Medieval berber orthography.

Introduction

In the Middle Ages, Berber was written in the Maghribi style of the Arabic script, in what is to all appearances a standardized orthography. The earliest known examples of the medieval Berber spelling date from the middle of the 10th century A.D., while the youngest examples date from the 14th century.

Although there is some variation in the representation of a number of consonants, the orthography is remarkably consistent. In this respect it is quite unlike the early orthographies of the European vernaculars, where the same word is often written in different ways even within one line of text. This consistency implies that the Berber orthography was consciously designed, and that it was formally taught to berberophones.

It is to be noted that the highest consistency is found in the oldest manuscripts. Copies of medieval texts dating from the post-medieval period, when the old orthography had fallen into disuse, show varying degrees of corruption. This is partly due to some copyists being non-berberophones. Other copies were made by speakers of Tashelhit, which from the end of the 16th century up to the present has been written in a spelling which is fundamentally different from the medieval orthography (see on this orthography van den Boogert, 1997, chapter 3).

This article will first present a concise survey of the available sources, followed by an explanation of the rules and conventions of the orthography. It is hoped that this will enable future editors to transcribe and interpret medieval Berber materials more accurately than has hitherto been the case.
The sources

The sources for our knowledge of the medieval orthography are much more numerous than one might think. In fact, a number of these sources have been available in print for quite some time, although Berberologists have so far failed to exploit them. The sources can be divided into four groups:

(1) Pharmacological manuals. Almost all works on this subject that were written in the Maghribi contain a number of Berber names of plants and animals, sometimes only a handful, but in some more than a hundred. The following published sources were consulted for this article:

- Ibn Bekāresh of Saragossa, al-Musta’i (written ca. 1000 A.D.), contains some forty Berber names. Most of these are quoted by Renaud in an article (1930) and in his annotations to the edition of the Tuhfa. Some names are mentioned by Dozy in his Supplément.
- Mainzonderd of Cordova (d. 601/1204), Sharh Asmā’ al-Uqqār (ed. and tr. Meyerhof, 1940), contains 27 Berber names of plants.
- “Abdallāh ibn Sīlīb al-Kulāmī (early 13th c. A.D.), commentary on Dioscorides (ed. and tr. Dietrich, 1888), contains more than 170 Berber names of plants and animals.
- Ibn al-Baṣir of Malaga (d. 646/1248), al-Jamā’ī (ed. Boulaq, 1874-5, tr. Leclerc, 1877-83, contains some 55 Berber names of plants and animals. These Berber materials were studied by René Basset in an article (1899); his transcriptions are generally imprecise and he presents only 41 out of 55 names.

The editions by al-Khatībi of Ibn ‘Abdūn, and the Boulaq edition of Ibn al-Baṣir are not up to modern scientific standards, but they are serviceable for our present purpose. Some important pharmacological manuals containing Berber materials remain unpublished, among them works by az-Zahrāwī (Abulcasis), as-Sawā’idī and al-Iṣrā’īlī (on whom see Ullmann, 1970, pp. 149-151, 284, 278).

Berber names of plants in medieval spelling are often quoted in post-medieval sources, among them:

- al-Jaẓī’ī (fl. 1130/1717-8), Kashiṣr ar-Rumāṣ (tr. Leclerc, 1874), ca 50 Berber names.

(2) Arabic works on history, geography and biography. Four of these sources were examined for this article:

- The anonymous Kitāb al-Ansāb (ed. and tr. Lévi-Provençal, 1928).
- The memoirs of Abū Bakr ibn ‘Alī as-Ṣanḥajjī, a close companion of Ibn Tumart, known by the nickname al-Baṣirī al-Ṣa’îd ‘the Pawn’ (ed. and tr. Lévi-Provençal, 1928). These two texts, written in 12th and 13th centuries A.D., deal with the early history of the Almohads. They contain hundreds of personal names, tribal names and place names as well as a dozen phrases in Berber. Marçay has tried, with scant success, to transcribe and translate the phrases in an article (1932).
- al-Bakrī (d. 487/1094), Kitāb al-Maṣālik wa-l-Maṣārik (ed. de Slane, 1857), contains many Berber place-names.
- at-Tādilī (d. 627/1229-30), at-Taṣawwuf, a biographical dictionary of South-Moroccan saints of the 5th-7th centuries A.H. (ed. Faivre, 1958), contains many Berber personal names.

