

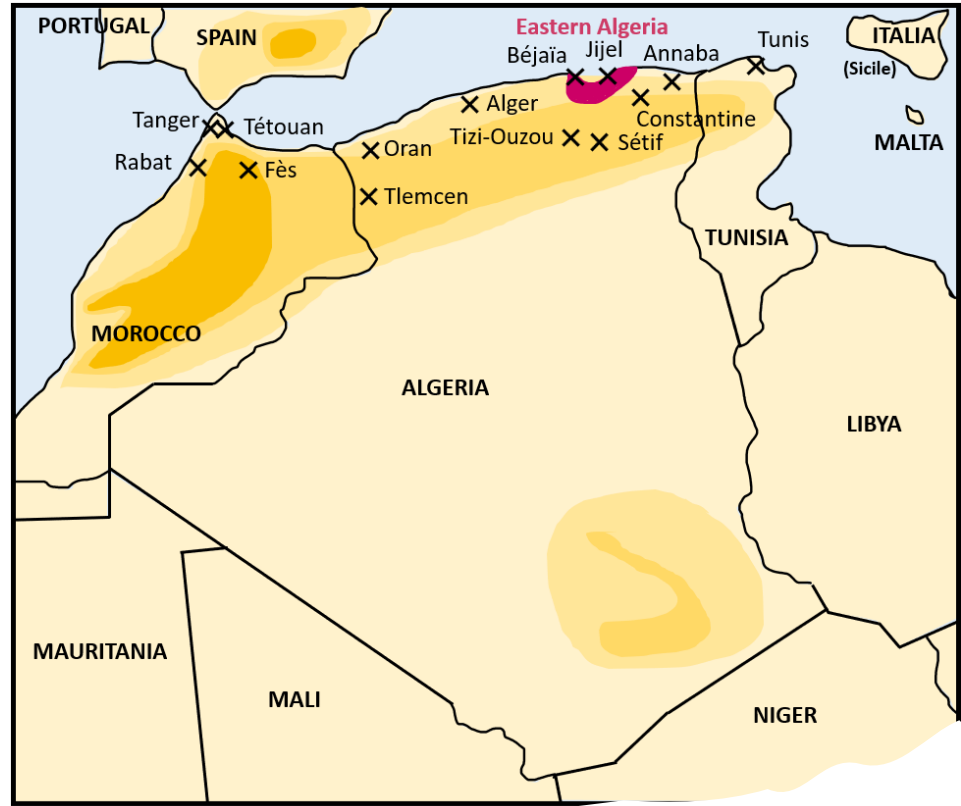


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First descriptive elements of Oulad Attia Arabic: an archaic Prehilalian dialect of Eastern Kabylia (Collo peninsula, Algeria)





