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**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 Taselhit, 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 Maghrib contain a number of Berber names of plants and animals, sometimes only a handful, but in some cases more than a hundred. The following published sources were consulted for this article:


- Ibn Beklāresh of Saragossa, al-Musta'īn (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 Tuhfī. Some names are mentioned by Dozy in his Supplément.

- Maimonides of Cordova (d. 601/1204), Sharḥ Asma’ al-Uqqār (ed. and tr. Meyerhof, 1940), contains 27 Berber names of plants.

- ‘Abdallāh ibn Saihī al-Kutāmī (early 13th c. A.D.), commentary on Dioscurides (ed. and tr. Dietrich, 1988), contains more than 170 Berber names of plants and animals.

- Ibn al-Baiṭār of Malaga (d. 646/1248), al-Jāmi’ (ed. Boulq, 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-Khaṭṭābī of Ibn ‘Abdūn, and the Boulq edition of Ibn al-Baiṭār 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-Suwaidī and al-Idrīsī (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-Jāzā’ī (fl. 1130/1717-8), Kashf ar-Rumūz (tr. Leclerc, 1874), ca 50 Berber names.

(2) Arabic works on history, geography and biography. Four of these sources were examined by Ibn Tumart (Abulcasis), 285-567 A.H., 1085-1172 A.D.). This is the richest source for medieval Berber, containing more than 2,500 Berber words and phrases, including more than 250 names of plants.

(3) The Arabic-Berber dictionary Kitāb al-Askāma compiled in the year 540/1146 by Ibn Tumart (Abulcasis), 285-567 A.H., 1085-1172 A.D.). This is the richest source for medieval Berber, containing more than 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 ḥurūf al-madd: alif represents a, ya’ represents i and wāw represents u².
In unvocalized script, the central vowel e (schwa) is not represented in word-internal position. Schwa may also occur in open syllables:

تامامشت  "tamarisk"
تاسلت  "laurel"
يلودي  "Ranunculus sp."

In fully vocalized script, schwa is most frequently written with fatḥa. In some sources it is written with kasra.

Word-initial vowels

In the Kitāb al-Ansāb and in the memoirs of al-Baidhaq, initial i- and u- are regularly written with alif-madda followed by yā’ and wāw. Initial a- is written with alif-madda preceded by a high ‘childless’ hamza:

آيت ورسان
آيفشالن
آورغافن
Ayet Wersanen
Ifeșalen
Uğafen

The other sources contain only one example of an initial vowel other than a- written with alif-madda (Tufla no 17):

آوداد  "Barbary sheep"

This use of madda to indicate the presence of a word-initial vowel, a- as well as i- and u-, is typical of medieval Berber orthography. It is clearly a divergence from contemporary Arabic usage¹.

In fully or partially vocalized forms in Ibn Tunart’s Kitāb al-Asma’, initial a- is written either with alif-madda, or with alif-madda with preceding low childless hamza, or with alif with preceding hamza:

آمكراز  "plowman"
آدرار  "Chinese lantern"
آغاز  "fruit of the fan palm"

These spellings of initial a- are also occasionally found in the other sources, especially alif-madda.

In vocalized forms, Ibn Tunart writes initial i- with alif with subscript hamza, followed by yā’:

ايرمن  "wheat"

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

أموماد  "disgrass"

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

انوا  "card (wool)"
اس  "of him"
وار الآغ  "dodder"

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:

ادمام  "medlar"
ايغري  "asphodel"
اوكان  "Caralluma europea"

Note that in the absence of vocalization, word-initial alif-wāw may represent either u- or aw- and alif-yā’ may represent either i- or ay-:

أموماد  "diss grass"
أوسيرغيتن  "Corrigiola telephiolia"
أيزري  "wormwood"
أيرني  "Friar’s cowl"

On some examples in the work of Ibn al-Baitār 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 hā’:

In a/i/ with vocalized wāw
The spelling of the consonants \( d, \tilde{z}, g \) and \( z \) 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 \( g \) was written with the letter \( kaf \), which also represented Persian \( k \). In the same manner, the Persian consonant \( \dot{e} \) was written with the letter \( gin \), which also represented Persian \( j \). This method was also applied in the representation of Berber consonants for which the Arabic script has no separate letter.