(3) The Arabic-Berber dictionary Kitāb al-Asmā’ compiled in the year 540/1146 by Ibn Tumart (Ibn Tunart, 478-567 A.H., 1085-1172 A.D.). This is the richest source for medieval Berber, containing more that 2,500 Berber words and phrases, including more than 250 names of plants.

(4) The ‘Leiden fragment’ (Leiden ms. Or. 23.306). This is a unique fragment consisting of one leaf from a medieval manuscript (possibly 14th c.). The leaf contains a total of sixteen lines of continuous Berber text, written in calligraphic script. The subject of the text is ethics. This fragment may be seen as the ‘smoking gun’; apart from its mere existence, its contents as well as its external appearance are clear evidence that a mature and well-established written tradition in Berber existed in the medieval period. An edition and full analysis of the Leiden fragment is being prepared by the present author.

In the following exposition the rules and conventions of medieval Berber spelling will be illustrated mainly with plant names taken from the above-mentioned pharmacological handbooks and from Ibn Tumart’s dictionary.

Judging from the Leiden fragment, medieval Berber texts appear to have been written with full vocalization. In most of the other sources, Berber words are fully or partially unvocalized. The examples below will be quoted without vocalization. In cases where it is necessary to know the full vocalization, a transliteration will be given between square brackets.

Word-internal vowels

Medieval Berber orthography distinguishes four vowels: a, i, u and e (schwa). In word-internal position, the vowels a, i and u are written with the harif al-madd: aļf represents a, ya’ represents i and waw represents u:

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Mélanges offerts à Karl Prasse
In vocalized forms, Ibn Tunart writes initial *i*—with *alif* with subscript *hamza*, followed by *ya*—

<table>
<thead>
<tr>
<th>د</th>
<th>يردن</th>
<th>'wheat'</th>
</tr>
</thead>
</table>

Initial *u*—is written with *alif* with hamza written through its middle (reproduced here with superscript *hamza* for typographical reasons), followed by *wa*:  

<table>
<thead>
<tr>
<th>د</th>
<th>عمداد</th>
<th>'diss grass'</th>
</tr>
</thead>
</table>

Word-initial *schwa* is represented by *alif* (with superscript *fatha* in vocalized text):  

<table>
<thead>
<tr>
<th>د</th>
<th>افسوا</th>
<th>'card (wool)]'</th>
</tr>
</thead>
</table>

In the other sources, Berber words are usually left unvocalized. When a word is written without vocalization, word-initial *a*—is written with *alif* and word-initial *i*—and *u*—are written with *alif* followed by the appropriate *karf al-madd*:  

<table>
<thead>
<tr>
<th>د</th>
<th>أدمام</th>
<th>'medication'</th>
</tr>
</thead>
</table>

Note that in the absence of vocalization, word-initial *alif-waw* may represent either *i*—or *aw*—and *alif-ya* may represent either *i*—or *ay*—:  

<table>
<thead>
<tr>
<th>د</th>
<th>أووماد</th>
<th>'diss grass'</th>
</tr>
</thead>
</table>

On some examples in the work of Ibn al-Baitur of a divergent way of spelling word-initial vowels see below.  

In order to present as clear a picture as possible, in the examples quoted below word-initial vowels will be written with simple *alif*, without *hamza* and/or *madda*, irrespective of the spelling found in the source.

**Word-final vowels**

Word-final *a* is regularly written with *alif*. It is occasionally written with *alif maqṣūra* or with *kh*:  

<table>
<thead>
<tr>
<th>د</th>
<th>تاسافت</th>
<th>'oak'</th>
</tr>
</thead>
</table>
The spelling of the consonants ـ، ـ، ـฯ and ـ is more complicated. Before looking at how these consonants are written, it is useful to take a brief look at the way in which a borrowed script is adjusted to represent consonants that are not present in the language for which the script was originally designed. An almost universally applied method of adaptation is to write a consonant for which the borrowed script has no separate letter with the letter that represents its nearest equivalent in the perception of the native speaker. This is usually its voiced or voiceless counterpart. For example, in early Persian orthography, the consonant د was written with the letter ك (kaf), which also represented Persian ك. In the same manner, the Persian consonant چ was written with the letter گ (gim), which also represented Persian گ. This method was also applied in the representation of Berber consonants for which the Arabic script has no separate letter.