Uḷād Ṣaṭya's territory

→ At least 15 000 persons

داخل منزل تقليدي بأعالي جبال القل (ولاية سكيكدة) -
منطقة القبائل الشرقية



The *Ūlād Ḥaṭya*

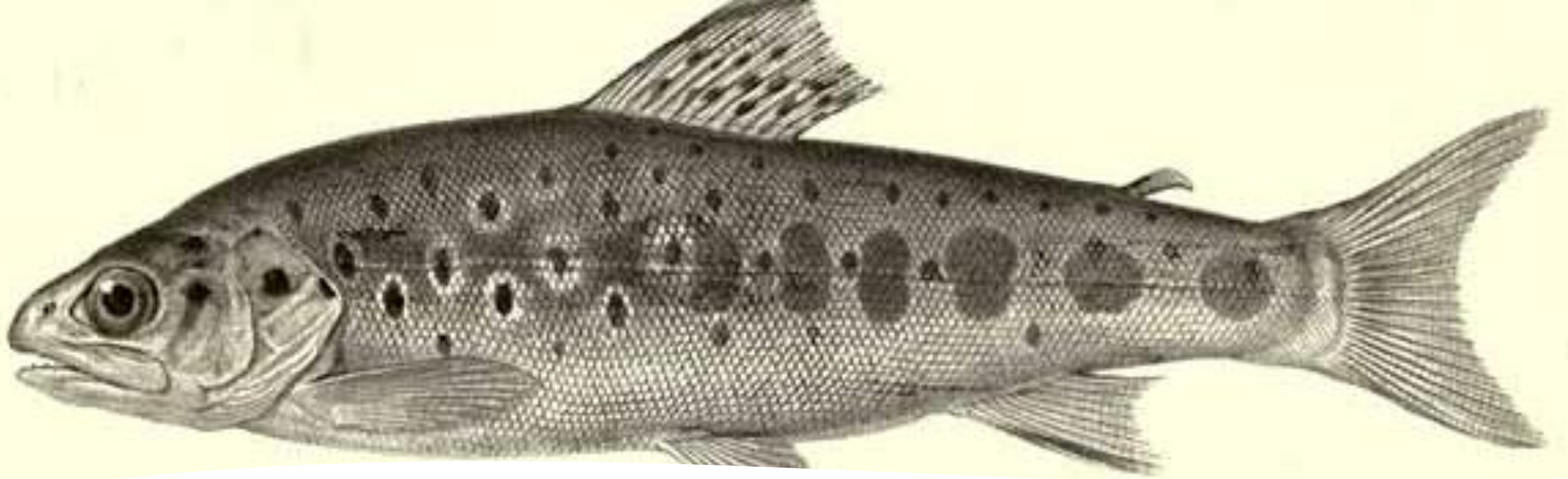
Unique dedicated article on Collo Arabic

Ostoya-Delmas, S. « Notes préliminaires à l'étude des parlers de l'arrondissement de Philippeville ». *Revue africaine* 82 (1938): 60-83.

Notes on *Ūlad Ḥaṭya*

Luciani, D. « Les Ouled Athia de l'Oued Zhour ». *Revue Africaine* 33 (1889), 296-311

"They may well be Kabyles, having preserved their morals and character, [...] it does not displease their self-esteem to be able, if necessary, to claim an Arab origin, religious nobility, and to repeat the prowess of our enemies"



Socio-cultural and environmental characteristics

- During the French conquest, the latter said that the *Ūlād Ṣaṭya* were living in troglodyte habitats
 - No information on the conservation of this habitat (and the knowledge linked to it) today
- Two gastronomic particularities: the cultivation of chestnuts and the consumption of several species of mushrooms (their picking is the occasion of an agrarian festival specific to the region)
- Their rivers were home to the only Algerian trout species; an earthquake would have caused its disappearance. We do not know if it was consumed and subject to traditional fishing techniques

- Methodology (Caubet 2000): short 5-day fieldwork in *Ūlād ʕəṭya* in April 2013. I was helped by mr. Alidra, an *ʕəṭwī* passionate about the culture and of his confederation.
- Complete lack of data for all Collo dialects. I wanted to start with the *Ūlād ʕəṭya*'s one since from first observations this mountain this variety presents a conservative profile so that it could bring us information about the linguistic history of Eastern Kabylia.
- **Classification:** Is *Ūlād ʕəṭya* Dialect a village Prehilalian variety? If so, what are its particularities compared to neighboring Djidjelli varieties (Marçais 1956)?
- **Linguistic history:** Can we recognize possible linguistic substratum's testifying the existence of ancient language contacts situations in the Collo Peninsula?



The women from *Ūlād ʕaṭya* (<https://pangloss.cnrs.fr/corpus/Colliote?lang=fr&mode=normal>)

*Ḳal aṣ-ṣbāḥ, Ḳal aṣ-ṣbāḥ hāḳḳæ lluq rruḥu
l mul la-qšīrāt, ha, la-qšīrāt. F hna f aš-
šḳīyaṛ. U nžību-hæm u ndaṛṛqu-hæm bāš
nbaqtu mḡa hāḏi w mḡa l-ǧaršul. Nwəllīw
u nžību la-ḥṭab, əl-ḡawidāṭ hāḏu, ndaṛṛəq-
hæm mdəṛṛqīn, ma kān š, yžīb-hæm la
ḥday. Labǧa d diyyəq ʕī-yyæ. Ndaṛṛəq-
hæm zaḡmæ lu ma yšəflu-li š. Aḥa, ɾa-hu-
yi. U nəṭlatmu ha ḳān l-ḡifa ntaḡ-na.*



