سيدي.
- مُحَمَّد : صباح لخير آ لالا.
- فيليس : ميسْمَنْش آ سيدي؟
- مُحَمَّد : إِسْمِينو مُحَمَّد أ رَعْموش.
- فيليس : نَكِّين، إِسْمِينو فيليس. تَمَرِيكَانِيَت آيْ كُيخ.
- مُحَمَّد : يَّه، تَمَرِيكَانِيَت آيْ تَكْغِيد؟
- فيليس : يَّه، إِشْكَّيْن آ سي مُحَمَّد، إِدَّ² أَمَازِيغ
آيْ تَكْغِيد؟
- مُحَمَّد : يَّه، أَمَازِيغ آيْ كُيخ.
- فيليس : مَانِيَكْ تَلَّا تَدَّارْت ن بَّاش، آ مُحَمَّد؟
- مُحَمَّد : هَاتْ آيَّيْن³.
- فيليس : تَدَّارْتِيْن⁴؟
- مُحَمَّد : يَّه، نَتَّاتْ آيَّيْن.

² The word can be said with or without a *shedda*: إِدَّ or إِد. Taifi lists both on page 50.

³ This word can be either آيَّيْن or آيَّيْن. Taifi lists both, the one with the *shedda* on page 3, column 1, under "A," and the one without the *shedda* on page 300, column 1, under "I." Although the speaker on the tapes uses the *shedda*, in this case the *shedda* is not important, since both ways are correct. It's recommended, therefore, that the student use the form without the *shedda*, since it's easier. We will write the *shedda*, though, since the speaker says it.

⁴ The demonstrative suffix meaning "that" can be said with or without a *shedda*: يَنْ or يَنْ.

English Translation of Dialogue 6

Phyllis	:	Good morning, sir.
Mohammed	:	Good morning, madame.
Phyllis	:	What's your name, sir?
Mohammed	:	My name is Mohammed son of Raamoush.
Phyllis	:	Me, my name is Phyllis. I'm an American.
Mohammed	:	Really? You're an American?
Phyllis	:	Yes, and you, Mohammed, are you a Berber?
Mohammed	:	Yes, I'm a Berber.
Phyllis	:	Where's your father's house, Mohammed?
Mohammed	:	There it is.
Phyllis	:	That house?
Mohammed	:	Yes, that's it.

Sentence Pattern Drill 6

The conjugated forms of the verb **إِلِي** "to be"

This drill gives the verb **إِلِي** "to be" (in the sense of existence and location) in the indicative mode ("I am, you are, he is, etc."). The "subject markers" means that the verb is conjugated according to the subjects: "I, you (m.s./f.s.), he, she, we, you (m.pl.), you (f.pl.), they (m.), and they (f.)."

The new vocabulary item is the word **أَنْبَيِي** "anbeyi," which means "guest." (Other pronunciations of this word include **أَنْبَغِي** "anbegi," **أَنْبَيِي** "anebyi," **أَنْبَغِي** "anebgi," and **أَنْبَجِي** "anebji.") All the forms of the word used in the sentence pattern drill are as follows:

inbiyawen	إِنْبَيَاوَن	(m.pl.)	anbeyi	أَنْبَيِي	(m.s.)
tinbiyawin	تِنْبَيَاوِين	(f.pl.)	tanbiyut	تَنْبَيُوت	(f.s.)

In the sentences on the next page the preposition **كِي** "g" meaning "in" is pronounced like a "y."

I'm in Haddou's house.	لَيْخٌ ⁵ كُ تَدَارْتُ ن حَدَّو.
You (m.s./f.s.) are in his house.	تَلِيدٌ ⁶ كُ تَدَارْتَنَسْ.
The guest (m.) is in his house.	إِلَّا أَنْبِي كُ تَدَارْتَنَسْ.
The guest (f.) is in his house.	تَلَّا تَنْبِيوت كُ تَدَارْتَنَسْ.
We are in his house.	نَلَّا كُ تَدَارْتَنَسْ.
You (m.pl.), oh guests, are in his house..	تَلَامَ أْ إِنْبِيَاوَن كُ تَدَارْتَنَسْ.
You (f.pl.), oh guests, are in his house..	تَلَانْتٌ ⁷ أْ تَنْبِيَاوِين كُ تَدَارْتَنَسْ.
The guests (m.) are in his house.	لَانْ إِنْبِيَاوَن كُ تَدَارْتَنَسْ.
The guests (f.) are in his house..	لَانْت تَنْبِيَاوِين كُ تَدَارْتَنَسْ.

Thus, the full conjugation pattern of the "to be" verb *إلي* is:

We are	نَلَّا	I am	لَيْخٌ
You (m.pl.) are	تَلَامَ	You (m.s.) are	تَلِيدٌ
You (f.pl.) are	تَلَانْتٌ ⁸	You (f.s.) are	تَلِيدٌ
They (m.) are	لَانْ	He/it is	إِلَّا
They (f.) are	لَانْت	She/it is	تَلَّا

⁵ Some regions end the *I* form with a *غ* rather than a *خ*.

⁶ The conjugation of the singular *you* forms (masculine and feminine) begins with a *ت* "t" and ends with a *د* "d." However, some people and dialects don't use the *د* "d" at the end but use instead a *ت* "t." Sometimes the same person uses both endings, depending on the word.

⁷ Some regions conjugate the feminine plural *you* form with a *م* instead of a *ن*. Thus, the word would look like *تَلَامْت*. This latter form is how we've chosen to learn the conjugation.

⁸ We've chosen to use the regional variation *تَلَامْت*.

Morphophonemic Drill 6

"d" assimilation

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

نَنتَا د اَمَغْرَابِي.
a Moroccan he's him

Thus, the د effectively means "he/she/it is" or "they are." In French, this would be "*c'est*" or "*ce sont*." *Lui, c'est un marocain*. See Taifi's dictionary, page 48, for an explanation of this construction. This د should not be confused with the word which means "and" and "with," nor should it be confused with the د of direction used to distinguish between the verbs "to come" and "to go," "to bring" and "to take," etc.

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

تّ	=	ت	+	د
tt	=	t	+	d

The following sentences are said in groups of three:

The د is clearly heard.	—	masculine + د
The د assimilates into the ت to form تّ.	—	feminine + د
The ت remains without a <i>shedda</i> .	—	No د is used.

1. نَتَا د اَمَغْرَابِي⁹. Him, he's a Moroccan.
 نَتَات تَمَغْرَابِيْت. [د + تَمَغْرَابِيْت = تَم ...]
 Her, she's a Moroccan.
 رَا عَا تَمَغْرَابِيْت. See the Moroccan (woman).
 نِتْنِي د اِمَغْرَابِيْن. Them (m.), they're Moroccans.
 نِتْنِنْتِي تَمَغْرَابِيِيْن¹⁰. Them (f.), they're Moroccans.
 رَا عَا تَمَغْرَابِيِيْن. See the Moroccans (f.).
 حَدَّو د اَزَمَّوْرِي. Haddou, he's a Zemmouri.
 فَاضْمَة تَزَمَّوْرِيْت. Fadma, she's a Zemmouri.
 رَا عَا تَزَمَّوْرِيْت. See the Zemmouri (woman).
 اَرِيَا د اَمَكْسَا. This man, he's a shepherd.
 تَرِبَاتَا تَمَكْسَاوْت. This girl, she's a shepherdess.
 رَا عَا تَمَكْسَاوْت. See the shepherdess.

Production Drill for "d" Assimilation

- | | |
|--|--|
| <u>نَتَات د ...</u> | <u>نَتَا د ...</u> |
| نَتَات تَزَمَّوْرِيْت.
Her, she's a Zemmouri. | نَتَا د اَزَمَّوْرِي.
Him, he's a Zemmouri. |
| رَا عَا تَزَمَّوْرِيْت.
See the Zemmouri (woman). | رَا عَا اَزَمَّوْرِي.
See the Zemmouri (man). |

⁹ The غ in this word is pronounced with rounded lips. Thus, it sounds as if the pronunciation were اَمَغْرَابِي or اَمَغْرَابِي.

¹⁰ The proper feminine plural form of a masculine adjective ending in "i" (like "amغrabi") is "iyin." It's not clear here whether the speaker is saying just "in" or a rapid "iyin."

فاضمة تَمِكْسَاوْت.
Fadma, she's a shepherdess.

راعا تَمِكْسَاوْت.
See the shepherdess.

شَمَيْن تَمَرِيكَانِيْت.
You, you're an American (woman).

راعا تَمَرِيكَانِيْت.
See the American (woman).

حَدَّو د اَمِكْسَا.
Haddou, he's a shepherd.

راعا اَمِكْسَا.
See the shepherd.

شَكَّيْن د اَمَرِيكَانِي.
You, you're an American (man).

راعا اَمَرِيكَانِي.
See the American (man).

University of Wisconsin Course Audio Tapes

Basic Tamazight

TZ1.001.005 Side B
Tape 5 Side 2

Lesson 2

Sound Pattern Drill 7

Contrasts between consonants with and without a *shedda*

A **fortis consonant**—means a "doubled" consonant, that is, a consonant said with a *shedda*. The consonant sound is held twice as long as it would normally be without the *shedda*.

A **lenis consonant**—means a normal consonant sound, one without a *shedda*.

The words or phrases are as similar as possible, with the only difference being whether or not a particular consonant is said with a *shedda*.

Consonant without a <i>shedda</i> (lenis)		Consonant with a <i>shedda</i> (fortis)		
He is tall.	إِشْمَل.	He finished.	إِشْمَل.	م
He will say.	أَذِينِي.	He didn't say.	وَرِ إِنِّي.	ن
letter	تَبْرَات	jug	تَبْرَات	ر
my heart	وَلِينو	my sheep	وَلِينو	ل
fire	أَفَا	sheaf of grain	تَفَا	ف
He drank.	إِسْوَا.	He watered.	إِسْوَا.	س
heat of the day	أَزَال	hair	أَزَار	ز

support; cushion	أَتَاي ²	tea	أَتَاي ¹	ت
Here's the butter.	ها ودي.	oh my friend	أَ وَدَي	د

Dialogue 7

Continued from dialogue 6 on Tape 5, Side 1

فيليس :	مَانِيَا تَلَا مَايَش؟
مُحَمَّد :	تَلَا كُ تَدَارْت.
فيليس :	مِيسْمَنْس؟
مُحَمَّد :	إِسْمَنْس حَلِيمَة.
فيليس :	رِيخ أَدَانَايَخ مَايَش.
مُحَمَّد :	وَحَا، كَرَاخ أَنَدَو غَر تَدَارْت. شَجَم أَتَقِيمْد ³ . قِيم دَا.
فيليس :	صَحَا أَ مُحَمَّد.
مُحَمَّد :	بَلَا جَمِيل. أَ إِمَّا، أَدَوْد.
حَلِيمَة :	مَاي تَرِيد أَ مَمَي؟
مُحَمَّد :	تَدَاد يوت ن تَنْبِيوت.
حَلِيمَة :	إِوَا، مَرَحَبَا إِس.
مُحَمَّد :	تَمَرِيكَانِيَت أَي تَغَا.

¹ Taifi also lists this word with a *shedda* on page 735. However, many say it without a *shedda*. In fact, in these tapes up till this point, the speaker never said a *shedda* in the word for "tea," or if he did it was extremely subtle.

² This word is listed by Taifi on page 721 under "TG."

³ This comes from أَد + تَقِيمْد.

- حَلِيمَة : يَّه، تَمَرِيكَانِيَتِ أَيْ تَنَّا؟
 مُحَمَّد : لَتَسَنَّ⁴ تَمَازِيغْت. سَوَلَس.
 حَلِيمَة : مَرَحَبَا إِسْم، أَ إِلَي.
 فِيلِيس : إِرْحَبَام لَخِير، أَ خَالْتِي.

Questions on Dialogue 7

1. مَانِيكَ تَلَّا مَايْس ن مُحَمَّد؟

تَلَّا لَك تَدَارْت.

2. مِيسْمَنَس؟

إِسْمَنَس حَلِيمَة.

3. مَاي تَرَا تَمَرِيكَانِيَت؟

تَرَا أَتَانَاي⁵ مَايْس ن مُحَمَّد.

4. إِس تَدَا غَر تَدَارْت؟

يَّه، تَدَا غَر تَدَارْت.

5. إِس تَشْجَم غَر تَدَارْت؟

يَّه، تَشْجَم غَر تَدَارْت.

⁴ It's not clear why the ل is said here. Normally ل is a tense indicator for the present continuous tense. But that tense isn't used here. (It would be لَتَيْسِين .) Note that the ل is not said in question 8.

⁵ This comes from أَد + تَانَاي .

6. إِسْ تَقَيِّمَا لَكْ تَدَارْتْ؟

يَّهْ، تَقَيِّمَا لَكْ تَدَارْتْ.

7. إِدْ⁶ تَمَرِيكَانِيْتْ أَيْ تَكَّا فِيلِيْسْ؟

يَّهْ، تَمَرِيكَانِيْتْ أَيْ تَكَّا فِيلِيْسْ.

8. إِسْ تَسَّنْ تَمَازِيْغْتْ؟

يَّهْ، تَسَّنْ تَمَازِيْغْتْ.

9. مَاسْ تَنَّا مَایْسْ نْ مُحَمَّدْ إِ فِيلِيْسْ؟

تَنَاسْ مَرَحَبَا إِسْمْ، آَ إِلَّيْ.

⁶ The word can be said with or without a *shedda*: إِدْ or إِدْ. Taifi lists both on page 50.

English Translation of Dialogue 7 and the Questions

Dialogue

Phyllis : Where's your mother?
Mohammed: She's in the house.
Phyllis : What's her name?
Mohammed: Her name is Halima.
Phyllis : I want to see your mother.
Mohammed: Okay, let's get up and go to the house. Go in and sit. Sit here.
Phyllis : Thank-you, Mohammed.
Mohammed: You're welcome. Hey mom, come!
Halima: What do you want, my son?
Mohammed: A guest has come.
Halima: Well, welcome to her.
Mohammed: She's an American.
Halima: Really? She's an American?
Mohammed: She knows Tamazight. Speak to her.
Halima: Welcome to you, my daughter.
Phyllis : Thank-you [literally: May goodness welcome you.], my aunt.

Questions

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

Sentence Pattern Drill 7-A

Sentences with intransitive verbs

Intransitive verbs don't have a direct object as their complement, although they can have a prepositional phrase as a complement.

1. إِيَّا مَوْحَى كُتَّ تَدَارُتَنَس. Moha was⁷ in his house.
2. إِيْقِيْمَا مَوْحَى خَفَ لِكُرْسِي. Moha sat on the chair.
3. إِسْوَل مَوْحَى دَ كُتْمَاس⁸. Moha spoke with his brother.
4. إِنَّاغ مَوْحَى دَ كُتْمَاس. Moha fought with his brother.
5. إِكْر مَوْحَى خَفَ لِكُرْسِي. Moha got up from the chair.
6. إِبْضَا مَوْحَى دَ كُتْمَاس. Moha and his brother parted ways.
7. إِفْغ مَوْحَى زِي تَدَارَتْ. Moha went out from the house.
8. إِدَا مَوْحَى غَرَّ بَّاس. Moha went to his father's place.
9. إِشْجَم مَوْحَى غَرَّ بَّاس. Moha entered his father's place.
10. إِيْقِيْمَا مَوْحَى كُتَّ تَدَارَتْ نَ بَّاس. Moha sat down in his father's house.

⁷ إِيَّا can mean either "he is" or "he was," depending on the context of the sentence. Since all the sentences here form a simple story told in the past, the meaning is "he was."

⁸ The كُتَّ is pronounced as a fricative "g," approaching a "y" sound: يُمَاس (ymas). Taifi lists this word on page 400 under "M." Others pronounce the word for "his brother" as أُمَاس (umas), أُيُمَاس (uymas), or إِمَاس (imas).

Sentence Pattern Drill 7-B

Using pronouns in place of nouns
("pronominalization" according to the tape)

What follows is a brief story told line by line.

1. إِلَّا مَوْحَىٰ ڪُ تَدَارْتَنَس. Moha was in his house.
2. إَقِيْمَا خَف لَكُرْسِي. He sat on the chair.
3. إِسْوَل د ڪُْمَاس. He spoke with his brother.
4. إِنَّاغ إِس. He fought with him.
5. إِكَّر خَف لَكُرْسِي. He got up from the chair.
6. إِبْضَا د ڪُْمَاس. He and his brother parted ways.
7. إِفْغَ زِي تَدَارْت. He went out from the house.
8. إِدَا غَر بَّاس. He went to his father's place.
9. إِشْجَم غورَس. He entered his place.
10. إَقِيْمَا ڪُ تَدَارْتَنَس. He sat down in his house.

Morphophonemic Drill 7

The conjunction د "d" meaning "and"

The word د "d" meaning "and" joins two nouns or noun phrases together. (This د should not be confused with the د mentioned on Tape 5, Side 1, meaning "he/she/it is" or "they are.") The noun that follows the د requires its dependent form. Thus, for the masculine, اَ "a" becomes أُ "u," or اَ "a" becomes وَا "wa" ("ua" on the tape). For the feminine, the nouns with تَ "ta" generally lose their first vowel.

Also for the feminine, the conjunction د "d" assimilates into (or combines with) the following ت "t" of the feminine noun giving تّ "tt" (which the tape calls a fortis "t.").

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

A word should also be said about how the verbs are conjugated. Note that even though the subject of sentence 1 is plural, the verb is masculine singular. This illustrates the following rule: **When the subject of a sentence is a series or a multiple subject AND the subject comes after the verb (which is its normal place in a sentence), it is the first member of the series that determines how the verb is conjugated.** Thus, in sentence 2, since "the woman" comes first, the verb is feminine singular. In sentence 3, when the subject comes before the verb (which can happen in special situations, like for emphasis), the whole group then determines how the verb is conjugated. In this case, the conjugation is masculine plural: plural because the group as a whole determines the conjugation, and masculine because in a multiple subject if even one element is masculine, that predominates over the feminine members of the series.

1. إِدَاد أُرْيَاز تَمَضُّوْطَنَّس. [د + تَمَضُّوْطَّ = تَم ...]
The man and his wife came.
2. تَدَاد تَمَضُّوْطَ د أُرْيَازَنَّس.
The woman and her husband came.
3. أُرْيَاز تَمَضُّوْطَنَّس دَانْد. [د + تَمَضُّوْطَّ = تَم ...]
The man and his wife, they came.
4. تَمَضُّوْطَ د أُرْيَازَنَّس دَانْد.
The woman and her husband, they came.
5. إِدَاد أَكْسَاب د أَفْلَاح.
The livestock dealer and the farmer came.
6. أَكْسَاب د أَفْلَاح دَانْد.
The livestock dealer and the farmer, they came.
7. أَفْلَاح د أَكْسَاب دَانْد.
The farmer and the livestock dealer, they came.

8. إِذَا أُكَلِّدَ دِ وَاَزَارَانْسٌ⁹ غَرَّ إِفْرَانِ.

The king and his ministers went to Ifrane.

9. أُكَلِّدَ دِ وَاَزَارَانْسٌ دَانَ غَرَّ إِفْرَانِ.

The king and his ministers, they went to Ifrane.

10. دَيْخَ نَكِّ دِ إِمَّا غَرَّ تَمْدِينَتْ.

I and my mother went to the city.

11. نَدَا، نَكِّ دِ إِمَّا، غَرَّ تَمْدِينَتْ.

We went, I and my mother, to the city.

12. نَكِّ دِ إِمَّا نَدَا غَرَّ تَمْدِينَتْ.

I and my mother, we went to the city.

(The tape ends before Part B of Drill 7-B is finished.)

⁹ Sometimes the possessive ending is shortened from نَس "nes" to just نَس "ns." This occurs especially, but not always, after a vowel.

University of Wisconsin Course Audio Tapes

Basic Tamazight

TZ1.001.006 Side A
Tape 6 Side 1

Lesson 2

Sound Pattern Drill 8

This drill contrasts pharyngelized sounds with their plain counterparts.

The words are as similar as possible, with the main difference being in the pharyngelized/non-pharyngelized letter.

Pharyngelized—means said in a more tense manner, with the tongue tensed and raised up in the back of the mouth. The letters ط "t," ض "d," and ظ "z" are the pharyngelized counterparts, respectively, of the letters ت "t," د "d," and ز "z." Although the letters ر and ل are only written one way in Arabic script, they can be said also in a pharyngelized way. An example of the ل will be given below.

A **fortis consonant**—means a "doubled" consonant, that is, a consonant said with a *shedda*. The consonant sound is held twice as long as it would normally be without the *shedda*.

A **lenis consonant**—means a normal consonant sound, one without a *shedda*.

<u>Non-pharyngelized sound</u>			<u>Pharyngelized sound</u>		
tea	تَ	أَتَايْ	pail	طَ	أَطَّاسْ
when	دَ	أَدَّايْ	pail	ضَ	أَضَّاسْ ¹
a sandal	دَ	أَدَّاشو	foot, leg	ضَ	أَضَّارْ
He is fat.	زَ	إِزورْ.	He visited (a saint).	ظَ	إِظَّورْ.

¹ This is a regional pronunciation variation of the word above it. Often in Tamazight (although not always) a ط from Arabic becomes a ض.

Non-pharyngelized sound

He tied. سَ يوسَا.
He is still... سَ إِسول.
He is there. لَ إِلا

Pharyngelized sound

He recommended. صَ إِوصَا.
He blew. صَ إِصوض.
by God لَ² و لله

Dialogue 8

A conversation between a Moroccan and an American

مولود : صباح لخير آ سيدي.
يوسف : صباح لخير. ميسْمَنَشْ آ سيدي؟
مولود : إِسْمينو مولود. إِ شَكَّين، ميسْمَنَشْ؟
يوسف : إِسْمينو يوسف.
مولود : مازي تَغِيد³، آ يوسف؟
يوسف : آمريكاني آي كَيْخ⁴. إِ شَكَّين، آ مولود، إِدْ⁵
أمازيغ آي تَغِيد؟
مولود : يَّه، أمازيغ آي كَيْخ. إِنِيي، آ يوسف، ما
دَتَّغَاد⁶ دا؟

² It's not necessary to make a separate symbol for the pharyngelized ل. Both of the "l" sounds exist in Arabic script without a separate way of writing the two sounds. Speakers simply know which words take which "l" sound.

³ The conjugation of the singular *you* forms (masculine and feminine) begins with a ت "t" and ends with a د "d." However, some people and dialects don't use the د "d" at the end but use instead a ت "t." Sometimes the same person uses both endings, depending on the word. Some people also use a ث "th."

⁴ In this dialogue the كَيْ in the "to be" verb is pronounced like a "y." However, we've chosen to always write this "to be" verb with a كَيْ.

⁵ Both إِد "idd" and إِد "id" are valid variations.

⁶ The present continuous tense indicator can vary by region. In this dialogue, two different indicators are used: both the دَ and the لَ. These are simply variations. The meaning is the same.

يوسف	:	لَتَرْبَاخ تَمَازِيغْت.
مولود	:	ما دَتَّكَاد أَتَرْبَاد تَمَازِيغْت؟
يوسف	:	لَسَوَالِخ إِي مِذَّن، أَسَغَادَخ ⁷ إِي وَاوَالْنَسَن.
مولود	:	إِوَا، سِوَلِي. سَقْسَايِي خَف أَيْنَا تَرِيد.
يوسف	:	صَحَا أَ مولود. إِينِيي ما دَتَّكَاد.
مولود	:	نَكْ، لَحَرْفَتِينو د أَكْزَار.
يوسف	:	ما دَيْتَغَّا أَكْزَار؟
مولود	:	أَكْزَار لَيْتَبِّي أَكْسوم، أَرْت ⁸ إِي زَنْزَا.
يوسف	:	أَكْسوم، مَكَّان أَكْسوم؟
مولود	:	ها أَكْسوم ⁹ .
يوسف	:	إِي مَتَا لَحَجَّتَا؟
مولود	:	تَسْرِيَت أَيَا.
يوسف	:	ما دَ إِسْ ¹⁰ تَكَّاد؟
مولود	:	لَ إِسْ تَبِيخ أَكْسوم.

⁷ It's not clear why there isn't a tense indicator here: أَرَاَسَغَادَخ .

⁸ This is an example of sentence connection in the present continuous tense. There is no word in Tamazight to say "and" between verbs: "He cuts meat and he sells it." This "and" is expressed, rather, by changing the verb form. Thus, in a series of present continuous verbs, the first verb has the tense indicator لَ or دَ , but in the following verbs the tense indicator becomes أَر . The ت here is the direct object pronoun "it" for "meat."

⁹ Some people insert a "y" sound here and say ها يَكْسوم . See, for example, Morphophonemic Drill 1, Part 1, Tape 1, Side 1, page 11.

¹⁰ In the present continuous tense, direct object and indirect object pronouns come between the tense indicator and the verb. Often (but not always) prepositions with pronouns also come between the tense indicator and the verb. That is what's happening here: "What with it do you do?"

Some verb forms¹¹ from the dialogue:

رَبَّا	تَرَبَّا	إِرَبَّا	وَر إِرَبَّا	to learn
سَغْد	أَسْغَاد	إِسْغَد	وَر إِسْغَد	to listen

English Translation of Dialogue 8

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

¹¹ The verb forms are listed in this order: simple imperative, continuous imperative, third masculine singular "past" form, third masculine singular negative "past" form. These four forms, or four pillars of the Tamazight verb, are what you need to know in order to correctly conjugate the verb in all its tenses.

Sentence Pattern Drill 8

Transitive verbs

These are verbs that have a direct object as their complement. The direct object may be a noun phrase or a pronoun (which is attached to the end of the verb as a suffix).

The following pairs of sentences are in the past tense form (which can at times have a present meaning) with a masculine singular subject. The first sentence in each pair contains a noun phrase as a direct object. In the second sentence of the pair, the noun phrase is made into a pronoun. The pronoun is attached as a suffix to the end of the verb. The pronoun may be masculine singular, masculine plural, feminine singular, or feminine plural, according to what the noun phrase is. The following are the third person direct object pronouns:

them (m.)	"ten"	تَن	m.pl.	him/it	"t"	ت	m.s.
them (f.)	"tent"	تَنْت	f.pl.	her/it	"tt"	تّ	f.s.

He wants milk. He wants it (m.).	إِرات.	إِرا أَغَو.
He put on the cape. ¹² He put it (m.) on.	إِلْسَات.	إِلْسَا أَزَنَار.
He divided the meat. He divided it (m.).	إِبْضَات.	إِبْضا أَكْسوم.
He built the house. He built it (f.).	إِبْنَات.	إِبْنَا تَدَارَت.
He sewed the cape. He sewed it (m.).	إِثْنَات.	إِثْنَا أَزَنَار.
He made tea. He made it (m.).	إِثْغَات.	إِثْغَا أَتَاي ¹³ .
He sold the carpet. He sold it (f.).	إِزْنَات.	إِزْنَا تَزَرَبِيت.
He bought the wheat. He bought them ¹⁵ (m.).	إِسْغَاتَن. ¹⁴	إِسْغَا إِرْدَن.
He drank tea. He drank it (m.).	إِسْوَات.	إِسْوََا أَتَاي.

¹² This sentence can also mean, depending on the context, "He is wearing a cape."

¹³ There doesn't seem to be a *shedda* on the ت here, in spite of it being included in Sound Pattern Drill 8 on this tape, page 59. If there is a *shedda*, it is very subtle.

¹⁴ The pronoun here sounds like تَن instead of تَنْ. Sometimes in fast speech the short vowel drops out.

¹⁵ The word إِرْدَن is a masculine plural noun.

He took barley. He took them ¹⁶ (f.).	يُؤْتِي تِمْرِينَ.	يُؤْتِي تِمْرِينَ.
He lifted the sheaf of grain. He lifted it (f.).	يُوسِي تَفًا.	يُوسِي تَفًا.
He found the lamb. He found it (m.).	يُوفَا أَرًا.	يُوفَا أَرًا.
He saw the woman. He saw her.	يَانَايُ تَمْضُوطَ.	يَانَايُ تَمْضُوطَ.
He touched the wool. He touched it (f.).	إِحَادَا تَضُوطَ.	إِحَادَا تَضُوطَ.

Morphophonemic Drill 8

Direct object suffixes after verbs ending in "t" or "d" ت "t" or د "d"

"d" ض or "t" ط

All the third person direct object pronouns begin with a "t." When they are added as suffixes to a verb that ends in either a "t" or a "t" [that is, a "t" or a pharyngelized "t" according to the tape] or in a "d" or a "d" [that is, a "d" or a pharyngelized "d" according to the tape], the result is a "t" sound with a *shedda* [a fortis "t" according to the tape]. If the verb ends in a "t" or a "d," the resulting sound is ت [non-pharyngelized]. If the verb ends in a "t" or a "d," the resulting sound is ط [pharyngelized]. Thus, the following diagram shows what happens:

ت	=	ت	+	د	ت	=	ت	+	ت
ط	=	ت	+	ض	ط	=	ت	+	ط

The man hit the mule. He hit it (m.).	يُوتُ أُرْيَاظَ أَغْيُولَ.	يُوتُ أُرْيَاظَ أَغْيُولَ.
The man hit the she-mule. He hit it (f.).	يُوتُ أُرْيَاظَ تَغْيُولَتَ.	يُوتُ أُرْيَاظَ تَغْيُولَتَ.
He blew on the fire. He blew on it (m.).	إِصْوَظَ أَفَا.	إِصْوَظَ أَفَا.
He extended his hand. He extended it (m.).	يُوزُظَ أَفُوسَ.	يُوزُظَ أَفُوسَ.
He memorized the Koran. He memorized it (m.).	إِحْفَظَ النِّقْرَانَ.	إِحْفَظَ النِّقْرَانَ.

¹⁶ The word تِمْرِينَ is a feminine plural noun.

He threw the ball. He threw it (f.).	إِزْوَضَ تَكُورَتْ.	إِزْوُطَ. ¹⁷
He repeated his word. He repeated it (m.).	إِعَاوَدَ أَوَالْنَسْ.	إِعَاوَتْ.
He wiped his hand. He wiped it (m.).	إِسْفَضَ أَفُوسَنْسْ.	إِسْفَطَ.
He stretched out his leg. He stretched it (m.) out.	إِغْرَدَ أَضَارَنْسْ.	إِغْرَتْ.

¹⁷ Taifi's dictionary (page 817) lists this verb as ending in a ض , although the pronoun suffix ending on the tape seems to sound like ت .

University of Wisconsin Course Audio Tapes
Basic Tamazight

TZ1.001.006 Side B

Tape 6 Side 2

Text 4

Vegetables and Fruits

لْخُضْرَت د لْفِشِيت

تَمَازِيرْتَنَخ لَتَارو لْخُضْرَت د لْفِشِيت إِرِيل.¹ لَتَارو
بَطَاطَا² د خِيزَو تَلْفَيْن³ د مَطِيشَا⁴ تَنْفَلْفَلْت د لَوْبِيا د
إِبْلَوْن د أَزَالِيم تَنْغَصِيْت إِوا د لْخُضْرَت يَضْنِين.
إِد⁵ لْفِشِيت دِيخ عَدَان غورْخ⁶ إِسْكَلَا⁷ بَزَاف. غورْخ
تَفَاح د لَمْشَمَاش د بوعُويدا د وَاضِيل تَزَارْت د رَمَان د
شَفَرَجَل.
مَش وِر تُوْت تَغْنَوْت⁸ لَتَارون إِسْكَلَا لْفِشِيت إِرِيل.
إِدَ آسْكَاس⁹ نَاكْ تُوْت تَغْنَوْت لَتَسْخَسَار أَنَا ورون
إِسْكَلَا.

¹ The form here is technically إِرِيلْن (which is a participle functioning as an adjective), but the ن assimilates into the ل to give إِرِيل.

² Some regions pronounce this as بَضَاضَا.

³ This comes from تَلْفَيْن + د. Notice the frequent occurrence of this pronunciation phenomenon in this paragraph. See Morphophonemic Drill 7, Tape 5, Side 2, pages 56-58.

⁴ Some regions pronounce this as مَضِيشَا.

⁵ Both إِد "idd" and إِد "id" are valid variations.

⁶ Some regions use instead the form غورْنَخ.

⁷ Because the ك is said with rounded lips, the word sounds like إِسْكَلَا.

Questions on Text 4

1. إِسْ إِسْوَلْ مُحَمَّدْ خَفْ تَمَازِيرْتَنْسْ؟
يَّهْ، إِسْوَلْ خَفْ تَمَازِيرْتَنْسْ.
يَّهْ، إِسْوَلْ غِيفْسْ.
2. إِسْ دَتَّارو¹⁰ تَمَازِيرْتَيْن¹¹ لَخُضَرْتْ إِرْزِيلْ؟
يَّهْ، دَتَّارو تَمَازِيرْتَيْنْ لَخُضَرْتْ إِرْزِيلْ.
يَّهْ، دَتَّ¹² تَّارو.
3. إِسْ دَتَّارو لَفِيشِيْتْ إِرْزِيلْ؟
يَّهْ، دَتَّارو لَفِيشِيْتْ إِرْزِيلْ.
يَّهْ، دَتَّ تَّارو.
4. مَتَّا لَخُوضَرْتَيْنْ؟
بَطَاطَا دْ خِيزَو تَلْفَيْنْ دْ مَطِيشَا تَفْلَفَلْتْ دْ لَوْبِيا
دْ إِبَاوَنْ دْ أَرْزَالِيمْ تَغْصَيْتْ.

⁸ The word in its independent form is تَكْنُوتْ , with a *kisra*. Since the word is the subject in this sentence, it takes its dependent form, which is technically تَكْنُوتْ , with a *sukun*. However, to pronounce all the consonants together is difficult, so a short vowel, a *fetha*, needs to be added. Thus, the word sounds like تَكْنُوتْ . But for consistency's sake, we will write the dependent form with a *sukun*.

⁹ The كْ is said with rounded lips.

¹⁰ The present continuous tense indicator can vary by region. In the text and in the questions, two different indicators are used: both the دْ and the لْ. These are simply variations. The meaning is the same. Questions 14 and 15 use both of them interchangeably for the same verb.

¹¹ This suffix can be either يْنْ or يِّنْ . Taifi lists both on page 300, column 1, under "I." Although the speaker on the tapes uses the *shedda*, in this case the *shedda* is not important, since both ways are correct. It's recommended, therefore, that the student use the form without the *shedda*, since it's easier. We will write the *shedda*, though, since the speaker says it.

¹² Note that in the present continuous tense, the pronoun comes between the tense indicator and the verb.

5. إِسْ غورُسَن¹³ تَلَّا لَخُضَرْتُ يَضْنِين؟
يَّه، تَلَّا غورُسَن.
6. إِسْ غورُسَن تَعَدَّا لَفِيشِيْت؟
يَّه، تَعَدَّا غورُسَن لَفِيشِيْت.
7. مَتَّا لَفِيشِيْت نَّا غورُسَن إِلَّان¹⁴؟
غورُسَن تَفَّاح د لَمَشَمَاش د بوَعُويدا د واضِيل
تَزَارْتُ د رَّمان د شَفَرَجَل.
8. إِسْ¹⁵ غورُسَن تَفَّاح؟
يَّه، غورُسَن تَفَّاح.
9. إِسْ غورُسَن لَمَشَمَاش؟
يَّه، غورُسَن لَمَشَمَاش.
10. إِسْ غورُسَن بوَعُويدا؟
يَّه، غورُسَن بوَعُويدا.
11. إِسْ غورُسَن أَضِيل؟
يَّه، غورُسَن أَضِيل.
12. إِسْ غورُسَن تَزَارْتُ؟
يَّه، غورُسَن تَزَارْتُ.

¹³ Note that the question word causes the preposition plus pronoun to move to in front of the verb. However, not all people do this, and so it is also valid to say: إِسْ تَلَّا غورُسَن لَخُضَرْتُ يَضْنِين؟

¹⁴ This is a participle form (third masculine singular plus ن at the end), which is required when the relative pronoun نَّا is the subject of the verb.

¹⁵ Technically the question word إِسْ goes with verbs and the question word إِدْ goes with non-verbs, which would lead us to expect the question here to begin with إِدْ (غورُسَن is not a verb but a preposition plus a pronoun.) But obviously this rule is not always followed.

13. إِسْ غورِسَن لَفِيشِيت يَضْنِين؟

يَّه، غورِسَن لَفِيشِيت يَضْنِين.

14. مَش وَر تُوَّت تَغْنُوت، مَا دَتَّارُون إِسْكُلَا؟

لَتَّارُون إِسْكُلَا لَفِيشِيت إِزِيل.

15. مَا دَتْسَخْسَار تَغْنُوت؟

لَتْسَخْسَار تَغْنُوت أَنَّا ورون إِسْكُلَا.

New Vocabulary Found in Text 4

pears	بوعُويدا		<u>Nouns</u>
grapes	أَضِيل	vegetables	لُخْضَرَتْ
figs	تَزَارَتْ	potatoes	بَطَاطَا
pomegranates	رَمَّان	carrots	خِيزَو
quince	شَفَرَجَل	turnips	تَلَفَّيْن
other	يَضْنَيْن	tomatoes	مَطِيْشَا
thunder	تِغْنُوتْ	green peppers	تِفْلَفْلَتْ
thunderstorm			
year	أَسَكَّاس	green beans	لُوبِيَا
		lima beans	إِبَاوْن
		onions	أَزَالِيم
		squash	تَغْصِيْتْ
		fruit	لُفِيْشِيْتْ
		tree	أَسَكْلُو
		trees	إِسْكَلَا
		apples	تَفَّاح
		apricots	لُمَشْمَاش

	<u>Verbs</u>	
bear/give life to produce/yield	أَرُو	
continual or habitual ¹⁶ form of أَرُو	تَارُو	
to spoil/destroy/ruin	سَخَسَر	
continual or habitual form of سَخَسَر	سَخَسَار	

The verbs can be listed this way:

أَرُو	تَارُو
سَخَسَر	سَخَسَار

¹⁶ The tape uses the word "iterative."

English Translation of Text 4 and the Questions

Text

Vegetables and Fruits

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

As for fruits also, we have very many trees [lit: the trees are very numerous/abundant *chez nous*]. We have apples and apricots and pears and grapes and figs and pomegranates and quince.

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

Questions

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

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

University of Wisconsin Course Audio Tapes

Basic Tamazight

TZ1.001.007 Side A
Tape 7 Side 1

Text 5

The subject of the Berbers and Islam

إِمَازِيغَن إِنْسَلَمَن آيَان.¹ لَتَنْزَالَان²، أَرْتَاوْمَن³
رَمُضَان، أَرْحَضُون دَيْنَنَسَن.
وَر دَسَان شَرَب، وَلَا دَتَتَان⁴ أَكْسُوم أَحْلُوف⁵، وَلَا
دَتْلَعَابَن لَقَمَر، وَلَا دَتَغَّان أَنَا إِسْحَرَم رَبِّي. وَر
دَتَغَّان غَاس أَنَا⁶ إِحْلَان⁷.
مَغَار وَر سَن أَذْغَر⁸، لَان غُورَسَن لَنْفُقَهَا⁹ لَنْفُقَهَا
لَسَفْهَامَن أَوَال ن رَبِّي د نَبِي.¹⁰ كُو إِغْرَم إِلَا دِيْغْس يُون

¹ آيَان is كَان + آي, literally "that they (m.) are." The ي in the verb "to be" is pronounced like a ي.