Thus, the consonant \( d \) is written with \( \dot{t} \) (voiceless counterpart):

\[
\begin{align*}
\text{انلكوت} & \Rightarrow \text{anelkud} \text{ 'borage'} \\
\text{تيكيدا} & \Rightarrow \text{tikida} \text{ 'carobs'}
\end{align*}
\]

Note that at the time when the Berber orthography was devised, the letter \( \dot{d} \), which in modern transcription systems is usually transcribed as \( d \), probably did not represent a dental stop \( d \) but rather an interdental or lateral fricative. In any case, Arabic \( \dot{t} \) was apparently perceived as the nearest equivalent to Berber \( \dot{d} \) and hence the letter \( \dot{t} \) was chosen to represent \( d \). Note also that Arabic \( t \) is replaced with \( f \) in loanwords, e.g. Arabic \( tabib 'doctor' \) becomes \( adhibib \) in Berber. It is also possible, though not probable, that medieval Berber had \( t \) instead of \( d \) (voiceless \( t \) is still found in some dialects, e.g. in Jibal Nafusa and the Middle Atlas).

The letter \( \dot{t} \) also represents \( f \) (tense counterpart of \( d \)):

\[
\begin{align*}
\text{اكلوم} & \Rightarrow \text{agefun} \text{ 'twig'}
\end{align*}
\]

The consonant \( \dot{A} \) is written either with \( zy \) (non-pharyngealized counterpart) or with \( \dot{O} \) (voiceless counterpart):

\[
\begin{align*}
\text{تافرزيزت} & \Rightarrow \text{taferziiz} \text{ 'colocynth'} \\
\text{أصوكا} & \Rightarrow \text{azuka} \text{ 'thuya'}
\end{align*}
\]

The sources contain an explicit statement that the letter \( \dot{O} \) represents \( \dot{A} \): Ibn al-\'lasshe' mentions the name \( \text{الصام} alezzaz 'Daphne gnidium' \) and indicates its pronunciation by adding the phrase \( \text{bain ash-dad wa-zad} 'between} s and z' \), i.e. a consonant which is pharyngealized like \( s \) and voiced like \( z \).

Ibn Tunart consistently uses \( z \) to write \( \dot{z} \). In the other sources there seems to be free variation between \( zy \) and \( \dot{z} \).
In a few rare cases, the letter sād represents š:

تيبنشرت  

			tibinšert ‘marsh mallow’

اصغر  

			as̱jer ‘wood, bush’

In the case of the well-attested plant name tibinšert, the š can be explained etymologically, as this name appears to be a contraction of جشتن، ابن مسهر ‘mallow of Egypt’ (original form mentioned by Ibn Tunart). In the case of as̱jer, the spelling represents the form [as̱jer] (the emphatic r is never distinguished from r in the spelling) which is a variant of َارسَ arsər (also attested).

The consonant g is written either with ḡim, kāf or qāf:

الدجل  

	agīl ‘cedar’

النقارف  

	aggaref ‘chaste tree’

املزقور  

	amegza ‘sorghum’

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

اـرجان  

	argan ‘argan’

أركان  

	id. ‘id.’

أركان  

	id. ‘id.’

Note that the name argan denotes a tree (Argania spinosa) which does not grow in berberophone areas where original g can become ū. It is therefore certain that ḡim represents g, as the form َارسن  does not exist.

That ḡim represented g 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 الجديميوي َالجديميوي (al-Jadmiwi),14 which is derived from the medieval Berber spelling َابجهديميون Igedmiwen.

The letter qāf also represents q (tense counterpart of َ) :

اـزيققور  

	azeqqur ‘tree-trunk’

تـيْقي  

	tiqqi ‘juniper’

In most sources the choice between ḡim or kāf for g appears to be free. qāf is consistently used by Ibn ‘Abdūn, but it is rare in the other sources. It is probable that the variation between ḡim and kāf is the result of historical developments (see below).

