



TEACH YOURSELF BOOKS

T. F. Mitchell

COLLOQUIAL ARABIC

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It is generally supposed that a single language is spoken throughout the Arab world. But it is only written Arabic that is more or less common to the individual countries, and the spoken language can differ as widely as Spanish and Italian. This book has been prepared for those who wish to make everyday use of the living language of modern Egypt and for those who would like to add a colloquial Arabic to their knowledge of languages. Its subject is Cairene Arabic, the form of Egyptian colloquial Arabic spoken in Cairo which sets the standards for modern Egyptian usage. After working carefully through this book, the student should be able to carry on simple conversations fluently and accurately.

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I. THE LINGUISTIC BACKGROUND

There is a great deal in a name, sometimes a great deal of confusion. It is commonly supposed that *Arabic* designates a single language uniting in ties of mutual comprehension speakers from countries as widely separated as Iraq, Egypt, and Morocco, but this is not so. It is only *written* Arabic, that is the Classical language of the Koran and early literature and the grammatically similar neo-Classical or Modern Arabic of contemporary literature, journalism, broadcasting, and public address that is more or less common to the Arab world. Speaking and writing are essentially separate aspects of linguistic activity and the first has always preceded the second, both in the process of man's evolution and in the sequence by which the individual child acquires a complicated set of listening and speaking habits long before he sets hand and eye to paper. As a result of the normal processes of linguistic development, the colloquial Arabic which lives in the several Arab societies to-day and by which they mostly live, differs as widely between Arab countries as do those languages which nowadays go under the different names of Italian, Spanish, and Portuguese. Within the Arab world, the comparatively static and uniform written Arabic acts in a wholly desirable way as a kind of limited Esperanto, providing a means of communication between educated men of whatever nationality; as a spoken medium, it is an example of that paradox known to linguists as a *Schriftsprache* and might aptly be named *pan-Arabic*. The nearest contemporary European parallel to this use of a written language as a "control" for purposes of spoken communication is provided by the *Hochdeutsch* used between speakers of otherwise mutually unintelligible varieties of German, but a closer parallel is the historical one of Latin in the Middle Ages before the emergence of the several Romance languages. Even in English, of course, there are differences of grammar and vocabulary between the written and spoken language but the degree of such difference is far less than that between the

artificial pan-Arabic and the living colloquial of any Arab country. Moreover, both written and spoken English are recognized in English-using societies as belonging to one living language and are both systematically taught and maintained by authority; colloquial Arabic, on the other hand, is largely ignored by its users and, what is more, unlike colloquial English, may not freely be written.

The educated Egyptian, then, uses pan-Arabic to talk, on as wide a range of topics as the present state and degree of unification of the written language allows, to equally literate Iraqis, Saudis, Moroccans, and even Europeans. No reasonable man, however, in whatever homogeneous society, is anxious to talk like a book, much less like a newspaper or a public orator, and the language that the same educated Egyptian uses on return to the bosom of his family or generally with his compatriots is quite other than that in which he addresses non-Egyptians. This second language is wholly Egyptian and it is exclusively with it that this book is concerned.

Egyptian Arabic is a vigorous, living language and, like all languages, which are inseparable from the men, women, and children who use them, it is, and has been over the many centuries of its evolution, subject to constant change. It is naïve to believe, as some do, that it is possible, let us say in the interests of Arab political and economic unity, to suppress all national forms of Arabic and to impose in their stead, either gradually or overnight, a new form of Arabic identical with or closely related to the present written language. What is needed in the present somewhat schizophrenic conditions is both development of pan-Arabic in order to increase its scope and at the same time the institution of *national* written languages. There are signs that an Egyptian written language is struggling to emerge; the dialogue of some playwrights, for example, is deliberately contrived to conform to both written and colloquial usage, but this is a half-measure at a time when nothing less is needed than the complete freedom in which, for example, a hypothetical thriller-writer is as much at liberty as Agatha Christie in England to include colloquial forms in his work and the educationist is able to write a grammar of English for use in Egyptian schools in which colloquial English is faced squarely by the colloquial Egyptian of the school-child's day-to-day

experience. Egypt, favourably placed as she is culturally, politically, geographically, and demographically, and with the consciousness of "own language" that so many of her people enjoy, has a splendid opportunity to give the lead in this vital matter to the rest of the Arab world. The authoritative grammars, dictionaries, and other law-giving books must be written and compiled by Egyptians themselves, for they alone are masters of their own language.

Some may say that to do as has just been suggested would be to run counter to the ideal of Arab unity in the economic, political, religious, and cultural spheres, but surely such action would be to serve this ideal, for it is only by bringing differences out into the open that, when occasion demands, they can be avoided. Moreover, the parallel drawn above between pan-Arabic and Latin (now dead) is by no means a complete one, since vital factors are present in the modern situation which were absent in the Middle Ages. Pan-Arabic is not the prerogative of a single class of society, and not only is education to-day more widespread but the mass media and jet aircraft of the times make the world a small place indeed.

The question may reasonably be posed as to which form of Arabic the foreign learner should first be taught and the right answer in the current situation is undoubtedly pan-Arabic. But thereafter he may wish to learn one of the many living forms of Arabic and the question again arises, which? In the absence of any indication as to the particular country most likely to interest him, there can be no doubt about the answer. Egyptian films are seen and the Egyptian radio heard in every Arab country and Egyptians teach in schools from Kuwait to Libya; it is hardly surprising, therefore, that the Egyptian colloquial is much better known than any other. In addition, it has advanced further than other colloquials along the road to linguistic independence, for there exists a clearly recognizable norm to which educated Egyptian usage conforms. Standards are set in Egypt by the cultured classes in Cairo.

There are numerous forms of Egyptian colloquial Arabic, just as there are many dialects of English. Divergence may be considerable, as for example between Cairo, Qena in Upper Egypt, and the Bedouin area west of Alexandria, or it may be less marked as, say, between the towns and villages of the

Delta. Moreover, differences of educational standard and class correspond to speech differences in a single district. An educated Egyptian, however, has very definite ideas on what constitutes a "prestige" pronunciation, turn of phrase, etc., and the dominance of Cairo is not surprising, since the part played by capital cities in establishing a norm is well known. In England, London, as the centre of government, commerce, literature, law, etc., attracted in the past people from many parts of the country who helped fashion the dialect of English which was to become so widespread and which, in its present form, is spoken by most educated Englishmen to-day. It is, then, cultured Cairene Arabic that is the subject of this book.

Finally, a word of warning. In the present situation the student must be prepared to meet the attitude, common enough in European centres of learning, that written language, preferably literary, is alone worthy of study. The student of Arabic is as certain to encounter bigotry on the part of linguistically unsophisticated people—and how many of us are truly without prejudice in linguistic matters?—as he is to hear the dogmatic expression of views which, based on obsession with "Classical" and written form, are opposed to the statements of grammar and pronunciation made in this book. To such statements he should turn a deaf ear, concentrating rather on listening to what his informant is saying and how he is saying it. The pronunciation hints which follow are intended to help him to this end.

PRONUNCIATION OF CONSONANTS

(a) Little difficulty is offered to English speakers by the sounds written with: **f** (as in English *film*), **b** (Eng. *bad*), **s** (Eng. *sit*), **z** (Eng. *zeal*), **ʃ** (Eng. *sheen*), **k** (Eng. *king*), **g** (Eng. *gear*), **m** (Eng. *mat*), **n** (Eng. *nap*), **w** (Eng. *win*), **y** (Eng. *yes*). **t** and **d**, too, do not present insuperable obstacles but care should be taken to ensure that the tongue is in contact with the teeth as well as with the ridge behind the teeth, since in most contexts it is exclusively with this ridge that contact is made in pronouncing the corresponding English sounds (cf. Eng. *tag* and *dam* and contrast Arabic **taag** *crown* and **damm** *blood*). **s**, **z**, **t**, **d** must always be distinguished from **ʃ**, **ʒ**, **ʔ**, **q**.

(b) The following will require more careful attention :

ʔ: the glottal stop or catch. A common enough sound in English dialects, cf. a Cockney pronunciation of the *t*'s in *a bit o' butter*, and one which occurs frequently in Standard English pronunciation between words beginning and ending with a vowel, e.g. *Jaffa ʔorange*, *sea ʔeagle*, and also when we wish to give emphatic stress to a word beginning with a vowel, e.g. *it's ʔabsolutely ʔawful*. Arabic examples are: **ʔiktib** *! write*, **ʔumm** *mother*, **ʔult** *I/you said*, **daʔiʔa** *minute (time)*, **haʔʔ** *right*.

h: a sound which will not be found difficult when it begins a word or syllable as in **haat** *! bring*, *fetch*, **muhiim** *important*, but one which must be carefully pronounced in the same way when, in an un-English way, it ends a word or syllable, e.g. **ʔabuu** *his father*, **ʔahwa** *coffee*; beware, however, of an English tendency to make **h** sound like **x** (see below) in these contexts. It sometimes helps in the early stages to put in an extra "ghost" vowel following **h**, i.e. **ʔahawa** (for **ʔahwa**) and to aim at eliminating it gradually. In the speech of many educated Egyptians final **h**, e.g. **ʔabuu**, is often not pronounced but the beginner is advised to practise its inclusion.

l: in almost all contexts the "clear" *l* of *leaf* as opposed to the "dark" *l* of *feel*. Imagine you are going to pronounce the word *leaf* but keep the tongue in the "l"-position, prolonging the sound and without uttering the "-eaf" portion; contrast the sound with that of the *l* at the end of

II. HINTS ON PRONUNCIATION

There is a minimum of phonetic courtesy to be achieved in learning to use any language; moreover, the advantages that proficiency in pronouncing Arabic confer on the English speaker are self-evident: among them, the respect of the Egyptian is not the least. The general hints contained in this book should suffice for practical purposes and provide a firm foundation on which to build a more detailed study of Egyptian pronunciation.

The system of writing used in the book is a transcription of colloquial pronunciation; it is neither a transliteration of Arabic written forms nor an orthography, which would require a constant shape for a given word, whatever its pronunciation in context. It is not, however, that kind of phonetic transcription which aims at representing as many features of consonant- and vowel-sound as possible, but rather one whose object is to suggest an acceptable pronunciation, with the minimum of frills and without losing sight of grammar and lexicon.

The transcription comprises the following consonant-letters, vowel-letters, and diacritics:

- (a) *consonants*: **b**, **d**, **q**, **f**, **g**, **h**, **ʃ**, **k**, **l**, **m**, **n**, **q**, **r**, **s**, **ʒ**, **t**, **ʔ**, **w**, **x**, **y**, **z**, **ʒ**, **ʃ**, **ʒ**, **ʒ**, **y**
 (b) *vowels*: **a**, **u**, **e**, **i**, **o**, **u**
 (c) *diacritics*: acute accent, hyphen, breve (˘)

Other consonant symbols, sporadically used and relating to loan-words in the colloquial, are included in the Addenda to the following section.

In the case of **q**, **ʃ**, **ʒ**, **ʔ**, **ʒ**, **ʃ**, **ʒ**, and **y**, the letter-shape is strange and, with the exception of **ʃ** (= *sh* in *ship*), its strangeness relates to special pronunciation difficulty. In addition, it will be found that **q** and **x** are used with very different values from those associated with them in English orthography. Vowels occur both long and short; long vowels are shown by doubling the letter, i.e. long **a** by **aa**, long **i** by **ii**, etc. Capital letters are not used in the transcription.

feel. The pronunciation of Arabic **fiil** *elephant* and **milk** *property* in the manner of English *feel* and *milk* would be woefully inadequate. Most Irishmen, it may be noted, use the right kind of *l* in all English contexts: most Americans and Scots use the wrong kind even in *leaf*. An important exception to the general rule is that the "dark" *l* of *feel* is used in **ʕallāh** *God* and derivative forms as **ʕinfālla** *I hope*; ʕa of **ʕallāh** is elided if preceded by a vowel and, if this vowel is *i*, then **ll** is pronounced with the "clear" *l* of *leaf*; e.g. **ʕilḥāmdu li-llāh** *praise be to God*.

- r**: English initial *r* in words like *rugged*, *rock*, and *rascal* will never do. The rolled Scottish *r* of *burn* is what is wanted. Many English people make the right kind of "r" in words such as *very* and *thorough*; if you do, try to isolate it in order to control it, if you do not, try to pronounce a very quick "d" in place of "r" in these words. Pay particular attention to the need to pronounce Arabic *r* when final: **ʕamlir** *prince* sounds nothing like *a mere*. A quick flip or tap of the tip of the tongue against the ridge behind the teeth is the basis of this sound and it is also the basis of the trilled or rolled "r", which consists of a number of intermittent taps and which is the sound of Arabic *r* when doubled (**rr**). The trilled "r" may take some time to master if the student cannot make it already, but with practice it will come, even if only after a month or so of perseverance. Arabic examples are: **raml** *sand*, **bard** *cold*, **bārra** *outside*, **barr** *land, country*.

s, z, t, d: so-called "emphatic" consonants, to be distinguished from "non-emphatic" *s*, *z*, *t*, *d* respectively. For the emphatics, the tongue must be broad (laterally expanded) and "thick", filling the mouth: for the corresponding non-emphatics, the tongue is narrow (laterally contracted) and "thin". The lateral expansion and contraction of the tongue may be practised when looking in a mirror. In addition, the front of the tongue is very much lower and the whole tongue much flatter in the mouth for the emphatics; for the non-emphatics the front of the tongue is raised and the back depressed much as it is for

the pronunciation of the vowel *i* (see below): the difference is easily perceptible in moving from, say, the *t*-position to the *ʕ*-position and vice versa while maintaining the necessary contact at the teeth or junction of teeth and gums. It sometimes helps to practise hollowing the tongue from front to rear and to retain the hollowing when pronouncing the emphatics; the mirror is again helpful in this connection. The position of the lips is also important; for the emphatics, they are held neutral or slightly rounded and protruded: for *s*, *z*, *t*, *d* they are spread. It may be noted that *l* of **ʕallāh** (see above) is characterized by emphatic articulation.

The features described above combine to produce in the emphatics a characteristic "hollow" resonance; the hiss of *g*, for example, is of much lower frequency, much more indeterminate than the high-frequency, clear-cut sibilance of *s*. In this particular case, it is also helpful to pronounce *s* with considerable tension in the tongue and lips. Examples of difference between emphatic and non-emphatic are:

tiin <i>figs</i>	ʕiim <i>mud</i>
baat <i>he spent the night</i>	baaʕ <i>armpit</i>
seef <i>sword</i>	geef <i>summer</i>
bass <i>only</i>	bagg <i>he looked</i>
dall <i>he directed</i>	dall <i>he lost his way</i>
baʕd <i>after</i>	baʕd <i>some</i>
zāayir <i>visitor</i>	zāahir <i>clear</i>
mafrūuz <i>selected</i>	maḥfūuz <i>learnt by heart</i>

- x**: not a difficult sound. Feel back along the roof of the mouth with the tip of the tongue until the *soft palate* is reached; the soft palate and the *uvula* (the extremity of the soft palate; it can be seen in a mirror, hanging down at the extreme back of the mouth) must be made to vibrate for *x* as, for example, when breathing out heavily during snoring. It is much the same sound as in Scottish *loch* or *och aye* and German *achtung*. Arabic examples are **xāfab** *wood*, **baxt** *luck*, **muxx** *brains*. More practice may be necessary when the sound occurs before or after *i* (or *ii*), e.g. **baxtil** *miser, miserly*, **xigil** *he was ashamed, confused*.

- y:** **x** with the vocal cords vibrating, that is to say with the buzzing introduced into **x** that is made when passing from **s** to **z**, i.e. **sss-zzz, xxx-yyy**. If difficulty is encountered, "dry gargling" should do the trick. **y** is also the familiar sound of French "r" in Paris and Northern France. Examples are **yaffir** watchman, **ṣuṣayyar** small, **ṣuyl** work, **riyīf** loaf.
- q:** a sound made in a somewhat similar manner to **k** but of very different acoustic impression, made in fact in the same place as **x** and **y**, at the uvula. Make a **k** as far back as possible; again the mirror is of some help. This sound is used by educated speakers for "classicism" in the colloquial; used in the right places, it is perhaps the most important single sign of educated speech. Examples are **qúrya** village, **ṣilqurṣáan** the Koran, **huqúul izzéet** the oilfields.
- q** is a "Classical" sound to which colloquial **ṣ** usually corresponds; there is, however, no simple equation classical **q** = colloquial **ṣ**. Words keep habitual company with other words and their total associations with particular contexts and styles of discourse. No doubt **ṣadīma** and **qadīma** are in some sense the "same word" in **fi mǝṣr ilṣadīma** in Old Cairo and in **f-ilṣuṣúur ilqadīma** in olden times but it would be quite wrong to substitute one form for the other and the difference between the forms is charged with meaning.
- h:** a sound articulated (like **ḡ**) in the pharynx, the throat region above the windpipe; to master it, it is necessary to "get the feel" of this region. Look in a mirror and see what happens to the Adam's apple when one swallows; it will be seen to rise considerably and then descend again to its position of rest: if an attempt is made to keep it at the top of its run instead of allowing it to descend, the discomfort felt will be in the region in which it is necessary to make **h**. To pronounce **h**, adopt a posture as if about to retch, then release the tension in the pharynx just sufficiently to allow egress of air from the lungs; the result should be a satisfactory **h**. Try to make the root of the tongue fill the throat for the sound, which, it must be emphasized, is not in the least like **x** or **h** and must at all

- times be clearly distinguished from them. It is quite possible to make a sound which combines features of **h** and **x** and this is often a stage through which the beginner passes on the way to mastery of **h**. Examples are: **háaga** thing, **hilw** sweet, nice, **nahl** bees, **ráhḡab** to welcome, **riih** wind, **malh** salt.
- ḡ:** the voiced sound corresponding to **h**, i.e. as **y** is to **x** (see above) so **ḡ** is to **h**. Follow carefully the instructions for **h** and simply introduce the necessary buzz of voice; do not do anything else. It has to be remembered that the tongue is made up of many muscles and is capable of movement in its parts as well as in its whole, so that it is quite possible for the root of the tongue in the pharynx to be correctly disposed for **ḡ** (and **h**) and for the front of the tongue to perform unwanted action; when practising, therefore, open the mouth fairly wide and keep the part of the tongue visible in a mirror flat on the floor of the mouth. Having mastered the basic sound by following the above instructions, the student is likely to experience difficulty in controlling these two sounds in context, in "turning them on and off" at the right moments in the stream of speech; it is quite possible to imbue speech with the sound of **ḡ** throughout—the effect is somewhat "strangled". Such an effect is unfortunate in Arabic and in the early stages practice in "turning on and off" will be necessary, especially after vowels but also before vowels to some extent; practice the sound, therefore, inter-vocally, short and long, i.e. **aa-ḡ-aa, aa-ḡ-uu, aa-ḡ-ii, uu-ḡ-aa, uu-ḡ-uu, uu-ḡ-ii, ii-ḡ-aa, ii-ḡ-uu, ii-ḡ-ii, a-ḡḡ-aa, a-ḡḡ-uu, a-ḡḡ-ii**, etc. Finally, beware of a common tendency to confuse **ḡ** with **ṣ**. Arabic examples are: **ḡáada** custom, habit, **ḡádad** number, **ḡeer** eye, **ḡiid** festival, **ḡumr** life, age, **baḡdeen** afterwards, later, **buḡd** distance, **sábḡa** seven, **sabḡiin** seventy, **báḡat** he sent, **gaḡáan** hungry, **biḡiḡ** far, **buḡáad** far (plural), **láaḡib** player, **záḡḡaḡ** he shouted, **dáfaḡ** he paid, **wiḡiḡ** he fell, **niḡnáaḡ** mint, **sabḡ** lion.

Doubled consonants

Any Arabic consonant may be doubled. Except when final, a doubled consonant must be pronounced at least twice as

long as its single counterpart and is characterized by greater muscular tension in the articulating organs. It is infinitely preferable to pronounce a doubled consonant occurring between vowels extremely long rather than not long enough; many English speakers do not pronounce doubled consonants with sufficient length when they occur at some distance from the accented syllable, e.g. *naffsalin pickpockets* (sing. *naffsáal*). The contrary tendency is also observable among English speakers, who often pronounce a single consonant too long when it occurs after a short stressed syllable, as *t* and *s* in *kátaba clerks*, *kásar he broke*. Consonants which are pronounced long occur in English at the junction of words or of affixes and words; for example, *black king* (contrast *blacking*), *misspelt*, *unnecessary*, but, of course, the double letters of English spelling in such words as *better* and *butter* are pronounced as single sounds. The single-double distinction is a very important feature of Arabic and the *ss* of *kássar he smashed*, for example, must always be pronounced considerably longer than *s* in *kásar he broke*. Other examples are *šissámak (the) fish*, *šayyáal hardworking*, *dáffaḥ he charged (money)*, *fáḍḍa silver*, *šayyalin porters*, *bagg he looked*, *muhímm important*. Doubled consonants are usually pronounced shorter when final.

Addenda

- (a) The sound written *v* in English sometimes occurs for *f* in the transcription, e.g. *lafz pronunciation*, but has no independent status except in very rare loan-words such as *se(e)rv service (tennis)*, *vitiss gear-lever*; it has not, therefore, been included above. Similar remarks apply to the sound written generally as *p*, which sometimes occurs for transcribed *b*, e.g. *yóom issábt Saturday*, but again has no independent status except in loans, e.g. *piláaj seaside resort*. Less sophisticated speakers tend to replace *v* and *p* in such loans with *f* and *b* respectively, e.g. *half valve*, *biiba pipe*. *j*, as in English *jep*, also occurs in loan-words, e.g. *jakétta jacket*, *jóoki jockey*, *julúuji geologist*.
- (b) The sounds of English *th* in (i) *thin* and (ii) *then* belong to a "Classical" pronunciation of Arabic and occur sporadically when reading written language aloud. Examples occur in the book and the symbols used are as follows: *θ* (as *th* in

thin), *ð* (as *th* in *then*). An emphatic counterpart of *o*, symbol *ō*, also occurs in this style of pronunciation.

PRONUNCIATION OF VOWELS

General

Of the six vowels (*a, á, e, i, o, u*), three (*i, e, a*) are articulated in the front of the mouth and three (*á, o, u*) in the back: the tongue becomes flatter in the mouth or at a greater distance from the roof of the mouth as it moves from *i* through *e* to *a* and, conversely, moves towards the roof of the mouth in the back series from *á* through *o* to *u*; the degree of opening, measurable roughly by the distance between the top and bottom teeth, is greatest for the open vowels (*a, á*) and least for the close vowels (*i, u*). The lips are spread for *i* and *e*, neutral for *a* and *á*, rounded for *o* and (especially) *u*.

Vowel-length

Vowels occur both short and long; when pronouncing a long vowel, give it at least twice the length given to its single counterpart; cf., for example, *šúdaf sea-shells* and *šúadif he chanced upon*.

Two principal rules govern the occurrence of long vowels:

- (1) they occur only in prominent or stressed syllables, cf. *máasik holding* but *masikhum holding them*;
- (2) they do not occur in closed syllables, i.e. type CVVC, where C = consonant and VV = long vowel, unless the syllable is final, cf. *manadíl handkerchiefs* but *manadilha her handkerchiefs*.

Note

It will be seen that if a vowel is pronounced short, then it is written short, even where grammar and lexicon would suggest a long vowel.

Contrary to rule (1), long vowels sometimes occur in non-prominent syllables in loans from written Arabic, e.g. *ḡadátan* or *ḡaadátan usually*, *šilqahíra* or *šilqaahíra Cairo*. The vowel in such cases is not as long as in prominent syllables (cf. *ḡáamil workman*) but is distinctly longer than the short counterpart. This possibility of incremental length has been indicated where.

appropriate in the transcription by the use of brackets, i.e. *ḡa(a)dātān*, *ṣilqa(a)hira*. Loans from the written language also account for a few exceptions to rule (2). Most educated speakers make a difference of vowel-length between *ḡāmmi* *my uncle* and *ḡāmmi* *ignorant* (a "learned" form) and also between *ḡamm* *uncle* and *ḡaamm* *public, general* (cf. *ḡaam* *year*); in neither *ḡāmmi* nor *ḡaamm* is the vowel pronounced as long as in, say, *ḡāmil*, where it occurs in an open syllable. Again, contrary to rule (2), a vowel which is generally short and corresponds to a long vowel in related forms is sometimes pronounced very long when the word containing it is singled out for special emphasis, e.g. *di yāalya giddan!* *that's terribly dear!*, cf. the more usual *yālya* (masc. *yāli*). Taking the language as a whole, however, exceptions to both rules are extremely rare.

Finally, it may be noted that the style of utterance on which the transcription in this book is based is *slow colloquial*; in *rapid* style, vowels are commonly pronounced long only before a pause.

Vowel-quality

In English we "slur" the vowel-sounds in the majority of syllables which are non-prominent or unstressed. Consider the vowels italicized in "the Queen of England" or "from head to foot". This must be avoided at all costs in Arabic; each vowel should be clearly pronounced, each syllable given its due rhythmic weight. For this among other reasons, do not try to speak too rapidly at first—the formation of good habits early on will save a lot of trouble later. Vowels will now be considered in turn from the point of view of the quality to be associated with them.

- a:** between the vowel sounds of "Standard" English *hat* and *hurt* or *had* and *herd*. Try to isolate the vowel in *had* and then make it sound a little like the vowel in *herd*; if the complete word *hat* is taken as a starting-point and made to sound something like *hurt* without going the whole way, the result should be an acceptable rendering of the Arabic *haat!* *fetch, bring!* Other examples are: *dāras* *he studied*, *baab* *door*, *kātāba* *clerks*, *kitāaba* *writing*. Remember to

beware of any tendency to "slur", for example in the second or third syllable of *kātāba*.

- ā:** when short and in a closed syllable, between the vowels of "Standard" English *hut* and *hot*; when in an open syllable or when long, as the vowel of English *heart*. **ā** occurs especially in the vicinity of the emphatic consonants, e.g. *ḡaff* *row, line*, *ruḡāḡ* *lead (metal)*, *ḡārab* *he hit*, *ḡāḡḡa* *he emptied*; *ṣilver*, *ḡāḡḡir* *certainly*, *baaṭ* *arm-pit*, *baṭn* *stomach*, *ḡann* *he thought, believed*, *mazḡūṭ* *exact(ly)*. The vowel also commonly occurs in association with **r**, e.g. *raff* *shelf*, *raah* *he went*, *rāḡil* *man*, *ḡūfra* *hole*, *bārra* *outside*, *barrāad* *fitter*, *naar* *fire*, but contrast the occurrence of **a** in, say, *rāayih* *going*, *rāagih* *returning*, *bard* *cold*, *wārra* *he showed*, *ḡirāan* *mice*. **ā** is also regularly associated with **q**, e.g. *qārya* *village*, *ṣilqa(a)hira* *Cairo*, *ṣaqsāam* (*administrative*) *departments*. It is not essential for the vowel immediately to precede or follow **ḡ**, **s**, **t**, **z**, **r**, or **q**; cf. *māṭḡax* *kitchen*, *xāalish* *very, completely*, *laṭṭa* *pronunciation*, *ṭurumbāat* (*petrol*) *pumps*, *ṣarabāat* *socks*, *mabrūuk* *congratulations!*, *ṣilqurṣāam* *the Koran*. The consonant context, moreover, is not an infallible guide to the quality of an associated open vowel, cf., for example, *ḡābḡab* *it barked*, *māyya* *water*, etc., and numerous loans from foreign languages, as *lāmḡa* *lamp*, (*sāmak*) *bakalāa* *cod*; cf., too, *ṣāmar* *he ordered* but *ṣāmar* *moon*. Moreover, back vowels may be used with non-emphatic consonants which themselves must be clearly differentiated from emphatic counterparts, e.g. *xāddar* *he anaesthetized* but *xāḡḡar* *he trimmed (hair)*; *watered (seedlings)*; although the vowel in the first syllable of *xāḡḡar* tends to be nearer than its counterpart in *xāddar* to the vowel of English *hot*, nevertheless both these Arabic vowels are back vowels and to be distinguished not so much from each other as both of them from **a**, cf. *ṣāndah* *I call*, *lukānda* *hotel*, *ṣāndaf* *cleaner*.

The distribution of **a** and **ā** varies between men and women (see below), to some extent also between individuals, and notably between dialects. Cairene *xaaf* *he was afraid*, for example, corresponds to *xaaf* in Upper Egypt. A "Classical" pronunciation anywhere in the country conforms to the practice of Al-Azhar Mosque and University in Cairo

and requires **a** in association with **x** and **y**, and also invariably with **r**, e.g. **xaal** (*maternal*) *uncle*, **yáayib** *absent*, **fi(i)rdaṃ** *mice*. Thus, a man using his "Classical" style at an appropriate time may be heard to say **xáadim** but will certainly use **xáadim** *servant* on normal colloquial occasions.

The difference **a** : **a** (usually in association with the consonantal distinction emphatic : non-emphatic) tends to relate to difference between the speech of men and women respectively. **garráah** *surgeon*, for example, is typically a woman's form, to which **garráah** would usually correspond in men's speech.

- e**: a vowel approximately mid-way between the vowels in *bet* and *beet*. Pronouncing the vowel of English *bit* energetically and with spread lips usually produces the right result. The sound is common enough in English dialects, for example in Devon and Southern Ireland. Take care not to pronounce **e** like the "ay" sound in *day* or *bait*. Examples: **beet** *house*, **beed** *eggs*.

When short, **e** is difficult to distinguish from short **i** in the speech of many people, especially in rapid style (cf. **bétna** *our house* and **bítna** *we spent the night*), but most educated speakers appear to make a slight difference and even in dialects where no distinction is made it would for most purposes be desirable to retain the transcribed difference between **bétna** and **bítna** in order to facilitate identification of the forms.

- i**: when short, as in English *bit*, e.g. **bint** *girl*, *daughter*; when long or final, approximately as in English *beet* but with more tension in the tongue and greater spreading of the lips, e.g. **fiil** *remove !*, **tamálli** *always*. An example which illustrates both qualities is **kiblír** *big, old*. Before **-yya**, the vowel tends towards the quality of **e**, e.g. in **maṣriyya** *Egyptian* (fem.).

ii, pronounced short in accordance with the rules of vowel-length, tends nevertheless to retain the quality described for **ii**, not non-final **i**; the qualities of **ii** and **i** in **fiil** *remove* (masc.) *!*, **fiilhum** *remove* (masc.) *them !*, **fiili** *remove* (fem.) *!*, **fiilih** *remove* (fem.) *it* (masc.) *!*, are substantially the same.

- o**: between the vowels in *hawk* and *hook*. Pronounce the vowel of *hawk* with greater rounding and protrusion of the lips

and an acceptable **o** should result. The sound is again common enough in English dialects, but neither the usual **o** of *no* nor the **ow** of *now* will do at all. Examples: **foof** *above, upstairs, on top*, **miṣógar** *registered*.

As between **e** and **i**, the difference between short **o** and **u** (see below) is greatly reduced in the speech of some, especially in rapid style.

- u**: when short, as in English *put*, e.g. **kútub** *books*; when long or final, approximately as **oo** in *food* but with greater tension and stronger rounding and protrusion of the lips, e.g. **fuuf** *see !*, **yinsu** *they forget*. **duxúul** *entrance, entry*, illustrates both qualities. Before **-wwa**, the vowel tends towards the quality of **o**, e.g. in **húwwa** *he, it*.

Like **ii** (see above), **uu** may be regularly shortened in accordance with the rules of vowel-length, e.g. **fuuf** but **fúfha** *look at her !*. In parallel with **ii**, **u** in **fúfha** may be pronounced as **uu** in **fuuf**, but equally, and in contrast with the usual practice concerning **ii**, **u** may be pronounced with the quality described for short non-final **u** above.

Diphthongs

A diphthong is a combination of two vowel sounds in the same syllable. English contains many diphthongs (cf. the pronunciation of *bay, by, boy, bough, bow* (ribbon), also *bear, beer, and boor*) and is sharply differentiated from Arabic in this respect. Diphthongization may occur notably in Egyptian Arabic when, following a vowel (especially **a** and **o**), **y** and **w** are either final or precede another consonant, circumstances in which they are often pronounced respectively as final **i** and **u**. As diphthongal elements, however, **y** and **w** should not be pronounced "lazily" as in the typical southern English pronunciation of, say, *hay* and *how* but, on the contrary, with energy and perceptible tension in the articulating organs; at the same time seek to make **y** as much as possible like the **y** of *yes* and to pronounce **w** with strong lip-rounding and protrusion—indeed, with many speakers, the sounds are so characterized by such features as to be consonantal rather than vocalic. Examples: **law** *if*, **mawgúud** *present*, **yíwṣal** *he arrives*, **ṣaay** *tea*, **ṭayyáar** *aeroplane*.

THE PROMINENT SYLLABLE

Turning now to the diacritica of the transcription, and first to the acute accent, we find that just as in English words, e.g. *phótophraph, photógrapher, photográphic*, a given syllable stands out to the ear above the others, the first, second, and third syllables respectively in the examples, so Egyptian Arabic words contain a similarly prominent (or accented or stressed) syllable. In contrast with English, however, the facts concerning the placing of this syllable can be formulated within a few rules, since prominence in Egyptian Arabic depends on the structure of the word in terms of its constituent syllables. Taking every syllable to begin with a consonant and to contain a vowel, there are five syllable types: CV, CVC, CVV, CVVC, CVCC (C = consonant, V = vowel, VV = long vowel); e.g. *maqábúf* CVC-CVVC, *katábt* CV-CVCC, *manadíil* CV-CV-CVVC, *šáabil* CVV-CVC, *kátab* CV-CVC, *kátabit* CV-CV-CVC. CVV rarely occurs final except in loan-words and as a variant possibility for CVVh, where -h is the third person singular masculine pronominal suffix; it will be remembered that vowel-length and prominence are concomitant and that, therefore, any CVV syllable is by definition prominent.

The following rules show how prominence depends on the quantitative syllabic pattern of the whole word:

- (1) If the ultimate syllable is long (CVVC, CVCC), that syllable is always prominent, e.g. *fanagiin* cups, *fihiim* I/you understood, *qarabúuh* (or *qarabúu*) they hit him. CVV must be considered long in ultimate position in loans such as *tintirarii* dyer's, cleaner's.
- (2) If the ultimate syllable is not long (CV, CVC), then, in relation to the pattern of remaining syllables, either the penultimate or the antepenultimate syllable is prominent as follows:
 - (a) If both the penultimate and antepenultimate syllables are short (CV), e.g. *kátaba* clerks, *kátabit* she wrote, and, in the case of words of four or five syllables, the pre-antepenultimate is not a further short syllable, e.g. *šinkásarit* it (fem.) was broken, then the antepenultimate is prominent;
 - (b) in all other cases, i.e. in the overwhelming majority of

Egyptian words, the penultimate syllable is prominent, e.g. *muğállim* teacher, *maknása* broom, *dáawa* he treated, cured, *šitwágađ* it was found, *mahiyyiti* my pay, *fihmúuha* they understood her, *qarabitu(h)* she hit him. It will be seen that whereas the operative distinction in relation to the ultimate syllable was between *long* and *not long*, the distinction that has to be made in respect of other positions is in terms of *short* and *not short*; the difference in prominence between *qarabit* and *šinkásar*, *qarabitu(h)* and *šinkásarit*, relates to the difference between short (CV) and not-short (CVC) in the first syllables.

Notes

- (a) It will have been clear from the examples given that the rules of prominence apply to suffixed and unsuffixed forms alike.
- (b) There are two exceptions to the rules, both of which concern the pattern CVCVCV(h) which, in contrast with usual antepenultimate prominence, has the penultimate prominent in:
 - (i) The third person singular feminine perfect of weak verbs of the *rāma*-type when associated with a vowel-beginning pronominal suffix, e.g. *rāmit + u(h)* = *ramitu(h)* she threw it;
 - (ii) the plural forms *qubúga* hyenas, *subúga* lions, *dukúra* males, *libisa* underpants, *yiriba* crows, *hišina* horses, in which the rare sequence of close vowels (u-u and i-i) in the first two syllables is associated with penultimate prominence and which thus contrast with, say, *kátaba* clerks, *búxala* misers, *šinaba* grape, etc. This pattern is commoner in other dialects than in Cairene and in the case of i-i the alternative forms *šilbisa*, *šiyiriba*, *šihšina*, are, in fact, more usual than the forms given.
- (c) Although on the face of things *xamast* in the numeral-noun construction illustrated by *xamast iyyáam* five days contains a long final syllable which is non-prominent, it will be found at the appropriate place in the grammatical section that there are a number of special features about this type of grammatical structure and that the -t of

xamast, arbitrarily allotted to the numeral, is in fact a feature of the whole complex.

- (d) It frequently happens, of course, that in phrases and sentences a word is pronounced without prominence in relation to adjoining words. Standing alone, both **kitāab** *book* and **farīd** *Fareed* (proper name) have their prominent syllable, but in **kitab farīd** *Fareed's book* it is possible for the prominent syllable of the second word only to stand out; no long vowel appears in a non-prominent syllable, it will be remembered, hence **kitab**.

ELISION

Elision concerns the omission under certain conditions of the short vowels **i** and **u**, on the one hand, and of **ʕ** (with or without an accompanying vowel),¹ on the other. Where elision of a vowel ± **ʕ** occurs at the junction of words or of a particle and a word, the feature has been marked in the writing by a hyphen.

1. Elision of short **i** and **u**

The close vowels **i** and **u** differ in status as syllable-makers from the open vowels **a** and **ā**; in parallel contexts, **i** and **u** are elided, **a** and **ā** are not. Contexts of elision of **i** and **u** may be subdivided according to whether elision is within the word or at a word-junction. It is only the latter that is indicated by the hyphen in the transcription.

(a) Intra-word

Elision relates exclusively to suffixation and, strictly speaking, is a term of comparison between suffixed and unsuffixed forms. The conditions necessary for the elision in a suffixed form of a short vowel present in the final syllable of the corresponding unsuffixed form are:

- (i) The suffix must begin with a vowel;
- (ii) the final syllable of the unsuffixed form must be of structure -CiC or -CuC;
- (iii) the penultimate syllable of the unsuffixed form must be open, i.e. CV- or CVV-.

Examples:

ʕāawiz (m.s.) + **a** = **ʕāwza** *wanting* (f.s.), **ʕāabil** *he met* + **u** = **ʕāblu** *they met or he met him*, **yāaxud** *he takes* + **u**

¹ Never of the **ʕ** which corresponds to Classical **q**.