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

³ This is an example of sentence connection in the present continuous tense. There is no word in Tamazight to say "and" between verbs: "They pray and they fast." This "and" is expressed, rather, by changing the verb form. Thus, in a series of present continuous verbs, the first verb has the tense indicator لَ or دَ, but in the following verbs the tense indicator becomes أَر (or أَل in some regions).

⁴ Another variation for this verb is دَتَتَّشَان.

⁵ The genitive ن meaning "of" has dropped out of this construction. Some dialects keep it and say أَكْسُوم ن أَحْلُوف "the meat of the pig." Other regions use the word أَبُولْخِير for "pig."

⁶ This is a shortened form of أَيِنَا, which is itself آي + نَا "that which" or "what." See Taifi's dictionary, pages 2-3, number 4, for how "a/ay combine with nna/nn."

⁷ This is a participle form: third masculine singular plus ن at the end. A participle is required here because the أَنَا is the subject of the verb: "that which is permitted."

لَفْقِيه، تيلي¹¹ ديگس يوت ن تمزييدا. لَفْقِيه لِيْتَزَالَا س
مِدَّن، أَرِيْسَغْرَا الْقُرْآن إِر لَوَاشُون.

Questions on Text 5

1. إِس كَان إِمَازِيغَن إِنْسَلَمَن مَاد وَهُوَ؟

يَّه، إِمَازِيغَن إِنْسَلَمَن أَْيَان.

2. إِس دَتَزَالَان إِمَازِيغَن؟

يَّه، دَتَزَالَان إِمَازِيغَن. or

يَّه، لَتَزَالَان إِمَازِيغَن.¹² or

يَّه، لَتَزَالَان.

3. مَا دَتَكَّان إِنْسَلَمَن أَكْ رَمُضَان؟

لَتَارُومَن.

⁸ The masculine plural form is technically غَرْن , but the ن assimilates into the ر to give رَ . Just a comment on the meaning of this phrase: literacy rates have increased since this was recorded in 1970. A sweeping statement like this is no longer true.

⁹ A word that is also used for religious teacher is طَالِب (singular) and طَالِبَا (plural).

¹⁰ This form "nnbi" can also be pronounced نَبِي "nnabi."

¹¹ This is an example of sentence connection with the "past tense" form (although the meaning is present tense). There is no word in Tamazight to say "and" between verbs: "There is in it a religious teacher and there is in it a mosque." This "and" is expressed, rather, by changing the verb form. Thus, in a series of "past tense" form verbs, the first verb is conjugated in normal past tense fashion, but the following verbs are conjugated with the simple imperative stem plus the regular conjugation prefixes and suffixes. Thus, here we have تيلي instead of تَلَا.

¹² The present continuous tense indicator can vary by region. In the text and in the questions, two different indicators are used: both the دَ and the لَ . The use here, however, is not just random. In this region, the لَ is used in normal grammatical contexts. The دَ is used only after the negative وَر , after the relative pronouns نَا and أَْي , and after question words. Why the دَ is used in the first response of number 2 is not clear, since it doesn't fit this pattern. Every other use in this text does follow the rules.

4. اِس دَسَان اِمَازِغَن شَرَب؟
وهو، ور دَسَان اِمَازِغَن شَرَب.
5. اِس دَتَتَان اَكْسوم اُحَلّوف؟
وهو، ور دَتَتَان اَكْسوم اُحَلّوف.
6. اِس دَتَلْعَابَن لَقَمَر؟
وهو، ور دَتَلْعَابَن لَقَمَر.
7. اِس اِسْحَرَم رَبِّي اَكْسوم اُحَلّوف؟
يّه، اِسْحَرَم رَبِّي اَكْسوم اُحَلّوف.
8. اِس اِحَلّا شَرَب؟
وهو، ور اِحَلّا شَرَب.
9. ما دَتَكَّان لَفُقَهَا؟
لَسَفْهَامَن اَوَال ن رَبِّي د نَّبِي.
10. مَاكَّلَان لَكْ كُو اِغْرَم؟
اِلّا دِيكْس يُون لَفْقِيه، تيلي دِيكْس يوت ن تَمَزِييدا.
11. ما دَيْتَكَّا لَفْقِيه؟
لَيْتُرَالّا س مِذَّن، اَرِيَسَغْرَا الْقُرْآن اِ لَوَاشُون.

New Vocabulary Found in Text 5

<u>Verbs</u> ¹³		<u>Nouns</u>	
to pray	زَالَ تَزَالَا	Muslims (m.pl.)	إِنْسَلَمَن
to fast	أَزُوم تَأْزُوم	a Muslim (m.s.)	أَنَسَلَمَ
to observe, abide by	حَضُو حَضَوُ	a Muslim (f.s.)	تَنَسَلَمَت
to play	لَعَب تَلْعَاب	(Muslims (f.pl.)	تِنَسَلَمِينَ)
to cause to be forbidden to forbid (something)	سَحَرَم سَحَرَام	Ramadan	رَمَضَان
to be forbidden by religion	حَرَم تَحْرَام	religion	دِين
to be permitted by religion	حَلَا تَحَلَا	alcoholic drinks liquor	شَرَب
to read, study	غَر قَار	pork, pig	أَحْلُوف
to cause to understand ¹⁴ to explain	سَفْهَم سَفْهَام	gambling	لَقَمَر
to understand	فَهَم تَفْهَام	God	رَبِّي
to cause to read or study to teach	سَغَر سَغَرَا	religious teachers	لَفْقَهَا
<u>Particles</u>		a religious teacher	لَفْقِيَه
nor, neither	وَلَا	the Prophet	نَبِي
that, which, whatever	أَنَّا	each, every	كُو
only, just	غَاس	village	إِغْرَم
even if, although	مَغَار	mosque	تِمَزِيدَا

¹³ The tape says the verbs are listed in the "simple imperfect stem." This may have been just an error. Instead, we are using the term "simple imperative form." What the tape calls the "iterative," we are calling the "continuous imperative form." The forms here are imperatives (commands), but I've listed the English as the infinitive. In order to be complete, I've also supplied some verb forms which aren't mentioned.

¹⁴ There is a variation which doesn't use the *shadda*: سَفْهَم سَفْهَام .

English Translation of Text 5 and the Questions

Text

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

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

Even though they don't know how to read¹⁵, they have religious teachers. The religious teachers, they explain the word of God and the Prophet. There is in every village a religious teacher, and there is in it a mosque. [lit: Every village, there is in it....] The religious teacher leads the people in prayer, and he teaches the Koran to the children.

Questions

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

¹⁵ Literacy rates have increased since 1970 when this was recorded.

University of Wisconsin Course Audio Tapes

Basic Tamazight

TZ1.001.007 Side B
Tape 7 Side 2

Lesson 2

Sound Drill 9

The laryngeal "h": هـ

A **laryngeal**—means a sound produced in or near the larynx or voice box.

All the "h" sounds in this drill are the هـ . This "h" is the "h" sound used in English. The sound itself is not a problem for English speakers, but what makes it difficult is its position in the word. The "h" at the beginning of a word or syllable is easy, but when it appears at the end of a word or syllable it is difficult. In English, the "h" sound is never said at the end of a word or syllable, but in Tamazight and Moroccan Arabic the "h" sound does appear in these positions.

Initial position pointing demonstratives

There² are my parents.³ There they (m.) are. هَاتَن أَيِّن¹. هَا لَهْلِينُو.

There are my goods.⁴ There it (m.) is. هَات أَيِّن. هَا لَمَالِينُو.

There are my sheep.⁵ There they (f.) are. هَاتْنِت أَيِّن. هَا وَلِينُو.

¹ This word can be either أَيِّن or أَيِّنْ. Taifi lists both, the one with the *shedda* on page 3, column 1, under "A," and the one without the *shedda* on page 300, column 1, under "I." Although the speaker on the tapes uses the *shedda*, in this case the *shedda* is not important, since both ways are correct. It's recommended, therefore, that the student use the form without the *shedda*, since it's easier. We will write the *shedda*, though, since the speaker says it.

² In some dialects the word هَا can mean either "here" or "there" depending on the context. In this context, the word أَيِّن (meaning "that," indicating farness, as opposed to أَيَا, meaning "this," indicating nearness) gives the meaning of farness. For some dialects, هَا means "here," and هَان, هَو, or هُون means "there."

³ According to this tape series لَهْل is masculine plural, although Taifi's dictionary lists it as a masculine collective singular.

⁴ The word لَمَال is masculine singular.

ها لْبُهَائِمِينُو. هَاتْنْت أَئِين. There's my livestock.⁶ There they (f.) are.

Initial position

handing demonstratives

هاغاش⁷ لَحْدِيدَ أَ مَمِّي. Here, take the metal, oh my son.

هاغام لَحْدِيدَ أَ إِلِّي. Here, take the metal, oh my daughter.

هاغَاوَن لَحْدِيدَ أَ لَوَاشُونِينُو. Here, take the metal, oh my children.

هاغَاوَنْت لَحْدِيدَ أَ تِشِيرَاتِين. Here, take the metal, oh girls.

Initial position

initial in verb stems with third
masculine plural subjects

هَجَمَن لُمُجَاهِدِين. The holy warriors attacked.

هَذَمَن لُمُجَاهِدِين تَمْدِينْت. The holy warriors demolished the city.

هَنَان لَهْل. The parents were reassured (or: were calm).

Middle position

in verbs

إِجْهَد لُمُجَاهِد. دِيكُوس لَجَهْد. The holy warrior is strong. He is strong.
(lit: In him (is) strength)

إِفْهَم أُرْيَازا. This man understood.

وَر إِفْهَم أُرْيَازِين. That man didn't understand.

⁵ The word وَلِي is feminine plural. This is an exception to the rule that words that begin with vowels are masculine in Tamazight.

⁶ The word لْبُهَائِم is feminine plural.

⁷ This form is a combination of هَا + أَغ + أَش. The imperative verb أَغ means "take." It is used with indirect object pronouns when addressing someone: أَش (m.s.), أَم (f.s.), أَوَن (m.pl.), أَوْنْت (f.pl.). The هَا is added for "here." The *aliph* of the هَا seems to drop out. It is possible and very common to say the same sentence without the word هَا : أَغاش , أَغام , etc.

Middle position
other words than verbs

Bring coffee!	أَوَيْد لَقَهُوا.
Do you (m.s.) have work ⁸ ?	إِس غورُش لَهَمَّ؟
No, I don't have work.	وهو، ور غوري لَهَمَّ.
Good-bye (lit.: May God give you calm.)	اللَّهِ إِهْنَيْكَ.

Final position
a variety of words

Did he drive the car?	إِس إِنْذَه طَوموبيل؟
Yes, he drives the car. ⁹	يَّه، لَيْتَنْذَاه طَوموبيل.
Is it true? By God!	إِد س تيت؟ و الله.

⁸ The word لَهَمَّ can mean "work," or it can mean "a worry" or "a concern."

⁹ The form of the verb is the present continuous tense. The translation here can be either "He drives the car." or "He is driving the car." It's the context that determines the meaning.

Dialogue 9

Driss goes looking for Rehhou [phonetically: R_hhu]

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

- ذريس¹⁰ : أَّ يَإِيتِ¹¹ تَدَارْتِ، إِسْ إِلَا رَحَو مَاد وَر
إِلَي؟
- مايس ن رَحَو : وَر إِلَي. مَاكُغْرَان؟
- ذريس : ذريس. مَانِيكْ إِلَا؟
- مايس ن رَحَو : إِفَغ.
- ذريس : مَاغَر إِدَا؟
- مايس ن رَحَو : إِدَا غَر أَمَدَاكُلَنَسْ.
- ذريس : مَانَدْ لَكْ إِمَدَوَكَالَنَسْ؟¹²
- مايس ن رَحَو : لَحُسَيْنْ أَمَزِيل.
- ذريس : مَاخ؟
- مايس ن رَحَو : وَر سَنَخ. سَقْسَا بَّاس. هَات أَيْينَ،
لَيَكْرَز.
- ذريس : وَخَا. صَحَا.
- مايس ن رَحَو : بَلَا جَمِيل.

¹⁰ The official way to write the name is إِذريس , even though the initial إِ is not pronounced. The name is not pronounced like the person on the tape pronounces it, "Driss" with a short "i" sound as in "hit." Rather, the name is pronounced like "Drees" with the vowel sound as in "feet."

¹¹ The "y" is added for pronunciation purposes to keep the two "a" vowels from coming together. See Morphophonemic Drill 1, Part 1, Tape 1, Side 1, page 11.

¹² The preposition كِي and the initial إِ in the word for "friends" combine to form the following sound: كَمَدَوَكَالَنَسْ. The د in مَانَدْ (which seems to be said with a *shedda*) may be the د meaning "he/she/it is" or "they are." See pages 48-49 of Taifi's dictionary, under "D."

إِذَا ذَرِيسَ غَرِ إِغْرَ نَاكَ دِيكَرَزَ بَّاسَ نَ رُحَّو¹³.

- ذَرِيسَ : السَّلَامُ عَلَيَكُم أَ خَالِي.
- بَّاسَ نَ رُحَّو : عَلَيَكُم السَّلَام.
- ذَرِيسَ : تَنَّاِي تَمَضُّوْطَ إِذَا رُحَّو غَرِ لَحُسَّيْنِ
أَمَزِيل. إِسَ دَانَ غَرِ سَوَّوَقَ مَادَ وَهُوَ؟
- بَّاسَ نَ رُحَّو : عَنِيخَ دَانَ غَرِ سَوَّوَقَ.
- ذَرِيسَ : سَوَّوَقَ نَ مِي؟
- بَّاسَ نَ رُحَّو : سَوَّوَقَ نَ سَبَّتَ نَ أَيَّتَ وَاحِي. مَاخَ؟ مَايُ
تَرِيدَ رُحَّو؟
- ذَرِيسَ : وَالْو. غَاسَ رِيخَ أَدَاسَ سِيَوَلَخَ.
- بَّاسَ نَ رُحَّو : وَخَا. أَدَاسَ إِنْيخَ تَسَالْدَ دِيكَسَ.
- ذَرِيسَ : صَحَا.
- بَّاسَ نَ رُحَّو : إِوَا، اللّٰهَ إِهَنْيَكَ.
- ذَرِيسَ : اللّٰهَ إِهَنْيَكَ.

¹³ The tape says لَحُسَّيْنِ , which seems to be a mistake. Originally the characters are said to be "Driss, the mother of Rehhou, and his father." Thus, here we must have the father of "Rehhou" and not the father of "Lhousain."

English Translation of Dialogue 9

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

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

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

Sentence Pattern Drill 9

Stative verbs

These verbs describe states rather than actions. These verbs are the most frequent way that Tamazight uses adjectives. The verb itself is the equivalent of "to be" plus an adjective. Whereas an English speaker will want to use the Tamazight verb **كَي** "to be" and add an adjective to it, this is not how the construction is usually¹⁴ made. The stative verb already contains the meaning of "to be." Thus, **إِحْمَا** means "It is hot." The word **تَغُودَا** means "She/it is good."

Another way to form adjectives is by using the participle form of a stative verb. The past participle is formed by taking the third masculine singular form of the verb and adding a **ن** "n" to the end. This participle then follows the noun it modifies and does not vary with gender.¹⁵ The noun can be either masculine or feminine, but the participle will stay the same. Thus, **لِحَالِ إِحْمَان** means "hot weather." The phrase **تَرْبَاتِ إِغُودَانِ** means "good girl."

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

<u>Participle</u>	<u>Main verb</u>
لِحَالِ إِحْمَانِ أَيَا. ¹⁶ This is hot weather.	إِحْمَا لِحَالِ. The weather is hot.
لِحَالِ إِصْمَيْضَنِ أَيَا. This is cold weather.	إِصْمَيْضَ لِحَالِ. The weather is cold.

¹⁴ There are some exceptions to this, where the verb **كَي** is used with an adjective; however, this is not the most common way to form adjectives.

¹⁵ Some dialects also use this participle to modify plural nouns as well. Thus, for these dialects, the participle doesn't vary for either gender or number (singular or plural). Other dialects use a plural participle to modify plural nouns, although it, too, doesn't vary for gender. The plural participle is formed by taking the third person masculine plural form of the stative verb and adding **ين** "in" to the end. Thus, the phrase **تَرْبَاتِينِ غُودَانِينِ** means "hot water" ("Water" is a plural word in Tamazight.), and **تَرْبَاتِينِ إِغُودَانِينِ** means "good girls."

¹⁶ The word **أَيَا** "aya" is not a verb and has nothing to do with the verb "to be." The word **أَيَا** "aya" is a neutral (as opposed to either masculine or feminine) word meaning "this." Thus, the sentence here reads literally "weather hot this." The verb "to be" is not mentioned but is understood: "hot weather (is) this." This is a non-verbal sentence (like many Arabic sentences with "to be" in the present). Sentences 5-8 contain the verb "to be" **أَكْنَا** . Sentence 5, for example, reads literally "A tall man that he is," which is properly translated "He's a tall man."

Participle

لَحَالٌ إِزِيلٌ¹⁷ أَيَا.

This is good weather.

تَرْبَاتٌ إِغُودَانٌ أَيَا.

This is a good/nice/pretty girl.

أَرِيَّازٌ إِغَزَيَفَنٌ أَكَّا.

He is a tall man.

أَرِيَّازٌ إِشْضَيِّنٌ¹⁸ أَكَّا.

He is a short man.

أَرِيَّازٌ إِكْزَوَلٌ¹⁹ أَكَّا.

He is a short man.

أَرِيَّازٌ إِجْهَدَنٌ أَكَّا.

He is a strong man.

أَكَّادِيرٌ إِمْلَوَلٌ²⁰ أَيَا.

This is a white wall.

أَبْرَادٌ إِبْخَيِّنٌ²¹ أَيَا.

This is a black teapot.

إِكْثَرٌ إِزِيَاوَنٌ أَيَا.

This is a green field.

أَتَايُ إِمَسَّوَسَنٌ أَيَا.

This is bland tea (that lacks sugar).

Main verb

إِزِيلُ لَحَالٍ.

The weather is good.

تَغُودَا تَرْبَاتٍ.

The girl is good/nice/pretty.

إِغَزَيَفُ حَدَّو.

Haddou is tall.

إِشْضَيِّنُ حَمَّو.

Hammou is short.

إِكْزَوَلُ حَمَّو.

Hammou is short.

إِجْهَدُ دَاوُد.

Daoud is strong.

إِمْلَوَلُ أَكَّادِيرٍ.

The wall is white.

إِبْخَيِّنُ أَبْرَادٍ.

The teapot is black.

إِزِيَاوُ يِكْثَرٍ.

The field is green.

إِمَسَّوَسُ وَاتَايُ.

The tea is bland (lacks sugar).

¹⁷ The form here is technically إِزِيلُن , but the ن assimilates into the ل to give لَ.

¹⁸ نَ = ن + ن .

¹⁹ The form here is technically إِكْزَوَلُن , but the ن assimilates into the ل to give لَ.

²⁰ The form here is technically إِمْلَوَلُن , but the ن assimilates into the ل to give لَ.

²¹ نَ = ن + ن .

Participle

لَقَّهُوا يَاطْفَوْتَنَ أَيَا.

This is delicious coffee.

لَيَمُونِ إِرْخَصَنَ أَيَا.

These are cheap oranges.

أَكْسُومِ إِغْلَانِ أَيَا.

This is expensive meat.

أَكْسُومِ إِحْرَمَنَ أَيَا.

This is forbidden meat.

أَكْسُومِ إِحْلَانِ أَيَا.

This is permitted meat.

لِحَالِ وَرِ إِحْلِينِ أَيَا.

This is not-good/not-nice weather.

Main verb

تَاطْفُوتَ لَقَّهُوا.

The coffee is delicious.

إِرْخَصَ لَيَمُونِ.²²

The oranges are cheap.

إِغْلَا أَكْسُومِ.

The meat is expensive.

إِحْرَمَ أَكْسُومِ أَحْلَوَفِ.

Pigmeat is forbidden.

إِحْلَا أَكْسُومِ أَحُولِي.

Sheep (ram) meat is permitted.

وَرِ إِحْلِي لِحَالِ.

The weather isn't good/nice.

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

²² لَيَمُونِ is a masculine singular collective plural.

University of Wisconsin Course Audio Tapes

Basic Tamazight

TZ1.001.008 Side A
Tape 8 Side 1

Lesson 2

Morphophonemic Drill 9-A

Assimilation of final ن "n" to preceding ن "n," ل "l," or ر "r"

In the conjugation of a third masculine plural verb, a ن is added to the end of the verb stem. Thus, "he went out" is إِفْعَ (the إِ being the prefix added for the third masculine singular conjugation), and "they (m.) went out" is فَعْنِ (the ن being the suffix added for the third masculine plural conjugation). These prefixes and suffixes are called "subject markers" on the tape.

When the suffix ن is added to a verb stem ending in ن, ل, or ر, the ن assimilates into these preceding letters to form ن, ل, or ر.¹ Thus, the suffixed ن is not pronounced, but rather the preceding letter is said with a *shedda* (which the tape calls a *fortis* consonant).

Third masculine plural verb

Note the assimilation of the ن

[كَرْن] كَرَّ إِرِيزَن.

The men got up.

[سَوَلْن] سَوَلَّ إِرِيزَن.

The men spoke.

[أَغَوْلْن] أَغَوْلَّ إِكْزَارَ.

The butchers went back/returned.

Third masculine singular verb

إِكَّرَ أُرْيَازَ.

The man got up.

إِسْوَلَّ أُرْيَازَ.

The man spoke.

يَاغَوْلَ أَكْزَارَ.

The butcher went back/returned.

¹ Some dialects don't do this. In these dialects the ن assimilates only into another ن. Otherwise, the ن is pronounced after the ل and the ر. Examples would be سَوَلْن "they (m.) spoke" and مَقَوْرْن "they (m.) are big." But "they (m.) know" would still be سَنَّ.

Third masculine plural verb

Note the assimilation of the ن

وَمَنْ إِنْسَلَمَن. [وَمَنْن]
Muslims believe.

سَوْلَ أَيْتَمَا. [سولن]
My brothers are still here.

مَقَوْرَ لَوَاشُونَ. [مَقَوْرُن]
The children are big.

حَاضِرَ إِمْغَارَ. [حَاضِرُن]
The old men/chiefs are present.

رَيْلَ إِبْرَدَان. [رَيْلن]
The roads are good.

كَزَوَلَّ ووسَّان. [كَزَوَلن]
The days are short.

شَمَلَّ إِخْدَامَن لَهْمَنْسَن. [شَمَلن]
The workers finished their work.

خَتَارَ لَهْلَنْسَ تَرْبَات. [خَتَارن]
His parents chose the girl.

سَنَ نِتْنِي تَمَازِيغَت. [سَنن]
Them (m.), they know Tamazight.

Third masculine singular verb

يَوْمَن أُنْسَلَمَ.
The Muslim believes.

إِسْوَلْ كُتْمَا².
My brother is still here.

إِمَقَوْرَ لُعِيلَ.
The boy is big.

إِحَاضَرَ أُمْغَارَ.
The old man/chief is present.

إِرَيْلَ أَبْرِيدَ.
The road is good.

إِكْزَوَلَّ وَّاسَ.
The day is short.

إِشَمَلَّ أَخْدَامَ لَهْمَنْسَ.
The worker finished his work.

إِخْتَارَ بَّاسَ تَرْبَاتَ.
His father chose the girl.

إِسَّنْ نَتَّا تَمَازِيغَتَ.
Him, he knows Tamazight.

² The كُ is pronounced as a fricative "g," approaching a "y" sound: يُمَا (yma). Taifi lists this word on page 400 under "M." Others pronounce the word for "my brother" as أُمَا (uma), أُيُمَا (uyma), or إِمَا (ima).

Morphophonemic Drill 9-B

Assimilation of final ن "n" to preceding ن "n," ل "l," or ر "r"

These sentences show the assimilation of a final ن in a participle form (which the tape calls the "fourth person subject marker") to a preceding ن , ل , or ر of the verb stem. The assimilation is exactly the same as in Drill 9-A, except that here instead of a third masculine plural verb, the examples occur in a participle form.

The participles that follow are past participles.³ Some occur in both their singular and plural forms.⁴ The singular past participle is formed by taking the third masculine singular form of the past tense form of the verb and adding a ن "n" to the end. The plural past participle is formed by taking the third person masculine plural form of the past tense form of the verb and adding ين "in" to the end. Some examples follow:

plural past part.	singular past part.	verb 3 rd masc. pl.	verb 3 rd masc. sing.	
غَزَّيْفَنِينَ	إِغَزَّيْفَنَ	غَزَّيْفَنَ	إِغَزَّيْفَ	without assimilation
زَيْلِينَ	إِزَيْلَ	زَيْلَ	إِزَيْلَ	with assimilation

Whereas the tape says the ن assimilates into a preceding ن , ل , or ر , no examples are given below of the ر .

The following abbreviations are used on the next two pages:

(vs)	means the third masculine singular verb form.
(vp)	means the third masculine plural verb form.
(spp)	means the singular past participle form.
(ppp)	means the plural past participle form.
(adj)	means the regular adjective ⁵ form.

³ Present participles also exist. These are formed from verbs in the present continuous tense. Past participles don't necessarily have a past meaning. They just come from the past tense form, which can have a past meaning and for certain verbs also a present meaning, depending on the context.

⁴ Some dialects don't use the plural form, only the singular form. Thus, the one form is used regardless of whether the noun modified is masculine, feminine, singular, or plural. Remember that neither the singular nor the plural participle varies for masculine or feminine.

⁵ The regular adjective form varies with gender and number. Thus, there are four forms depending on whether the noun modified is masculine or feminine, singular or plural.

(vs)	This teapot is pretty.	إِزِيلْ أَبَرَّادَا.
(spp)	Bring the teapot that is pretty.	أَوَيْدْ أَبَرَّادْ نَا ⁶ إِزِيلْ.
(vs)	The robe is white.	إِمَلُولْ أَتَفَّاسْ.
(spp)	Bring the robe that is white.	أَوَيْدْ أَتَفَّاسْ نَا إِمَلُولْ.
(adj)	Bring the white robe.	أَوَيْدْ أَتَفَّاسْ أَمَلَالْ.
(vs)	The water kettle is black.	إِبَخَّيْنْ لَمَقْرَاشْ. ⁷
(spp)	Bring the kettle that is black.	أَوَيْدْ لَمَقْرَاشْ نَا إِبَخَّيْنْ.
(adj)	Bring the black kettle.	أَوَيْدْ لَمَقْرَاشْ أَبَخَّانْ.
(vs)	There's still some tea left.	إِسُولْ شَا ⁸ وَاتَايْ.
(spp)	Bring the tea that is still left.	أَوَيْدْ أَتَايْ نَا إِسُولْ.
(vs)	The prisoner ran away/escaped.	إِرْوَلْ أَمَحَبُوسْ.
(spp)	Bring the prisoner that ran away.	أَوَيْدْ أَمَحَبُوسْ نَا إِرْوَلْ.

Some dialects use only the singular participle. The form is invariable for masculine, feminine, singular, and plural. Other dialects distinguish between singular and plural participles, although neither of them varies with masculine or feminine. The tape explains the singular past participle form as:

ن + verb stem + اِ

and the plural past participle form as:

نَيْن + verb stem .

⁶ The relative pronoun نَا "that, which, or who" requires the use of a participle after it when it is the subject of the verb that follows.

⁷ The short vowel is subtle here, but Taifi's dictionary lists the singular as لَمَقْرَاشْ and the plural as إِدْ لَمَقْرَاشْ. Notice that the *fetha* and *sukun* trade places.

⁸ Some dialects retain the genitive ن and say شَا ن وَاتَايْ .

See the explanation under the heading of Drill 9-B for another way to explain the formation of the past participle. In any case, the meanings of the sentences below that use the singular and the plural past participle are exactly the same.

(vp)	The teapots are pretty.	رُيِّلَ إِبْرَادَن.
(spp)	Bring the teapots that are pretty.	أَوَيْدَ إِبْرَادَن نَّا إِرْيَل.
(ppp)	Bring the teapots that are pretty.	أَوَيْدَ إِبْرَادَن نَّا رُيِّلِين.
(vp)	The robes are white.	مَلَّوْ إِتْفَاسَن.
(spp)	Bring the robes that are white.	أَوَيْدَ إِتْفَاسَن نَّا إِمَلَّوْ.
(ppp)	Bring the robes that are white.	أَوَيْدَ إِتْفَاسَن نَّا مَلَّوَلِين.
(vp)	The water kettles are black.	بَخَّيْنَ إِدَ لَمَقْرَاش.
(spp)	Bring the kettles that are black.	أَوَيْدَ إِدَ لَمَقْرَاش نَّا إِبَخَّيْن.
(ppp)	Bring the kettles that are black.	أَوَيْدَ إِدَ لَمَقْرَاش نَّا بَخَّيْنِين.
(vp)	The prisoners ran away.	رَوَّلَ إِمَحَبَاس.
(spp)	Bring the prisoners that ran away.	أَوَيْدَ إِمَحَبَاس نَّا إِرَوَّل.
(ppp)	Bring the prisoners that ran away.	أَوَيْدَ إِمَحَبَاس نَّا رَوَّلِين.

The following are examples where the ن isn't assimilated.

(vs)	The string/wire is long.	إِغَزَيْفَ إِفِيلِي. ⁹
(spp)	Bring the string/wire that is long.	أَوَيْدَ إِفِيلِي نَّا إِغَزَيْفَن.
(vp)	The strings/wires are long.	غَزَيْفَنَ إِفِيلَان.
(spp)	Bring the strings/wires that are long.	أَوَيْدَ إِفِيلَان نَّا إِغَزَيْفَن.
(ppp)	Bring the strings/wires that are long.	أَوَيْدَ إِفِيلَان نَّا غَزَيْفَنِين.
(adj)	Bring the long strings/wires.	أَوَيْدَ إِفِيلَان إِغَزَافَن.

⁹ Some other dialects say إِفِيلُو for the singular. The plural is the same as the word used in the sentences that follow.

Morphophonemic Drill 9-C

Assimilation of final ن "n" to preceding ن "n," ل "l," or ر "r"

These pairs of sentences show the ن assimilation in the case of a plural noun. The formation of the plural in Tamazight has many patterns, but one of these patterns involves adding a ن to the singular noun (with some vowel changes). When the singular noun ends in ن , ل , or ر , the added ن results in ن , ل , or ر.¹⁰

Whereas the tape says the ن assimilates into a preceding ن , ل , or ر , no examples are given below of the ن .

Masculine plural noun

Note the assimilation of the ن

عَلَفَنَ إِزْيَارَ. [إِزْيَارُن]

The oxen/bulls are fed/fattened.

لَحَضَوْنَ إِرْحَالَ. [إِرْحَالُن]

The transhumants are watching
(their flock).

حُمَانَ إِزْ غَارَ. [إِزْ غَارُن]

The plains are hot.

بَيْنَ إِكْزَارَ أَكْسُومَ. [إِكْزَارُن]

The butchers cut the meat.

سَمَّرَ إِمْزِيلَ لَبْهَيْمَتَ. [إِمْزِيلُن]

The blacksmiths shod the animal.

Masculine singular noun

إِعْلَفَ أَزْيَرَ.¹¹

The ox/bull is fed/fattened.

لِيَحْضَوْ أَرْحَالَ.

The transhumant/traveling shepherd
is watching (his flock)¹².

إِحْمَا أَزْ غَارَ.

The plain is hot.

إِبْيَ أَكْزَارَ أَكْسُومَ.

The butcher cut the meat.

إِسْمَرَّ أَمْزِيلَ لَبْهَيْمَتَ.

The blacksmith shod the animal.

¹⁰ Some dialects don't do this. In these dialects the ن assimilates only into another ن. Otherwise, the ن is pronounced after the ل and the ر. Examples would be إِمْزِيلُن "blacksmiths" and إِكْزَارُن "butchers."

¹¹ Some regions pronounce the word with a غ: أَزْغَارَ إِزْغَارَ.

¹² The two Tamazight sentences here aren't really complete sentences. The transhumants need to watch something or to watch over something, hence the addition in parentheses of "his/their flock."

غَزَيْفَن إِضَارَّ. [إِضَارُنْ]
The feet are long.

إِغَزَيْف أُضَار. [إِغَزَيْفُنْ]
The foot is long.

شَيِبَن إِمْغَارَّ. [إِمْغَارُنْ]
The old men are gray./
The chiefs are old.

إِشَيِب أُمْغَار. [إِشَيِبُنْ]
The old man is gray./
The chief is old.

University of Wisconsin Course Audio Tapes

Basic Tamazight

TZ1.001.008 Side B
Tape 8 Side 2

Text 6

Marriage Customs

تَمَغْرَا

اَكْ لُقَاعِدَا إِمَازِيغَن اَدَايْ يَؤُوضْ لَعِيلْ خَفْ يِيُول¹
لَاسْ تَخْتَارْ² لَهْلَنَسْ تَرِبَاتْ³ نَاسْ إِتْعَجِيْبَن. نَغْد⁴
لَاسَن إِتْيِنِي نَتَا "رِيخْ تَرِبَاتْ نْ فُلَانْ نَغْدْ تَيْنْ فُلَانْ."
اَدَايْ إِمْسَاسَا لَعِيلْ دْ لَهْلَنَسْ خَفْ تَرِبَاتْ⁵, لَتَدُونْ بَاسْ
دْ مَاسْ دْ مِدَّنْ يَضْنِينْ اَدَسْوَتَرْ تَرِبَاتْ إِ لَهْلَنَسْ.
إِكََا لُعَادَا لَتَاوِينْ سَكَّرْ⁶ تِيْغْنِي⁷ دْ لَحَنَّا إِ لَهْلْ نْ

¹ The phrase اَوُوضْ خَفْ يِيُول means "to reach marrying age."

² Although the word sounds like it should be written تَخْطَارْ , with a ط , that is not the case. The word comes from Arabic and is spelled there with a ت . However, the ر is pronounced in a pharyngelized way, which then has an influence on the preceding vowel sound as well as the "t" sound.

³ Taifi's dictionary lists this word as تَرِبَاتْ , with a *shedda* on the final ت , and the speaker is saying precisely that. Notice numerous times throughout the tape the *shedda* on this ت .

⁴ Both نَغْد and نَغْد are valid pronunciations.

⁵ In order to pronounce the three consonants together of the dependent form here, a short vowel is added to make تَرِبَاتْ . Although written like this it looks like the independent form, the difference in pronunciation is that the independent form sounds like "tar" and the dependent form sounds like "ter." For consistency's sake, we will write the dependent form with a *sukun*.

⁶ The ك is pronounced with rounded lips.

⁷ Others pronounce this word as تِيْنِي . The كْ is pronounced like a ي .

تَرْبَاتٍ. أَذَايَ تَشِينِ سُوَيْنٌ⁸ لَتَيْنِينَ لَهْلَ لَعِيلٍ⁹ إِ لَهْلَ ن
تَرْبَاتٍ "أَ وَدَيَ، نَرَا أَدَاخَ تَشِيمٍ¹⁰ تَرْبَاتْنُنْ إِ مَمِيْتَنَخَ."
لَتَمْسَاسَانِ خَفَ صَدَاقٍ¹¹ دَ شَرُوضَ يَضْنِينَ. مَشَ مَسَاسَانِ
لَتَدُونِ لَعِيلَ تَرْبَاتٍ دَلَهْلَنَسَنَ غَر لَقَاضِي تَافَادٍ¹² أَذَقَضَعْنَ.
إِدَّ¹³ تَمَغْرَا سَ إِخْفَنَسَ نَعْدَ لَفَرَحَ، لَتَ تَكَّانَ كُ
صَيِّفَ أَذَايَ صَيِّفَنَ مِدَّنَ. لَغَرَسَنَ إِ تَمَغْرَا¹⁴ كُنْ
أَحِيدُوسَ كُنْ مَاكَّأَ¹⁵ لَخِيرَ تَافَادَ أَذَفَرَحَنَ مِدَّنَ.

Questions on Text 6

1. ما دَيْتَيْنِي لَعِيلَ إِ لَهْلَنَسَ أَذَايَ يِيرِي أَذْيَاوَلْ؟

أَذَايَ يِيرِي لَعِيلَ أَذْيَاوَلْ لَيْتَيْنِي إِ لَهْلَنَسَ "رِيخَ
تَرْبَاتَ نَ فُلَانِ نَعْدَ تَيْنِ فُلَانِ."

⁸ This form here is the simple imperative stem plus the regular conjugation suffixes for the third person masculine plural: "when they have eaten and have drunk...." There are regional variations in some of the conjugation patterns. From the pattern we have learned, we would expect: تَشْنِ سُونِ. This is the simple imperative verb stem plus نَ. However, the dialect used in this text adds يَنِ instead of just نَ after a consonant.

⁹ This comes from لَهْلَ نَ لَعِيلَ. The نَ assimilates into the لَ to form لَلِ.

¹⁰ This form here is the simple imperative stem plus the regular conjugation prefix and suffix for the second person masculine plural: "you (m.pl.) give." Just as in footnote 8, from the conjugation patterns we have learned, we would expect: تَشْمَ. This is the simple imperative stem شَ plus م...تَ. However, the dialect used in this text adds يَمَ instead of just مَ after a consonant.

¹¹ Taifi's dictionary lists this word as سَدَاقَ, with ا سَ, even though the Arabic origin of this word has a صَ.

¹² The structure "verb + أَدَ + تَافَادَ" means "in order to" There are a number of regional variations to say "in order to." Others include "verb + أَدَ + أَفَادَ" and "verb + أَدَ + حُمَا."

¹³ Both إِدَّ and إِدْ are valid pronunciations.

¹⁴ The غَ is said with rounded lips.

¹⁵ مَاكَّأَ comes from إِكَّأَ مَائِي. The phrase reads "They do what is good so that...."

2. ما دَتَّكَانَ لَهْلَنْسَ أَدَّايْ مُسَّاسان خَف تَرْبَاتْ؟
لَتَدُونِ غَر لَهْل ن تَرْبَات.
3. ما دَتَّاوِين أَدَّايْ دُونِ غَر لَهْل ن تَرْبَات؟
لَتَّاوِين سَكَّر تَيَّغْنِي د لَحَنَّا.
4. ما دَتَّيْنِين لَهْل لَّعِيلِ إ لَهْل ن تَرْبَات؟
لَاسَن تَيْنِين "أَ وَدِّي، نَرَا أَدَاخ تَشِيم تَرْبَاتْنُن إ مَمَّيْتَنَخ."
5. مَش مُسَّاسان لَهْل لَّعِيل د لَهْل ن تَرْبَات، ما دَتَّكَانَ؟
لَتَدُونِ غَر لُقَاضِي أَذْقُضَعْن.
6. مِيلْمِي¹⁶ أَيِ دَتَّكَانَ تَمَغْرَا؟
لَتَّكَانَ تَمَغْرَا كْ صَيِّف.
7. ما دَتَّكَانَ إ تَمَغْرَا؟
لَغَرَّسَن إ تَمَغْرَاس كُنْ¹⁷ أَحِيدُوس كُنْ مَاكَّا لُخِير.

¹⁶ Or مَنَّتور . The word مِيلْمِي is followed here by أَيِ . Although often the ي drops out before the present continuous tense, it is clearly said in this case.

¹⁷ This is an example of sentence connection. Instead of كُنْ , we have the simple imperative stem plus the regular conjugation prefixes and suffixes: كُنْ "and they do."