The consonant ū is written with ḡim or šın:

اناـنجل  

	anażel ‘bramble’

تننَيجفن  

	tunžifin ‘pearl barley’

Ibn ‘Abdūn of Seville, who mentions the name اسح ‘terebinth’ (a Zenatic form), precisely indicates the pronunciation of šin by adding the phrase بُیِن انن فین وَانزَذَیْيَی, ‘between ū and z’, i.e. a consonant which is palatal like ū and voiced like z.

Note that ḡgh is always written with ḡim:

ازجُيْح  

	azzegi̯i̯ ‘flower’

تازْجُیْلَت  

	tazeggaili̯i̯ ‘convalescence’

The variation found in the representation of g and ū is probably the result of phonological changes that took place in the spoken Arabic of the Maghrib. It is possible to distinguish two basic stages in the development of the Berber orthography, as set out in the table below.

<table>
<thead>
<tr>
<th>Letter</th>
<th>Stage 1</th>
<th>Stage 2</th>
</tr>
</thead>
<tbody>
<tr>
<td>ج</td>
<td>g or ġ</td>
<td>g</td>
</tr>
<tr>
<td>ش</td>
<td>ū</td>
<td>ū + ġ</td>
</tr>
<tr>
<td>ك</td>
<td>k</td>
<td>k</td>
</tr>
</tbody>
</table>

At stage 1, the letter ḡim was chosen to represent Berber g. At this time, ḡim must have represented Arabic g, or perhaps ū. We have no knowledge of any variety of Arabic spoken in the Maghrib that has or had g or ġ corresponding to ḡim. An indication that such a dialect may once have existed is perhaps found in the Berber loanword imezgida ‘mosque’, which corresponds to an Arabic form *mesgidā or *mesgīda rather than the attested mesgīd or mesgīd (standard masūd). In addition, Ibn Tunart mentions a form eṣkaran ‘traders’, cf. Arabic taṣer (standard tāgīr) ‘trader’.

At stage 1, the letter ḡim could not be used for Berber ū, so that šın (voiceless counterpart) was chosen instead.

At stage 2, Arabic g had changed to ū or to ū, so that ġim became available to write Berber ū. Berber g was then written with kāf (voiceless counterpart).

The Leiden fragment is the only source which consistently uses kāf for g, and which can thus be taken as representing stage 2. No source is available at present which represents stage 1. All other sources seem to represent an intermediate, transitional stage in the development of Berber orthography.
Intermediate stage

<table>
<thead>
<tr>
<th>letter</th>
<th>Arabic</th>
<th>Berber</th>
</tr>
</thead>
<tbody>
<tr>
<td>ح</td>
<td>غ or ذ</td>
<td>ذ + غ</td>
</tr>
<tr>
<td>ش</td>
<td>س</td>
<td>س + ذ</td>
</tr>
<tr>
<td>ل</td>
<td>ك</td>
<td>ك + غ</td>
</tr>
</tbody>
</table>

The most illuminating example of this intermediate stage is provided by the Kitāb al-Ansāh, in which g is written with ǧim or kāf and in a few cases with ǧim with a small superscript kāf. In the printed edition, Lévi-Provençal has more or less systematically substituted kāf with three superscript dots (a post-medieval innovation) for ǧim or kāf representing g. The original spelling with ǧim + superscript kāf can be seen in the facsimiles, cf. plate II, line 1, Abū Wesreg and plate IV, line 13, جزولاء غزيلة.

The retention of ǧim to write g, and of ūn to write ژ, long after Arabic ǧ/ژ had changed to گ/ژ, is the result of the inertia that is characteristic of an established orthography.

Labialization

The labialization of velar consonants is indicated in vocalized script with the vowel sign ُamma, which may be written either on the letter representing the velar itself or on the preceding letter:

- تاقيق [tāqqūqīt] ُاءللُّعَّت (white broom)
- أكُلُّ [ākuṭār] ُاتَِّلُّعَّت (yarrow)\(^*\)
- تُناخُصَت [taňāxū маст] ُنَّخُصَت (pellitory)\(^*\)
- يدخت [yadduxāt] ُيَدَّخَت (mistletoe)\(^*\)

Ibn al-Baitār’s spelling of vowels

A divergent system to represent word-initial a- in Berber plant names is encountered in the initial entries in Ibn al-Baitār’s Jami‘. This system is also found in other sources, but only for initial ٕ- in the Arabic transcription of Greek plant names.