Thus, the consonant ـ is written with ـ (voiceless counterpart):

The letter ـ also represents ـ (tense counterpart of ـ):

The consonant ـ is written either with ـ (non-pharyngealized counterpart) or with ـ (voiceless counterpart):

The sources contain an explicit statement that the letter ـ represents ـ in Arabic: ـ ـ ـ mentions the name alqizg 'Daphne gnidium' and indicates its pronunciation by adding the phrase bayn ـ ـ ـ ـ, 'between ـ and ـ', i.e. a consonant which is pharyngealized like ـ and voiced like ـ. Ibn Tunat consistently uses ـ to write ـ. In the other sources there seems to be free variation between ـ and ـ.
In a few rare cases, the letter ḏād represents ǧ:

In the case of the well-attested plant name *tá-binżert*, the ḥ can be explained etymologically, as this name appears to be a contraction of *tā- binżīr* en Meşer ‘mallow of Egypt’ (original form mentioned by Ibn Tunart). In the case of *āṣer*, the spelling represents the form [āṣer] (the emphatic ḥ is never distinguished from i in the spelling) which is a variant of the form *āṣer* (also attested).

The consonant ḥ is written either with *ǧim*, *kif* or *qif*:

One plant name is found in the sources with all three spellings:

Note that the name *argan* denotes a tree (*Argania spinosa*) which does not grow in berberophone areas where original ḥ can become f. It is therefore certain that *ǧim* represents ḥ, as the form *araq* does not exist.

That *ǧim* represented ḥ can also be deduced from the spelling of some Arabic nisbas. For instance, members of the Tashelhit-speaking High Atlas tribe whose modern name is Igdmiwen use the nisba *ṣ-gūd mi-yan* which is derived from the medieval Berber spelling *ṣ-gūd mi-yan*. The letter *qaf* also represents *γ* (tense counterpart of ḥ):

In most sources the choice between *ǧim* or *kif* for ḥ appears to be free. *qaf* is consistently used by Ibn ‘Abdīn, but it is rare in the other sources. It is probable that the variation between *ǧim* and *kif* is the result of historical developments (see below).

The consonant ḥ is written with *ǧim* or *šīm*:

At stage 1, the letter *ǧim* could not be used for Berber ḥ, so that *šīm* (voiceless counterpart) was chosen instead.

At stage 2, Arabic ḥ had changed to *γ* or *k*, so that *šīm* became available to write Berber ḥ. Berber ḥ was then written with *kif* (voiceless counterpart).
The same spelling is used in entry no 1, which is a Greek name :  

ألامة  
ölusan ‘alyssum’, Gr. ολύσσον

The logic behind this convention is that in this way all initial vowels are written with alif followed by the appropriate harf al-madd, i.e. alif- waw for u-, alif- ya‘ for i- and alif- alif for a-.

Beginning with entry no 7 (Arabic abhāl ‘savin’), Ibn al-Baṭṭār has abandoned this cumbersome spelling of initial a-. In the remaining part of his work, initial a- is written with single alif in Berber as well as in Arabic and Greek names. The other Berber names with initial a- presented as main entries in the bah al-alif are :

- addad  ‘attractylis’
- aderys  ‘chapsia’
- argan  ‘argan’
- azrud  ‘mellilot’

Another practice which Ibn al-Baṭṭār quickly abandoned is the explicit description of the vocalization of a name. This is found in his first five entries, and sporadically in the rest of the book. From these explicit vocalizations it appears that Ibn al-Baṭṭār used kasra instead of faṣaḥ to represent shwa (explicit vocalization between square brackets):

- آدريرال  ([ṭirīyal]  aderyal
- آكئأر  ([kuṭar]  akṭar
- آأرغس  ([ʔarjya]  argṣ
- آملليس  ([ʔmliyis]  amelies

In the older spelling of Arabic, the harf al-madd representing the long vowels i and ü could be written with or without sukūn. Thus, in the spelling of Berber argṣ, the vowel i is explicitly written with ṭayn maksīra and yā’ sākina, i.e. ṭayn with kasra and yā’ with sukūn. However, since Ibn al-Baṭṭār uses kasra to represent shwa, this spelling may also represent Berber -ry-, as in aderyal, explicitly written with rā’ maksīra and yā’ sākina.