New Vocabulary Found in Text 6

		<u>Verbs¹⁸</u>
so and so	فَلَان	to reach, arrive أَوَض تَاوَض
custom, habit	لِعَادَا	to choose خَتَار تَخْتَار
dates	تِيكُونِي	to please ¹⁹ عَجَب تَعْجَاب
henna	لِحَنَّا	to mutually agree مَسَاسَا تَمَسَاسَا
dowry	صَدَاق	to demand, ask سَوْتَر سَوْتَوْر
conditions	شَرُوض	to eat تَش تَتَا ²⁰
condition	شَرُض	to get a wedding license from the judge قَضَعَ تَقَضَّاع
judge	لِقَاضِي	to slaughter غَرَس غَرَّسْ
wedding	تَمَغْرَا	to harvest summer crops صَيَّف تَصَيَّاف
slaughtered animals sheep killed in sacrifice	تِمَغْرَاس ²¹	to be happy فَرَح تَفَرَّاح
slaughtered animal	تَمَغْرُوسْت	
Berber dance	أَحِيدُوس	
		<u>Nouns</u>
		custom لِقَاعِيدَا
		boy لَعِيل
		marriage إَوَل
		parents لَهْل

¹⁸ The verbs here are listed first in their simple imperative form, then in their continuous imperative form (which the tape calls the "iterative"). The forms here are imperatives (commands), but we've listed the English as the infinitive. There is no Tamazight equivalent to the English infinitive.

¹⁹ Another continuous imperative form is apparently تَعْجِيب, which is the form used in the text. Taifi's dictionary lists the continuous imperative as تَعْجِيب.

²⁰ There are a number of variations for this verb. Another continuous imperative form is تَتَشَا.

²¹ Because the غ is said with rounded lips, the word sounds like تِمَغْرَاس.

Particles

or ²²	نَغْد
when ²³	أَدَّايْ
other	يَضْنِين ²⁴
if ²⁶	مَش ²⁵
in order to	تافاد

English Translation of Text 6 and the Questions

Text

Wedding

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

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

As for the wedding itself or the celebration [lit: "the happiness"], they do it in the summer when people have harvested [that is, finished the summer grain harvest]. They slaughter a sheep [lit: They slaughter an animal intended for slaughter.], they dance [lit: They do the *ahidus*, a type of Berber dance.], and they do what is good²⁷ so that the people rejoice.

²² This word is for "or" used in statements, not questions. In questions, the word for "or" is *ماد*.

²³ This word is not the question word "When?" That word in Tamazight is either *مَنْتور* or *مِلْمِي*. The word *أَدَّايْ* is used only with the present, future, or continuous tenses. The past tense uses *تَيْفَ* for "when."

²⁴ A synonym to this word is *يَضْن*. Some speakers will use both words. There is no difference in meaning.

²⁵ The speaker says *مَش*, but Taifi lists it as "meš," with a short vowel between the "m" and the "š."

²⁶ This is "if" used in real conditions. The word for "if" for unreal or hypothetical conditions is *مَر*.

²⁷ The word *لْخِير* can mean "a favor" or "favors" or "good things." It's possible to translate the phrase "They give a good party so that the people rejoice." The word "good" seems to include both good things that people like as well as good and proper service. It's both fun and appropriate to custom.

Questions

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

Dialogue Based on Text 6

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

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

يِيَوْض حَدَّو خَف يِيَوَل

1. ماڭا حَدَّو دِيخ²⁸ ؟
خَتَارَاس لَهْلَنَس تَرَبَات إِزِيل.
2. مَيَّان²⁹ لَهْلَنَس دِيخ ؟
دَّان بَّاس د مَائِس د مِدَّن يَضْنِين غَر لَهْل ن تَرَبَات.
3. مَاسَن نَّان لَهْل ن حَدَّو إِ لَهْل ن تَرَبَات ؟
نَّانَاسَن "أَ وَدِّي، نَرَا أَدَاخ تَشِيم تَرَبَاتْن إِ مَمَّيْتَنَخ."
4. مَا يِيَوِين³⁰ لَهْل ن حَدَّو لِيكْ³¹ دَّان غَر لَهْل ن تَرَبَات ؟
إَوِينَاسَن سَكَّر تِيكْنِي د لَحَنَّا.

²⁸ This word here means "then," "next," or "after that." In other contexts it means "again." It can be pronounced either دِيخ or دِيغ, depending on the dialect.

²⁹ This is from مَائِي + كَان. The كِي is pronounced like a ي here and combines with the preceding ي. The same thing occurs in questions 10 and 11.

³⁰ When the verb أَوِي is conjugated in the past, the stem changes to إِوِي. Thus, the plural "they took" would be إِوِين. But to prevent two vowel sounds from coming together (because of the *aliph* in مَا), a "y" sound is added to form يِيَوِين.

³¹ This is the word for "when" used in past tense sentences.

5. إِسْ مُسَاسَانْ خَفْ صَدَاقْ دِ شَرُوضْ يَضُنِّينْ؟

يَّه، مُسَاسَانْ.

6. مَاغَر دَانْ حَدَو تَرِبَاتْ دِ لَهْلَنَسَنْ لِيَكْ مُسَاسَانْ؟

دَانْ غَر لِقَاضِي أَذْقَضَعَنْ.

7. مَاخ؟

تَافَادْ أَذْقَضَعَنْ.

8. إِسْ كَانْ تَمَغْرَا مَا دِ سُولْ؟

يَّه، كَانْ تَمَغْرَا.

9. مِيلْمِي³² أَيَّانْ³³ تَمَغْرَا؟

كُ صَيِّفْ، لِيَكْ صَيِّفَنْ مِدَّنْ.

10. مَايَّانْ كُ تَمَغْرَا؟

غَرَسَنْ إِ تَمَغْرَاسْ.

11. مَايَّانْ أَلْتَوْ؟

كَانْ أَحِيدُوسْ، كَنْ مَکَّا لُخِيرْ أَمْ لُقَاعِدَا.

³² Or مَنْتُورْ

³³ This form comes from كَانْ + أَيَّ. The كُ is pronounced like a ي. In past tense questions مِيلْمِي is always followed by أَيَّ.

English Translation of the Dialogue

Dialogue

Haddou reached the age of marrying.

1. What did Haddou do then?
His parents chose for him a nice/pretty girl.
2. What did his parents do then?
His father and his mother and other people went to the girl's parents.
3. What did Haddou's parents say to the girl's parents?
They said to them, "Oh, my dear ones, we want you to give us your daughter for our son."
4. What did Haddou's parents take when they went to the girl's parents?
They took them sugar and dates and henna.
5. Did they agree on the dowry and other conditions?
Yes, they agreed.
6. Where did Haddou and the girl and their parents go when they had³⁴ agreed?
They went to the judge to get the marriage license.
7. Why?
In order to get the marriage license.
8. Did they do the wedding or not yet? [lit: or did they still? "Still" is a conjugated verb in Tamazight.]
Yes, they did the wedding.
9. When did they do the wedding?
In the summer when people had finished the harvest.
10. What did they do at the wedding?
They slaughtered a sheep [lit: They slaughtered an animal intended for slaughter.]
11. What did they also do?
They danced [lit: They did the *ahidus*, a type of Berber dance.], and they did what is good like the custom.

³⁴ Often the more complex tenses of English (like the past perfect used in this translation) don't have exact equivalents in Tamazight. It is the context which shows that one action happened before another in the past. Thus, the verb in Tamazight that this verb translates is simply in the past.

University of Wisconsin Course Audio Tapes

Basic Tamazight

TZ1.001.009 Side A
Tape 9 Side 1

Text 7

The subject of Muslim holidays

لَعِيدَانِ إِنْسَلْمَن

إِمَازِيغَن إِنْسَلْمَن آيَان.¹ آَمَّ² إِنْسَلْمَن كْ دُونِيْت كُلْ ،
لَتَعِيدَانِ أَرْفَرَحَن³ إِمَازِيغَن س لَعِيدَانِ لَسْلَام.⁴ إِلَّا لَعِيد
أَمْرِيَانِ ، يِيلِي⁵ لَعِيدِ أَخَاتَرْ ، يِيلِي لَعِيدِ لَمُولود. لَعِيد
أَمْرِيَانِ لِيْتِيلِي تَفِير ن رَمُضَان. إِتْفَارْتِيد⁶ دِيخ لَعِيد
أَخَاتَر. إِتْفَارْتِيد أَلْتَو لَعِيد لَمُولود.

¹ آيَان is آي + گَان , literally "that they (m.) are." The آ in the verb "to be" is pronounced like a ي .

² This word can be pronounced either آَم or آَمَّ .

³ This is an example of sentence connection in the present continuous tense. There is no word in Tamazight to say "and" between verbs: "They celebrate and they rejoice." This "and" is expressed, rather, by changing the verb form. Thus, in a series of present continuous verbs, the first verb has the tense indicator ل or د , but in the following verbs the tense indicator becomes أَر (or أَل in some regions).

⁴ This comes from لَعِيدَانِ لِسْلَام. The ن assimilates into the ل to form لَل .

⁵ This is an example of sentence connection with the "past tense" form (although the meaning is present tense). There is no word in Tamazight to say "and" between verbs: "There is the "small holiday" and there is the big holiday." This "and" is expressed, rather, by changing the verb form. Thus, in a series of "past tense" form verbs, the first verb is conjugated in normal past tense fashion, but the following verbs are conjugated with the simple imperative stem plus the regular conjugation prefixes and suffixes. Thus, here we have يِيلِي instead of لَلَا .

⁶ Taifi's dictionary lists this verb on page 54 under "DFR." There are two possible pronunciations for the simple imperative: تَفَار or دُفَار . The sentence here means "The big holiday then follows it." The ت in the middle of the verb is the masculine direct object pronoun "it." The final د is the "d" of direction. And the → is added for pronunciation.

كُ لَعِيدَ أَخَاتَرِ لَغَرَسَن مِدَّن إ تَعِيَادِين. لاس تَيْنِين
 أَلْتَو لَعِيد ن تَعِيَادِين. إِدَّ لَعِيد لَتْمُولود، لَفَرَحَن مِدَّن كُ
 واس نَاكُ إْلولا نَبِي⁷ مُحَمَّد، صَلَّى اللهُ عَلَيْهِ وَ سَلَّمَ⁸. كُ
 لَعِيدَا كُ لَفَرَحَن وولَاوَن ن مِدَّن، أَرْتَمْسَمَاحَن⁹ إْعْدَاوَن
 أَرْتَكَن مِدَّن غَر مِدَّن يَضْنِين، أَرْتَمْسَفْرَاحَن¹⁰ س
 لَهْدِيَات.

Questions on Text 7

1. إِدَّ¹¹ إِنْسَلَمَن آيَان إْمَازِيغَن مَاد وَهُوَ؟
 يَّه، إْمَازِيغَن إِنْسَلَمَن آيَان.
2. إِس دَفَرَحَن س لَعِيدَا لِّسْلَام؟
 يَّه، لَفَرَحَن س لَعِيدَا لِّسْلَام.
3. مَاكَّن لَعِيدَا لِّسْلَام؟
 إِلَّا لَعِيدَا أَمَزْيَان، يِيلِي لَعِيدَا أَخَاتَر، يِيلِي لَعِيدَا
 لَتْمُولود.

⁷ This form "nnbi" can also be pronounced نَبِي "nnabi."

⁸ Even though this is the correct formula and the speaker clearly says this pronunciation in the vocabulary section, both here in the second reading and in the questions he seems to pronounce this word سَلَام .

⁹ This is an example of a reciprocal verb. Taifi lists this on page 644 under "SM_h."

¹⁰ This is an example of a reciprocal verb. Taifi lists this on page 123 under "FR_h."

¹¹ Both إِدَّ "idd" and إِد "id" are valid variations.

4. ميلمي¹² أ ديتيلي¹³ لعيد أمريان؟

ليتيلي لعيد أمريان تنفير ن رمضان.

5. ما دتگان ميدن ك لعيد أختر؟

لغرسن إ تعيادين.

6. ما دتگان ميدن ك لعيد لمولود؟

لفرحن ك واس ناك إلولا نبي محمد، صلى الله عليه و سلم.

7. ما دتگان ميدن ك لعيد كل؟

لفرحن، أرتمساحن إعداون، أرتگان ميدن غر ميدن يزنين، أرتمسفراحن س لهديات.

¹² or منتور

¹³ The construction is "verb in the present continuous tense + أي". The ي drops out before the present continuous tense indicator.

New Vocabulary Found in Text 7

<u>Nouns</u>		<u>Verbs¹⁴</u>	
a Muslim (m.s.)	أَنْسَلَمَ	to celebrate	عَيْدَ تَعْيَادَ
Muslims (m.pl.)	إِنْسَلَمَنَ	to be happy	فَرَحَ فَرَّحَ ¹⁵
(a Muslim (f.s.)	تَنْسَلَمَتْ	to celebrate	
(Muslims (f.pl.)	تِنْسَلَمِينَ	to follow	تَفَارَ تَفَّوْرَ ¹⁶
		to be born	لَالَ تَلَلَا ¹⁷
the world	دُونِيَتَ	to forgive	سَمَحَ تَسَمَّاحَ
religious feast, holiday	لَعِيدَ	to forgive each other	مَسَمَّاحَ تَمَسَمَّاحَ
feasts, holidays	لَعِيَادَ	to visit	تَكَأَ ¹⁸
Islam	لِإِسْلَامَ	to make each other happy	مَسْفَرَّاحَ تَمَسْفَرَّاحَ
sheep (s.) sacrificed for the holidays (the عids)	تَعْيَاتَ		
sheep (pl.) sacrificed for the holidays	تَعْيَادِينَ		
the Prophet	نَبِيَّ		
day	أَسَّ		

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

¹⁵ Taifi's dictionary lists the continuous imperative as تَفَرَّحَ, which is also the continuous imperative given in this tape series on Tape 8, Side 2, new vocabulary found in Text 6, page 97. Regional variations affect even the form used for the continuous imperative.

¹⁶ This verb is listed in Taifi's dictionary on page 54 under the heading "DFR." The verb can also be دَفَّارَ (or دَفَّوْرَ) .

¹⁷ Some dialects always add the د of direction to this use of the verb. Others don't.

Nouns

heart, hearts	وَلَاوَن	وَل
enemy, enemies	إِعْدَاوَن	أَعْدَاوُ
gift, present		لَهْدِيَت
gifts, presents		لَهْدِيَات

Particles – Expressions

like	أَمَّ
all	كُلَّ
after	تَفَيْر ¹⁹ or فَيْر

Arabic expression said after the Prophet's name or the word "the Prophet."
May God pray on him. صَلَّى اللهُ عَلَيْهِ وَ سَلَّمَ

Literally this phrase reads "May God pray on/over him and protect/save." But literalness can't be used here. Muslims aren't asking God to pray. The meaning is "May God bless him and protect/save him." Hans Wehr's dictionary translates the phrase as "God bless him and grant him salvation."

لَعِيدَ أَمْرِيَان the "small feast/holiday" الْعِيدُ الصَّغِيرُ

The "small feast" occurs at the end of the month of Ramadan.

لَعِيدَ أَخَاتَر the "big feast/holiday" الْعِيدُ الْكَبِيرُ

لَعِيدَ نِ تَعْيَادِين the feast/holiday of the sacrifices

لَعِيدَ لَمُولُود the feast of the Prophet Mohammed's birthday

¹⁸ The tape here clearly says أَكْ as the simple imperative, and this is what Taifi's dictionary lists also. However, there are those who say just كْ, and كْ is the more grammatically consistent form which fits the rules to form other tenses which are based on the simple imperative. For this reason we have chosen it.

English Translation of Text 7 and the Questions

Text

Muslim Holidays

Berbers are Muslims [lit: Berbers Muslims that they are]. Like Muslims in the whole world, Berbers celebrate and rejoice in the holidays of Islam. There is the "small holiday," and there is the "big holiday," and there is the "holiday of the birth." The "small holiday" is (always) after Ramadan. The "big holiday" then follows it. The "holiday of the birth" then follows it.

On the "big holiday" people slaughter animals [lit: sacrificial animals for the عيد]. They also call it [lit: say for it] the holiday of the sacrifices. As for the "holiday of the birth," people rejoice in the day in which was born the Prophet Mohammed, may God bless him and save him. On all these holidays people's hearts rejoice, enemies forgive each other, people visit at other people's places, and they make each other happy with presents.

Questions

1. Are Berbers Muslims or not? [lit: Is it Muslims that Berbers are or not?]
Yes, Berbers are Muslims [lit: Yes, Berbers Muslims that they are.].
2. Do they rejoice in the holidays of Islam?
Yes, they rejoice in the holidays of Islam.
3. What are the holidays of Islam?
There is the "small holiday," and there is the "big holiday," and there is the "holiday of the birth."
4. When is (habitually) the "small holiday?"
The "small holiday" is (habitually) after Ramadan.
5. What do people do on the "big holiday?"
They slaughter sacrifices [lit: sacrificial animals for the عيد].
6. What do people do on the "holiday of the birth?"
They rejoice in the day in which the Prophet Mohammed was born, may God bless him and save him.
7. What do people do on all the holidays?
They rejoice, enemies forgive each other, people visit at other people's places, and they make each other happy with presents.

¹⁹ In addition there are other regional variations (mentioned in Taifi's dictionary on page 54 and pages 119-120): دَفِير , دَفِير , and تَفِير .

University of Wisconsin Course Audio Tapes
Basic Tamazight

TZ1.001.009 Side B

Tape 9 Side 2

Lesson 2

Dialogue 10

Driss and Lhousain, continued from Dialogue 9 of Tape 7, Side 2

ذريس د لحوسين

إِذَا ذريس غَر لحوسين أَمْزِيل، أَمْدَاكُل ن رَحَو.

ذريس : السَّلَامُ عَلَيْكُمْ لحوسين.

لحوسين : عَلَيْكُمْ السَّلَام أ ذريس.

ذريس : ماش إِكَّا لِحَال؟

لحوسين : إِوَا، شَوِي وَ خَلَاص.

ذريس : ماش يَاغْن؟

لحوسين : بَّيخ أَفوسينو.

ذريس : مِيْمَشَاس تَغْئِيد؟

لحوسين : رِيخ أَذْ عَدَلْخ¹ يوت ن² تَوَزَّالْت، نَّتَّا³

تَشَّضْ تَبِّي أَفوس.

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

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

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

- ذريس : إوا، رَبِّي أَدِيعُفُو.
- لحوسَيْن : أَكْ يَارِي⁴ رَبِّي إِ لَبْلَا.
- ذريس : إِسْ تَانَايْد رَحَوَ أَسَا؟
- لحوسَيْن : يَّه، إِقَيِّمَا شَوِي غوري، إِدَو أَبْرِيْدَنَس.
- ذريس : مَاغَر إِدَا؟
- لحوسَيْن : عَنِخْ أَرِيْدَا⁵ غَر تَدَارْت.
- ذريس : إِسْ تَتَشِيد إِمْشَلِي مَا تَسُولْد؟
- لحوسَيْن : سُولَخْ أَلْتَو. إِمْشِينَا رِيخْ أَدَدُوخ⁶.
- ذريس : إوا، يَاللَّه، أَنَدَو.

Questions on Dialogue 10

1. إِسْ إِبِّي لِحُوسَيْنْ أَمْزِيلْ أَفُوسَنَسْ؟
يَّه، إِبِّيْت.
2. مِيْمَشَّاسْ إِثْغَا؟
إِرا أَدِيعْدَلْ يوتْ تَوَزَّالْتْ، نَتَا تَشَّضَّاسْ تَبِّي أَفُوس.

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

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

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

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

3. إِس إِسَال ذَرِيس لِحُوسَيْن خَف رَحَو؟
يَّه، إِسَالْت غِيفَس.
4. مَاس إِنَّا؟
إِنَّاس "إِس تَانَايْد رَحَو؟"
5. إِ مَاس إِجَاوَب لِحُوسَيْن؟
إِنَّاس "إَقِيْمَا شُوي غُوري، إِدَو أَبْرِيدَنَس."
6. إِس إِسَال ذَرِيس لِحُوسَيْن إِس إِتْشَا إِمَشْلِي؟
يَّه، إِسَالْت.
7. مَاس إِجَاوَب لِحُوسَيْن؟
إِنَّاس "سُولَخ أَلْتَو. إِمَشِينَا رِيخ أَدَدَوخ."
8. إِس إِرَا لِحُوسَيْن أَدِيتْش إِمَشْلِي؟
يَّه، إِرَا أَدِيتْش إِمَشْلِي.

English Translation of Dialogue 10 and the Questions

Dialogue

Driss and Lhousain

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

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

Questions

1. Did Lhousain the blacksmith cut his finger?
Yes, he cut it.
2. How did he do it?
He was going to make [or fix] a knife, when it slipped from him and it cut his finger.
3. Did Driss ask Lhousain about Rehhou?
Yes, he asked him about him.
4. What did he say to him?
He said to him, "Did you see Rehhou?"
5. And what did Lhousain answer (to) him?
He said to him, "He stayed at my place a little and (then) went on his way."

6. Did Driss ask Lhousain if he had eaten lunch?
Yes, he asked him.
7. What did Lhousain answer (to) him?
He said to him, "Not yet. I was just going to go."
8. Was Lhousain going to eat lunch? or Did Lhousain want to eat lunch?
Yes, he was going to eat lunch. or Yes, he wanted to eat lunch.

Sentence Pattern Drill 10

Verbs taking indirect objects

When the indirect object is a noun, the structure is:

noun or noun phrase + إ .

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

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

The complete list of indirect object pronouns, for all persons, is as follows:

to/for us	اِخ	to/for me	يِي or ي
to/for you (m.pl.)	اَوْن	to/for you (m.s.)	اَش
to/for you (f.pl.)	اَوْنَت	to/for you (f.s.)	اَم
to/for them (m.)	اَسَن	to/for him/it	اَس
to/for them (f.)	اَسَنَت	to/for her/it	اَس

Parts A and B

Sentences with indirect object pronouns

إِسْوَلَس مَوْلُودَ.
Mouloud spoke to him.

إِنَّاسٌ مَوْلُودَ إِي لِّحُوسَيْنِ "كُجَمَ".
Mouloud said to him, "Enter."

إِجَاوَبَ لِّحُوسَيْنِ مَوْلُودَ.
Lhousain answered (to) him.

إِنَّاسٌ لِّحُوسَيْنِ إِي مَوْلُودَ "صَحَا".
Lhousain said to him, "Thanks."

إِشَاسَ مَوْلُودَ أَتَايَ إِي شَاسَ مَوْلُودَ أَتَايَ.
Mouloud gave (to) him tea.

إِعْجَبَ لِّحَالٍ إِي أَنْبِيَّي.
He was happy.
Lit: The situation was pleasing to him.

إِعْرَسَ مَوْلُودَ إِي أَفُولُوسَ.
Mouloud slaughtered it.

Sentences with nouns as indirect objects

إِسْوَلَس مَوْلُودَ إِي لِّحُوسَيْنِ.
Mouloud spoke to Lhousain.

إِنَّاسٌ مَوْلُودَ إِي لِّحُوسَيْنِ "كُجَمَ".
Mouloud said to Lhousain, "Enter."

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

إِنَّاسٌ لِّحُوسَيْنِ إِي مَوْلُودَ "صَحَا".
Lhousain said to Mouloud, "Thanks."

إِشَاسَ مَوْلُودَ أَتَايَ إِي أَنْبِيَّيَسَ.
Moloud gave tea to his guest (m.).

إِعْجَبَ لِّحَالٍ إِي أَنْبِيَّي.
The guest was happy.
Lit: The situation was pleasing to the guest.

إِعْرَسَ مَوْلُودَ إِي أَفُولُوسَ.
Mouloud slaughtered a rooster.¹⁰

⁷ The *إِنَّاسَ* here is an indirect object pronoun. It is used even though the indirect object in this sentence is a noun. This illustrates the grammatical phenomenon of redundancy that occurs in these types of sentences. Thus, when an indirect object in a sentence is a noun, the indirect object pronoun is **also used at the same time**. Thus, the sentence reads literally "Mouloud said to him to Lhousain, 'Enter.'" It is redundant, but this is normal usage, in spite of some occasional exceptions.

⁸ There are many different pronunciations of this word. The speaker is saying this word with a fricative "k" sound. Some people say it with a hard "k" sound. Others say *كُجَمَ* or *كُشَمَ* or *شُجَمَ* "g"jem."

⁹ The word *لِّحَالٍ* can mean "situation," "atmosphere," "state," "weather," or "temperature."

¹⁰ The verb "to slaughter" in Tamazight takes the preposition *إِي*. So, you always slaughter "to" something. Thus, this verb takes indirect object pronouns.

Part C

On the right side are affirmative sentences in the past tense (which the tape calls the "simple perfect" tense). On the left side are the same sentences made into questions by the word *إِس*, which is the question word for yes/no questions that begin with a verb.¹¹ Because of the presence of the question word, the indirect object pronoun moves to in front of the verb. We have chosen to attach the indirect object pronoun to the question word.

Questions with indirect object pronouns

Notice that the pronoun moves.

إِسَّاسِ إِيَّوَلْ مَوْلُودِ؟

Did Mouloud speak to him?

إِسَّاسِ إِيَّا مَوْلُودِ "كُجَم"؟

Did Mouloud say to him, "Enter"?

إِسَّاسِ إِيَّوَبْ لُحُوسَيْنِ؟

Did Lhousain answer (to) him?

إِسَّاسِ إِيَّاشَا مَوْلُودِ أَتَايْ؟

Did Mouloud give tea to him?

إِسَّامِ إِيَّعَجَبْ لُحَالِ دَا؟

Are you (f.s.) happy here?

Lit: Is the situation pleasing to you here?

إِسَّاشِ إِيَّا لُحُوسَيْنِ "صَحَا"؟

Did Lhousain say to you (m.s.), "Thanks"?

Affirmative sentences with indirect object pronouns

إِيَّوَلَّاسِ مَوْلُودِ.

Mouloud spoke to him.

إِيَّاسِ مَوْلُودِ "كُجَم".

Mouloud said to him, "Enter."

إِيَّوَبَّاسِ لُحُوسَيْنِ.

Lhousain answered (to) him.

إِيَّاشَّاسِ مَوْلُودِ أَتَايْ.

Mouloud gave tea to him.

إِيَّعَجَبَّامِ لُحَالِ دَا.

You (f.s.) are happy here.

Lit: The situation is pleasing to you here.

إِيَّاشَّاشِ لُحُوسَيْنِ "صَحَا".

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

¹¹ The question word for yes/no questions that begin with a non-verb is *إِدْ* or *إِدَّ*.

Morphophonemic Drill 10

Assimilation of noun initial إ "i" or أ "u"
to prepositions شِ ("in" or "at") and زَ كْ ("from")

The preposition for "in" or "at" is شِ "g," but in this dialect it is pronounced like a ي "y." The preposition for "from" is زَ كْ "zeg" in this dialect. There are many regional variations for this word. Among these are زِ ي ("zi"), سَ كْ ("seg"), زَ ي ("zzi"), and زَ ي كْ ("zzig"). Notice that the "g" and "y" sounds are interchangeable.

When the "g" or "y" sounds of these prepositions encounter a إ "i" or أ "u" which is at the beginning of a noun, the sounds join together to form a كْ "gg" sound, that is, a hard "g" sound with a *shedda* (which the tape calls a *fortis* "g").

In the case of a noun which starts with إ "i," the sound is simply كْ "gg." In the case of a noun which starts with أ "u," the sound is said with rounded lips ("labialized," according to the tape).

			noun		
			initial		زَ كْ
كْخَمَن	إِخَمَن	كْ	=	إ	+ شِ
gg h amen	i h amen	gg	=	i	+ g/y
in tents	tents				

			noun		
			initial		زَ كْ
كْخَام	أُخَام^{12}	rounded كْ	=	أ	+ شِ
gg w ham	u h am	gg w	=	u	+ g/y
in the tent	tent				

The أ "u" is a common dependent form for nouns that start with أ "a."

The forms mentioned above are quite common, since the nouns following prepositions like شِ and زَ كْ (and most other prepositions as well) are in their dependent form.

¹² The tape says the independent form أَخَام , but the illustration is with the dependent form أُخَام .

Preposition زَكْ plus the noun	Preposition شِ plus the noun	The noun as a subject and therefore in its dependent form (if it exists ¹³)
15. إِدَاد زَكْخَامَن. iddad zegg ^h amen. He came from the tents.	14. إِلَا كْخَامَن. illa gg ^h amen. He is in the tents.	لَان غورَسَن إِخَامَن. They have tents.
16. إِدَاد زُكْخَام. iddad zugg ^w ham. He came from the tent.	إِلَا كْخَام. illa gg ^w ham. He is in the tent.	إِلَا غورَسَن أَخَام. He has a tent.
إِدَاد زُكْزَغَار. idda zugg ^w zağar. He came from the plain.	إِلَا كْزَغَار. illa gg ^w zağar. He is at the plain.	إِحْمَا أَزَغَار. The plain is hot.
إِدَاد زُكْخَانُو. iddad zugg ^w hanu. He came from the store.	إِلَا كْخَانُو. illa gg ^w hanu. He is in the store.	إِلَا غورَسَن أَخَانُو. He has a store.
إِدَاد زَكْغُمُوزَار. iddad zeggmuzzar. He came from Immouzer.	إِلَا كْغُمُوزَار. illa ggmuzzar. He is in Immouzer.	لَان إِمُوزَار ¹⁷ تَمَان فَاس. تَمْدِينَت أَيَّان. Immouzer is next to Fes. It's a city.
إِدَاد زَكْ إِكْغَرَان. iddad zeg igran. He came from the fields.		إِدَا غَر إِكْغَرَان. He went to the fields.

¹³ Some words remain the same in their dependent form.

¹⁴ The words in this column are written as they sound, but normally they would be written separately:

إِلَا كْ إِخَامَن.

¹⁵ The words in this column are written as they sound, but normally they would be written separately:

إِدَاد زَكْ إِخَامَن.

¹⁶ The preposition is technically always زَكْ "zeg." However, because of the rounded lips, it sounds like زُكْ "zug." The lips are rounded before the consonant "gg" is pronounced.

¹⁷ Immouzer is a city, but its meaning is plural and so it is treated here in this sentence as a plural. Taifi lists on page 811, under "ZR," the plural إِمُوزَارْ or إِمُوزَارْن, meaning "waterfalls" or "torrents."

University of Wisconsin Course Audio Tapes
Basic Tamazight

TZ1.001.010 Side A
Tape 10 Side 1

Text 8
Harvest

أَمْغَر¹

كْ صَيْف لَمْغَر مِدَّن تِمْمُزِين د يِيرْدَن. وَنَاغَر
عَدَان يِيْغُرَان لِيْتَامَزْ إِشْوَالْ أَدَاس مْغَر. أَدَايْ مْغَر
مِدَّن لَتَاسِين تَفْيَوِين إِمَنْدِي غَرْس² إِنْورَار تَافَادْ أَدْسُرُوتَن.
أَدَايْ شَمْلْ أَرُوا دِيْخ³ لَزُوزُورْ س تِزَار. لَتَاسِين أَلِيمْ غَاس
نُتَا أَسِين إِمَنْدِي غَاس نُتَا. لَتَفَرَّ أَلِيمْ تَافَادْ أَتْ تَشِينْت⁴

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

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

³ Both "دِيْخ" and "دِيْغ" are valid pronunciations.

⁴ The construction here is "أَد + ت + تَشِينْت" meaning "in order that they ["Animals" is feminine plural.] may eat it ["Straw" is masculine singular.]. The "د" drops out when it encounters a consonant as a direct object pronoun. A short vowel is added for pronunciation between the first and second "ت".

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

لِنُبَاهِيْمَ كُتَّ تَكْرُسْتُ. إِذْ إِمْنَدِي، شَا لَتَ زَنْزَانُ⁵ شَا
لَتَ تَتَانُ⁶ شَا لَتَ خَزَنَ إِرْ زَرِيْعَت.

Questions on Text 8

1. مِلْمِي أَ دَمَكَّرَ⁷ مِدَّنَ إِرْدَنَ تَمَزِينُ؟

لَمَكَّرَ مِدَّنَ إِرْدَنَ تَمَزِينُ كُتَّ صَيِّف.

2. مَا دَيْتَكَا وَتَاغَرَ عَدَّانَ يِكْرَانُ؟

لَيْتَامَرُ إِشْوَال.

3. مَا دَتَكَّانَ مِدَّنَ أَدَّايْ مَكَّرَ؟

لَتَّاسِينُ تَقْيَوِينُ غَرَسَ إِنْوَرَار.

4. مَاخُ؟

تَافَادَ أَذْسُرُوْتَن.

5. مَا دَتَكَّانَ أَدَّايْ سُرُوْتَنُ؟

لَزُوْرُوْر.

⁵ The construction here is the present continuous with a direct object pronoun ت "it" (masculine singular, referring to the grain). The direct object pronoun comes between the tense indicator ٲ and the verb. So the meaning is "Some (of the grain), they sell it." The two following verbs have this same structure.

⁶ Other regions use different present continuous stems for this verb. An alternative would be لَتَ تَتَّشَان.

⁷ The construction is "verb in the present continuous tense + أَيْ + مِلْمِي." The ي drops out before the present continuous tense indicator ٲ. Also, the vowel after the م is so short or non-existent that the word sounds like أَدَمَكَّرَ "adamgger."

6. ماس دَزَوَّرَ؟

س تِزار.

7. ما دَتَغَّان س واليم؟

لَتَ تَفَرَّ تافاد أَتَ تَشِينَت لُبْهَيم.

8. ما دَتَغَّان س إِمْنَدِي؟

شا لَتَ زَنْزان شا لَتَ تَتَّان شا لَتَ خَزَن إِ زَرَّيْعَت.

New Vocabulary Found in Text 8

The simple imperative stem used in the
third person masculine singular form⁹

Verbs⁸

He harvested.	إْمْكَر.	to harvest	مَكَّر مَكَّر
It is plentiful.	إِعْدَا.	to be plentiful numerous	عَدَّو تَعَدَّو
He hired.	يَوْمَز.	to catch, seize here: to hire	أَمَز ¹⁰ تَامَز

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

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

¹⁰ This verb is pronounced on the tape without the short vowel, that is, with a *sukun*: أَمَز. However, Taifi lists the verb with a short vowel "amez" on page 449. The short vowel will show up in certain contexts.

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

Verbs

He threshed.	إِسْرُوت.	to thresh	سَرُوت سَرُوات ¹¹
He winnowed.	إِزَوَّرَ.	to winnow	زَوَّرَ زَوَّرَ ¹²
He kept/hid/stored.	إِفَّرَ.	to keep, hide, store	فَرَّ تَفَّرَ
He ate.	إِتَّشَا.	to eat	تَشَّ تَتَّا ¹³
He kept/hid/stored.	إِخْزَنَ.	to hide, keep, store	خَزَنَ خَزَنَ

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

Nouns

	إِلَّا أُمْكُرَ.	harvest time or sickle	أَمْكُرَ
	There is harvest time. ¹⁴		
لَان يِيْغُرَان.	إِلَّا يِيْغُرَ.	field, fields	إِغُرَ إِيْغُرَان
There are fields.	There is a field.		
لَان إِشَوَّالَ.	إِلَّا أَشَوَّالَ.	harvester(s)	أَشَوَّالَ إِشَوَّالَ
There are harvesters.	There is a harvester.		
لَانَتْ تَفَّيَوِين.	تَلَّا تَفَّا.	sheaf, sheaves	تَفَّا تَفَّيَوِين
There are sheaves.	There is a sheaf.		
	إِلَّا إِمَنْدِي.	grain	إِمَنْدِي
	There is grain.		

¹¹ This verb is listed in Taifi's dictionary on page 595 under the letters "RWT."

¹² Taifi's dictionary lists the continuous imperative as تَزَوَّرْ , but the speaker clearly says this word without the initial تَ .

¹³ Other continuous imperatives include تَتَّشَا and تَتَّ.

¹⁴ Some of these short sentences are artificial for the purpose of illustrating the noun in its dependent form as the subject of the verb إِي "to be."

Plural as subject of the verb <u>إِلَيَّ</u>	Singular as subject of the verb <u>إِلَيْهِ</u>	<u>Nouns</u>	
لَئِنْ إِنْوَرَارِ. There are threshing grounds.	إِلَا وَانْرَارِ. There is threshing ground.	threshing ground(s)	أَنْوَرَارِ إِنْوَرَارِ
لَئِنْ إِرْوَاتِنِ. There are threshings.	إِلَا أُرْوَا. There is threshing.	threshing(s) action of threshing	إِرْوَاتِنِ أُرْوَا
	إِلَا وَالْيِمِ. There is straw.	chaff, straw	أَلْيِمِ
لَئِنْ تِزَارِ. There are pitchforks.	تَلَا تَزَرَّتِ. There is a pitchfork.	pitchfork(s)	تَزَرَّتِ ¹⁵ تِزَارِ

Particles

some	شَا
the one (m.) who...	وَنَّا ¹⁶
when	أَدَّايْ
in order to	تَافَادِ

¹⁵ The pronunciation of this word should not be confused with تَزَارَّتِ "figs" and the way some dialects pronounce a word for "pride" تَزَارَّتِ.

¹⁶ The feminine singular of this is تَنَا , the masculine plural ("the ones who") is وَيْنَا , and the feminine plural is تَيْنَا . When the preposition غَر is added after وَنَا , as in وَنَاغَر in the text, the meaning is "the one to whom" or "the one who has." Adding a خِي , as in وَنَاخِي , gives the meaning "the one in whom." This same type of thing can be done with many other prepositions.

English Translation of Text 8 and the Questions

Text

Harvest

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

Questions

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

University of Wisconsin Course Audio Tapes

Basic Tamazight

TZ1.001.010 Side B
Tape 10 Side 2

Lesson 3

Dialogue 11

Future actions with aorist tense

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

simple imperative with regular¹ conjugation + أَد
prefixes and suffixes

Examples include:

the English infinitive:

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

the English subjunctive:

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

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

"in order to buy..."	تافاد أَدِيسْغ....
"Go to the market to buy...."	دَو غَر سَوَق أَتْسَغْد....

¹ There are numerous ways used in various grammars to classify Tamazight verbs; however, the easiest and most grammatically fruitful is to divide them into categories "regular" and "irregular." These words have special definitions. Briefly, the "regular" verbs use the prefixes and suffixes in the conjugation pattern of the past tense verb تَو "forget." The "irregular" verbs use the prefixes and suffixes in the conjugation pattern of the past tense verb تَش "eat." The latter uses an *aliph* (in all the persons except first and second singular) and a *ya'* (in the first and second singular), whereas the former does not.

the future tense:

"They will stay there." أَذْقِيْمَن دِين.

the first person plural imperative:

"Let's talk together." اَنَمْشَاوَار.

A father and son plan to build a new house.

أَرِيَا : قِيْم، أَ مَمِي، اَنَمْشَاوَار.²

مَمِي : وَخَا.

أَرِيَا : دُغِي نُكْنِي نَعْدَا، تَدَارْت تَمَرِّي غِيْفَنَخ.
إِخْصَا اَنَبْنُو يُوْت يَضْن.

مَمِي : يَّه، س تِيْت أَي تَنِيْد. مَانِيْكُ تَرِيْد
أَتَّ نَبْنُو³؟

أَرِيَا : إِلَا اُدْغَار إِزِيلْ تَفِيْر وَانُو⁴، تَمَا ن تَبْحِيْرْت.

مَمِي : يَّه، اُدْغَار إِزِيلْ أَيْنَا. مِيْلْمِي أَي تَرِيْد
اَنَبْدُو لَبْنِي⁵؟

أَرِيَا : إِخْصَا بَعْدَا اَتْدَوْد غَر سَوَق اَتْسَعْد
أَيْنَا إِخْصَان كُلِّ لَبْنِي. اَدَاي تَعَايْد
نَبْدُو اَرْنَقَاز.