Ibn al-Baitār’s entries nos 2-6 are all Berber plant names. The initial vowel a- is written with َلاَمْدَّ َلَامْدَّ (alif-madda), followed by a second alif:

- [اَدَرَيْلَلَ] ِءَرْيَلَلَ (false bishop’s weed)
- َأَكَّاَرَ (yarrow)
- اَرْيَعْ (barberry)
- اَمْلِيْلَس (buckthorn)
- اَقْضِرَوَا (unidentified)

The same spelling is used in entry no 1, which is a Greek name\(^a\):

- *اَلَسَنَ* ُاَصْصَعَ (‘alyssum’, Gr. οὐκοσσον)

The logic behind this convention is that in this way all initial vowels are written with alif followed by the appropriate َلَامْدَ َلَامْدَ (alif-madda) for ٕ- and َلَامْدَ (alif-madda) for a-.

Beginning with entry no 7 (Arabic abhal ‘savin’), Ibn al-Baitār 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 bāb al-alif are:

- اَدَاد (adder)
- اَدَرْيَعْ (thapsia)
- اَرْجَان (argan)
- اَزَرُود (melilot)

Another practice which Ibn al-Baitār 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-Baitār used kasra instead of fā’īha to represent schwa (explicit vocalization between square brackets):

- َأَطَرَيْلَلَ (Afriqya)
- َأَكَّاَرَ (Arghous)
- اَرْيَعْ (Arghous)
- اَمْلِيْلَس (Amelile)

In the older spelling of Arabic, the ُعَرَفَ (al-madd) representing the long vowels ِىٍ and َُو could be written with or without sukūn\(^b\). Thus, in the spelling of Berber َرْيَعْ, the vowel ِىٍ is explicitly written with َرْيَعْ مَكَسْرَة وَِّدَ َُو (yā’ sākina), i.e. َرْيَعْ مَكَسْرَة وَِّدَ َُو (yā’ sākina). However, since Ibn al-Baitār uses kasra to represent schwa, this spelling may also represent Berber -َْ-y-, as in َدَرْيَلَل (adheryal), explicitly written with َةٍ مَكَسْرَة وَِّدَ َُو (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’. تَّفُ مرَبْعَة is usually replaced with تَّفُ.
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.:

medieval Tashelhit

tazert tazart 'figs'
astar asjar 'wood, bush'
tamart tamart 'beard'

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

medieval Tashelhit

aukromden ikrmudn 'leguminous plants'
turufin tirufin 'roasted barley'

Tashelhit is in fact the only Berber language for which comparable forms are attested, e.g. tumzün 'barley', tumyarın 'women' (timzün, timyarın in other languages).

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

<table>
<thead>
<tr>
<th>Arabic</th>
<th>French</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>agellid</td>
<td>'king'</td>
<td>état libre</td>
</tr>
<tr>
<td>wegellid</td>
<td>état d'annexion</td>
<td></td>
</tr>
<tr>
<td>azru</td>
<td>'stone'</td>
<td>é.l.</td>
</tr>
<tr>
<td>wezru</td>
<td>é.a.</td>
<td></td>
</tr>
<tr>
<td>aman</td>
<td>'water'</td>
<td>é.l.</td>
</tr>
<tr>
<td>waman</td>
<td>é.a.</td>
<td></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. *ugellid instead of wegellid). The letters yā' and wāw in word-initial position always represent the consonants y- and w-. The vowels i- and u- in word-initial position can only be written with alif followed by yā' c.q. wāw.

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

tuwin an wajīd tum en wegellid 'wells of the king'
tisent an wézru tisent en wezru 'salt of stone'
ayeddin en wamān ayyeddin en wamān 'sack of water'
angaz en yegran angaz en ye�ef 'pain of the head'
utwefda en yeğran tuwedfa en yeğran 'possession of fields'
aqwa alīl aqwa alīl 'wind of the sea'
adil an wusṣen adil en wussen 'grape of the jackal'

Other examples include:

iger en weseman 'field of thorns'
imi en tejenni 'entrance of the house'
tabuzzuṛt en tilī 'ear of the ewe'
targuṭ en walud 'valley of mud'
tamarīt en tāyūr̄ 'beard of the goat'
targa en wūdi 'canal of the mouth'
tībī en waman 'mallow of the water'
tīlett en yenefed 'herb of the spleen'