Arabic loans

Arabic loanwords in medieval Berber largely retain their original spelling. They are borrowed with the Arabic definite article, which is semantically ‘neutralized’. Tā‘ marbūta is usually replaced with ʕa‘:
Notes on phonology and morphology

No full survey of Medieval Berber grammar will be attempted here; only some of the more salient features will be pointed out.

(1) The vowel a is sometimes (though not regularly) reduced to e before the consonant r, e.g.25:

medieval Tashelhit

 tasert tazar ‘figs’
 asger asger ‘wood, bush’
 tamart tamart ‘beard’

(2) Plurals with nominal prefixes u- and tu- occur frequently where corresponding forms in the modern Berber languages have i- and it-:

medieval Tashelhit

u-kromadun ikramdun ‘leguminous plants’
thurfin tufin ‘roasted barley’

Tashelhit is in fact the only Berber language for which comparable forms are attested, e.g. tamzin ‘barley’, tamzarin ‘women’ (timzin, timzarin in other languages).

(3) The forms of the état d’annexion of masculine nouns are as follows:

<table>
<thead>
<tr>
<th>Berber</th>
<th>French</th>
</tr>
</thead>
<tbody>
<tr>
<td>agellid</td>
<td>‘king’</td>
</tr>
<tr>
<td>wegellid</td>
<td>‘state’</td>
</tr>
<tr>
<td>azenw</td>
<td>‘stone’</td>
</tr>
<tr>
<td>wezenw</td>
<td>‘state’</td>
</tr>
<tr>
<td>aman</td>
<td>‘water’</td>
</tr>
<tr>
<td>woman</td>
<td>‘state’</td>
</tr>
</tbody>
</table>

The construct states with we- and ye- have consistently been transcribed incorrectly in the past, viz. with initial vowels i- or u- (e.g. *u-gellid instead of wegellid). The letters ya’ and waw in word-initial position always represent the consonants y- and w-.

(4) The état d’annexion is found, among others, in possessive constructions:

<table>
<thead>
<tr>
<th>Berber</th>
<th>French</th>
</tr>
</thead>
<tbody>
<tr>
<td>tenit en wegellid</td>
<td>‘wells of the king’</td>
</tr>
<tr>
<td>tissen en werga</td>
<td>‘salt of stone’</td>
</tr>
<tr>
<td>ayeoldid en wamand</td>
<td>‘sack of water’</td>
</tr>
<tr>
<td>angag en yegef</td>
<td>‘pain of the head’</td>
</tr>
<tr>
<td>tawefda en wegfan</td>
<td>‘possession of fields’</td>
</tr>
<tr>
<td>adu en yilu</td>
<td>‘wind of the sea’</td>
</tr>
<tr>
<td>adil en wasenn</td>
<td>‘grape of the jackal’</td>
</tr>
</tbody>
</table>

Other examples include:

<table>
<thead>
<tr>
<th>Berber</th>
<th>French</th>
</tr>
</thead>
<tbody>
<tr>
<td>iger en wessen</td>
<td>‘field of thorns’</td>
</tr>
<tr>
<td>imi en tegerm</td>
<td>‘entrance of the house’</td>
</tr>
<tr>
<td>taborjaen en teli</td>
<td>‘ear of the eave’</td>
</tr>
<tr>
<td>tarpti en waliul</td>
<td>‘valley of mud’</td>
</tr>
<tr>
<td>tamart en taraf</td>
<td>‘beard of the goat’</td>
</tr>
<tr>
<td>targa en wani</td>
<td>‘canal of butter’</td>
</tr>
<tr>
<td>tibi en wamam</td>
<td>‘mallow of the water’</td>
</tr>
<tr>
<td>tiett en yeneruf</td>
<td>‘herb of the spleen’</td>
</tr>
</tbody>
</table>