² This form comes from اَد + نَمْشَاوَار. In this dialect the د drops out when it encounters the first person plural conjugation prefix ن. In other dialects, the د assimilates into the ن and the ن is said with a *shedda*: اَتَّ = اَد + ن. This verb is a reciprocal verb (listed by Taifi on page 712, under "šWR.")

³ This form comes from اَد + ت + نَبْنُو. The د drops out when it encounters the feminine direct object pronoun ت. There are some slight vowel modifications also in this case.

⁴ There are many regional variations concerning the structures of prepositions of spatial relationships. For some dialects, to say "behind the well" you simply put: تَفِيْر + وَانُو, with no ن. However, other dialects, like the one here, insert an ن between this preposition and the noun. Furthermore, some dialects then don't pronounce the ن but instead assimilate it into the following و. (See page 132 of this tape transcription.) This is why the و here is said with a *shedda*.

مَمَّيس : ماغرا⁶ ديڭس اِزْدَغْن؟
 اَرِياز : غاس شَكْ تَمْضَوَطَنَش د مَش دَدان شا
 اِنْبِيَاوَن اَذَقِيْمَن دين⁷.

Questions on Dialogue 11

1. ماڭَسِيوَل⁸ د⁹ اَمَزوَارو، اِدَّ لَعِيل ماد بّاس؟
 بّاس اَكْسِيوَل د اَمَزوَارو.
2. ماس اِنّا اِ مَمَّيس؟
 اِنّاس " قَيم اَنَمَشَاوار."
3. اِس غورَسَن تَلّا تَدَارْت؟
 يّه، تَلّا غورَسَن.
4. اِس غيفَسَن تَمَرِّي تَدَارْت؟
 يّه، تَمَرِّي غيفَسَن.

⁵ لَبْنِي is the action of building, a noun.

⁶ This word is "who will..." The word ما "who" combines with غرا , which is one of the many variants that can be used to indicate the future. For another example of this form see page 393 of Taifi's dictionary under the listing "ma." When a question word is the subject of a verb, the verb takes its participle form, as is the case in the dialogue here.

⁷ Both دين and دِيْن are valid pronunciations.

⁸ This form comes from مَآي + اِسِيوَلَن . The two ي's combine to form a hard كَي . The verb is in its participle form, since the question word is the subject of the verb: "Who spoke?" The final ن assimilates into the ل to form لَ . In the answer the verb form comes from اَي + اِسِيوَلَن .

⁹ This د may be the د meaning "he/she/it is" or "they are." See pages 48-49 of Taifi's dictionary, under "D."

5. إِسْ عَدَّانْ مِدَّنْ كُ تَدَّارْتْ؟
يَّهْ، عَدَّانْ دِيْغْسْ.
6. مَاحْ أَلِيْكَ إِرا أُرِيَّازْ أَدِيْبْنُو تَدَّارْتْ يَضْنْ؟
عَلَى حَقَّ تَمَرِّيْ غِيْفَسَنْ تَدَّارْتْ، عَدَّونْ دِيْغْسْ مِدَّنْ.
7. مَانِيْكَ إِرا أُرِيَّازْ أَدِيْبْنُو تَدَّارْتْ تَوْجْدِيْتْ؟
كُ يُون¹⁰ أَدْغَارْ إِرِيْلْ تَقْفِيرْ وَّانُو، تَمَّانْ تَبْحِيرْتْ.
8. إِدْ أَدْبُدُونْ لَبْنِيْ دَغِيْ مَادْ سُولْ؟
لا، سُولْ أَلْتُو.
9. مَاسَنْ إِخْصَانْ أَتْ كُنْ¹¹ قَبْلْ أَدْبُدُونْ لَبْنِيْ؟
إِخْصَا أَدِيدُو لَعِيلْ غَرْ سَوَقْ أَدِيْسَغْ أَيْنَّا إِخْصَانْ
كُلْ لَبْنِيْ.
10. مَاغْرَا إِزْدَغْنْ كُ تَدَّارْتْ تَوْجْدِيْتْ، إِدْ أَرِيَّازْ مَادْ
مَمِّيْسْ مَادْ شَا يَضْنَيْنْ؟
مَمِّيْسْ تَمْمُضَوْطَنَّسْ أَغْرَا¹² دِيْغْسْ إِزْدَغْنْ.

¹⁰ This sounds like كُونْ.

¹¹ This form comes from كُنْ + تْ + أَدْ, literally "that they do it." The تْ is the third person masculine singular direct object pronoun referring to the "what" of the question word. The دْ drops out because it encounters a consonant as a direct object pronoun. A short vowel is inserted for pronunciation.

¹² This form comes from أَغْرَا + أَيْ "that will...." The يْ drops out.

English Translation of Dialogue 11 and the Questions

Dialogue

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

Questions

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

Sentence Pattern Drill 11

Verbs taking sentence complements

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

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

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

In the sentences that follow, the first sentence of each group is the two-verbs-together format (a sentence as a complement). The second sentence uses the same verb but with either a noun phrase or prepositional phrase as a complement. The third sentence is just like the second, but substitutes a pronoun for the noun. Sometimes the pronoun is a direct object pronoun; sometimes it is an indirect object pronoun.

Part A

1. إرا حَمَو أَدِيْتَش ضَعَام¹³.

Hammou wants to eat couscous.

إرات.

He wants it (m.).

إرا حَمَو ضَعَام.

Hammou wants couscous.

¹³ Another valid pronunciation is طَعَام , which is listed in Taifi's dictionary on page 746, under "ع.ت." This comes from the same Arabic word. Another word for couscous is أَفْتَال .

2. إِقْدَا حَمَّوْ أَدَيْتْش ضَّعَام.
Hammou is able to eat couscous.
- إِقْدَا حَمَّوْ لِخْدَمْتَنْس¹⁴. إِقْدَاس.
Hammou is sufficient for his work. He is sufficient for it (f.).
able (to do) able (to do)
3. إِسَّنْ حَمَّوْ أَدَيْتْش ضَّعَام سْ أُفُوس.
Hammou knows how to eat couscous with (his) hand [lit: by hand].
- إِسَّنْ حَمَّوْ تَمَازِيغْت. إِسَّنْت.
Hammou knows Tamazight. He knows it (f.).
4. إِبْدَا حَمَّوْ أَدَيْتْش ضَّعَام.
Hammou began to eat couscous.
- إِبْدَا حَمَّوْ إِمْنَسِينْس. إِبْدَات.
Hammou began his dinner. He began it (m.).
5. إِرْضَا حَمَّوْ أَدِيْقِيمْ خَفْ وَاشَال.
Hammou accepts to sit on the ground.
- إِرْضَا حَمَّوْ سْ إِغِيْمِي. إِرْضَا إِسْ.
Hammou accepts sitting. He accepts it (m.).

Part B

Questions based on Part A

1. مَاكْتَرَا حَمَّوْ؟
What does Hammou want?
- إِرَا أَدَيْتْش ضَّعَام.
He wants to eat couscous.

¹⁴ The ل seems barely audible here, but it is there, and this is how Taifi's dictionary lists the word.

2. مَاغْنَرَا حَمَّوْ أَدَيْتَشْ؟

What does Hammou want to eat?

إِرَا أَدَيْتَشْ ضَّعَام.

He wants to eat couscous.

3. إِسْ إِقْدَا حَمَّوْ أَدَيْتَشْ ضَّعَام؟

Is Hammou able to eat couscous?

يَّهْ، إِقْدَا حَمَّوْ أَدَيْتَشْ ضَّعَام.

Yes, Hammou is able to eat couscous.

4. إِسْ إِسِّنْ حَمَّوْ أَدَيْتَشْ ضَّعَام سِ أَفُوسْ؟

Does Hammou know how to eat couscous with (his) hand [lit: by hand]?

يَّهْ، إِسِّنْ حَمَّوْ أَدَيْتَشْ ضَّعَام سِ أَفُوسْ.

Yes, Hammou knows how to eat couscous with (his) hand [lit: by hand].

5. إِسْ إِرْضَا حَمَّوْ أَدَيْقِيمْ خَفْ وَاشَالْ؟

Does Hammou accept to sit on the ground?

يَّهْ، إِرْضَا حَمَّوْ أَدَيْقِيمْ خَفْ وَاشَالْ.

Yes, Hammou accepts to sit on the ground.

Morphophonemic Drill 11

Genitive phrases

Although a lot is said on the tape, the bottom line is that the following sentences illustrate different words and phrases showing possession.

A genitive phrase is a phrase showing possession. Thus, a noun like "house" (the "headnoun" according to the tape) can be modified by a possessive like "of his son" (the "genitive phrase" according to the tape). In English we would then change the order to "his son's house." The possessive phrase "his son's" can then be turned into a possessive pronoun "his," as in "his house."

The genitive phrase consists of the word ن "of" (the "genitive particle" according to the tape) and a noun or a pronoun (the "object of the genitive phrase" according to the tape). Examples:

his son's _____	=	_____ of his son	=	ن مَّيْس _____
Halima's _____	=	_____ of Halima	=	ن حَلِيمَة _____
his/her _____	=	_____ of him/her	=	نَّس _____

The combination of the ن and a pronoun (as in the last example above) is called a pronominal affix because it is attached to the end of the noun.

This possessive ن appears in many different forms, which will be illustrated in the sentences below. It either appears by itself with a following noun, or in possessive pronoun endings attached to nouns, or in independent possessive pronouns, or sometimes the ن isn't said at all. This latter case happens for two reasons. First, the ن sound may be assimilated into a following ل, ر, م, or ن to form لَّ, رَّ, مَّ, or نَّ, though not all dialects do this. Second, some dialects (but not all) do not pronounce the ن when it occurs before a word that starts with a vowel in its non-dependent form (unless the word is a name or a kinship term). Instead, for these nouns, if the dependent form of the noun starts with a "w" or a "y," these sounds are doubled, that is, said with a *shedda*. It is as if the ن was absorbed or assimilated into the "w" or "y." If the dependent form of the noun starts with a "u," the "n" sound is simply dropped. Thus, many regions say

لُكَّاس وَآمَان
lkas wwaman
a glass of water

The "n" is assimilated
into the "w."

أَفُوسُ أُرْبَا
afus urba
the hand of the boy

The "n" is dropped.

أَحْبُوبُ يَّيْرَدَن
ahbub yyirden
a grain of wheat

The "n" is assimilated
into the "y."

If the noun is a name or a kinship term or some other proper noun that starts with a vowel, the ن is retained. Thus, we have

أَفُوسُ نِ إِيْطُو
afus n iɣtu
the hand of Itto

أَخَامُ نِ إِيْبَا
axam n ibba
the tent of my father

تَمْدِيْنْتُ نِ أَزْرُو
temdint n uzru
the city of Azrou

The following is a complete list of the possessive pronoun endings:

our	نَحْ	my	يَنُو
your (m.pl.)	نُّنْ	your (m.s.)	نَّشْ
your (f.pl.)	نُّنَّتْ	your (f.s.)	نَّمْ
their (m.)	نَّسَنْ	his	نَّسْ
their (f.)	نَّسَنَّتْ	her	نَّسْ

The following is a complete list of the independent possessive pronouns:

Referring to a masculine noun, singular or plural

ours	وَيَنْخْ	mine	وَيَنُو
yours (m.pl.)	وَيَنْنْ	yours (m.s.)	وَيَنْشْ
yours (f.pl.)	وَيَنْنَّتْ	yours (f.s.)	وَيَنْمْ
theirs (m.)	وَيَنْسَنْ	his	وَيَنْسْ
theirs (f.)	وَيَنْسَنَّتْ	hers	وَيَنْسْ

Referring to a feminine noun, singular or plural

ours	تَيْنَخْ	mine	تَيْنُو
yours (m.pl.)	تَيْنُنْ	yours (m.s.)	تَيْنَشْ
yours (f.pl.)	تَيْنُنَّتْ	yours (f.s.)	تَيْنَمْ
theirs (m.)	تَيْنَسَنْ	his	تَيْنَسْ
theirs (f.)	تَيْنَسَنَّتْ	hers	تَيْنَسْ

Part A

يَانَّايْ تَدَّارْ تَنْسْ.
He saw his house.

يَانَّايْ تَدَّارْتْ ن مَمَّيسْ.
He saw his son's house.

يَانَّايْ تَدَّارْ تَنْسْ.
He saw her house.

يَانَّايْ تَدَّارْتْ ن حَلِيمَة.
He saw Halima's house.

يَانَّايْ تِينَسْ¹⁵.
He saw hers.

يَانَّايْ تَدَّارْتْ ن تَمْضُوطَا.
He saw this woman's house.

يَانَّايْ تِينَسْ.
He saw hers.

يَانَّايْ تَدَّارْتْ ن إِلَّيسْ.
He saw his daughter's house.

يَانَّايْ تِينَسَنْ.
He saw theirs (m.).

يَانَّايْ تَخَامْتْ إِكْسَابَنْ.
He saw the livestock dealers' house (or tent).

يَانَّايْ تِينَسَنْ.
He saw theirs (m.).

يَانَّايْ تَدَّارْتْ إِفْلَاحَنْ.
He saw the farmers' house.

يَانَّايْ تِينَسْ.
He saw his.

يَانَّايْ تَدَّارْتْ ن رَحْوْ¹⁶.
He saw Rehhou's house.

يَانَّايْ تِينَسْ.
He saw his.

يَانَّايْ تَخَامْتْ لَحُوسَيْنْ.
He saw Lhousain's house.

يَانَّايْ تِينَسْ.
He saw his.

يَانَّايْ تَدَّارْتْ أُرْيَا.
He saw this man's house.

يَانَّايْ تِينَسْ.
He saw his.

يَانَّايْ تَخَامْتْ أُكْسَابْ.
He saw the livestock dealer's house (or tent).

¹⁵ Sometimes this is said so quickly that it sounds like "tins."

¹⁶ The possessive ن is definitely pronounced even though the following consonant is a ر. In the next sentence it is assimilated into a following ل.

يَانَّايْ تَدَّارْ تِينُو. He saw mine.	يَانَّايْ تَدَّارْ تِينُو. He saw my house.
يَانَّايْ تِينَشْ. He saw yours (m.s.).	يَانَّايْ تَدَّارْ تَنْشْ. He saw your (m.s.) house.
يَانَّايْ تِينَمْ. He saw yours (f.s.).	يَانَّايْ تَدَّارْ تَنْمْ. He saw your (f.s.) house.

Part B

The same sentences now used in demonstrative sentences: Here is....

تَدَّارْتْ ن مَمَّيسْ. His son's house.	تَدَّارْتْ ن مي أَيَا؟ Whose house is this? lit: The house of whom this?	ها تَدَّارْتْ ن مَمَّيسْ. Here's his son's house.
تَدَّارْتْ ن حَلِيمَة. Halima's house.	تَدَّارْتْ ن مي أَيَا؟ Whose house is this?	ها تَدَّارْتْ ن حَلِيمَة. Here's Halima's house.
تَدَّارْتْ ن تَمْمُضُوطَا. The house of this woman.	تَدَّارْتْ ن مي أَيَا؟ Whose house is this?	ها تَدَّارْتْ ن تَمْمُضُوطَا. Here's this woman's house.
تَدَّارْتْ ن إِلَّيسْ. His daughter's house.	تَدَّارْتْ ن مي أَيَا؟ Whose house is this?	ها تَدَّارْتْ ن إِلَّيسْ. Here's his daughter's house.
تَخَامْتْ إِكْسَابَنْ. The livestock dealers' house (or tent).	تَخَامْتْ ن مي أَيَا؟ Whose house is this? (tent)	ها تَخَامْتْ إِكْسَابَنْ. Here's the livestock dealers' house (or tent).
تَدَّارْتْ إِفْلَاحَنْ. The farmers' house.	تَدَّارْتْ ن مي أَيَا؟ Whose house is this?	ها تَدَّارْتْ إِفْلَاحَنْ. Here's the farmers' house.
تَدَّارْتْ ن رَحَّو. Rehhou's house.	تَدَّارْتْ ن مي أَيَا؟ Whose house is this?	ها تَدَّارْتْ ن رَحَّو. Here's Rehhou's house.
تَخَامْتْ لَحُوسَيْنْ. Lhousain's house (or tent).	تَخَامْتْ ن مي أَيَا؟ Whose house is this? (tent)	ها تَخَامْتْ لَحُوسَيْنْ. Here's Lhousain's house (or tent).

تَدَارْتُ أُرِيَا. This man's house.	تَدَارْتُ ن مِي أْيَا؟ Whose house is this?	هَا تَدَارْتُ أُرِيَا. Here's this man's house.
تَخَامْتُ أَكْسَاب. The livestock dealer's house (or tent).	تَخَامْتُ ن مِي أْيَا؟ Whose house is this? (tent)	هَا تَخَامْتُ أَكْسَاب. Here's livestock dealer's house (or tent).
تَدَارْتِينُو. My house.	تَدَارْتُ ن مِي أْيَا؟ Whose house is this?	هَا تَدَارْتِينُو. Here's my house.
تَدَارْتَنَش. Your (m.s.) house.	تَدَارْتُ ن مِي أْيَا؟ Whose house is this?	هَا تَدَارْتَنَش. Here's your (m.s.) house.
تَدَارْتَنَّم. Your (f.s.) house.	تَدَارْتُ ن مِي أْيَا؟ Whose house is this?	هَا تَدَارْتَنَّم. Here's your (f.s.) house.

University of Wisconsin Course Audio Tapes

Basic Tamazight

TZ1.001.011 Side A
Tape 11 Side 1

Text 9

Berber Hospitality

إِمَازِيغَن مِدَّن إِجودَن¹ آيَّان. آدَّاي² غورَسَن ديدَو³ شا
أُنْبِي زي تَمَازِيرْت يَضُنْ لَابُدَّ آد إِسَّ فَرَحَن بَزَاف. لَابُدَّ
أَدِغَرَس باب أْخَام إِ تَمَغْرُوسْت. لَازِمَ آدِيكْ شَوِي د⁴
ضَاجِن د أَفْتَال تَفَاد⁵ أَتَشِين⁶ إِنْبِيَاوَنَسَّ عَلَى حَقَّ وَر
إِنِّي أَمَازِيغ أَدِيرْضُو آدْ غِيْفَس يِينِي شا إِسَّ غورَس
دَدَّان إِنْبِيَاوَن آهَا يَازْجَتَن س لَازِم. إِيْخَصَّا آد إِسَّن إِكَّر
إِفْرَح إِسَّن آلَّ دُون إِبْرَدَانَسَّن.

¹ This word is a participle (third masculine singular plus ن) acting as an adjective.

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

³ The first د is the د of direction, making this verb mean "to come" and not "to go." Normally the د comes after the verb, but the adverb آدَّاي makes it move to in front of the verb. The آدَّاي also causes the preposition plus pronoun غورَسَن to move to in front of the verb. When both items move like this, the word order is the preposition first, then the د of direction.

⁴ Although this د is pronounced, it could be assimilated into the following word, since that word begins with a type of "d" sound: ض.

⁵ Another way to say "in order that" or "so that" is حَمَا آد. The construction used here is تَفَاد آد.

⁶ From what we learned we would expect the form here to be: أَتَشْن. However, some regions, as here, use an يِن suffix instead.

Questions on the Text

1. إِسْ گَانِ إِمَازِغَن مِدَّنِ إِجودَن مَاد وَهُوَ؟
يَّهْ، إِمَازِغَن مِدَّنِ إِجودَن أَيْان.
2. مَا دَتَغَّانِ أَدَايْ غورُسَن دِيدُو أَنْبَيِي؟
لَابُدَّ أَدِ إِسَّ فَرَحَن بَزَاف.
3. مَا دَيْتَغَّا بَابِ أُخَامِ أَدَايْ غورُسَ دِيدُو أَنْبَيِي؟
لَابُدَّ أَدِغَرُسَ إِ تَمَغْرُوسَت.
4. مَاخِ أَلَيْكَ دَيْتَغَّا شَوِي دِ ضَاجِنِ دِ أَفْتَالِ؟
تَفَادِ أَتَّشِينِ إِنْبِيَاوَنَنَسَ
5. مَاخِ أَلَيْكَ دَيْتَغَّا أَيَْا كُلِّ؟
تَفَادِ أَدِ وَرِ غِيفَسَ يِينِي شَا إِسْ غورُسَ دَدَّانِ إِنْبِيَاوَنِ
أَهَا يَادْجَتَن سِ لَازْ.

Vocabulary Found in Text 9

Continuous Imperative
(called "iterative"
on the tape)

			<u>Verbs</u>	
تَجُود	إِجُود موحى.	جود	—	to be hospitable
	Moha is hospitable.			
تَفْرَح	إِفْرَح موحى.	فرح	—	to be happy
	Moha is happy.			
تَينِي	إِنَّا موحى.	إِنِي	—	to say
	Moha said.			
	indirect object + إِنِي	—	—	to say to someone
	the preposition خَفَ + إِنِي	—	—	to say about someone
	without the indirect object but plus direct object إِنِي	—	—	to think something
تَرْضُو	إِرْضَا موحى.	رَضُو	—	to accept, to agree
	Moha accepted/agreed.			
تَذْجَا	يُودْجَا موحى.	أَذْج	—	to let, to leave
	Moha let/left.			
تَخْصَا	إِخْصَا أَدَدَوْخ.	خَصَا	—	to lack, here: must
	I need to go.			
تَكَّر	إِكَّر موحى.	كَّر	—	to get up
	Moha got up.		—	here: to see that the guests have everything

Nouns

إِلَّا بَابْ أُخَام.	بَابْ أُخَام	—	owner of the house host
The owner of the house is here (present).			
إِلَّا شَّوِي.	شَّوِي	—	roast الْمَشْوِي
There is roast.			
إِلَّا ضَاَجِن.	ضَاَجِن	—	stew, tajine
There is stew/tajine.			

إِلَّا أَفْتَال.	أَفْتَال	—	couscous
There is couscous.			
إِلَّا لَاژ.	لاژ	—	hunger
There is hunger.			

Particles and Expressions

لَابُدَّ	—	it's necessary, must
بَزَّاف	—	much
لَاژَم	—	it's necessary, must
عَلَى حَقَّ	—	because
شَا	—	someone
(as in: دَدَانِ غورِسْ) إِسْ	—	that
أَهَا	—	and
أَلْ	—	until

English Translation of Text 9 and the Questions

Text

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

Questions

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

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Tape 11 Side 2

Lesson 3

Sentence Pattern Drill 12

Direct object pronouns in various positions in sentences

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

1. He took the wool to the market. يِيوي تَضُوطْ غَر سَوَق.
2. He took it (f.) to the market. يِيويْتْ غَر سَوَق.
3. Did he take it to the market? إِسْتْ يِيوي غَر سَوَق؟
4. No, he didn't take it to the market. وَهُو، وَرْتْ يِيوي غَر سَوَق.
5. Yes, he took it to the market. يَّه، يِيويْتْ غَر سَوَق.
6. Where did he take it? مَاغَرْتْ يِيوي؟
7. The market is where he took it. سَوَق أَغَرْتْ¹ يِيوي.
8. He takes it to the market. لَتْ إِتَاوي غَر سَوَق.
9. He picked up the wool and took it to the market. يُوسِي تَضُوطْ. يَاويْتْ² غَر سَوَق.
10. Pick up the wool. Pick it up. Pick (m.pl.) it up. أَسِي تَضُوطْ. أَسِيْتْ. أَسِيَاتْ.

¹ This comes from تَ + غَر + أَيْ, but the يِ drops out.

² The form of the verb here is due to the grammar of sentence connection. Instead of يِيويْتْ we have يَاويْتْ : the simple imperative stem plus the regular conjugation prefix.

Morphophonemic Drill 12

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

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

This is contrasted with

no reduction of a direct object pronoun ت

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

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

For example:

The girl takes the grapes.

لَتَأْوِي تَرْبَاتَ أَضِيل.

لَ + ت + تَاوِي ← لَتَاوِي (not: لَتَاوِي)
 tense indicator 3rd person continuous imperative verb stem
 conjugation prefix

The above situation is contrasted with sentences which have the ت or ت of a direct object pronoun which comes right before a verb that starts with a ت . In this case, the ت of the direct object pronoun is not reduced, that is, it remains a distinguishable sound. A short vowel sound is put between the two "t" sounds so that you can hear both of the "t" sounds. (This is not followed by all regions. Some people run the "t" sounds together, even with direct object pronouns.)

For example:

The people take it (grapes,

a collective masc. plural).

لَتَ تَّأْوِينِ مِذَّن.

لَ + ت + تَاوِين ← لَتَ تَاوِين (not: لَتَاوِين)
 The first "t" conjugated 3rd person tense
 sound remains. verb: masculine indicator
 they take direct object
 pronoun

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

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

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

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

4. لَيْتَاوِي أُرْيَازَ تِيْنِي³. لَتَ إِتَاوِي.
The man takes the dates. He takes it (f.).
(تِيْنِي is a collective singular and feminine.)

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

³ The "y" sound here (the second ي) almost has a "g" quality to it. Some pronounce this word تِيْغْنِي.

لَتَّ تَّأَوِي.
She takes it.

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

لَتَّ تَّأَوِين.
They take it.

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

لَتَّ إِتَّأ.
He eats it (m.).

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

لَتَّ تَّتَّأ.
She eats it.

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

5. لَتَّأَوِي تَمْضُوطَ تَيِّنِي.
The woman takes the dates.

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

6. لَتَّأَوِين لَهْلَ تَيِّنِي.
The parents take the dates.

7. لَيَّتَّأ⁴ لَعِيلَ أَضِيل.
The boy eats the grapes.

8. لَتَّتَّأ تَرَبَاتَ أَضِيل.
The girl eats the grapes.

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

⁴ Other regions use the continuous imperative stem تَتَّأ instead of تَّتَّأ.

لَتَّ تَتَّان.

They eat it.

9. لَتَّتَّان مِذَّن أَضِيل.

The people eat the grapes.

لَ + ت + تَتَّان ← لَتَّ تَتَّان

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

لَتَّ إِتَّان.

He eats it (f.).

10. لَيَّتَّانَا أَرْيَاز تِيْنِي.

The man eats the dates.

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

لَتَّ تَتَّان.

She eats it.

11. لَتَّتَّانَا تَمْضُوطَّ تِيْنِي.

The woman eats the dates.

لَ + ت + تَتَّان ← لَتَّ تَتَّان

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

لَ + ت + تَتَّان ← لَتَّتَّانَا

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

لَتَّ تَتَّان.

They eat it.

12. لَتَّتَّان مِذَّن تِيْنِي.

The people eat the dates.

لَ + ت + تَتَّان ← لَتَّ تَتَّان

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

Morphophonemic Drill 13

Shows the short and long forms of the main prepositions

1. إِس لَّانْ شَا نْ إِنْبِيَاوَن كْ إِيخَامَن؟
Are there some guests in the houses (tents)?
يَّه، لَّانْ دِيكْسَن إِنْبِيَاوَن.⁵
Yes, there are guests in them.
 2. إِس لَّانْ شَا وَّامَان⁶ كْ وَانُو؟
Is there some water in the well?
يَّه، لَّانْ دِيكْسَن وَامَان.
Yes, there's water in it.
 3. إِس إِلَّا شَا لَّمَالْ غَر مَوْحَى؟
Is there some livestock at Moha's place? or Does Moha have some livestock?
يَّه، إِلَّا غُورُس.
Yes, there is (some) at his place. or Yes, he has (some).
 4. إِس إِدَّا غَر تَمْدِينْت؟
Did he go to the city?
يَّه، إِدَّا غَر تَمْدِينْت.
Yes, he went to the city.
- If the object of غَر is non-human, it should not be made into a pronoun.
5. إِس ذِيَاغُولْ زِي تَمْدِينْت؟
Did he return from the city?
يَّه، يَاغُولْدْ زِي دِيكْسَن.⁷
Yes, he returned from it.

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

noun that starts with a consonant	+	زِي
noun that starts with a vowel	+	زَاكْ

⁵ In the Part B reading of this answer, the speaker says this word as إِنْبِيَاوَن. There are many variations to this word, and they all involve different orders of the "b" and "y" or "i" or "g" sounds.

⁶ Other dialects say شَا نْ وَامَان.

⁷ Other dialects say زِيكْسَن.

In the latter case, when the dependent form of the following noun is either a "u" or a "w" the sound of the "g" in "zeg" gets doubled and said with rounded lips: "zegg^w." For example, زَكَّ اُخَام is pronounced "zegg^wham," and زَكَّ وَاَسَا is pronounced "zegg^wassa."⁸

6. اِسْ تَقِيْمَامْ خَفْ وَاَشَالْ؟

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

يَّهْ، نَقِيْمَا غِيْفَسْ.

Yes, we sat on it.

7. اِسْ اِغْزَا سْ اُكْلَزِيْمْ؟

Did he dig with a pickaxe?

يَّهْ، اِغْزَا يِيْسْ.⁹

Yes, he dug with it.

8. اِسْ اِمُوْنْ دْ اُمَدَّاكُلَنَسْ؟

Did he go with his friend?

يَّهْ، اِمُوْنْ اِسْ.¹⁰

Yes, he went with him.

9. اِسْ اِدَّا سْ اَخَامْ؟

Did he go to the house (tent)?

يَّهْ، اِدَّا سْ اَخَامْ.

Yes, he went to the house (tent).

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

⁸ See Morphophonemic Drill 10, Tape 9, Side 2, pages 116-117.

⁹ Normally the form would be اِسْ اِغْزَا "iḡza iss," but because there are two vowel sounds together, a "y" sound is added to make "iḡza yiss."

¹⁰ There are a number of variations for the preposition دْ plus pronouns. For the third masculine singular ("with him" or "and him"), this dialect says اِسْ, which can be confusing, since it shows no difference between the preposition سْ ("with" in an instrumental sense) and the preposition دْ ("with" in an accompaniment sense). Other dialects use: دِيْدُسْ and اِدُّسْ. To avoid confusion it is recommended to use either دِيْدُسْ or اِدُّسْ.

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

Sentence Pattern Drill 13

Position of prepositional phrase

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

1. Do you (f.s.) have a fever? **إِس دِيْغُم تَلَا تَوَلَا؟**
[lit: Is there in you a fever?]
Yes, I have a fever. **يَّه، تَلَا دِيْغِي تَوَلَا.**
[lit: Yes, there is in me a fever.]
2. Do you (m.pl.) have some livestock? **إِس غَوْرُن إِلَا شَا لَمَال؟**
Yes, we have (some). **يَّه، إِلَا غَوْرُخ.¹¹**
3. Did Moha go with you (m.s.)? **إِس إِش¹² إِمُون مَوَحِي؟**
Yes, he went with me. **يَّه، إِمُون إِدِي¹³.**

¹¹ Others say **غَوْرُنَخ**.

¹² Others say **إِدَش** or **دِيْدَش**.

¹³ Others say **دِيْدِي**.

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

University of Wisconsin Course Audio Tapes

Basic Tamazight

TZ1.001.012 Side A
Tape 12 Side 1

Text 10

A dialogue

أَنْبَيِّي رَبِّي¹

رُحُو (يُون أَعْيَاش) : السَّلَامُ عَلَيْكُمْ.

عَلِي (أَبْرَانِي) : عَلَيْكُمْ السَّلَام.

رُحُو : مَاشِ إِكْثَا لِحَال؟ إِدَّ² لَا بَاس؟

عَلِي : لَا بَاس، غَاس طَوْمَوْبِيل أَكْخَسَر³. إِخْصَايِي
أَذْرُوخْ غَر مَكْنَس. وَر سَنَخْ مَا غَرَاكْخ⁴.

¹ This comes from أَنْبَيِّي ن رَبِّي. The ن assimilates into the ر to form ر. There are many regional variations for the word for "guest." The word here is being pronounced either as "anbeyi" or "anbyi." Taifi lists this whole phrase on page 459 under "NBG" as أَنْبَكِي رَبِّي "anebgi rrebbi."

² Both "idd" and "id" are valid pronunciations.

³ This comes from إِخْسَرْنَ + آي. The ن assimilates into the ر to form ر, and the ي and the إ combine to form رِي. إِخْسَرْنَ is a past participle. A participle is needed after the relative pronoun رِي when it is the subject of the following verb.

⁴ The كْ is pronounced like a "y" sound here, so the word sounds like "خraye." This is a future construction made up of غَرَا + كْخ. The غَرَا is one of many future tense indicators that are used in various regions. Taifi lists it on page 197. We learned just أَد. Taifi says that غَرَا "appears when the verb depends on a relative pronoun, on an interrogative pronoun, or on a conjunction." Here we have the interrogative pronoun مَا used in an affirmative phrase. The كْخ (or in this pronunciation يَخ) is simply the future conjugation of the verb كْ "I will do." Thus, the whole phrase is "I don't know what I will do."

رَحَوُ : دُغِي إِذَا لِحَال. غَاس قَيِّم أَدْ غُورِي تَنْسَدَ أَلْ⁵
 أَسْكَايْ⁶ تَعْدَلْد طُومُوبِيل، تَدُود. غَاس قَيِّم،
 أَنْبَيِي رَبِّي أَيُّ تَكِيد. غَاس قَيِّم. مَرْحَبَانَّش.
 عَلِي : صَحَا، إِرْحَبَاش لُخِيرَ أْ وَدِّي. مِيسْمَنْش بَعْدَا؟
 رَحَوُ : إِسْمِينو رَحَو. إِ شَكَّيْن، مِيسْمَنْش؟
 عَلِي : إِسْمِينو عَلِي. إِدْ تَخَامْتَنْش⁷ أَيَيْن⁸؟
 رَحَوُ : يَّه، نَتَات⁹ أَيَيْن.
 عَلِي : إِسْ إِلَا شَا نَا إِنْعَسَّاسَن¹⁰ خَفْ طُومُوبِيل مَادْ وَهُو؟
 رَحَوُ : يَّه، إِلَا مَمِّي أَخَاتَر. غَاس كَرَاخْ أَنْدَوْ غَر
 تَخَامْت¹¹.
 عَلِي : وَخَا.
 إِذَا عَلِي د رَحَوْ غَر تَخَامْت. دَايْ إِنْسْ غُورْسْ أَلْ صَبَّاح.
 إِعْدَلْ طُومُوبِيلَنْسْ، إِدْوْ أَبْرِيدَنْسْ.

⁵ Both أَلْ and أَل are valid pronunciations. Some dialects say أَر. See Taifi's dictionary, page 361, column 1, under "L."

⁶ The ي here by itself is a "y" sound, not an "i" sound. It is awkward to write it this way, but here it is a contraction or a shortened form of the word أَذَايْ. The أَذَا part of the word is simply dropped. This can happen in the middle of a sentence when the word أَذَايْ "when" is used. When the word أَذَايْ occurs at the beginning of a sentence, it is not shortened like this. Thus, the meaning is "until tomorrow when you fix the car (then) you can go."

⁷ Note the *liaison* (how the words run together) here, how the ش of this word goes with the following word. This happens because the following word starts with a vowel.

⁸ Both أَيَيْن and أَيَيْن are valid pronunciations.

⁹ Note the *liaison* (how the words run together) here, how the ت of this word goes with the following word. This happens because the following word starts with a vowel.

¹⁰ This is a present participle. A participle is required after the relative pronoun نَا when it is the subject of the verb that follows.

Questions on Text 10

1. إِسَاس تَخْسَر طَوْموبِيل إِ عَلِي؟
يَّه، تَخْسِرَاس¹².
2. مَائِي غورُس دِيْدَان¹³؟
إِدَاد غورُس رَحَو.
3. مَاغَر إِرَا عَلِي أَدِيرُوح؟
إِرَا أَدِيرُوح غَر مَكْنَس.
4. إِس إَغِي عَلِي أَدِيرُوح غَر مَكْنَس؟ لا¹⁴، وَر إَغِي.
5. مَاخ أَلْيَكْ وَر إَغِي أَدِيرُوح غَر مَكْنَس؟
عَلِي حَقَّ تَخْسِرَاس طَوْموبِيل.
6. مَاس إِنَّا رَحَو إِ عَلِي؟
إِنَاس "قِيم أَد غوري تَنَسَد."
7. مَاكْغَرَا عَلِي؟
إِرَا شَا نَّا إِتْعَسَّاسَن خَف طَوْموبِيلَنَس.

¹¹ The speaker, both here and two lines below, seems to say this word with a sukun: تَخَامَت. However, after the preposition غَر the dependent form shouldn't be used, so we would expect تَخَامَت. It's possible that the first vowel is said so quickly that it just seems like it's not there.

¹² Some slight vowel changes occur in this word because of the اس pronoun ending.

¹³ This is a participle form because the question word is the subject. The first د is the د of direction, which has moved to in front of the verb because of the question word.

¹⁴ Other ways to say "no" include لا لال (Taifi, page 362) and لا إهي (Taifi, page 216).

8. إِس يُوفا أَعْساس؟ يَّه.
9. ماگَّمَس¹⁵ أَعْساس؟ مَمَّيس ن رَحَو.

New Vocabulary Found in Text 10

<u>Nouns</u>		<u>Verbs¹⁶</u>	
car, automobile	طوموبيل	to be broken, out of order	خَسَر خَسَر
the city of Meknes	مَكْناس	to go home (in the evening)	روح تروح
tomorrow	أَسْكَا	to spend the night	نَس نَسَا
guest of God ¹⁷	أَنْبَيِّي رَبِّي	to know	إِسِين تَّيسِين
Welcome!	مَرْحَبَا	to repair	عَدَّل عَدَّل
a guard	أَعْساس	to welcome	رَحَب تَرْحَاب
one from the tribe of أَيْت عِيَّاش	أُ عِيَّاش	to guard	عَسَس تَعْساس
a stranger	أَبْرَّانِي	to be able to	إِغِي تَّيْغِي
<u>Particles and Expressions</u>			
Why?	ماخ		

¹⁵ Some slight vowel changes occur when the words run together. This sentence sounds like "maggemsu essas."

¹⁶ The verbs here are listed first in their simple imperative form, then in their continuous imperative form (which the tape calls the "iterative"). The forms here are imperatives (commands), but we've listed the English as the infinitive. There is no Tamazight equivalent to the English infinitive.

¹⁷ On page 725, under the heading "TR," Taifi lists an example of this phrase: إِتْرَاس أَنْبَكِّي رَبِّي, "He asked him for hospitality" [lit: He asked from him hospitality.].

English Translation of Text 10 and the Questions

Text

Guest of God

Rehhou (an 'Ayyashi) : Hello. [lit: Peace be upon you.]
Ali (a stranger) : Hello. [lit: Upon you be peace.]
Rehhou: How are you? Are you okay?
Ali: Okay, just (it's) the car that is broken down. I need to go to Meknes.
I don't know what I'll do.
Rehhou: Now it's late. Just stay (and) spend the night at my place until tomorrow
when you fix the car, (then) you (can) go. Just stay. You're the guest of
God. Just stay. Welcome!
Ali: Thanks, may goodness welcome you, my friend. What's your name, by
the way?
Rehhou: My name is Rehhou. And you, what's your name?
Ali: My name is Ali. Is that your house?
Rehhou: Yes, that's it.
Ali: Is there someone to watch over [lit: someone who (can) watch over] the
car or not?
Rehhou: Yes, there's my oldest son. Let's just get up and go to the house.
Ali: Okay.

Ali and Rehhou went to the house. He spent the night at his place until the morning. He fixed his car and went on his way.