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

aman yesidan aman yesidan 'water of ostriches'
majority of them were written in al-Andalus (az-Zahrāwī, Ibn Beklāresh, Ibn 'Abd'n), or by writers of Andalusian birth working in the Middle East (Maimonides, Ibn al-Baiṭār). 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. That there were indeed Berbers in Spain who spoke a Tashelhit-like language is shown by the fact that at the end of the 16th 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’ (ayt wyrabo). One of them is Sa'id al-Kurram (Seid Ak'tramu, d. 882/1477-8), who is reputed to be the last surviving Berber scholar who had received his schooling in Granada. The Andalusian Arabic loanwords which are still found in Tashelhit, such as imiri ‘mirror’, likiyd ‘paper’, lixt ‘hereafter’, ssišt ‘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-Baïdhaq, 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-jarb). The coastal area in Morocco which is known as the ‘West’ (al-jarb) 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 botanist ‘Abdallāh ibn Sa‘īd al-Kutāmī belonged to the Kutāma or Iktā‘ar tribe. Members of this tribe had settled in various parts of North-Africa and al-Andalus. Al-Kutāmī had a druggist’s shop in Marrakech. He was one of the teachers of Ibn al-Baiṭār (cf. Ullmann, 1970, p. 279).

Ibn al-Ḥashā’i may have spoken a Tashelhit-like Berber language, as he worked in the service of the first sultan of the Ḥāṣid dynasty of Tunisia (cf. Ullmann, 1970, p. 236). The Ḥāṣids were the descendants of Abū Ḥāṣid ‘Umar (a.k.a. ‘Umar Inti, d. 571/1176), a Berber of the South Moroccan Hantāta tribe and one of the close companions of Ibn Tumert.

The gradual expulsion of the Muslims from Spain in the course of the 16th 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-l'imād, a pharmacological manual compiled in the second half of the 10th c. A.D. by Ibn al-Jazzār (d. 369/980 or 395/1004). The names are:

1. Ṭikwi ṭawrtn tigirutn 'dittany'
Melanges offerts à Karl Prasse

Tunart  Ibn Tunart, Kitāb al-Asmā’, Leiden ms. Or. 23.333 (Lq) and Or. 23.348 (La)