In many possessive constructions, the preposition en “of” is omitted, while the possessor remains in the état d’annexion:

<table>
<thead>
<tr>
<th>Berber</th>
<th>French</th>
</tr>
</thead>
<tbody>
<tr>
<td>aman yesidan</td>
<td>‘water of ostriches’</td>
</tr>
</tbody>
</table>
The elimination of the nominal prefix leads one step further toward compound nouns:

**aṣṣār eyla`l ‘false bishop’s weed’**

The same name is also attested as a full compound *aṣṣāreyla`l* (Ibn al-Babîrî, cf. above), with *a* reduced to *e* before *r*.

Some examples of compounds are:

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>aṣṣāreyla`l</em></td>
<td>‘false bishop’s weed’</td>
</tr>
<tr>
<td><em>aṣṣārsīf</em></td>
<td>‘willow’</td>
</tr>
</tbody>
</table>

(5) In personal names, Arabic *aḥā* ‘father of, he who has’ and *ibn* ‘son of’ may be followed by a Berber noun in the *ētāt d’annexion*:

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>bū Weyna`l</em></td>
<td>‘he with the donkey’</td>
</tr>
<tr>
<td><em>ahbā Yenīkef</em></td>
<td>‘father of Hedgehog’</td>
</tr>
<tr>
<td><em>ibn Welwa`n</em></td>
<td>‘son of Rain’</td>
</tr>
<tr>
<td><em>ibn Wempr</em></td>
<td>‘son of the Chief’</td>
</tr>
</tbody>
</table>

Arabic *ibn* is also used in the sense ‘native of’:

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>ibn Wegadr`</em></td>
<td>‘native of Agadir’</td>
</tr>
<tr>
<td><em>ibn Wendelus</em></td>
<td>‘native of (al-)Andalus’</td>
</tr>
</tbody>
</table>

Conclusion remarks

An important question which has not been addressed thus far is: Which variety of Berber is, or which varieties are recorded in the medieval sources? Some brief remarks may be made here.

The more substantial sources record a variety of Berber which is most closely related to modern Tashelhit, as appears from a comparison of lexicon and morphology. These sources are: Ibn Tunart’s *Kitāb al-Asmā’,* the Leiden Fragment, the *Kitāb al-Ansāb* and the memoirs of al-Baidhaq. These sources also share some special features (e.g. reduction of *a* to *e* before *r,* *schwa* in open syllables, plurals with prefixes *u,* *aw*) which show that they all record the same variety of Berber. ‘Old Tashelhit’ may be an appropriate name for this language.

majority of them were written in al-Andalus (az-Zahrâwi, Ibn Bekkâresch, Ibn ‘Abdun), or by writers of Andalusi birth working in the Middle East (Maimonides, Ibn al-Babîrî). It is likely that a substantial body of speakers of a variety of Berber akin to Tashelhit lived in al-Andalus, and that al-Andalus is the place where this language was first committed to writing. There were indeed Berbers in Spain who spoke a Tashelhit-like language is shown by the fact that at the end of the 15th century, as a consequence of the *reconquista,* a group or groups of berberophones are known to have migrated from Spain to the Sous in southern Morocco, where they became known as the ‘people of the ship’ (*ṣayr al-qarib*). One of them is Sa`i’d al-Kurrâmi (Seid Ak’ramu, d. 882/1477-8), who is reputed to be the last surviving Berber scholar who had received his schooling in Granada. The Andalusi Arabic loanwords which are still found in Tashelhit, such as *imrī* ‘mirror’, *ikrā’* ‘paper’, *iṣīr* ‘hereafter’, *iṣīsī* ‘bonnet’, etc., also point to a connection between Tashelhit and al-Andalus.

It is noteworthy that in the *Kitāb al-Ansāb* and the memoirs of al-Baidhaq, who was certainly born in the South of Morocco, the Berber phrases are repeatedly said to be ‘in the language of the Gharb’ (*lisān al-qarib*). The coastal area in Morocco which is known as the ‘West’ (*al-qarib*) is now inhabited by arabophones. The berberophone Ghomara, in northern Morocco, may be an isolated remnant of the original Berber language spoken in this area.