= **yāxdu** *they take or he takes it*, **wihif** (m.s.) + **a** = **wihfa** *unpleasant* (f.s.), **fihim** *he understood* + **it** = **fihmit** *she understood*, **yitwigid** *it is found* + **u** = **yitwigdu** *they are found*.

Contrast the facts when the suffix begins with a consonant, e.g. **ʕāabil** + **hum** = **ʕābilhum** *he met them*.

Contrast, too, the non-elision of open vowels in comparable contexts, e.g. **qārab** *he hit* + **it** = **qārabit** *she hit*, **ʕitwāgad** *it was found* + **u** = **ʕitwāgadu** *they were found*.

Finally, contrast the case of non-elision when the penultimate syllable of the unsuffixed form is closed (CVC), e.g. **fāhhim** *he explained* + **u** = **fāhhimu** *they explained or he explained to him*.

Exceptions:

- (i) Final-CuC in the unsuffixed form is comparatively rare and **u** is not elided in the case of the pattern CuCuC, cf. **kútub** *books* + **u(h)** = **kútubu(h)** *his books*.
- (ii) **i** of the suffix -it (3rd pers. sing. fem. perfect tense) is never elided when a further suffix is added, cf. **kātabit** + **u(h)** = **katabitu(h)** *she wrote it*, **rāmit** + **u(h)** = **ramitu(h)** *she threw it*. Contrast, for example, **ʕāalit** + **u(h)** = **ʕālitu(h)** *she said it* with **ʕāabil** + **u(h)** = **ʕāblu(h)** *he met him*. Contrast, too, -i- of the suffix -it of the feminine noun in construct, which, in contrast with the **i** of the verbal suffix, is regularly elided, e.g. **tigāara** + **u(h)** = **tigārtu(h)** *his business* (not ***tigaritu(h)**); cf. **tigarithum** *their business*.
- (iii) Elision is not a feature of the "Classical" language and is accordingly absent from "classicisms" in the colloquial. This is particularly noteworthy with participial forms; educated speakers will prefer, for example, **munfāḡil** (m.s.) / **munfāḡila** (f.s.) / **munfāḡillin** (pl.) *angry, upset*, to the less sophisticated **minfīḡil** / **minfīḡla** / **minfīḡllin**.

(b) Inter-word (word-junctions)

The ability to link in one syllable as a result of elision the end of one word and the beginning of the next is absolutely essential to the attainment of fluency in the language and considerable attention should therefore be paid to the feature of elision from the beginning.

A vowel appearing elsewhere in an initial (short) syllable of a word is elided when

- (i) the syllable in question is of type Ci- or Cu-;

- (ii) the syllable is non-prominent ;
- (iii) the preceding word ends in a vowel.

Examples :

ʕinta + tiɣibt = ʕinta-tɣibt *you are tired*, **ʕana + fihimt = ʕana-fihimt** *I understood*, **ʕiddiini + huɖuumak = ʕiddiini-huɖuumak** *give me your clothes*, **ʕabu + huseen = ʕabu-hʕeen** *Husein's father*.

Contrast once again the non-elision of open vowels in parallel contexts, e.g. **ʕinta katábt** *you wrote*, **ʕana ɖarábt** *I hit*, **ʕiddiini ʕarɖabak** *give me your socks*, **ʕabu fariid** *Fareed's father*.

Contrast, too, the case when the initial syllable is prominent, e.g. **ʕabu ɖumar** *Omar's father*, **ʕáɖɖa ɖilabu(h)** *he emptied his boxes*.

Notes

- (a) Elision also concerns the vowel of particles, notably of **fi** *in*, **bi** *by*, **with**, **li** *to*, **for**, and **wi** *and*, as well as that of the verbal prefix **bi-**, e.g. **ʕistaréetu-b káam ?** *How much did you buy it for ?*, **huwwa-f máɖr** *he's in Cairo*, **huwwa-byilɖab** *he's playing*.
- (b) In emphatic utterance which is characterized by the deliberate enunciation of each syllable, elision will not occur; compare **yáa xugáara** uttered in this way with the more usual **ya-xgáara** ! *what a pity* !
- (c) Although the vowel **u** is elided as expected in, say, **ɖandi + humaar = ɖándi-hmáar** *I have a donkey*, nevertheless **h** is often pronounced with the lips rounded as for **u**.
- (d) Contrary to rule, **a** is elided in a few common forms in which **h** or **ɖ** follows the vowel, e.g. **ʕufti + maɖammad = ʕúfti-mɖammad ?** *did you (fem.) see Mohamed ?*, **ma + maɖiif = ma-mɖiif** *I haven't (got) any*.

2. Elision of ʕ

In principle, utterance in Arabic may not begin with (i) a vowel or (ii) two consonants. Initial **ʕ** is often no more than a means of obviating these inadmissible features and, as might be expected, is frequently elided when the word to which it belongs no longer begins the utterance.

There are two major subdivisions of the contexts in which **ʕ** is elided when no longer initial; following a consonant and

following a vowel. It should perhaps be noted that if a pause is made before the word in which the consonant is initial, then notwithstanding any of the rules given subsequently, **ʕ** is not elided.

(a) Preceded by a consonant

ʕ is very commonly elided when following a consonant unless the word with which it is associated elsewhere is singled out for emphasis. Thus **ʕúyl ibnak** *your son's work* is a commoner form than **ʕúyli ʕibnak**, which might, however, be used to mark a contrast, say with **ʕúylak ʕinta** *your work*; again, **ɖamalt éeh ?** *what have you done ?* is doubtless more frequent than **ɖamálti ʕéeh ?**, which may be used to indicate surprise, indignation, sarcasm, etc. A word like **ʕábadan** *ever, never*, is hardly, if ever, used other than emphatically and as a result **ʕ** is very rarely elided. Generally speaking, elision is more frequent in the speech of less educated people; the most important categories and forms involving elision of **ʕ** in educated usage are as follows :

- (i) 1st pers. sing. imperfect tense (e.g. **ʕáktib** *I write*) ; imperative forms (e.g. **ʕiktib** *write !*) ; the perfect tense of derived forms of the verb (e.g. **ʕitbáɖat** *it was sent*, **ʕiftákar** *he thought*, **ʕistáɖlim** *he inquired*) ; verbal nouns of the derived forms (e.g. **ʕistiɖláam** *inquiry*, **ʕintixabáat** *elections*).
- (ii) More particular forms as follows : the article **ʕil** ; the pronouns **ʕána** *I*, **ʕinta** *you* (m.s.), **ʕinti** *you* (f.s.), **ʕintu** *you* (pl.), and **ʕihna** *we* ; the nouns of relationship **ʕabb** *father*, **ʕumm** *mother*, **ʕibn** *son*, **ʕaxx** *brother*, **ʕuxt** *sister* ; the "deictics" **ʕaho/ʕahe/ʕahum** and **ʕáadi** *there is/are* ; the interrogative particles **ʕeeh** *what*, **ʕimta** *when*, **ʕánhu** *which* ; the phrase- and clause-introducing particles **ʕilli** *that (relative)*, **ʕih** *which (ditto)*, and **ʕinn** *that (conjunctive)* ; a few common nouns such as **ʕism** *name*.
- (iii) **ʕ** is variously elided or not in the comparative form of adjectives (e.g. **ʕil + ʕakbar =** either **lákbar** or **ʕilʕákbar** *the bigger, biggest*) and in one or two broken plural patterns of nouns, notably **ʕaCCaaC** (e.g. **ʕil + ʕayyaam =** either **ʕilʕayyaam** or **liyyáam** *the days*, also **ʕiʕfáal ilʕabwáab** or **ʕiʕfáal libwáab** *the locks of the doors*). On balance, educated

practice tends towards non-elision; this is also particularly true of (noun) patterns which contain only two consonants other than **ʕ**, e.g. **ʕizn** *permission* (contrast **ʕibn** and **ʕism** above), **ʕakl** *food*, **ʕúgra** *rate, hire*, **ʕamlin** *trust-worthy*, **ʕasáami** *names*, **ʕagáaza** *leave*, **ʕasási** *basic*, **ʕiháala** *retirement*, **ʕisúaba** *injury*, **ʕizáaza** *bottle*; **ʕ** is far better not elided in these forms.

Notes

- (a) **ʕ** is not elided when it is the initial radical (see below) of certain verbal forms, e.g. **ʕámar** *he ordered*, **ʕáxxar** *he delayed*.
 - (b) **ʕ** is similarly retained in the quadriliteral form (see below) **ʕárnab** *rabbit*.
 - (c) **ʕ** of **ʕeeh** is not elided following **h** in **ʕih ʕeeh** ? *what is there ?*, *what's going on ?*, nor after **yy** in **záyyi ʕeeh** ? *such as ?*
 - (d) **ʕ** corresponding to "Classical" **q** is never elided, e.g. **ʕif** *lock*, **ʕirf** *piastre*.
 - (e) Elision of **ʕ** which is not accompanied as below by the elision of a vowel is not marked in the transcription except by the omission of **ʕ**.
- (b) *Preceded by a vowel*

When a vowel precedes, not only may **ʕ** be elided as indicated above but so, too, under certain conditions, may the preceding or following vowel. Contexts are broadly divisible into those in which the vowels flanking **ʕ** are the same and those in which they are different.

Same vowels.—Except under conditions of strong stress, one of the vowels is elided together with **ʕ**, e.g. **ʕinta + ʕahmar** = **ʕint-áhmar** *you are red*, **ʕi + ʕidu(h)** = **ʕ-ídu(h)** *in his hand* (in the transcription, the first vowel has regularly been omitted); the forms **ʕinta ʕáhmar** and **ʕi ʕídu(h)** occur when special emphasis is given to **ʕáhmar** and **ʕídu(h)**. From the single sentence **ʕana ʕawz-áakul** *I want to eat*, it will be noticed, it cannot be said whether a man or a woman is speaking since **ʕaawiz + ʕaakul** and **ʕawza + ʕaakul** may both give the same result.

Different vowels.—Some subdivision is necessary under this

heading. Generally speaking, when the vowels preceding and following **ʕ** differ, both vowels and **ʕ** remain, e.g. **ʕismáha ʕeeh** ? *what's her name ?*, **biyigmilu ʕeeh** ? *what are they doing ?* The following contexts, however, and especially the vowel **i**, need special notice:

-V ʕi-

ʕi is elided whatever the vowel that precedes, e.g. **da + ʕilli + ʕinta + ʕawzu(h)** = **dá-ll-inta ʕáwzu(h)** *that's what. you want*, **ʕissana + ʕilli + ʕaatit** = **ʕissána-lli ʕáatit** *last year*, **ʕuufu + ʕilli + ʕuddamku** = **ʕúufu-lli ʕuddámku** *look (pl.) who's in front of -you*, **ʕana + ʕiddethaalu(h)** = **ʕana-ddetháalu(h)** *I gave it (f.) to him*.

-i ʕa-

-i, as well as **ʕ**, is elided before **a** or **-a**, e.g. **bi + ʕaktib** = **báktib** *I write, am writing*, **naawi + ʕaruuh** = **náaw-arúuh** *I intend going*, **ʕalliini + ʕarawwah** = **ʕallin-aráwwah** *let me go home*, **ʕali + ʕafandi** = **ʕál-afandi** *Ali Efendi*.

-a ʕu-

A rare junction, frequent only in the vocative context and treated in the manner of **-a ʕi-**, i.e. with elision of **ʕu-**, cf. **ya + ʕumm** in **yá-mmũ kalsúum !** (O) *Umm Kalsum !*; notice the back quality of the open vowel, at any rate in men's speech—**yá-xti** (= **ya + ʕuxti**) (O) *my sister !* usually corresponds in the pronunciation of men to **yá-xti** in that of women.

Notes

- (a) **ʕalláh** *God* is treated exceptionally, **ʕa** being elided after any vowel, e.g. **li + ʕallaah** = **li-lláh** *to God*, **yarhamkumu + ʕallaah** = **yarhámkumu-lláh** *may God have mercy on you*. In passing, it may be noted that, in spite of appearances, **yarhamkumu** is not an exception to the rules of prominence which have been given; **yarhámkumu-lláh** is a borrowing from the Classical language and the apparently word-final **u** does not belong to the first word but is a feature of the junction.
- (b) The special treatment of the noun plural pattern **ʕaCCaaC** in rather less educated speech has been already noted under 2 (a) (iii) above (cf. **liyyáam** as a variant of **ʕilʕayyáam** *the days*) and is also relevant in the present

context. The elision of **ʕa-** (cf. **ʕallāh** above) may be encountered in, say, **ʕi + ʕafrān = ʕi-frān** *in ovens*, to which **ʕi ʕafrān** more generally corresponds in educated usage.¹

- (c) The hyphen in the transcription marks the elision of a vowel ($\pm \text{ʕ}$); it is not specifically intended to mark the place at which the vowel occurs in corresponding contexts of non-elision (cf. **ʕana-f xidmītak** *I'm at your service* = **ʕana + ʕi**, etc., **huwwa-byilḡab** *he's playing* = **huwwa + biyilḡab**) but does so incidentally in the case of elision of (vowel + **ʕ**) or (**ʕ** + vowel).
- (d) Notice the regular elision of **i** but retention of **ʕ** in **ʕabu + ʕimaam** (proper name) = **ʕabu-ʕmāam** *Imam's father*.
- (e) In disyllabic forms (notably **ʕilli**) in which **ʕi** is initial in the prominent syllable in contexts of non-elision, **ʕi** may be elided according to rule but the prominence associated with the syllable may remain to mark the junction with a preceding vowel-ending form, e.g. **ʕanā-lli ḡarūuḡ** *I'm the one who'll go* = **ʕāna + ʕilli + ḡarūuḡ**.
- (f) The prepositional particles **min** *from* and **ḡāla** *on* require special notice in the matter of elision when they precede a noun prefixed with the definite article; not essentially but extremely commonly, the total portions **-in** and **-la** of the particles are elided, e.g. **m-ilmāktab** *from the office* = **min + ʕilmaktab**, **ḡa-ṭṭarabēeza** *on the table* = **ḡāla + ʕiṭṭarabeeza**.

THE "EXTRA" OR ANAPTYCTIC VOWEL

Three successive consonants are inadmissible in Egyptian Arabic. Such successions could potentially occur when a word ending in two consonants is followed by a consonant-beginning word or suffix, but the pattern is avoided by the introduction of an "extra" vowel between the second and third consonants; this vowel, often pronounced very short but which may equally be the vowel of a prominent syllable according to the rules of prominence, is written in the transcription with the breve sign,

¹ **ʕi-frān** should perhaps be related to a form **ʕifrān** rather than **ʕafrān**.

i.e. **i**, **ä**, **ü**. In the vast majority of contexts the quality to be associated with this vowel is that of short non-final **i** as already described; preceding the pronominal suffixes, however, the vowel is regularly **ü** (before **-ku(m)** and **-hum**) and **ä** or **a** (before **-ha**).

Examples:

bīnti maḡmūd *Mahmoud's daughter*, **ma ʕiʕ ḡāddi-hnāak** *there's nobody there*, **ma rūḡṭiʕ** *I didn't go*, **ʕuṭīlu(h)** *I said to him*, **ḡaʕṕūhum** *their right*, **ʕuṭāha** *I/you saw her*. **ü** occurs sporadically in other contexts, e.g. after **ʕumm** in, say, **yā-mmü kalsūm** (O) *Umm Kalsum!*

CONCLUSION

The pronunciation of isolated sounds and words, however useful, is only half the battle. The stringing together of words and phrases into the sentences required for speech purposes needs constant practice from the outset. Moreover, as to some extent we have seen, the sentence brings out features of pronunciation not apparent with the word in isolation but which must be observed if accuracy and fluency are to be achieved. The secret of success is constant practice. Learning by heart, with the aid of an Egyptian, not too great a number of the sentences which are given in this book will help considerably, for it is surprising how little material is necessary in order to exhaust the difficult sequences which occur in a language. Insist with the Arabic speaker on the need for patience and careful correction, then listen to and repeat each phrase and sentence over and over again, trying to remember every detail, including the rise and fall of the speaker's voice. Imitate him slavishly and do not feel embarrassed about it; the chances are that the more outlandish you sound to yourself, the nearer you are to the mark. Practice must include as much listening for the sake of listening as possible, for not only must the tongue be trained to utter Arabic but also the ear to catch what is going on in the language.

III. GRAMMAR

ROOTS AND RADICALS

Perhaps the most striking characteristic of all forms of Arabic is that the great majority of words are built on a framework of three consonants and that by ringing the changes with affixes, vowel-differences, etc., on a given base it is possible to obtain a great variety of related forms, e.g. on base **k-t-b**, the series *kátab* *he wrote*, *yiktib* *he writes, will write*, *káatib* *clerk*, *kátaba* *clerks*, *kitáab* *book*, *kútub* *books*, *maktúb* *written*, *máktab* *office, desk*, *maktába* *library*, etc. The base, **k-t-b** in the example, is called the *root* and each consonant of the root a *radical*. The terminology is equally applicable when bases are of more or less than three consonants.

Many such patterns as those illustrated in the preceding paragraph are grammatically specialized, cf. for example, the characteristic prefixes **ma-** and **mu-**, the presence of vowel **i** or **a** in the second syllable and, in some cases, of a suffix **-a**, in the so-called nouns of place and instrument, e.g. *máglis* (pl. *magáalis*) *council, council-room* (root **g-l-s**), *mašúšš* (pl. *mašagšúat*) *scissors, shears* (root **š-s-š**), *muftáah* (pl. *mafattiḥ*) *key* (root **f-t-h**), *maknása* (pl. *makáanis*) *broom* (root **k-n-s**).

NOUNS AND ADJECTIVES

GENDER AND NUMBER

Gender and number are important because they relate not only, indeed not so much to the form of individual nouns, adjectives, verbs, etc., as to their agreement when occurring together. At present nouns and adjectives only will be dealt with but differences of gender and number are equally important elsewhere, notably in respect of verbs, pronouns, and demonstratives.

Two genders have to be distinguished, masculine and feminine. As a rule final **-a** (or **-ā**)¹ marks a noun or adjective as feminine singular, whether or not there exists a corre-

¹ Variation between the open vowels **-a** and **-ā** is a purely phonetic matter.

sponding masculine form. Examples, masculine form first: *málik-málika* *king-queen*, *kibīr-kibīra* *big, old*, *šagnábi-šagnabīyya*¹ *foreign(er)*, *máktab-maktába* *desk, office-library*, *stationer's*, *kitáab* (m.) *book*, *širka* (f.) *company*. The commonest exception to the rule that final **-a/-ā** is a feminine sign is provided by the plural forms of many nouns, for example *riḡgáala* *men*, *rúyasa* *supervisors*; there are, too, a few invariable adjectives ending in **-a/-ā**, of which *šitra* *clever* is an example. Conversely, some nouns which do not end in **-a/-ā** are none the less feminine; these include (i) words of female-sex reference, e.g. *sitt* *woman, lady*, *hint* *girl, daughter*, *fáras* *mare*, (ii) names of towns and countries, e.g. *maṡr* *Cairo*, *šissuwées* *Suez*, *libnáan* (the) *Lebanon*, (iii) some parts of the body, viz. *šlid* *hand*, *riḡl* *leg*, *widn* *ear*, *reen* *eye*, *raas* *head*, *dašn* *chin*, *baṡn* *stomach*, (iv) some miscellaneous nouns, including *šard* *earth, floor*, *naar* *fire*, *šams* *sun*, *márkib* *ship*, *bálad* *town*, *filúus* *money*.

With a few extremely rare exceptions provided by "classicism" in educated colloquial usage, gender distinction relates to the singular only in Egyptian Arabic. There is thus, for example, only one (common) plural form *rufayyaḡin* *thin* corresponding to *rufáyyaḡ* (masc. sing.) and *rufayyāḡa* (fem. sing.). Generally speaking, such a threefold differentiation of forms as *rufáyyaḡ-rufayyāḡa/rufayyaḡin* is characteristic of adjectives rather than nouns, but certain forms in Arabic are used both nominally and adjectivally.

There are two types of plural formation relating to both nouns and adjectives. These are

- (i) straightforward addition of certain suffixes to the singular;
- (ii) *internal* difference in relation to the singular, e.g. *šahṇ/suḡḡun* *plate/s, saucer/s*, *kibīr/kubáar* *big (one/s)*.²

Plurals of the second type, traditionally known as "broken" plurals, are very numerous.

Plural by suffix

The plural suffixes are **-iin**, **-aat/-aat** and, to a lesser extent, **-iyya**. These are distributed as follows:

¹ If the masculine ends in **-i**, then a corresponding feminine form ends in **-iyya** or **-ya**.

² The fact of internal difference does not exclude the possibility of further difference *external* to the root, cf. *sušáal/šasšila* *question/s*.

(a) **-iin** is used for the plural of

- (i) nouns and adjectives of the pattern illustrated by **sawwáaṣ-sawwáaṣa/sawwáṣiin** *driver/s*, **kaddáab-kaddáaba/kaddabīn** *liar/s*, **malyáan-malyáana/malyanīn** *full*;
- (ii) active and passive participles (see below), as **ḡáarif-ḡárfa/ḡarfiin** *knowing*, **maftúuh-maftúuha/maftuḥīn** *open(ed)*;
- (iii) adjectives of the pattern of **kuwáyyis-kuwayyisa/kuwayyisiin** *nice, good*, **ṣuṣáyyar-ṣuṣayyára/ṣuṣay-yariin** *short*;
- (iv) most derivative nouns and adjectives of which the singular is characterized by a suffix **-i** or **-aani**, e.g. **ṣasbáani-ṣasbanīyya/ṣasbanīyyīn** *Spaniard/s*, *Spanish*, **diini-dinīyya/dinīyyīn** *religious*, **barráani-barranīyya/barranīyyīn** *outer, exterior*.

(b) **-aat/-aat** is suffixed to nouns having only one singular form which is characterized for the most part by final **-a/-a**. The use of **-aat/-aat** is distributed among

- (i) a number of patterns in which the final radical is pre- or ad in the singular by the long vowel **-aa/-aa**; **ḥáaga/ḥagáat** *thing/s*, **ḥisáab/ḥisabáat** *account/s*, *bill/s*, **ḥaháada, ḥahadáat** *certificate/s*, **ṣammáaḡa/ṣammaḡáat** *(clothes-)hanger/s*;
- (ii) many loan-words, e.g. **duséeh/duseháat** *file/s*, **ṣutubīis/ṣutubisáat** *bus/es*, **baskalitta/baskalittáat** *bicycle/s*;
- (iii) nouns of the pattern CVCVCV, where V = a/a, e.g. **báraka/barakáat** *blessing/s*, **ḥáṣara/ḥaṣaráat** *insect/s*;
- (iv) nouns which in the singular end in **-iyya**, e.g. **ḥanafiyya/ḥanafiyyáat** *tap/s*, **masṣulīyya/masṣulīyyáat** *responsibility/-ies*;
- (v) certain m-prefixed patterns, with gemination of the second radical and final **-a/-a**, e.g. **mixádda/mixaddáat** *pillow/s*, **magállā/magalláat** *magazine/s*;
- (vi) the "counted" or "little plural" form of collective nouns (see below), e.g. **báṣal** *onions* (coll.)/**baṣaláaya** *an onion/baṣaláat* 3-10 or *a few onions*;

- (vii) verbal noun plurals (see below), e.g. **ṣistigráad/ṣistigráadāt** *parade/s*.

(c) **-iyya** is used for the plural of

- (i) those nouns of trade or occupation which are characterized in the singular by a suffix **-gi** or, less often, **-i**, e.g. **makwági/makwagiyya** *laundryman/-men*, **ḡarbági/ḡarbagiyya** *gharry-driver/s*, **makanīiki/makanikiyya** *mechanic/s*;
- (ii) certain military and police ranks, e.g. **ṣawtīf/ṣawīfiyya** *sergeant/s*, **ṣumbáaṣa/ṣumbasiyya** *corporal/s*.¹

"Broken" plural

Although there is considerable regularity of correspondence between singular and plural patterns, it is nevertheless not always possible to forecast from singular to plural or vice versa. Both singular and plural forms of nouns and adjectives should, therefore, be learned as they are met. The following are common plural patterns (C = consonant):

- (i) **ṣaCCáaC** and **ṣiCCáaC**: **ṣálam/ṣiṣláam** *pen/s, pencil/s*, **ṣakl/ṣaṣkáal** *shape/s*, **loon/ṣalwáan** *colour/s*;
- (ii) **CuCúuC** and **CiCúuC**: **ṣaḥn/ṣuḥúun** *plate/s, saucer/s*, **beet/biyúut** or **buyúut** *house/s*;
- (iii) **CiCaC** and **CúCaC**: **ḡilba/ḡilab** *(small) box/es*, **ṣánṭa/ṣúnat** *bag/s, briefcase/s*;
- (iv) **CuCáaC**: **kibīir/kubáar** *big, old*, **ṭawīl/ṭuwáal** *long, tall*;

Note

This is the pattern of certain common adjectives, with the feminine singular formed in the usual way with **-a**.²

- (v) **CuCCáaC**: **ḡáamil/ḡummáal** *workman/-men*, **ṣáatīr/ṣuṭṭáar** *clever, intelligent*;

Note

Nouns and adjectives of pattern (v) are always of personal reference. The singular form is as that of the active participle of the simple verb-form (see below).

- (vi) **CúCaCa**: **ṣarlik/ṣuraka** *partner/s*, **ṣaṭṭīb/ṣuṭaba** *orator/s*;

¹ The names of most such ranks have recently been modified ("arabicized") by decree.

² Phonetic variation between **-a** and **-ā** is henceforth taken as read and **-a** is used to symbolize an open vowel generally.

Note

This pattern, in contrast with (v), is of nouns only and is again exclusively of personal reference. The pattern CuCaCáaʕ, e.g. xuʕabáaʕ, is sometimes used by educated speakers.

- (vii) CaCáaCi: kúrsi/karáasi chair/s, jákwa/jakáawi complaint/s, ʕiníyya/gawáani tray/s;
- (viii) ʕaCCíCa and ʕiCCíCa: suʕáal/ʕasʕíla question/s, gawáab/ʕagwiba answer/s, sábat/ʕisbíta basket/s;
- (ix) CaCáaCiC: máktab/makáatib office/s, desk/s, gárdal/garáadil bucket/s, márkib/maráakib ship/s, sitáara/satáayir curtain/s, ʕinéena/ʕanáayin garden/s;
- (x) CaCaCíC: ʕingáal/ʕanagiil (or ʕingáan/ʕanagiin) cup/s, ʕarbúuʕ/ʕarabiʕ tarboosh/es, mandíil/manadíil handkerchief/s, fanúus/ʕawanis lamp/s, niʕáan/nayaʕlin medal/s, decoration/s.

Note

Singular patterns containing four consonants regularly correspond to one of the plural patterns (ix) or (x), depending on the length of the vowel between the third and fourth consonants of the singular, viz. short vowel—(ix), long vowel—(x). Singulars containing three consonants with a long vowel between the second and third, and with the ending -a, correspond to plurals of pattern (ix). Etymologically, the singular type illustrated by fanúus and niʕáan under (x) relates to forms containing a long vowel in the first syllable, i.e. faa- and nii-.

Addenda

- (i) The following are examples of frequently occurring nouns for which the type of singular-plural relationship is comparatively rare: gámal/gimáal camel/s, gábal/gibáal mountain/s, wálad/wiláad, or ʕawláad boy/s, son/s, young man/men, kitáab/kútub book/s, madíina/múduun city/-ies, saʕf/ʕúsʕuf ceiling/s, ʕaʕh/ʕúʕʕuh or ʕuʕúuh roof/s, raas/ruus head/s, sána/sinlin or sanawáat year/s, ráugil/riggáala man/men, duktuur/dakátra doctor/s.
- (ii) In some cases a given singular form may correspond to more than one plural, e.g. gawáab answer; letter/ʕagwiba

answers; gawabáat letters, másal proverb, saying; example/ʕamsáal proverbs; ʕamsíla examples, liʕba game; toy/ʕalʕáab games; liʕab toys.

- (iii) A few nouns form their plural by the straightforward addition of a suffix -aan, e.g. heet/heʕdan wall/s, yeet/yeʕdan field/s. This suffix also appears in association with internal difference of the "broken" type, e.g. faar/firáan mouse/mice, ʕaar/giráan neighbour/s, toor/tiráan bull/s, yazáal/yizláan gazelle/s, ʕamiis/ʕumʕúun shirt/s.
- (iv) Nouns of relationship are often of special shape. The most important are ʕabb/ʕabbaháat father/s, ʕumm/ʕummaháat mother/s, ʕaxx/ʕixwáat brother/s, ʕuxt/ʕixwáat sister/s, ʕibn/ʕabnáaʕ son/s, bint/banáat daughter/s, ʕamm/ʕagmáam (paternal) uncle/s, ʕamma/ʕammáat (paternal) aunt/s, xaal/xiláan (maternal) uncle/s, xáala/xaláat (maternal) aunt/s, gidd/guduud grandfather/s, gidda/giddáat grandmother/s. Note ʕibni ʕamm/xáal (male) cousin and binti ʕamm/xáal (female) cousin.

Dual

The distinction already made between singular and plural will be familiar enough to those with a "western" linguistic background. It is also necessary, however, under the general heading of *number* to distinguish other categories, the most important of which is *dual*. Unlike singular and plural, dual relates to nouns only. Dual nouns are characterized by the suffix -een, e.g. betéen two houses, kitabéen two books. When compounded with any suffix, feminine nouns which elsewhere end in -a contain -t- in place of -a, e.g. ʕarabeeza table + een = ʕarabeztéen two tables. -t- is preceded by the vowel i (similar in function to i) when otherwise a sequence of three or more consonants would result, e.g. ʕirka company + een = ʕirkitéen two companies (cf. elsewhere below, say, ʕarabiyya car + na = ʕarabiyyitna our car, tigára + na = tigaritna our business).

Nouns of personal reference, with the exception of nouns of relationship, do not occur with the suffix -een but are associated with the numeral ʕitnéen two. Thus, ʕitnéen sawwaʕlin/ʕasáakir/muʕallimín/ʕarbagiyya/ʕummáal/ʕúraka two drivers/soldiers/teachers/harry-drivers/workmen/partners, but ʕaxxéen/ʕuxtéen/waladéen/bintéen/ragléen/maratéen two brothers/

sisters/boys (or sons)/girls (or daughters)/men (or husbands)/women (or wives).

The dual form of nouns relating to certain parts of the body occurring in pairs will correspond to an English plural in translation, e.g. *rigléen legs*, *sidéen hands*, *ženéen eyes*.

Collectives

With regard to certain nouns, termed *collectives*, it is sometimes necessary to distinguish between five categories of number. The form *jágara*¹ *tree*, for example, is regularly related to *jágar* (*a lot of trees, trees (in general)*) by the addition of the (feminine) suffix *-a*; equally relatable to *jágar*, by the addition of *-aat*, is *jagaráat* (*a few trees*), a form which occurs most commonly in association with a numeral form from "3" to "10". Threefold differentiation of the type *jágar/jágara/jagaráat* is characteristic of all collectives, but in the case of *jágar*, there is not only the regular dual form *jágara + een* = *jagartéen* *two trees*, but also the broken plural form *šajgáar* (*different kinds of trees*) to be considered. The designation *singulative* is more appropriate than *singular* to the form *jágara*, and *jagaráat* may be termed the *counted* or *little plural* form. Thus, *in toto* we have *jágar* (collective), *jágara* (singulative), *jagartéen* (dual), *jagaráat* (counted or little plural), *šajgáar* (plural or big plural). The majority of collectives, however, lack a (big) plural form. The little plural is characterized by the suffix *-aat* (rarely *-ayaat*) but the singulative suffix is frequently *-aaya*, not *-a*; cf., for example:

Collective	Singulative	Little plural
xóox <i>peaches</i>	xóoxa	xoxáat
lamúun <i>lemons</i>	lamúuna	lamunáat
burtušáan <i>oranges</i>	burtušáana	burtušanáat
básal <i>onions</i>	básala or bašaláaya	bašaláat
gázar <i>carrots</i>	gázara or gazaráaya	gazaráat
bašáatš <i>potatoes</i>	bašatšáaya	bašatšáat
šúuŋa <i>tomatoes</i>	šutáaya	šutáat or šutayáat

The singulative and little plural forms of certain collectives are characterized not by the suffixation of *-a(aya)* and *-aat* but

¹ Or *jágara*.

by the association of the collective form with one of the specific words *habbáaya/habbáat*, *hitta/hítat*, *lúšma/lúšam*, *ruus/ruus*, *šubáaš/šawáabiš*, i.e.:

fašúlya <i>beans</i>	habbáayit fašúlya	habbáat fašúlya
bisilla <i>peas</i>	habbáayit bisilla	habbáat bisilla
súkkar <i>sugar</i>	hittit súkkar	hítat súkkar
láhma <i>meat</i>	hittit láhma ¹	hítat láhma
zéef <i>bread</i>	lúšmit zéef	lúšam zéef
toom <i>garlic</i>	rúas toom ²	rúus toom
sugúšš <i>sausages</i>	šubáaš sugúšš	šawáabiš sugúšš

The dual is formed on the appropriate special word, e.g. *hittitéen súkkar* *two lumps of sugar*.

GENDER AND NUMBER CONCORD

Singular patterns

The following examples illustrate the typical noun-adjective sequence, in which the adjective follows the noun:

Masculine	Feminine
béet kiblir <i>a big house</i>	ginéena-kblira <i>a big garden</i>
šamliš wišix <i>a dirty shirt</i>	mašláša wišxa <i>a dirty spoon</i>
rúagil šawil rufáyyaš <i>a tall, thin man</i>	šittí šawila-rfayyáša <i>a tall, thin woman</i>

These examples illustrate the most frequent pattern of concord, in which it will be seen that gender difference relates to the presence or absence of final *-a*, especially in adjectival forms.

The sequence of noun preceding adjective will be familiar to those with experience of, say, the Romance languages; less familiar will be the fact that in order to get concords right in Egyptian Arabic, it is necessary to know the sub-class of both the noun and adjective involved. Thus, in contrast with the adjectives in the examples above, adjectives of origin and nationality, which end in *-i* (masc.) and *-iyya* (fem.), show gender distinction only when the preceding noun is a noun of personal reference. *šiggáada šarliqa* *a wide carpet* is like *mašláša wišxa* in the feminine example above but only *šiggáada*

¹ A slice or piece of meat.

² A clove of garlic.

ḡāgami a *Persian carpet* is possible, not *siggaada ḡagamiyya; conversely, in association with a noun of personal reference, the adjectival form in -iyya must be used where appropriate, e.g. sittī ḡagamiyya a *Persian lady*.

Certain adjectives of colour, similarly formed by the addition of a suffix -i, for the most part to a noun of material reference, are wholly invariable, e.g. būnni *brown*, coffee-coloured, ruṣṣāṣi *grey* (lit. *lead*, *lead-coloured*), rumāḡadi *grey* (lit. *ashen*, *ash-coloured*), banafsiḡi *purple*, burtuṣāani *orange(-coloured)*, fādḡi *silver(-coloured)*, silvery, dāhabī *gold(en)*, lābani *pink* (lit. *milky*).

Other forms, appearing elsewhere as nouns, are used as invariable adjectives of material, e.g. sāaḡa dāhab a *gold watch*, ḡumla fādḡa *silver coins*, ṭarabēaḡa xāḡab a *wooden table*, fānṭa ḡild a *leather bag*, bēeṣa dantilla a *lace veil*, ṣarabāat ḡuuf *wool(len) socks*. Other noteworthy invariable forms are sāada *plain* and ḡitra *clever* as in, for example, rūaḡil ḡitra a *clever man*.

Knowledge of the nominal and adjectival classes concerned is also necessary when more than one adjective follows the noun, in order to place the adjectives in the correct order. When the noun is of personal reference, the position of the adjectives is immaterial; we may say, for example, either rūaḡil ṭawīl ingillizi or rūaḡil ingillizi ṭawīl a *tall Englishman*, but in association with other classes of noun, an adjective of origin must immediately follow the noun, e.g. ṣissiggāada lingillizi-lḡarfiḡa the *wide English carpet*, unless there is also present an adjective of material, in which case the latter immediately follows the noun and immediately precedes an adjective of origin, e.g. siggāada ḡuuf ingillizi an *English wool carpet*, ṣāal ḡariir hīndi-kblir a *large Indian silk scarf*. Examples containing adjectives of material but not adjectives of origin are karavāṭṭa¹ ḡariir zārṣa a *blue silk tie*, fustāan ḡuuf xaffiif a *light woollen dress*. In the earlier examples above, viz. rūaḡil ṭawīl ruṣāyyaḡ and sittī ṭawīla-rṣayyāḡa, the adjectives are neither of origin nor of material and therefore their sequential order is immaterial. It may be noted in passing that somewhat similar positional variation in association with other differences is observable in English, as between, say, *hard black eyes*, *black silk stockings*, *jet-black hair*, a *black, glowering look*. The particle *wi* and in Arabic often corresponds to the comma of the last

¹ Or *karafitta*.

English example, cf. ṣōoḡa hāwya-w wāṣa a *large, airy room* (lit. *airy and spacious*).

There is in Arabic a special regular paradigm of nouns and adjectives of colour (excluding the invariable forms in -i noted above) and physical defect. Examples are ṣāḡmar (m.s.)-ḡāmra (f.s.)/ḡumr (pl.) *red*, ṣāxḡar-xāḡra/xuḡr *green*, ṣāṭraṣ-ṭārṣa/ṭurṣ *deaf*, ṣāxraṣ-xārṣa/xurṣ *dumb*, etc. ṣiswid-sōoda/suud *black*, ṣābyaḡ-bēeḡa/biḡ *white*, ṣaḡwar-ḡōora/ḡuur *one-eyed*, ṣāḡma-ḡāmya/ḡumy *blind* are somewhat irregular and it may help in learning them to realize that *ee* and *oo* usually correspond to Classical Arabic *ay* and *aw* respectively and *ii* and *uu* to the pronunciation of *iy* and *uw*. In certain contexts and notably in combination with fāatiḡ/fāṭha/fathīn *light* and yāamiṣ/yāmṣa/yamṣīn *dark*, adjectives of colour of this special pattern are used in the masculine singular form even when the noun they accompany is feminine, e.g. karafitta ṣāḡmar fāatiḡ a *light red tie*, bādla ṣāzraṣ yāamiṣ a *dark blue suit*. fāatiḡ and yāamiṣ can only appear in the masculine singular form in this context but, in association with the invariable colour adjectives in -i and provided that the noun is feminine, they may optionally be used in the feminine forms fāṭha and yāmṣa, e.g. karafitta-rṣaṣi fāṭha (or fāatiḡ) a *light grey tie*, bādla būnni yāmṣa (or yāamiṣ) a *dark brown suit*.