Abu Wezreg, Ansab p. 29
Abū Yenifē‘, Talidis p. 218
addad, Baitar no 27
äderyis, Tunart Lq 23v°
admam, Kutami 162
adrar, Tunart 23v°
adar eyedal, Tunart La 14v°
aderydall, Baitar no 2
alid en wusšen, Tunart La 14v°
ada en yilel, Tunart La 15v°
adunamazir, Kutami IV 83
afersiw, Tuhfa no 366
agešru, Baitar no 6
ageššum, Tunart La 13v°
ayz, Tunart Lq 23v°
aktar, Baitar no 3 (with double initial alif), Kutami IV 91
alæzzas, Hassha no 600
aïlī, Kutami IV 72
alouwn, Tunart La 10v°
aman yesidan, Bakri p. 156
amelkas, Tunart Lq 20v°
emellles, Baitar no 5
amesgur, Abdun no 872
anmad, Tuhfa no 204
anazel, Tunart La 13r°
angas en yerf, Tunart Lq 14r°
anelkud, Tunart La 14v°
angaref, Tunart La 13r°
alni, Abdun no 219
arms, Abdun no 1802
argan, Baitar no 56 (with gım), no 1145
(with gāf), Tunart La 13r (with kāf)
arys, Baitar no 4
asasuu, Kutami I 98
asyer yeṛeuḍ, Kutami III 91
asyersif, Kutami I 73
asyer yeṛf, Baitar no 1604
asili, Kutami III 56
aweryn, Kutami IV 7
ayeddid en waman, Tunart Lq 16v°
ayerni, Kutami II 149
Ayat Wersanen, Ansab p. 44
azeğgig, Tunart Lq 24v°
azezn, Tuhfa no 206
azeqpur, Tunart La 13v°
aerad, Baitar no 61
ayuka, Tunart Lq 23v°
Bū Weyyul, Baidhaq p. 124
edāunuṣt, Ansab p. 40
eftu, Tunart La 11v°
elfeşṣer, Tunart Lq 24v°
elmeysqun, Baitar no 1655
ennes, Tunart passim
esṣṣẹṣṣer, Tunart La 12v°
etterenṣ, Abdun no 22
Güzāla, Ansab p. 43
ibawen, Abdun no 1982
ibn Wogad, Talidi p. 460
ibn Welwun, Talidi p. 164
ibn Wemosr, Ansab p. 29
ibn Wendesl, Talidi p. 538
idgel, Tunart Lq 23v°
Ifeṣṣaln, Ansab p. 45
iger en wesennan, Baidhaq p. 78
iprey, Tunart Lq 23v°
ikker, Tunart La 14v°
im en tegemni, Baidhaq p. 120
irden, Tunart La 6v°
isdán, Tunart Lq 11r°
itrey, Kutami I 24
izzz, Abdun no 1584
tabezyuṭ en tilī, Kutami II 108
tazerüz, Kutami IV 167
tafrut, Jazzaż p. 55
tafrut wusšen, Kutami IV 20
tagendest, Jazzaż p. 147
tafrendest, Abdun no 1599
tayyṛyṣ, Maimonides no 24
tayr⁰ entu wulid, Baidhaq p. 93
takkew, Jazzaż p. 149
tallagb̈, Abdun no 993
tamart en tarṣṣ, Kutami IV 134
tamimnaṣṣ, Kutami I 58
tamert Wensun, Baitar no 2015
tarṣṣ, Jazzaż p. 167
tarṣṣ, Jazzaż p. 167
targa en wudi, Bakri p. 59
taryal, Abdun no 2673
tusfi, Kutami I 75
tasiyya, Maimonides no 392
tasseli, Kutami I 45
tašenit, Tunart Lq f.6v
tayda, Kutami I 33
tażeğgašt, Tunart Lq 6r
tazert, Abdun no 327
terrehtla, Baitar no 413
tekstîwan, Jazzar p. 97
tibi, Tunart Lq 24v
tibi en waman, Abdun no 685
tibi en Meser, Tunart Lq 24v
tibisert, Tuñfa no 413
tibitasta, Tunart Lq 15r
tijaf, Kutami II 113
tigirutan, Jazzar p. 142
tikida, Tunart Lq 13v
tileet en yenerfed, Abdun no 658
tileet tefîra, Abdun no 635
tîfaw, Tunart Lq 25r
tiqqi, Tunart Lq 13r
tisent en weyru, Tunart Lq ff. 7v