The bosānit *Abdallah ibn Sâlîh al-Kutâmî belonged to the Kutâmî or *l-tumān* tribe. Members of this tribe had settled in various parts of North-Africa and al-Andalus. Al-Kutâmî had a druggist’s shop in Marrakech. He was one of the teachers of Ibn al-Babîrî (cf. Ullmann, 1970, p. 279).

Ibn al-Ḥassāba may have spoken a Tashelhit-like Berber language, as he worked in the service of the first sultan of the Ifṣāïd dynasty of Tunisia (cf. Ullmann, 1970, p. 236). The Ifṣāïds were the descendants of Abâ ʿAbd al-Ẓāhir ‘Umar (a.k.a. ‘Umar Inîl, d. 571/1176), a Berber of the South Moroccan Hanîtî tribe and one of the close companions of Ibn Tumert.

The gradual expulsion of the Muslims from Spain in the course of the 15th century probably put an end to Old Tashelhit as a written language. A century or so later, (pre-)modern Tashelhit emerged as a literary language, in the garb of a different, newly devised orthography.

There are also medieval sources which record a variety of Berber which is clearly not closely related to Tashelhit. In fact, the oldest examples of Berber in Arabic script known to the present author are the plant names which are found in the *Kitāb al-ʾTimād,* a pharmacological manual compiled in the second half of the 10th c. A.D. by Ibn al-Jazzâr (d. 369/980 or 395/1004). The names are:

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>tigirutan</em></td>
<td>‘dittany’</td>
</tr>
</tbody>
</table>
All these names except one are written with the Arabic definite article. Note the plural ending -an with feminine nouns, which is only attested in the language of the Ghorama. Ibn al-Jazzār lived and worked in Kairouan in Tunisia; of his ethnic background nothing is known.

The use at this early date of the letter kāf to represent the Berber consonant g in taghruut may be an indication that stage 1 in the development of the Berber orthography is to be dated to even earlier time, possibly in the 9th or even 8th century A.D.

Among the sources that were not examined for this article there are some in which eastern varieties of Berber are recorded. These include the Berber passages in Ibadite scriptures (cf. Lewicki, 1934 and Ould-Braham, 1988), the 'manuscript of Zawāra' (cf. Motylinski, 1907) and the abundant onomatopoeic materials in the works of Ibn Khaldūn. These eastern materials are written in an orthography which is clearly based on the same principles as the orthography of the far west. Further study of the available materials will be necessary before we can determine where and when the medieval Berber orthography originated.

Alphabetical list of quoted medieval Berber forms

Only the reference to the source from which a particular form is quoted is given in this list. Many of the plant names are found in more than one source. The letter y is placed after g in the alphabetical order.

Abdun
Anasab
Bakri
Baidhaq
Baitar
Hashha
Jazzar
Kutami
Mainonides
Tadilī
Tufāfa
Ibn 'Abdūn, 'Umdat at-tālib, ed. al-Khattābī, 1996 (Beirut)
Anon., Kiāb al-Ansāb, ed. Lévi-Provençal, 1928
al-Bakrī, Kiāb al-Mamālik wa-l-Masālik, ed. de Sarne, 1857
al-Baidhaq, memoirs, ed. Lévi-Provençal, 1928
Ibn al-Baiṭīr, al-Jāmi', tr. Leclerc, 1877-1883
Ibn al-hashābi, Muḥfīd al-'Ulam, ed. Colin & Renaud, 1941
Ibn al-Jazzār, Kiāb al-tīmād, facsimile, 1985
al-Kutāmi, commentary on Dioscorides, ed. Dietrich, 1988
Mainonides, Sharīh Asma' al-'Uqādar, ed. Meyerhof, 1940
Anon., Tuhfat al-Abhāb, ed. Renaud & Colin, 1934