Plural patterns

Singular concord involved principally the distribution of corresponding adjectival forms with and without final -a, in association with a preceding noun of singular form; plural concord concerns the association of the plural form of nouns variously with the plural form of the adjective or with its form in -a. The latter form is identical with that of the feminine singular, so that if one gives to this form the designation *feminine* and if in the traditional way one considers gender to relate exclusively to the noun rather than to the total context, then it may be said of a noun like ṣamliṣ/ṣumḡaḡan *shirt/s* that it is masculine in the singular (cf. ṣamliṣ wiṣix a *dirty shirt*) but feminine in the plural (cf. ṣumḡaḡan wiṣxa *dirty shirts*).¹ The

¹ The words "feminine in the plural" conflict with the later statement (top p. 47) that there is no gender distinction in the plural. One might, therefore, amend the form of words to read, say, "... but in its plural form is associated with the feminine singular adjective."

plural form **wisxiin** is only used with the plural form of nouns of personal reference, so that once again it is necessary to know the class of noun with which one is concerned in order to get concords right. It is equally necessary again to know the category of adjective involved. Not only do adjectives of origin and invariable adjectives generally behave as in singular patterns, cf. **sagáayir ingillizi** *English cigarettes*, **náas báladi** *low-class people*,¹ **ṣarabúut sáada** *plain socks*, but those adjectives of which the plural form is of "broken" pattern, e.g. **kibíir-kibíira/kubáar**, are variously in either the plural or the form in **-a** when the noun they accompany is not one of personal reference; cf. **biyúut kubáar** or **kibíira** *big houses*, **ganáayin kubáar** or **kibíira** *big gardens*. Where alternative possibilities exist, the form in **-a** is on the whole the more usual.

The following rules may be helpful:

- (i) The adjective accompanying plural nouns, other than nouns of personal reference, almost always has the form of the feminine singular adjective. Those adjectives having a broken plural may be in either the plural or, more commonly, the feminine singular form;
- (ii) the plural form of adjectives, whether broken or in **-iin**, is used with nouns of personal reference; some adjectives which never accompany such nouns, rarely occur in plural forms, e.g. **matiin** (m.s.)-**matíina** (f.s.)/**mutáan** (pl.) *strong, durable*.

Adjectives of nationality following nouns of personal reference do not always behave in the manner of other **i**-ending adjectives, cf. **náas ingilliz** *English people*, **banáat ṣalmáan** *German girls*, but, as expected, **náas magriyyiin** *Egyptian people*, **banáat ṣasbaniyyiin** *Spanish girls*.

Differences of plural concord, therefore, do not parallel those of the singular. The difference between **ṭawíla** and **ṭuwáal** is relevant to plural concord but not to the difference between, say, **riggáala** *men* and **sittáat** *women* as the difference between **ṭawíil** and **ṭawíla** was relevant to the difference between **rda-gil** *man* and **sitt** *woman*; cf. **riggáala-ṭwáal** *rufayyaḡiin* *tall, thin men* and **sittáat ṭuwáal** *rufayyaḡiin* *tall, thin women*, and

¹ **magáalis baladiyya** *local councils* is exceptional and may perhaps be regarded as a loan from the written language. Similarly, **ṣingilizíyya** is used with **baḡáayiz** *goods* but **ṣingillizi** is also possible.

contrast the earlier singular examples. It may therefore be convenient for practical purposes to say that there is no gender distinction in the plural, but, as has been shown, concordial differences of a similar kind relate as much to plural as to singular associations of noun and adjective.

Other patterns

Dual.—The plural form of the adjective is essential with the dual form of the noun, e.g. **betéen kubáar** *two big houses*, **ṣamiṣéen wisxiin** *two dirty shirts*. Even rare plurals are necessary in this context, e.g. **ṣamiṣéen mutáan** *two strong shirts*.

Collectives.—The adjective accompanying the collective form of a collective noun is in the (masculine) singular, e.g. **wáraṣ kuwáyyis** *good paper*, **xóox ṣáabih** *fresh peaches*.¹ Plural adjectives usually accompany the "little plural" form of collectives, e.g. **tálat xoxáat ṣabhiin** *3 fresh peaches*, **tálat ṣagaráat** *guyayyaríin* *3 little trees*, but the feminine singular form of those adjectives which are "broken" in the plural may optionally be used, e.g. **tálat xoxáat kibíira** (or **kubáar**). Contrast the compulsory use of the singular form of the adjective **ḡáli-ḡálya/ḡalyiin** in, say, **ṣahadáat ḡálya** *high qualifications*, where the ending **-aat** is not that of the "little plural"

Co-ordinate nouns.—The plural adjectival form is necessary in association with co-ordinate sequences of singular nouns, e.g. **sikkíina-w ṣóoka wisxiin** *a dirty knife and fork*, **fúrṣa-w misṭi-gdáad** *a new brush and comb*.

DEFINITION

Concord operates between noun and adjective in Arabic in respect not only of gender and number but also of what may be called "definition" or "definiteness". **béet kibíir** *a big house* is indefinite, **ṣilbéet ikkibíir** *the big house* (lit. *the house the big*) is definite. In the definite pattern the article **ṣil**² is prefixed to the adjective as well as to the noun.

¹ An exception is **baṭṭaṭiḡ maṣliyya** *chip potatoes, crisps*.

² The **l** of the article is pronounced as the following consonant before **t, d, s, z, ṭ, ḡ, ṣ, n, r, ṣ, k**, and **g**, and as **l** before all other consonants: e.g. **ṣilráagil** = **ṣirráagil** *the man*, **ṣilṣúfra** = **ṣisṣúfra** *the dining-table*, but **ṣilmáktab** *the office, the desk*, **ṣilḡálús** *the money*, etc.

Nouns may be defined in a number of ways:

- (i) By the prefixation of the article, e.g. *Sigginéena the garden*;
- (ii) by the addition of a pronominal suffix, e.g. *banáat daughters + u(h) his = banáatu(h) his daughters*;
- (iii) by belonging to the category of proper noun, which is only associated with definite concord, e.g. *maṣr Cairo, Egypt*;
- (iv) by close association with a following noun which is itself defined, e.g. *bāab ilbéet the door of the house*. Feminine nouns when so defined have the ending *-(i)t* in place of *-a* (see under *Dual* above), e.g. *ginént (or ginéenit) ilbéet the garden of the house*;
- (v) by association with the vocative particle *ya*, e.g. *ya wálad ! boy !, ya ġúmar ! Omar !*

Nouns defined in the manner of (i)–(iv) must be accompanied in the noun-adjective phrase by adjectives which are also defined by the prefixation of the article, e.g. *Sigginéena-lwarraniyya the back garden*, *banáatu-lḥilwiin his pretty daughters*, *maṣr ilṣadīma Old Cairo*, *ginént ilbéet ilwarraniyya the back garden of the house*. Nouns defined in the manner of (v) are accompanied by adjectives with which *ya* is also associated, e.g. *ya wálad ya ṭawīl ! I say, the tall young man !, ya ġúmar ya-ṣyáyyar ! young Omar !*

It will be seen that a noun may not bear more than one defining characteristic; for example, the article is precluded from association with *banáatu(h)* by the presence of the pronominal suffix, from similar association with *ginént* by the fact of the following defined noun, and may not precede *ṣuyáyyar* when *ṣuyáyyar* is preceded by *ya* in *ya ġúmar ya-ṣyáyyar !* (cf. *ġúmar iṣṣuyáyyar young Omar*).¹ It is in this light that the inclusion of the particle *li* (elsewhere = *to, for, etc.*) is to be seen in, say, *ḡarbu l-ilwálad his hitting (of) the boy*; the verbal noun *ḡarb* may not be defined twice as in a hypothetical **ḡarbu-lwálad*.

Other important facts concerning "definition" are given subsequently, notably with reference to the phrase-marker *Silli* (see below, pp. 101–5).

¹ *ya* does not, however, exclude other "definers", cf. *ya-mḥammad y-axúuya ! (O) my brother Mohamed !*

THE CONSTRUCT AND THE NOMINAL SENTENCE

The sequence of nouns illustrated in the preceding section by *bāab ilbéet* and *ginént ilbéet* is traditionally referred to in Arabic grammar as *the construct*. The indefinite *bāab béet a house door* and *ginéenit béet a house garden*, in which the article is not prefixed to the second noun and the first noun is therefore not defined, are also examples of the construct. Sequences of constructs, in which the final noun only may be associated with the article, are also possible, e.g. *bāab béet ilmudlir the door of the manager's house*, *mawaḡiḍ fáthi máktab taftiṣ ilpaṣportáat the office hours of the passport department* (lit. *the hours of opening the office of inspecting the passports*). 's, of, or a compound is generally necessary in translation. Notice that, although most constructs exhibit a singular/plural difference only in their first component, e.g. *ṣáarib innagáah/ṣawáarib innagáah lifeboat/s*, there are nevertheless some in which two components vary, e.g. *yáṭa-lḡidda/yuṭyáan ilḡidda bonnet/s (car)*, *nḏazir ilmahḡaṭṭa/nuzzḡar ilmahḡaṭṭa stationmaster/s*.

It may be noted that earlier examples such as *ṣánṭa ḡild a leather bag* are partly defined as noun-adjective phrases because of final *-a*, not *-(i)t*, in the noun (cf. the construct *ginéenit béet*). Moreover, as expected, and again in contrast with the construct, both components of the noun-adjective phrase are prefixed with the article when the context is definite, e.g. *ṣiṣṣánṭa-gḡild the leather bag*; cf., too, *ṣálam ḡibr fountain-pen* and *ṣálamak ilḡibr your fountain-pen*.

Adjectives are not interposed between constituent nouns of the construct but are placed at the end of the total phrase, e.g. *sáaḡil xalliḡ issuwées ilýárbi the west shore of the Gulf of Suez*, in which *ilýárbi* is associated with *sáaḡil*; *mádnit ḡáamig ḡálya the tall minaret of a mosque* is another example, cf. *mádnit ḡáamig ḡáli the minaret of a tall mosque*. Other examples are *rubáaṭ (masc. sing.) ḡázma ṣásmar black shoe-laces* and *rubáaṭ ḡázma sámra black-shoe laces, i.e. laces of or for black shoes*.

An alternative form to, say, the *sáaḡil xalliḡ issuwées ilýárbi* of the last paragraph involves the use of a particle (*min* or *li*) between the nominal elements *sáaḡil* and *xalliḡ issuwées* so that the construct relation no longer obtains between them; any adjective associated with *sáaḡil* will then follow it immediately and, moreover, the total noun-adjective phrase

will be defined by the prefixation of the article, i.e. **Ṣissāahil ilyārbi min xalliḡ issuwées**. In the example **Ṣissāahil ittāani m-ilbāhr** (or **l-ilbāhr**) **ilṣāhmar** *the other shore of the Red Sea* the particle separates two noun-adjective phrases. These particle constructions, however, have a distinctly literary flavour about them.

Considering two-component examples of the noun-adjective phrase as well as the construct in terms of the association of components with the definite article, we have so far seen the following possibilities:

- (i) Both components without the article, e.g. **béet kiblir** *a big house*;
- (ii) both components with the article, e.g. **Ṣilbéet ikkiblir** *the big house*;
- (iii) the first component without, the second with the article, e.g. **bāab ilbéet** *the door of the house*.

The fourth possibility, i.e. the first component with and the second without the article, e.g. **Ṣilbéet kiblir** *the house is (a) big (one)*, is the pattern of the so-called nominal sentence. In translation, the appropriate form of the present tense of the verb *to be* is usually necessary. Constructs and noun-adjective phrases may, of course, constitute the first component of the nominal sentence, cf. **ṣibbāak ittazāakir maftūh** *the booking-office (ticket-window) is open*, **ḡubūur ilkanāal lingillizi ḡḡbī ḡiddan** (**ḡiddan** is adverbial) *the English Channel crossing is very unpleasant*.

bitāaḡ

Ṣilbāab bitaḡ ilbéet is a very common alternative to **bāab ilbéet** *the door of the house*. When **bitāaḡ** is used, then the article must be prefixed to the first noun. In the great majority of contexts, the construct and the construction with **bitāaḡ** may be used indifferently, but there are circumstances in which one is regularly employed rather than the other; thus, for example, if in response to a knock at the door an occupant of the house is mistakenly on his way to the front door, a second occupant may direct him to the back door whence the knock came by exclaiming **bāab ilbéet ilwarrāni**! (*it's at the back door!*); the construction with **bitāaḡ**, i.e. **Ṣilbāab ilwarrāni-btaḡ ilbéet**, would be quite inappropriate to this context but may be used

freely elsewhere. Notice that a further effect of the inclusion of **bitāaḡ** is that an adjective relating to the first noun follows that noun and is thus interpolated between the two nouns of the construction; **Ṣilbāab ilwarrāni-btaḡ ilbéet** is thus parallel to the earlier **Ṣissāahil ilyārbi min xalliḡ issuwées** and both of them different from **sāahil xalliḡ issuwées ilyārbi**.

bitāaḡ itself is always in construct with the following noun and thus "looks both ways" in the total construction, since at the same time it must agree with the preceding noun in terms of gender and number. **bitāaḡ** is the masculine form of the total series **bitāaḡ-bitāaḡit/bitūuḡ**; cf. **Ṣigginéena-btaḡt ilbéet** *the garden of the house*, which varies more or less freely with **ḡinént ilbéet**, and **Ṣilbiyūut bituḡ** (or **bitaḡt**) **issirka** *the company's houses*, to which the construct **biyūut issirka** provides an alternative.

By virtue of this threefold differentiation of form, **bitāaḡ** and its following noun are adjectival in function, parallel to, say, **Ṣaliil ilṣādab-Ṣaliit ilṣādab/Ṣulāal ilṣādab** *ill-mannered, rude*; such adjectival constructs are, however, rare.

Since a noun cannot be defined twice, e.g. by construct relationship with a following defined noun and by a pronominal suffix, **bitāaḡ** is essential in, say, **ḡilbit ikkabrit bitaḡti** (**bitaḡa** + pronominal suffix **-i**) *my box of matches*.

PARTICLES

In the nominal sentence **dā-btaḡ issitt** *that belongs to the lady*, **bitāaḡ** behaves in the manner of such prepositional particles as **fi** *in*, **li** *to*, **for**, **bi** *by*, **with**, **min** *from*, **of**, **ḡand** *at*, **with**, **zayy** *like*, **ḡāla** *on*, **against**, **wāyya** *with*, *in company of*, etc., in, say, **Ṣilṣamliḡ f-iddūrg** *the shirt is in the drawer*, **hūwwa min māgr** *he's from Cairo*. Such particles have no independent status and occur only before a noun or a pronominal suffix (see below). The prepositional phrase illustrated in the examples functions very commonly as the final component of the nominal sentence.

Certain particles, as **fooḡ** *on*, *above*, **tāht** *below*, *under*, **ḡūwwa** *inside*, **bārra** *outside*, **Ṣuddāam** *facing*, *opposite*, *in front (of)*, behave similarly to those of the preceding paragraph in, say, **Ṣilhudūum fooḡ iddulāab** *the clothes are on top of the cupboard* or **Ṣissandūuḡ tāht issirfir** *the box is under the bed*, but may also occur independently. In reply to **ḡūmar féen**? *where is Omar?*

we may say **fooʃ** *above, upstairs*, **taḥt** *below, downstairs*, **gúwwa** *inside*, **bárra** *outside*, **ʃuddáam** *in front*. These forms are also distinguished by the fact that adjectives may be formed from them by the addition of a suffix **-aani**, e.g. **taḥtáani** *lower*, **guwwáani** *inner*, **barráani** *outer*.

The forms of the last paragraph may be termed *adverbial particles*. They differ from *adverbs* in that certain of the latter, e.g. **gíddan** *very*, **xáaliḡ** *thoroughly, completely*, are regularly associated with adjectives, while others, as the "time-words" **dilwáʃti** *now*, **baḡdeen** *afterwards, later*, **ʃimbáariḡ** *yesterday*, **ʃinnahárda** *to-day*, **búkra** *to-morrow*, etc., like **gíddan** and **xáaliḡ**, never appear with a following noun or pronominal suffix.¹

Note the "reciprocal" **baḡd**, which frequently follows a particle as in **fooʃ baḡd** *on top of each other*, **záyyi baḡd** *like each other, the same*, **gámbi baḡd** *next to one another*, **wáyya baḡd** *in each other's company*.

A particle complex may sometimes occur, as, for example, **min ʒala** in **háat idduséeh min ʒa-lmáktab** *fetch the file from the desk!*

The particle **bi** occurs frequently in adverbial and adjectival phrases, e.g. **bi súrʒa** *fast, quickly* (lit. *with speed*), **b-izzábt** *exactly, perfectly*, **ʃissáfar b-issikka-lḡadliid** *rail travel* (lit. *the travel by the iron way*), **ʒayyáara-b muḡarrikéen** *a two-engined aircraft*.

PRONOUNS

Two classes of pronominal forms have to be distinguished: (i) independent pronouns, (ii) pronominal suffixes. The independent pronouns are as follows:

	Sing.	Pl.
1st person	ʃána I	ʃihna we
2nd person masc.	ʃinta you }	ʃintu you
2nd person fem.	ʃinti you }	
3rd person masc.	húwwa he, it }	húmma they
3rd person fem.	hiyya she, it }	

As with the adjective, gender distinctions (2nd and 3rd persons) relate to the singular only. This is true in general of Egyptian Arabic and will be found again elsewhere, notably in the verb and the demonstratives.

¹ Unlike **gíddan**, **xáaliḡ**, etc., the "time-words" are frequently associated with a preceding particle.

Pronominal suffixes, for their part, are added to nouns, verbs, and particles. Added to a verb, the 1st person singular suffix is **-ni**, not **-i** or **-ya** as with nouns and particles, but otherwise the suffixes are the same irrespective of the grammatical category with which they are associated. Singular suffixes except **-ni** and **-ha** differ in form according to whether the noun, verb, or particle ends in a consonant or a vowel. The suffixes are as follows:

	Singular			
	Post-consonantal	Post-vocalic		Plural
1st person	-i (-ni after verb)	-ya	my, me	-na our, us
2nd pers. m.	-ak	-k	your, you }	-ku or -kum your, you }
2nd pers. f.	-ik	-ki	your, you }	
3rd pers. m.	-u(h) ¹	-h	his, its/him, it }	-hum their, them }
3rd pers. f.	-ha	-ha	her, its/her, it }	

Final vowels are lengthened in accordance with the general rule when suffixes are added, e.g. **wáyya** *with*, **wayyáaki** *with you* (fem.), **wayyáah** *with him*. In the speech of many, final **-h** is not pronounced but the vowel is still long and prominent in **wayyáa** *with him*.

The "extra" vowel required to obviate a sequence of three consonants, which elsewhere is invariably **i**, is more frequently **ā** or **ū** with the pronominal suffixes. With the exception of **-na**, which requires **i**, the vowel is the same as that of the suffix, e.g. **ʃuxtāha** *her sister*, **ʃuxtūku(m)** *your (pl.) sister*, but **ʃuxtīna** *our sister*.

The suffixed forms of certain common particles are somewhat irregular and need special attention. The alternative forms in the following paradigms are given in the order corresponding to the estimated frequency of their occurrence in educated speech:

fi	bi	li ²	wáyya
fiyya	biyya	liyya	wayyáaya
fiik	biik	liik, lak, or lik	wayyáak

¹ Often pronounced with a weak final **h** before a pause. This has been shown by the use of brackets where appropriate.

² Suffixed to verbs, there is a different set of **li**-forms (see below).

fi	bi	li	wáyya
fiki	biki	liki or liki	wayyáaki
fih	bih or bu(h)	lu(h) or lih	wayyáah
fiiha	biiha	láha, líha, or liiha	wayyáaha
fiina	biina	lina or liina	wayyáana
fiku(m)	biku(m)	lúku(m) or liku(m)	wayyáaku(m)
fihum	bihum	lúhum or lihum	wayyáahum
ǧála	ǧand	min	
ǧaláyya	ǧándi	minni	
ǧaléek	ǧándak	minnak	
ǧaléeki	ǧándik	minnik	
ǧaléeh	ǧándu(h)	minnu(h)	
ǧaléeha	ǧandáha	mínha or minnáha	
ǧaléena	ǧandína	mínna or minnána	
ǧaléeku(m)	ǧandúku(m)	mínku(m) or minnúku(m)	
ǧaléehum	ǧandúhum	mínhum or minnúhum	

It should be remembered that whenever a noun in **-a** is defined, as for example by suffixation, then **-t-** appears, e.g. **gineena + u(h) = ginénu(h)** *his garden*, **ǧarabiyya + na = ǧarabiyyína** *our car*.

It should also be borne in mind that a noun cannot be defined twice and that, therefore, **bitáǧti** and not the pronominal suffix **-i** was associated with **ǧilbit** in the earlier example **ǧilbit ikkabrit bitáǧti** *my box of matches*, to which may be added the comparable example **gawazáat issáfar bitáǧitku(m)** *your (pl.) passports*. Duals also require the **bitaǧ**-construction, e.g. **silbetéen bitáuǧi** *my two houses*.

Independent and suffixed pronouns are sometimes used together for emphasis, as in **da-btáǧu húwwa, múǧ bitaǧak inta** *that's his, not yours*.

The use of the independent 3rd person pronominal forms at the head of certain interrogative sentences and in agreement with a following noun is also noteworthy, e.g. **hiyya-líláus ilmasmúh bliha mawǧúda-f gawáz issáfar bitáǧi?** *is the currency allowance (lit. the money the permitted with it) stated (lit. present) in my passport?*

rigléen *legs*, **sidéen** *hands*, **ǧenéen** *eyes* merit special notice when pronominally suffixed, since **-n** of the dual suffix is dropped, e.g. **ǧenéeh** *his eyes*, **sidéeki** *your (fem.) hands*. Notice

particularly the forms of the 1st person singular, e.g. **rigláyya** *my legs*, not ***rigleeya**.

The nouns **ǧaxx** *brother* and **ǧabb** *father* also require particular attention. They are of the forms **ǧaxu** and **ǧabu** (a) before a pronominal suffix, (b) in construct; e.g. **ǧaxúuh** *his brother*, **ǧaxu-brahlim** *Abraham's brother*. Contrast **ǧaxxi** *muslim* *a Muslim brother*, **ǧaxxéen** *two brothers*, and compare, too, **ǧaxúuh ibrahlim** *his brother Abraham* and **ǧaxu ǧabúuh** *his father's brother*. In vocative constructions, the form **abu** followed by a proper noun is to be translated *son*, cf. **y-abu ǧáli yá-bni!** (O) *Son of Ali, my son!* In similarly "less sophisticated" Arabic, the form **aba** may also be heard in vocative contexts when a father, father-in-law, or an older male relative or close friend of the family is being addressed, e.g. **y-aba ǧáli!** *Uncle Ali!*

Not only adjectives but also pronouns, verbs, demonstratives, etc., of the 3rd person are commonly in the singular feminine form in agreement with a preceding plural noun, e.g. **silbiyút di¹ hiyya-lli² ǧultílak³ ǧaléeha** *these are the houses I told you about (them)*; notice, too, the extremely common use of the pronominal suffix referring back to an earlier noun or pronoun (see pp. 104-5).

The adverbial particles often occur with the pronominal suffixes, e.g. **wardáh** *behind him*, **ǧuǧádha** *opposite her*. In most cases they may optionally be compounded with **min**, so that, for example, we may say **sidduláab tahtu-tráab** or **sidduláab tahti minnu-tráab** *there's dust under the cupboard* (lit. *the cupboard under it dust*). In the case of **bárra** *outside*, **min** is essential; one cannot say ***barráha** but must use **bárra mínha** *outside it (fem.)*.

The particle **ǧand** + pronominal suffix is an especially common combination and is perhaps particularly noteworthy since it generally relates in translation to an appropriate form of the verb *to have*, e.g. **ǧándak sagáayir?** *have you any cigarettes?* **li**, **wáyya**, and **máǧa** are often used in a similar way to **ǧand**, **li** generally being used with reference to property and translatable by *to own*, *possess*, and **wáyya** and **máǧa** usually relating to small, portable objects carried on the person, e.g.

¹ Feminine singular demonstrative adjective.

² The relative particle **ǧilli** *the one that*.

³ = **ǧult** *I said* + **lak** *to you*.

liyya ġizba *I have, own a farm, maġġaak fl-úus ? have you any money on you ?*

Finally, notice the use of **li** and a following time-word in, say, **hiyya f-issúu? láha sáaġa** *she's been at the market for an hour.*

fih

Silśóoġa fih *náas kitlir there are a lot of people in the room is* parallel to **Sidduláab tahtu-tráab** *there's dust under the cupboard* above, but both sentences have the alternative forms which introduce the special and extremely common use of **fi** + the 3rd person sing. masc. suffix **-h**, corresponding in translation either to *there is, there are*, or to the indefinite article *a, an*. The alternative forms are **fih náas kitlir f-ilśóoġa** and **fih turáab taht idduláab**.

The noun following **fih** is always indefinite. **rágil bárri** is incomplete and may be completed by **fih** in **fih rágil bárri** *there's a man outside, a man is outside*, which may be fairly contrasted with **Sirrágil bárri** *the man is outside*; cf., too, **fih rágil biyśálli gúwwa** *there's a man (or a man is) praying inside* and **Sirrágil biyśálli gúwwa** *the man is praying inside*.

fih may be used independently as, for example, in the answer (**śáywa**) **fih** *(yes) there is* to the question **fh haddi mawġúud ?** *is (there) anyone there ?*

DEMONSTRATIVES AND DEICTICS

Of two series of demonstratives, pronominal and adjectival—the latter when following the noun—**da** (m.s.)/**di** (f.s.)/**dool** (pl.) *this/that, these/those* is much commoner than **dúkha/díkha/dúkham**. The use of the latter series is usually pronominal and largely confined to cases of specific contrast, as **múf dá lakin dúkha** *not this but that* or **Siffánġa di sátsal min díkha** *this bag is heavier than that*.

As with **bitáaġ** of the adjectival phrase, the ordinal numeral following the noun (see below), and other contexts, a noun preceding **da** must take the article; if another adjective is present, then **da** may follow either noun or adjective, e.g. **Silháaga di-lkuwayyisa** or **Silháaga-lkuwayyisa di** *this nice thing*. **díyya** and **díyyat** are alternative forms of adjectival **di** but are comparatively rare and may be ignored for practical purposes.

da and **di** are often suffixed to the noun with attendant difference of accentuation; thus, both **Silśálam dá** and **Silśalámda** *this/that pencil*, **Sissána di** and **Sissanáadi** *this year*, are possible forms. As a rule the first alternative is more emphatic but the difference may relate in some cases to the geographical origin of the speaker.

Remember that the feminine singular form of adjectives, demonstratives, pronouns, verbs, **bitáaġ**, etc., will where appropriate accompany plural nouns of non-personal reference, e.g. **Sikkútub di** (or **dool**) *these/those books*, **Silhagátdi kulláha** *all these/those things*; plural forms are, of course, necessary in association with the dual noun, e.g. **Sikkitabéen dool** *these/those two books*.

The deictic forms, translated usually *here/there is/are . . .*, are **śaho** (m.s.)/**śahe** (f.s.)/**śahum** (pl.) and the invariable **śáadi**. Before pause, **śaho** and **śahe** are generally pronounced with final **h**.

The deictics are used with either a noun or a verb and, in the case of **śaho/śahe/śahum**, independently. They may either precede or follow the noun they accompany, e.g. either **śahum** (or **śahé**) **ikkútub** or **Sikkútub ahúm** (or **ahéh**) *there are the books !* Following the noun and in isolation, a variety of related forms occur as alternatives, thus

- | | |
|---|--|
| Q. (i) Sirrágil féen ? <i>where is the man ?</i> | A. śahóh or śahúwwa (or, rarely, śahúwwat) |
| (ii) Silśóoġa féen ? <i>where is the room ?</i> | śahéh or śahíyya (or, rarely, śahíyyat) |
| (iii) Silwiláad féen ? <i>where are the boys ?</i> | śahúm or śahúmma (or, rarely, śahúmmat) |

With verbal forms, we find as expected **śaho géh !** *here he is !* (lit. *has come*), **śahe gát !** *here she is !*, **śahum gúm !** *here they are !* When verbal forms of other than the third person are involved, **śahó** is used as an invariable form in association with the appropriate independent pronoun, e.g. **śahó-na** (= **śana**) **géet !** *here I am !*, **śahó-nti géeti !** *here you (fem.) are !* **śahúwwa** is sometimes used for **śaho** in this context, e.g. **śahuww-ána géet !**, **śahuwwá-nti géeti !**

śáadi can be substituted for **śaho/śahe/śahum** but it must always precede the noun or verb, e.g. **śáadi mahaġġitna !** *this*

is us !, this is our stop ! **ʕādi** is compounded with the suffixed, as opposed to the independent pronoun in, say, **ʕadiiku** (= **ʕahó-ntu**) **géetu** ! *there you (pl.) are* ! Noteworthy, too, is the fact that the verbal **-ni** is used as the first person singular suffix with **ʕādi**, e.g. **ʕadīni géet** ! (= **ʕahó-na géet** !) *here I am* !

ʕādi and **ʕaho/ʕahe/ʕahum** may combine, or **ʕaho/ʕahe/ʕahum** may be repeated, e.g. **ʕadi** (or **ʕaho**) **-ʕʕéex ʕazīz ahóh** ! *there's Sheikh Aziz* !

COMPARISON OF ADJECTIVES

The comparative adjective is invariable in form, i.e. exhibits no distinctions of gender and number, and is generally of the pattern **ʕaCCaʕ**, e.g. **kibīr** *big-ʕákbar* *bigger*, **ṣuṣṣayyār** *small-ʕáṣṣar* *smaller*; when the second and third radicals are the same, the comparative pattern is **ʕaCáCC**, e.g. **ẕaffīf** *light-ʕaxáff* *lighter*, **muhīmm** (with prefix **mu-**) *important-ʕahámm* *more important*; of adjectives ending in **-w** and **-i**, the comparative pattern is **ʕáCCa**, e.g. **ḥilw** *sweet, nice, pretty-ʕáhla* *sweeter, etc.*, **yáali** *dear-ʕáyla* *dearer*.

The so-called comparative form (e.g. **ʕákbar**) is to be translated by the English comparative (*bigger*) or superlative (*biggest*) according to context. **ṣilwálad ilʕákbar** may correspond to either *the bigger boy* or *the biggest boy* but, without the article, an Egyptian comparative-superlative distinction may be marked by position: **wálad ákbar** may be properly translated *a bigger boy* but **ʕákbar wálad** can only be *the biggest boy*; **ṣilwálad ilʕákbar f-ilwílaad dóol** and **ʕákbar wálad f-ilwílaad dóol** *the biggest of those boys* are for some speakers variant possibilities. Similar alternatives in which pre-nominal position is associated with omission of the article and post-nominal position with its inclusion are also found with the ordinal numerals and with the interrogative **ʕánhu/ʕánhi/ʕánhum** *which* ? (see below).

The particle **min** precedes a second noun or pronoun with which comparison is made, e.g. **ṣilwálad ákbar m-ilbīnt** *the boy is bigger than the girl*. It is possible but less usual to use the positive form of the adjective followed by the particle **ʕan**, i.e. **ṣilwálad kibīr ʕan ilbīnt**. This latter construction is used regularly with adjectives of colour and physical defect, e.g. **ṣilḥaṣīf da ʕaxḍar ʕan dá** *this grass is greener than that*.

ʕáktar *more* and **ʕaʕáll** *less* are used with those forms, especially participles, which have no comparative, e.g. **ḥúwwa mitʕállim ʕáktar minha** *he is more educated than her*.

Pronominal suffixes may be added to the comparative form, e.g. **ʕayláahum** *the dearest of them*.

NUMERALS

CARDINALS

It will be seen from the following list that 1 and 3-10 have two forms ("masculine" and "feminine"), that "tens" are characterized by a suffix **-iin** and "teens" by **-taʕsar**, that "hundreds" from 300 on have their own special pattern, and that **míyya** 100 and **ʕalf** 1,000 are like nouns in that they have dual and plural forms:

wáahid, wáhda 1, **ʕitnéen** 2, **tálat, taláata** 3, **ʕárbaʕ, ʕarbáʕa** 4, **xámas, xámsa** 5, **sitt, sítta** 6, **sábaʕ, sábaʕa** 7, **táman, tamánya** 8, **tisʕ, tisʕa** 9, **ʕáfar, ʕáfara** 10, **ḥiqáʕsar** 11, **ʕitnáʕsar** 12, **talatʕáʕsar** 13, **ʕarbaʕáʕsar** 14, **xamastʕáʕsar** 15, **sittʕáʕsar** 16, **sabʕatʕáʕsar** 17, **tamanʕáʕsar** 18, **tisʕatʕáʕsar** 19, **ʕifriin** 20, **wáahid wi ʕifriin** 21, **ʕitnéen wi ʕifriin** 22, **taláata-w ʕifriin** 23, **ʕarbáʕa-w ʕifriin** 24, **xámsa-w ʕifriin** 25, **sitta-w ʕifriin** 26, **sábaʕa-w ʕifriin** 27, **tamánya-w ʕifriin** 28, **tisʕa-w ʕifriin** 29, **talatīn** 30, **wáahid wi talatīn** 31, **ʕitnéen wi talatīn** 32, **taláata-w talatīn** 33, **ʕarbiʕīn** 40, **xamsīn** 50, **sittīn** 60, **sabʕīn** 70, **tamanīn** 80, **tisʕīn** 90, **míyya** 100, **míyya w-itnéen** 102, **míyya-w tisʕa** 109, **míyya taláata-w sittīn** 163, **mitéen arbáʕa-w talatīn** 234, **tultumíyya** 300, **rubʕumíyya** 400, **xumsumíyya wáahid wi xamsīn** 551, **tusʕumíyya-tnéen wi sittīn** 962, **ʕalf** 1,000, **ʕalfī-w míyya** 1,100, **ʕalfī tusʕumíyya tisʕa-w xamsīn** 1,959, **ʕalféen míyya-tnéen wi tisʕīn** 2,192, **xamast aláaf xumsumíyya-w sabʕīn** 5,570, **ḥiqáʕsar álf** 11,000, **milyóon** 1,000,000, **ʕitnéen milyóon** 2,000,000, **xámsa milyóon** 5,000,000.

It will be seen that "tens" from 20 on may be formed by adding **-iin** to the appropriate "masculine" unit, with vowel-elision in **ʕifriin** (20), **xamsīn** (50), **sabʕīn** (70), and **tisʕīn** (90); notice the vowel **i**, not **a**, in **ʕifriin** and **ʕarbiʕīn** (40). In the case of "teens", add **-taʕsar** to the "masculine" unit form;

note -tī- in *talattāṣar* (13) and *sittāṣar* (16): *hiḍāṣar* (11) and *ṣitnāṣar* (12) should be learned separately but are clearly related to *wāḥid* and *ṣitnéen*. From 300 to 900 there is a regular pattern; *tultumiyya* (300), *rubḡumiyya* (400), *xumsumiyya* (500), *suttumiyya* (600), *subḡumiyya* (700), *tumnumiyya* (800), *tusḡumiyya* (900). The relation between the two forms of 3-10 numerals is not always a simple one of the presence or absence of final -a, cf. *tālat*, *talāata* (3), *xāmas*, *xāmsa* (5), *sābaḡ*, *sābḡa* (7), *tāman*, *tamānya* (8), *tisaḡ*, *tisḡa* (9). Like the 3-10 numerals, *wāḥid*, *wāḥda* (1) has two forms but all other numerals including *ṣitnéen* (2) have one form only. *mīyya* (100) and *ṣalf* (1,000) behave in some ways like nouns and exhibit dual forms *mitéen* 200 and *ṣalféen* 2,000. *milyoon* 1,000,000 is also basically nominal but, as will be seen, behaves in the manner of a loan-word.

Syntactically, enumerations involving a numeral and a noun require the recognition of numeral categories "1", "2", "3-10", "11 and above", as well as that of such nominal categories as noun of personal reference and noun of value and measurement as opposed to those nouns—the great majority—which belong to neither category. In addition, it is necessary to consider the relative order of numeral and noun and the possibilities of association with the definite article.

wāḥid, *wāḥda* is mostly used adjectivally, e.g. *kitāab wāḥid* *one book*, *sittī wāḥda* *one woman*. The numeral does, however, occur preceding the noun, as in the fairy-tale formula *kāan fiih wāḥid ḡulṭān* *there was once a (certain) sultan*. Noteworthy, too, is the use of *wāḥid* with the article as in *silwāḥid ma-byiṣḍarf* *one can't, it can't be done*.

The use of the numeral *ṣitnéen* is to be compared with that of the dual form of the noun. It has already been seen that nouns referring to human beings—other than kinship terms—do not occur in a dual form but are regularly associated with the numeral; e.g. *ṣitnéen muḡallimīn* *two teachers*, *ṣitnéen ḡasāakir* *two soldiers*. In this context, nouns of the category stated appear in their plural form but certain common loan-words of value and measurement, which do not usually occur in a dual form, appear in the singular, e.g. *ṣitnéen ḡinéeh* £2, *ṣitnéen mītr* (sometimes, but rarely, *mitréen*) *two metres*, *ṣitnéen kīlu* (or *kélu*) *two kilograms or kilometres*.

"3-10" numerals occur in two patterns of enumeration, the first of which is the commoner: (i) "masculine" numeral + plural noun, (ii) "feminine" numeral + singular noun of value or measurement. Examples: *xāmas rigḡāala/ṣurūf/banāat/daṣāayif* 5 *men/piastres/girls/minutes* but *xāmsa ḡinéeh/tagrīfa/mallīm/kīlu* 5 *£/half-piastres¹/millemes/kilograms or kilometres*.

"11 and above," in contrast with "3-10", require the singular form of a following noun of whatever category; with *xāmas rigḡāala*/etc. of the preceding paragraph, compare *hiḍāṣar/talātīn/ṣālf rāḡil/ṣirf/bīnt/daṣīfa* 11/30/1,000 *men/piastres/girls/minutes*.