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 (Rahat, 1990 and Beirut, 1996), with some revisions and a different numerations of the entries.
3. Some of these names were studied by Chaker (1981).
4. An edition of Ibn Tunat’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 Maghribi-Arabic spelling see van den Boogert, 1989, p. 33.
8. Also written as one word تافان ميد 'bird’s foot', adar 'foot' and ayal 'bird'.
9. 'At a later stage, the two values of each letter were differentiated by forming the separate letters 'èm and 'tg by means of the addition of three diacritical points to 'èm and 'tg'.
11. On g > ' see Kossmann, 1995.
12. The alternative spelling al-Kadmiwi is also found.
14. Cf. also Spanish mezquita.
16. The noun akfar, mentioned y al-Kutami and Ibn al-Bājar, contains what is perhaps the earliest attested example of spontanization. Ibn al-Bājar quotes Abi ‘Abd Allāh an-Nabatī saying that this plant is ‘well-known in in the eastern part of the ‘Udwa’ (ma’rif bi-šarq bilād al-’udwa).
17. Etymologically yeddery he sticks (to) (3sgm) + ten ‘them’ (3plm); the sticky seeds of mistletoe cling to the branches of trees where they germinate.
18. Fifteen examples of initial double alif representing α in Greek names are found in Dietrich’s Dioscurides triumphans (see index to the Arabic text).
19. In modern standard orthography, the huruf al-madd are always written without sukūn.
20. In the spelling of entry no 5, amelides, Ibn al-Bājar does not indicate whether the yā has sukūn. He simply states al-mīn wa-l-lāmān minku makāra wa-s-sīn muhmalā, ‘the mīn and the two līms have kasra, the sīn is without diacritical points.’
21. Explicitly Berber, explicitly vocalized bi-fašat al-tīr wa-r-rā.’
22. All three forms are attested in more than one source; it is unlikely that they are misspellings or corruptions.
23. Cf. also the eponymous Uguzlen and Ugufa mentioned above.
24. Amsoun or Msoun is the name of a valley located north-west of Taza where the plant which bears this name (a variety of dodder) is said to grow.
27. Litt. ‘river tree’: arjer ‘bush, tree’ and asir ‘river’.
29. This point is elaborated in van den Boogert, 1998, p. 12.
32. Standard Arabic 1 often changed to l in Andalousian colloquial Arabic; compare the standard forms al-mir’āt, al-kāf, al-ā’id, al-āstāyiya, Pedro de Alcalá actually mentions the forms mīr ‘mirror’ and ʿiṣāl ‘bomber’. See also van den Boogert, 1998, p. 195.
33. The present-day Ghomara claim that they are related to the Chleb, the speakers of Tashelhit (cf. Colin, 1929).
34. See E72, ‘Kutama’.
36. Cf. also the name of Tétouan, litt. ‘the wells’ (Tiṭawin نسب این in the memoirs of al-Baidha}).
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« M.S. — Ussun amaziy »
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Elle a pour objectif la publication d’études originales, d’instruments de travail et de référence (dictionnaires, corpus bilingues etc.) et de documents inédits de linguistique, ethnolinguistique et tradition orale berbères. Elle vise à la fois à combler les lacunes d’une documentation scientifique berbérissante encore très lacunaire et inégale, et à mettre à disposition les résultats de recherches actuelles, susceptibles de contribuer au renouvellement ou à l’élargissement des connaissances en matière berbère.

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ÉTUDES BERBERES
ET
CHAMITO-SEMITIQUES

MÉLANGES OFFERTS À
KARL-G. PRASSE

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Jeannine DROUIN
Calendriers berbères
Sommaire

Abdallah EL MOUNTASSIR
Langage et espace. Les particules d'orientation -d/-nn en berbère (tachelhit). 129

Mohamed ELMEDLAOUI
L'Arabe Marocain,
un lexique sémitique inséré sur un fond grammatical berbère. 155

Lionel GALAND
La langue touarègue. 189

Paulette GALAND-PERNET
Poesie touarègue, poésie de "convenance". 203

Jeffrey HEATH
SIFT-ing the evidence :
Adaptation of a Berber loan for 'send' in Moroccan Arabic. 223

Rabah KAHLOUCHE
Le présentatif négatif ulec "il n'y a pas",
est-il de souche berbère ou un emprunt à l'arabe ? 233

Maarten KOSSMANN
Le futur à Ghadames et l'origine de la conjugaison verbale en berbère. 237

Alphonse LEGUIL
Une opposition fluctuante en touareg. 257

Naïma LOUALI-RAYNAL
Vocalisme berbère et voyelles touarègues. 263

Amina METTOUCHI
Accompli et négation en kabyle. 281

Kamal NAÏT-ZERRAD
Autour de la base morpho-sémantique SK en berbère 295

Harry STROOMER
An early european source on Berber. Chamberlayne (1715). 303

Miloud TAIFI
De quelques verbes à préposition en tamazight :
contrainte sémantique et distribution syntaxique. 317

Gábor TAKÁCS
The origin of Ahaggar h in an Afro-Asiatic Perspective. 333

Nico VAN DEN BOOGERT
Medieval berber orthography. 357

Quelques repères sur Karl-G. Prasse

Notre collègue Karl Prasse a fêté ses 70 ans en août 1999. Son apport scientifique est tout à fait considérable, principalement pour les Études berbères – son œuvre touarègue est absolument fondamentale –, mais aussi, plus largement, pour la dialectologie arabe (avec ses travaux sur l'arabe du Caire) et la linguistique historique et comparée chamito-sémique.

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'Etat française), où il étudie le berbère, l'arabe marocain, l'amharique à l'École des Langues Orientales ;
– en 1953-54 à Rome (bourse d'Etat 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.