Tunart Ibn Tunart, Kiāb al-Asmā', Leiden ms. Or. 23.333 (Laj) and Or. 23.348 (Laj)
Abū Wazzag, Ansāb p. 29
Abā Yenikef, Tadilī p. 218
addad, Baitar no 27
aderyis, Tunart Lq 23v
ādīmān, Kutami I 62
adraw, Tunart 23v
adéeylel, Tunart La 14v
adereyel, Baitar no 2
adīl en wušan, Tunart La 14v
adīl en yille, Tunart La 15v
aḡmāzīr, Kutami IV 83
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Notes

1. Some of the basic rules of the medieval orthography were noted by Marcy in an article (1932).
2. The same edition was published twice (Rabat, 1990 and Beirut, 1996), with some revisions and a different nomenclature of the entries.
3. Some of these names were studied by Chaker (1981).
4. An edition of Ibn Tunar’s Berber materials is in preparation by the present author. For a brief description of this source see also van den Boogert, 1998, pp. 11-13.
5. An alphabetical list of quoted forms with references is appended at the end of this article.
6. Lévi-Provençal has made several changes in the spelling of the Berber materials in the printed edition. The following exposé is based on an examination of the photographic plates added to the edition (esp. plate III).
7. On the use of madda in Maghrebi-Arabic spelling see van den Boogert, 1989, p. 33.
8. Also written as one word تالايف, Elymologically war ‘he who has not’ and *ally ‘stalk, stem’ (cf. Touareg ally ‘javelin’, alaqa ‘wooden shaft of a lance’). The epiphytic dodder (Cuscuta epithymum) indeed has no root stem, cf. also its name in Tasheelit, azzar n magira ‘women’s hair’.
9. At a later stage, the two values of each letter were differentiated by forming the separate letters گن and گي by means of the addition of three diacritical points to گن and گي.
11. On g > ژ see Kossmann, 1995.

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l'Institut des hautes-études marocaines XI. Rabat: Imprimerie économique.


AL-KUTAMI see DIETRICH.


LEWICKI (Tadeusz) 1934: ‘De quelques textes inédits en vieux berbère provenant d’une chronique ibidite anonyme.’ Revue des études islamiques 1934, Cahier III, pp. 275-296. (With a Note additionelle by André Basset, pp. 297-305.)


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« M.S. — Ussun amaziy »
(anciennement « Etudes Ethnolinguistiques Maghreb-Sahara - SELAF »)

Collection dirigée par Salem Chaker.

Cette collection prend la suite, en la recentrant sur le domaine berbère, de l'ancienne série " Etudes ethnolinguistiques Maghreb-Sahara " de la SELAF, dans laquelle sont parus sept volumes entre 1982 et 1988.

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### Quelques repères sur Karl-G. Prasse


Indépendamment de son œuvre personnelle, K. Prasse a également su encadrer et encourager de nombreux chercheurs autochtones, et mettre en place avec eux des collaborations sur la longue durée. Collaborations particulièrement fécondes qui ont permis la publication d’une série d’instruments et documents scientifiques de première importance sous l’égide de l’université de Copenhague.

Ce recueil d’articles est un amical hommage au collègue exemplaire.

### Quelques repères sur l’homme

Karl Gottfried Prasse est né le 14 août 1929 à Hambourg (Allemagne) mais il est de nationalité danoise.

Il commence des études de linguistique générale et comparée à l’Université de Copenhague en 1948. En 1950, il se réoriente vers l’Égyptologie.

Au cours de sa période de formation, il a accompli plusieurs séjours d’études à l’étranger :
- en 1952-53 à Paris (bourse d’État française), où il étudie le berbère, l’arabe marocain, l’amharique à l’École des Langues Orientales ;
- en 1953-54 à Rome (bourse d’État italienne), où il étudie l’amharique et le somali

En 1955, il soutient sa thèse, qui est couronnée de la médaille d’or : *Les noms en berbère, comparés à ceux de l’égyptien et du sémitique* (morphologie) (voir “Travaux et publications”)

Il s’engage alors définitivement dans la voie de la recherche linguistique et effectue plusieurs nouveaux séjours d’études :
- à Paris, au printemps 1958 (bourse de jeune chercheur), pour effectuer le dépouillement des notes de voyages sur le vocabulaire touareg laissées par A. Basset.