With the exception of *wāḥid*, *wāḥda*, numerals may not follow the noun unless the article is present. Without the article, only *tālat rigḡāala* 3 *men* and *xamasṭāṣar rāḡil* 15 *men* are possible, but with the article, both *ṣittālat rigḡāala* and *ṣirrigḡāala-ttalāata* the 3 *men* and, again, both *ṣilxamasṭāṣar rāḡil* and *ṣirrigḡāala-lxamasṭāṣar* the 15 *men*, are found. The "feminine" form of "3-10" numerals is regularly used when the numeral follows the noun and, moreover, given the order noun-numeral, the noun is always plural in form, whatever the category of numeral involved. It will be seen, therefore, that when the numeral follows the noun, it behaves in respect of definition in the manner of the adjective, e.g. *Siddīni-lkitabéen litnéen* *give me both (or the two) books* (lit. *the books the two*), *banāatu-ttalāata* *his three daughters* (lit. *his daughters the three*).

In contexts in which the numeral does not enumerate a following noun, for example in isolation, following the noun, and in compound numerals, the "masculine" form of "1" and the "feminine" form of "3-10" numerals are used, e.g. *wāḥid wi ṣifriin* 21, *mīyya xāmsa-w sittīn* 165.

The order of compound numerals corresponds to the English order with the important exception that units precede tens; the particle *wi* and always precedes the final numeral, e.g. *ṣalféen mīyya sittā-w tisḡīn* 2,196, *ṣālfī-w mīyya* 1,100. Not only are "3-10" numerals in compounds always in the "feminine" form but a following noun is always in the singular, e.g. *mīyya-w ḡāfara ṣirf* 110 *piastres*.

¹ *tagrīfa* is only used with reference to the numbers 1, 3, and 5.

miit *širš i-w ǧáfaru* is a commoner alternative form of the last example and illustrates in another way the nominal nature of *miyya*; *-t* in *miit* is the *-t* of the feminine noun in construct, cf., too, *tultumiit šána 300 years*. The plural form of *miyya* is *miyyáat*, as in *ǧándu miyyáat he has hundreds*. *milyóon 1,000,000* behaves as a loan-word of value and measurement, cf. *šitnéen milyóon 2,000,000* (cf. *šitnéen ginéeh* §2 above), *xámsa milyóon 5,000,000* (not **xamas malayiin*); cf., too, *ǧándu malayiin he has millions*. *šalfi 1,000* also behaves in the manner of a noun, cf. the dual form *šalféen 2,000*, the singular form in *hiǧáašar álf 11,000*, the plural form in *tisagt aláaf 9,000*. The last example illustrates the interesting occurrence of a linking *-t-*, not to be identified with *-t* of the construct, between "3-10" numerals and nouns which elsewhere begin with *š*.

It is not with every *š*-beginning noun that this linking *-t-* appears. Contrast with *tálat-t-aláaf 3,000*, for example, *tálat šuzúun bartid 3 postal orders*, or *tálat šaráanib 3 rabbits*. *-t-* commonly occurs with nouns of the pattern *šaCCaaC*, e.g. *šayyáam days*, *šafráam ovens*; moreover, such nouns, though often with *a* in the first syllable when initial or in isolation, appear with *i* when in close grammatical relation with a preceding noun or particle; thus, *šayyáam ilšusbúuǧ the days of the week* but *liyyáam the days*. *šilšayyáam*, however, is a possible form in place of *liyyáam* and, indeed, is on the whole commoner among educated speakers. As far as the forms with *-t-* are concerned, comparison should be made between *xámas-t-iyyáam 5 days* and *xámas šurúuf 5 piastres*, *sábaǧ-t-išnúuf 7 kinds* and *sábaǧ banáat 7 girls*, *tálat-t-úšhur* and *tálat šášhur* (or, more commonly, *tálat šuhúur*) *3 months*. Once more, *xámas šayyáam* or *xámsit šayyáam* (possibly due to the identification of *-t-* with *-t* of the construct) tend to be commoner among educated speakers; what a man says, however, depends on the situation in which he says it—the educated man may tend in general to use *xámas šasdáas* or *xámsit šasdáas five-sixths* but he will use *xámas-t-isdáas* when talking to a fitter, for example.

FRACTIONS

The linking *-t-* is common with fractions, of which *šasdáas* in the preceding paragraph was an example and which exhibit

their own special pattern for fractions from *one-half* to *one-tenth*; *nuss/šangúuǧ 1/2*, *tilt/šatláat 1/3*, *rubǧ/šarbáaǧ 1/4*, *xums/šaxmáas 1/5*, *suds/šasdáas 1/6*, *subǧ/šasbáaǧ 1/7*, *tumn/šatmáan 1/8*, *tusǧ/šatsáaǧ 1/9*, *šufir/šafšáur 1/10*. The vowel of the singular pattern is *u* with the exception of *tilt*. With the exceptions of *nuss* and *suds*, the fractions are directly relatable to the other numeral forms. The dual is used quite regularly, e.g. *tiltéen 2/3*. In junctions of "3-10" numerals and fractions, the exceptional form *irbaǧ* is especially noteworthy, e.g. *tálat-t-irbaǧ* (not **irbaaǧ*) *3/4*. For fractions in which the denominator exceeds 10, the cardinal numeral is used preceded by *ǧála*, e.g. *waahid ǧála-hǧáašar 1/11*, *taláata ǧála ǧifriin 3/20*, *taláata-w-xámsa ǧála-tnáašar 3 5/12*.

Fractions are particularly relevant to telling the time, cf. *šissáaǧa taláata-w ǧáfaru/rúbǧ/tilt/núss/núss illa xámsa it's ten/a quarter/twenty/half/twenty-five past three* and *šissáaǧa taláata-(š)i illa rúbǧ/tilt it's a quarter/twenty to three*. Notice particularly *šissáaǧa taláata-w núss-i-w xámsa it's twenty-five to four* (lit. *a half and five past three*).

It may be observed in passing, and still on the subject of time-reference, that the names of the first five days of the week are clearly related to other numeral forms; thus, *yóom ilhádd Sunday*, *yóom litnéen Monday*, *yóom ittáláat Tuesday*, *yóom lárbaǧ Wednesday*, *yóom ilxamšis Thursday* (*yóom iggúmǧa Friday*, *yóom issábt Saturday*). The article is omitted after *kull every*, e.g. *küllü yóom gúmǧa every Friday*. The manner of specifying dates is illustrated by *yóom ilxamšis, xámsa-w ǧifriin šayúštuǧ, sanat šálfi tusǧumiyya-w sittiin Thursday, 25th August, 1960*.

ORDINALS

There is a special "3-10" ordinal pattern. The pattern is shared by *wáahid*, *wáhda*, among the cardinals above. The ordinal is essentially adjectival in function, with masculine and feminine forms but, of course, no plural form. "3-10" ordinals are as follows: *táalit*, *tálta third*, *rúbǧ*, *rúbǧa fourth*, *xáamis*, *xámsa fifth*, *sáatit*, *sátta*¹ *sixth*, *sáabiǧ*, *sábǧa seventh*, *táamin*, *támna eighth*, *táasiǧ*, *tásǧa ninth*, *ǧáašir*, *ǧáfra tenth*.

¹ *sáadis* occurs as a learned form for *sáatit*; cf. the fraction *suds*.

A noun accompanying the ordinal is, of course, always singular, but the numeral may precede or follow. When it follows, then there is the customary agreement in respect of gender and definition; e.g. *rāagil tāalit* a third man, *Sirrāagil ittāalit* the third man, *Sissitt ittālta* the third woman. When the ordinal precedes, it is invariable in the masculine form and the reference of the whole phrase is definite; thus, *tāalit rāagil* (or *Sirrāagil ittāalit*) the third man, *tāalit sitt* (or *Sissitt ittālta*) the third woman. It has already been stated that this relation between pre-nominal position and definite reference in the absence of the article is also found with the comparative form of the adjective and with the "particularizing" interrogative particle *śānhu/śānhi/śānhum* which? To take one example, however, *tāalit sitt* and *Sissitt ittālta* are not freely interchangeable in all contexts. Use of the definite article is generally more "particularizing" and would, in this instance, relate to contexts in which more than three women are directly concerned; thus, cf. *Sissitt ittālta tūdxul*¹ let the third woman (of a known queue of women) come in and *śāadi tāalit sitt tūdxul* that's the third woman to come in (there may or may not be any more). Another example of the latter type is *śahó da tāalit riyiif yāklū*¹ (or *wāklū*¹) *dilwašti* that's the third loaf he's eaten.

Ordinals from *eleventh* on have the same shape as cardinals but are distinguished as ordinals by the facts that (a) they always follow the noun and (b) the noun is always in the singular. Contrast *Sirrāagil ilhīdāafar* the eleventh man with the cardinal in *hīdāafar rāagil* eleven men and *Silhīdāafar rāagil* or *Sirrīgāāla-lhīdāafar* the eleven men.

Like *wāahid*, *wāhda*, and *Sitnéen* among the cardinals, so *first* and *second* need special attention. *śāwwil* first may precede or follow the noun and is invariable in the former case, e.g. *śāwwil fāgl* or *Silfāgl ilśāwwil* the first chapter. More common, however, at least following the noun, are the adjectival forms *śawwalāani-śawwalaniyya/śawwalaniyyin*, for the first two of which *śāwwal* and *śūula* are often heard from educated speakers, e.g. *Siḡḡāfha-lśawwalaniyya* or *Siḡḡāfha-lśūula* the first page, *dārāga śūula* first class. *tāani*, *tānya* second are often used

¹ Verbal and participial forms are explained below.

together with the plural form *tanyiin*, in the sense of *other*, e.g. *wāahid tāani* another one, someone else, *Sittanyiin fēen?* where are the others? As with *śāwwal* and *śūula*, so *śāaxar* (masc.) and *śūxra* (fem.) are sometimes heard from educated speakers for *tāani* and *tānya* in the sense of *other*, e.g. *Siḡḡitāab ilśāaxar* the other book; cf. *dārāga tānya* (or *sukūndu*) second class.

śāaxar should not be confused with *śāaxir* last, which is an ordinal behaving in a completely parallel manner to *śāwwil* above, cf. *śāaxir fāgl* or *Silfāgl ilśāaxir* the last chapter. Again in parallel with *śāwwil*, there are adjectival forms which, following the noun, are commoner than *śāaxir*, viz. *śaxrāani-śaxraniyya/śaxraniyyin*, and yet again, there are "learned" forms, *śaxiir* (masc.) and *śaxiira* (fem.), which are heard from educated speakers for the commoner *śaxrāani* and *śaxraniyya*.

VERBS

TYPES OR CONJUGATIONS

The Arabic verb is divisible into four types or conjugations corresponding to differences in the pattern of the radicals. Thus, *kātab* he wrote has the favourite three-radical pattern but *śaal* he said has *aa* in place of a second radical, *rāma* he threw has *a* and *mifi* he went has *i* in place of a third radical, and *habb* he liked, wanted, has the same consonant as second and third radicals and no vowel between them. These conjugational types are termed (i) regular (*kātab*), (ii) hollow (*śaal*), (iii) weak (*rāma*, *mifi*), (iv) doubled (*habb*). Differences between the conjugations will be formulated subsequently; similarly, it will later become apparent why for the time being verbs are quoted in the form of the 3rd person singular masculine perfect tense.

"FORMS" OR ASPECTS

A number of "forms" or aspects are applicable to all conjugational types. These forms may be divided for convenience into one *simple* form (as *kātab*, *śaal*, *rāma*, *mifi*, and *habb* above) and a number of others variously *derived* from the simple form. Ignoring for the present differences in the pattern of short vowels between simple and derived forms, two

processes of derivation may be distinguished: (i) internal modification (ii) prefixation. Some forms combine both.

Three internally derived forms are characterized by:

- (1) The doubling or gemination of the second radical, e.g. **fāhhim** *he explained*, **sállim** *he delivered*; this is by far the commonest of the derived forms.
- (2) A long open vowel infixed after the first radical, e.g. **šáabil** *he met*.
- (3) **t** infixed after the first radical, e.g. **šiftákar** *he thought, believed*; **ši-** is prefixed, as in the forms derived by prefix below, in order to obviate the inadmissible pattern of two initial consonants.

The prefixes of forms derived in the second manner are:

- (4) **(ši)t-**, e.g. **šitwágad** *it was found*.
- (5) **(ši)n-**, e.g. **šinbáḡat** *he was happy*.
- (6) **(ši)sta-**, e.g. **šistáfham** *he inquired*; notice the lack of vowel between the second and third radicals.

In the above prefixed forms, the prefixes are associated with the pattern of the simple form, but the prefix **(ši)t-** also appears in "doubly derived" forms in association with forms (1) and (2) above, thus:

- (7) = (4) + (1), e.g. **šitkállim** *he spoke*.
- (8) = (4) + (2), e.g. **šitnáašif** *he discussed*.

The foregoing forms of the verb may be tabulated as follows; the simple form is considered in the table to exemplify both zero-infix and zero-prefix. Only the regular verb-type has so far been exemplified but in the table (p. 67) all verb-types, regular (R), hollow (H), weak (W), and doubled (D), are illustrated.

It cannot be assumed for a given verb that the simple form corresponding to a derived form necessarily occurs, or vice versa. The "simple form" is simply one of a total range of "forms". Moreover, there is no foolproof correspondence of meaning between the simple and a derived form or between two derived forms. The geminate form is often causative, e.g. **fāhhim** *he explained, made to understand* (cf. **fihim** *he understood*), **náḡḡaf** *he cleaned, made clean* (cf. **niḡliḡ** *clean*), or intensive, e.g. **káassar** *he smashed* (cf. **kásar** *he broke*), but these are by no means the only possibilities and, with other derived forms, such

	Prefix			
	Zero	(ši)t-	(ši)n-	(ši)sta-
Zero	(R) kátah ¹ (H) šaál (W) rāma , mijj (D) habb	(R) šitwágad (H) šitbāḡat <i>it was sold</i> (W) šitnása <i>it was forgotten</i> (D) šitḡádd <i>it was counted</i>	(R) šinbáḡat (H) šinbāḡat <i>it was sold</i> (W) šinḡáka <i>it was told</i> (D) šinbáll <i>it was wetted</i>	(R) šistáfham (H) šistafáhal <i>he re-signed</i> (W) šistákfa <i>he had enough</i> (D) šistaháḡḡ <i>he de-served</i>
Gemination of C2	(R) fāhhim (H) hāwwil <i>he transferred</i> , ḡáyyin <i>he appointed</i> (W) ḡáḡḡa <i>he emptied</i> (D) hāddid <i>he fixed</i> , līmūd	(R) šitkállim (H) šitḡáwwil <i>he was transferred</i> , šitḡáyyin <i>he was appointed</i> (W) šitḡáwwa <i>he improved</i> (D) šitḡáddid <i>it was fixed, limited</i>		
(C1)aa-	(R) šáabil (H) ḡáawib <i>he answered</i> (W) nāḡaḡa <i>he called</i> (D) no ex. available	(R) šitnáašif (H) šitḡáawib <i>it was answered</i> (W) šitḡáḡa <i>he agreed</i> (D) no ex. available		
(šiC1)t-	(R) šiftákar (H) šiftáar <i>he chose</i> (W) šiftára <i>he bought</i> (D) no ex. available			

¹ Where no translation is given, the form has been quoted above.

relations are even more difficult to establish in a general way. In making his own word-list the student should learn the meaning of each existing form separately; this is best done, moreover, by collecting words and forms in useful sentences rather than in isolation.

The prefix (Si)t- is generally a passive, intransitive, or reflexive sign. (Si)n- and (Si)t- are theoretically interchangeable; thus, both *Sitwágad* and *Sinwágad*, *Sitbáaḡ* and *Sinbáaḡ* are possible. In practice, however, the prefixes tend to become specialized, e.g. *Sinkásar* *it was broken* rather than *Sitkásar*, *Sitḡamal* *it was done* rather than *Sinḡamal*; in general, it would seem that (Si)t- is commoner than (Si)n- in Cairo. (Si)t- forms associated with gemination and especially with -aa- frequently require an accompanying particle, e.g. *huwwa-tnáaṣiṣ wayyáah f-ilmawḡúuḡ* *he discussed the matter with him, they had a discussion about it*; there is little difference of meaning between *huwwa kallimu(h)* and *huwwa-tkállim wayyáah* *he spoke to him*. As with *l* of the article, so the junction of certain consonants with preceding *t* of the derived prefix has special implications as to pronunciation. These are as follows:

- (Si)t + d = (Si)dd-, e.g. *Siddálaṣ* *it was spilt*
- (Si)t + t = (Si)tt-, e.g. *Sittállaḡ* *he peered through* (e.g. window)
- (Si)t + ḡ = (Si)ḡḡ-, e.g. *Sidḡáffar* *it was plaited*
- (Si)t + ḡ = (Si)ḡḡ-, e.g. *Siggáwwar* *he was photographed*
- (Si)t + z = (Si)zz-, e.g. *Sizzábaṭ* *he was caught out (in wrong-doing)*
- (Si)t + s = (Si)ts- or (Si)ss-, e.g. *Sitsálah* or *Sissálah* *it was skinned*
- (Si)t + k = (Si)tk- or (Si)kk-, e.g. *Sitkállim* or *Sikkállim* *he spoke*
- (Si)t + f = (Si)tf- or (Si)ff-, e.g. *Sitfáḡlil* or *Siffáḡlil* *it flared up (fire)* (a quadriliteral verb—see below)
- (Si)t + z = (Si)dz- or (Si)zz-, e.g. *Sidzáyyit* or *Sizzáyyit* *it was oiled*
- (Si)t + g = (Si)dg- or (Si)gg-, e.g. *Sidḡáraḡ* or *Siggáraḡ* *he was wounded*
- (Si)t + y = (Si)dy-, e.g. *Sidýalah* *he was defeated*

Notice from the table of derived forms that in forms exhibiting gemination or the infixation of *aa*, with or without the prefix (Si)t-, hollow and doubled verbs, when they occur, are treated exactly as regular verbs. In the case of hollow verbs, *w* or *y* appears as the second radical. Etymologically, hollow and weak verbs are those with *w* or *y* as second and third radical respectively. Verbs with *y* as first radical do not occur and those with *w* are not irregular save that in the derived form containing the infixed *t*, *Siwt-* = *Sitt-* in pronunciation, e.g. *Sittáfaṣ* *he agreed*, *Sittákal* (*ḡala*) *he relied (on)*.

The prefix (Si)sta- appears in a pattern exhibiting gemination elsewhere in the common (hollow) verb *Sistaráyyah* *he rested*, but the example is unique of its kind and the pattern has not, therefore, been included in the table above.

Also omitted from the table are a few "learned" derived forms characterized by a prefix *ṣa-*, e.g. *Ṣársal* *he sent*, corresponding to the more usual and typically colloquial *báḡat*. *Ṣafáad* (hollow) *he informed, it was useful* and *Ṣárḡa* (weak) *it pleased, satisfied* are other examples of this derived form which occur in the speech of the educated, but the form is nevertheless rare and need never be used.

Colour verbs

Also excluded so far is a form of the verb which, unlike the others, relates regularly and almost exclusively to adjectives of colour. This form is characterized by gemination of the third radical, e.g. *Siḡmárr* *he went red, blushed*, *Siḡyáḡḡ* *he turned white*, etc. *Siḡláww* *it became sweet* (cf. *ḡilw* *sweet*) also belongs to this class.

Quadriliteral verbs

A large number of verbs contain four radicals; four different ones, e.g. *xárbif* *he scratched*, *lúxbaṭ* *he confused*; the first and third, or third and fourth, the same, e.g. *kárkib* *he muddled*, *záfṣaṭ* *he was overjoyed*; the same two in the same order in both syllables, e.g. *wáfswif* *he whispered*, *báḡbaḡ* *he ogled*.

The only derived form of quadriliteral verbs is with the prefix (Si)t-, e.g. *Sitláxbaṭ* *he was confused*, *Sitfáḡlil* *it flared up (fire)*.

TENSES

For each form, two tenses, perfect and imperfect, must be distinguished. Distinctions of person, gender, and number within each tense parallel those of the independent and suffixed pronouns. The perfect tense is characterized by suffixes, the imperfect by prefixes (in three persons, by a combination of prefix and suffix). The tense affixes are the same for all forms and basically the same for all conjugational types, though some qualification in respect of doubled and weak verbs, and also of verbs of colour, will be made subsequently. It is because it is possible in the case of the perfect tense to derive all other persons from the unaffixed shape of the 3rd person singular masculine that verbs have been quoted primarily in relation to this "basic" shape.

In the overwhelming majority of cases the affixes are:

		Perfect		Imperfect	
		Suffix		Prefix	Suffix
Sing.	3rd person masculine	.	-	y(i)-	
	3rd person feminine	.	-it	t(i)-	
	2nd person masculine	.	-t	t(i)-	
	2nd person feminine	.	-ti	t(i)-	-i
	1st person	.	-t	ʔa-	
Pl.	3rd person	.	-u	y(i)-	-u
	2nd person	.	-tu	t(i)-	-u
	1st person	.	-na	n(i)-	

Note

The bracketed vowel of the imperfect prefixes (variously *i* or *u*—see below) is required by the phonological pattern and is not really part of the prefix.

With reference at first to the simple form only, the bases to which the above affixes apply are as follows:

	Perfect	Imperfect	Examples ¹
Regular	CaCaC	-CCiC	kátab, yiktib to write
	CiCiC	-CCuC	ʔálab, yúʔlub ² to ask
		-CCaC	fihim, yifham to understand

¹ Verbs are quoted in the corresponding perfect and imperfect 3rd pers. masc. sing. forms and translated by the English infinitive.

² See Note (a) below.

	Perfect	Imperfect	Examples
Hollow	CaaC	-CiiC	ʔaal, yiʔiil to carry
		-CuuC	ʔaal, yiʔúul to say
		-CaaC	naam, yináam to sleep
Weak	{ CaCa CiCi	-CCi	ráma, yirmi to throw
		-CCa	nisi, yinsa to forget
Doubled	CaCC	-CiCC	habb, yihíbb to like, want
		-CuCC	haʔt, yihúʔt to put

Notes

- (a) If, in the imperfect tense, the vowel between the second and third radicals of the regular type is *i* or *a*, then the vowel of the first syllable is *i*; if the vowel is *u*, then the vowel of the first syllable is usually *u* also. It is, however, fairly common to hear *i* for *u* in the first syllable, i.e. *yídxul* for *yúdxul* *he enters*, *yíʔlub* for *yúʔlub* *he asks*.
- (b) *a* in the above formulation does duty for both open vowels; there is no doubt that much of the difference between the close vowels *i* and *u* could also be accounted for by reference to the consonant context. In Arabic writing short vowels are rarely written and when they are differentiation is threefold, corresponding to *i/u/a*; if Egyptian ever comes to be written as a language in the Arabic script, some modification of present conventions will be desirable.

The vowel-sequences *a-a* and *i-i* in the perfect tense of the regular verb correspond to a rough division of transitive and intransitive verbs, but there are numerous exceptions, e.g. *símiʕ* *he heard*, *mísik* *he grasped*. The sequence *u-u* occurs for *i-i* with some speakers, e.g. *xúrus* *he was struck dumb*; *i-i*, however, is much more frequent and may always be used. It will be remembered that the *i-i* pattern exhibits elision of the second *i* when the perfect suffix begins with a vowel, e.g. *fihim* + *it* = *fihmit* *she understood*, *fihim* + *u* = *fihmu* *they understood*.

As far as hollow verbs are concerned, when the imperfect vowel is *ii* or *uu*, the same vowel (*i* or *u*) appears in place of *a* in those five forms of the perfect in which the suffix begins with a consonant, e.g. *ʔilt* *I carried* (cf. *yíʔiil*), *ruht* *I went* (cf. *yirúuh*). When the imperfect vowel is *aa*, the perfect vowel in

these five persons may be either **i** or **u** and there is no certain means of predicting which, e.g. **nimt** *I went to sleep* (cf. **yináam**), **xuft** *I was afraid* (cf. **yixáaf**).

Two sub-types of weak verb must be recognized in the perfect, those ending in **-i** and those ending in **-a**. Final **-i** is lengthened when the suffix begins with a consonant (**miſi** + **t** = **miſiit** *you* (m.s.) *went*) and **y** appears when the suffix is vowel-beginning (**miſi** + **it** = **miſiyit** *she went*). It is feasible to regard **miſi** as **miſiy**, **-iy** being pronounced as **-i**, whence **miſiy** + **t** = **miſiyt**, **miſiy** + **it** = **miſiyit**. Final **-a** of the perfect, e.g. **ráma** *he threw*, is dropped in the formation of other persons from the 3rd person sing. masc., e.g. **rama** + **it** = **rámit** *she threw*.

The perfect suffixes for the **ráma**-subtype of weak verb and for the doubled verb are special in that for those five persons in which elsewhere the suffix is consonant-beginning the vowel **ee** precedes the suffix consonant; this is also a characteristic of colour verbs. Examples: **laſéet/laſéeti/laſéet/laſéetu/laſéena** *you* (m.s.)/*you* (f.s.)/*I/you* (pl.)/*we found* (cf. **láſa** *he found*), **habbéet/habbéeti/habbéet/habbéetu/habbéena** *you* (m.s.)/*you* (f.s.)/*I/you* (pl.)/*we liked*, **ſihmarréet/ſihmarréeti/ſihmarréet/ſihmarréetu/ſihmarréena** *you* (m.s.)/*you* (f.s.)/*I/you* (pl.)/*we blushed, went red*.

The complete paradigms of the simple form of the four conjugational types is as follows:

Regular verb : **kátab**, **yiktib** *to write*, **ſálab**, **yúſlub** *to ask*, **fihim**, **yifham** *to understand*

Perfect				
Sing.	3rd pers. masc.	kátab	ſálab	fihim
	3rd pers. fem.	kátabit	ſálabit	fihmit
	2nd pers. masc.	katábt	ſalábt	fihimt
	2nd pers. fem.	katábtí	ſalábtí	fihimti
	1st pers.	katábt	ſalábt	fihimt
Pl.	3rd pers.	kátabu	ſálabu	fihamu
	2nd pers.	katábtu	ſalábtu	fihimtu
	1st pers.	katábna	ſalábna	fihimna

Imperfect				
Sing.	3rd pers. masc.	yiktib	yúſlub	yifham
	3rd pers. fem.	tíktib	túſlub	tifham
	2nd pers. masc.	tíktib	túſlub	tifham
	2nd pers. fem.	tíktibi	tuſlúbi	tifhámi
	1st pers.	ſáktib	ſáſlub	ſáfham
Pl.	3rd pers.	yíktibu	yuſlúbu	yifhámu
	2nd pers.	tíktibu	tuſlúbu	tifhámu
	1st pers.	níktib	núſlub	nifham

Hollow verb : **jaal**, **yifil** *to carry, take away*, **raah**, **yirúuh** *to go*, **naam**, **yináam** *to sleep*, **xaaf**, **yixáaf** *to fear, be afraid*

Perfect					
Sing.	{ 3rd pers. masc.	jaal	raah	naam	xaaf
	{ 3rd pers. fem.	ſaalit	rúahit	náamit	xáaſit
	{ 2nd pers. masc.	ſilt	ruht	nimt	xuft
	{ 2nd pers. fem.	ſilti	rúhti	nimti	xúfti
	{ 1st pers.	ſilt	ruht	nimt	xuft
Pl.	{ 3rd pers.	ſáalu	rúahu	náamu	xáafu
	{ 2nd pers.	ſiltu	rúhtu	nimtu	xúftu
	{ 1st pers.	ſilna	rúhna	nimna	xúfna

<i>Imperfect</i>					
Sing.	{ 3rd pers. masc.	yifil	yirúuh	yináam	yixáaf
	{ 3rd pers. fem.	tifil	tirúuh	tináam	tixáaf
	{ 2nd pers. masc.	tifil	tirúuh	tináam	tixáaf
	{ 2nd pers. fem.	tifiili	tirúuhi	tináami	tixáafi
	{ 1st pers.	ſafil	ſarúuh	ſanáam	ſaxáaf
Pl.	{ 3rd pers.	yifílu	yirúuhu	yináamu	yixáafu
	{ 2nd pers.	tifílu	tirúuhu	tináamu	tixáafu
	{ 1st pers.	nifil	nirúuh	nináam	nixáaf

Weak verb : *mifji, yimji to walk, go, ráma, yirmi to throw, nísi, yinsa to forget, láša, yilša to find*

Perfect					
Sing.	{ 3rd pers. masc.	mísi	ráma	nísi	láša
	{ 3rd pers. fem.	mísyit	rámit	nísyit	lášit
	{ 2nd pers. masc.	míslit	raméet	níslit	lašéet
	{ 2nd pers. fem.	mísliti	raméeti	nísliti	lašéeti
	{ 1st pers.	míslit	raméet	níslit	lašéet
Pl.	{ 3rd pers.	mísyu	rámu	nísyu	lášu
	{ 2nd pers.	míslitu	raméetu	níslitu	lašéetu
	{ 1st pers.	míslina	raméena	níslina	lašéena

<i>Imperfect</i>					
Sing.	{ 3rd pers. masc.	yimji	yirmi	yinsa	yilša
	{ 3rd pers. fem.	tímji	tirmi	tinsa	tilša
	{ 2nd pers. masc.	tímji	tirmi	tinsa	tilša
	{ 2nd pers. fem.	tímji	tirmi	tinsi	tilši
	{ 1st pers.	šámji	šármi	šánsa	šálša
Pl.	{ 3rd pers.	yimfu	yirmu	yinsu	yilšu
	{ 2nd pers.	tímfu	tirmu	tinsu	tilšu
	{ 1st pers.	nímji	nírmi	nínsa	nílša

Doubled verb : *habb, yihíbb to like, want, haṭṭ, yihúṭṭ to put*

		Perfect		Imperfect	
Sing.	3rd pers. masc.	habb	haṭṭ	yihíbb	yihúṭṭ
	3rd pers. fem.	hábbit	háṭṭit	tiḥíbb	tiḥúṭṭ
	2nd pers. masc.	habbéet	haṭṭéet	tiḥíbb	tiḥúṭṭ
	2nd pers. fem.	habbéeti	haṭṭéeti	tiḥíbbi	tiḥúṭṭi
	1st pers.	habbéet	haṭṭéet	šahíbb	šahúṭṭ
Pl.	3rd pers.	hábbu	háṭṭu	yihíbbu	yihúṭṭu
	2nd pers.	habbéetu	haṭṭéetu	tiḥíbbu	tiḥúṭṭu
	1st pers.	habbéena	haṭṭéena	niḥíbb	niḥúṭṭ

The perfect and imperfect affixes are applied to all derived forms in the same way as to the simple form; in contrast with the simple form of the regular and weak verb, however, the structure of the "base", i.e. the remainder of the form when the affixes have been subtracted, remains the same in both the perfect and imperfect tenses of the derived forms, cf. *fáhhim, yifáhhim to explain, gáawib, yigáawib to answer, šiftákar, yiftákar to think, šitwágad, yitwágad to be found, šinkásar, yinkásar to be broken, šistágmil, yistágmil to use, šitšáyyin, yitšáyyin to be appointed, šitnáášif, yitnáášif to discuss*. The facts of vowelings in the tenses and of vowel-correspondences between the tenses remain to be stated and are set out in the following table:

(Table follows on pp. 76-80.)

Regular	Hollow	Weak	Doubled
<p>Simple form The second vowel of the imperfect may be a (or u), i, or u. As a general rule, when the second vowel of the perfect is a, the corresponding imperfect vowel is i or u, while i in the perfect corresponds to a in the imperfect. Certain consonants, however, occurring as second or third radical, "prefer" a in the imperfect even when the corresponding perfect vowel is also a; these consonants are x, y, h, ʕ, h, ʃ, t, z, q, r, and sometimes ʕ (cf. <i>fátah</i>, <i>yiftah</i> to open, <i>qárub</i>, <i>yáqrub</i> to hit). These remarks should only be taken as a general guide and the imperfect of any verb should be learnt in conjunction with the perfect as it is met.</p> <p>Form with C2 geminated There is no vowel-differentiation between the</p>	<p>When the imperfect vowel is ii or uu, the same vowel (i or u) appears in those five persons of the perfect which contain a consonant-beginning suffix, e.g. <i>jilt</i> (cf. <i>yijíl</i>), <i>ruht</i> (cf. <i>yirúuh</i>). In the less frequent case of imperfect vowel aa, the perfect vowel in these five persons may be either i or u and there is no way of predicting which.</p> <p>Treated exactly as the regular verb, e.g.</p>	<p>As a general rule, if the perfect ends in -i, the imperfect ends in -a, and vice versa, e.g. <i>nási</i>, <i>yínsa</i>, but <i>ráma</i>, <i>yírmi</i>. There are exceptions, however, e.g. <i>mísi</i>, <i>yímji</i>, and <i>lása</i>, <i>yílša</i>, so that once again it is necessary to learn the vowels associated with each verb as it is met.</p> <p>The perfect always ends in -a, the imper-</p>	<p>The vowel of the perfect is always a, that of the imperfect variously i (<i>yihíbb</i>) and u (<i>yihútt</i>). If the imperfect vowel is u, one of the radicals is almost certain to belong to the list of consonants given opposite under the regular verb.</p> <p>Treated exactly as the regular verb, e.g.</p>
<p>tenses. The first vowel is always a, e.g. <i>lábhis</i>, <i>yilábbis</i> to dress, clothe. The second vowel is either i or a, generally a if preceded or followed by one of the consonants listed under the simple form above, e.g. <i>náqqaf</i>, <i>yináqqaf</i> to clean.</p> <p>Form with aa infixed after C1 Again no vowel difference between perfect and imperfect. The second vowel is always i, e.g. <i>ʕáabil</i>, <i>yíʕáabil</i> to meet.</p> <p>Form with t infixed after C1 The vowel sequence a-a occurs without exception in the perfect and usually corresponds to i-i in the imperfect, e.g. <i>ʕiftákur</i>, <i>yiftákir</i> to think, believe; <i>ʕiftáyal</i>, <i>yiftáyal</i> to work is exceptional.</p>	<p><i>háwwil</i>, <i>yiháwwil</i> to transfer, <i>ʕáwwar</i>, <i>yíʕáwwar</i> to photograph.</p> <p>Again treated as the regular verb, e.g. <i>gáawib</i>, <i>yigáawib</i> to answer.</p> <p>There is no vowel difference between perfect and imperfect, e.g. <i>ʕixtáar</i>, <i>yixtáar</i> to choose, elect. In contrast with the simple form the vowel a remains throughout both tenses, e.g. <i>ʕixtárna</i> we chose.</p>	<p>fect in -i, e.g. <i>wádda</i>, <i>yiwáddi</i> to move, take away. The 3rd pers. sing. masc. perfect of all derived forms of weak verbs ends in -a. N.B.—In all derived forms of the weak verb, the 3rd pers. sing. fem. suffix is -at, not -it, e.g. <i>wárrat</i> she showed, <i>ʕiftárat</i> she bought.</p> <p>Again the perfect ends in -a, the imperfect in -i, e.g. <i>náada</i>, <i>yináadi</i> to call.</p> <p>a-a always occurs in the perfect, invariably corresponding to i-i in the imperfect, e.g. <i>ʕiftára</i>, <i>yiftári</i> to buy, <i>ʕibtáda</i>, <i>yibtádi</i> to begin.</p>	<p><i>háddid</i>, <i>yiháddid</i> to fix, limit.</p> <p>No example available.</p> <p>No example available.</p>

Regular	Hollow	Weak	Doubled
<p>Form with (ʕi)t prefixed to simple form</p> <p>The perfect vowel pattern is always a-a, and that of the imperfect i-i, e.g. ʕitságan, yitságin <i>to be imprisoned</i>.</p>	<p>The vowel a(a) remains throughout perfect and imperfect, e.g. ʕitháal, yitháal <i>to retire</i>.</p>	<p>As in the regular verb, perfect vowel-ing is invariably a-a, with imperfect i-i, e.g. ʕitnása, yitnási <i>to be forgotten</i>.</p>	<p>As in the hollow verb, the vowel a remains throughout, e.g. ʕitáadd, yitáadd <i>to be counted</i>.</p>
<p>Form with (ʕi)t prefixed and C2 geminated</p> <p>Vowelling is as for the corresponding form without (ʕi)t, e.g. ʕitáallim, yitáallim <i>to learn</i>, ʕitkáassar, yitkáassar <i>to be smashed</i>.</p>	<p>As for the regular verb, e.g. ʕidgáwwiz, yidgáwwiz <i>to be, get married</i>.</p>	<p>In contrast with the corresponding form without (ʕi)t, and in agreement with the other conjugational types, there is no vowel difference between perfect and imperfect, e.g. ʕitśáwwa, yitśáwwa <i>to become strong</i> (contrast śáwwa, yisáwwi <i>to strengthen</i>).</p>	<p>As for the regular verb, e.g. ʕidgánnin, yidgánnin <i>to go mad</i>.</p>
<p>Form with (ʕi)t prefixed and aa infix after C1</p> <p>Vowelling is again as for the form without (ʕi)t, e.g. ʕitnáaʕij, yitnáaʕij <i>to discuss</i>.</p>	<p>As for the regular verb, e.g. ʕiggáawib, yiggáawib <i>to be answered</i>.</p>	<p>Again in contrast with the corresponding form without (ʕi)t and in agreement with the other conjugational types, there is no vowel difference between perfect and imperfect, e.g. ʕiddáawa, yiddáawa <i>to be treated, cured</i> (contrast dáawa, yidáawi <i>to treat, cure</i>).</p>	<p>No example available.</p>
<p>Form with (ʕi)n prefixed to simple form</p> <p>As for (ʕi)t- + simple form above e.g. ʕinkásar, yinkásir <i>to be broken</i>.</p>	<p>As for (ʕi)t- + simple form above, e.g. ʕinbáaz, yinbáaz <i>to be sold</i>.</p>	<p>As for (ʕi)t- + simple form above, e.g. ʕinháka, yinháki <i>to be told, narrated</i>.</p>	<p>As for (ʕi)t- + simple form above, e.g. ʕinbáll, yinbáll <i>to be wetted, get wet</i>.</p>

Regular	Hollow	Weak	Doubled
<p>Form with (i)sta prefixed to simple form (with elision of first vowel)</p> <p>As in the case of forms with C2 geminated (with and without (i)t-), the vowel between C2 and C3 is either a or i depending on the consonants of the syllable, e.g. ʕistáçmil, yistáçmil to use, but ʕistáyruħ, yistáyruħ to be surprised. There is no vowel difference between perfect and imperfect tenses.</p> <p><i>Note.</i>—A distinction is commonly made in educated colloquial between yistáħlik consumes and yustáħlak is consumed; the latter form is borrowed from the written language.</p>	<p>aa in the perfect corresponds to ii in the imperfect, e.g. ʕistaçaal, yistaçil to resign. In contrast with the simple form, (a)a remains throughout the perfect, e.g. ʕistaçalt you (m.s.)/I resigned.</p>	<p>There is no vowel difference between perfect and imperfect, e.g. ʕistákta, yistákta to have enough.</p>	<p>a in the perfect usually corresponds to i in the imperfect, e.g. ʕistamár, yistamír to continue, but cf. ʕis-taháçç, yistaháçç to deserve.</p>

Addenda

- (i) There is no vowel difference between perfect and imperfect tenses of verbs of colour, e.g. **ʕihmárr**, **yihmárr** to *redden*, *blush*.
- (ii) Quadriliteral verbs behave in respect of vowelism in the manner of the forms in which C2 is geminated, cf. **wáfwif**, **yiwáfwif** to *whisper* but **hágbag**, **yibágbag** to *ogle*.