Questions

1. Did the car break down on Ali? [lit: Did the car break down to Ali?]
Yes, it broke down on him. [lit: Yes, it broke down to him.]
2. Who came to him?
Rehhou came to him.
3. Where did Ali want to go?
He wanted to go to Meknes.
4. Was Ali able to go to Meknes?
No, he wasn't able.
5. Why wasn't he able to go to Meknes?
Because the car broke down on him. [lit: Because the car broke down to him.]
6. What did Rehhou say to Ali?
He said to him, "Stay (and) spend the night at my place."
7. What did Ali want?
He wanted someone to watch over [lit: who (could) watch over] his car.
8. Did he find a guard? Yes
9. Who was the guard?
Rehhou's son.

University of Wisconsin Course Audio Tapes
Basic Tamazight

TZ1.001.012 Side B
Tape 12 Side 2

Text 11

موحي أ حمّو

The Caïd of the Zayyan Tribes

موحي أ حمّو آزَيّ، أَرْيَاز أَخَاتَر أَكَّا كْ تَارِيخ ن
تَمَازِيرْت لَمَغْرِب¹ س أَمَاتَا كْ تَارِيخ إِمَازِيغَن لَطْلَس. زَغْيس²
إِكَّا أَعْرِيْم ن عَشْرِيْن عَام أَكَّا أَمَغَار ن تَقْبِيلِيْن إَزِيَّان.
لِيْكَ إِكَّا أَكْلِيد مَوْلَايْ الْحَسَن، اللّٰه إِرْحَمُوت، تَمَازِيرْت
إَزِيَّان³ إِشَاس إِ مَوْحِي أ حمّو ضَّهِيْر أَدِيْكَ لِقَايْد لَمَخْزَن.
إِتْوَسَّن⁴ مَوْحِي أ حمّو كْ تَارِيخ إِس إِكَّا يُون أَرْيَاز
إِقْسَحَن⁵ نَّاكْ⁶ وَر تَلِّي تَاسَا. لِيْكَ كَجْمَن⁷ إِرُومِيْن تَمَازِيرْت
لَمَغْرِب وَر سَضَاعْن إَزِيَّان أَلِيْكَ إِمُوت مَوْحِي أ حمّو،

¹ Because the غ is said with rounded lips, the word sounds like لَمَغْرِب.

² Because the كْ is said with rounded lips, the word sounds like "zg" is."

³ This comes from إَزِيَّان ن تَمَازِيرْت "the land of the Zayyan," but some regions drop the ن before a vowel. Other regions pronounce the ن .

⁴ This is a passive verb. There are numerous regional variations for the passive. Others include إِتْيَاسَّن and إِتْوِيْسَّن (this latter being listed by Taifi).

⁵ This is a past participle functioning as an adjective.

⁶ This is the relative pronoun "in whom": (in) نَّا + (who) كْ. The كْ is said with a "y" sound.

عَلَى حَقِّ لَيْكَ إِدَّر وَر غِين إِرُومِين أَذْقَرَبَن إِمْنَانِن ن
 مَوْحَى أْ حَمَّو. يُون وَاسَّ نَّان أَادْ غِيفَسْ هُجَمَن لَيْكَ إِلَّا
 إِنْغَا⁸ إِيخَامَنْسْ⁹ كْ يُون¹⁰ أَذْغَار لَّاس تَيْنِين لَهْرِي، وَلَايْنِي
 وَفَانَنْ¹¹ مَوْحَى أْ حَمَّو إِلَّا إِعَوَّلْ غِيفَسَن. دَايْ إِيخْلُو
 لَعَسْكَر إِرُومِين. سَوْلْ مِذَّنْ غَر دُغِي عَقْلَ أَلْتَو¹² إِ¹³
 إِمَنْغِي لَهْرِي.

Questions on Text 11

1. إِسْ إِنْغَا مَوْحَى أْ حَمَّو أَرْيَازْ أَخَاتَرْ كْ تَارِيخْ
 لَمَغْرِبْ مَا دْ وَهُوَ؟

يَهْ، إِنْغَا مَوْحَى أْ حَمَّو أَرْيَازْ أَخَاتَرْ كْ تَارِيخْ لَمَغْرِبْ.

⁷ This word is said with a fricative "k."

⁸ The form of the verb tense here (the past conjugated form of إِي , which functions as an auxiliary verb, plus the next verb conjugated in the past) emphasizes the resulting state of the tents, that they had been put up and were standing when the French attacked. Functionally it translates in English as the past perfect "when he had put up his tents." The same form of the verb in the next line is clearer than the previous example. According to pages 241-242 of the *Abrid 4 Student Book*, إِي is used here to reinforce or emphasize the stative verb "to expect." This can be translated "was expecting them" or "had been expecting them."

⁹ In slow speech this would be إِيخَامَنْتَسْ .

¹⁰ The two words run together and sound like كُونْ .

¹¹ The final ن on this word is the "n" of farness. It can be said as either نْ or ن , without the *shedda*. The speaker here clearly says a *shedda*. Since it doesn't matter, for ease it is recommended not to say the *shedda* in this case.

¹² Sometimes this word has the same meaning as the verb سَوْلْ "still" and is often used with it. Thus, there is no separate translation for the word. See also the answer to question 7 for this same usage.

¹³ With the two "i" sounds together, normally a "y" sound would be inserted between them to form "iyimenغِي." This would be acceptable pronunciation. However, although it is subtle, what the speaker says is "iyimenغِي." Tamazight has some words with an "iy" sound (a vowel "i" followed by a consonant sound "y"). This is a subtle and difficult sound for English speakers to master. The same is true for the "iw" sound (a vowel "i" followed by a consonant sound "w").

2. مِلْمِي أَكَّا أَمْغَارِ إِرْيَان؟
زَغْيِس إِكَّا عَشْرِينَ عَام.
3. مِلْمِي أَكَّا لَقَايِد لَمَخَزَن خَف تَقْبِيلِينَ إِرْيَان؟
لَيْكُ إِكَّا أَكَلِيد مَوْلَايُ الْحَسَن تَمَازِيرَت.
4. إِس إِكَّا مَوْحِي أُ حَمَّو أَرْيَازِ إِقْسَحَن كُ¹⁴ وَر تَلِّي
تَاسَا مَاد وَهَو؟
يَّه، إِكَّا يُون أَرْيَازِ إِقْسَحَن كُ وَر تَلِّي تَاسَا.
5. مِلْمِي أَيُّ سَضَاعُن إِرُومِينَ تَمَازِيرَتِ إِرْيَان؟
أَلَيْكُ إِمَّوَت مَوْحِي أُ حَمَّو.
6. مَاسَن إِكَّا إِرُومِينَ لَيْكُ غِيْفَس هُجَمَن كُ لَهْرِي؟
إِخْلَاسَن لِعَسْكَرَنَسَن.
7. إِس عَقَلَّ مِذَّن أَلْتَوِ إِرِ إِمَنْغِي لَهْرِي مَاد وَهَو؟
يَّه، سُولَ عَقَلَّاس أَلْتَوِ.

¹⁴ The كُ is said with a "y" sound and runs into the following word making it sound like "yur." Notice also that here, unlike in the text, the relative pronoun نَا is not said. Both ways are possible. In either case, in this situation كُ by itself or نَاكُ means "in whom" (or "in which," when speaking about an object).

Vocabulary

Verbs

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

to be strong	إِقْسَح \ ور إِقْسَح	تَقْسَاح	قَسَح
to die	إِمَوْت \ ور إِمَوْت	تَمَتَات	مَت
to live	إِدَّر \ ور إِدَّر	تَيْدِير	إِدِير
to be able to	إِغِي \ ور إِغِي	تَيَغِي	إِغِي
to be/go near	إِقَرَّب \ ور إِقَرَّب	تَقَرَّاب	قَرَّب
to attack/invade	إِهْجَم \ ور إِهْجَم	تَهْجَام	هْجَم
to find	يُوفَا \ ور يُوفِي	تَافَا	أَف
to expect	إِعَوَّل \ ور إِعَوَّل	تَعَوَّال	عَوَّل
to destroy	إِخْلَا \ ور إِخْلِي	تَخْلُو ¹⁵	خْلُو
to remember	إِعَقَّل \ ور إِعَقَّل	تَعَقَّال	عَقَّل
to pacify	إِسْنَضَاع \ ور إِسْنَضَاع	تَسْنَضَاع	سْنَضَاع ¹⁶

¹⁵ Taifi lists the continuous imperative as خَلُو .

¹⁶ This is a causative verb coming from the verb ضَاع "to obey, to be submissive" (which itself comes from the Arabic word meaning the same thing طاع). Taifi lists it on page 97 under "دع."

Nouns

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

history	إِلَّا تَارِيخ.	تَارِيخ
young man	إِلَّا أُعْرِيْم.	أَعْرِيْم
tribal chief	إِلَّا أُمْغَار.	أَمْغَار
tribe(s)	تَلَّا تَقْبِيلَت. لَانَتْ تَقْبِيلِينَ.	تَقْبِيلَت تَقْبِيلِينَ
king	إِلَّا أُكْلِيد.	أَكْلِيد
royal decree	إِلَّا ضَّهَيْر.	ضَّهَيْر ¹⁷
Caïd, chief	إِلَّا لِقَايِد.	لِقَايِد
central government in Morocco	إِلَّا لِمَخْزَن.	لِمَخْزَن
liver	تَلَّا تَاسَا.	تَاسَا
European(s)	إِلَّا أُرُومِي.	أُرُومِي إِرُومِينَ
French colonist(s)	لَان إِرُومِينَ.	
troops	إِلَّا لِعَسْكَر.	لِعَسْكَر
battle, fighting	إِلَّا إِمْنَعِي.	إِمْنَعِي
the name of a place		لَهْرِي

¹⁷ This comes from the classical Arabic term الظَّهَيْر .

Particles and Expressions

more so, especially	س أُمَاتَا ¹⁸
since	زُكَّيس
May God have mercy on him. (when someone has died)	اللَّهِ إِرْحَمُوت ¹⁹
courageous, fearless [lit: in whom there isn't a liver]	نَّاكْ وَر تَلِّي تَاسَا
scared, coward [lit: in whom there is a liver]	نَّاكْ تَلَّا تَاسَا
up to now	غَر دُغِي

English Translation of Text 10 and the Questions

Text

Moha the son of Hammou²⁰

Moha u Hammou the Zayyani was a great man [lit: a great man that he was] in the history of the land of Morocco, especially to the history of the Berbers of the Atlas. Since he was a young man twenty years of age [lit: ...that he was the...] he was the chief of the Zayyan tribes. When the King Moulay Hassan²¹, may God have mercy on him, visited the land of the Zayyan, he gave to Moha u Hammou a royal decree that he be the Caïd of the central government.

¹⁸ Taifi lists this expression on page 442, under "MT." The noun أُمَاتَا means "the majority, most" or "certain ones" or "a few."

¹⁹ This phrase seems to be a mixing of Arabic and Tamazight. The ت is the direct object pronoun "him." Yet, the و "u" sound is the Moroccan Arabic pronoun "him." It seems as if the Arabic phrase اللّٰهُ إِرْحَمُهُ (which in Moroccan Arabic sounds like "llah irehmu"), even though it already means "May God have mercy on him," has then the Tamazight pronoun for "him" added onto it. This seems to be used as a set expression on Tamazight radio referring especially to previous kings. Never are other Tamazight pronouns added, like إِرْحَمُوْتَن "May God have mercy on them (m.)." Another more structurally Tamazight way to say the above phrase is أَت إِرْحَم رَبِّي, as Taifi lists on page 576 under "R/M." With this phrase all the Tamazight direct object pronouns can be used.

²⁰ The "u" in Moha u Hammou means "son of," but since he is known by the outside world also as "Moha u Hammou," we've kept the "u" as part of his name.

²¹ In Arabic this name for kings in Morocco always has an "l": al-Hassan.

Moha u Hammou is known to history to be [lit: that he was] a strong man who was courageous [lit: in whom there wasn't a liver]. When the French²² entered the land of Morocco they didn't pacify the Zayyan until Moha u Hammou died, because when he was alive the French weren't able to get near the horsemen of Moha u Hammou. One day they wanted/planned to attack him [lit: they said they would attack him] when he had put his tents in a place they call Lhri, but they found (there) Moha u Hammou had been expecting them. So he destroyed the French troops. People still remember up to now the battle of Lhri.²³

Questions

1. Was Moha u Hammou a great man in the history of Morocco or not?
Yes, Moha u Hammou was a great man in the history of Morocco.
2. When was he [lit: when that he was] the chief of the Zayyan?
Since he was twenty years old.
3. When was he [lit: when that he was] the Caïd of the central government over the Zayyan tribes?
When King Moulay Hassan visited the land.
4. Was Moha u Hammou a strong man who was courageous [lit: in (whom) there wasn't a liver] or not?
Yes, he was a strong, courageous man [lit: in (whom) there wasn't a liver].
5. When did the French [lit: when was it that the French] pacify the land of the Zayyan?
(Not) until Moha u Hammou died.
6. What did he do to the French when they attacked him at Lhri?
He destroyed their troops. [lit: He destroyed to them their troops.]
7. Do people still remember the battle of Lhri or not?
Yes, they still remember it.

²² The word here can be translated, depending on the context, by "Westerners," or "Europeans," or "Christians," or in this specific case "the French."

²³ For background to this text refer to the book (in French) called Moha ou Hammou Zayani: L'âme de la résistance marocaine à la pénétration militaire française dans le Moyen Atlas (1908-1921) by Mohamed BEN LAHCEN, Info-Print, Fes, 2003.

Some brief facts from that book: Moha u Hammou was named Caïd around 1886 (p. 32). The battle of Lhri ("El-Herri" in French and *الهنري* in Arabic) took place on November 13, 1914 (p. 102). Lhri is located about 12 kilometers south of Khenifra. In the battle out of 43 officers and 1232 men, the French casualties were: 33 officers killed, 590 of the troops killed, 5 officers wounded, and 171 of the troops wounded (p. 110). The French did not "pacify" the Zayyan tribes until after the death (in battle) of Moha u Hammou on March 27, 1921 (p. 158). The book says Moha u Hammou was "born officially in 1857 (p. 17)," which would mean he became the leader of the Zayyan tribes at the age of twenty (p. 29) and Caïd when he was about thirty years old. The book follows this for the most part, although at one point cites the figure of Moha being Caïd at the age of 20 (p. 18). However, this may be a confusion between when he became the leader of the Zayyan and when he became Caïd, two separate events.

University of Wisconsin Course Audio Tapes

Basic Tamazight

TZ1.001.013 Side A
Tape 13 Side 1

Lesson 3

Sentence Pattern Drill 14-A

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

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

1. *إِغْرَ لَعِيل تَكُورْت إِ غُمَاسْ¹.* The boy threw the ball to his brother.

إِغْرَاس تَكُورْت. He threw the ball to him.

إِغْرَت إِ غُمَاسْ. He threw it to his brother.

إِغْرَاسْت. He threw it to him.

إِسَاسْت إِغْرَ؟ Did he throw it to him?

يَّه، إِغْرَاسْت. Yes, he threw it to him.

2. *قَضَان لَوَاشُون أَسَكِين إِ عَمَيْتَسْن.* The children did a favor for their (paternal) uncle.

¹ The *غِي* is a fricative "g," approaching a "y" sound: *يُمَاسْ* (ymas). Others pronounce the word for "his brother" as *أُمَاسْ* (umas), *أُيُمَاسْ* (uymas), or *إِمَاسْ* (imas). See Taifi, page 400, under "M."

- They did a favor for him. قَضَانَسَ اَسَكَيْنَ.
- They did it for their uncle. قَضَانَتْ اِ عَمَيْتْسَنَ.
- They did it for him. قَضَانَسَتْ.
- Did they do it for him? اِسَاسَتْ قَضَانْ؟
- They didn't do it for him. وِرَاسَتْ قَضِيْنَ.
- Buy meat for me. سَغِي اَكْسُومَ. 3.
- Buy it for me. سَغِيَتْ.
- Go buy meat for me. دَو اَدِي تَسْغَد اَكْسُومَ.
- Go buy it for me. دَو اَدِيَتْ تَسْغَد².
- [اَدُور + ي + ت + تَسْغَد] اَدُورِيَتْ تَسْغَد³.
- Don't buy it for me.
- Give your daughter to us for our son. شَاخ اِلِيْش اِ مَمَيْتْنَخَ. 4.
- Give her to us. شَاخَتْ.
- We want you (m.pl.) to give your daughter to us. نَرَا اَدَاخ تَشَم اِلِيْش.
- We want you to give her to us. نَرَا اَدَاخَتْ تَشَم.
5. كَانَتْ⁴ تَوْتَمِيْنَ لَحَنَّا اِ تَسْلِيَتْ. The women did henna to the bride.
- تَسْلِيَتْ، كَانَتْاس تَوْتَمِيْنَ لَحَنَّا. The bride, the women did henna to her.
- لَحَنَّا، كَانَتْ تَوْتَمِيْنَ اِ تَسْلِيَتْ. Henna, the women did it to the bride.

² The two ت's together cause the sound to be said with a *shedda*, like اَدِي تَسْغَد.

³ The two ت's together cause the sound to be said with a *shedda*, like اَدُورِي تَسْغَد.

⁴ The كَ here is said with a "y" sound.

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

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

لَيَبْنُو أَبْنَاءَ تَيْذَرِينَ⁵ إِي مَدَّنَ .
A builder builds houses for people.

لَأَسَنَ إِبْنُو تَيْذَرِينَ .
He builds houses for them.

لَتَنْتَ إِبْنُو إِي مَدَّنَ .
He builds them for people.

لَأَسَنْتَنْتَ إِبْنُو .
He builds them for them.

أَمَدَّاحَ ، لَيَتَقَيِسَ لِقَيَسَاتَ إِي مَدَّنَ .
The religious singer recounts stories to people.

لَأَسَنَ إِتَقَيِسَ لِقَيَسَاتَ .
He recounts stories to them.

لَتَنْتَ إِتَقَيِسَ إِي مَدَّنَ .
He recounts them to people.

لَأَسَنْتَنْتَ إِتَقَيِسَ .
He recounts them to them.

Sentence Pattern Drill 14-B

Direct and indirect object pronouns used together

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

لَيَزْنَزَا أُغْرَابَ أَمَانَ إِي مَدَّنَ .
1.

The water-seller sells water to people.

لَأَسَنْتَنَ إِرْزَنْزَا .

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

لَيَسْفَهَامَ لِنَفْقِيهِ لِقُرْآنَ إِي مَدَّنَ .
2.

The religious teacher explains the Koran to people.

لَأَسَنْتَ إِسْفَهَامَ .

He explains it to them.

⁵ There are a number of plurals for "house." Taifi lists this one and also تَدَرُوِينَ . The "y" sound here (the first ي →) almost has a "g" quality to it.

3. لَسَّاسَيْنِ إِشْوَالٍ⁶ إِمْنَدِي إِبَانَسَ.

The harvesters transport the grain to its owner.

لَاسَتْ سَّاسَيْنِ.

They transport it to him.

4. لَيْسَغْرَا لَفْقِيهِ⁷ لَقْرَانِ إِنْوَاشُونِ.

The religious teacher teaches the Koran to children.

لَاسَنْتَ إِسَغْرَا.

He teaches it to them (m.).

5. لَيْزَنْزَا أُعْطَارَ لِحَوَايِجِ إِنْوَتَمِينِ.

The traveling salesman sells clothes/things to women.

لَاسَنْتَنْتَ⁸ إِزَنْزَا.

He sells them (f.) to them.

6. لَتَاكْمَنْتَ تَشِيرَاتَيْنِ أَمَانِ إِمَايْتَسَنْتَ.

The girls go get water for their mothers⁹.

لَاسَنْتَنْ¹⁰ تَاكْمَنْتَ.

They go get it [lit: them, since أَمَانِ is plural] for them.

7. إِسْ تَوَكْمَ تَرْبَاتٍ¹¹ أَمَانِ إِمَايْسَ؟

Did the girl go get water for her mother?

إِسَاسْتَنْ تَوَكْمَ؟

Did she go get it [lit: them, since أَمَانِ is plural] for her?

⁶ The plural is إِشْوَالُنِ . Some dialects pronounce the ن , while others, like the one here, assimilate the ن into the ل to form لَ .

⁷ This can also be pronounced لَفْقِيهِ . The same applies to sentence 2 on the previous page. A word that is also used for religious teacher is طَالِب (singular) and طَالِبَا (plural).

⁸ One would expect a *shedda* on the first ت since there is تَنْتَ + لَاسَنْتَ , but the speaker doesn't say it.

⁹ The answer shows that these are a plural of mothers here. It is not just the mother of the girls but many girls each with her own mother. However, for the plural one would expect إِدِإِمَايْتَسَنْتَ instead of what is written.

¹⁰ One would expect a *shedda* on the first ت since there is تَنْ + لَاسَنْتَ , but the speaker doesn't say it.

¹¹ The dependent form is used here "trbatt," but in order to pronounce the three consonants together a short vowel is added to form "terbatt," which is slightly different than the independent form "tarbatt." For consistency's sake, we will write the word with a *sukun*.

8. يَّه، توڭم تَرَبَات اَمان إ مائس.
Yes, the girl went to get water for her mother.
يَّه، توڭماسْتَن.

Yes, she went to get it [lit: them, since اَمان is plural] for her.

Morphophonemic Drill 14

Forms of the aorist tense aspect prefix

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

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

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

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

Group 1

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

ad + n = an or ann اَد + ن = اَن or اَنَّ

Some regions say "an," while others say "ann," with a *shedda*. Sentence 1 seems to have the *shedda*, but sentences 2 to 4 don't.

1. ريخ اَدَتَشَخ.
I want to eat.
نرا اَنَّتَش. (نرا + اَد + نَتَش = نرا اَنَّتَش =
نرانَّتَش nrannts)
We want to eat.

2. دَيِّخْ أَدَاوِيخْ وَتَشِي.
I am going to take food.
نَدَّا¹² أَنَاوِي وَتَشِي.
We are going to take food.

3. سَنَخْ أَدَارُوخ.
I know how to write.
نَسْنْ أَنَارُو.
We know how to write.

4. بَدِيخْ أَذْخَمَخ.
I began to work.
نَبْدَا أَنْخَمَم.
We began to work.

Group 2

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

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

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

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

¹² This can also be said نَدَّا.

أَدَاخ	=	أَد + اخ	أَدِي	=	أَد + ي
أَكُنْ	=	أَد + كُنْ	أَشْ	=	أَد + ش
أَكُنْتُ	=	أَد + كُنْتُ	أَشَم	=	أَد + شَم
أَتَنْ	=	أَد + تَنْ	أَت	=	أَد + ت
أَتَنْت	=	أَد + تَنْت	أَت	=	أَد + ت

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

5. أَدَتَشَخَ أَفَتَال.

I will eat couscous.

أَتَّ تَشَخ. (أَد + ت + تَشَخ)

I will eat it.

6. أَذْسُوخَ أَمَان.

I will drink water.

أَتَنْ سُوخ. (أَد + تَنْ + سُوخ)

I will drink it. [lit: I will drink them, since أَمَان is masculine plural.]

7. أَدَارُوخَ تَبْرَات.

I will write the letter.

أَتَّ أَرُوخ. (أَد + ت + أَرُوخ)

I will write it.

8. أَذْحَضُوخَ وَلِي.

I will watch over the sheep

أَتَنْتَ حَضُوخ. (أَد + تَنْت + حَضُوخ)

I will watch over them. [وَلِي is feminine plural.]

Group 3

Sentences 9 to 12 show what happens when the أَد encounters the د of direction (or of orientation). Normally, the د of direction comes after the verb. But because of the tense indicator أَد, the د of direction moves to in front of the verb. Thus, we have:

$$ad + d = add \quad \text{أَدَد} = د + أَد$$

9. إِذَا غَر تَمْدِينْتَ.
He is going to the city. or He went to the city.
أَدِيدُو غَر تَمْدِينْتَ.
He will go to the city.

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

11. يَبْوِيد لَخُضْرَتَ.
He brought vegetables.
أَدَّ يَأْوِي لَخُضْرَتَ.
He will bring vegetables.

12. يُوْسِيْد أَزَّالِيْمَ.
He carried [in the direction of "brought"] onions.
أَدَّ يَاسِي أَزَّالِيْمَ.
He will carry [in the direction of "bring"] onions.

Group 4

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

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

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

13. يَبْوِيد لَخُضْرَتَ.
He brought vegetables.
أَتِيد يَأْوِي. (أَد + ت + ي + د + يَأْوِي)

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

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

14. يوسيد أزاليم.

He carried [in the direction of "brought"] onions.

أَتِيد ياسي. (أَد + ت + ي + د + ياسي)

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

He will carry [in the direction of "bring"] it. [أَزَالِيم is a collective plural.]

Dialogue 14

علي د أبوليسي

إِذَا عَلِي غَر مَكْنَسَ أَدِيكَ غَر مُحَمَّدَ أَمْدَاكُلْنَس.
لَيْكَ يِيُوز تَمْدِينْت إِبْدَ أَدِيَسَال يُون أَبُولِيسِي خَف زَنْقَت
نَاكَ إَزْدَغ مُحَمَّد.

علي : السَّلَامُ عَلَيْنُكُمْ.

أَبُولِيسِي : عَلَيْنُكُمْ السَّلَام.

علي : مَانِيكَ تَلَّا زَنْقَت ن مَوْلَايْ إِذْ رِيس؟

أَبُولِيسِي : زَنْقَت ن مَوْلَايْ إِذْ رِيس؟

علي : يَّه.

أَبُولِيسِي : دَو نِيشَان. زَنْقَت تَمَزْوَارُوت وَهُوَ. زَنْقَت
تِيسَّنَات وَهُوَ. زَنْقَت تِيشْرَاطْ، بَرَّم خَف
أَفَاسِي. دَاي¹³ تَدَوْد¹⁴ شَوِي. زَنْقَت تَمَزْوَارُوت

¹³ Taifi's dictionary (page 80, under "DY") gives the following definition of this word: "A particle preceding a verb in the aorist tense [the form used in sentence connections] or the negative "past" tense [which Taifi calls *l'accompli négatif*] in a story to punctuate a series of successive actions." It can be translated as "and," "then," "next," or "so." (Taifi lists "*et*," "*puis*," and "*alors*.".) However, sometimes it is best not to translate it at all. It doesn't always have a precise translation into English. It is with usage, practice, and hearing it by other people that you will learn best when and how to use it properly.

¹⁴ This verb and all the other verbs marked with an asterisk have something in common. Although they are commands (imperatives), they are not in the normal imperative form. We would expect the simple imperative form, but instead they are conjugated but using the simple imperative form as the base onto which are added the conjugation prefixes and suffixes. This is how Tamazight presents a series of imperatives. The grammar of this concerns how to connect sentences with a series of commands.

تَبَرَّمْد* خَفْ أَرْلَمَاض.

علي : يَّه.

أبوليسي : داي تَدود* أَل¹⁵ تَزْرِيْد يوت لَبومْبا لَيْسانس¹⁶.
تَبَرَّمْد* خَفْ أَفَاسِي. هان زَنْقَت ن مولاي
إدريس آيْنَا.

علي : صَحَا.

أبوليسي : بَلَا جَمِيل. إِس تَفْهَمْد ماد أَدَاش عَوَدَخ أَلْتَو؟
علي : لا، صَحَا. فَهَمَخ. اللّٰه يَهَنِّيكَ.
أبوليسي : اللّٰه يَهَنِّيكَ.

English Translation of the Dialogue

Ali and the Policeman

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

- Ali : Hello. [lit: Peace be upon you.]
the Policeman : Hello. [lit: Upon you be peace.]
Ali : Where is Moulay Idriss street?
the Policeman : Moulay Idriss street?
Ali : Yes.
the Policeman : Go straight. The first street, no. The second street, no. The third street, turn right. Then go a little. The first street, turn left.
Ali : Yes.
the Policeman : Then go until you pass a gas station. Turn right. That is Moulay Idriss street.
Ali : Thank-you.
the Policeman : No problem. Did you understand, or should I repeat it to you again?
Ali : No thanks. I understood. Good-bye. [lit: May God save you.]
the Policeman : Good-bye. [lit: May God save/deliver/rescue you.]

¹⁵ Both أَل and أَل are valid pronunciations. Some dialects say أَرْ. See Taifi's dictionary, page 361, column 1, under "L."

¹⁶ This last phrase comes from يوت ن لبومْبا ن ليسانس. The ن's assimilate into the ل's.

University of Wisconsin Course Audio Tapes

Basic Tamazight

TZ1.001.013 Side B

Tape 13 Side 2

Lesson 3

Sentence Pattern Drill 15

Particles of orientation

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

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

- | | |
|--|---------------------------------|
| 1. إِذَا دُرِيسَ غَر تِفَّلَت غَر لِحُوسَيْن. | أَذْجَار ¹ ن دُرِيس: |
| Driss went to Tiffelt to Lhousain's place. | : Driss' neighbor |
| إِدَاد دُرِيسَ غَر تِفَّلَت غَر لِحُوسَيْن. | أَذْجَار لِحُوسَيْن: |
| Driss came to Tiffelt to Lhousain's place. | : Lhousain's neighbor |
| 2. إِذَا دُرِيسَ غَر ² رَحَو يَافْتَيْن ³ وَر إِلَي. | أَذْجَار ن دُرِيس: |
| Driss went to Rehhou's place (but) found him not there. | : Driss' neighbor |
| إِدَاد دُرِيسَ غَر رَحَو يَافْتِيد وَر إِلَي. | أَذْجَار ن رَحَو: |
| Driss came to Rehhou's place (but) found him not here. | : Rehhou's neighbor |

¹ Depending on the region, this word can also be said with a *shedda*: أَذْجَار. Taifi lists the word on page 318, under "ŽWR," with a *shedda*. It seems like the speaker isn't using the *shedda*.

² Note the *liaison* (how words run together) between this word and the following word. There is only one **ر** sound, and it is said with a *shedda*: رَ.

³ The "n" of farness can be either **ن** or **ن**. Taifi lists both on page 455. The speaker here uses the *shedda*, but since both are acceptable it is recommended not to use the *shedda*, since that is easier.

3. مَيس ن حَلِيمَة :
 تيويد حَلِيمَة تَبْرَات إِرْ كُمَاس⁴.
 Halima brought the letter to her brother.
 : Halima's mother
 بو لُبوسُطَا :
 تيويد حَلِيمَة تَبْرَات إِرْ كُمَاس.
 Halima took the letter to her brother.
 : the postman
4. بو رَوَا⁵ :
 وسيند إَشْوَال تَفَيَوِين غَر أَنْرَار.
 The harvesters carried [brought] the sheaves
 of grain (here) to the threshing floor.
 : the guy at the barn
 وَنَا إَقِيمَان كُثْ إِكْثَر :
 وسيند إَشْوَال تَفَيَوِين غَر أَنْرَار.
 The harvesters carried [took] the sheaves
 of grain there to the threshing floor.
 : the one who stayed
 in the field
5. أَذْجَار ن سَعِيد :
 شَاسِدْ أَتَايْ إِرْ سَعِيد.
 Give tea to Saïd (here).
 : Saïd's neighbor
 بو صَيْنَا :
 شَاسِنْ أَتَايْ إِرْ سَعِيد.
 Give tea to Saïd there.
 : the guy with the tray

Part B

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

1. إِذَا ذَرِيسْ غَر تِفَلَّتْ غَر لَحُوسَيْن.
 مَاكْسُول⁶؟ إِدْ أَذْجَار ن ذَرِيسْ مَاذْ أَذْجَار لَحُوسَيْن⁷؟
2. إِذَا ذَرِيسْ غَر رَحَّو يَافْتِيدْ وَرْ إِلَي.
 مَاكْسُول⁸؟ إِدْ أَذْجَار ن ذَرِيسْ مَاذْ أَذْجَار ن رَحَّو؟⁸

⁴ The كُ is a fricative "g," approaching a "y" sound: يَمَاس (ymas). Others pronounce the word for "his brother" as أُمَاس (umas), أُيَمَاس (uymas), or إِمَاس (imas). See Taifi, page 400, under "M."

⁵ Taifi lists this word with a *shedda*: رَوَا, but the speaker here doesn't pronounce it.

⁶ This is from مَاي + إِسْوَلْن : "Who spoke?" The participle form is used when the question word is the subject of the sentence. In this case the ن assimilates into the ل to form لْ.

⁷ Answer: أَذْجَار ن ذَرِيسْ

3. تيوِي حَلِيْمَة تَبْرَاتْ إِ غُتْمَاس.
- مَاكْغُسُوْلَ؟ إِدْ مَايْسْ نْ حَلِيْمَة مَا دْ بُو لُبُوسْطَا؟⁹
4. وَسِيْنْدْ إِشْوَالْ تَفْيُوِيْنْ غَرْ أَنْرَار.
- مَاكْغُسُوْلَ؟ إِدْ بُو رُوَا مَا دْ وَنَّا إِقْيِيْمَانْ كْ إِكْثَر؟¹⁰
5. شَاسَنَ أَتَايْ إِ سَعِيْد.
- مَاكْغُسُوْلَ؟ إِدْ أَذْجَارْ نْ سَعِيْد مَا دْ بُو صَيِّيْنِيَا؟¹¹

English translation of Part B

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

⁸ Answer: أَذْجَارْ نْ رُحُو

⁹ Answer: بُو لُبُوسْطَا

¹⁰ Answer: بُو رُوَا

¹¹ Answer: بُو صَيِّيْنِيَا

Morphophonemic Drill 15

Alternate forms of the particles of orientation

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

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

- | | |
|---|--|
| <p style="text-align: center;">شاسْتِيد.</p> <p>Give it to him (here).</p> | <p style="text-align: center;">.1 شاسْد أَتايْ إِ سْعِيد.</p> <p>Give tea to Saïd (here).</p> |
| <p style="text-align: center;">شاسْتَيْنْ.</p> <p>Give it to him there.</p> | <p style="text-align: center;">.2 شاسْنْ¹² أَتايْ إِ موحى.</p> <p>Give tea to Moha there.</p> |
| <p style="text-align: center;">أَوَيْتِيد.</p> <p>Bring it.</p> | <p style="text-align: center;">.3 أَوِيدَ أَبْرَاد.</p> <p>Bring the teapot.</p> |
| <p style="text-align: center;">أَوِياسْتَيْنْ.</p> <p>Take it to her there.</p> | <p style="text-align: center;">.4 أَوَيْنْ أَبْرَادَ إِ لالْنَسْ¹³.</p> <p>Take the teapot to its owner (f.) there.</p> |
| <p style="text-align: center;">أَدَاغُولَخ.</p> <p>I will come back.</p> | <p style="text-align: center;">.5 أَغُولَدَ غَر تَخَامْتَنَخْ¹⁴.</p> <p>Come back to our tent.</p> |
| <p style="text-align: center;">أَنَّاغُولَخ.</p> <p>I will go back (there).</p> | <p style="text-align: center;">.6 أَغُولَنْ غَر رَبَّاض.</p> <p>Go back (there) to Rabat.</p> |
| <p style="text-align: center;">إِعَايْدَ غورْخ.</p> <p>He came back to our place.</p> | <p style="text-align: center;">.7 أَدَيَعَايْدَ غورْخ¹⁵.</p> <p>He will come back to our place.</p> |

¹² The "n" of farness can be either ن or ن . Taifi lists both on page 455. The speaker here uses the *shedda*, but since both are acceptable it is recommended not to use the *shedda*, since that is easier.

¹³ Taifi lists two variations of this word: لال and لال .

¹⁴ It seems like this word is being said with a *sukun*: تَخَامْتَنَخْ ; however, nouns after the preposition غَر are not in their dependent form. It's possible that the speaker is just saying the short vowel very quickly.

¹⁵ Other dialects say غورْنَخ .

8. أَتَّيْعَايْدْ غُورْسَن. إَعَايْدَنَ غُورْسَن.
He will go back (there) to their (m.) place. He went back (there) to their (m.) place.
9. أَدَّ يَاسِي لَكَاسَنَس. يوسيد لَكَاسَنَس.
He will carry [= bring] his glass (toward him). He carried his glass (toward him).
10. أَتَّيَاسِي لَكَاسَنَس. يوسين لَكَاسَنَس.
He will carry [= take away] his glass (away from him). He carried his glass (away from him).
11. أَدَّيْفَغْ زِي تَدَّارْت. إِفْعَدْ زِي تَدَّارْت.
He will come out from the house. He came out from the house.
12. أَدَّيْفَغْ زِي تَدَّارْت. إِفَغْ زِي تَدَّارْت.
He will go out from the house. He went out from the house.

Dialogue 15

سَعِيدْ غَر لَبِيرُو¹⁶

إِدَّا سَعِيدْ غَر لَبِيرُو. لَيَاكْ¹⁷ إِشْجَمَ لَبِيرُو إِسْوَلَسْ
يُون أَرْيَازْ إِبْدُو¹⁸ أَتْ إِتْسَالْ.

أَرْيَازْ : مِيسْمَنْشْ؟

سَعِيدْ : سَعِيدْ أَ تَهَامِي.

¹⁶ A "Bureau" was an official administrative center over a specified region.

¹⁷ This word is "when" used with verbs in the past tense. The word used with the present tense is أَدَّايْ .

¹⁸ The conjugation here is not إِبْدَا because of the grammar of "sentence connection." The phrase reads "and he began to question him." There is no word for this type of "and" in Tamazight. It is the verb form that is changed which shows this sentence connection. The "regular" conjugation prefixes and suffixes are added directly on to the simple imperative stem. The following verb is in its continuous form here.

أَرِيَّاز :	مِيسْمَن بَاش ¹⁹ ؟
سُعِيد :	تُهَامِي أَ حَتَّا.
أَرِيَّاز :	مِيسْمَن مَائِش؟
سُعِيد :	إِطَو عَبْد الرَّحْمَان.
أَرِيَّاز :	إِس إِسُول بَاش إِدَّر؟
سُعِيد :	يَّه ، إِسُول.
أَرِيَّاز :	إِ مَائِش؟ إِس تَسُول تَدَّر؟
سُعِيد :	يَّه .
أَرِيَّاز :	شَحَال لَكْ لَعَمَرَنِّش؟
سُعِيد :	خَمْسَة وَ عَشْرِينَ نَ أُسْكَاس ²⁰ .
أَرِيَّاز :	مَانِيكَ تَلُولِيد؟
سُعِيد :	لَكْ أَيَّتَ قَسَّو.
أَرِيَّاز :	شَحَال نَ أَيَّتَمَاش أَيَّ غُورُش؟
سُعِيد :	خَمْسَة.
أَرِيَّاز :	كُلْتَن ²¹ د ²² إِشِرَّان مَاد لَانْت تَشِرَّاتِين؟

¹⁹ Another variation of "your father" is إِبَاش .

²⁰ The كَي in this word is said with rounded lips: "asgg"as."

²¹ Some regions use the possessive pronoun endings here and say كُلْنَسَن . Taifi lists examples of this on the top of page 330, column 1, under "KL." Others say كُلْتَن .

²² The د followed by a noun is a nominal sentence. It reads "all of them are boys." Thus, the د is like *c'est* or *ce sont* in French. See Taifi's dictionary, page 48. See also Morphophonemic Drill 6, Tape 5, Side 1, pages 47-49.