Reflexes of Qāf



The voiceless uvular plosive [q]

- (01) — lluq ʀruħu l^ə mul lə-qšīrāt
now we are going to the firewood seller



The pharyngealized voiceless velar stop [kʰ]

- (02) — u lləḳto-h u š-ši w nbīfu-h
we harvest it et cetera and we sell it

Reflexes of Kāf

The voiceless post-palatal affricate [cç]



- (03) — Kəl əṣ-ṣbəḥ, kəl əṣ-ṣbəḥ hākəkæ
Every morning, every morning it is like that

Reflexes of *g

The voiced palatal affricate [ɟ]

- (04) — mʕa hāḏi w mʕa l-ḡəršun
with that one and with the bran



Interdental fricatives

- (05) — Nwəllīw u nžību lə-ħṭəb, əl-ʕawidāṭ hāḏuḵ
We go back and we bring the wood, these branches there



Reflexes of *ḏ (<Ḍād & Ḍāʕ)

- (06) — Wəllāh lḷāh nḏəyyaʕu b əl-žuʕ fi š-šətwæ
By god we suffer from hunger during the winter



- (07) — m əl-wād lhīh l əṭ-ṭahṛa
From the river over there to the plateau



Imala

In final position /a/ can be realized [æ] or [a]

- (08) — Labg̣a d ɖiyyəq ʃlī-yyæ
even if that's difficult to me



Reflexes of ŭ

- (09) — Mā ʃand-hœm fayən y^əqaʃdu
They don't have anywhere to stay



Some prehilalian grammatical features

(Marçais et Guîga 1925, Aguadé and al. 1998)

The relative pronoun *əddi*

(10) — **əddi** yəḳḳəḳər yəšri s-smid yəšri-h...

Who can buy semolina buys it



The indefinite pronoun *ħa*

(11) — šrīt **ħa** s-səbbāṭ...

I bought shoes

Lackness of gender distinction at the second person

(12) — Qālu-lī **ṛnti** hœwwa!

They told me it's you (masculine)!



The genitive constructions

Genitive markers: *addi ~ di ~ dd ~ d ~ əlli ~ ntāf ~ tāf*

(13) — əl-fuṛnu **ddi** lə-ḥṭəb

the wood oven



(14) — ḥu-h **di** ʕamīra

Amira's brother

(15) — Ha, l-bərd **d** əṭ-ṭəlž

Oh, the cold of the snow



(16) — wād **əlli** zəggār

Jujube river

(17) — ha ʕān l-ʕiʕa **ntāf**-na

this is what our life is



(18) — lə-frāš **tāf** əl-ḥāžž

swallowtail (literally: pilgrimage butterfly)

The Amazigh copula *d* (Marçais 1956, Kossmann 2014)

(19) — Labga *d* ḍiyyəq ʕlī-yyæ

Even if it is difficult to me



(20) — Hih *d* hœwwa hih. *D* hœww.

Alright that's him, alright. That's him.



The morphology of Amazighized nouns (Garaoun 2018)

	Arabic morphology	Amazigh morphology
Masculine nouns		
"Cockerel"	<i>qəžžīw</i>	<i>aqəžžīw</i>
"bread baking dish"	<i>fərrāḥ</i>	<i>afərrāḥ</i>
Feminine noun		
"Couscous"	<i>bərbūša</i>	<i>ṭabərbūšt</i>
"Fontanel"	<i>məlgīga</i>	<i>ṭaməlgīgṭ</i>

Plural formation of Amazighized nouns

Masculine Amazighized nouns		
External (<Amazigh)		
"Branch"	<i>adrīw</i>	<i>adərwən</i>
"Path"	<i>azrūg ~ azrūy</i>	<i>azərwən</i>
Internal (<Arabic)		
"Chick"	<i>afāllūs</i>	<i>aflāləs</i>
"Bunch"	<i>agāzi</i>	<i>agwāza</i>