THE IMPERATIVE

The imperative is derivable in all cases from the 2nd person forms (masc. sing., fem. sing., and plural) of the imperfect, with the prefix omitted but the suffixes (of the fem. sing. and plural forms) retained. Since no form may begin with two consonants, **ʕi-** is required in the imperative forms of

- (i) the simple form of regular and weak conjugational types, e.g. **ʕiktib**/**ʕiktibi**/**ʕiktibu** write!, **ʕirmi**/**ʕirmi**/**ʕirmu** throw!, **ʕilça**/**ʕilçi**/**ʕilçu** find!;
- (ii) the (C1)t- form, all conjugations, e.g. **ʕistáyal**/**ʕistáyali**/**ʕistáyalu** work!, **ʕixtáar**/**ʕixtáari**/**ʕixtáaru** choose!, **ʕiftiri**/**ʕiftiri**/**ʕiftiru** buy!;
- (iii) all derived forms containing a prefix, all conjugations, e.g. **ʕitháal**/**ʕitháali**/**ʕitháalu** retire!, **ʕitkállim**/**ʕitkállimi**/**ʕitkállimu** speak!, **ʕistáçlim**/**ʕistáçlimi**/**ʕistáçlimu** inquire!

Conversely, **ʕi-** is not necessary in the imperative forms of

- (i) the simple form, hollow and doubled conjugations, e.g. **ʕiil**/**ʕiili**/**ʕiilu** carry, take away!, **ruħ**/**ruħi**/**ruħu** go!, **ħutt**/**ħútti**/**ħúttu** put!;
- (ii) the derived form (unprefixed) in which C2 is geminated, e.g. **fáħhim**/**fáħhimi**/**fáħhimu** explain!;
- (iii) the (C1)aa- derived form (unprefixed), e.g. **ʕáabil**/**ʕábli**/**ʕáblu** meet!; notice the feature of elision, expected with vowel-beginning suffixes in such a context.

THE PREFIXES **bi-** AND **ha-**

Contrast must be made between the use of the imperfect tense (a) without prefix and (b) with one of two (aspectual) prefixes, **bi-** and **ha-**. Compare, for example,

huwwa yiktib iggawáab dilwásti *he shall (or he is to) write the letter now*
huwwa-byiktib iggawáab dilwásti *he is writing the letter now*
huwwa hayiktib iggawáab dilwásti *he is going to write the letter now*

bi- is used when reference is to continuative or habitual action, e.g. **bitigmil éeh ?** *what are you doing ?*, **biyúxrug min júyly bádri-f ramadán** *he leaves work early during Ramadan*, **šana bağrafu min múdda šawila šáwi** *I've known him for a very long time*, **biyikkállim šarabi-kwáyiyis** *he speaks Arabic well*.

ha- is a future prefix and usually relates to impending action and to the firm intention of doing something; thus, **ha-** is used in, say, **haktiblak bağdi yoméen taláata** *I'll write to you in two or three days' time*, **hatinzil fi lukónda ?** *are you going to stay in a hotel ?* but not in questions which seek instructions as to future action, as **šaktiblu walla šéeh ?** *shall I write to him or what ?* or **niğrab lúhum tilifóon ?** *shall we phone them ?* Other examples of **ha-** are **šazúnni múš min ilmuhtámál innu hayiigi hina šabli búkra** *I think it's unlikely he'll be here before to-morrow*, **fiš tayyáara haššúum issáağa tamánya** *there's a plane taking off at eight o'clock*. The use of the prefix is also to be compared with that of the auxiliary **yibša** (see below under **Other means of time reference**).

In place of **ha-**, the invariable **rah** or the inflected **ráyih** (m.s.)/**ráyha** (f.s.)/**rayhlin** (pl.) may sometimes be used; **hayilğabu, rahyilğabu, rayhlin yilğabu** *they are going to play* all occur but the reader is advised to adopt only **ha-** for his own use.

Notice the elision of **š** of the 1st person singular when **bi-** and **ha-** are prefixed, e.g. **bálğab** (**bi** + **šalğab**) *I play, am playing*, **hálğab** (**ha** + **šalğab**) *I shall play, am going to play*.

THE IMPERFECT WITHOUT PREFIX

The commonest contexts in which the imperfect tense is used without the particles **bi-** and **ha-** are the following:

- (1) in association with a series of forms which are themselves largely specialized by use with a following imperfect tense and may be called "auxiliaries". Auxiliaries may
 - (i) be of the pattern of the active participle (q.v. *infra*) and regularly inflected for gender and number;

particularly common is **šáawiz** (or **šáayiz**)/**šáwza**/**šawzlin** *wanting to*, and also noteworthy is **náawi**/**náwya**/**nawylin** *intending to*; cf. **šáawiz táakul ?** *do you want to eat ?*, **hmma nawylin yiruuhu l-issúuš** *they intend to go to the market*. Notice, too, **šammáal**/**šammáala**/**šammallin** as in **šammáal ašúll-úskut** *I'm forever telling him to be quiet*;

- (ii) belong to one of three sets of related verbal (including participial) forms, **láazim**/**malzúum**, **múmkín**/**yímkín**, and **šáayiz**/**yigúuz**. All these forms are invariable with the exception of **malzúum**, which is inflected for gender and number.

To consider each set in turn, **láazim** may or may not be associated with pronominal suffixes, usually with some difference of meaning. Examples are: **láazim arúuh** *I must, ought to go*, **lazímu-arúuh** *it is necessary for me to go, I need to go*, **šana malzúum arúuh** *I must, am bound to go*. **šala** + pronominal suffix is often used in the same way as **láazim**, i.e. **šaléek tirúuh** *you ought to go*, and **labúdd** is likewise used substantially in the manner of **malzúum**, e.g. **labúddi-trúuh** *you must go, are bound to go*. In passing may be noted the related impersonal form **yilzam**, invariable in the form of the 3rd pers. sing. masc. imperfect tense, which is used with and without a pronominal suffix before a following noun, as in **yilzam káam ginéeh ?** *how much (lit. how many pounds) is wanted ?*, **yilzámni-flúus** *I need money*.

múmkín and **yímkín** occur both with and without pronominal suffixes, e.g. **múmkín tiddiini kitáabak šuwayya ?** *could you let me have your book a minute ?*, **yímkín tijíthum hináak** (*perhaps*) *you may see them there*, **yímkinn-addíilak xámsa-gnéeh báss** *I can only give you £5*.

šáayiz and **yigúuz** are both necessarily associated with the particle **li** + pronominal suffix, e.g. **gayizl-arúuh** *I can (am allowed to) go*, **yigúzlak tirúuh ?** *are you able (sc. allowed) to go ?* The use of one form rather than the other seems to involve little or no difference of meaning.

- (iii) be one of a set of specialized nominal forms which are always used with a pronominal suffix agreeing with the following verbal form; these forms are **nifs**, **bidd**, **ṣaṣd**, and **yāraḍ**, the last two of which are frequently interchangeable. Examples are **ṣana nifs-arūuh** (= **nifsi** + **ṣaruuḥ**) *I very much want to go*, **ḡumar biddu-yrāwwah** *Omar would like to go home*, **ṣaṣdūhum** (or **yāraḍhum**) **yikkallimu-mḡāah** *they are determined to talk to him*. **nifs** should not be confused with (bi) **nafs** in, say, **ṣana-b nāfsi ḡarūuh** *I'll go myself*.
- (2) as an independent form with an imperative sense, e.g. **ma ḡāddiṣ yistāḡmil maktābi w-ana yāayib** *nobody is to use my office while I'm away*, **nixlaḡ m-ilkalāam ilḡāariy** *let's stop talking nonsense*; similar use is observable in conjunction with **ṣāḡhsan** or **ṣilṣāḡhsan** *better*, as in **nūṣḡud ḡin-āḡhsan** *we had better stay here* (lit. *let us stay here, it is better*), **ṣāṣrab mōyy-āḡhsan** *I would rather drink water*, **ṣilṣāḡhsan tirūuh ḡ-ilmāyrib** *you'd better go in the evening*; the 1st pers. pl. form is used with a similar sense following **yālla** and **yālla blina** as in **yalla-nrūuh nityādda** *let's go and have lunch*, **yalla blina nitmāṣṣa** *let's go for a walk*. It may be noted in passing that elsewhere **yālla** is particularly common with a following imperative, as **yālla rāwwah** *go home!*, **yāll-āṣrab** *drink up!*
- (3) as one, other than the first, of a series of imperfect forms linked by the particle **wi** *and*, **wālla** *or*, or **wāla** *nor*. e.g. **la ḡaṣṣūuf wala ṭismaḡ** *you're neither going to see nor hear*, **la-byīṣra wala yiktib** *he neither reads nor writes*; the omission of the prefixes is, however, optional.
- (4) in association with and following a number of common verbs including **ṣidir**, **yīṣdar** *to be able to*, **ḡirif**, **yīḡraf** *to know how to*, **ḡabb**, **yīḡbb** *to like to*, **xālla**, **yixālli** *to let, allow to*, **ṣiḡil**, **yīṣḡil**, or **ṣāḡad**, **yūṣḡud** *to continue to*, **fāḡḡal**, **yīfāḡḡal** *to prefer to*, **ṣibtāda**, **yibtidi** *to start, begin to*, **ḡāawil**, **yīḡāawil** *to try to*, **nisi**, **yinsa** *to forget to*. Examples are: **nīṣdar nikkāllim w-lḡna maṣylin** *we can talk as we go along*, **yīḡraf yīḡūum** *he can swim*, **nislit aḡlibu(h)** *I forgot to bring it*, **ṣan-afāḡḡal aṣāaṣir b-iṣṭayyāra** *I prefer going by air*, **ḡaḡāawil abattālu(h)** *I'm going to try to give it up*. As will have appeared, these verbs are themselves

- frequently used without prefix; both **yīḡraf yīḡūum** and **biyīḡraf yīḡūum** are possible. Also very commonly used without prefix to introduce a sentence is **ṣiftākar**, **yiftākir** *to think*, e.g. **tiftākir issāḡar b-ilṣāḡr āḡsan?** *do you think it's better to go by train?* The active participles (see below) of the verbs in the above list are, of course, similarly used where appropriate with a following unprefixing imperfect, cf. **miṣ ṣāadir asmaḡ ḡāaga** *I can't hear a thing*, **miṣ ḡāariṣ aḡmil ēeh** *I don't know what to do*. Notice in passing the invariable form **tann**, which, pronominally suffixed, is often used for **ṣiḡil**, **yīṣḡil**, or **ṣāḡad**, **yūṣḡud**, e.g. **tannūhum** (or **ṣiḡlu** or **ṣāḡadu**) **yīṣṭāyalu liḡaddi nūṣḡ illēel** *they went on working till midnight*.
- (5) following and in agreement with a noun or pronominal suffix when both belong to an object clause as in **xallihum yistarayyāḡu** *let them rest*, **ḡiyya ḡawzāak ṭiḡmillih zayyī kida** *she wants you to do it like this*. The clause may be introduced by the particle **ṣinn** as in **ṣizzāay tintiḡir innūhum yīṣṭāyalu?** *how do you expect them to work?* Conveniently included at this point is the context in which the clause contains two objects, as is commonly the case following **ṣidda**, **yīḡdi** *to give*, e.g. **ṣiddini-ṭaḡrūḡ amḡliḡ** *give me the permit to sign* (lit. *I sign it*), **māin illi middlik ṣizni ṭimṣi?** *who's given you permission to go?* in which **middlik** = participle + pronominal suffix.
- (6) with a purposive or continuative sense following verbs of motion, as in **xārag yīḡri** *he came out running*, **rāḡh yīṣūuf ilmudṣir** *he went to see the manager*, **rūuh indaḡ innaggāur yīḡi-yṣāllah ilḡāab** *go and tell* (lit. *call*) *the carpenter to come and mend the door*.
- (7) in many "greetings" formulae, e.g. **ṣallāḡh yibāarik fiik** in reply to **mabrūuk** *congratulations!*, **ṣallāḡh yisallimak** in response to **maḡa-ssalāama** *good-bye!*
- (8) in the alternative **ya . . . ya . . . either . . . or . . .** construction, often with an imperative sense, e.g. **ya-trūuh ya ṭistānna** *either go or stay*, **ya ṭaxūḡha, ya ḡāli yaxūḡha y-ān-axūḡha** *one of us takes her, either you, Ali or me* (lit. *either you take her or . . .*).
- (9) after **ḡāḡdi ma** *after*, **ṣābli ma** *before*, **lāmma** *when*, **wāṣṭi ma** *at the time that*, **ḡāndi ma** *while*, **bādal ma** *instead of*,

min yēer ma without, ʔalaʔaan or ʔaʔaan in order to, so that, and similar particles introducing an adverbial clause, e.g. baʔdi ma nitraʔʔa, haʔruḥ issinima we're going to the cinema after dinner (lit. after we dine), ʕabli ma yiwsal, ḥayiddilhum xabar he'll let them know before he arrives, bitruḥ ilmaḍraʕa ʔa(la)ʔaan titraʔallim you go to school to learn.

(10) in the 2nd pers. sing. and pl. only

- (i) in the negative imperative, e.g. *ma tidxulf* (or *tud-*) *don't go in!* (*ma -f* is the sign of negation);
- (ii) following the "exhortative" particles *ʕiyyaak/-ki/-ku(m)*, *ʕiwʕa/ʕiwʕi/ʕiwʕu* (an imperative series) and *ma* (not to be confused with *ma* of the negative), e.g. *ʕiyyaak tigi waxri!* *mind you (masc. sing.) don't come late!*, *ʕiwʕi-truḥi-haʕak!* *mind you (fem. sing.) don't go there!*, *ma-truḥi-haʕak!* *why don't you go there, then!* Beware of the translation pitfall: *ʕiwʕa ma-tgiʕ!* = *mind you come*, not **mind you don't come*. *ʕiyyaak* is also used like *ʕinʕilla* in the sense of *I hope*, e.g. *ʕiyyaak tilʕah hiḥaak* *I hope you'll find him there*.

THE VERB *kaan, yikūun*

The hollow verb *kaan, yikūun* *to be*, as a means of ringing the changes on the time-reference of sentences, has both independent status and also that of an auxiliary verb used with a following tense (or participle).

Examples of *kaan, yikūun* used as a main verb are *ʕissandūʕ kan maʕaan* *the box was full* (cf. the so-called nominal sentence *ʕissandūʕ maʕaan* *the box is full*), *kuntī* (or *kuttī*) *ʕayyaan imbaariḥ* *I was ill yesterday*, *ʕilʕakli ḥaykun ʕaahiz baʔdi-ʕwayya* *the meal will soon be ready*. In *fiih*-type sentences and other particle-sentences of a kind noted above (see p. 51 ff.), the verb *kaan, yikūun* is invariable in the 3rd pers. sing. masc. forms, e.g. *kan fiih ḥaḍsa f-iʕʕariʕ diḥwaʕti* *there was an accident in the street just now*, *ʕana ḥaʕsimḥa bənku ʕaʕan ma-ykūnʕi fih dāwʕa* *I'm going to divide it between you so that there won't be any quarrelling*, *kan ʕandina waʕti-ktīr* *we had plenty of time*, *ḥaykūun ʕandina-ḍyūʕ bukra l-ilyāda* *we shall have guests for lunch to-morrow*. The imperative forms *kuun/-i/-u* are rare; cf. *xallīk rāḡil!* *be a man!*

The use of *kaan, yikūun* as an auxiliary in association with the two tenses gives the following range of possibilities: *ʕamal he did, has done/kaan ʕamal he had done/yikuun ʕamal he will have done*; *biyigmil he does, is doing/kaan biyigmil he used to do, was doing/yikuun biyigmil he will be doing*; *ḥayigmil he will do, is going to do/kaan ḥayigmil he was going to do*. Examples are: *kan ʕamal iʕʕūyli lamma daxalt* *he had done the job when I went in*, *kan biyigmil iʕʕūyli lamma daxalt* *he was doing the job when I went in*, *f-ilwaʕti dā-ykūun-biyigmilu-ʕʕūyli* *they will be doing the job then*, *kuntī ḥaygmil iʕʕūyli-w baʕḍeen nisiit* *I was going to do the job but then forgot*. Notice the fact that **yikuun ḥa-* does not occur and compare the use of *ʕarrab* + imperfect in, say, *yikun* (or *ḥaykun*) *ʕarrab yuxrug f-ilwaʕtiḍa* *he'll be about to come out then*.

kaan, yikūun may precede any of the so-called "auxiliaries" (see above), e.g. *kuntī ʕaawiz aruḥ* *I wanted to go*, *kan biḍḍ-aruḥ* *I would have liked to go*, *ʕana ʕaasif ma kanʕi mumkin-agi-mbaariḥ liʕannī kan laʕimn-aʕūur axūuya f-ilmustaʕʕa* *I'm sorry I couldn't come yesterday but I had to visit my brother in hospital*. In this context, notice the use of the perfect (*ruḥt*) as opposed to the imperfect in, say, *kan laʕzim ruḥt* *I ought to have gone*.

PARTICIPLES

The simple form of the verb has both an active and passive participle; to memorize the active pattern, notice that it is also that of the masculine ordinal numeral, e.g. *ʕaarif* *knowing, having known*, *ʕaayif* *seeing, having seen* (hollow verb), *maʕʕi* *walking* (weak verb), *ḥaʕtiḥ* *putting, having put* (doubled verb): the passive participle is characterized by a prefix *ma-* and, except in the case of the weak verb, by the vowel *-uu-* infixed between the 2nd and 3rd consonants, e.g. *maʕtūḥ* *open*, *maʕdūʕ* *pulled* (doubled verb). The pattern of the weak passive participle is illustrated by *maʕsi* *forgotten*. There is no passive participle of the simple form of the hollow verb, cf. *minbaʕ* or *mitbaʕ* *sold*, which are the participles of the derived *ʕin-* or *ʕitbaʕ*/*yin-* or *yitbaʕ* *to be sold* (cf. *baʕ*/*yibli* *to sell*). Both participles are inflected for gender and number, i.e. *ʕaarif-ʕarfa/ʕarfiin*, *ʕaayif-ʕayfa/ʕayfiin*, *maʕʕi-maʕʕa/maʕʕiin*, *ḥaʕtiḥ-ḥaʕta/ḥaʕtiin*, *maʕtūḥ-maʕtūḥa/maʕtūḥiin*, *maʕsi-mansiyya/mansiyyiin*.

Derived forms have one participle only; generally speaking, it may be formed by substituting **m-** for **y-** of the 3rd pers. sing. masc. imperfect, e.g. **mitrími** (*having been*) *thrown* (**ṣitráma/yitrími**), **mináqqaf** *cleaning, having cleaned* (**náqqaf/yináqqaf**), **mixálli** *allowing, having allowed* (**xálla/yixálli**), **mitnáqqaf** (*having been*) *cleaned* (**ṣitnáqqaf/yitnáqqaf**), **migáawib** *answering, having answered* (**gáawib/yigáawib**), **mitgáawib** (*having been*) *answered* (**ṣitgáawib/yitgáawib**), **mixtílif** *differing, different* (**ṣixtálaf/yixtílif**), **mixtáar** *choosing, (having) chosen* (**ṣixtáar/yixtáar**), **minkább** or **mitkább** (*having been*) *poured* (**ṣin- or ṣitkább/yin- or yitkább**), **minbáaḡ** or **mitbáaḡ** (*having been*) *sold* (**ṣin- or ṣitbáaḡ/yin- or yitbáaḡ**). Notice those forms of the weak verb in which the participle, in contrast with the imperfect tense, ends in **-i**, e.g. **mitxálli** (*having been*) *left, withdrawn* (**ṣitxálla/yitxálla**), **mitráaḡi** (*having been*) *placated, having agreed* (**ṣitráaḡa/yitráaḡa**), **mistákfi** (*having been*) *satisfied, having had enough* (**ṣistákfa/yistákfa**).

The participle of verbs of colour is characterized by the vowel **-i-** in the second syllable, e.g. **mihmírr** (*having*) *turned red, blushing* (**ṣihmárr/yihmárr**).

The prefix **musta-** is often preferred to **mista-** by educated speakers; thus, **musta-** or **mistáḡlim** *inquiring, having inquired* (**ṣistáḡlim/yistáḡlim**), **musta-** or **mistábfar** *having good news, being optimistic* (**ṣistábfar/yistábfar**), **musta-** or **mistaḡidd** *ready* (**ṣistaḡidd/yistaḡidd**). In Classical and Modern Literary Arabic, derived forms of the verb have both an active participle (**-i-** in the final syllable) and a passive participle (**-a-** in the final syllable). In the Egyptian colloquial, this distinction is maintained by educated speakers for certain **musta-** (not **mista-**) participles; **mustáḡmir** *colonist* and **mustáḡmar** *colonized* are "learned" forms but both are in current use. Compare, too, **da-ktáab mustáḡmil** (or **mistáḡmil**) *this is a second-hand book* and **ṣilkitáab dá mustáḡmal** (not **mista-**) *kitiir this book is used a lot*. Usage, however, is not always fixed and individual variation is encountered. The "Classical" form is used by educated speakers for some participles of other than the **ṣista-** derived form, e.g. **muxtálif** *different* for **mixtílif**, **munfáḡil** *angry* for **minfáḡil**, **mutafákkir** *thank you for* **mitfákkir**, **mutawáṣṣiṭ** *average* for **mitwáṣṣaṭ**. The use of "learned" participial forms is one of the most characteristic signs of

educated colloquial. Notice, too, in colloquial usage such contrasts as **miḡállim** *teaching, having taught* (**ḡállim/yiḡállim**) and **muḡállim** *teacher, mifáttif* *inspecting, having inspected* (**fáttif/yifáttif**) and **mufáttif** *inspector*.

The participles with suffixes

Final **-a** of feminine forms is lengthened in accordance with the general rule (q.v. *supra*) when a consonant-beginning suffix is added, e.g. **hiyya maskáah** *she is holding him/it*, **dí mafṣuláali-b** *sitta-gnéeh this was sold to me (after bargaining) for £6*.

Although the participle is nominal (adjectival) in form and, unlike the tenses, exhibits no distinction of person, its partly verbal character is revealed by a number of features including its association with the 1st pers. sing. pronominal suffix **-ni** (not **-i**), e.g. **hiyya maskáani** *she is holding me*.

Use of the participles

It has just been said that the participle is nominal in form with no distinction of person. It is, therefore, possible to consider, say, **káatib iggawáab** in the sentence **húwwa káatib iggawáab** as a sequence of two nouns in construct and to translate *he is the writer of the letter*. But the participle of many verbs, of which **kátab/yiktib** *to write* is one, may be said to refer to the state of having performed the verbal action, and in the appropriate context the translation of **húwwa káatib iggawáab** is *he has written the letter*. Other verbs, notably verbs of motion, behave differently and it is not surprising that translation in English will often take different forms. Here are some examples:

hiyya-mnáqqáfa-lṣóoḡa *she has cleaned the room* (contrast **bitnáqqaf ilṣóoḡa** *she is cleaning the room*); **huwwa ráakib ilḡuḡaṇ** *he is riding (i.e. has mounted) the horse* (contrast **biyirkab ilḡuḡaṇ** *he is mounting the horse*); **ṣana wáakil** *I have eaten, am full*; **ṣana mistaḡmilha min zamáan** *I have used (or been using) it for a long time*; **ṣana-mráttib ilhudúum** *I've arranged the clothes*; **humma sakniin fi béet mitráttib kuwáyyis** *they live (i.e. have settled) in a well-appointed house*; **ṣana laṣéetu-mgáawib ḡaléeh** *I found he'd answered it*; **ṣana laṣéetu mitgáawib ḡaléeh** *I found it had been answered*; **ṣana mistannlik baṣáali saṭteen** *I've been waiting two hours for you*;

huwwa middlini kilma-nnu gāay *he's promised me he'll be coming.*

There is no past-time sense with verbs of motion in the following examples:

huwwa tādliḡ baḡdī-jwāyya *he'll be coming out soon* (ḡa-, i.e. ḡayitlag, is possible here and in the following examples); **ṣana-msāaḡr būkra** *I'm leaving to-morrow*; **ḡāsan miṣāaḡr mūḡr** *Hasan is going to Cairo*; **huwwa nāazil dūyri** *he'll be (coming) down right away.*

Past-time reference is similarly often absent when the participle is associated with negation, e.g. **ṣana miṣ wāakil** *I'm not going to eat* (or *I have not eaten*); **ḡiyya miṣ minadḡḡfa-lṣoḡḡa** *she's not going to clean the room* (or *she hasn't cleaned the room*); **mantaf ḡāamil zayyī ma baṣūllak!** *aren't you going to do as I tell you!*

In the common sentence-pattern illustrated by **laṣēetu kāatib iggawāab** *I found he had written the letter*, the perfect tense may be used as an alternative to the participle, i.e. **laṣēetu kātab iggawāab**; in the case of verbs of motion, however, a difference of meaning is involved between the use of participle or perfect tense, e.g. **ṣūftu xāarig m-ilbéet** *I saw him coming out of the house* and **ṣūftu xārag m-ilbéet** *I saw him come out of the house*. More striking, however, is the difference of meaning between the two sentences containing the participles **kāatib** and **xāarig**; use of the participle **xāarig** in the case of the verb of motion corresponds to that of the imperfect tense with the prefix **bi-** in the case of the non-motive verb, thus compare **ṣūftu xāarig m-ilbéet** *I saw him coming out of the house* with **laṣēetu-byiktib iggawāab** *I found him writing the letter*. With the verb of motion, the imperfect with **bi-** has the sense of habitual action, e.g. **ṣūftu-byūxrug m-ilbéet kūllī yōom** *I saw him come (or coming) out of the house every day*. Another example of the similar function of the motive participle and the non-motive imperfect tense with **bi-** is provided by **ṣabilna ḡādliḡ f-issikka w-iḡna-mrawwahlin** *we met Ṣāliḡ in the street as (= wi) we were going home* and **ṣabilna (= ṣaabil + pronominal suffix -na) ḡādliḡ f-issikka w-iḡna-bnitkállim wayya bāḡḡ Ṣāliḡ** *met us in the street as we were talking together*. With the prefix **ḡa-**, there is little or no observable difference of use between motive and

non-motive verbs, thus **ṣūftu ḡayūxrug m-ilbéet** *I saw him about to leave the house* and **laṣēetu ḡayiktib iggawāab** *I found him about to write the letter*.

Like the tenses, the participle may be preceded by **kaan/yikūun** with corresponding differences in the time-reference of the whole; thus, **laṣēetu dāxālt kan kāatib** (or **kan kātab**) **iggawāab** *he'd written the letter when I went in* and **ṣissittī kanit minadḡḡfa** (or **kanit naḡḡḡt**) **ilbéet** *the woman had cleaned the house*. There is again difference of behaviour between motive and non-motive verbs, compare **kan kāatib iggawāab** *he'd written the letter* with **kan māaṣi f-iṣṣāarig** *he was walking in the street*; one says **kan nāazil dūyri lakin ma-nzilṣ** *he was coming down straight away but hasn't done so* but one cannot say ***kan kaatib iggawāab lakin ma katabūuṣ**, cf. **kan ḡayiktib iggawāab lakin ma katabūuṣ** *he was going to write the letter but hasn't done so*. Similarly with **yikūun**, compare and contrast **f-ilwāṣṣī dā-ykūun xargūn** *they'll be leaving then* and **f-ilwāṣṣī dā-ṣkūun minadḡḡfa** (or **naḡḡḡt**) **ilṣoḡḡa** *she'll have cleaned the room by then*, **f-ilwāṣṣī dā-ykūun xārugūn** *they'll have left by then*, with **f-ilwāṣṣī dā-ṣkūun bitudḡḡḡf ilṣoḡḡa** *she'll be cleaning the room then*. In the pattern exemplified by **laṣēetu ḡāamil ṣūylu(h)** *I found he'd done his work*, **kaan** may be included or not before **ḡāamil** with little or no difference in meaning; frequently, however, when **kaan** is included, its inclusion will relate to the presence of a perfect tense form elsewhere in the context, thus **kāan ḡāamil** relates to **miṣi** in such an exchange as **A. ṣilwālaḡ miṣi bādri léeh?** **B. laṣēetu kan ḡāamil ṣūylu-w ṣultilu ráwwuḡ.** *A. Why has the boy gone early? B. I found he'd done his work and told him to go home.*

It will be seen from the foregoing that *the greengrocer has closed* is a more literal translation of **ṣilbaṣṣāal ṣāaḡl** than *the greengrocer(s) is closed*; the corresponding passive participle **maṣṣūl** cannot be used with a noun of personal reference but cf. **ṣiddukkāan maṣṣūl** *the shop is closed*. As a rule the passive participle of this pattern is purely adjectival in function. In some contexts there is little or no difference between the use of this passive participle and the perfect tense of the derived forms in which the prefixes **ṣit-** and **ṣin-** are associated with the simple form of the verb, thus **ṣana ṣabilt innagḡūar wi ṣālli maktābak maḡmūl** (or **itḡāmal**) *I met the carpenter and he told me your*

desk is (or has been) made; contrast the case of difference between **šúft iṣṣibbáak maftúh** *I saw the window (was) open* and **šúft iṣṣibbáak infátaḥ** *I saw the window open (sc. of its own accord)*. In the majority of contexts the passive participle of the simple form of the verb tends to be preferred to the participles of the derived forms with the passive and intransitive prefixes **šit-** and **šin-**, thus **mármī** *thrown* rather than **mitrími**, **makbúub** *poured (out)* rather than **mitkább** or **minkább**; it should nevertheless be remembered that grammatical statements are generally statements of tendencies rather than watertight rules, and accordingly we cannot use, say, **mábnī** for **mitbīnī** in **mitbīnī gáahiz** *ready-built*: in some contexts, moreover, and notably in association with **lissa**, the two participles are clearly differentiated, thus compare **šiddóoraʿ lissa malyáan** *the jug is still full with* **šiddóoraʿ lissa mitmīlī** *the jug has just been filled*, **šiddukkáan lissa maftúh** *the shop is still open with* **šiddukkáan lissa mitfītiḥ** *the shop has just been opened*, and **šilfustáan lissa mablúul** *the dress is still wet with* **šilfustáan lissa mitbáll** *the dress has just been wetted (or got wet)*. Since **šit-** is usually a passive prefix, corresponding derived forms with and without the prefix may be considered passive and active respectively, i.e. **mináddaf** (active)-**mitnáddaf** (passive) *cleaned*, **migáawib** (active)-**mitgáawib** (passive) *answered*; this also applies to quadriliteral verbs, e.g. **miláxbat** (active)-**mitláxbat** (passive) *confused*.

The fact of two nouns following a participle or tense-form in a transitive construction, as in, say, **ǧali-mkátṭib fátma-ggawáab** *Ali has made Fatima write the letter*, is readily assimilated by native speakers of English; the similarly constructed **ǧali dǧarib ilhéeta búhya** *Ali has painted the wall* (lit. *has struck the wall paint*) or **huwwa šaṭiǧ ilháblī nuggéen** *he's cut the rope in two* (lit. *has cut the rope two halves*) tend to offer rather more difficulty, but more difficulty still is encountered with corresponding passive forms: cf. **šilhéeta maḍráuba búhya** *the wall is (or has been) painted*, **šiggázma maḍráuba warnīš** *the shoes are (or have been) polished*, **šilǧa mitkassára ḥitat** *the stick has been broken into pieces*, **šilxáṭṭī mitšássim itnáḍar šism** *the line is divided into twelfths*. Cf., too, **šilšooḍa malyáana náas** *the room is full of people*.

The passive participle of what may be called "prepositional

verbs", i.e. those compounded of verb and particle, is invariable in such patterns as **šana lašéetu mitgáawib ǧaléeh** *I found it (m.) had been answered*, **maḥkúum ǧaléeha b-iššignī tálat šuhúr** *she's been sentenced to three months' imprisonment*, **šilšlúus ilmasmúuh bliha** *the permitted currency*. Compare the similar structure of **maksúur li ǧáli ǧáṣa** *one of Ali's sticks is broken*, which is paralleled by the (active) participle of the intransitive verb **ḍaaṣ/yidliḡ** *to be lost* in **ḍaaṣiḡ li ǧáli-ktabéen** *Ali has lost a couple of his books, two of Ali's books have been lost*.

OTHER MEANS OF TIME-REFERENCE

There are, of course, numerous means of time-reference outside and in association with the system of tenses and participles, with and without **kaan**, **yikúun**. Particularly noteworthy are

- (i) **zamáan** (unsuffixed) in, say, **zaman kanu-byihrášul-šáḥmī-f šafránhum** (formerly) *they used to burn charcoal in their ovens*, and **zamáan** + pronominal suffix in, for example, **zamánhum míšyu** *they came some time ago*, **law kúnna-mšlīna šaǧit ma' šulṭilak, kan zamánna-hnáak dīlwašti** (a conditional sentence, q.v. *infra*) *if we'd gone when I said (to you), we'd have been there some time ago (or by now)*.
- (ii) the verbal form **báša** and the prepositional particle **li**, both pronominally suffixed, and the prepositional particle **min**, all three preceding a specific time-word; e.g. **šana mistannīk bašáali núḡḡi šaǧa** *I've been waiting half an hour for you*, **bašáali sitt úšhur ma fuṭtúuf** *I haven't seen him for six months*, **hiyya f-ilbéet laha šaṭéen** *she's been in the house (for) two hours*, **šáḥlan, ma fuṭtáḡṭī min zamáan hullo**, *I haven't seen you for a long time*.
- (iii) the auxiliary **šibša/-i/-u** (imperative) and **yibša**, etc. (imperfect), followed by the imperative and imperfect tense respectively, are used to mark future time; e.g. **ǧaḥḥīni-ššaǧa sitta w-ibša hátli máyya súxna ǧasan ilḥiláaša** ¹ *call me at 6 o'clock and bring me hot water for shaving* (note that without **šibša**, the order would be for the water to be brought at once), **xúḍ, šadi-gnéeh ! w-ibša**

¹ **šibša** may be placed before the first imperative, i.e. **šibša ǧaḥḥīni-ššaǧa sitta-w hátli máyya**, etc.

raggaḡūli (or **wi tibṣa-traggaḡūli**) **baḡdeen** *here's a pound ! you can return it to me later*, **ṣilsāḡsan innak tibṣa tisṣal ikkumsāari lamma yligi yūṭluḡ ittazāakir** *you'd better ask the ticket-collector when he comes around asking for the tickets*. The use of the auxiliary is to be compared both with that of the prefix **ḡa-** and with that of the imperfect tense alone: **ṣāḡfaḡ kāam ?** and **ṣaḡṣ-āḡfaḡ kāam ?** *how much shall I pay ?* are both requests for instructions, e.g. from a business superior, as to action which, in the first case, is to be immediate and, in the second, not. Both contrast with **ḡāḡfaḡ kāam ?** *how much am I going to (have to) pay ?*, the most likely context for which is a bargaining-match in the market. **ḡa-** may be used with **yibṣa** but, as might be expected, **ḡaṣ-azūrku baḡdeen** *I'll call on you later* is a less definite, more remote undertaking than **ḡazūrku baḡdeen**.

CONDITIONAL SENTENCES

Siza (or **ṣin** or **law**) **kūnti-trūḡḡ būkra, ḡaddīlak ilīlūs**

Siza (or **ṣin** or **law**) **rūḡti būkra, ḡaddīlak ilīlūs**

law tirūḡḡ būkra, ḡaddīlak ilīlūs

All (seven) of the above possibilities relate to the translation *If you go to-morrow, I'll give you the money*. Of the three conditional particles **Siza**, **ṣin**, and **law**, **Siza** is the commonest. The main difference between the Arabic patterns above concerns the presence or absence of **kaan** (inflected for person, gender, and number) following the particle; moreover, if **kaan** is included, the following verb is in the imperfect but if **kaan** is omitted, the verb is in the perfect except after **law**, in which case either perfect or imperfect is permissible. Notice that the imperfect **yikūn** is never used after the conditional particles.

The second type of conditional sentence, involving difference of time-reference from the above, exhibits less variety of possible form: **Siza** (or **ṣin** or **law**) **kūnti rūḡt imbāariḡ, kūnt iddētīlak ilīlūs** *if you had gone yesterday, I would have given you the money*. Egyptians brought up in the schools of traditional grammar may say that only **law** is possible in this context but in fact all three particles are currently used. In this type

kaan is best included after the particle and is invariably followed by the perfect tense, but an even more marked difference from the earlier type is the essential presence of **kaan** in the second clause. In the example given, since the context relates to money which was not actually handed over, **ḡaddīlak** is possible for **ṣiddētīlak** in the second clause, i.e. **ṣana kūnti ḡaddīlak ilīlūs** *I was going to give you the money*, but in the great majority of cases the perfect tense is necessary after the second **kaan**, as in **ṣiza kūnti ḡēt imbāariḡ, kūnti ṣūṭti ḡāli** *if you'd come yesterday, you'd have seen Ali*. **law**, especially followed by the particle **ṣinn**, is sometimes used for greater emphasis, e.g. **law ṣinnak kūnti ḡēt imbāariḡ, kūnti ṣūṭti ḡāli** *if ONLY you'd come yesterday, etc*. Other practice examples are: **law kunna-mṣīna sāaḡit ma ṣultīlak, kunna-wṣīlna-hnāak dilwāṣti** *if we'd left when I told you, we'd have been there now*, **law kūnti ṭalabtāḡa minni, kūnt iddethāalak** *if you'd asked me for it, I'd have given it to you and*, of the first type, **ṣiza nazzilt ittāman ṣuwāyya, yimkin aṭīri** *if you brought the price down a bit, I might buy*.

A conditional particle may introduce a nominal clause in the manner of English *if, whether*, e.g. **ṣisṣālu-za kan miggāwwiz** *ask him if he's married*; this, of course, is not an example of the two types of conditional sentence that have been considered above, and the occurrence of the participle (**miggāwwiz**) should be noted and also the fact that **kaan** is essential. With a following tense form, **Siza** as well as **kaan** may be omitted, cf. **ma-yḡimmīṣ (iza) ḡim walla ma ḡūṣ** *it doesn't matter whether they come or not*.