- سُعيد : خَمْسَة إِشِرَّان مَشان لَانت غوري سُنات ن
إِسْتَمّا.
- أَرِيّاز : مان دِيكُن أَكْخاتَر²³ ؟
- سُعيد : نَكّ .
- أَرِيّاز : إِس تِيولَد ماد وهو؟
- سُعيد : يّه .
- أَرِيّاز : شُحال آيا زُگيس²⁴ تِيولَد؟
- سُعيد : أَسْگاس .
- أَرِيّاز : إِس غورُش شا لَواشون؟
- سُعيد : يّه، غوري يون لَعيل .
- أَرِيّاز : مانيكْ تَزْدَغْد دُغي؟
- سُعيد : آيت قَسَو، لَبيرو ن تَفْريت، شَيخ بوعَزّة .
- أَرِيّاز : شُحال آيا زُگيس تَلِيد دا؟
- سُعيد : تَمَن آيَام .
- أَرِيّاز : ماخ أَلِيكْ تَدِيد²⁵ ؟

²³ This comes from إِخاتَرَ + آي . The verb is a participle because the relative pronoun is its subject.

²⁴ There seems to be a reading mistake here. What's read is شُحال آي أَسْگاس تِيولَد؟ . This same reading mistake is made six lines later in the first reading, but it is clearly corrected in the second reading to شُحال آيا زُگيس تَلِيد دا؟ . This latter phrase is clear and easy: "How long since" + verb in past. Taifi lists زُگيس on page 621, under "SG." The گي is said with rounded lips: "zg" is.

سَعِيد : دَيخْد أَذْكَخ²⁶ غَر عَمِي.
 أَرِيَّاز : شَحَال أَيُّ تَغِيمَاد²⁷ دَا ؟
 سَعِيد : تَمْن أَيَّام يَضْنِين.
 أَرِيَّاز : إِوَا، عَايْدَ غَر دَا قَبْل أَتْدَوْد.
 سَعِيد : وَخَا.

²⁵ The *shedda* on the ت is because a د of direction is assimilated in the ت , making the verb "to come" rather than "to go."

²⁶ Since the خ of this word is so close in sound to the غ of the following word, the two words run together and sound like أَذْكَغَر .

²⁷ This is a continuous form here with a future nuance: "How long are you staying here?"

English Translation of the Dialogue

Saïd at the Bureau

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

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

University of Wisconsin Course Audio Tapes

Basic Tamazight

TZ1.001.014 Side A
Tape 14 Side 1

Text 12

Transportation

كُ تَمْدِينِين¹ لَتَنُون مِدَّن طوموبيلات د لكيران د
لموطورات؛ أَرْتَّاسِين² لَحَوَايَجَتَّسَن خَف لكاميويات³. لَّان
إِد طوبيس نَّا دَيْتَدُون⁴ زي يوت⁵ ن زَنْقَت غَر يوت ن
زَنْقَت أَمَّاس ن تَمْدِينْت⁶. إِلِين دِيخ⁷ لكيران نَّا دَيْتَدُون
زي يوت ن تَمْدِينْت غَر يوت ن تَمْدِينْت. لَّانْت أَلْتَو
طَاكْسِيَات نَّا دَيْتَدُون غَاس أَمَّاس ن تَمْدِينْت، إِلِينْت
طَاكْسِيَات تَخَاتَرِين نَّا دَيْتَدُون زي يوت ن تَمْدِينْت غَر

¹ The dependent form is used here and every other time the word is used in this lesson: "tmdinin." But in order to pronounce the three consonants in a row, a short vowel is added "temdinin," which is slightly different from the independent form "timdinin." For consistency's sake, though, we will write the word with a *sukun*.

² This is an example in this text of sentence connection using the continuous tense. The verbs following the first verb use the tense indicator آر (or آل in some dialects) instead of دَ or لَ.

³ Taifi lists this word as لكاميويات "lkamyuyat."

⁴ Although the subject of the sentence is plural, this form is a singular form (note the يـ) and a present participle (that's why the ن is there). It is used because it follows the relative pronoun نَّا, which is the subject of the verb. This occurs many times in this text.

⁵ The two ي sounds from يوت + زي combine to form a كُ, so the words sound like one word: زَكُوت.

⁶ The dependent form is used here and in every other time the word is used in this lesson (except for the phrase كَو تَمْدِينْت in line 9 of the text): "tmdint." But in order to pronounce the three consonants in a row, a short vowel is added "temdint," which is slightly different from the independent form "tamdint." For consistency's sake, though, we will write the word with a *sukun*.

⁷ Both دِيخ and دِيغ are valid regional variations.

يوت. إِدَّ⁸ لَكِيرَان أَكْغَدْ⁹ نِتْنِي بَضَان خَف لَنْوَاع. لَان
لَكِيرَان إِخَاتَرَّ أَم سَتِيَام نَا دَيْتَدُون غَر كُو تَمْدِينْت¹⁰ ،
إِلِين لَكِيرَان إِمْرِيان نَا دَيْتَدُون غَر لَسْوَاق. طَوموبيلات د
لَكِيرَان لَتَدُون خَف أَبْرِيد ن شَانْطِي.
إِدْ دِيخ¹¹ لَكْ بَرَا ن تَمْدِينِين¹² سُول مِدَّن أَلْتَو
لَتَنَوِين أَرْتَسِين لَحَوَائِجَنْسَن خَف لَبْهَائِم. لَتَنَوِين
إَغْيَال¹³ د إِيسَان¹⁴ ن تِين¹⁵ إِسَرْدَان. أَدَايْ إِرِين أَدْنِين
أَغْيُول نَغْد أَسَرْدُون لَاس تَغَان تَبَارْدَا تَوْرِيْت¹⁶. إِدْ إِيس
لَاس تَغَان تَرِيشت د أَغْيَامُو.

Questions on Text 12

1. ما دَتَنَوِين مِدَّن لَكْ تَمْدِينِين؟

لَتَنَوِين طَوموبيلات د لَكِيرَان د لَمُوطورات.

⁸ Both "id" and "idd" are valid pronunciations.

⁹ This word for "also" is pronounced with a rounded "g" sound. Taifi lists the pronunciation as "agg^wd" or "agg^wed." It sounds to English ears like "awggd," with the "d" barely audible. Another variation is اَوْد "awd."

¹⁰ The independent form is used here. Compare this pronunciation with every other time this word for "city" is used in the text.

¹¹ To separate the ending "d" sound of the previous word from the beginning "d" of this word, a short vowel is inserted: "iddediخ."

¹² The first reading the speaker says this word, but the second reading he says the singular تَمْدِينْت .

¹³ This word is said with a rounded غ , and so it sounds like إِغْيَال . This word is plural, and some dialects would pronounce it إِغْيَالِن .

¹⁴ This word can be pronounced either "iysan" or "igsan."

¹⁵ It's not clear why this form is used here. This is a case of sentence connection. One would expect not a simple imperative form here but rather a continuous imperative form: أَرْتَنَوِين .

¹⁶ The *shedda* on the initial ت comes from the assimilation of the د for "and" into the feminine word starting with a ت .

2. مَخَفَ دَتَاسِين مِدَّن لُحَوَائَجَنَّسَن اَكْ تُمْدِينِين؟
لَتَنْتَ تَاسِين خَف لُكَامِيَوِيَات.
3. مَاغَر دَيْتَدَو طَوْبِيس؟
لَيْتَدَو زِي يوت ن زَنْقَت غَر يوت اَمَّاس ن تُمْدِينْت.
4. مَاغَر دَتَدُون لُكِيرَان؟
لَتَدُون زِي يوت ن تُمْدِينْت غَر يوت.
5. مَخَفَ دَتَدُون لُكِيرَان د¹⁷ طَوْمُوْبِيَلَات؟
لَتَدُون خَف اُبْرِيد ن شَانْطِي.
6. مَا دَتَّنُوِين مِدَّن بَرَّا ن تُمْدِينِين؟
لَتَّنُوِين لُبْهَائِم.
7. مَا دَتَّكَان اِ اُغْيُول نَغْد اَسَرْدُون اَدَّاي اِرِين اَت نِين؟
لَاس تَكَّان تَبَارْدَا تَوْرِييت.
8. مَا دَتَّكَان اِ اِيَّيس¹⁸؟
لَاس تَكَّان تَرِيشت د اُغْيَامُو.

¹⁷ Normally this د would assimilate into the following ط, but the speaker says it as a separate sound.

¹⁸ The word for "horse" by itself is "iyyis." Technically with the dependent form, because of the preposition "i," this would be اِ يِيَّيس "i iyyis." But what the speaker actually says is اِ يَّيس "i yyis." The first "i" sound of the word for "horse" drops out.

Vocabulary

Verbs

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

to mount	إِنِي \ وَر إِنِي	تَنُوِي	نِي ¹⁹
to carry	يُوسِي \ وَر يُوسِي	تَاسِي	أَسِي
to divide	إِبْضَا \ وَر إِبْضِي	بَضُو	بُضُو

Nouns

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

تَلَّا طُوموبِيل. لَّانْت طُوموبِيلَات.	طُوموبِيل طُوموبِيلَات	car
لَّان لُكِيرَان.	إِلَّا لُكَار. لُكِيرَان	bus [coach]
or لَّانْت لُكَامِيوِيَات. لَّان لُكَامِيوِيَات.	تَلَّا لُكَامِيُو. إِلَّا لُكَامِيُو. لُكَامِيُوِيَات	truck
لَّان إِد طُوبِيس.	إِلَّا طُوبِيس. إِد ²⁰ طُوبِيس	city bus

¹⁹ Taifi lists this word on pages 509-510 under "NY." Technically the word is نِي "ney." But the pronunciation difference between "ney" and "ni" is quite subtle. The same subtlety appears with the continuous imperative, "tnuy" vs. "tnui." Taifi lists the former: تَنُوِي. See the note on the bottom of page 25 in the Sounds of Tamazight 4, Tape 2, Side 2, for another mention of this pronunciation subtlety.

²⁰ This word used to make certain plurals is listed by Taifi on pages 50-51, under "D."

زَنْقَت زَنْقِي تَلَا زَنْقَت. لَانَتْ زَنْقِي.
street

طَاكْسِي طَاكْسِيَات تَلَا طَاكْسِي. لَانَتْ طَاكْسِيَات.
taxi

نَوْع لَنْوَاع إِلَا نَوْع. لَان لَنْوَاع.
type, kind

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

سَوِّق لَسَوِّاق إِلَا سَوِّق. لَان لَسَوِّاق.
marketplace

أَبْرِيد ن شَانْطِي إِلَا أَبْرِيد ن شَانْطِي.
إِبْرَدَان ن شَانْطِي لَان إِبْرَدَان ن شَانْطِي.
paved road

لَبْهَيْمَت لَبْهَيْم تَلَا لَبْهَيْمَت. لَانَتْ لَبْهَيْم.
beast [farm animal]

تَبَارْدَا تَبَارْدِيَوِين تَلَا تَبَارْدَا. لَانَتْ تَبَارْدِيَوِين.
flat saddle of cloth stuffed with
straw for a donkey or a mule

تَوْرِييْت تَوْرِيَا تَلَا تَوْرِييْت. لَانَتْ تَوْرِيَا.
rope, reins for a donkey or a mule

تَرِيشْت تَرِيشَا تَلَا تَرِيشْت²¹. لَانَتْ تَرِيشَا.
saddle for a horse

أَغْيَامُو²² إَغْيُومَا إِلَا أَغْيَامُو. لَان إَغْيُومَا.
leather reins for a horse

²¹ Although Taifi lists the dependent form of this word as "trišt," the speaker here clearly says "tarišt," treating it as an a-constant noun.

²² Taifi lists these words on page 191 as إَغْمُو إَغْمَا.

English Translation of Text 12 and the Questions

Text

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

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

Questions

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

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Basic Tamazight

TZ1.001.014 Side B

Tape 14 Side 2

Lesson 3

Morphophonemic Drill 16

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

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

ad + d = add

ad + d = add

ad + t = att

ad + t = att or adt

ad + tt = att or adett

أَدْ + ض = أَضْ

أَدْ + د = أَدْ

أَدْ + ط = أَطْ

أَدْ + ت = أَتْ or أَتْ¹

أَدْ + ت = أَتْ or أَتْ

1. إِذَا أَدِيدُو غَر تَمْدِينْت.

He is going to go to the city.

دِيخْ أَدُوخْ غَر تَمْدِينْت.

I'm going to go to the city.

2. وَرْ إِرِي أَدِيضَاعْ بَّاس.

He doesn't want to obey his father.

وَرْ² رِيخْ أَضَاعْخْ بَّا.

I don't want to obey my father.

¹ It is this, the "adt," and the one directly below it, the "adett," that are being followed by this speaker.

² Note the *liaison* (the way the words run together) here. They sound like one word: وَرْ رِيخْ.

3. أَدِيدَاوَا أَضْبِيبَ مَوْحَى.
The doctor will cure Moha.
أَدَّأَوَاخَ مَوْحَى.
I will cure Moha.
4. إِرَا أَدِيدُو غَر طَنْجَة.
He wants to go to Tangier.
رِيخَ أَدَدَوُخْ³ غَر طَنْجَة.
I want to go to Tangier.
5. أَدِيطَرَشْ أَبْرِيدَ لِّحْرَامِ⁴.
He will leave (or abandon) the forbidden way.
أَطَرَشْخَ أَبْرِيدَ لِّحْرَامِ.
I will leave the forbidden way [lit: the way of what's forbidden].
6. أَدِيتْلَفْ كُ لِّغَابِتْ.
He will get lost in the forest.
أَدْتَلَفْخَ كُ لِّغَابِتْ.
I will get lost in the forest.
7. أَدِيتُّو أَوَالْنَشْ.
He will forget your (m.s.) word.
أَدَتَّوُخْ⁵ أَوَالْنَشْ.
I will forget your (m.s.) word.
8. أَدِيتَّافَا وَلِينَسْ.
He will (always, regularly)⁶ find his sheep.
أَدَتَّافَاخْ⁷ وَلِينُو.
I will (always, regularly) find my sheep.

³ Compare to sentence 1. Either pronunciation is valid: أَدَدَوُخْ or أَدَدَوُخْ .

⁴ This comes from أَبْرِيدَ نَ لِّحْرَامِ . The ن assimilates into the ل .

⁵ أَدَتَّوُخْ is also acceptable. In number 6, أَدْتَلَفْخَ is also acceptable.

⁶ The verb form used in the pair of sentences is a continuous form, but it isn't clear why the continuous form is used here. The expected form for simply "He will find his sheep" is أَدِيَّافَ وَلِينَسْ , and "I will find my sheep" is أَدَافَخَ وَلِينُو . Because the continuous form is used here, the translation reflects some kind of continuous or habitual or regular "finding."

⁷ أَدَتَّافَاخْ is also acceptable.

Extended Sentence Pattern Drill 1-A

Pre-announced topic of a sentence vs. verb-first sentence

These sentences contrast verb-first sentences (the normal word order in a sentence) with sentences in which one of the sentence elements is a pre-announced topic (P.A.T.). These latter kinds of sentences provide emphasis on a particular part of the sentence. In other words, departing from normal sentence word order is possible but gives a different nuance and emphasis to the sentence.

Subject

1. إِذَا مَوْحَى غَرَّ سَوَّاقٍ.
Moha went to the market.
مَوْحَى، إِذَا غَرَّ سَوَّاقٍ.
Moha, he went to the market.
2. لَّانْ⁸ إِمُوزَّارَ تَمَّا ن فَاسٍ.
Imouzzar is next to Fes.
إِمُوزَّارَ، لَّانْ تَمَّا ن فَاسٍ.
Imouzzar, it's next to Fes.
3. لَتَّارُو تَمَّا زِيْرَتَنَّاخْ لَخُضْرَتْ د لَفِيْشِيْتِ إِزْيَلْ.
Our country produces/yields good vegetables and fruit.
تَمَّا زِيْرَتَنَّاخْ، لَتَّارُو لَخُضْرَتْ د لَفِيْشِيْتِ إِزْيَلْ.
Our country, it produces/yields good vegetables and fruit.
4. لَيَتَبِّي أَكْزَارَ أَكْسُومِ.
A butcher cuts meat.
أَكْزَارَ، لَيَتَبِّي أَكْسُومِ.
A butcher, he cuts meat.

⁸ Imouzzar is a city, but its meaning is plural and so it is treated here as a plural, which is reflected in the verb conjugations in the sentences in this drill and the next one which use the city name. Taifi lists on page 811, under "ZR," the plural إِمُوزَّارِنْ or إِمُوزَّارَ, meaning "waterfalls" or "torrents." The full name of the city is كَنْدَرِ إِمُوزَّارَ, "the waterfalls of Kandar." Other places in Morocco with waterfalls are also called Imouzzar.

Direct Object

5. لَتَّغَان مِدَّن تَمَغْرَا كُ صَيِّف.
People do the wedding in the summer.
تَمَغْرَا، لَتَّ تَغَّان كُ صَيِّف.
The wedding, people do it (f.) in the summer.
6. لَتَّاسِينِ إِمَنْدِي أَتَ زَنْزَن.
They (m.) take [lit: carry] the grain to sell it (m.).
إِمَنْدِي، لَتَّ تَّاسِينِ أَتَ زَنْزَن.
The grain, they (m.) take [lit: carry] it (m.) to sell it (m.).
7. إِنْغَايِي لَازْ.
I'm hungry.
نَكَيْنِ، إِنْغَايِي لَازْ.
Me, I'm hungry.

Indirect Object

8. إِكَّاسَن لُخِيرِ إِ لِمَسَاكِينِ.
He does good to the poor.
لِمَسَاكِينِ، إِكَّاسَن لُخِيرِ.
The poor, he does good to them.
9. إِكَّسَ أُحَجَّامَ أَزَّارِ إِ مَوْحِي.
The barber cut Moha's hair.
مَوْحِي، إِكَّسَ أُحَجَّامَ أَزَّارِ.
Moha, the barber cut his hair.

Object of a Preposition

10. إِلَّا لِمَالِ غَرِ إِكْسَابَنِ.
The livestock dealers have livestock/wealth.
إِكْسَابَنِ، إِلَّا غُورْسَن لِمَالِ.
Livestock dealers, they have livestock/wealth.

11. عَدَّان لَعَوَارِي كُفْ تَمَازِيرُتَنَّاخ.
Mountains are numerous in our country.
تَمَازِيرُتَنَّاخ، عَدَّان دِيكْس لَعَوَارِي.
Our country, mountains are numerous in it.

12. إِلَا يُون لَفَقِيه⁹ كُفْ كُو إِغْرَم.
There is a religious teacher in every village.
كُو إِغْرَم، إِلَا دِيكْس يُون لَفَقِيه.
Every village, there is in it a religious teacher.
Every village has in it a religious teacher.

Whole Prepositional Phrase

13. لَغْرَسَن مِدَّن إِ تَعْيَادِين كُفْ لَعِيدَ أَخَاتَر.
People slaughter animals for the big holiday.
كُفْ لَعِيدَ أَخَاتَر، لَغْرَسَن مِدَّن إِ تَعْيَادِين.
For the big holiday, people slaughter animals.

Extended Sentence Pattern Drill 1-B

إِس and إِد¹⁰

Sentence A gives the context for an إِد clause. Sentence B gives an إِد clause.
Sentence C asks a question with إِد, and sentence D asks a question with إِس. The
difference between إِد and إِس in a question is that إِد usually precedes non-verbs
and إِس usually precedes verbs. (I say usually here because although these are the
grammatical rules, not everyone follows them strictly.) Both result in questions that can
be answered "yes" or "no."

⁹ Or لَفَقِيه. A word that is also used for religious teacher is طَالِب (singular) and طَالِبَا (plural).

¹⁰ Both إِد and إِد are valid pronunciations.

1. A. ياغول رَحَو غَر تَدَارَتْ.
Rehhou went back to the house.
B. إِدَّ موحى، إَقِيما كْ تَمْدِينَتْ.
As for Moha, he stayed in the city.
C. إِدَّ موحى أَكَّقِيما¹¹ كْ تَمْدِينَتْ؟
Is it Moha who stayed in the city?
D. إِس إَقِيما موحى كْ تَمْدِينَتْ؟
Did Moha stay in the city?
2. A. إِموزَّار تَمْدِينَتْ تَمْرِيانْت أَيَّان¹².
Imouzzar is a small city.
B. إِدَّ فاس، تَمْدِينَتْ تَخَاتَرْت أَيْ تَغَّا.
As for Fes, it is a big city.
C. إِدَّ فاس أَكَّوْغَرَّ¹³ إِموزَّار؟
Is it Fes that is bigger than Imouzzar?
D. إِس يَوْغَر فاس إِموزَّار؟
Is Fes bigger than Imouzzar?
3. A. تَمَازِيرْتَنَخ لَتَّارو لَخُضَرْت د لَفِيشِيْت إِزِيل.
Our country, it produces good vegetables and fruits.
لَخُضَرْت لَتَّيْلِي كْ تَبْحِيرِين.
Vegetables, they [lit: it (f.), a collective plural] are (always)
(present) in the gardens¹⁴.
B. إِدَّ لَفِيشِيْت، عَدَّان غورْخ إِسْكَلَّا¹⁵ بَزَّاف.
As for fruit, we have very many trees.
[lit: The trees are very numerous/abundant *chez nous*.]

¹¹ This comes from إَقِيما + أَيْ. The form of the verb is a participle because the relative pronoun أَيْ is the subject of the verb that follows it.

¹² The city Imouzzar is a plural word, so we have إَيَّان + كْ.

¹³ This comes from يَوْغَرْن + أَيْ. The form of the verb is a participle because the relative pronoun أَيْ is the subject of the verb that follows it.

¹⁴ In other words, we have plenty of them.

¹⁵ Because this word is pronounced with a rounded كْ the word sounds like إِسْكَلَّا.

C. إِدْ لَفِيشِتْ أَ¹⁶ دَتَّارُونِ إِسْكَلَا؟
Is it fruit that the trees produce?

D. إِسْ دَتَّارُونِ إِسْكَلَا لَفِيشِتْ؟
Do the trees produce fruit?

4. A. لَّانْتِ غَر مَوْحِي سَنَات نِ إِسْتَمَّاس.
Moha has two sisters.

فَاطِمَةُ لَتَقَّارْ كُ رَّبَّاض.
Fatima, she studies in Rabat.

B. إِدْ عَيْشَةُ، لَتَقَّارْ كُ مَكْنَّاس.
As for Aisha, she studies in Meknes.

C. إِدْ عَيْشَةُ أَ دَيَقَّارْ¹⁷ كُ رَّبَّاض؟
Is it Aisha who studies in Rabat?

D. إِسْ دَتَقَّارْ عَيْشَةُ كُ رَّبَّاض؟
Does Aisha study in Rabat?

5. A. مَسَّاسَانِ لَهْل لَنَعِيل¹⁸ د لَهْل نِ تَرْبَات،
The boy's parents and the girl's parents agreed,

دُونِ غَر لِقَاضِي أَذْقَضَعْنِ.
and they went to the judge to sign the marriage contract.

B. إِدْ تَمَغْرَا سِ إِخْفَنَسْ، كَانْتِ كُ صَيِّف.
As for the wedding itself, they did it in the summer.

C. إِدْ تَمَغْرَا أَيَّانِ¹⁹ مِدَّنِينَ²⁰؟
Is it the wedding that those people did?

D. إِسْ كَانِ مِدَّنِينَ تَمَغْرَا؟
Did those people do the wedding?

¹⁶ This is a relative pronoun "that." See Taifi's dictionary, from page 1 to 2. We've seen this relative pronoun before as أَئِيْ , but in some contexts (like before the present continuous) just أَ is used.

¹⁷ The form of the verb is a participle (in this case, a habitual participle) because the relative pronoun أَئِيْ (shortened to أَ) is the subject of the verb that follows it: "who studies." Thus, even though the sentence speaks about Aisha, the verb form is third masculine singular plus نِ at the end. Note that in sentence C of group 3 the participle form of the verb is not used because the relative pronoun is not the subject of the verb, rather the word "trees" is the subject: "that the trees produce." In this case the relative pronoun is the object of the verb "produce," not its subject.

¹⁸ This comes from لَهْل نِ لَنَعِيل . Some dialects pronounce the نِ .

¹⁹ This comes from أَئِيْ + كَانِ .

²⁰ With fast speech this sounds like مِدَّنِينَ . The نِ at the end can also be pronounced without the *shedda*.

6. A. لَنْتَاسِي يَالِيم²¹ غَاس نَنْتَا، نَاسِي إِمَنْدِي غَاس نَنْتَا.

We carry the straw by itself, and we carry the grain by itself.

أَلِيم، لَتَ نَتَفَر.

The straw, we store it.

B. إِدَ إِمَنْدِي، لَتَ نَزْنَزَا.

As for the grain, we sell it.

C. إِدَ إِمَنْدِي أَ دَتَزْنَزَام؟

Is it the grain that you (m.pl.) sell?

D. إِس دَتَزْنَزَام إِمَنْدِي؟

Do you (m.pl.) sell the grain?

7. A. مَاش إِنْغَان²²؟ إِنْغَايِي يِيخَف²³.

What's afflicting you (m.s.)? My head hurts.

B. إِدَ نَكَيْن، تَنْغَايِي تَدَاوَت.

As for me, my back hurts.

C. إِدَ شَكَيْن أَكْثَنْغَا²⁴ يِيخَف.

Is it you (m.s.) whose head hurts?

D. إِسْكَ²⁵ إِنْغَا يِيخَف؟

Does your (m.s.) head hurt?

E. إِسْكَ إِنْغَا يِيخَف؟ أَدَاش دَاوِيخ²⁶ لَكِينَا.

Does your (m.s.) head hurt? I will bring you (m.s.) a pill.

²¹ This is not the dependent form but rather the "y" sound is added to prevent two vowel sounds from coming together.

²² The participle form is used here because the question word is the subject of the verb.

²³ Most likely the word here يِيخَف does not have the extra "y" at the beginning because it is in its dependent form. Rather, it seems that the extra "y" is present, both here and in sentences C, D, and E, because of the need to put a "y" between two vowel sounds. The proof for this is that many people would say إِنْغَات يِيخَف instead of إِنْغَات إِخَف.

²⁴ This comes from آي + إِنْغَا.

²⁵ In this dialect the second person masculine singular direct object pronoun is ش. But when it is combined with the question word إِس, since the س and ش sounds are so close, the pronoun changes to ا. In some dialects a hard "k" or a fricative "k" is used all the time as the second person masculine singular direct object pronoun.

²⁶ The أَد is the د of direction, which has moved to in front of the verb because of the tense indicator أَد.

University of Wisconsin Course Audio Tapes
Basic Tamazight

TZ1.001.015 Side A
Tape 15 Side 1

Text 13

سيدي المَخْفِي
The Legend of Sidi Mekhfi¹

نوفاد غَرْس إِمزُورَا لَاح² تَيْنين سيدي المَخْفِي نَتَا
يون أَرْيَاز تَلَا دِيْغْس نَيْت. يوليد زي صَحْرَا. إِرَا أَدِيدُو
غَر فاس. أَلْيَكْ ذِيوُض يون أَدْغَار لاس تَيْنين لَحُوض داي
ياف يوت³ تَنْمُضُوطَ إِرِيلَ تَقِيمَا كْ أُبْرِيد. إِنَّاس "صَبَّاح
لْخِير." تَرَارْدُ غِيْفَس داي تَنَّاس "مَآغَر تَدِيد؟" إِنَّاس
"دِيْخ غَر فاس أَدْزورَخ مولايْ إِدْرِيس." تَنَّاس "إِس تَسْنَد
مَآيْ مَسَخ؟" إِنَّاس "وَهُو." تَنَّاس "نَكْ، إِلَيْس أَكْلِيد⁴ ن
أَيْت إِسْمَاوَن رَّبِّي⁵. زَكْ⁶ وَهْلِي أَيْ غوري لَخْبَارَنَش إِس
تَرِيد أَتَالِيد غَر لَغَرْب. دُغِي هَاتِين عَوْلَخ أَكْ أَوْلَخ.

¹ Or Sidi Al-Mekhfi.

² In the first reading the speaker doesn't say the pronoun لَاح , but he does say it in the second reading.

³ Whether or not a ن is used after يوت is a regional variation. In past tapes in this series the speaker usually did use a ن , but he doesn't in this text.

⁴ Some regions say إِلَيْس ن أَكْلِيد .

⁵ This comes from إِسْمَاوَن ن رَّبِّي . The ن assimilates into the ر to form رَ .

⁶ Because the زَكْ comes before a و , the كْ is said with a *shedda* and with rounded lips: zegg^wahli .

مَشِي تَسَاعَفَد، آيِنَا تَرِيد اَدَاشْت قَضُوخ. وري تَسَاعَفَد
 أَكْ⁷ غَر تَلْت لَخَالِي⁹. إِنَاس "أَ حَلَو لِيَكِي¹⁰
 تَرِيد وِر غوري مَإِي تَينِيخ. مَشا¹¹ اَد غِيفَم شَرَضَخ اَدِي
 تَبَنود يوت تَدَارْت دَاوُ وَاشال¹² اَدِيكْس¹³ قِيمَخ اَرْتَعْبَادَخ
 رَبِّي. "تَقَبَلَس آيِنَاس إِنَا.
 إِبْدُو اَرِيحَضَو اَبْرِيد رَبِّي، اَل يُون وَاَسَ إِقْنَض،
 إِنَاس إِ تَذَجَنَتْنَا "رِيخ اَذْفَقْ¹⁴ غَر بَرَا اَدَانَايَخ
 دُونِيْت. "تَنَاس "مَشْرَا¹⁵. تَاذَجْت إِفَغ، اِدَو اَل يُون اِغَزْدَم
 اَخَاتَر اِكَا اَم تَزْدَايْت، اِقِيم دَاوَس. مَانِيش اَل يُون اُرِيَاز
 اِمُون د اَبْرِيد. إِنَاس "السَّلَامُ عَلَيَكُم." اِرَارْتِيد غِيفَس دَايْ
 إِنَاس اُنْجَدِينَا "أَ سِيدِي، عَتَقِي، هَاتِين اِنْغَايِي لَارْ، كُ وَدَم
 رَبِّي. "إِنَاس "مَرَحَبَا." اِدَو اِكْجَم غَر تَدَارْتَنَس. إِنَاس اِ

⁷ Instead of the second person masculine singular pronoun ش, the pronunciation of the pronoun here is ك, a valid regional variation, although it's not clear why the speaker uses it here, since he usually uses the ش sound.

⁸ The كِي is pronounced with a "y" sound here.

⁹ In the questions and the vocabulary list the speaker says تَلْت لَخَالِيَا, but here he doesn't say the final aliph.

¹⁰ For the meaning of "because" for لِيَكِي see Taifi, page 361, under "L."

¹¹ Some regions pronounce this as مَكَا. See Taifi, page 414, under "MK." Others say مَشَان.

¹² Some regions say a ن after دَاوُ and before the following noun; others don't. This dialect uses the ن, but before a word whose dependent form starts with a و, the ن is assimilated into the و to form وَو.

¹³ This comes from اَد + دِيكْس.

¹⁴ Different regions have different ways of dealing with a verb which ends in غ or خ and then has the first person singular ending خ or غ added to it. In this case we have اَذْفَغ + خ. The final consonant becomes ق.

¹⁵ A synonym is خِيَار "okay."

تَمْضُوطَنَّس "عَمَّرِيد يوت تَقْصَرِيَت س أَفْتَال".
تَعَمَّرَاسْت، يَويَت، إِشَاسْت إِ أَنْجُدي.
دَايْ إِغَاب غِيفَس. أَلِيْكَ إِتْشَا أَنْجُدي أَفْتَال ور يوفي
مَامي إِشَا تَقْصَرِيَت. إِكَّر إِفَرْت دَاوْ إِكَّزْدَمَنَّا. إِذْلاس س
إِسْلَيُون حَمَّا آد ورْت إِتَو.
لِيْكَ دَدَان إِمَكْسَاوَن أَفَنَد أَكْثُورَنَّا، بَدُون آرْت
تَرْوَر. أَيَّنَّا آس دَاس تَيْنين سِيدي النَمَخْفي. أَكْثُورَنَّا إِلا
تَمَّا ن بو فْطُوز. إِكَّا إِكْثُورَاس د وورْتي ن مولايْ حَماد
النِيْمَني أَبْرِيْد¹⁶ ن تَعَنْزَارْت. نَتَّا ور إِلَي ما دَت إِتَرْوَر
خَف شا أُسَكَيْن¹⁷ ولا ما دَدِيْكَس نَضَّلْ غَاس إِمَكْسَاوَن
أ¹⁸ دَدِيْكَس إِتَغِيْمَان أَدَايْ كَسِين وَلِيْنَسَن تَمَانَس.
لَتَيْنين أَذْغَارَنَّا إِسول أَدِيْكَس تَجْرو يوت لِحَاجَت
تَخَاتَرْت. لَتَيْنين أَذْغَار نَامي دَتَيْنين سِيدي النَمَخْفي
إِسول أَدِيْكَس دِيكَّر¹⁹ باب ن تَسَاعَت، بو لَوَقْت، إِسْمَنَس
لِيْمَام المَهْدي. إِسْنَتَلْت رَبِّي خَف وَالْن ن مِيْدَن أَلَّاس²⁰
تَاوَض لَوَقْت إِفْغَد أَدِيْحْشَم خَف دَوْنِيَت قَاح.

¹⁶ This is the subject of the verb . إِكَّا

¹⁷ Other dialects would say . شا ن أُسَكَيْن

¹⁸ This comes from . آيْ . Often before the present continuous tense indicator, the يْ is dropped.

¹⁹ The د here is the د of direction, which has moved to in front of the verb because of the tense indicator.

²⁰ This comes from "until + to him." أَلَّاس

Questions on Text 13

1. ماخ نّان إمزُورا خَف سِيدي المَخْفِي؟
نّاناخ سِيدي المَخْفِي نّتا يون أُرْياز تّلا ديگّس نّيّت.
2. مازي ديّدّا سِيدي المَخْفِي؟
يوليد زي صَحّرا. إرا أَدِيدُو غَر فاس.
3. ماگّوفا ليكّ دُيِيوُضْ أَدْغار نّامي دَتّينين لِحوض؟
يُوفا يوت تَمْضُوطْ إرّيل تَقِيما كّ أُبْرِيْد.
4. ماس تّنا تَمْضُوطْنا إ سِيدي المَخْفِي؟
تّناس "نَكّ، إليس أُكْلِيد ن آيْت إِسْماوَن رَّبّي.
دُغي إخْصّاش أَدِي تاولد نَغْد أَكّ كُرخ غَر تَلّت
لُخاليا.
5. ماس إنا سِيدي المَخْفِي؟
إناس ليگّي تَرِيْد أَكّم²¹ أَوَلَخ.
6. ماگّشَرُضْ سِيدي المَخْفِي خَف تَمْضُوطْ؟
إشَرُضْ غِيْفُسْ أَداس تَبْنُو يوت تَدَارْت دَاوْ وَاشال.

²¹ Instead of the second person feminine singular pronoun شَمّ, the pronunciation of the pronoun here is كَمّ, a valid regional variation, although it's not clear why the speaker uses it here, since he usually uses the ش sound. Also, because the following word starts with a vowel, the final consonant of the pronoun seems to go with the following verb. This is due to *liaison*, sounds running together. Thus, the words sound like "ak maweले."

7. ماڳا سيدي المَخْفِي لِيكَ إِقْنَض دَاوُ وَاشال؟
- إِنَاس إِ تَمْضُوطَ " دَيخ أَدَانَايْخ دُونِيَت."
8. ماڳا سيدي المَخْفِي لِيكَ إِفَغ أَذِيَانَايْ دُونِيَت؟
- إِقْتِيما دَاوُ ن²² يُون إِكْزَدَم أَخَاتَر.
9. ماي غورس دِيْدَان²³؟
- إِدَاد غورس يُون أُرِيَاَز.
10. ماس إِنَا أُرِيَاَزَنَا؟
- إِنَاس " عَتَقِي ، إِنَغَايِي لَاش."
11. ماڳا أَنْجَدِي لِيكَ إِتْشَا أَفَتَال؟
- وَر يُوْفِي مامي يَاكَا تَقْصَرِيَت. إِفَرْت دَاوُ إِكْزَدَم ،
إِذْلَاس س إِسْلِيُون.
12. ما دِيْتْزُور²⁴ سيدي المَخْفِي؟
- غَاس إِمَكْسَاوَن أ²⁵ دَت إِتْزُور²⁶.

²² Some dialects don't use ن after دَاوُ .

²³ This is a participle, because a question word is the subject of the verb.

²⁴ This is a habitual participle, starting with the third masculine singular form and ending with a ن , which is assimilated here into the final ر to form رَ . A participle is needed because the subject of the verb is the question word مَا .

²⁵ This comes from أَي . Often before the present continuous tense indicator, the ي is dropped.

²⁶ This form is also a habitual participle. The participle is needed because the relative pronoun أَي is the subject of the verb.

13. ما دَتَيْنين مِدَّن خَف اُدْغَارَنَّا؟

لَ غِيفْس تَيْنين إِسول اَدِيْغْس تَجْرُو يوت لِحَاجَت
تَخَاتَرْت.

14. مَتَا نَتَات لِحَاخْتَنَّا؟

اَدِيْغْس دِيفَغ²⁷ لِيَمَام المَهْدِي اَدِيْحْشَم خَف دُونِيْت.

Vocabulary

Verbs

The tape doesn't give the negative, but it's added here to make the 4 pillars of the Tamazight verb complete. The verbs are listed in this order: simple imperative, continuous imperative²⁸, third masculine singular past form²⁹, and third masculine singular past negative form.

to go up/climb	يولي \ ور يولي	تّالي	آلي
to stay/sit	إقّيما ³⁰ \ ور إقّيمي	تغّيما	قّيم
to say	إنّا \ ور إنّي	تّيني	إنّي
to return/give back	إرورا \ ور إروري	تّرارا	رار
to visit a holy place	إژور \ ور إژور	تّزور	ژور
to want	إرا \ ور إري	تّيري	إري

²⁷ Notice the word order when a preposition and the د of direction both come before the verb. The preposition comes first, then comes the د of direction. In other words, the د of direction is always the closest to the verb for the items that move to in front of the verb.

²⁸ The tape calls this the "iterative."

²⁹ The tape calls this the "perfect stem."

³⁰ This conjugation uses the irregular conjugation pattern. Another valid way is with the regular conjugation: إقّيم \ ور إقّيم.

to intend	إِعْوَل \ ور إِعْوَل	تَعْوَال	عَوَل
to agree with so. to go along with so.	إِسَاعِف \ ور إِسَاعِف	تَسَاعِف	سَاعِف
to accomplish	إِقْضَا \ ور إِقْضِي	تَقْضُو	قَضُو
to throw	إِثْرَا \ ور إِثْرِي	ثَار	ثَر ³¹
to set a condition	إِشْرَض \ ور إِشْرَض	شَرَض ³²	شَرَض
to adore/worship	إِعْبَد \ ور إِعْبِد	تَعْبَاد ³³	عَبَد
to accept	إِقْبَل \ ور إِقْبِل	تَقْبَال	قَبَل
to be bored/ homesick	إِقْنَض \ ور إِقْنِض	تَقْنَاض ³⁴	قَنْض
to accompany	إِمُون \ ور إِمُون	تَمُون	مُون
to feed (someone)	إِعْتَق \ ور إِعْتِق	تَعْتَق	عَتَق
to fill	إِعَمَّر \ ور إِعَمَّر	تَعَمَّار	عَمَّر
to disappear	إِغَاب \ ور إِغَاب	تَغَاب	غَاب
to hide	إِقْفَر \ ور إِقْفَر	تَفَر	فَر
to cover	إِدَل ³⁵ \ ور إِدَل	دَال	دَل
to forget	إِتَو \ ور إِتَو	تَتَو	تَو

³¹ The ثِي is pronounced here with a "y" sound. Other regions use the regular conjugation for this verb.