- Feminine plural Amazighized nouns are all frozen
- External plural forms are formed with the suffix *-an*:
ṭizgān "fig variety", *ṭizagban*, *ṭizərbān*, *ṭidyān* toponyms
- It is also known from Djidjelli and attested in Amazigh only in Eastern Tasahlit (Babor Massif) and in Ghomaras (Moroccan Rif)

Native lexicon

"What"	<i>šū ~ šī</i>
"Why"	<i>læš ~ ʕlamæš</i>
"Who"	<i>mənhū</i>
"When"	<i>aywəq ~ faywəq</i>
"Whose"	<i>līmən</i>
"How much"	<i>qəddæš</i>
"Where"	<i>fayən</i>
"To where"	<i>layən</i>
"From where"	<i>mnayən</i>

*Some typically Prehilalian verbs:

"want, love": *ħabb*, "pass, go": *ʕadda*, "take away": *ʕabba*, "clean": *ħṣəl*, "ask": *səqsə*, "go down": *həwwəd*, "search": *lhəṭ*

**Some locally typical adverbs:

"like": *bħal*, "here": *lahən*, "there": *ṭəmm(ā-nīṭ-əḵ)* "over there": *lhīn*, "tomorrow" *gədda*, "like that": *hāk* "whole": *ḵaməl ~ lḵəll ~ bəlḵəll*

***Some original nominals:

"My brother": *ħā-y*, "wicked": *mšūm*, "Comb": *səllāka*, "Servant": *ʕazri*, "meat sharing ritual" *nāfqa*, "Herd" *ṣəṛṣūfa*, "entity of rain rogations": *wəddāda*, "Broom": *fəṛraħa*, "mold": *maħħār*, "blue tit": *zīzāṛ*, "cicada": *wəzwəyza*

Lexicon : the Amazigh substratum

Jay: *azǧib* (<ZWĠ “red” , cf. Jijel *azwig*)

Nail: *aǧšar* (<SKR, cf. Jijel *aškar* ~ *aššar*)

Glottis: *lāǧ* ~ *nāǧ* (<NY)

Ankle: *tawarǧiz* ~ *tawalǧiz* ~ *tawǧiz* (<WLZD)

Toad: *ǧarǧru* (<GR, cf. Jijel *aǧru* ~ *aǧur*)

-Typically non-zenatic form

Thumb: *ǧuzmi* (<KMZ)

-Amazigh word preserved even though the closest Amazigh languages have borrowed this name from Arabic





Lexicon : other substrata

*Latin from Amazigh

New year: *ǧannār* (<cf. Latin *Ianuarius*, Jijel *yannar*)

Chard: *blaṭu* (<cf. Latin *blitum*)

-vocalization /i/ → /a/ typical of Eastern Tasahlit and of the Amazigh substrate of Djiedjelli Arabic

*Mysterious

The Parasol mushroom = *ṭa(mə)ǧriwəš* (<?)

ta- <Amazigh morphology, *-wəš* Latin suffix?

Various toponyms: *Ḳṭūnən* ~ *Ḳṭūmən* (~ *Ikutamən* ?), *Rirrirān*, *Lāddən*, *Rāzzən*, *Yādən*, *Ṭādən*, *Mayyūn*, etc.

→ *Ūlad Ṣaṭya's* Arabic is a **Prehilalian villageois Dialect**

→ It presents important similarities with Djidjelli Arabic as well as diverging characteristics which allow Collo Arabic to be considered of as **a separate dialectal area**.

→ The Amazigh substrate of this variety is as considerable as it is in Djidjelli Arabic

→ I have not identified any other ancient contact language or substratum

→ Research must be carried out on the dialects of the Collo peninsula which are still undescribed today and all threatened by leveling sometimes in the short term

→ It is urgent to carry out an inventory of the old Prehilalian lexicon and Amazigh retentions which are among the elements most affected by leveling

→ Their study will make possible to better understand the history of Prehilalian dialects and the identity of the Amazigh substratum(s)

Work-song: women rolling couscous for a wedding



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