The use of **kaan** following the "optative" particle **yarēet** in, say, **yarēet kūnt aḡraf innūḡḡ ḡayīḡu walla lāṣ** *I wish I knew whether they are coming or not* is reminiscent of that in the conditional sentences above.

VERB-SEQUENCES

Verbal forms often immediately succeed each other where in English a linking "and" or a device of rhythm or intonation corresponds; the total verbal complex in Arabic is frequently unitary in the manner of, say, "try and do" or "go and tell" in, for example, "he's gone and told him." Arabic imperative

examples are: *xūd isrub!* take and drink I, *taḡāalu-ḡūdū!* come (pl.) and sit down I, *rūuḡ rāwwah!* go on home I, *rūuḡ ḡāblu dilwāṡti!* go and see him now I, *xūdū-srābu(h)!* take it and drink it I, *xūd ikkitāab waddiḡ l-axūuk!* take the book (and take it) to your brother I, *rūuḡ indah innagḡdar yiḡi-ḡḡllah ilbāab!* go and tell (lit. call) the carpenter to come and mend the door!

The maximum number of such forms is five, as in the imperfect example *tihībī tḡiḡi tḡḡum nīrūuḡ nīzūr ḡāli?* do you want to come and (lit. come and get up and go) visit Ali?, in which it will be seen that a change of person is involved between the first and second parts of the sequence; a partial sequence without change of person is probably limited to a maximum of three forms as in the example. In long sequences of this kind a verb of motion is almost certain to appear. Examples involving the perfect tense are (*ṡihna ṡāwwil ma-btadēena nīṡṡāyā*) *gum ḡaṡṡalūuna* (as soon as we started working) they came and interrupted us, *ḡāli ṡāam ṡliḡ ḡāab ikkitāab Ali* went off to fetch the book.

The verb *ṡaam*, *yiṡḡum* (elsewhere to stand up) frequently occurs in these sequences of verbal forms and has already been illustrated. *ṡāam qarābni* he hit me is reminiscent of the jocular English *he upped and hit me*, but that *ṡaam* forms one piece with the following verb and that the meaning of the verb elsewhere is irrelevant to the total piece is shown by the fact that, say, *ṡūmti nīmt* = not only *I went off to bed* but also in the appropriate context *I fell asleep*. *ṡaam* serves to punctuate or mark off incidents as they are related as in, say, *mīṡiit ṡam ḡāṡni* I started off but he stopped me and is especially common in this narrative function in association with *ṡaal* he said, e.g. *ḡēh wi ṡālli . . . ṡūmt ana ṡultīlu(h) . . . ṡam irrāḡḡil ṡālli . . .* he came up and said to me . . . whereupon I said to him . . . then the man said to me. . .

SOME IRREGULAR VERBS

The perfect and imperfect tenses and the imperative of four commonly occurring verbs which do not conform to the standard pattern are as follows:

SOME IRREGULAR VERBS

kal, yáakul to eat				xad, yáaxud to take		
	Perfect	Imper- fect	Impera- tive	Perfect	Imper- fect	Impera- tive
Sing.	{ kal (he)	yáakul		{ xad	yáaxud	
	{ kálit (she)	táakul		{ xadt	táaxud	
	{ kalt (you (m.s.))	táakul	kul	{ xadt	táaxud	xud
	{ kálti (you (f.s.))	tákli	kúli	{ xádti	táxdi	xúdi
	{ kalt (I)	śáakul		{ xadt	śáaxud	
Pl.	{ kálu (they)	yáklu		{ xádu	yáxdu	
	{ káltu (you)	táklu	kólu	{ xádtu	táxdu	xúdu
	{ kálna (we)	náakul		{ xádna	náaxud	

Note

dt in *xadt*, *xādti*, and *xādtu* is pronounced tt, i.e. *xatt*, *xātti*, and *xāttu*. Initial t of the perfect suffixes often has special implications as to pronunciation; cf. *ṡaḡādt* (pronounced *ṡaḡātt*) I/you sat down, *ṡimbaḡūt* (pronounced *ṡimbaḡūt*) I was/you were pleased.

ṡidda, yiddi to give			ḡēh, ¹ yliḡi to give		
	Perfect	Imper- fect	Impera- tive	Perfect	Imper- fect
Sing.	ṡidda (he)	yiddi		ḡēh	yliḡi
	ṡiddit (she)	tiddi		ḡat	tliḡi
	ṡiddēet (you (m.s.))	tiddi	ṡiddi	ḡeet	tliḡi
	ṡiddēeti (you (f.s.))	tiddi	ṡiddi	ḡēeti	tliḡi
	ṡiddēet (I)	ṡāddi		ḡeet	ṡāagi
Pl.	ṡiddu (they)	yiddu		ḡum	yliḡu
	ṡiddēetu (you)	tiddu	ṡiddu	ḡēetu	tliḡu
	ṡiddēena (we)	niddi		ḡēena	nliḡi

Note

There is no imperative of *ḡēh*, *yliḡi*; cf. *taḡāala/taḡāali/taḡāalu* come (here) I *ḡaa-* and *ḡuu-*, not *ḡēh* and *ḡum*, are used when a suffix follows, e.g. *ḡāani* (or *ḡāali*) he came to me, *ma ḡūuf* they didn't come.

¹ Or *ḡih*.

Etymologically, hollow and weak verbs are those with **y** or **w** as 2nd and 3rd radical respectively. Verbs with **y** as 1st radical do not occur and those with **w**, e.g. *wīṣil*, *yīwṣal* to arrive, are regular with two exceptions, viz. *wīṣif*, *yūṣaf* to stop and *wīṣiḡ*, *yūṣaḡ* to fall, in the imperfect tense of which **w** is dropped and the vowel of the first syllable is **u**; thus

	Imperfect	Imperative
Sing.	yūṣaf (he)	
	tūṣaf (she)	
	tūṣaf (you (m.s.))	Ṣūṣaf
	tūṣafi (you (f.s.))	Ṣūṣafi
	Ṣāṣaf (I)	
Pl.	yūṣafu (they)	
	tūṣafu (you)	Ṣūṣafu
	nūṣaf	

Note

i is sometimes heard for **u** in the first syllable of these verbs.

VERB + PRONOMINAL SUFFIX

The addition of pronominal suffixes to verbs involves differences of pronunciation, especially in the matters of vowel-length and accentuation, between the suffixed and unsuffixed forms. As has already been remarked above, final vowels are lengthened when a suffix is added, e.g. *fiḥmu-fiḥmūh* they understood it/him, *fiḥmūha* they understood it/her, *fiḥimti-fiḥimtina* you (f.s.) understood us. Final **-h** of the 3rd pers. sing. masc. suffix is not always pronounced but the final accented long vowel is retained, i.e. *fiḥmūu*. Again as with nouns, the "extra" vowel will vary with the suffix, e.g. *fiḥimtina* you (m.s.) understood us, *fiḥimtāha* I/you (m.s.) understood her, *fiḥimtūhum* I/you (m.s.) understood them.

Do not confuse the verbal tense suffix **-u** (2nd and 3rd pers. pl.) and the pronominal suffix **-u(h)** (3rd pers. sing. masc.); cf. *kātabu* either they wrote or he wrote it, *bitiḡrafu* either you (pl.) know or you (m.s.) know him or she knows him.

The particle **li** + pronominal suffix is often added to verbs and has similar implications as to the placing of the accent in comparison with corresponding unsuffixed forms; cf. *ṣismah* excuse, forgive!, *ṣismahli* excuse me!, *ṣismahlii* excuse (f.s.) me!

The following series of **li**-forms suffixed to verbs will be seen to differ from that given above under **Particles**: **li**, **lak**, **lik**, **lu(h)**, **liha**, **lina**, **luku(m)**, **luhum**. If the "l-piece" consists of two syllables, i.e. **liha**, **lina**, **luku(m)**, **luhum**, and if the verbal form ends in a consonant, then **liha**, **lina**, etc., are treated as separate words from the point of view of accentuation, e.g. *ṣismah lina* excuse us! If, on the other hand, the verb ends in a vowel, then the vowel following **l** is elided and the whole complex of verb + l-piece treated as one word, e.g. *ṣismahulina* excuse (pl.) us!, *ṣismahliha* excuse (f.s.) her!

Double suffixation

It is quite common for both a pronominal suffix and an **l**-piece to be added in that order to a verb, in which case the same rules of accentuation as those given in the preceding paragraph obtain. This feature is especially frequent with *ṣidda*, *yiddi* to give, e.g. *ṣiddihāli* give it (f.) to me!, *ṣiddihli* give it (m.) to me!, *ṣiddetūha* either I/you (m.s.) gave it (m.) to her or you (pl.) gave to her, *ṣiddethālu(h)* I/you (m.s.) gave it (f.) to him, *ṣiddethum lūhum* I/you (m.s.) gave them to them. Other examples are *hathāha* bring it (f.) to her!, *ṣimlahūmlu(h)* fill them for him!, *ṣimlahāluhum* fill it (f.) for them!, *ṣimlāahum lūhum* fill them for them!

THE VERBAL NOUN

Verbal nouns of the simple form of the verb are of more than one pattern; *ḡarb* striking, *ṣarb* drinking, *ḡamal* doing, *ḡuxūl* entering, are examples, among which *ḡarb* illustrates the commonest pattern. Patterns of derived forms are fixed; where plural forms of the verbal noun occur, these are regularly in **-aat**, e.g. *taḡlimaat* instructions, *miḡaksaat* quarrels. Derived patterns, illustrated by regular verbs, are as follows:

Verb (Perfect)	Verbal Noun
ḡāllim (he taught)	taḡlim (pl. taḡlimaat) teaching, instruction
ḡāakis (he quarrelled)	miḡaksa (pl. miḡaksaat) ¹ quarrelling, quarrel

¹ There is a tendency among educated speakers to use **mu-** for **mi-** as the prefix in verbal nouns of this form, cf., too, *muṣāwra* consultation. The loan-word *munāwra* manoeuvre exhibits the same pattern.

Verb (Perfect)	Verbal Noun
Siqtíraf (he confessed)	Siqtírdaf (pl. Siqtírfáat) <i>confessing, confession</i>
Sinfágar (it exploded)	Sinfigáar (pl. Sinfigardáat) <i>exploding, explosion</i>
Sistáqlim (he inquired)	Sistiqlám (pl. Sistiqlamáat) <i>inquiring, inquiry</i>
Sikkábbar (he was self-satisfied)	takábbur <i>self-satisfaction</i>
Siftáahim (he came to an understanding (with))	tafáahum <i>understanding</i>

Note

There is no **Sit-** form corresponding to **Sinfigáar**.

In the derived forms characterized by gemination of the second radical, by the infixation of long **aa**, and by the infixation of **t**, the verbal nouns of weak verbs end in **-iya**, **-ya**, and **-a** respectively, e.g. **tasniya** *seconding, supporting* (**sánna**, **yisánni** *to second, support*), **minádyá** *calling* (**náada**, **yináadi** *to call*), **Sibtída** (**Sibtáda**, **yibtidi** *to begin*). The verbal noun of weak verbs is only common in these forms. The consonant **y** appears in the verbal noun of hollow verbs when in the form derived by the infixation of **t**, e.g. **Sixtiyáar** *electing, election* (**Sixtáar**, **yixtáar** *to elect*).

The verbal nouns of the "colour" verbs and quadriliteral verbs are of the patterns illustrated by **Sihmírdáar** *turning red, blushing* (**Sihmárr**, **yihmárr** *to redden, blush*) and **laxbája** *muddling, muddle, confusion* (**laxbaṭ**, **yilaxbaṭ** *to muddle, confuse*).

In accordance with the rule that a noun may not be defined more than once, when the verbal noun governs either two nouns or a pronominal suffix and a noun then the particle **li** must be included between the two; e.g. **qárbu l-ilḡiyáal b-iṣṣaklída muṣ kuwáyyis** *his beating the children like that isn't right*, **kitábt** (< **kitáaba**) **ilwálad l-iggawáab yámda giddan** *the boy's writing of the letter is completely illegible*.

Certain verbal nouns of the simple form are similar to collective nouns in that they may be suffixed with **-a** and **-aat** when reference is to the number of times an action is performed, e.g. **qarábtu qárba gámda Sáwi** *I gave him a really terrific blow*, **qarábtu tálat qarbaat ḡala wíṣṣu(h)** *I hit him three*

times on his face. In this intensive use the verbal noun usually follows a given tense-form of the same root.

Further examples of the verbal noun are as follows:

xad wáṣṭi ṭawíil fi ḡamálha laṭlifa b-iṣṣaklída (verbal noun **ḡamal**) *he took a long time to make it (f.) as nice as that*, **ṣih máanig min ṣuḡáadi hína ?** (**ṣuḡaad**) *is there any objection to (or do you mind) my sitting here ?*, **ṣana-smiḡṭi ḡan muṣablítku maḡa báḡḡ** (**muṣábla**) *I heard of your meeting (or that you had met) each other*, **ma baḡibbif miḡiyyu hína-ktir** (**miḡiyy**) *I don't like him (or his) coming here a lot*, **Silmáṣyi-f wúṣṭ iṣṣáarig xáṭar ḡaléek** (**maṣy**) *it's dangerous (for you) to walk in the middle of the road*, **huwwa miḡtimid ḡala-mṣaḡdithum lú(h)** (**muṣáḡda**) *he's counting on them (or their) helping him*, **ma ṣiḡ fáyda m-ilḡidáal** (**ḡidáal**) *it's no use arguing*.

THE PHRASE- AND CLAUSE-MARKERS Silli AND Sinn

Silli usually introduces an adjectival (relative) phrase, less commonly a nominal one; **Sinn** introduces a subordinate nominal clause only.

Silli

Silli is to be seen within the total context of "definition" (see above). By joining either of the sentences **biyízḡal bisúrḡa** *he loses his temper quickly* or **yistaháṣṣ ittarṣiya** *he deserves promotion* to **huwwa ráagil** *he is a man* we obtain the new sentences **huwwa ráagil biyízḡal bisúrḡa** *he is a man who loses his temper quickly* and **huwwa ráagil yistaháṣṣ ittarṣiya** *he is a man who deserves promotion*, in the English translation of which the relative *who* is required to introduce the qualifying phrase. Now, if the same original sentences are joined to **huwwa-rráagil** *he is THE man*, then **Silli** is necessary in Arabic, i.e. **huwwa-rráagil illi-biyízḡal bisúrḡa** *he is the man who loses his temper quickly* and **huwwa-rráagil illi yistaháṣṣ ittarṣiya** *he is the man who deserves promotion*. **Silli** is necessary if the preceding noun is defined. This is reminiscent of noun-adjective agreement with and without the article as in **ráagil ṭawíil** *a tall man*, on the one hand, and **Sirrágil iṭṭawíil** *the tall man*, on the other; compare similarly **ḡaḡibna-lmáḡri** *our Egyptian friend* and **ḡaḡibna-lli tiḡraṭáuh** *our friend whom you know (him)*.

In fact, **Silli**, the definite article **ṣil**, and other such "definers", occur in different, that is mutually exclusive,

grammatical contexts. **Ṣilli** introduces an adjectival (relative) phrase, which, in the corresponding indefinite context, either (i) begins with a verb or (ii) consists variously of a prepositional phrase or an adverb. The verbal form **biyṣálli**, for example, behaves adjectivally in, say, **rāgil biyṣálli** *a man saying his prayers*, which should be compared with **fiḥ rāgil biyṣálli** *a man is saying his prayers* (or *there is a man saying his prayers*) and, more particularly for the present purpose, with the definite **Ṣirrágil illi biyṣálli** *the man (who is) saying his prayers*. Parallel to the difference between **rāgil biyṣálli** (indefinite) and **Ṣirrágil illi biyṣálli** (definite) is that between, say, **rāgil ʕa-lbāab ʕáyzak** (indefinite) *a man at the door wants you* and **Ṣirrágil illi ʕa-lbāab ʕáyzak** (definite) *the man at the door wants you*, in which **ʕa-lbāab** is a prepositional phrase qualifying **rāgil**.

In certain contexts not only the presence or absence of the article with the noun but also a difference of prepositional particle in the prepositional phrase relates to the indefinite-definite distinction. It is possible for **Ṣirrágil illi min máṣr** (definite) *the man from Cairo* to correspond to **rāgil min máṣr** (indefinite) *a man from Cairo* but the more usual definite form is **Ṣirrágil bitaʕ máṣr**, in which **bitaʕ** marks the definite nature of the adjectival phrase in the same way as **min** characterizes the indefinite **min máṣr**. A similar distinction to that between **min** and **bitaʕ** holds between **bi** and **ʕábu/ʕummi** in, say, **wálad bi bálṭu** (indefinite) *a boy in a coat* and **Ṣilwálad abu bálṭu** (definite) *the boy in a coat*; **ʕábu** is used when the antecedent is masculine, as in the example given, while **ʕummi** relates to a feminine context, e.g. **Ṣissáʕa-lfáddá ʕummi ʕástik gíld** *the silver watch with a leather strap*.

The vocative context, marked by the vocative particle **ya**, should be specially noticed. It has been said that a noun may not be defined more than once and this is borne out in the vocative example **ya wálad ya ʔawíl** *I say, the tall young man there!*, wherein the occurrence of **ya** excludes the definite article, cf. **Ṣilwálad iʔtawíl** *the tall young man*. In the case of noun + adjectival phrase, however, not only is **ya** repeated before each element in the manner required by the definite concord pattern but also **Ṣilli**, **bitaʕ**, or **ʕábu** remain to mark the phrasal nature of the second element, e.g. **ya rāgil ya-lli**

bitṣálli ¹ *I say, the man there saying his prayers!*, **ya wálad ya ʔawíl ya-lli-hnáak** *I say, the tall young man over there!*, **ya rāgil ya-btaʕ máṣr** *I say, you from Cairo!*, **ya wálad y-abu bálṭu** *I say, the boy in the coat!*

To sum up, attention should be paid particularly to difference of grammatical types as follows:

Indefinite	Definite	Definite-Vocative
rāgil ʔawíl	Ṣirrágil iʔtawíl	ya rāgil ya ʔawíl
rāgil biyṣálli	Ṣirrágil illi biyṣálli	ya rāgil ya-lli bitṣálli
rāgil min máṣr	Ṣirrágil bitaʕ illi min } máṣr	ya rāgil ya-btaʕ } máṣr ya-lli min }
rāgil bi bálṭu	Ṣirrágil abu bálṭu	ya rāgil y-abu bálṭu

The above patterns are to be distinguished from that of the nominal sentence and of the sentence pattern comprising definite noun + verb:

Ṣirrágil ʔawíl	<i>the man is tall</i>
Ṣirrágil biyṣálli	<i>the man is saying his prayers</i>
Ṣirrágil min máṣr	<i>the man is from Cairo</i>
Ṣirrágil bi bálṭu	<i>the man is in a coat</i>

In **fiḥ**-type sentences it is the indefinite noun-adjective phrase which follows **fiḥ**:

fiḥ rāgil ʔawíl gúwwa	<i>a tall man is inside</i>
fiḥ rāgil biyṣálli gúwwa	<i>a man is saying his prayers inside</i>
fiḥ rāgil min máṣr gúwwa	<i>a man from Cairo is inside</i>
fiḥ rāgil bi bálṭu gúwwa	<i>a man in a coat is inside</i>

Ṣilli is also used without a preceding noun and in the manner of English *he who*, *those who*, *that which* to introduce a nominal phrase or clause, e.g. **Ṣilli ʕandúhum filáus ʕandúhum nufáuz** *those with money have influence*, **háat illi fiḥ, ma ʕaléhf** *never mind (= ma ʕaléhf), fetch what there is*, **háat wáahid m-illi (= min + Ṣilli) fúoʕ iʔtarabéeza** *bring one of those (which are) on the table*, **xúd ill-inta ʕáyzu(h)** *take what you want*. It is similarly used following the interrogative particles **miin** and **ʕeēh**, as in **miin illi wáaʕif hináak?** *who is that standing over there?*, **ʕeēh illi ʕáawiz tigráfu(h)?** *what is it (that) you want to know?* and, following the demonstrative pronoun, as in **dá-ll-ana ʕáwzu(h)** *that's what I want*.

With a definite antecedent, including demonstratives, the use of the 3rd person pronominal forms **húwwa/híyya/húmma**

¹ Notice the 2nd person verbal form.

in association with following **ṣilli** characterizes a type of nominal sentence which is to be contrasted with the adjectival phrase. Compare **ṣilṣālam hūwwa-lli dāḡ** *it's the pen which has been lost* and **ṣilṣālam illi dāḡ** *the lost pen*, also **ḡiyāal ḡāsan hūmma-lli bārra** *it's Hasan's children (who are) outside* and **ḡiyāal ḡāsan illi bārra** *(those of) Hasan's children (who are) outside*. Contrast should also be made between sentence types with and without (**hūwwa**/etc. + **ṣilli**), for example between the above **ṣilṣālam hūwwa-lli dāḡ** and **ṣilṣālam dāḡ** *the pen has been lost*. The two patterns are used in somewhat different circumstances; **ṣilṣālam dāḡ** would as a rule open a conversation, while its counterpart containing **hūwwa-lli** would tend to be contrastive and to constitute a reply to another speaker. Other examples illustrating (**hūwwa**/etc. + **ṣilli**) in association with a preceding demonstrative, pronominal and adjectival, are **da hūwwa-lli ḡarḡbni** *he's (or that's) the one who hit me*, **ṣilbēet da hūwwa-lli kūnna sakniin fihi** (or **da-lbēet illi kūnna sakniin fihi**) *that's the house we used to live in*.

A number of examples in the preceding paragraphs have contained an important feature already illustrated without comment elsewhere but particularly common in association with adjectival phrases, both definite and indefinite. A "conjoint" relationship between the noun and its qualifying phrase is indicated by the presence in the phrase of a pronominal suffix agreeing with the noun; the same device may also serve to link sentence-clauses. The presence or absence of the pronominal suffix often corresponds to such an English difference as that between, on the one hand, *whom* and *whose* and, on the other, *who*. "Conjoint" relationship covers the case of, say, **ḡahr** and **ismu** in **biyḡiggu-f ḡahr ismu-lḡugga** *they go on pilgrimage in a month called (lit. its name is) Al-Hugga*, as well as those of **ḡarabīyya** and **ṭalabtāha** in **ṣilḡarabīyya-lli ṭalabtāha mawḡūda?** *is the car I asked for ready?*, and of **wāṣṭ** and **fihi** in **ṣēeh ṣānsab wāṣṭi ṣāṣḡar aṣūfu fihi?** *what's the best time (at which) I could see him?* Further examples are:

Indefinite

zuhriyyāat ḡalēeha nāṣṣ *engraved flower-vases (lit. flower-vases on them or on which engraving)*, **fihi wāḡhid bārra ḡāndu ṣākwa** *there's someone outside with a complaint*, **ṣūlli ḡala tāman**

kūlli ḡāaga-ṣtarētha *tell me the price of everything you bought*, **ḡandīna ṣūyli-ktīr lazim niḡmilu(h)** *we've a lot of work to do*, **ḡaṣṭiri-ṣwāyyit ḡaḡāat abḡātha ḡadāya-l ṣaḡḡdabi** *I'm going to buy a few things to send as presents to my friends*, **fihi sanadliṣ būḡṭa maxḡūḡa maktūb ḡalēeha** "mustāḡḡil" *there are special post-boxes marked "Express" (or with "Express" written on them)*.

Definite

ḡāḡbi-lli bēetu f-ilḡāyy igḡidliḡ *my friend whose house is in the new quarter*, **ṣahó-rrāḡil illi ṣultīlak ḡalēeh** *there goes the man I told you about*, **ṣāadi-rraḡil ill-inta ḡāwzu(h)** *there's the man you want*, **ḡāḡabak ikkitāab illi warretūlak imbāariḡ?** *did you like the book I showed you yesterday?*

Ṣinn

The nominal clause introduced by **Ṣinn** that occurs most frequently as a subordinate object-clause following one of a series of verbs including **ṣimīḡ**, **yīmaḡ** *to hear*, **ṣiftākar**, **yiftīkir** or **ṣann**, **yizūnn** *to think, believe*, **ṣaaf**, **yifūuf** *to see*, **ḡirif**, **yīḡraf** *to know*, **ṣaal**, **yifūul** *to say*, **xaaf**, **yixāaf** *to fear*, e.g. **simīḡt inni ḡāli (ḡa)yifūul būkra** *I hear(d) (that) Ali is arriving to-morrow*, **ṣaftīkir inn ilwālad rāḡḡ ilbēet** *I think the boy went home*, **ṣazūnn inni ḡandūhum filūus kitīr** *I think they've got a lot of money*, **nifriḡ inni ma ḡātṣi fihi** *let's suppose there isn't any more*.

Ṣinn is followed, where appropriate, by the pronominal suffixes, not by the independent pronouns; e.g. **ṣaftīkir innu rāḡ ilbēet** *I think he went home*, **ṣaftīkir innak ḡāariṣ ill-āna ḡaṣulūlak** *I think you know what I am going to say to you*, **hūwwa biyṣūul innu-tnāṣal lakin aftīkir innu-trāṣad** *he says he's been transferred but I think he's been dismissed*, **hūwwa ḡayyāan b-ilḡāḡba w-ana xāayif innu yīḡd-axūuh iḡṣuyāyyar** *he's got measles and I'm afraid he'll give it to (lit. infect) his young(er) brother*. The demonstrative pronoun may be similarly suffixed to **Ṣinn** as in **ṣana ma kūntiṣ ḡāariṣ inniḡa kan ittartīb** *I didn't know that was the arrangement*.

Ṣinn also occurs after a few impersonal verbs such as **yīḡhar** in, say, **yīḡhar inni fihi fāyda minnu(h)** *it seems there's some point in it*, but, although post-verbal occurrence of **Ṣinn** is by far the most frequent circumstance, it is nevertheless possible

for the particle to occur without a preceding verbal form¹; e.g. *šana maḥṣūṭ innak gēet I'm pleased you came, šinta mutašakkid innak muš šāwzu(h) ? are you sure you don't want it ?, muš min ilmuḥtāmal innu ḥaytiḡi ḥina būkra it's unlikely he'll come here to-morrow, šilšāḥsan innīna-nrūuḡ ḥādri it's best for us to go early, šilšimāan maḡnāah inn ilwāaḥid yišāamin bi-llāah the meaning of faith is that one believes in God, muḥimmi šāwi-nnī kullī wāaḥid yitbaḡ nizāum ilmurūur it is very important that everyone should (or for everyone to) follow the rule of the road, šilyarāba-nnī ma fiš šākk innak bitšūul ilḥāšš the extraordinary thing is that there's no doubt you're telling the truth.*

NEGATION

The means of negation are :

- (1) a negative particle variously pronounced **muš** or **miš** not which precedes the word, phrase, or clause negated ;
- (2) a "split" negative (of the French *ne ... pas* type) in which a particle **ma** precedes and **š** is suffixed to the word negated ;
- (3) **la ... wala ... neither ... nor ...**

These particles are distributed as follows :

- (1) is used

(i) with nouns, adjectives, participles, adverbs, prepositional phrases, clauses, etc., and especially within the framework of the nominal sentence; e.g. *muš ilwālad-not the boy, muš bi šūrḡa kida not so fast, muš min ixtiḡāḡi it's not (of) my responsibility, šana miš šāaḥim da b-izzābṭ I haven't understood that properly, šihna fūšara, miš ayniya we're poor, not rich, muš bašš kida that's not all or not only that, šiggazmāadi miš ḡala šādidi these shoes don't fit me, šilhukūuma w-iggēeš muš qiddi bāḡḡ the government and the army are not opposed to one another, šilšūṭa di lissa xāḡra-šwayya, miš mistiwiyya this tomato is still a bit green, it's not ripe, di muš ill-ana ḡāwzu b-izzābṭ this isn't exactly what I want, di miš šāwwil mērra-tšūlli ḡalāada this isn't the first time you've told me about it.*

(ii) with the verbal auxiliaries of participial form, e.g. *ḡāawiz, lāazim, mūmkin*; e.g. *muš ḡāawiz tāakul ?*

¹ sc. tense-form.

don't you want to eat ?, muš lāazim tištiri you don't have to buy, muš mūmkin ōṭlaḡ dūwašti I can't come out now.

- (iii) with a following imperfect prefixed with **ḡa-**, e.g. *miš ḡāšdar ašūufak būkra I'm not going to be able to see you to-morrow, šin ma-šribtiš iddāwa, miš ḡatxiš if you don't take the medicine, you won't get better, šinnāas ilmaḡriyyin miš ḡayāku-w yišrābu-w ḡūroma šaḡḡin the guests aren't going to eat and drink standing up.*

- (2) is used

(i) with verbal forms other than the imperfect prefixed with **ḡa-**, e.g. *ma-tšūšfi šāktar min arbiḡin kilu f-iššāḡa don't drive at more than 40 kilometres an hour, ma-txāšf ! ma yišdāršf yiḡḡak ḡalāyya don't worry, he can't get the better of me, ma-štikirš innak ḡatilšāaha ḡāḡba I don't think you'll find it difficult, ma-šdirtiš āaḡi f-ilmaḡāad I couldn't arrive on time, da sušāal ana m-ašdāršf aḡāawib ḡalēeh that's a question I can't answer, ma ḡatḡūšf ḡilāawa ḡašan ma-byištayāšfi-kwāyis he hasn't had a rise (lit. a rise has not come to him) because he doesn't work well, šūllu ma-yḡtiš tāani tell him not to come again.*

Notes

- (a) There is no special imperative form in the negative context ; the appropriate imperfect forms are used.
- (b) **š** is always last in a group of suffixes added to a verbal form. As in the case of other suffixes, the addition of **š** implies the lengthening of a preceding vowel, e.g. *ma katabūšf* either *they didn't write* or *he didn't write it*; contrast *ma katabūḡf* with *ma katabūḡš* *they didn't write it*. The "extra" vowel will frequently appear before **š** in order to obviate a sequence of three consonants, e.g. *ma rūḡtiš I didn't go*.
- (c) A maximum of three suffixes—excluding those of the tenses—may be added *en bloc* to a given form. Such a block consists of (pronominal suffix + (li + pron. suff.) + **š**) and is illustrated by *ma baḡathaališf* *he didn't send it (fem.) to me*, of which *ma baḡathāašf liyya* is an alternative form. The second alternative containing the independent (li + suffix)

form is essential in some contexts, probably for rhythmic reasons, e.g. **ma raggaḡhāaf liyya** *he didn't return it to me* (not ***ma raggaḡhaaliif**).

- (d) **fi** is sometimes heard for **f** before pause, e.g. **ma waṣṣaḡhāafi** or **ma waṣṣaḡhāaf** *he didn't drop it* (fem.). Further research may establish a connection between **fi** and feminine contexts but for practical purposes **f** may always be used.
- (e) The forms **gaa** and **guu** for **geh** and **gum** are used with **f** as with other suffixes, e.g. **ma gāaf** *he didn't come, hasn't come*, **ma gūuf** *they didn't come, haven't come*.
- (f) In the perfect tense of doubled and weak verbs, **-at-** not **-et-** appears in negative forms containing pronominal suffixes, e.g. **ṣana/ṣinta ma ḥabbatūuf** *I/you (m.s.) didn't like it*, **ṣinta ma kawatūuf** *you haven't ironed it*.
- (ii) with verbal auxiliaries other than those at (i) (ii), i.e. both those of verbal form, as **yimkin**, **yigūuz**, and also **bidd-**, **nifs-**, **ṣagḡ**, and **yuraḡ**, e.g. **ma yimkinfi ḥāddi yūdxul min yēer tazkūra** *no one can go in without a ticket*, **ma-yguzlāk** *you may not*, **ma biddūuf yirāwwah** *he would rather not go home*.
- (iii) with the pronominally suffixed particles **ḡand**, **maḡa**, **li**, and **fi**, e.g. **ma ḡandīnāaf wāṣṭi-kṭiir** *we haven't much time*, **ma-mḡāḡfi-flūus yidfaḡ tāman ilṣākl** *he hasn't any money to pay for (the price of) the meal*, **ḡa ma lūuf māḡna xḡalig** *it doesn't make (lit. it hasn't any) sense at all*, **ṣilṣooḡa ma fiḡāaf ṣabablik kifāaya ḡaṣan ittahwiya** *there aren't enough windows in the room for ventilation*.

Notes

- (a) Of the particles which, pronominally suffixed, so frequently translate English *to have*, **ḡand**, **maḡa**, and **li** are associated with **ma -f**, and so contrast with **wayya**, which is negated with **muf** (or **mif**), i.e. **mif wayyāaya** *I haven't (got it)*, not ***ma wayyayaa**.
- (b) With **maḡa** and **li**, **ii** is used in the first pers. sing. negative, i.e. **ma-mḡiif**, **ma liif** (contrast **maḡāaya** and **liyya**); **maliyyāaf** occurs, but rarely.
- (c) The vowel of the particle is elided in **ma l(a)hāaf**, **ma l(i)kṭiif**, **ma l(u)hūmf**, **ma l(u)kūmf**, **ma l(i)nāaf**, **ma m(a)ḡiif**, **ma m(a)ḡāk**, **ma m(a)ḡakṭiif**, etc.

- (d) **ma ḡalēḡf** *never mind, it doesn't matter* is an example of a form which occurs only in the negative; other examples are the impersonal verbals **ma-yḡimmiif** *it doesn't matter, it's unimportant*, **ma-yḡāḡḡiif** *it's impossible*. Notice, too, the use of **ma ḡaḡf** (pronounced **ḡaṭf**) and **ma ḡaḡiif** in, say, **ma ḡaṭfi fiḡh** *there isn't any more*, **ṣikkōora ma ḡaḡiif bitnūṭfi-kwāyis** *the ball doesn't bounce properly any longer*.
- (iv) as the negative form of **fiḡh** *there is/are*, e.g. **ma fiif māḡna-l lintizāur** *there's no point in waiting*, **ma fiif luzūum l-izzāḡal** *there's no need to be angry* (lit. *for anger*), **ma fiif** *there isn't any*, **ma fiif ḡandīna** (or **ma ḡandīnāaf**) **bēeḡ l-ilfuṭūur** *we haven't any eggs for breakfast*.

Note

No **h** is pronounced in the negative form **ma fiif** corresponding to the affirmative **fiḡh**. **ma fiif ḡāddi f-ilbēet** and **ṣilbēet ma fiḡfi ḡādd** *there's nobody in the house* mean the same but are not equivalent grammatically; in the second example **h** is necessary in agreement with **bēet** in the same way as **haa** was required in the earlier example of **ṣilṣooḡa ma fiḡāaf ṣabablik kifāaya ḡaṣan ittahwiya** *there aren't enough windows in the room for ventilation*.

- (v) with examples of all the above four categories, when compounded with **kaan**, **yikūun**; it is **kaan**, **yikūun** that takes **ma -f**, e.g. **ma kānfi-byiṣṭāyal ḡandīna?** *didn't he used to work for us?*, **ma kūntiif ḡraḡ innūhum ṣuṭṭāur zayyi kida** *I didn't know they were as clever as that*, **ma kūntiif ḡāawiz arūuh** *I didn't want to go*, **ṣana ṣāasif ma kānfi mumkinn-agi-mbāariḡ** *I'm sorry I couldn't come yesterday*, **ma kānfi-mḡāaya wāla wāḡda** *I didn't have a single one on me*, **ṣaḡyāanan ma biykūnfi fiḡh** *as a rule there isn't any*.

Note

In conditional sentences (see above), either **kaan** or the following verb may take **ma -f**, e.g. **ṣiza ma kūntiif tiḡi būkra**, **ḡaddiilu-lālūus**, or **ṣiza kūnti ma-tḡiif**, etc., *if you don't come to-morrow, I'll give him the money*.

- (vi) as an alternative to **muf** (or **mif**), with the independent pronouns. These negative pronouns, written as single

forms, are as follows; notice particularly the use of **ii** in the 1st pers. sing. form and the existence of alternative forms for the 3rd pers. sing. masc. and fem.:

Singular	Plural
3rd pers. masc. mahuwwáaf (or mahuuf)	3rd pers. mahummáaf
3rd pers. fem. mahyyáaf (or mahliif)	
2nd pers. masc. mantáaf	2nd pers. mantúuf
2nd pers. fem. mantíif	
1st pers. maniif	1st pers. mahuáaf

Examples are **mantíif gáyya-** (or **gáaya-**) **mḡāana** ? *aren't you (fem.) coming with us ?*, **mantáaf ḡāaniil záyyi** **ma baṣúllak** ? *aren't you going to do as I tell you ?*, but alternative forms **muf inti**, etc., and **muf inta**, etc., are possible and, indeed, **muf** + pronoun is far more generally used than the "split" negative forms above.

- (3) contains a negative particle **la** in the negative alternative construction corresponding to English *neither . . . nor . . .*. **wa** is prefixed to every **la** after the first and the number of words, phrases, or clauses which may be preceded by the particle is not limited to two. Examples are **láada** (= **la** + **da**) **waláada lakin dūkha** *neither this nor this but that*, **la-gyáyyar wala-kbiir ṣáwi lakin mutawássiḡ** *neither too (lit. very) small nor too big but average*, **la haṭjūuf wala tismaḡ** *you'll neither see nor hear*, **la binzáwwid wala binnáṣṣag, kaláinna wáahid** *we don't put our prices up or down, we have fixed prices* (lit. *our speech is one*), **ma káuṣi yigraḡ yíṣra wala yiktib** *he could neither read nor write*, **la géh ḡandina i-ilmáktab wala ṣáabil ilmudiir wala háddi** **ṣáafu xáulig** *he's neither been to us (here) in the office nor met the manager, nor has anyone seen him at all*.

It is possible for **f** to be suffixed to a verbal form after the first as in **la katábtí i-iggaráayid wala ḡamáltiḡ xúṭab** *I've neither written for* (lit. *in*) *the press* (lit. *papers*) *nor made speeches*; it is also possible for the first negative to be of the **ma -f** type, i.e. **ma katábtí i-iggaráayid wala ḡamáltiḡ xúṭab**.