³² Taifi lists the continuous imperative as تَشْرَاض.

³³ Taifi lists the continuous imperative as تَعْبَاد.

³⁴ Taifi lists the continuous imperative as تَقْنَاض.

³⁵ The vowel here can be so short that it sounds like إِذَل, with a *sukun*. Another valid regional variation, which Taifi lists, is to use the irregular conjugation pattern: إِذَلَا \ ور إِذَلِي.

to bury	إِنْضَلَ \ ورْ إِنْضِلْ	نَضَّل ³⁶	نَضَّل ³⁷
to shepherd	إِكْسَا \ ورْ إِكْسِي	كَسَا	كَس ³⁸
to happen	إِجْرَا \ ورْ إِجْرِي	تَجَرَوْ	جَرَوْ
to be hidden	إِنْتَل \ ورْ إِنْتِلْ	نَتَّل ⁴⁰	نَتَّل ³⁹
to govern	إِحْشَم \ ورْ إِحْشِم	تَحْشَام ⁴²	حْشَم ⁴¹

Nouns

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

ancestors	لَانْ إِمَزُورَا.	إِمَزُورَا ⁴³
faith ⁴⁴	تَلَا نَيْت.	نَيْت
Sahara desert or southern Morocco	تَلَا صَحْرَا.	صَحْرَا
genies/jnun les jinns	لَانْ آيْت إِسْمَاوَن رَبِّي.	آيْت إِسْمَاوَن رَبِّي

³⁶ Some dialects use the consonant م instead of ن. Still other regions use the following:

نَطَّل, as mentioned on page 467 of Taifi's dictionary under "NḍL."

³⁷ The vowel can be so short that it sounds like نَضَّل. Taifi has نَطَّل.

³⁸ The speaker says the verb with a fricative "k": ك. Taifi lists the simple imperative as أَكْس.

However, the form كَس is more grammatically consistent with verb conjugation rules. It seems that the آ is added for pronunciation when the simple imperative is simply two consonant sounds together. The verb for "to eat" has this same variation in the simple imperative: أَتَش or تَش.

³⁹ The verb form used in the text is the causative form "to cause to be hidden" or "to hide (something)."

That form is سَنَّتَل, سَنَّتَال, إِسَنَّتَل \ ورْ إِسَنَّتِل, mentioned on page 504 of Taifi's dictionary, under "NTL."

⁴⁰ The vowel can be so short that it sounds like نَتَّل.

⁴¹ Other regions would pronounce this with a حَكَم. Taifi lists this verb under "HKM," on page 239.

⁴² Taifi gives this as تَحْشَام.

⁴³ This is the plural of أَمَزُوارو, "first" or "first one." The plural here means literally "the first ones."

⁴⁴ This noun has a wide variety of meanings. See Taifi, page 511.

the news	إِلَّا لَخَبَار.	لَخَبَار
the west	إِلَّا لَغَرْب.	لَغَرْب
a far or deserted country	تَلَّا تَلَّتْ لَخَالِيَا.	تَلَّتْ لَخَالِيَا
soil, earth	إِلَّا وَاشَال.	أَشَال ⁴⁵
a female genie	تَلَّا تَذَجَنْت.	تَذَجَنْت ⁴⁶
the world, life	تَلَّا دُونَيْت.	دُونَيْت
palmetto, <i>palmier nain</i> type of palm tree	إِلَّا إِنْكَزْدَم.	إِنْكَزْدَم
date-palm tree	تَلَّا تَزْدَايْت.	تَزْدَايْت
traveler, passer-by	إِلَّا أَنْجْدِي.	أَنْجْدِي
bowl, plate	تَلَّا تَقْصَرِيْت.	تَقْصَرِيْت
(stone	إِلَّا إِسْلِي.	(إِسْلِي
stones	لَان إِسْلِيُون.	إِسْلِيُون
pile of stones ⁴⁷	إِلَّا أَكْثَرُور.	أَكْثَرُور
garden	إِلَّا وَورْتِي.	ورْتِي
the lord of time lit: the master of the hour	إِلَّا بَاب ن تَسَاعْت.	باب ن تَسَاعْت
the lord of time lit: the master of the hour	إِلَّا بُو تَسَاعْت.	بُو تَسَاعْت

⁴⁵ Some regions pronounce this أَكَال .

⁴⁶ Taifi lists this word on page 313 under the heading "ŽN." The speaker seems to say the word first as تَجَنْت and then in the sentence as تَذَجَنْت , with a د and without a *shedda* on the ج .

The audio tape version runs out at this point, but the CD version continues.

⁴⁷ The purpose for the rocks can be mundane, like piling rocks in order to clear a field or to mark a land boundary, or religious, like commemorating the act of a saint or holy man.

the owner of time,
the master of the hour

إِلَّا بُو لَوْقَت.

بُو لَوْقَت

eyes

لَانَ وَالَّان.

الَّان

The list stops here. What follows are my own additions to the list.

a place name: Al-Hod

لَحُوض

a person's name:

مُولَايْ إِذْرِيس⁴⁸

Moulay Idriss

(my) dear⁴⁹

حَلَو

couscous

إِلَّا أَفْتَال.

أَفْتَال

a place name: Bou Ftouz

بُو فَطُوز

a person's name:

مُولَايْ حَمَادِ النِّيمَنِي

Moulay Hmad Al-Yemeni

a place name: Taânzart⁵⁰

تَعْنَزَارْت

matter, affair, thing

إِلَّا أَسَكَيْن.

أَسَكَيْن

a person's name:

لِيَمَامِ الْمَهْدِي

the Imam Al-Mehdi

Particles and Expressions

when⁵¹

أَلَيْكَ (page 196, line 3)

(page 198, line 3)

A particle in a story used to punctuate a series of successive events. It can be translated as "and," "then," "so," but sometimes is properly left untranslated.

دَائِي

⁴⁸ This is usually pronounced مُولَايْ ذَرِيس .

⁴⁹ The word often means "grandma" (See Taifi, page 240, under "hL."), but in this context it is more a term of affection for a pretty, young woman.

⁵⁰ The word itself means someone, in this case a woman, since it is feminine, who speaks in a nasalized way. See Taifi, page 850, under "عNZR." The road in the text was possibly named after such a woman.

⁵¹ Depending on the context this word can have other meanings as well, such as "because" and "until." See page 361 of Taifi, column 2, under "L."

for a long time [lit: from a long time ago]	زَكَتْ وَهَلِي
a lot, a long time	وَهَلِي
a word used for emphasis: surely, certainly	هَاتِين
because you want me	لَيْغِي تَرِيد
because, since	لَيْكْ (page 197, line 2)
when ⁵²	لَيْكْ (page 198, line 6)
I have nothing to say, <i>i.e.</i> , I have no objection.	ور غوري ماي تَيْنِيخ.
but	مَشَا
the demonstrative adjective "that," as in " <i>that</i> man" (that we were talking about); It refers to something not physically present that was mentioned in the past. ⁵³ By convention we attach it to the noun it modifies.	نَا
okay	مَشَرَا
then, suddenly (a linking phrase)	مَانِيشَ أَ
for God's sake [lit: in the face of God]	لَقْ وَدَم رَّبِّي
to/for whom	مَامِي
that's why	أَيْنَا أَسْ
not ... nor	ور ولا
when, but for use with the present or future tense	أَدَايْ
relative pronoun: to/for which, to/for whom, as in the phrase "the place for which they say..." or "the man to whom I gave...."	نَامِي
all, the whole, entirely	قَاح

⁵² See Taifi, page 362, the top of column 1, under "L."

⁵³ See Taifi, page 456, column 2, under "N." This same word is used as the relative pronoun نَا , as in "the man *that* went to the market." See the same reference in Taifi's dictionary.

English Translation of Text 13 and the Questions

Text

Sidi Mekhfi

We find with [lit: *chez*] (our) ancestors (that) they tell us Sidi Mekhfi, he was a man in whom was faith [or: good intentions, he was an honest man]. He came up from the desert. He wanted to go to Fes. When he arrived at a place they call [lit: they say for it] Al-Hod, he found a beautiful woman sitting on the road. He said to her "Good morning." She answered him (and) said to him [or: She answered him saying], "Where are you going?" He said to her, "I'm going to Fes to visit (the holy site of) Moulay Idriss." She said to him, "Do you know who I am?" He said to her, "No." She said to him, "Me, (I'm) the daughter of the king of the genies [lit: king of those of the names of God]. For a long time I've had your news, that you wanted to go up to the west. Now I've really been intending to marry you. If you agree with me, anything you want I will accomplish it for you. (If) you don't agree with me, I will throw/put you in a deserted country. He said to her, "O (my) dear, since you want me, I have no objection [lit: I have nothing to say]. But I will impose a condition on you that you build me a house under the ground (and) I will stay in it and worship God." She accepted what he said to her [lit: She accepted from him what he said to her].

He began to observe the way of God, until one day he became bored and he said to that genie [lit: female genie, that female *jinn*] "I want to go outside and see the world." She said to him, "Okay." She let him go out, and he went as far as [lit: until] a big palm tree like [lit: it is like] a date palm tree, and he sat under it. Then [or: suddenly] a man came along the road. He [that is, Sidi Mekhfi] said to him, "Hello" [lit: Peace be upon you.]. That passer-by answered him (and) said to him [or: answered him saying; lit: returned it on him and said to him], "Oh sir, feed me—I'm really hungry—for God's sake [lit: In the face of God]." He said to him, "Sure" [lit: Welcome]. So he went and entered his house. He said to his wife, "Fill up for me a bowl with couscous." She filled it up for him, and he took it and gave it to the passer-by.

Then he disappeared on him. When the passer-by had eaten⁵⁴ the couscous he couldn't find who to give the bowl to [lit: to whom to give the bowl]. He got up and hid it under that palm tree. He covered it with stones so that he wouldn't forget it.

When shepherds came they found (here) that saint memorial [lit: that stack of rocks; but it has the meaning here of being a marker to a saint or holy man], and they began visiting it. That is why they call it [lit: they say for it] Sidi Mekhfi. That saint memorial is next to Bou Ftouz. The road to [lit: of] Taânzart passes between it [that is, the saint memorial] and the garden of Moulay Hmad Al-Yemeni.

Him [that is, Sidi Mekhfi; or "it," since the person and place often merge together], there aren't any who visit him for some matter nor any who bury in it.⁵⁵ (There are) only shepherds who stay in it when they pasture their sheep next to it.

⁵⁴ Often the more complex English or French tenses don't have a special form in Tamazight. Here the English past perfect is expressed in Tamazight by simply the normal past tense. However, there is a past perfect tense in Tamazight; it is just used more sparingly.

⁵⁵ Often at saints' tombs people will bury their dead around and in it for blessings on the deceased.

They say (that) there is still going to happen in that place [lit: that place, there is still going to happen in it] something big. They say the place that they call [lit: for which they say] Sidi Mekhfi, there will still rise up from it the lord of time, the owner of time, whose name is the Imam Al-Mehdi. God has hidden him from the eyes of people until the time arrives for him to come out and rule over the whole world.

Questions

1. What did (our) ancestors [lit: the first ones] say to us about Sidi Mekhfi?
They said to us Sidi Mekhfi, he's a man who has faith [lit: he has in him faith/good intentions, or he is honest].
2. From where did Sidi Mekhfi come?
He came up from the desert. He wanted to go to Fez.
3. What did he find when he arrived at the place which they call [lit: for which they say] Al-Hod?
He found a beautiful woman sitting on the road.
4. What did that woman say to Sidi Mekhfi?
She said to him, "Me, (I'm) the daughter of the king of the genies [lit: the king of those of the names of God]. You must marry me or I will throw/put you in a deserted country.
5. What did Sidi Mekhfi say to her?
He said to her, "Since you want me, I will marry you."
6. What condition did Sidi Mekhfi impose on the woman? [lit: What did Sidi Mekhfi condition on the woman?]
He imposed on her [lit: He conditioned her] that she build for him a house under the ground.
7. What did Sidi Mekhfi do when he was bored under the ground?
He said to the woman [or: to (his) wife], "I'm going to see the world."
8. What did Sidi Mekhfi do when he went out to see the world?
He sat under a big palm tree.
9. Who came to him?
A man came to him.
10. What did that man say to him?
He said to him, "Feed me, I'm hungry."
11. What did the passer-by do when he had finished the couscous?
He didn't find who to give the bowl to [lit: to whom to give the bowl].
He hid it under the palm tree and covered it with stones.
12. Who visits Sidi Mekhfi?
Only shepherds visit him [or: "it," since the person and the place often merge together]. [lit: (It's) only shepherds that visit him.]
13. What do people say about that place?
They say about it (that) something big will still happen in it [lit: there will still happen in it something big.]
14. What is that thing?
The Imam Al-Mehdi will come out from it and he will rule over the world.

University of Wisconsin Course Audio Tapes
Basic Tamazight

TZ1.001.015 Side B
Tape 15 Side 2

Text 14
Clothing

إِعْبَانْ

أَسَا نْرا أَنْسِوَلْ شْوي خَف مَلْسِوَت إِمَازِغَن،
مَعْنِي، خَف إِعْبَانْ نَا دَلْسَانْ. لَانْ إِعْبَانْ إِرْغِيزَن¹ غَاس
نِئْنِي، إِلِينْ إِعْبَانْ ن توتَمِينْ غَاس نِئْنِي².
إِرْغِيزَن، دَلْسَانْ سَرْوَال د لَقْمِيجا. لَسِينْ³ غِيفْسَن
تَجَلَّابِيت نَغْد سَنَات. لَسِينْ دِخ⁴ أَرَنَار خَف تَجَلَّابِيت.
لَانْ وِينَا دِيلْسَانْ⁵ أَتْفَاس نَغْد سِينْ كْ أَدْغَار لَقْمِيجا.

¹ There are slight variations in the pronunciation of this plural word for "men." For the most part in this text, the speaker says a "g" sound: "irgizen." However, some pronounce this "iryizen" or "irizen."

As for the possessive "clothing of men," this dialect doesn't pronounce the ن before nouns that start with an إ. Other dialects would say إِعْبَانْ ن إِرْغِيزَن. This also applies later to question 2.

² This masculine plural pronoun "them" doesn't refer to the men or the women, but to the clothes, a masculine plural noun. The translation is not "There are clothes for women, just them." The "just" doesn't refer to the people. Rather, "There are special clothes for women" or "There are clothes especially/specific for/to women."

³ Some dialects would say this sentence connection verb as لَسِنْ.

⁴ دِخ or دِخْ are valid pronunciations depending on the region.

⁵ After the relative pronouns نَا and آيْ, a participle is required when they are the subjects of the following verb. (The term وِينَا contains نَا.) In this case it is a habitual participle, meaning it is the third masculine singular continuous form plus a ن at the end plus the tense indicator دْ. Even though the subject is plural ("those who") the participle form is singular—it doesn't vary for masculine or feminine or singular or plural.

لَتَّاسَان رَّسْتُ إِخْفَاوَنَنْسَن. أَرْتَقَنَّ⁶ إِدُوشَا نَغْدَ إِبْرُكْسَن
نَغْدَ لَبْلَغْتُ أَفْ إِضَارُنَنْسَن.⁷

إِد تَوْتَمِين دِيخ، دَتَلَسَا تَمْضُوط⁸ تَشَامِير تَفِينَا⁹ د
سَرَّوَال. لَانْتُ تَوْتَمِين نَا دِيلَسَان¹⁰ لِيزار. قَنَنْتَ س
تَسْغَنَاس¹¹. لَتَحْزَامَنْتَ س لِحْزَام نَغْدَ تَسْتَاوْتُ.
لَتَّاسَانْتُ أَكَنْبُوش نَغْدَ سِين. أَسَنْتَ¹² أَلْتَو تَصَبْنَيْتَ
إِخْفَاوَنَنْسَنْتَ¹³. أَدَاي حَلَقَنْتَ تَوْتَمِين، (كَانْتُ¹⁴ لَعْنَايْتُ)،
لَتَكَّانْتُ أَدْبَلِيَجَن كُيَنْتَ¹⁵ تِخْرُسِين¹⁶ كُيَنْتَ أَقَايِن
كُيَنْتَ تَزُولْتُ إِ وَلَنْتَسَنْتَ. أَفْ بَرَا ن تَمْدِينْتِ¹⁷ وَر
دَتَكَّانْتُ تَمَازِيغِين لَتَام وَلَا دَلَسَانْتُ تَجَلَّابِيِين. أَدَاي
إَرِينْتُ أَذْسَافَرَنْتَ لَلَسَانْتُ تَمِيزَارْتُ.

⁶ This is third masculine plural: ن + تَقَنَّ. This is also the one example in this text of sentence connection using the continuous tense. In this type of sentence connection the verbs following the first verb use the tense indicator أَر (or أَل in some dialects) instead of دَ or لَ.

⁷ This comes from إِضَارُنَنْسَن. The two ن's run together.

⁸ The dependent form is used here: "tmḍḍuṭṭ." But in order to pronounce the four consonants in a row, a short vowel is added "temḍḍuṭṭ," which is slightly different from the independent form "tamḍḍuṭṭ."

⁹ Although the دَ for "and" should assimilate into the تَ, the speaker says the دَ sound separately, albeit quickly.

¹⁰ This is another habitual participle. Note the form, even though the subject is feminine plural.

¹¹ Because this word is said with a rounded غَ it sounds like تَسْغَنَاس.

¹² This form is due to sentence connection with the simple imperative أَسْ plus the third person feminine plural regular conjugation endings.

¹³ This comes from إِخْفَاوَنَنْسَنْتَ. The two ن's run together.

¹⁴ This word is pronounced with a "y" sound here. This is the same for all the forms كُيَنْتَ which follow.

¹⁵ This form is due to sentence connection with the simple imperative كُيْ plus the third person feminine plural regular conjugation endings. Doing this we would expect the form to be كُنْتُ, but some dialects add an "i" sound making the form كُيَنْتَ.

¹⁶ Because this word is said with a rounded خَ it sounds like تِخْرُسِين.

¹⁷ The dependent form is used here: "tmdint." But in order to pronounce the three consonants in a row, a short vowel is added "temdint," which is slightly different from the independent form "tamdint."

Questions on the Text 14

1. مَاخَفَ نَرَا أَنَسِيُولَ أَسَا؟
أَسَا نَرَا¹⁸ أَنَسِيُولَ خَفَ مَلَسِيُولَ إِمَارِيغَن.
2. إِس لَانِ إِعْبَانِ إِرِيَزَن¹⁹ غَاسَ نِتْنِي، إِلِينِ وَيِنِ
تَوْتَمِينِ غَاسَ نِتْنِي، مَادَ وَهُو؟
يَّهْ، لَانِ إِعْبَانِ إِرِيَزَنِ غَاسَ نِتْنِي، إِلِينِ وَيِنِ
تَوْتَمِينِ غَاسَ نِتْنِي.
3. إِس دَلَسَانِ إِرْغِيَزَنِ تَجَلَّابِيَتِ خَفَ لَقَمِيَجَا؟
يَّهْ، دَلَسَانِ إِرْغِيَزَنِ تَجَلَّابِيَتِ خَفَ لَقَمِيَجَا.
4. مَا دَيْتَاسَانِ²⁰ رَّسْتِ، إِدَّ إِرْغِيَزَنِ مَادَ تَوْتَمِينِ؟
إِرْغِيَزَنِ أ²¹ دَيْتَاسَانِ²² رَّسْتِ.
5. مَا دَيْلَسَانِ²³ أَزَنَارِ، إِدَّ إِرْغِيَزَنِ مَادَ تَوْتَمِينِ؟
إِرْغِيَزَنِ أ دَيْلَسَانِ²⁴ أَزَنَارِ.

¹⁸ Note the *liaison* (how the words run together) here. This word and the following sound like one word: نَرَانَسِيُولَ.

¹⁹ The speaker exceptionally doesn't use a "g" sound when pronouncing this word here.

²⁰ Another example of a habitual participle, since the question word is the subject of the verb.

²¹ This is a relative pronoun "that." See Taifi's dictionary, the bottom of page 1 and top of page 2. We've seen this relative pronoun before as أَيَّ , but before the present continuous tense indicator the يَّ drops out and just the أ is used.

²² Another example of a habitual participle, since the relative pronoun is the subject of the verb.

²³ Another example of a habitual participle, since the question word is the subject of the verb.

²⁴ Another example of a habitual participle, since the relative pronoun is the subject of the verb.

6. ما دَيْتَغَان²⁵ تِخْرَسِين د وَاذْبَلِيَجَن؟
- تَوْتَمِين اَ دَيْتَغَان²⁶ تِخْرَسِين د وَاذْبَلِيَجَن.
7. ماس دَتَاسَانْت تَمَازِيغِين لِيَزَار؟
- دَتَاسَانْت تَمَازِيغِين لِيَزَار س تَسْغَنَاس.
8. ماس دَتَحَزَامَنْت تَمَازِيغِين؟
- دَتَحَزَامَنْت تَمَازِيغِين س لِحْزَام نَغْد تَسْتَاوْت.
9. اِس دَتَغَانْت تَمَازِيغِين لَتَام بَرَا ن تَمْدِينْت؟
- لا، وِر دَتَغَانْت تَمَازِيغِين لَتَام بَرَا ن تَمْدِينْت.
10. ما دَتَغَانْت تَمَازِيغِين اَدَاي حَلَقَنْت؟
- لَتَغَانْت اَدْبَلِيَجَن كُيْنْت تِخْرَسِين كُيْنْت اَقَايْن
كُيْنْت تَزُولْت اِ وَالنَّيْسَنْت.

²⁵ Another example of a habitual participle, since the question word is the subject of the verb.

²⁶ Another example of a habitual participle, since the relative pronoun is the subject of the verb.

Vocabulary

Verbs

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

to wear	لَسَّ or لَاسَا	إِلْسَا \ ور إِلْسِي	
to tie	تَقَّن	إِقَّن \ ور إِقَّن	
to put shoes on			
to tie a turban	تَّاسَا	يوسَا \ ور يوسِي	
to dress up (for a woman only)	تَحَلَّق	تَحَلَّق ²⁷ \ ور تَحَلَّق	
to gird	تَحَزَّام	إِحَزَّم \ ور إِحَزَّم	
to put a belt on			

Nouns

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

clothes, clothing	تَلَّا مَلْسِيوت.	مَلْسِيوت ²⁸
clothes, clothing	لَّانِ إِعْبَان.	إِعْبَان
trousers	إِلَّا سَرَّوَال.	سَرَّوَال
shirt	تَلَّا لِقْمِيجا.	لِقْمِيجا
jellaba	تَلَّا تَجَلَّابيت.	تَجَلَّابيت
burnous, cloak	إِلَّا أَزَنَار.	أَزَنَار

²⁷ Since this verb is for a woman only, the third feminine singular is given instead of the third masculine singular.

long white robe	إِلَّا أَتَقَّاس	أَتَقَّاس
turban, man's head gear	تَلَّا رَسْت.	رَسْت ²⁹
sandals	لَانَ إِدُوشَا.	إِدُوشَا
shoes	لَانَ إِبْرُكْسَن.	إِبْرُكْسَن
slippers	تَلَّا لَبْلَغْت.	لَبْلَغْت
woman's dress	إِلَّا تَشَامِير.	تَشَامِير
woman's overdress	تَلَّا تَفِينَا.	تَفِينَا
type of sari draped or tied over woman's dress	إِلَّا لِيْزَار.	لِيْزَار
decorative clasps for fastening the لِيْزَار	لَانَتْ تَسْغَنَاس.	تَسْغَنَاس ³⁰
embroidered cloth belt	إِلَّا لِحْزَام.	لِحْزَام
leather belt	تَلَّا تَسْتَاوَتْ ³¹ .	تَسْتَاوَتْ
scarf	إِلَّا أَكَنْبُوش.	أَكَنْبُوش
woman's head gear	تَلَّا تَصَبْنِيَتْ.	تَصَبْنِيَتْ
nice clothes	تَلَّا لَعْنَايَتْ.	لَعْنَايَتْ
bracelets	لَانَ وَاذْبَلِيْجَن.	أَذْبَلِيْجَن
earrings	لَانَتْ تَخْرُسِيْنَ.	تَخْرُسِيْنَ ³²
beads, necklace	لَانَ وَاَقَايْن.	أَقَايْن

²⁸ مَنَسِيوَتْ : ن . Another valid pronunciation of this word uses an

²⁹ رَزَتْ : ز . Another valid pronunciation of this word uses a

³⁰ تَسْغَنَاس . Because this word is said with a rounded غ it sounds like

³¹ Taifi lists the dependent form as "tstawt," but the speaker here seems to pronounce it as an a-constant form: "tastawt."

³² Because this word is said with a rounded خ it sounds like تَخْرُسِيْنَ .

كُحِلْ powdered antimony for darkening eyes	تَلَّا تَرُولَتْ.	تَرُولَتْ
veil	إِلَّا لَتَامَ.	لَتَامَ
wool shawl	تَلَّا تَمِيزَارَتْ.	تَمِيزَارَتْ

Expressions and particles

He's dressed up.	إِنَّا لَعَنَّا.
She's dressed up.	تَنَّا لَعَنَّا.
The woman is dressed up.	تَحَلَّقَ تَمْضُوطَ.
in other words, <i>i.e.</i>	مَعْنَى

English Translation³³ of Text 14 and the Questions

Text

Clothes

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

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

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

Questions

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

³³ The translation is at times awkward and not precisely accurate, since there are often no one-word English equivalents to describe the specific types of clothing. I've used shorter, less specific words rather than put in whole phrases like "a sari-like piece of cloth" to describe an article of clothing.

University of Wisconsin Course Audio Tapes

Basic Tamazight

TZ1.001.016 Side A

Tape 16 Side 1

Extended Sentence Patterns 2

Conjoined verbal sentences

Changes in verb stem forms that occur in sentence connections

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

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

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

third person masc. sing. form in <u>sentence connection</u>	normal third person masc. <u>singular form</u>	simple <u>imperative</u>	
he went إِدَو	he went إِدَا	دَو	: irregular verbs
she is تيلي	she is تَلَا	إلي	
he died إِمَّت	he died إِمَّوت	مَّت	: regular verbs
he picked up يَاسِي	he picked up يوسي	أسي	whose stems change when conjugated

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

As for the changes which occur in the present continuous tense, the verb form stays the same, but the tense indicator changes from **لَـ** (or in some dialects **دَـ**) to **أَـ** (or in some dialects **أَلَـ**). (This applies below to sentences under the letters L, M, and N.)

The Past Tense

- A. 1. **إِذَا ذَرِيسَ غَرَّ¹ رَحَّو.**
Driss went to Rehhou's place.
2. **يُوفَانْ² ذَرِيسَ رَحَّو وَرَ إِلَي.**
Driss found (that) Rehhou wasn't there.
3. **إِذَا ذَرِيسَ غَرَّ رَحَّو، يَافْتَيْنْ³ وَرَ إِلَي.**
Driss went to Rehhou's place and found (that) he wasn't there.
- B. 4. **إِسْوَلْ ذَرِيسَ إِ بَّاسَ نَ رَحَّو.**
Driss spoke to Rehhou's dad.
5. **إِذَا ذَرِيسَ أَبْرِيدَنْسَ.**
Driss went on his way.
6. **إِسْوَلْ ذَرِيسَ إِ بَّاسَ نَ رَحَّو، إِدَّو أَبْرِيدَنْسَ.**
Driss spoke to Rehhou's dad and went on his way.
- C. 7. **إِكَّا ذَرِيسَ غَرَّ لَحُوسَيْنَ.**
Driss stopped by Lhousain's place.
8. **يُوفَانْ ذَرِيسَ لَحُوسَيْنَ إِبِّي أَفُوسَنْسَ.**
Driss found there (that) Lhousain had cut his hand.
9. **إِكَّا ذَرِيسَ غَرَّ لَحُوسَيْنَ، يَافْتَيْنَ إِبِّي أَفُوسَنْسَ.**
Driss stopped by Lhousain's place and there found (that) he had cut his hand. [lit: and there found him (that) he had cut his hand.]

¹ Note the *liaison* (how the words run together) here: **غَرَّحَّو**.

² The **نَ** here is a direction particle, the **نَ** of farness, often being translated as "there," but sometimes has no real translation. The **نَ** of farness can be said with or without the *shedda*. Since both ways are valid, it is recommended to learn the way without the *shedda*, since it is the easiest.

³ This word is made up of four parts: **نَ** + **يَافَ** + **تَ** + **نَ**. The **يَافَ** is "he found." The **تَ** is the direct object pronoun "him." The **نَ** is added for pronunciation. The **نَ** is the **نَ** of farness.

The Future Tense

- .D 10. أَدِيدُو وَعَلِي غَر عاري.
Uali will go to the mountain.
11. أَدِيغَرَس وَعَلِي إِ تَوْتُولْت.
Uali will slaughter a wild rabbit.
12. أَدِيدُو وَعَلِي غَر عاري، إِغَرَس إِ تَوْتُولْت⁴.
Uali will go to the mountain and slaughter a wild rabbit.
- .E 13. أَدِيَزْدَم⁵ وَعَلِي إِكْشِيدَن⁶.
Uali will gather wood.
14. أَدِيَسِيغ وَعَلِي لِعَافِيَت⁷.
Uali will light a fire.
15. أَدِيَزْدَم وَعَلِي إِكْشِيدَن، إِسِيغ لِعَافِيَت.
Uali will gather wood and light a fire.
- .F 16. أَدِيَشْنَف وَعَلِي أَكْسُوم.
Uali will grill the meat.
17. أَدِيَتَش وَعَلِي أَكْسُوم.
Uali will eat the meat.
18. أَدِيَشْنَف وَعَلِي أَكْسُوم، إِتَشْت.
Uali will grill the meat and eat it.
- .G 19. أَدِيدُو وَعَلِي غَر عاري. إِغَرَس إِ تَوْتُولْت. إِزْدَمَد
إِكْشِيدَن، إِسِيغ لِعَافِيَت. إِشْنَف أَكْسُوم، إِتَشْت.
Uali will go to the mountain and slaughter a wild rabbit. He will
gather wood and light a fire. He will grill the meat and eat it.

⁴ Taifi lists this word on page 775, under "WTL." The non-dependent form is تَوْتُولْت , and the plural is تَوْتُولِين .

⁵ The reason there is a *shedda* on the د is that it seems that there is a direction particle, the د of nearness, that is used with this verb. This is clearly heard in sentences 19, 23, 25, and 29. Certain verbs always take this د of nearness even though it has no obvious directional meaning for the particular verb. Since the د of direction is a moveable particle, the future tense indicator أَ causes it to move to in front of the verb, thus combining with the د in أَد .

⁶ Taifi lists this word on page 353, under "KŠD." Some dialects say إِكْشَوْدَن , and others use a ض instead of a د .

⁷ Other dialects say أَفَا for "fire."

The Imperative

- .H
20. دَوْ غَرَّ عَارِي.
 Go to the mountain.
21. غَرَّسْ إِ تَوْتُولْت.
 Slaughter a wild rabbit.
22. دَوْ غَرَّ عَارِي، تَغَرَّسْ إِ تَوْتُولْت.
 Go to the mountain and slaughter a wild rabbit.
- .I
23. زَدَمْدْ إِكْشَيْدَنْ.
 Gather wood.
24. سَيِّغْ لِعَافَيْتْ.
 Light a fire.
25. زَدَمْدْ إِكْشَيْدَنْ، تَسَيِّغْدْ لِعَافَيْتْ.
 Gather wood and light a fire.
- .J
26. شَنَّفْ أَكْسُوم.
 Grill the meat.
27. تَشْ أَكْسُوم⁸.
 Eat the meat.
28. شَنَّفْ أَكْسُوم، تَتَشَّتْ⁹.
 Grill the meat and eat it.
- .K
29. دَوْ غَرَّ عَارِي، تَغَرَّسْ إِ تَوْتُولْت. تَزَدَمْدْ
 إِكْشَيْدَنْ، تَسَيِّغْدْ لِعَافَيْتْ. تَشَنَّفْدْ أَكْسُوم،
 تَتَشَّتْ.
 Go to the mountain and slaughter a wild rabbit. Gather wood,
 make a fire, grill the meat, and eat it.

⁸ Note the liaison here, how these words sound like one word: تَشَاكْسُوم.

⁹ This word is a combination of: تَتَشَّد + ت, that is, "eat" with the "you (m.s.)" conjugation prefix and suffix and the masculine direct object pronoun "it." The ت sound prevails over the د sound to form تَتَشَّتْ.

The Present Continuous Tense

- .L 30. لُكْ لَعِيدَاف لَفَرَحَن وولاون ن مِدَّن.
On the holidays people's hearts rejoice.
31. لُكْ لَعِيدَاف لَتَمْسَمَاحَن إِعْدَاوَن.
On the holidays enemies forgive each other.
32. لُكْ لَعِيدَاف لَفَرَحَن وولاون ن مِدَّن، أَرْتَمْسَمَاحَن إِعْدَاوَن.
On the holidays people's hearts rejoice, and enemies forgive each other.
- .M 33. لُكْ لَعِيدَاف لَتَكَّان مِدَّن غَر مِدَّن يَضْنِين.
On the holidays people visit at other people's places.
34. لُكْ لَعِيدَاف لَتَمْسَفَرَا حَن مِدَّن س لَهْدِيَات.
On the holidays people make each other happy with presents.
35. لُكْ لَعِيدَاف لَتَكَّان مِدَّن غَر مِدَّن يَضْنِين، أَرْتَمْسَفَرَا حَن س لَهْدِيَات.
On the holidays people visit at each other's places and make each other happy with presents.
- .N 36. لُكْ لَعِيدَاف لَفَرَحَن وولاون ن مِدَّن، أَرْتَمْسَمَاحَن إِعْدَاوَن. أَرْتَكَّان مِدَّن غَر مِدَّن يَضْنِين، أَرْتَمْسَفَرَا حَن س لَهْدِيَات.
On the holidays the hearts of people rejoice, and enemies forgive each other. People visit at other people's places and make each other happy with presents.

Sentence Pattern Drill 17

Interrogation of object with **مي** relative pronoun

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

1. ها ياريازَنَس. أَرِيَا ز ن مي؟ وين حَلِيْمَة.
Here's her husband. Whose husband? Halima's.
2. ها تَدَار تَنَس. تَدَار ت ن مي؟ تين عَبْد الرَّحْمَان.
Here's his house. Whose house? Abd Rahman's.

3. يَاللّٰهْ اَنْدَو¹⁰ غورس. غَر مي؟ غَر ذريس.
Let's go to his place. To whose place? To Driss' place.

4. اِرا اَدِيْغْس اَقِيْم. اَكْ مي؟ اَكْ تَدَارْت توجديت.
He wants to stay in it. In what? In the new house.

5. اِبدا اَدِيسْ اِكَّات اَغْيول. س مي؟ س اَعْمود.
He began to hit the donkey with it. With what? With a stick.

6. تَغَا رَشِيْدَة زي ديغْسَن. زي مي؟ زي اَيْت رَحْو.
Rachida is from them. From who? From Ayt Rehhou.

7. اِرا اَدِ اِسْن¹¹ اِمون. د مي؟ د اِمْدوكَالَنَس.
He wants to go with them. With who? With his friends.

8. اِشاس بو لِبوسْطَا تَبْرَات. اِ مي؟ اِ حَلِيْمَة.
The mailman gave to him/her the letter. To who? To Halima.

9. يوفاس اُبْرِيْد ن شَانْطِي. اِ مي؟ اِ طَوْموبِيل.
The paved road is better for it. For what? For the car.

Sentence Pattern Drill 18

Local interrogation: ما questions in perfect and imperfect tenses

These sentences show ما questions in different tenses, aspects, and modes.

1. ماي تَغْيِد اِضَلِّي؟ والو، غاس دِيخ غَر سَوْلِيْمَا¹².
What did you do yesterday? Nothing, I just went to the cinema.

¹⁰ Some say this word with a *shedda* on the ن: اَنْدَو.

¹¹ There are a number of variations for the preposition د plus pronouns. For the third masculine plural ("with them" or "and them"), this dialect says اِسْن. Other dialects use: اِذْسَن and اِذْمَسَن. Note the presence of the د. It's recommended that the student learn one of these latter, since the way used in this tape leads to a confusion between the preposition س plus pronouns and the preposition د plus pronouns.

¹² Often in Tamazight "l" and "n" sounds get exchanged, although there is no predictable pattern. However, it is a significant pronunciation phenomenon that the student should be aware of. I'm even aware of one area where the people systematically make all "n's" into "l's" and all "l's" into "n's."

2. مَائِ تَكَّاد¹³ أَدَايْ يَؤُوضْ لُخْرِيفْ؟ أَدَدَوخ¹⁴ غَر مَرَّاكَشْ.
What will you do when autumn arrives? I will go to Marrakesh.
3. مَاسْ تَنَيِّدْ إِنْ أُنْبَيِّي لَيَّكْ دِيدَا؟ نَيَّخَاسْ "غَاسْ قَيِّمِ."
What did you say to the guest when he came? I told him "Just sit¹⁵."
4. مَاسْ تَيْنِيدْ إِنْ رَحَّوْ أَدَايْ دِيدَو؟ أَدَاسْ إِنْخِ إِسَالْ غِيْفَسْ
دَرِيْسْ.
What will you say to Rehhou when he comes? I will tell him Driss asked about him.
5. مَائِ تَوَسِيدْ غَر سَوَّوْ إِضَلِّيْ؟ وَسِيخْ تَضُوْطْ تَكَّلايْ.
What did you take [lit: carry] to the market yesterday? I took [lit: carried] wool and eggs.
6. مَائِ تَاسِيدْ غَر سَوَّوْ أَسَكَا؟ أَدَاسِيخْ إِرْدَنْ تَمْرَيْنْ.
What will you take [lit: carry] to the market tomorrow? I will take [lit: carry] wheat and barley.
7. مَائِ تَرِيدْ أَتَاسِيدْ غَر سَوَّوْ إِضَلِّيْ؟ رِيخْ أَدَاسِيخْ شَا إِفُولُوسَنْ.
What did you want to take [lit: carry] to the market yesterday? I wanted to take [lit: carry] some roosters.
8. مَائِ تَرِيدْ أَتَاسِيدْ غَر سَوَّوْ أَسَكَا؟ رِيخْ أَدَاسِيخْ شَا إِفُولُوسَنْ.
What do¹⁶ you want to take to the market tomorrow? I want to take some roosters.
9. مَامِي تَشِيدْ لَهْدِيْتْ؟ شِيخَاسْتْ إِنْ مَائِسْ نْ تَرْبَاتْ.
To whom did you give the present? I gave it to the girl's mother.
10. مَامِي تَاكَادْ لَهْدِيْتَا؟ أَتَّ شَخْ إِنْ مَائِسْ نْ تَرْبَاتْ.
To whom will you give this present? I will give it to the girl's mother.

¹³ Note the use of the continuous tense without the tense indicator *دَ* or *لَ* to express a future meaning in a question. This is also the case in sentences 4, 6, 10, 14, and 16. Sentence 12 is similar, but that verb is a present participle, since the question word is its subject.

¹⁴ This can also be said *أَدَوخْ*.

¹⁵ In other words, don't bother yourself with doing any work here. We'll take care of everything.