Notes

- (a) The particle **la** occurs sporadically elsewhere, as in **lāa ṣéef** *nothing*, **la ṣákk innak bitṣúul ilḡáṣṣ** *no doubt you're telling the truth*, and is conceivably identifiable (together with **f**) as part of the unitary form **baláaf** as in **baláaf ḡiyal** *no tricks !*, **baláaf kaláam** *no* (or *stop*) *talking !*
- (b) **la** may be compared with **laṣ** *no*; cf. **ḡatliḡi walla láṣ** ? *are you going to come or not ?*, **miṣ ḡáarif leh láṣ** *I don't know why not*. **laṣ**, when used for emphatic disagreement, often has the form **laa**, e.g. **lāa, lāa, ṣábadan** *no, no, never !*
- (c) Do not confuse **wala** with **walla** or nor **la** with the comparatively rare emphatic particle **la** in **ṣúskut, l-aḡrḡbak** ! *be quiet or I'll hit you !* Note the use of **wala** in, say, **ma-mḡliṣ wala wáḡda** *I haven't a single one on me*.

Words commonly associated with negation

- (i) **ḡadd** *anyone* and **ḡumr** *life* (+ pronominal suffix) occur in negative contexts either unaffixed or themselves affixed with **ma -f**; unaffixed **ḡadd** is generally associated with **ma fiif**: e.g. **ḡumri ma súṭtiḡ wáahid záyyu(h)** or **ma ḡumriḡ súṭti wáahid záyyu(h)** *I've never seen anyone like him*, **ma fiif ḡáddi yigraḡ yigmilu(h)** or **ma ḡáddiḡ yigraḡ yigmilu(h)** *nobody knows how to do it*.
- (ii) **ṣilla** (less commonly **yeer**) *except* and **liṣsa** (not) *yet, still* are never themselves negated but frequently occur in negative contexts, e.g. **liḡáddi dilwáṣṭi ma-tkallimnáaf illa ḡa-ssiyáasa** *up to now we haven't talked (about anything) except politics* (or *we've only talked about politics*), **ma ḡáddiḡ yigraḡ yíṣra xáṭṭi yéeri ṣána** *nobody can read my writing but me*, **liṣsa ma ḡáaf** *he hasn't come yet*, **ḡéh walla liṣsa** ? *has he come yet or not ?*
- (iii) Also common in negative contexts is **ḡáaga** (any) *thing* and its more emphatic counterparts **wála ḡáaga** and **ṣáyyi ḡáaga**, e.g. **ma-ḡhímṣi ḡáaga** *he didn't understand anything*, **ma-ḡhímṣi wála ḡáaga** *he didn't understand anything at all*, **ma ḡabliḡ ṣáyyi** (or **wála**) **ḡáaga** *he didn't bring me a thing*. **wála ḡáaga** *nothing* may be used independently as in **A. zaḡláan léeh** ? **B. wála ḡáaga**. *A. What are you cross about ? B. Nothing.*

Emphatic negation

The term "emphatic negation" is reserved for the use of **ma** without **ʃ**. **ʃ** is omitted in emphatic exclamatory contexts such as **yaréetu ma ráah** *I wish he hadn't gone*, **ǧumri ma ǧútti wáahid záyyu(h)**, which is a more emphatic form of the earlier **ǧumri ma ǧútti wáahid záyyu(h)** *I've never seen anyone like him*, but omission occurs most frequently in association with the "oaths" (**hulfáan**); the commonly occurring "oaths" are **walláahi** (lit. *and my God*), **w-innábi** (*and the Prophet*), **wi rabbína** (*and our Lord*), to which may be added for the present purpose **ʃinʃállá** (derived from **ʃin ʃáaʃ alláh** *if God wishes*) in the specialized use with a following perfect tense illustrated hereafter: thus, **lāa walláahi m-áʃdar** or **lāa w-innábi m-áʃdar** or **lāa wi rabbína m-áʃdar** *no, by heaven, I can't*, **ʃinʃállá ma háddi kál** *may nobody ever eat, then!*, **ʃinʃállá ma rúht** *go or not, as you please!*

Notes

- (a) The "oaths" have greater variety, power, and binding force outside the towns and among less sophisticated townsmen. From sophisticated speakers, the above examples with **walláahi**, etc., mean little more than *I really can't*. The above use of **ʃinʃállá** is always associated with considerable displeasure and is more frequent in the speech of women.
- (b) **la wálla** is a very common alternative to **lāa walláahi**.
- (c) Negative **ma** is not to be confused with a rather rare particle **ma** used with an imperative sense as in **ma titkállim** *speak up! say something!*

INTERROGATION

It is often assumed that interrogation relates exclusively to the seeking of information but it should be remembered that the term is a grammatical one and that in general usage interrogative sentences may not only serve to elicit information but also be in the nature of suggestions (*what about having something to eat?*, *wouldn't it be better if...*), exclamations (*really?*, *what did I tell you?*, *is it as late as all that?*), threats (*are you going to do as I tell you?*), gestures of politeness (*can*

I help you? (shop assistant), *may I give you some water?*), requests for instructions (*shall I phone them or what?*) or for advice and help (*do you think...?*, *could you possibly...?*), and so on. It may be that between Arabic and English such linguistic functions do not correspond; thus, **ʃittáddqal ʃáay** may be reasonably translated *may I give you some tea?* but is not interrogative in Arabic, and **wálla really?** is much more of an exclamation (*you don't say so!*) than a question: in general, however, correspondence of function may be established between the two languages. Thus, for example, suggestions and requests for instructions tend to be associated not only with 1st person verbal forms in the imperfect without **-ha** (**ʃarmiithum walla ʃéeh** *P shall I throw them away or what?*) but also with introductory 2nd person forms **tihibb** and **tiigi**, as in **tihibbi nitʃáabil yom lárbaʃ iǧǧúbh** *P shall we meet on Wednesday morning?* (lit. *do you want...*), **tiigi nistahámma** *P shall we go for a swim?* (lit. *will you come...*). Similarly, an introductory **tismah/tismáhi/tismáhu** meets the requirements of politeness in, say, **tismah tiwalláǧli** *can I trouble you for a light?*, **tismah áʃal ilbáab** *do you mind if I close the door?*, while **tiftikir** at the head of the sentence marks what follows as a question seeking advice or information, e.g. **tiftikir aʃúllu ʃéeh** *P what ought I to say to him, do you think?*, **tiftikir ʃiḥ ʃáʃi ben láhgit mǧsr w-iskindiriyya** *P is there any difference, do you think, between the speech of Cairo and Alexandria?*

An Arabic sentence, affirmative or negative, may also be used as a question by varying the intonation. Compare the way in which the English sentences *he is the man I saw yesterday* and *is he the man I saw yesterday?* differ. A questioning rise of the voice on *yesterday* corresponds to a similar feature at the end of Arabic interrogative sentences but in Arabic there is no difference of word-order as that between *he is* and *is he*. Get an Egyptian to say to you, both as statements and as questions, **biyikkállim ǧárábi-kwáyyis** *he speaks Arabic well* and *does he speak Arabic well?* and the corresponding negatives **ma-biyikkállimʃi ǧárábi-kwáyyis** *he doesn't, etc.*, and *doesn't he, etc.*, and notice particularly what happens intonationally to **-kwáyyis**; then, as always, mimic the informant. Get him, too, to utter the sentence on a tone of surprise or indignation, (*do you mean to tell me*) *he speaks/doesn't speak Arabic well!*? Here

are some more examples to try out: *ṣiṣtaréet irrádyu-btáaṣak b-iṭṭaṣṣiṭ?* *did you buy your wireless on hire-purchase?*, *múmkín ḥágzi tazáakir muṣaddáman?* *can tickets be booked in advance?*, *tiṣraf ṭabliḥ ṣiyúun kuwáyyis?* *do you know a good oculist?*, *ḡandúku ṣabúun wiṣṣ?* *have you (got) any toilet soap?*, *ḥaykúun fiḥ zawbáḡa?* *is there going to be a storm?*, *tiṣdar tiṣukkili-ḡnéeh, min faḡlak?* *could you (please) change me a pound?*, *ma ḡandáḡṣ iḡḡarṭida-ḡṣabahyiyya?* *haven't you got the morning paper?*

We can put the earlier English question another way and say *he's the man I saw yesterday, isn't he?* in which the first part as far as *yesterday* is typically said as a statement, the rise of the voice taking place on *isn't he*. Egyptian Arabic does much the same thing with the very common *muṣ kida* (lit. *not so?*) and says *biyikkállim ḡarabi-kwáyyis, muṣ kida?* *he speaks Arabic well, doesn't he?* The formula is reminiscent of others in European languages, cf. French "*n'est-ce pas*", German "*nicht wahr*", Spanish "*(no es) verdad*". In English the device varies with the form of the verb in the first part of the sentence, e.g. *doesn't he, aren't you, haven't they, etc.* There is generally little difference of meaning between this use of *muṣ kida* and the less common device of prefixing *muṣ* to the sentence (cf. French "*n'est-ce pas que . . .*"), e.g. *muṣ ḥúwwa raḡil ṭáyyib?* *isn't he a good man?*, *muṣ áḡsan inta tiḡmilu-b náṣak?* *wouldn't it be better if you did it yourself?*

Another very common interrogative construction is with *wálla* or used to introduce an alternative and most frequently in the fixed formula *walla láṣ* or *not*. The sentence up to *wálla* has the interrogative (rising) intonation while from *wálla* on it has the typically declarative (falling) pattern. This is again paralleled in English. For example, *ḥúwwa-lli júṭtu-mbáariḥ walla láṣ?* *is he the one you/I saw yesterday or not?*, *ḥúwwa-lli júṭtu-mbáariḥ walla káan fiḥ wáḡid táani?* *is he the one you/I saw yesterday or was it someone else?*, *ṣinta fáaḡi walla mafyúul dilwaṣṭi?* *are you free or busy now?*, *ḡáayiz ṣáḥwa sáada walla-b súkkar?* *do you want coffee with or without sugar* (lit. *unsweetened or with sugar*)?, *ḡéḥ walla liṣsa?* *has he come yet or not?*

The range of possibilities represented in English by (i) *he comes from Cairo, does he?* (response on first being informed,

sc. *so he comes from Cairo*), (ii) *he comes from Cairo, doesn't he?* (seeking confirmation), and (iii) *he doesn't come from Cairo, does he?* (incredulous) corresponds to Arabic (i) *baṣa ḥúwwa min mágṣ* (non-interrogative), (ii) either *miṣ ḥúwwa min mágṣ?* or *ḥúwwa min mágṣ, miṣ kida?*, and (iii) *ḥuwwa miṣ min mágṣ, walla ṣéeh?* *walla ṣéeh* in (iii) is frequently pronounced on a low level pitch of the voice.

The prefixation of sentences with the independent pronouns of the third person is a common interrogative device, the pronoun being followed by a noun with which it agrees, e.g. *ḥuww-axúuk ḡáyy innahárda?* *is your brother coming to-day?*, *ḥiyya-lḡlḡus ilmasmúuh bliḥa mawḡúuda-f ḡawáaz issáfar bitáaḡi?* *is the currency allowance stated in my passport?*, *ḥumma-lḡaḡanib biyiḡtáagu viiza ḡaṣan yidxúlu mágṣ?* *do foreigners need a visa to enter Egypt?* Before a pronoun of persons other than the third, *ḥúwwa* is used as a neutral form, e.g. *matzaḡḡáṣṣi kida! ḥuww-an-dṭraṣ?* *don't shout so! I'm not deaf* (lit. *am I deaf?*).

Sometimes, but not often, an interrogative sentence is characterized by the suffixation of *ṣ* (not to be confused with negative *ṣ*) to verbs, *fiḥ*, *ḡand* + pronominal suffix and similarly suffixed particles, e.g. *júṭṭiṣ duṣéeh ḡa-lmáḡtab?* *did you see a file on the desk?*, *ḡandakṣi ḡaḡáayir?* *have you any cigarettes?*, *ḡúmraḡṣi júṭṭi liḡbit kóora?* *have you ever seen a game of football?*

In answer to negative questions, *ṣáywa* *yes* and *laṣ* *no* are often used in a way misleading to English speakers, affirming or denying the form of the question rather than the facts. For example, in reply to *ma ruḡṭiṣ?* *didn't you go?* may be heard *ṣáywa, ma ruḡṭiṣ* *no, I didn't* or *laṣ, ruḡṭ* *yes, I did*. *laṣ* for *ṣáywa* and vice versa is, however, possible.

Specific interrogative particles

Interrogative sentences are also marked as such by the presence of one of a series of specific interrogative particles which are as follows: *ṣéeh* *what*, *leḡ* *why*, *ṣeen* *where*, *minéen* *whence*, *ṣimta* *when*, *ṣáyy* (also *ṣánhu/ṣánhi/ṣánhum*)¹ *which*,

¹ Elsewhere *ṣáyy* and *ṣánhu*/etc. = *any*, but *ṣánhu* is comparatively rare; cf. *xúḡ ṣáyyi* (or *ṣánhu*) -*ktáab ḡáyzu(h)* *take any book you want*.

Ṣizzāay how, **kaam** how much, many, **Ṣāddī Ṣēeh** (or **Ṣaddēeh**) how far, how much, to what extent, **miin** who.

The typical unemphatic order of the following sentences containing these particles is an inverted one in relation to English: **bitigmil ēeh** ? what are you doing ?, **Ṣikkilmāadi maḡnāha Ṣēeh** ? what does that word mean ?, **Ṣinta ḡayyān hi Ṣēeh** ? what's the matter with you ? (sc. what are you suffering from ?), **ma-byiftayalūf lēeh** ? why aren't they working ?, **(Ṣinta) rāayih fēen** ? where are you going ?, **Ṣaglib rūḡa l-irrádu-mnéen** ? where do I get a wireless licence ?, **ḡatḡrug imta** ? when are you going out ?, **ḡiyátt** (or **ḡiyáadit**) **idduktūr bitiftah imta** ? when does the doctor's surgery open ?, **Ṣinta ḡāwzu-b Ṣāyyi lōon** ? what colour do you want it ?, **ḡatigmil iṣṣúrba-zzāay min yēer lāhma walla-xḡāar** ? how are you going to make soup without meat or vegetables ?, **Ṣiṣṭarēetu-b kāam** ? how much did you buy it for ?, **Ṣilḡarḡ ittāmi ḡayibṭidi-ssāḡa kāam** ? what time (lit. the hour how many) does the next performance start ?, **Ṣilḡisāb ḡala miin** ? who's going to pay (lit. the bill on whom) ?

Prepositional (adverbial) phrases, however, tend to follow the interrogative particle, e.g. **naṢālti Ṣimta min jaṢṢitak ilṢādīma** ? when did you move out of your old flat ?, **fikrak ēeh f-innāas dōol** ? what do you think of those people ?, **Ṣāalu Ṣēeh f-innāfra-ggawwiyya** ? what was the weather forecast (lit. what did they say about, etc.) ?, **Ṣinnahārda kāam f-iṣṣāhr** ? what's the date to-day ?, **Ṣixṭāru kāam wāahid li mubārdat ilbuṭūla** ? how many have they seeded for the (tennis) championship ? Dependent clauses similarly follow the interrogative particle in, say, **ḡarálku Ṣēeh bitzaggāṣu** ¹ **wayya bāḡḡ** ? what's the matter with you shouting at one another (like that) ?, **xáttī (> xadt) Ṣaddī Ṣēeh ḡafan titḡállim iṣṣuyṭāadi** ? how long did you take to learn the job ?

The placing of the interrogative particle at the head, e.g. **fēen huwwa** ? where is he ?, **lēeh baṭṭāltu-ṣṣūyl** ? why have you (pl.) stopped work ?, often gives an emphatic turn to the sentence. This is not, however, the whole story. There would seem, for example, to be a tendency to place, say, **fēen** before the definite phrase in **fēen ṣibbāak ittazāakir** ? where is the booking-office ? or **fēen bāab mālḡab issābaṣ** ? where is the entrance to the race-course ? or, again, **fēen litnāḡar ḡinēeh salliftūḡimlak**

¹ Pronounced **hidz**.

min zamāan ? where are the twelve pounds I lent you some time ago ?; none of these examples are more emphatic in tone than, say, **ṢilṢaḡaḡēer fēen** ? where is the list ? or **Ṣalāaṣi fākka fēen** ? where can I get change ? Contrariwise, the placing of **Ṣēeh** at the head of **Ṣēeh illi-bṭigmilu(h)** ? what are you doing ? not only involves the necessary inclusion of **Ṣilli** but once again is more emphatic than its counterpart **bitigmil ēeh** ? Any such emphatic flavour is absent, however, from the following examples, in which the particle is regularly placed at the head of the sentence, **Ṣēeh Ṣāḡsan lukōnda f-ilbālad di** ? what's the best hotel in this town ?, **Ṣēeh Ṣanwāaḡ illāhma-lli ḡandūkum** ? what have you got in the way of meat (lit. what (are the) kinds of meat, etc.) ?, **Ṣēeh ittūḡm illi bitḡiid blih** ? what bait do you use (lit. hunt, sc. fish, with) ?

Sentences with the specifically interrogative particles most frequently have the (falling) intonation of the declarative sentence. This is also so in English; contrast *when did he come ?* and *did he come ?* The falling pattern is by no means the only possibility for the specifically interrogative sentence in either English or Arabic but, broadly, there is a similarity of intonational usage between the two languages. Commonly enough, however, one hears examples of a pattern sounding very foreign to English ears; herein the final interrogative particle is pronounced on a monotone (no rise or fall) and on a higher pitch than the preceding syllable: **bitigmil ēeh** ? uttered in this way may be represented graphically - " - -.

Those interrogative particles which are used pronominally are, of course, often preceded by prepositional particles, cf. **ḡamālti kida ḡalafan ēeh** ? why (lit. for the purpose of what) did you do so ?, **bitittikil ḡala miin** ? whom do you count on ? Derivationally, it may be noted, **leeh** = **li** + **Ṣēeh**, **fēen** = **fi** + **Ṣeen**, **minēen** = **min** + **Ṣeen**.

A few points of grammatical detail concerning individual members of the list of interrogative particles remain to be made. Word-order is sometimes relevant to the particle **miin** when associated with 3rd pers. sing. verbal forms. In colloquial Arabic word-order is fixed in noun-verb-noun sentences such as **ḡāli jāaf maḡammad Ali saw Mohamed**, **maḡammad jāaf ḡāli Mohamed saw Ali**; similarly, **miin** in **miin jāaf** ? who saw ? is marked as the subject of the verb by the fact that it immediately

precedes the verbal form: contrast **jáaf miin ?** *whom did he see ?*, in which **miin** is marked as the object by its occupation of immediate post-verbal position. This position is generally reserved for the object; thus, with the typical interrogative sentence order already noted above, we may find **jáafu miin ?** *who saw him ?*, in which **miin** follows the verb but not immediately and is thus in subjective relation to it. There is an alternative form to the earlier **jáaf miin ?** *whom did he see ?*, viz. **miin illi jáafu(h) ?**, which is, in fact, ambiguous and might also mean *who saw him ?*; **illi** may optionally be included after subjective **miin**, e.g. **miin illi kátab ittaʿrír da ?** *who wrote this report ?*, **miin illi wáaʿsif hináak ?** *who's that standing over there ?*, **miin illi middlik ʿizní timsi ?** *who gave you permission to go ?* The inclusion of **illi** is the rule in participial (nominal) sentences of the kind illustrated in the last two examples but is not essential before verbal tense forms, cf. **miin (illi) ʿállak inn-ána miʿ ráayih ?** *who told you I'm not going ?*

kaam requires a following noun in the singular, e.g. **hatistánna kam yóom ?** *how many days are you going to stay ?*, **baʿáalak kam sána-ʾi mágr ?** *how many years have you been in Egypt ?*, **ʿittayyáara di-btáaxud káam ráakib ?** *how many passengers does this plane take ?* In the sense of (pronominal) *how many* notice the association of **kaam** with **wáahid** as in **ʿixtáaru káam wáahid ?** *how many have they picked ?*

ʿánhu/ʿánhi/ʿánhum which behaves like the ordinal numerals in that it may precede or follow the noun it accompanies with similar implications as to the presence or absence of the definite article: if **ʿánhu** precedes, the noun does not take the article; if it follows, the article is included. Thus, **ʿánhu-ktáab ?** or **ʿikkítáab ánhu ?** *which book ?*, cf. **táalit kitáab** or **ʿikkítáab ittáalit** *the third book*. If the sentence is extended, then the second pattern (with the article) requires **illi**, the first does not, i.e. either **ʿánhu-ktáab ʿáyzu(h) ?** or **ʿikkítáab ánhu-ll-inta ʿáyzu(h) ?** *which book do you want ?*, cf. **táalit kitáab fi dóol** or **ʿikkítáab ittáalit illi-ʾi dóol** *the third one among those books*. **ʿáyyi** may not be used pronominally in the way of **ʿánhu** in, say, **ʿánhu-ll-inta ʿáyzu(h) ?** *which one do you want ?*, cf. **ʿáyyi wáahid** in, say, **ʿáyyi wáahid ʿáyzu(h) ?** *which one do you want ?*

The form **ʿizzáyy**, not **ʿizzáay**, is used in the common greetings formulae **ʿizzáyyak**, **ʿizzáyy iʿssihha**, **ʿizzáyy ilhál** *how are you ?*, **ʿizzáyy ilʿéela ?** *how's the family ?*, etc.

EXCLAMATIONS AND "OATHS"

(a) The following exclamations (**kilmáat ilʿisitiyrdab**) are common: **ʿubhḥān allāh !**, (**ʿééʿ**) **ʿariib !**, (**ʿééʿ**) **ʿaglib !**, (**ʿééʿ**) **múdhif !**, **yáa saláam !**, **ʿállā(h) !**, **ʿéhda** or **déhda !**, **ʿiib ʿéeh !**, **gára ʿéeh !**, **yigra ʿéeh !** The English equivalent of a given example will depend on the context and, to some extent, on individual taste. Selection may be made from *what !*, *well !*, *indeed !*, *well*, *I never !*, *fancy !*, *good heavens !*, *great Scott !*, *good lord !*, *bless my soul !*, etc.

Not only difference of intonation but also difference of association with other words will contribute to considerable difference of meaning for otherwise similar forms; for example, **ya saláam** is associated with **ʿala dámmak** in the exclamation of disgust or disapproval **ya saláam ʿala dámmak**, **ya ʿaxi !** *roughly what an unpleasant fellow you are !* but with **ʿala kida** in the exclamation of approval **ya saláam ʿala kida !** *how delightful !* The introductory particle **ya** is found quite commonly in exclamations, cf. **ya háláawa !** *how nice !*, **ya-xḥára !** *what a pity !*, **ya hāwl l-illāh !** *what a loss !* (said on hearing of the death of a highly respected person).

Other common exclamations are: **ʿáal**, **ʿáal !** *excellent !*, **ʿállā(h)** or **lāʿ**, **ya ʿéex !** *really !*, **ʿéeb ʿaléek !** *shame on you !*, **ḥardam ʿaléek !** *shame on you !* (in religious matter), **ʿamma . . . what a . . . !**, as in **ʿamma ráagil !** *what a man !*, **ʿamma ḥárr !** *isn't it hot !*, **ʿaḥúuzu b-illāh**, *roughly oh dear !*, is used as an exclamation of disapproval or displeasure; thus, for example, **ʿaḥúuzu b-illāh mínnaḥ**, **ya ʿaxi !** *may God preserve us from you !* is an alternative to the earlier **ya saláam ʿala dámmak**, **ya ʿaxi**. **ʿismigna** in, say, **ʿismigna kida !** also relates to disapproval or surprise, i.e. *why do you do that ?* or *how can you say that ?* There seems to be little or no difference of meaning between **ʿismigna kida !** and **léeh baʿa !** (notice in passing the very common colloquial form **baʿa**, which corresponds to the English parenthetic *then* at the end of sentences, e.g. *come on, then, let's see what you're made of, then*).

Finally, notice the exclamatory *yaréet* as in *yarétni rúht ! if only I had gone !*

- (b) The "oaths" (*hulfāan*) are often used for exclamation or emphasis, e.g. *wallāhi-lḡazīm ! good lord !*, *wallāh-inta muḡ kuwāyyis ! how very unpleasant you are !*, *wallāh-ana ḡandi ḡazḡ ! I'm indeed lucky !*

The "oaths" as such, i.e. to vouch for the truth of what is said, vary according to the educational standard and geographical origin of the speaker. Educated speakers use *wallāhi-lḡazīm*, *wallāhi*, and *w-innābi*, as in *wallāhi-lḡazīm ma fūtu(h) I swear I didn't see him*, but the unsophisticated, especially in the countryside, use a greater range. They may, for example, swear to divorce or on the life of a member of the family as in *wi-hyāat ibni on my son's life* or *wi-hyāat abūuya on my father's life*, or local saints may be invoked as, for example, in the Cairene *wi-hyāat sayyidna-lḡusēen* or *wi-hyāat issayyida zēenab*. Such oaths are not, of course, used indiscriminately without reference to the personal background of the speaker. Only a married man with a son may swear by his son's life and swearing to divorce or on the good name of one's family are only used by married men as in the very strong oaths *ḡalāyya-ḡḡalāaḡ b-ittalāata !* or *ḡalāyya-lḡarām min bēeti !* For the single man, *wallāhi-lḡazīm !* is the strongest oath.

The oaths as such have virtually no binding force among educated people to-day; in contrast, however, if the Bedouin swears to divorce his wife unless his guest continues to eat, then he may well do so in the event of the guest's refusal. Embarrassment, not to mention discomfort, is generally avoided on such occasions by a nice interchange of "oaths", but the rules of the game are only known to the initiated. The non-Arab is strongly advised not to use the oaths except in their exclamatory function and then to limit himself to educated usage; he is otherwise almost certain to offend or, at best, to amuse the Arabic speaker.

IV. USEFUL SENTENCES AND VOCABULARY

PASSPORT FORMALITIES

Vocabulary ¹

passport	<i>gawāaz issāfar</i> , <i>gawazāat issāfar</i> ; <i>paḡpōor</i> , <i>paḡporḡāat</i> ¹
passport office	<i>ḡiddārit igḡawazāat</i>
embassy	<i>sifāara</i> , <i>sifarāat</i>
consulate	<i>ḡunḡulīyya</i> , <i>ḡunḡulīyyāat</i>
passport section	<i>qīsm igḡawazāat</i> , <i>ḡuḡsāam igḡawazāat</i>
permit	<i>ḡaḡriḡh</i> , <i>ḡaḡriḡhāat</i>
visa	<i>taḡḡḡiro</i> , <i>taḡḡḡirāat</i> ; <i>vlīza</i> , <i>vizāat</i>
entry permit/visa	<i>ḡaḡriḡh/taḡḡḡira b-idduxāul</i>
exit permit/visa	<i>ḡaḡriḡh/taḡḡḡira b-ilḡurāḡ</i>
transit permit	<i>ḡaḡriḡh b-ilmurāur</i>
residence permit	<i>ḡaḡriḡh b-ilḡiqāma</i>
stay	<i>ḡiqāma</i>
length of stay	<i>māddit ilḡiqāma</i>
temporary residence	<i>ḡiqāma muḡaqqāta</i>
permanent residence	<i>ḡiqāma daaḡīma</i>
the reason for the visit	<i>ḡilyāraḡ min izziyāara</i>
business trip	<i>riḡla l-ittigāara</i>
holiday trip	<i>riḡla l-ilḡuḡḡa/l-issiyāḡḡa</i>
personal matters	<i>masāaḡil ḡaḡḡīyya</i>
family matters	<i>masāaḡil ḡaḡīlīyya</i>
stamp	<i>ḡāabig</i> , <i>ḡawāabig</i>
fiscal stamp	<i>wāraḡit dāmya</i>
consular (fiscal) fees	<i>rāsm iddāmya</i>
date of the passport's expiry	<i>tarīḡ intihāaḡ ilpaḡpōor</i>
(an) official	<i>muwāzḡaḡ, muwāzḡaḡīn</i>
abroad	<i>f-ilḡāarig</i>
to get a passport	<i>ḡāllaḡ, yiḡāllaḡ</i> ¹ <i>paḡpōor</i> ; <i>ḡistāxraḡ, yistāxraḡ gawāaz issāfar</i>

¹ Both singular and plural forms of nouns are given where appropriate, and in that order. Verbs are given in the 3rd person singular masculine forms, first in the perfect tense, then in the imperfect.

to take out a new passport	xād, yāaxud paṣpōor gidlid
to surrender the old passport	sállim, yisállim ilpaṣpōor ilṣadīm
to examine passports	ṣāaf, yifṣūf gawazāat issāfar
to grant an entry visa	ṣidda, yiddi taṣṣīrit idduxūl

Sentences

Do foreigners need a visa to enter Egypt/Syria/Iraq/Lebanon/Morocco?	(ṣūlli min fūḍlak) humma-lṣa-gāanib biyihṭāagu wīza ṣaṣan yidxūlu mōgr/sūrya/ilḡirāq/libnāan/murrūakif?
When can I collect my passport?	ṣīmta ṣāaxud paṣpōori?
Please fill in these two forms and sign them.	min fūḍlak ṣīmla-ṭṭalabēen dōol w-imḍūhum.
You need two photographs for your visa.	yilzāmlak/lazīmlak/lāazim tiglib ¹ gurtēen ṣaṣan ilwīza.
What is your purpose in visiting Egypt?	ṣēeh ilḡarāḍ min ziyārtak li mōgr?/ḡarāḍak ṣēeh min ziyārit mōgr?
How long may I stay in the country?	ṣāṣdar astānna ṣaddēeh (or ṣaddi ṣēeh) f-ilbilāad?
Ninety days with a tourist visa. I am only travelling through the country.	tisḡin yōom bi wīzit issiyāha. ṣana ḡāawiz amūrri f-ilbilāad bāss.
I need a transit visa.	ṣana mihtāag(a) li taṣṣīrit murūr.
You must have an entry and an exit permit.	labūddi lik min taṣṣīrit duxūl wi taṣṣīrit xurūg.
Must I get a permit to stay (to take up work)?	yilzāmlī taṣṣīrit ṣiqōoma (ṣa(la)ṣan aṣṭāyal hināak)?
I want a tourist visa.	ṣana ḡāawiz taṣṣīrit siyāaha.
I would like to apply for a three months' extension of this visa.	min fūḍlak ḡawiz (āktib ṭālab ṣaṣan) amidd ittaṣṣīru dīyya tālatt ūḡhur.
You must have your passport renewed.	lāazim tigāddid gawāaz issāfar bitāaḡak.
Your visa is valid until 31st October.	ṣittaṣṣīro-lli-mḡāak ḡu(a)lḡha-l listigṡāal liyāayit wāahid wi talatīn ukṭōobar.
Can I get a residence visa?	mumkin ṣāaxud, law samāḡt, taṣṣīrit ṣiqōoma?

¹ The oblique stroke is used between alternative possibilities.

I wish to live and work in Egypt for some time; would you please inform me of the steps to take.	ṣana ḡāawiz aḡlij w-aṣṭāyal fi mōgrī mudda. tismah tiṣūll(i ṣ) aḡmil ṣēeh.
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Is the currency allowance stated in my passport?	hiyya-lilḡaus ilmasmūhḡ bliha mawḡūda-f gawāaz issāfar bitāaḡi?/huwwa-tṭaḡriḡ bi ṣāxdi-ḡūus mawḡūd fi gawāaz issāfar bitāaḡi?
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The passport officials will board the train at the frontier (-post). Have your passports ready. Your passport is in order. There is a stamp missing in your passport. Please hand in your passports.	ṣilmuṣattīṣīn ḡayitlōḡu f-ilṣāṭri ḡandi nūṣṭit ilḡudūd. ḡahḡizu gawazāat saṣārḡum. gawāaz saṣārḡak mazḡūṭ. fiḡ ṭābiḡ nāaṣiḡ fi paṣpōorak/paṣpōorak nāṣu(h) ṭābiḡ. min taḍlūku sallimu gawazāat saṣārḡu.
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Where is the British/American Consulate?	ṣēen ilḡunḡulīyya-lḡingilīzīyya/lḡamrikīyya?
There is only a Vice-Consul in this town.	ma fiṣḡ hīna ṣilla wakīl ḡunḡul bāss.
What are the office hours of the passport department?	ṣēeh mawaḡlid fāḡḡi mākṭab taṭṭīṣ ilpaṣpōorṭāat?/mākṭab taṭṭīṣ ilpaṣpōorṭāat biyīṭah min kāam li kāam?

How much does the visa cost?	taṣṣīrit idduxūl/ilxurūg bit-kāllif kāam?
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I wish to seek employment in Egypt. Could you help me?	ṣana ḡāawiz aṣṭāyal fi mōgr. min fūḍlak tiṣḡar tisāḡidni?
I would like to break the journey here for twenty-four hours.	ḡāawiz astānna hīn-arḡḡa-w ḡiṣṡīn sāaḡa.

Do I need to report to the local police-station for a three days' stay?	lazim arṡūḡ nūṣṭit ilbulliḡ ilmahālli ḡalaṣan astānna tālatt iyyāam?
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Full name of passport holder.	ṣīsmī ḡāamil ilpaṣpōor b-ilkāamil.
Nationality at birth/at present.	ṣalḡīnīyya ¹ ḡand ilmilāad/f-ilwāṣṡ ilḡāaḡir.

Date and place of birth.	ṡarīḡ wi mahāll ilmilāad.
Profession.	ṡalmīḡna.
Condition (single/married/widow(-er)).	ṡalḡāala liḡtimaḡīyya (ṡāḡḡab/mutazāwwiḡ/ṡarṡal(a)).

¹ The form ṡal for the definite article, rather than ṡil, is felt to be more appropriate to the utterance of written language, especially when initial in the utterance.

Description :	Ṣalṣawgūf ilgismīyya :
Face: colour of the eyes;	Ṣalwāgh : lōon ilḡaynēen ; Ṣal-
nose; complexion.	Ṣānf ; lōon ilbāḡru.
Hair.	Ṣaffḡr.
Distinctive marks.	Ṣalḡalamāat ilmumayyiza.
Height.	Ṣaṭṭūl.
Remarks.	mulahazāt.
Signature in full.	Ṣalṣimḡāaḡ b-ilḡāmil.

CUSTOMS

Vocabulary

customs, custom-house	Ṣiggūmrūk
custom-bond	māxzan iggūmrūk
customs regulations	Ṣilḡawanlīn iggumrukīyya ; qanūn igga- māarik
customs officer	muwāzzaf iggūmrūk, muwazzafīn iggūmrūk
customs inspector	mufāṭṭif iggūmrūk, mufattifīn iggūmrūk
customs duty	Ṣiḡḡarība-ggumrukīyya
dutiable articles	Ṣilhagāat ilmoḡrūḡ ḡalēeha ḡarība
luggage	ḡāḡ
tariff	Ṣittagḡrība-ggumrukīyya
clearance	tatmīm
luggage clearance	Ṣittatmīm ḡa-lḡāḡ
goods clearance	Ṣittatmīm ḡa-lbaḡḡayiz
customs declaration	bayāan ilmuḡṭawayāat ¹
tobacco	ḡuxxāan
cigarettes	ḡagāayir
cigars	ḡagāayir zanūbya
perfume	ḡiṭr, ḡuṭūr
liquor, spirits	xumūr ; maḡrubāat ruḡīyya
camera	Ṣāalit itṭagwīr, Ṣalāat itṭagwīr ; kāmīra, kamirāt
watch	sāaḡa, ḡagāat
smuggling	tahrīb
smuggler	muhārrīb, muharribīn
fine	ḡarḡama
export/import licence	ṭagḡrīb itṭagḡlir/istirād
consular declaration	Ṣiḡrāur ilqunḡulīyya

¹ Lit. "description of the contents".

customs-free	xāali (xālya, xalyīn) iḡḡarība
to conceal	xābba, yixābbi
to levy duty	ḡāddid, yihāddid ḡarībīt iggūmrūk
to clear	(goods) xāllag, yixāllag (ḡala) ; (passport) tāmmim, yitāmmim (ḡala)
to smuggle	ḡārrab, yihārrab

Sentences

Where is the custom-house?	(Ṣūllī min fāḡlak) Ṣiggūmrūk fēen ?
Please place your luggage on the counter.	min fāḡlak ḡūṭṭi ḡāḡjak ḡala- lbānk.
Here is my suitcase.	ḡanṭṭi (i Ṣ)ahēh !
Will you examine my trunk, please.	tismah tifāṭṭif ḡanṭṭi (min fāḡlak).
Your turn next, have the keys ready please.	Ṣiddōora ḡalēek, ḡāḡḡar maḡatīḡhak min fāḡlak.
Have you anything to declare?	ḡāndak ḡāaga min ilmamnugāat ?
Are you carrying any of the articles on this list?	maḡāak ḡāaga m-illī f-ilṢāyma di ?
The new customs tariff comes into force on the 1st July.	qanūn iggamāarik igḡidīd ḡayitṭēbbāḡ ² min Ṣāwwil yūlya.
Have you any spirits, tobacco, new watches, or perfumes?	maḡāak Ṣāyyī maḡrubāat ruḡīyya, walla (or Ṣaw) ḡuxxāan, walla ḡagāat ḡidīda, walla ḡuṭūr ?
I have this small bottle of perfume.	maḡāaya-ḡxāanīt ilḡiṭr igḡuyay- yūra di.
This is free of duty.	dī ma ḡaleḡāaḡ ḡarība/dī xālya- ḡḡarība.
Is that all?	xulūḡ ?/ḡiḡ ḡaga tānya ?
You can close your suitcase.	ḡāyyib, ṢiṢal ḡanṭṭak.
Is my luggage passed?	ḡāḡḡi xulūḡ ?
I have an import licence for these goods.	maḡāaya ² ṭagḡrīb istirād b-ilbaḡḡayiz di.
You can take delivery of the case of liqueurs; it has been cleared.	tīṢḡor tāaxud ḡanṭṭi ilxumūr ; xulūḡ taṭṭiḡha.
Please get me a taxi and take the luggage to it.	ḡāṭṭi tāksi min fāḡlak wi wāddi- lḡāḡḡi ḡa ḡiḡ.
You are fined for not having declared these articles:	laxim tīḡḡag ḡarḡama ḡaḡan ma Ṣaḡlāntiḡ ilḡagāat di.

¹ Pronounce ḡayitṭ-.² If carried on the person, otherwise ḡāndi.