¹⁶ Note that the translation difference between sentences 7 and 8 is due only to the context words *إِضَلِّيْ* and *أَسَكَا*.

11. مایِ ذیوین¹⁷ شَفَنجِ إِضَلّی؟ تیویتید¹⁸ تَمْضُوطْ.
Who brought the *sphinj*¹⁹ yesterday? The woman brought it.
12. مایِ دیتاوین²⁰ شَفَنجِ اَسْکَا؟ اَتید اَوِیخ²¹ نَکّین.
Who will bring the *sphinj* tomorrow? Me, I will bring it.
13. مان²² دیگن اَکْثَانِین²³ سی حَسَن اَسَا؟ ورت اَنایخ.
Which of you saw Si Hassan today? I didn't see him.
[lit: Who (is it) among you that saw....]
14. مان دیگن اَکْثَانِین²⁴ سی حَسَن؟ اَت اَنایخ اَسْکَا
نَشاع اللّٰه²⁵.
Which of you will see Si Hassan? I will see him tomorrow, if God wills.
[lit: Who (is it) among you that will see....]
15. ماغر تَدید دُغی؟ دِیخ غَر تَحانوت اَدَسَق²⁶ زیت.
Where are you (s.) going now? I'm going to the store to buy oil.
16. ماغر تَدود اَسْکَا؟ اَدَدُوخ غَر تَحانوت اَدَسَق زیت.
Where will you (s.) go tomorrow? I will go to the store to buy oil.

¹⁷ This verb is a past participle form. A participle is needed since the question word is its subject. Thus we have the third masculine singular ییوی plus ن at the end. The د is the د of direction, which has moved to in front of the verb because of the question word.

¹⁸ This word is made up of د + ی + ت + یوی : the verb "she brought" plus the direct object pronoun "t" plus the added "i" for pronunciation plus the "d" of direction.

¹⁹ A type of fried doughnut.

²⁰ This verb form is a future participle. A participle is needed because the question word is the subject of the verb. The د here is not the present continuous tense indicator but rather the د of direction which has moved to in front of the verb because of the question word.

²¹ This comes from اَد + ت + ی + د + اَوِیخ : the future tense indicator "ad" plus the direct object pronoun "t" (which causes the "d" to disappear) plus an added "i" for pronunciation (to distinguish the direct object pronoun from the following "d" of direction) plus the "d" of direction (which comes in front of the verb due to the tense indicator) plus the verb "I bring."

²² Taifi lists this word on pages 394-395. مان دیگن means "which of you" or "who among you."

²³ This comes from اَیْ یَانِین. The verb is in its participle form (in this case a past participle), since the relative pronoun "ay" is the subject of the verb.

²⁴ This comes from اَیْ اِتَانِین. The verb is in its participle form (in this case a future participle), since the relative pronoun "ay" is the subject of the verb.

²⁵ The phrase "if God wills" is officially written in Arabic as اِنْ شَاءَ اللّٰه, but many pronounce it as it is written in the sentence. Taifi lists this example on the top of page 375, column 1, under "LH."

²⁶ This comes from اَدَسَغْ. When a verb ends in a غ and the first person singular ending خ or غ (depending on the dialect) is added, some dialects combine those sounds into a ق.

University of Wisconsin Course Audio Tapes

Basic Tamazight

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Tape 16 Side 2

Text 15

Poets and Singers

إْمْدِيَاژَن دِ إِنْشَادَن

عَدَّانِ إْمْدِيَاژَن دِ إِنْشَادَن غَرِ إِمَازِيغَن. كَو تَقْبِيلَت
لَّانِ غُورُسِ إْمْدِيَاژَنَنَسْ دِ إِنْشَادَنَنَسْ.
مَاكَّانِ بَعْدَا إْمْدِيَاژَن؟ إْمْدِيَاژَن لَتِيلِين س¹ شُرَاض. إِلَّا
شَيْخ دِ سِينِ إِرْضَاضَن. شَيْخ نَتَّا أ² دَيْتِينِين³ تَمْدِيَاژَت
أَرَّاسِ تَعَاوَان⁴ إِرْضَاضَن. لَيْتَاوِي وَآوَالِ نِ تَمْدِيَاژَت خَف
دَّيْنِ دِ سَيَّاسَا دِ لُمُورِ نِ دُونِيْتِ نَا دَيْتَهَمَّانِ⁵ بِنَادَم. لَتَسَافَرَّ
إْمْدِيَاژَن زِي يُونِ⁶ سَوَّاقِ غَرِ يُونِ⁷ أَرْتِينِين تِمْدِيَاژِين إِ

¹ For the expression س plus a number, see Taifi's dictionary, page 606, column 2, part b, under "S."

² This is a relative pronoun "that." See Taifi's dictionary, the bottom of page 1 and top of page 2. We've seen this relative pronoun before as أَيُّ, but before the present continuous tense indicator the يُّ drops out and just the أ is used.

³ This is a habitual participle (third masculine singular present continuous plus ن plus the tense indicator د). The relative pronouns نَا and أَيُّ take a participle after them when they are the subject of the following verb.

⁴ In this dialect apparently the verb عَاوَن takes indirect object pronouns, although Taifi lists an example where the verb takes direct object pronouns.

⁵ This is a habitual participle. A participle is required because the relative pronoun is the subject of the verb.

⁶ The two ي sounds from يُونِ + زِي combine to form a يُّ, so the words sound like one word: زُيْكَوْنِ.

⁷ In the first reading the speaker says here the word سَوَّاقِ. During the second reading he says يُونِ.

مِدَّن. إِمْدِيَا زَن نَّا إِتَوْشَهَرَّ⁸ لَتَسَجَّالَ تِمْدِيَا زِيَنَّسَن⁹ إِر لِدَاعَا
 ن رَّبَّاض حُمَا أَدَّاسَن سَلِين مِدَّن كَلْ كُ رَّادِيو.
 إِدْ إِنْشَادَن دِيخ نِتْنِي لَتَبَّيْن إِرْزَلَان أَرْتَن تَيْنِين كُ
 أُحِيدُوس. لَتَبَّيْن أَلْتَو تَلَاوُت نَاخَف تَيْنِين إِرْزَلَان. شَيْخ
 إِمْدِيَا زَن لَيْكَات لَكَمَنْجَا أَدَّاي دَيْسَوَال. إِدْ أَنْشَاد،
 لَيْكَات سَوَا لَكَمَنْجَا سَوَا لُوطَار أَرْكَاتَن إِسْمُونَس¹⁰ أَلُون.

Questions on Text 15

1. إِس عَدَّان إِنْشَادَن د إِمْدِيَا زَن غَر إِمَا زِيغَن؟

يَّه، عَدَّان إِنْشَادَن د إِمْدِيَا زَن غَر إِمَا زِيغَن.

2. شَحَال أَس¹¹ دَتِيلِين إِمْدِيَا زَن؟

لَتِيلِين س شَرَا ض.

3. مَاكَّان¹² شَيْخ؟

شَيْخ أَكَّان أَمْدِيَا زَن دَيْتَيْنِين¹³ تَمْدِيَا زَت.

⁸ This is a past participle with a passive verb. The participle is required because the relative pronoun نَّا is the subject of the verb.

⁹ In real slow speech this would technically be تِمْدِيَا زِيَنَّسَن, but the sound of the two ن's merge together.

¹⁰ In real slow speech this would technically be إِسْمُونَس, but the sound of the two ن's merge together.

¹¹ This comes from شَحَال (the preposition) + أَيَّ (the relative pronoun) + س. The أَيَّ in أَيَّ drops out (as Taifi lists on pages 1 to 2 of his dictionary: "a/ay/ayd."), and the أَ combines with the س.

¹² This is a past participle. A participle is required because the question word is the subject of the verb.

¹³ This is a habitual participle. A participle is required because the relative pronoun is the subject of the verb.

4. ما دَتَّگَن إِرْضَاضَن؟

لَتَعْلَوَان إِرْ شَيْخ.

5. مَاخَف دَيْتَاوي وَاوَال ن تَمْدِيَاوَت؟

لَيْتَاوي خَف دَيْن د سَيَاسَا د لُمُور ن دُونِيْت نَّا
دَيْتَهْمَان بِنَادَم.

6. ما دَيْتَكَا أُنْشَاد؟

لَيْتَبِّي إِرْزَلَان.

7. إِس دَيَكَاَت شَيْخ لَكَمَنْجَا؟

يَّه، دَيَكَاَت شَيْخ لَكَمَنْجَا.

8. ما دَيَكَاَت أُنْشَاد؟

لَيَكَاَت سُوا لَكَمَنْجَا سُوا لُوَطَار.

Vocabulary

Verbs

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

to be plenty	إِعْدَا \ وَر إِعْدَي	تَعْدَو	عَدَو
to help	إِعْلَوْن \ وَر إِعْلَوْن	تَعْلَوَان	عْلَوْن

to take here: to consist of	يَيوي \ ور يَيوي	تَلوي	أَوي
to concern	إِهَمّا \ ور إِهَمّا	تَهَمّا	هَمّا
to travel	إِسَافَر \ ور إِسَافَر	تَسَافَر	سَافَر
to record	إِسَجَّل \ ور إِسَجَّل	تَسَجَّل	سَجَّل
to be famous	إِتَوَشَّهَر \ ور إِتَوَشَّهَر	تَوَشَّهَر	تَوَشَّهَر
to hear	إِسَلّا \ ور إِسَلّا	تَسَلّا	سَلّا ¹⁴
to cut here: to compose	إِبّي \ ور إِبّي	تَبّي	بّي
to hit here: to play a musical instrument	يُوت \ ور يُوت	كَات	وَت ¹⁵

Nouns

The nouns are given in the singular and the plural. For completeness I've added a few plurals that weren't given on the tape.

poet	إِمْدِيَاظَن	أَمْدِيَاظ
tribe	تِقْبِيلِين	تَقْبِيلَات
poet	شَيُوخ	شَيَخ
poet's companion	إِرْضَاظَن	أَرْضَاظ ¹⁶

¹⁴ The speaker seems to say a *shedda* on the ل in the simple imperative, but Taifi doesn't have the *shedda* and the speaker doesn't use a *shedda* in the text. However, these types of variations do occur. Ayt 'Atta, for example, uses a *shedda* in this word, and Laoust, in his *Cours de Berbère Marocain*, lists this word as having a *shedda*. Taifi also lists a variation for the continuous imperative form: سَلّا .

¹⁵ There are a number of variations for this simple imperative. Taifi lists وت "ut" and وِت "wet." Third masculine singular variations include يوت and يُوت .

poem	تَمْدِيَاذِين	تَمْدِيَاذَت
religion	إِد دَين or لَذِيَان	دَين
politics		سَيَاسَا
matter	لُمُور	لَمُر
mankind		بُنَادَم
broadcasting system	لِدَاعَات	لِدَاعَا
poet-singer	إِنْشَادَن	أَنْشَاد
song, or verse of a song	إِزْلَان	إِزْلِي
refrain, tune		تَلَاوَت
violin	إِد لَكَمَنَجَا	لَكَمَنَجَا
three-string guitar	إِد لوطَار	لوطَار
drum	أَلَوْن	أَلُون
companion	إِسْمُون	أَسْمُون

Particles and Expressions

either ... or ...	سُوا ... سُوا... ¹⁷
The singer composed a song.	إِبْي أَنْشَاد إِزْلِي.
The poet plays the violin.	لِيكَات أُمْدِيَاز لَكَمَنَجَا.

¹⁶ The speaker clearly uses a ض in these words; however, others pronounce the word with two د's, which is how Taifi lists the word on page 565, under "RD." Both pronunciations are valid.

¹⁷ This may come from the French *soit...soit....*. Another way to say this is ... إِمَا ... إِمَا .

English Translation of Text 15 and the Questions

Text

Poets and Singers¹⁸

Poets and singers are numerous among Berbers. Every tribe has its poets and its singers.

What are, first of all, *imdiazen*? *Imdiazen* (perform) in threes [lit: are/exist with three]. There's the *ššiḡ* [poet] and two *irḡḡaḡen* [poet's companions]. The *ššiḡ*, he's the one who says the poem¹⁹, and the *irḡḡaḡen* help him. The word(s) of the poem consist of religion, politics, and matters of the world that concern mankind. *Imdiazen* travel from one market to another reciting [lit: saying] poems to people. *Imdiazen* who are famous record their poems for the broadcasting system of Rabat so that all people can listen to them [the poets (m.pl.), not the poems (f.pl.)] on the radio.

Now as for *inššaden*, they compose songs and say them at an *aḥidus* dance [lit: at *aḥidus*]. They also compose a refrain about which the songs talk. The *ššiḡ imdiazen* plays the violin when he speaks. As for the *anššad*, he plays either the violin or the three-stringed guitar, and his companions play the drums.

Questions

1. Are singers and poets numerous among Berbers?
Yes, singers and poets numerous among Berbers.
2. How many are there in the *imdiazen*? [lit: With how many that the *imdiazen* are?]
There are three of them. [lit: They are/exist with three.]
3. What is a *ššiḡ*?
A *ššiḡ* is an *amdiaz* who says the poem.
4. What do *irḡḡaḡen* do?
They help the *ššiḡ*.
5. About what do the word(s) of the poem consist?
They [lit: it] consist of religion, politics, and matters of the world that concern mankind.
6. What does an *anššad* do?
He composes songs.
7. Does the *ššiḡ* play the violin?
Yes, the *ššiḡ* plays the violin.
8. What does the *anššad* play?
He plays either the violin or the three-stringed guitar.

¹⁸ Exact definitions of these words, especially given the distinctions between them, are difficult to give in English or French. For this reason, since the text tries to explain the differences between the two, for the most part I've left the words in their original Tamazight. The speaker on the tape defines *أمدياز* as "poet" and *أنشد* as "poet-singer." However, Taifi defines the former as "singer-composer or bard" and what he says as "a long poem that is sung," and Taifi defines the latter as "singer-composer, poet, teller of odes/poems/songs, minstrel." It seems that the differences between the words have to come from their description in a text and not simply a one-word English translation.

¹⁹ Taifi defines this word as a "long poem that is sung."

Further Information about Poets and Singers²⁰

Amedyaz the Communicator

Called "*amedyaz*," "*shikh*," or "*aneššad*," he enjoys a special and privileged social status. He's the one who "inaugurates" the most symbolic cultural events (marriage). He is respected by the group for his knowledge, his eloquence, his mastery of the word and of language, his philosophical vision of life. He is the "guide," the wise man, the moralizer recognized by all. He's an incontestable reference point as regards values. His words transcend everyday discourse. He's the enlightened one, the "prophet" (in the same way as Hugo, Vigny, Jabran, etc.). He is conscious of the social role that he assumes by sounding the alarm when the threat to values is close, the danger imminent. His life always merges with his poetry and verse.

Multidimensional *Tamedyazt*

As a genre (or a sub-genre) *tamedyazt* literature exists and continues to exist; it doesn't convey an "out-dated" message as one would like to think. Its theme is far from being one-dimensional or redundant, and its sociological/social value is incontestable.... It adapts itself to the times, it deals with current events, and anyway *imedyazen* still exist.

Tamedyazt is a "serious" genre which has its own characteristics. It is "sung" to express wisdom and not for entertainment or to unwind, as is the case for *izlan*²¹.... What's more, *tamedyazt* implies a philosophical dimension: explaining the origin of the world and life, the past, the present, the future, and what we will become. It situates our existence in relationship to the world and it extols wisdom. It is said that *tiwid* [it conveys or brings] *iwaliwn* [words], *ineghmisen* [news], and *lemâni* [meaning], *ghefluqt* [about the times]. It can be sung with the accompaniment of a musical instrument, in a group, and in this case the group takes up the refrain. It is oral and bears the marks of its orality.

Tamedyazt has a cyclical structure, but the themes that it deals with are neither statistically or semantically stable. They are dependent on the listener, the events, and the intention of the poet, etc. The latter can "sing" to criticize, to advise, to complain, and to accept something with resignation, etc. You can find a *tamedyazt* consecrated to just one theme/event (crime, foiled robbery, drought, etc.). In this case it functions like a "newspaper," takes the place of the press, takes up events within the limits, of course, which censorship permits. The *amedyaz* plays the role of troubadour: he peddles and diffuses information in isolated and cut-off areas....

The use of figurative speech (allegory, metaphor, paraphrase, antithesis, metonymy, etc.) makes *tamedyazt* a carefully worked out and polished poem, an art of

²⁰ The following citations are taken from the newspaper *Imazighen*, "La Poésie Tamazight un Souffle de Vie, une Vision du Monde et de l'Existence" by Mohamed Moukhlis, No. 10, November 1 to December 15, 2004, p. 4. The translation from the French is my own. The quotation marks are from the original. I've added italics for all the Tamazight words.

²¹ Roughly: songs.

language. Moreover, the *amedyaz* says and affirms that his language, his verse, are "sculpted" like the wood of a furniture maker, polished, constructed in a way that the message is full of imagery, very "profound," suggestive. The poet is conscious of his role, and his duty requires that what he says serves as or points to a "model," because he is the watchman and the guardian, a memory, a recognized reference point. He views the world as a vast field which he must cultivate, a world in which the people are the ground, the poem is the seed, and the poet the cultivator.

A word about the oral character of *tamedyazt* and its conative²² function before going on to the analysis of its themes. Because it is oral, *tamedyazt* implies a listener and by its didactic content it has a conative function. These two properties seem to us to be quite linked insofar as they are complementary. In fact, the presence of the author takes part in and is part of the "ritual" that *tamedyazt* presupposes, and this latter shows the signs of this presence: the poet solicits the attention of those listening and invites them to get involved, to share, to approve; in short, to react.

Furthermore, *Tamedyazt* has, in a formal sense, a cyclical structure, like a snake eating its tail. Maybe here we can see an analogy, a similarity with the cyclical nature of other sociocultural events (the tales that open with certain formulas and end with others), celebrations, rituals, etc. *Tamadyazt* would reflect the movement of time which is cyclical as regards days, seasons, and years—everything has a beginning and an end, like our existence on earth.

What's more, the formulas by which the poet starts his poem are, in our eyes, a sort of preface for the listener: "May silence fall. Give me your attention. The voyage is beginning. We are entering into another world, another universe, different from the same old everyday trivial world. We are launching into another reality which transcends daily life, a special and breathtaking reality, one which is serious and true in its idealism, one which is tragic and beautiful: the world of literature."

The Content of *Tamedyazt*

[Without being exhaustive, the article cites three fundamental areas of content]: the degradation of values, the corruption of the administrative and judicial system, and politics.

²² The meaning of conative is "designed to bring about an effect in the listener," or "the use of language in order to achieve a result in an addressee, in accord with the speaker's wishes."

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Tape Content Index¹

Outline

UW—Madison Learning Support Services
Van Hise Hall—Room 274

Set Call Number: TZ1.001 AC

BASIC COURSE IN TAMAZIGHT (Recorded at the University of Wisconsin—Madison)

TYPE OF PROGRAM: Tamazight language instruction

ACCESSION DATE: 27 December 1968 (open reel)
30 September 1988 (converted to audiocassette)
200? (converted to CD—MP3 format)

DESCRIPTION: Native speaker of Tamazight from Morocco

AUDIENCE: Beginning students of Tamazight

FORMAT: 16 60-minute audio cassettes

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¹ The top two sections on this page are taken from the University of Wisconsin description sheet that was included with the cassettes.

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¹ These ratings describe the level of difficulty of the sentences used in any given drill, dialogue, or text. The ratings are easy, medium, hard, and very hard.

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	(Short past tense and imperative sentences)	

<i>easy</i>	Morphophonemic Drill 5, Part 2 Dependent form of the noun (feminine, minor pattern) [The first vowel does not change.] (Short past tense sentences and verbless demonstrative sentences)	page 35
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	Questions on Text 1	pages 37-38
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	"To be" verbs إلي and ثي	
easy	Sentence Pattern Drill 6	pages 45-46
	Conjugated "to be" verb إلي	
	(Short "to be" sentences)	
easy	Morphophonemic Drill 6	pages 47-49
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	(Verbless sentences in which "to be" is understood.)	
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	Questions on Dialogue 7	pages 52-53
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<i>easy</i>	Morphophonemic Drill 8 Direct object pronouns after "t" or "d" sounds	pages 64-65
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	(Forming masculine plurals of verbs in the past tense form)	
	[In the conjugation of a third masculine plural verb, the suffix "n" is not pronounced after verbs ending in "n," "l," or "r."]	
	(Short sentences with past tense forms)	
<i>easy</i>	Morphophonemic Drill 9-B	pages 89-91
	Assimilation of final ن to preceding ن, ل, or ر	
	(Forming singular and plural past participles; Participles as adjectives; Stative verbs as adjectives)	

	[In forming singular and plural past participles, the suffix "n" is not pronounced after verbs ending in "n," "l," or "r."]	
	(Short sentences with past tense forms and imperatives)	
<i>easy</i>	Morphophonemic Drill 9-C Assimilation of final ن to preceding ن, ل, or ر (Forming plural nouns; Stative verbs as adjectives) [In forming plural nouns, the suffix "n" is not pronounced after verbs ending in "n," "l," or "r."] (Short sentences with past tense forms)	pages 92-93
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	Questions on Dialogue 10	pages 110-111
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<i>easy</i>	Sentence Pattern Drill 10	pages 113-115
	Indirect objects	
	Moveable indirect object pronouns	
	[Indirect object pronouns usually come after the verb. But question words, negatives, tense indicators, and relative pronouns cause the pronoun to move to in front of the verb.]	
	(Short past tense sentences with indirect objects and object pronouns)	
<i>easy</i>	Morphophonemic Drill 10	pages 116-117
	The شَّ "gg" sound with prepositions	
	زَكَ and شَّ	
	(Prepositions;	
	Prepositions with the dependent form of nouns)	

[When the final "g" sounds of the prepositions
 زَكَّ and لَكَّ encounter a ا "i" or ا "u"
 which is at the beginning of a noun, the sounds
 join together to form a كَّ "gg" sound.]

(Short past tense sentences with prepositions)

Tape 10 Side 1 <i>hard</i>	Text 8: Harvest pages 118-119 Agricultural/farming vocabulary Present continuous tense Two verbs together Sentence connection with past tense forms Direct object pronouns with present continuous tense Variety of types of questions
	Questions on Text 8 pages 119-120
	Vocabulary List pages 120-122 Gives the major parts of the verbs Gives the dependent form of the nouns
	English Translation of Text 8 and Questions page 123
Tape 10 Side 2 <i>medium</i>	Dialogue 11: A Father and Son Plan to Build a New House pages 124-126 Future—called the "aorist" tense Two verbs together—called the "aorist" tense Subjunctive—called the "aorist" tense Infinitive—called the "aorist" tense First person plural imperative: Let's... Past tense forms Participles as adjectives Past participles after question words and relative pronouns Variety of types of questions
	Questions on Dialogue 11 pages 126-127
	English Translation of Dialogue 11 and Questions page 128
<i>easy</i>	Sentence Pattern Drill 11 pages 129-131 Direct object pronouns (not moveable) Indirect object pronouns (not moveable) (Short two-verbs-together sentences)

<i>easy</i>	Morphophonemic Drill 11	pages 131-136
	Genitive (or possessive) particle <i>ū</i> "of" before masculine nouns starting with vowels (Genitive or possessive phrases: <i>ū</i> "of"; Dependent form of nouns after <i>ū</i> "of"; Four different forms of <i>ū</i> ; Demonstrative sentences: "Here is _____ .) [The "n" sound disappears before masculine nouns starting with vowels.] (Short sentences with past tense forms and verbless demonstrative sentences)	
Tape 11 Side 1	Text 9: Berber Hospitality	page 137
<i>medium</i>	Hospitality vocabulary Two verbs together (subjunctive) Future negative (1 verb) Moveable <i>ā</i> of direction Mostly past tense forms Variety of types of questions Present continuous tense used in the questions but not in the text	
	Questions on Text 9	page 138
	Vocabulary List	pages 139-140
	Gives the major parts of the verbs Gives the dependent form of the nouns	
	English Translation of Text 9 and Questions	page 141
Tape 11 Side 2	Sentence Pattern Drill 12	page 142
<i>medium</i>	Direct object pronouns in various positions in sentence (word order) (All tenses used, includes sentence connection)	
<i>medium</i>	Morphophonemic Drill 12	pages 143-146
	Pronunciation of third feminine singular "t" prefix for verb conjugations before a verb that starts with a "t" Pronunciation of singular direct object pronoun "t" before a verb that starts with a "t"	

[The third feminine singular "t" prefix for verb conjugations is not pronounced when it encounters a verb that starts with a "t."

The singular direct object pronoun "t" is pronounced when it encounters a verb that starts with a "t."]

(Moveable direct object pronouns all used with the present continuous tense)

<i>easy</i>	Morphophonemic Drill 13 Prepositions: short and long forms	pages 147-149
	(Sentences with past tense forms used with prepositions)	

<i>medium</i>	Sentence Pattern Drill 13 Moveable prepositions (word order)	pages 149-150
	[Prepositions combined with pronouns usually come after the verb. But question words, negatives, tense indicators, and relative pronouns cause the preposition combined with a pronoun to move to in front of the verb.]	
	(Sentences with past tense forms used with prepositions)	

Tape 12 Side 1 <i>medium</i>	Text 10: A Dialogue about Hospitality Hospitality vocabulary Two verbs together Sentence connection with past tense forms Past participle (1 use) Present participle (1 use) First person plural imperative: Let's... (2 uses) Variety of types of questions	pages 151-152
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Questions on Text 10	pages 153-154
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Vocabulary List	page 154
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English Translation of Text 10 and Questions	page 155
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Tape 12 Side 2 <i>very hard</i>	Text 11: Moha u Hammou: The Caïd of the Zayyan Tribes	pages 156-157
	History	
	Two verbs together	
	Past tense forms	
	Past participles as adjectives	
	Past perfect tense (2 examples)	
	Passive verb (1 example)	
	Moveable prepositions	
	Questions on Text 11	pages 157-158
	Vocabulary List	pages 159-161
	Gives all the major parts of the verbs	
	Gives the dependent form of the nouns	
	English Translation of Text 11 and Questions	pages 161-162
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	Direct object pronouns (moveable)	
	Indirect object pronouns (moveable)	
	(Word order)	
	(Short sentences in a mixture of tenses but complicated by moveable pronouns)	
<i>ranges from medium to hard</i>	Sentence Pattern Drill 14-B	pages 165-167
	Direct and indirect object pronouns used together (moveable)	
	(Used with the present continuous tense)	
<i>ranges from easy to hard</i>	Morphophonemic Drill 14	pages 167-171
	How the tense indicator أَ changes:	
	1. In the plural "we" conjugation	
	2. With direct object pronouns	
	3. With the أَ of direction	
	4. With direct object pronouns and the أَ of direction at the same time	

- [1. $\text{أَدَّ} \text{ or } \text{أَدَّ} = \text{أَدَّ} + \text{أَدَّ}$
 2. The "d" in "ad" disappears.
 3. $\text{أَدَّ} = \text{أَدَّ} + \text{أَدَّ}$
 4. the "d" of + direct object + أَدَّ
 direction pronouns]

(Mixed tenses)

<i>medium</i>	Dialogue 14: Ali and the Policeman Asking for and giving directions Two verbs together Past tense forms Sentence connection with imperatives	pages 171-172
	English Translation of Dialogue 14	page 172
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<i>medium</i>	Morphophonemic Drill 15 Particles of orientation (moveable) (Particles of orientation used with pronouns and the tense indicator أَدَّ) [Particles of orientation or direction usually come after the verb. But question words, negatives, tense indicators, and relative pronouns cause the particles of orientation to move to in front of the verb.] (Past tense, future, and imperative sentences)	pages 176-177
<i>easy</i>	Dialogue 15: Saïd at the Bureau Questions and answers Two verbs together Mostly past tense forms	pages 177-180

	English Translation of Dialogue 15	page 181
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	Questions on Text 12	pages 183-184
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	Gives all the major parts of the verbs Gives the singular and plural of the nouns Gives the dependent form of the nouns	
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<i>easy</i>	How the tense indicator أَ combines with verbs that have "t" or "d" sounds	
	[When the tense indicator أَ combines with verbs that have "t" or "d" sounds, the result is that those sounds are said with a <i>shedda</i> .]	
	(Two verbs together and future tense)	
<i>medium</i>	Extended Sentence Pattern Drill 1-A	pages 190-192
	Sentence word order and emphasis: verb-first sentences versus other-order sentences	
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<i>medium</i>	Extended Sentence Pattern Drill 1-B	pages 192-195
	إِسْ and إِنْ clauses: Sentence word order and emphasis How to emphasize an item in a sentence How to ask a question about an item in a sentence	

	(Past tense forms and present continuous tense)	
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ك vs. ق
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(Genitive or possessive phrases: **ʾ** "of";

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Text 10 A Dialogue about Hospitality pages 151-155 Tape 12 Side 1

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One example of a passive verb

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Direct and indirect object pronouns used together (moveable) Used with the present continuous tense			
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Pronunciation of third feminine singular "t" prefix for verb conjugations before a verb that starts with a "t"			
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Text 3	Mountain Weather in Different Seasons	pages 41F-41J	Tape 4 Side 2
Text 5	Berbers and Islam	pages 73-77	Tape 7 Side 1
Text 6	Marriage Customs	pages 94-102	Tape 8 Side 2
Text 7	Muslim Holidays	pages 103-108	Tape 9 Side 1
Text 8	Harvest	pages 118-123	Tape 10 Side 1
Text 9	Berber Hospitality (Questions only)	pages 137-141	Tape 11 Side 1
Text 12	Transportation	pages 182-187	Tape 14 Side 1
Text 13	The Legend of Sidi Mekhfi	pages 196-208	Tape 15 Side 1

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Pronouns (as a subject, and with prepositions)

Sentence Pattern Drill 7-A	Intransitive verbs	page 55	Tape 5 Side 2
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Sentence Pattern Drill 7-B	Pronouns	page 56	Tape 5 Side 2
	The beginning of how to make a story		

Pronunciation

See all the **Sounds of Tamazight** sections in the **Type of Exercise Index**.

See all the **Morphophonemic Drills** in the **Type of Exercise Index**.

Questions

Dialogue 15	Saïd at the Bureau	pages 177-180	Tape 13 Side 2
	Examples of all different kinds of questions in the dialogue.		

Sentence Pattern Drill 17	مي questions	pages 221-222	Tape 16 Side 1
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Sentence Pattern Drill 18	ما questions	pages 222-224	Tape 16 Side 1
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Extended Sentence Pattern Drill 1-B	إِس and إِد clauses:	pages 192-195	Tape 14 Side 2
	Sentence word order and emphasis		
	How to emphasize an item in a sentence		
	How to ask a question about an item in a sentence		

See also all the **Texts**, which have questions and answers.

Reciprocal verbs

Dialogue 11	A Father and Son Plan to Build a New House	pages 124-128	Tape 10 Side 2
	One example of a reciprocal verb used in the text and questions		

Text 6	Marriage Customs	pages 94-102	Tape 8 Side 2
	One example of a reciprocal verb used in the text and questions		

Text 7	Muslim Holidays	pages 103-108	Tape 9 Side 1
	Examples of reciprocal verbs used in the text and questions		

Relative pronouns **نَا** and **أَيُّ**

: **أَيُّ**

Morphophonemic Drill 2 pages 17-19 Tape 1 Side 2

Two "i" sounds combine to form **ئِي**

Dialogue 11 A Father and Son Plan to Build a New House pages 124-128 Tape 10 Side 2

A few examples of the relative pronoun

Text 14 Clothing pages 209-216 Tape 15 Side 2
A number of examples of the relative pronoun

Text 15 Poets and Singers pages 225-232 Tape 16 Side 2
One example of the relative pronoun

: **نَا**

Morphophonemic Drill 9-B pages 89-91 Tape 8 Side 1

Assimilation of final **ن** to

preceding **ن**, **ل**, or **ر**

(Forming singular and plural past participles)

Text 4 Fruits and Vegetables pages 66-72 Tape 6 Side 2
Some examples of the relative pronoun

Text 12 Transportation pages 182-187 Tape 14 Side 1
Many examples of the relative pronoun

Text 14 Clothing pages 209-216 Tape 15 Side 2
Many examples of the relative pronoun

Text 15 Poets and Singers pages 225-232 Tape 16 Side 2
Some examples of the relative pronoun

Sentence connection

: **with future tense**

Extended Sentence Pattern Drill 2 pages 219 Tape 16 Side 1

Sentence connection (verb stem changes):

2. with the future tense

: with imperatives

Dialogue 14 Ali and the Policeman pages 171-172 Tape 13 Side 1
 Examples of sentence connection in the dialogue

Extended Sentence Pattern Drill 2 pages 220 Tape 16 Side 1
 Sentence connection (verb stem changes):
 3. with imperatives

: with past tense forms

Dialogue 10 Driss at Lhousain's pages 109-113 Tape 9 Side 2
 Examples of sentence connection in the text and questions

Extended Sentence Pattern Drill 2 pages 218 Tape 16 Side 1
 Sentence connection (verb stem changes):
 1. with the past tense

Sentence connection is also used in the text and questions of the following texts:

Text 3	Mountain Weather in Different Seasons	pages 41F-41J	Tape 4 Side 2
Text 5	Berbers and Islam	pages 73-77	Tape 7 Side 1
Text 6	Marriage Customs	pages 94-102	Tape 8 Side 2
Text 7	Muslim Holidays	pages 103-108	Tape 9 Side 1
Text 8	Harvest	pages 118-123	Tape 10 Side 1
Text 10	A Dialogue about Hospitality	pages 151-155	Tape 12 Side 1
Text 12	Transportation	pages 182-187	Tape 14 Side 1
Text 14	Clothing	pages 209-216	Tape 15 Side 2

: with present continuous tense

Extended Sentence Pattern Drill 2 pages 217-221 Tape 16 Side 1
 Sentence connection (verb stem changes):
 1. with the past tense
 2. with the future tense
 3. with imperatives
 4. with the present continuous tense

Sentence connection is also used in the text and questions of the following texts:

Text 3	Mountain Weather in Different Seasons	pages 41F-41J	Tape 4 Side 2
Text 5	Berbers and Islam	pages 73-77	Tape 7 Side 1
Text 7	Muslim Holidays	pages 103-108	Tape 9 Side 1
Text 12	Transportation	pages 182-187	Tape 14 Side 1
Text 13	The Legend of Sidi Mekhfi	pages 196-208	Tape 15 Side 1
Text 15	Poets and Singers	pages 225-232	Tape 16 Side 2

Sentence word order—See Word order in sentences

Shedda

Sounds of Tamazight 1 <i>Shedda</i>	pages 7-9	Tape 1 Side 1
Sounds of Tamazight 2 <i>Shedda</i>	pages 14-16	Tape 1 Side 2
Sounds of Tamazight 4 <i>Shedda</i>	pages 24-26	Tape 2 Side 2
Sounds of Tamazight 7 <i>Shedda</i>	pages 50-51	Tape 5 Side 2

Sound contrasts

See all the **Sounds of Tamazight** sections in the **Type of Exercise Index**.

Sounds of Tamazight

See all the **Sounds of Tamazight** sections in the **Type of Exercise Index**.

Stative verbs

Sentence Pattern Drill 9 Stative verbs: verbs and past participles that function as adjectives	pages 84-86	Tape 7 Side 2
Morphophonemic Drill 9-B Assimilation of final ن to preceding ن, ل, or ر (Forming singular and plural past participles)	pages 89-91	Tape 8 Side 1
Morphophonemic Drill 9-C Assimilation of final ن to preceding ن, ل, or ر (Forming plural nouns)	pages 92-93	Tape 8 Side 1

Story, how to make

Sentence Pattern Drill 7-A Intransitive verbs	page 55	Tape 5 Side 2
Sentence Pattern Drill 7-B Pronouns The beginning of how to make a story	page 56	Tape 5 Side 2
Text 11 Moha u Hammou: The Caïd of the Zayyan Tribes An example of a historical story	pages 156-162	Tape 12 Side 2

Text 13	The Legend of Sidi Mekhfi An example of an extended story	pages 196-208	Tape 15 Side 1
Subject of sentences and verb conjugation			
Morphophonemic Drill 7	Dependent forms of nouns with the conjunction و "and"	pages 56-58	Tape 5 Side 2
Subjunctive—See Two verbs together			
"t" assimilation			
Morphophonemic Drill 12	Pronunciation of third feminine singular "t" prefix for verb conjugations before a verb that starts with a "t"	pages 143-146	Tape 11 Side 2
	Pronunciation of singular direct object pronoun "t" before a verb that starts with a "t"		
Tense indicator أَد—See أَد tense indicator			
"To be" verb شَي			
Morphophonemic Drill 2	Two "i" sounds combine to form شَي	pages 17-19	Tape 1 Side 2
"To be" verb إِلِي			
Sentence Pattern Drill 6	Conjugated "to be" verb إِلِي	pages 45-46	Tape 5 Side 1
Transitive verbs			
Sentence Pattern Drill 8	Transitive verbs	pages 63-64	Tape 6 Side 1
Two verbs together (conjugation)			
Dialogue 11	A Father and Son Plan to Build a New House Many examples of two verbs together	pages 124-128	Tape 10 Side 2
Sentence Pattern Drill 11	Direct object pronouns (not moveable) Indirect object pronouns (not moveable) Examples of two-verbs-together sentences	pages 129-131	Tape 10 Side 2

Morphophonemic Drill 14	pages 167-168	Tape 13 Side 1
How the tense indicator ⵏⵢ changes:		
1. In the plural "we" conjugation		
Morphophonemic Drill 16	pages 188-189	Tape 14 Side 2
How the tense indicator ⵏⵢ combines		
with verbs that have "t" or "d" sounds		
Text 9: Berber Hospitality	page 137	Tape 11 Side 1
Numerous examples of two verbs together		
Vocative		
Morphophonemic Drill 1, Part 1	pages 11-12	Tape 1 Side 1
"y" insertion with the vocative		
(calling someone, direct address)		
Vowel sounds		
Sounds of Tamazight 5	pages 29-31	Tape 3 Side 1
Vowel sounds: a, i, u		
Morphophonemic Drill 1, Part 1	pages 11-12	Tape 1 Side 1
"y" insertion with the vocative		
(calling someone, direct address)		
[Tamazight doesn't like two vowel sounds		
coming together, so a "y" sound is inserted		
to separate the vowel sounds.]		
Morphophonemic Drill 1, Part 2	pages 12-13	Tape 1 Side 1
"y" insertion with demonstrative		
suffixes (this _____, that _____)		
	noun	noun
See also all listings under Dependent Form of Nouns .		
Word order in sentences		
Sentence Pattern Drill 12	page 142	Tape 11 Side 2
Direct object pronouns in various positions		
in sentence (word order)		
Extended Sentence Pattern Drill 1-A	pages 190-192	Tape 14 Side 2
Sentence word order and emphasis:		
verb-first sentences versus other-order		
sentences		

Extended Sentence Pattern Drill 1-B	pages 192-195	Tape 14 Side 2
إِسْ and إِدْ clauses: Sentence word order and emphasis How to emphasize an item in a sentence How to ask a question about an item in a sentence		
"y" insertion		
Morphophonemic Drill 1, Part 1	pages 11-12	Tape 1 Side 1
"y" insertion with the vocative (calling someone, direct address)		
Morphophonemic Drill 1, Part 2	pages 12-13	Tape 1 Side 1
"y" insertion with demonstrative suffixes (this _____, that _____) <div style="display: flex; justify-content: space-around; width: 100%;"> noun noun </div>		