TRAVELLING

TRAVELLING BY ROAD

Vocabulary

road travel	ṣissāfar b-ilḡarabiyyāat
highway, road	ṭarīf, ṭurūf; sikkā, sikkak
motor-car	ḡarabiyya, ḡarabiyyāat; sayyāra, sayyārāt; ṣuṭumbīl, ṣuṭumbilāat ¹
private car	ḡarabiyya mallāki, ḡarabiyyāat mal-lāki
hired car	ḡarabiyyit ilṣāgra
taxi	tāksi, taksiyyāat
coach, motor-bus	ṣutubīl, ṣutubisāat
overland coach	sayyārit irrihlāat
lorry	lūuri, luriyyāat
truck	ḡarabiyyit nāfil, ḡarabiyyāat nāfil
van	ḡarabiyya muṣlāqa; ḡarabiyya maṣ-fūla; ḡarabiyya būks
motor-cycle	mutusikl, mutusiklāat
gharry	ḡanṭūr, ² ḡanṭūr
two-wheeled trap	karēṭta, karēṭtāat
bicycle; wheel	ḡāgala, ḡāgalāat, ḡagal ³
racing bicycle	ḡāgalit sābaṣ (or sibāṣ)
tandem	ḡāgala miḡwiz
moped	ḡāgala buxxariyya
cart	ḡarabiyya kārru, ḡarabiyyāat kārru
tram	ṭurmāy, ṭurmāyāat
driver	ṣawwāṣ, ṣawwāṣi
conductor	kumsāari, kumsariyya
cyclist	rāakib ḡāgala
three cyclists	talāata rakbīn ḡāgal
body	ḡāykal (pl. ḡāyākil) ilḡarabiyya
chassis	ṣasēe(h), ṣasēhāat; ḡism issayyāra
bonnet	ṣāṭa-lḡidda, ṣuṭyāan ilḡidda
hood	kabbūd, kababūd
mudguard	rūṭraṭ, rūṭarīṭ
wheel	ḡāgala, ḡāgalāat
hub	miḡwar, maḡāwir
tyre	kawīṭf, kawīṭfāat

¹ In this and certain other sections below will be found a fairly large number of loan-words from European languages.

² Or ḡanṭūr.

³ A collective form.

inner tube	kawīṭf guwwāani
rim	ṭāra, ṭarāt
brake	farmāla, farmāmil
gear-lever	vitiss
gear	tirs, turūs (or tirūs)
gear-box	ḡilbit ittirūs
gear-change (bicycle)	nāaṣil itturūs
steering-wheel	diriksiyoon; ḡāgalit ilqiyāada; ḡāgalit issiwāaṣa
exhaust	ṣumbūubit ilḡāadim, ṣanablib ilḡāadim; ṣakmāan, ṣakmanāat
battery	baṭṭariyya, baṭṭariyyāat
accelerator	baddaal ilbanziin
carburettor	karburitēer, karburiterāt
starting-handle	manafilla, manafillāat
windscreen wiper	masāahit ilṣizāaz
speedometer	ḡaddāad issūrḡa
self-starter	mārḡi ṣutumatiik
bumper	ṣaksidāam, ṣaksidamāat
horn	nifīir, nifirāat
windscreen	ṣizāaz iṣṣibbāak
crankshaft	ḡamūd ikkirānk
ball-bearings	bily
ball-bearing race	kūrṣi-lbily
handlebars	ḡadōon, ḡadunāat
straight/dropped handlebars	ṣiggadōon ilḡidil/ilmaḡwūng
saddle	kūrṣi, karāasi
pedal	bidāal, bidalāat
chain	ḡanzlir, ḡanazlir
fork	furf (ilḡāgala)
frame	ḡāykal ilḡāgala; mawastir ¹
crossbar	ṣilmasūra-lṣuddamaniyya
spoke	silk, ṣislāak
bell	ḡāras, ṣigrās
carrier	kūrṣi warrāani, karāasi warranfiyya
front lamp	lāmba ṣuddamaniyya
rear lamp	lāmba warranfiyya
spare parts	qītāḡ ilṣiyāar
spare wheel	ḡāgala-stībn
tools	ḡidda (sing. ḡidda)
tool-bag	ṣanṭit ilḡidda
jack	jaak, jakāat

¹ Lit. "tubes, pipes".

pump	munfáax, manáfáx
screwdriver	mifákk ilfaláwiz
hammer	fakúf, fawakúf
pincers	kammáafa, kammafáat
pliers	zurradiyya, zurradiyyáat
spanner	muftáah iggawamill
adjustable spanner	muftáah ingililil
repair	tagliih, tagliháat
puncture	xurm ; xurf, xurduf
patch	rúfça, rúfag
solution	alrasyoon
fuel	waqúud
petrol	banziin
oil (lubricating-)	zeet (ittafhlin)
water	máyya
distilled water	máyya-mfo(t)ra
petrol pump	turúmbit ilbanziin, turumbáat ilbanziin
petrol station	maháttit ilbanziin, mahattáat ilbanziin
garage	garáaf, garafáat
lorry crane (or winch)	winf illúuri
speed limit	hádd issúrça
pot-hole	ma(t)abb, ma(t)abbáat ; hufra, hufar (or hufáat)
collision	tagáadum
accident	hádsa, hawáadis
level-crossing	muzli(f)aan, muzli(f)anáat
to drive	saa(f), yisúuf
to start up	dáas, yidúus ga-lmárfi futumatilik
to overtake	gádda, yigáddi
to brake	fórmil, yifórmil
to slow down	hádda, yiháddi
to accelerate	dáas, yidúus banziin
to stop	wisif, yúfai (or yifai)
to park	rákan, yirkin
to repair	gállah, yigállah
to collide	gáadim, yigáadim
to run over	daas, yidúus
to somersault	fitfaglib (or fiff-), yitfaglib
to overturn	finfálab, yinfálib
to tow away	garr, yigarr
to go uphill	filiq, yiflag ilgilwáaya
to go downhill	náil, yináil
to ride a bicycle	rikib, yirkab gágala
to cycle, go by bicycle	rúah, yirúah b-ilgágala

to pedal	báddil, yibáddil
to pump up a tyre	náfax, yinfux ilgágala

Sentences

I have a tourer/saloon/sports car.	Sana gáandi garabiyyit makfúufa/ garabiyya galúun/garabiyyit sába(f) (or sibáa(f)).
Do you own a car?	Sinta gúahib ilgarabiyya?
My car is a two-seater.	garabiyyiti-b kursiyyéen.
Who is going to drive to-day?	min haysúuf innaháda?
Have you got your driving-licence with you?	mağaa(r)k rúxsi ittiwáa(a)fa?
Hadn't we better let the hood down? It is getting hot.	mis niftah (or nifil) ikkabbuud áhsan? Siddinya harrárit.
Look out for the bends, otherwise we shall skid.	xúu baalak min iddawaranáat, láhsan nizzáhla(f) (or nidz-).
Did you see the traffic-lights?	fútti galamaat ilmuruur?
You have to pay a fine for speeding.	laazim tidfa(r) yarúuma galafáan súrxi ittiwáa(a)fa.
The traffic policeman has taken our number.	gaskári-lmurúur xáa nimrit gara-biyyitna.
I had a breakdown on my last trip to Suez.	garabiyyiti-taqtáatit w-ana ráayih issuwées ilmúrra-lli faatit.
We've a puncture in one of the front wheels, but there's a spare.	fiih xúrmí-f wáha m-ilgagaltéen ilfuddamaniyyiin, lakin fiih gágala-stibn.
The tool-box is under the seat.	sandúuf ilfidad taht ikkúrsi.
If you are going to town I can give you a lift.	Siza kútti ráayih mágr, gá(f)dar awagáalak.
Switch on the headlights.	wállag ikkaffafáat.
You ought to change gear.	laazim tiyáyyar issúrça.
Where can I park my car?	gá(f)dar árkin garabiyyiti féen min fádlaq?
The car park is over there.	máw(a)af ilgarabiyyáat hináak aho(h)!
Where can I get this car repaired?	gá(f)dar agállah ilgarabiyya di féen?
There is a garage around the corner.	fiih garáaf ba(r) iddawaráan.
Where is the nearest petrol-station?	féen á(r)ab maháttit banziin?
I must fill up with petrol and check the tyre-pressures.	Sana laazim ámla-lgarabiyya banziin w-ákfi(f) gála-lgagal.

How much are you going to charge for washing my car?	táaxud (or záawiz) káam fi yastil ilzarabiyya?
Street signs:	Siḡarúat (or ḡalamáat) ilmurúur:
Slow.	háddi-ssúrga.
One-way street.	ḡarīq b-ittigáah wáahid.
Speed limit: 80 kilometres.	hádd issúrga: tamanlin kelumitr.
Slow. Major road ahead.	háadīr. ¹ Siḡḡarīq ilmuqáabil húwa-rraḡḡisi.
Halt.	qif!
Street repairs (roadworks).	taḡliḡ itḡarīq.
Diversion.	taḡwīd.
Crossroads.	taḡaḡuḡ.
I'm fond of cycling.	ḡana baḡibbi-rkúub ilḡagal.
Are your brakes in working order?	Silḡarúamil bitáḡtak bitiḡḡayal kuwáyyis?
Yes, but the chain is a bit loose.	ḡáywa, lakin igganḡfir miráxraḡ juwayya.
You were riding on the pavement, you'll have to pay a fine.	ḡinta kútti máafi b-ilḡagala ḡa-rraḡliḡ, láazim tiḡfaḡ yarúuma.
I must pump the tyres up.	ḡana láazim ánfux ilḡagala.
I've a puncture in my back tyre and shall have to mend it.	ḡaḡáḡti-lwarranīyya maxrúuḡa, láazim aḡalláḡha.
The front wheel is out of centre.	Siḡḡagala-lḡuddamanīyya maḡ-wúuga.
I have to renew my licence for another year.	lazim aḡáddid rúḡḡit ḡaḡáḡti li múddit sāna tánya.
I prefer the straight handlebar to the dropped one.	ḡan-afúḡḡal iggaḡóon ilḡidil ḡan iggaḡóon ilmaḡwúung.
The brakes are worn.	Silḡarúamil xasrúana.
You can cycle on the by-path.	tiḡdar tíḡḡi b-ilḡagala i-itḡarīḡ igganībi.
The road to the farm is full of pot-holes.	Siḡḡarīḡ illi ráayih ilḡizba malyáan maḡabbáat.
You have to unfasten the bag from the carrier.	lazim tiḡukk iḡḡánḡa min ḡala-kkúrsi.
No cycling!	mamnúuḡ rukúub idderragaḡat húna! ²

¹ These signs belong to the written language and contain many features peculiar to it. Pronounce ḡ as *th* in "the".

² Written language.

TRAVELLING BY RAIL

Vocabulary

rail travel	ḡissáfor b-issikka-lḡadḡid
railway	ḡissikka-lḡadḡid
transport	naḡl; wasáaḡil innáql
station	maḡáḡḡa, maḡaḡḡáat
train	ḡaḡr, ḡaḡúra (or ḡaḡuráat)
freight train	ḡáḡr ilbiḡáaḡa
express train	ḡilḡikaibrées; ḡissarīḡ
slow train	ḡilḡaḡḡáaḡ
diesel train	ḡiddiḡzil
inquiry office	maḡḡab listiḡlamáat
booking office	ḡibbáak ittazáakir ¹
fare	ḡúgra
ticket	tazkúra, tazáakir
platform ticket	tazkárit raḡliḡ
ticket collector	kumsáari, kumsarīyya
waiting room	húḡrit lintiḡáar/Sistirúḡa
buffet	bufée(h)
restaurant	maḡḡam, maḡáaḡim
cloak-room, left-luggage department	ḡilḡamanáat
lavatory	dóorit ilmúyya
platform	raḡliḡ, ḡarḡiḡa
signal	ḡiḡára, ḡiḡaráat
goods van	ḡarabiyyit ilbiḡáaḡa
coach, carriage	ḡarabiyyit irrukkaáb, ḡarabiyyáat irrukkaáb
compartment	ḡalóon, ḡalonáat
seat	kúrsi, karáasi
corner corridor-seat	ḡikkúrsi-lli-ḡámb ilmamárr
corner window-seat	ḡikkúrsi-lli ḡámb iḡḡibbáak
sleeping-car	ḡarabiyyit innóom
dining-car	ḡarabiyyit ilḡákl
engine	wabúur, waburáat
engine-driver	sawwáaḡ ilḡaḡr
stoker, fireman	ḡaḡáḡḡi, ḡaḡaḡḡiyya
signalman	mihwáḡi, mihwáḡiyya
stationmaster	náaḡir ilmaḡáḡḡa, nuzḡáar ilmaḡaḡḡáat
ticket inspector	mufáḡḡiḡ, mufattiḡiḡin
guard's van	ḡibínsa ²

¹ Lit. "ticket-window".

² The last carriage in any train is called sibínsa.

porter	ḡayyāal, ḡayyallin
soot	hibāab
smoke	duxxāan
rail	ṣaḡūb, ṣuḡbāan
railway-sleeper	falānka, falankāat
tunnel	nāfaṣ
arrival	wuḡūl
departure	ṣiyāam
speed	sūrḡa
the 9.40 express	ṣiksibrées issāḡa ḡāṣra-lla tīlt
to reserve seats	ḡāḡaz, yīḡiz tazkūra f-ilṣāṭr
to lean out of the window	ṭall, yīṭall min iṣṣibbāak
to get into the train	rīkib, yīrkab ilṣāṭr
to get out of the train	nīzil, yīnzil min ilṣāṭr
to get out while the train is going	nīzil, yīnzil w-ilṣāṭri māsḡi

Sentences

Where do I get a ticket?	Ṣaḡūb tazkūra-mnēen? /léen jīb-bāak ittazāakir?
Is the booking-office open?	jīb-bāak ittazāakir maṭṭūh?
Third return Cairo and a platform ticket, please.	tazkūra zihāab wa ṣiyāab dōraḡa tālta li mōḡr wi tazkārit raḡliṣ, min ṣāḡlak.
Are you travelling via al-Qanātir?	Ṣinta-msāfir ḡan ṭarīṣ ilṣanāṭir?
Which is the shortest way from Cairo to Alexandria?	Ṣēeh ṣāṣḡar ṭarīṣ min mōḡri l-iskindirīyya?
What is the fare from Cairo to Suez?	Ṣilṣḡra kāam min mōḡri l-issuwēes? /tāman ittazkūra kāam min mōḡri l-issuwēes? /Ṣittazkūra-b kāam min mōḡri l-issuwēes?
You have to pay a supplement on your ticket.	lāazim tīdḡaz fārṣ ¹ ḡala tazkūrtak.
Have your money ready.	ḡāḡḡar alūsak.
Can I break the journey?	Ṣāṣḡar atxālīf f-iṭṭarīṣ?
Where must I change?	Ṣayāyyar féen?
Where is the Station Hotel?	féen lukāndit ilmaḡāṭṭa?
Where is the nearest hotel?	féen āṣrab lukānda?
Can you tell me if the train will be late?	tīṣḡar tīṣṭilli min ṣāḡlak ṣiza kāan ilṣāṭri ḡayitṣāxxar walla lāṣ?

¹ Lit. "difference".

Porter, please register this luggage to Shibin Al-Kawm.	ya ḡayyāal, min ṣāḡlak sāḡḡil ilḡaṣṣīda li-ṣbīn ilkōom.
You will have to pay excess luggage on this trunk.	lāazim tīdḡaz ṣūḡra-zyāada ḡala-ssandūṣ da.
Please bring the registration slip to me in the train.	min ṣāḡlak ḡāṭli wāḡl ittasḡīl f-ilṣāṭr.
Please leave the suitcases in the left-luggage department.	min ṣāḡlak ḡūṭṭ iṣṣūnaṭ f-ilṣamanāat.
From which platform does the slow train start?	Ṣilṣāṭr ilṣaṣṣāṣ ḡayṣūm min ṣāyyi raḡliṣ?
Platform No. 4.	Ṣirraḡliṣ nīmra-rbāḡa.
I was lucky—I got a seat near the window with my back to the engine.	Ṣana kūṭti maḡzūz — laṣēet kūrṣi ḡāmb iṣṣibbāak wi kāan ḡāḡri l-ilwabūur.
Did you reserve it?	kūṭti ḡāḡzu(h)?
All change!	kūll irrukkāab yiyayyāru!
I have left my coat in the compartment.	Ṣana ṣbt ilbālṭu-bṭāḡi f-iḡḡalōon.
Where is the Lost Property Office?	féen māktab ilmaḡḡudāat? /féen māktab ilḡaḡāat illi-ṭkun ḡāyya?
Where is the buffet?	féen ilbuṣēe(h)?
Over there.	ḡināak aho(h)!
Is there a restaurant car on the train?	fīh ḡarabīyyit ṣāklī f-ilṣāṭr?
The sleeping car is in the middle of the train.	ḡarabīyyit innōom ā wiḡṭ ilṣāṭr.
Arrival and departure times of trains are in the guide.	maḡaḡliḡ ṣiyāam ilṣuṭurāat wi wuḡūlha f-iddalīl.
Here is the summer time-table.	dalīl ilṣuṭurāat f-iḡḡēef aho(h).
I bought my ticket at a travel agency.	ḡaḡāṭt ittazkūra min māktab issiyāḡa.
Take your seats, please.	kūllī wāḡḡid yūṣḡud fi makāanu(h), min ṣāḡlūku(m).
Your suitcase is too large for the luggage-rack.	ṣanṭītak kiblira ṣāwi ḡala-rṣāff.
The big trunk goes in the luggage van.	Ṣissandūṣ ikkiblir lāazim yirūh ḡarabīyyit ilḡāṭṣ.
Don't lean out of the window.	ma-tṭūllī min iṣṣibbāak.
How long do we stop here?	Ṣilṣāṭri ḡayṣāṣ ḡina ṣaddēeh?
You had better ask the ticket inspector when he comes to check the tickets.	Ṣilṣāḡsan innak tībṣa tīṣal ikkumsāari lamma yīḡi yūṭlub ittazāakir.

TRAVELLING BY SEA

Vocabulary

sea travel	ṣissáfur b-ilbáhr
port, harbour	mīna, mawāani
steamship company	ṣirkit ilbawáaxir
passenger-boat	ba(a)xirat ¹ irrukkáab
liner	ṣa(a)birat ¹ ilmuḥitáat
one-class liner	ba(a)xira-b dóruga wáḥda
first class	dóruga ṣúula
second class	dóruga tánya ; sukáma
tourist class	dóruga siyahíyya
passage, crossing	riḥla, riḥláat
bow	muqáddam ilba(a)xira
stern	muṣáxxar ilba(a)xira
hull	háykal ilba(a)xira
fo'c'sle	ṣáḡla muqáddam ilba(a)xira
mast	ṣúuri, ṣawáuri
anchor	mīrsa, maráasi
cable	ḥábl ilmīrsa
funnel	madxána, madáaxin
railings	suur ; darabzlin
deck	qáhr ilmárkib/ṣáḡḡ ilmárkib, dukáur/ṣaṭáub ilmárkib ; dekk
bridge	ṣóqt ² ilqiyáada
rudder	dáffa, daffáat
porthole	kúwwa, kuwwáat
gangway	sillim, saláalim
engine-room	ṣámbar ilḡidda
dining-saloon	máṭṭam
smoking-room	ḥúgrit ittadxlin
lounge, saloon	ṣalóon
1st class saloon	ṣalóon iddóruga-ṣúula
deck-chair	ṣizlúḡ (or ṣizlóon), ṣizlungáat
life-boat	ṣáarib innagáah, ṣawáarib innagáah
life-belt	ḥizáam innagáah, ṣiḥámit (or ḥizimít) innagáah
cabin	kabīna, kabáayin
berth	ṣirṭir, saráayir
hammock	murgéeha, maraḡliḡ
passenger	ráakib, rukkáab

¹ A somewhat literary form.² Pronounced ṣoṭṭ.

captain	kábtin, kabáatin
sailor	bahḡáar, bahḡáara
stoker	ṣaṭáḡḡi, ṣaṭáḡḡiyya
steward	farráaḡ, farráḡlin ; xáadim, xádam
purser	ṣarráaf
harbour pilot	múrfid ilmīna, murfidlin ilmawáani
lighthouse	fanáar, fanaráat
tug-boat	raffáaḡ ṣirjáad ilbawáaxir, raffaḡáat ṣirjáad ilbawáaxir
wake	mágra-lba(a)xira
seasickness	duwáar ilbáhr
to sail (depart)	ṣábhār, yúbhār ¹
to steer	wáḡḡih, yiwáḡḡih
to roll	ṣitmáayil, yitmáayil
to pitch	ṣitmárgah, yitmárgah
to book a passage	ḡáḡaz, yḡḡiz tazkúra-f márkib
to embark	ṭilīḡ, yṭīlāḡ ṣa-lmárkib/ríkib, yírkab ṣa- lmárkib
to disembark	nízil, yínzil min ṣa-lmárkib
to cast anchor	ráma, yírmi-lmīrsa
to weigh anchor	ṣaal, yifīl ilmīrsa

Sentences

Have you booked your passage?	ḡáḡázt ittazkúra ṣa-lba(a)xira ?
Which route are you travelling by?	misáafir bi ṣáyyi ṭarīṣ ?
When are you sailing?	ṣilba(a)xira-lli ḡatsáafir ṣaléeha ḡatīṭṭāḡ ṣimta ?
I'm travelling first class.	ṣana-msáafir b-iddóruga-ṣúula.
This cargo boat takes some passengers.	márkib ilbiḡáaḡa di-btáaxud (báḡḡ ir)rukkaab.
How many knots does she do?	bitsáafir bi súḡit káam ḡáṣda ?
This steamer is not one of the fastest, but she is very comfortable.	ṣilba(a)xira di mīṣ min ṣárraḡ ilbawáaxir, láakin issáfur ṣaléeha murfiḡ ḡiddan.
Where does this liner call?	ṣilba(a)xira di-btáṣaḡ féen fi riḡlītha ?
Where is my cabin?	kabīnti féen ?
I cannot stand the noise of the propellers.	ṣana miṣ ṣáadir astáḡmil dáwjiṭ ilmuḡarrikáat.
Where can I get a deck-chair?	ṣaláaṣi kúrsi féen, min fáḡḡak ?
Is there a doctor on board?	fīh duktóor ṣa-lba(a)xira ?

¹ A "learned" form.

My wife has been seasick for some days.	Ṣissitti-btāḡti Ṣaḡbha duwāar ilbāhr min kāam yoom.
The English Channel crossing was very stormy.	ḡubūr ilkanāal lingillizi kan ḡḡbi ḡiddan.
Are you a good sailor?	Ṣinta ma-btiḡḡbi m-issāfar i-ilbāhr?
We had a rough passage.	Ṣirriḡla kāanit mutḡiba Ṣāwi.
The ship is rolling and pitching a lot.	Ṣilba(a)xīra-btiḡmārgaḡ Ṣāwi.
The sea is very rough.	Ṣilbāhri hāayig ḡiddan.
It's getting foggy.	Ṣiḡḡabāb biyiktar.
Visibility is bad.	ṢirruṢya ḡḡba.
We are twenty miles off the coast.	bēnna-w bēen iḡḡḡti ḡisrfin mīl.
Where can I send a cable?	minēen aḡdar āḡat tiliyṛāaf, min faḡlak?
In the wireless operator's cabin.	min Ṣōḡṡ ¹ illasīlki.
Get your passports and landing cards ready, the coast is in sight.	ḡaḡḡaru gawazāat issāfar bitaḡḡtkum wi-bḡaḡāatinnuzūl, Ṣarrābna ḡala-ḡḡḡḡ.
The harbour pilot has already come on board.	mūrḡid ilmlina wiḡil ḡa-lba(a)xīra.
We shall soon be alongside.	Ṣiḡna Ṣarrābna niwḡal ilbārr.
They are lowering the gangway.	Ṣilbahḡāra biynazzilu-ṣiḡḡala.
The crane is unloading a car on to the dock side.	Ṣilwinḡi biynāzzil ḡarabiyya ḡa-mlina.

TRAVELLING BY AIR

Vocabulary

air travel	sāfar b-iḡḡayyāra
aeronautics	ḡilm iḡḡayarāan
air transport	Ṣinnāḡl igḡāwwi
aircraft, aeroplane	ḡayyāra, ḡayyarāat
seaplane	ḡayyāra-lmaḡiyya
jet aircraft	ḡayyāra naḡḡāsa (or naḡḡāḡa ²), ḡayyarāat naḡḡāsa
airship	munḡāad, manaḡḡid
flight	ḡayarāan; sāfar b-iḡḡayyāra, Ṣasḡāar b-iḡḡayyāra
air-route	xūḡḡi ḡāwwi
air-lines	ḡarikāat iḡḡayarāan
Egyptian Airways	ḡirkit (or ḡarikat) māḡri l-iḡḡayarāan

¹ Pronounced Ṣoḡḡ.² Pronounce ḡ as *th* in English "think".

aerodrome, airport, airfield	maḡḡar, maḡḡarāat
steward	muḡḡif, muḡḡifin
stewardess	muḡḡifa, muḡḡifāat
pilot	ḡayyāar, ḡayyarlin
flight engineer	muhāndis iḡḡayyāara, muhandistlin iḡḡayyarāat
wireless operator	muhāndis illasīlki
passenger	muḡḡāfir, muḡḡafin
ground staff	muwazzḡafin ilmaḡḡar
engine	mākana, makanāat; ḡidda, ḡiddad
airscrew, propeller	marwāḡa, marāawih
cockpit	māḡḡad iḡḡayyāar
wing	ḡināḡa (or ḡanāḡa), ḡināḡa
wingspan	ḡāul igḡinaḡēen
fuselage	ḡism iḡḡayyāara
rudder	dāḡfa, dāḡfāat
tail	deel, diyūul
fuel oil	mazūut (or mazūtt)
wind direction	ḡittigāah irrūḡ
vibration	zabzāba
safety belt	ḡizāam ilḡamāan
air pocket	maḡḡabbī hawāaḡi
air-conditioning system	ḡihāaz takyif ilhāwa
tank	xazzāan, xazzanāat
parachute	paraḡūtt, paraḡuttāat
parachutist	Ṣinnāazil b-ilparaḡūtt
rate of climb	sūḡḡit igḡuḡūud
rate of descent	sūḡḡit ilhubūut
forced landing	Ṣinnuzūul liḡḡirāari
civil aviation	ḡiḡḡayarāan ilmaḡḡani
military aviation	ḡiḡḡayarāan ilḡarbi
to fly	ḡaar, yiḡfir
to take off	ḡaam, yiḡūum
to land	nīzil, yīnzil
to crash	wiḡiḡ, yūḡaḡ ¹
to climb	ḡīli, yḡla ²

Sentences

Which is the shortest way to the airport?	Ṣēeh Ṣāḡrab ḡarḡi l-ilmaḡḡar?
When does the next plane leave for London?	ḡiḡḡayyāara-lli ḡāyya ḡatḡūum li lāndan waḡḡēeh?

¹ More often in the feminine forms, wiḡiḡit, tūḡaḡ.² More often in the feminine forms, ḡīyit, tḡla.

The time-table is in the waiting-room. gádwal ilmawaḡlíd f-ilṣistiráḡha.

I should like to travel without breaking the journey. Ṣana ḡáawiz asáaṣir fi ṭayyáara miṣ ḡatúṣaf fi ṣáyyi ḡitta tanya/ṣana ḡáawiz asáaṣir min ṡeer tawáqquf.

How many passengers does this aircraft take? Ṣiṭṭayyáara di-bṭáaxud káam ráakib?

This plane carries fifty passengers and a crew of five. Ṣiṭṭayyáara di-bṭáaxud xamṣin ráakib wi ṡiḡha xámas ṭayyarín.

Where will they put my luggage? ḡayḡúṭu ḡáṡṡi ṡéen?

In the luggage hold. fi máxzan ilḡáṡṡ.

The plane is just taxi-ing out of the hangar. Ṣiṭṭayyáara ṡálḡa min igḡaráṡ.¹

There's a two-engined plane just coming in. ṭayyáara-b muḡarrikéen ḡáyya.

Jets have a limited range. Ṣiṭṭayyaráat innaffáaḡa bitsáaṣir masáṡat ṡuḡayyáara bass.

The load-capacity of an aircraft is limited to a certain weight. ḡumúulit iṭṭayyáara maḡdúuda-b wázní maḡḡúḡ.

Each passenger is allowed to carry twenty kilos of luggage free. masmúuḡ li kúllí-mṡáaṣir innu yáaxud maḡáaḡ ḡiṡriin kéelu maḡḡáanan.

You have to pay on excess luggage. láazim ṡidfaḡ ḡala-lḡáṡṡ izziyáada.

Are you liable to be airsick? Ṣinta bitḡúux² min rukúub iṭṭayyáara?

The stewardess is serving a meal. Ṣilmuḡṡiṡa bitṡáddim ilṡákl.

The meteorological station has announced a storm warning. maḡṡáḡit ilṡarḡáad ilḡawwiyya ṡaḡlániṡ taḡḡiir³ min ḡa(a)ḡiṡa.

The take-off has been delayed (because of fog). Ṣiṭṭayyáara-tṡaxxárit ḡan máwḡid ṡiyámha (ḡaṡan idḡabúub).

We landed at Al-Maza⁴ at the scheduled time. nizilna-f maṡáar ṡalmúḡḡa f-ilmaḡáad ilmuḡáddad.

¹ In educated speech this word is very often pronounced with the final sound of "rouge" in place of ṡ.

² Pronounced bidd-.

³ Pronounce ḡ as ṡh in English "the"; ṡaḡlániṡ, too, is essentially a written form.

⁴ Cairo Airport.

THE TOWN

Vocabulary

town	bálad, ¹ biláad; madīna
city	madīna, mūdun
village	bálad, biláad; ḡárya, ḡúra
capital	ḡa(a)ḡiṡa, ḡawáḡim
provincial town	mudiriyya, mudiriyyáat; márkaz, ² maráakiz
country(side)	riif (pl. ṡaryáaf)
in the country	f-ilṡaryáaf
in town and country	f-ilbándar wi f-irriif
country (nation)	barr, burúur ³
land (as opposed to sea)	barr
on sea and land and in the air	f-ilbáḡri-w ḡa-lbúrri-w f-igḡáww
suburb	ḡa(a)ḡiṡa, ḡawáaḡi
slum	ḡáyyi faḡiir, ṡaḡyáaṡ faḡiira
market (square)	suuṡ, ṡaswáaṡ
main square	midáan raṡiṡi
street	ṡáariḡ, ṡawáariḡ
quarter	ḡayy, ṡaḡyáaṡ
lane	ḡúura, ḡawáari
blind-alley	ṡáariḡ mazḡúud
side-street	ṡáariḡ ḡa(a)nlbi
street corner	náḡya, nowáḡi; rúkní ṡáariḡ, ṡirkáan
	ṡawáariḡ
crossing	ḡubúur ilmuṡáaḡ, ṡamáakin ḡubúur
	ilmuṡáaḡ; taḡáaṡuḡ
road-junction	taḡáaṡuḡ ṡáariḡ... (e.g. fuṡáad) maḡa
	ṡáariḡ... (e.g. ḡimáad idḡlin)
private road	ṡáariḡ maḡḡúḡi
pavement	raḡliif, ṡarḡiṡa
kerb	ḡáṡit irraḡliif
traffic lights	ṡanwáar ilmuráur
traffic signs	ṡiṡaráat ilmuráur
garden	ḡináana, ḡanáayin
park	muntázah, muntazaháat
bridge	kúbri, kabáari; ṡanṡúra, ṡanáaṡir ⁴
river	nahr, ṡanháar
railway station	maḡáṡṡit issikka-lḡadliid
hospital	muṡáṡfa, muṡaṡṡayáat
town hall	baladíyya
cemetery	ḡabbáana, ḡabbanáat

¹ A feminine form.

² An administrative division, strictly.

³ Cf. búrri máḡr "Egypt".

⁴ Or ṡanáaṡir.

post office	máktab ilbariid ; silbústa
police station	márkaz ilbullig ; núṣṣit ilbullig ; karakóona, karakonáat
public library	maktába ḡá(a)mma
school	madrása, madáaris
college	kulliyya, kulliyyáat
university	gámḡa, ga(a)miḡáat
museum	máthaf, matáahif
Museum of Antiquities	ṣantikxáana ; dár ilṣaṡáur ilmagriyya
Cairo General Library	ṣilkutubxáana
exhibition	máḡraq, maḡariḡ
mosque	ḡáamiḡ, ḡawáamiḡ
church	kinfisa, kanáayis
cathedral	katidroṣiyya, katidroṣiyyáat
synagogue	kinist ilyahúud
fire station	ṣilmaṡáfi ; maháṡṡit ilḡarúṣ
block of flats	ḡimáara, ḡimaráat
shop	ḡukkáan, dakakiin
restaurant	máṡḡam, maṡḡaḡim
café	ṣáḡwa, ṣaháawi
bar, wine-shop	baar, baráat ; xammáara, xammaráat
flat, apartment	ḡáṣṣa, ḡúṣaṣ
shop-window	batrúna, batrináat
policeman	ḡaskári bullig, ḡasáakir bullig
traffic policeman	ḡaskári-lmurúur
night-watchman	ḡafiir, ḡúfara
pedestrian	máaḡi, maḡyíin
street cleaner	kannáas, kannasíin
bus	ṣutubliis, ṣutubisáat
tramcar	turmáay, turmayáat
lorry	lúuri, luriyyáat ; kámyun, kamyunáat
car	ḡarabíyya, ḡarabiyyáat ; ṣuṡumbíil, ṣuṡum-biláat ; sayyáara, sayyaráat
private car	ḡarabíyya malláaki
cart	ḡarabíyya kárru, ḡarabiyyáat kárru
gharry	ḡanṡúur, ḡanaṡíir
gharry-driver, cart-driver	ḡarbáḡi, ḡarbagiyya
taxi	táksi, taksiyyáat ; ḡarabiyyit ṣúgra
taxi-rank	máwṣaf taksiyyáat
stopping-place	máwṣaf, mawáaṣif ; maháṡṡit ilṣutubliis (or maháṡṡit itturmáay)
palace	ṣaḡr, ṣuḡúur ; ḡaráaya, ḡarayáat
night-club	kázinu (or kazínu), kazinuḡáat

houseboat	ḡawwáama, ḡawwamáat
Nile steamer	ba(a)xíru nilíyya
Tourist police	ṣilbullig issiyáaḡi
dragoman	turgumáan, taráḡma
beggar	ḡahḡáat, ḡahḡatíin
terminus	ṣáaxir ilḡúṡṡ, ṣawáaxir ilḡuṡúuṡ
entrance	ḡuxúul, ṡuruṣ idduḡúul ; baab, ṣabwáab
exit	báab ilḡurúug, ṣabwáab ilḡurúug
standing	wáaṣif, wáṣfa, waṣṡiin ¹
sitting	ṣáaḡid, ṣáḡda, ṣaḡdíin ¹
3 standing (places)	tálat mahalláat l-ilwuṡúuṡ
on foot	ḡa-lṣádam
first class	dúroḡa ṡúula
second class	dúroḡa tánya
to ride, get in or on a vehicle	ríkib, yírkab (ilḡarabíyya, etc.)
to get on a horse	ríkib, yírkab ḡala-lḡuḡáan
to get off	nízil, yínzil (min)
to walk	míṡi, yímṡi
to take a walk	ṡitmáṡṡa, yitmáṡṡa ; ṡittássaḡ, yittássaḡ

Sentences

How far is it to the shopping centre?	ṡilmasáafa ṡaddéeh min hína-l ḡáariḡ issúuṡ (or l-iddakakiin) ?
Which is the shortest way to the town centre?	ṡéeh ṡáṡrab ṡarúṡ li wiḡṡ ilbálad ?
Can you tell me the way to the theatre?	tiṡḡar tiṡúlli min táḡlak ilmáṡrah féen ?
Where is the post office?	féen ilbústa/máktab ilbariid ?
The second turning on the right.	ṡittahwída-ttánya ḡa-lyimíin.
Don't cross the street unless the green light is on.	ma-tḡaddiḡ iṡṡáariḡ illa lamma-yḡúuninnúurláxḡar mináwwar.
There are the traffic lights.	ṡanwáar ilmurúur ahé(h).
Don't step off the pavement.	ma tinzílṡi min ḡa-rroḡiṡ.
The traffic is very heavy.	ṡilmurúur záḡma ṡáwi.
Mind the lorry!	ḡáasib (ḡásba, ḡasbíin ¹) illúuri ; xud (xúdi, xúdu ¹) báalak (báalik, báikum) m-illúuri.
There is a traffic jam at the corner of Suliman Pasha Street.	ḡiih ḡáṡla (ṡ-ilmurúur) fi ṡáwwil ḡáariḡ silimáan baafa.
The streets are narrow.	ṡiṡṡawáariḡ dayyáṡa.
I've lost my way.	ṡana táayih (ṡana táyha, ṡihna tayhiin ¹).

¹ Masculine singular, feminine singular, and plural forms, in that order.

Turn to the left.	hāwwid ʕa-jjimaāl.
Straight on.	ʕala tūl; dūyri.
Where is the main entrance to the hospital?	féen ilmādxal irraʕsi biṭaḡ ilmustaʕfa?
Where does Mr. Ali Fathi live?	Siṣṣayyid ʕālī fāṭhi sāakin féen?
On the top floor.	fi ʕāaxir dōor f-ilʕimāra.
They have a flat on the ground floor.	lūhum ʕāʕa f-iddōor ilʕārqi.
Can I get to Liberation Square by bus?	ʕāʕdar arūḡ midāan ittahrir b-ilʕutubliis?
Take the lift. Or do you prefer the stairs?	ʕiṭlaḡ f-ilʕaḡaḡeer. walla-ṭḡibbi ʕiṭlaḡ b-issillim?
You have to get a ticket.	lāazim tiṭlaḡ tazkūra.
Get your ticket at the ticket-office.	hāat tazkūrtak min jibbāak ittazāakir.
You can also take the bus.	tiṭdar tāaxud ilʕutubliis bārdu(h).
The buses are crowded.	ʕilʕutubliisāat zāhma.
Let the passengers off, first, please.	ʕinnāazil ilʕāwwal, min faqlūku(m).
We are full up. Next bus, please.	ʕilʕutubliis malyāan. xūd illi bārdu(h).
In Alexandria there are both single- and double-decker trams.	fiih turmayāat bi doréen wi turmayāat bi dōor wāahid f-iskindiriyya.
Standing room only.	fiih mahallāat wuʕūf bāss.
Pass down inside.	ʕidxūlu gūwwa min faqlūku.
Don't push.	ma-tzūʕʕiʕ.
Is there no queue?	ma fiiʕ ʕūbūr?
Keep a passage clear.	wassāḡu sikka min faqlūkum.
Fares, please.	tazāakir min faqlūkum.
I've lost my ticket.	tazkūrti dāḡiṭ.
Don't get off while the train is going.	ma tinzilji w-ilʕātri māaʕi.
When does the last bus leave?	ʕāaxir ʕutubliis biyʕūm issāaḡa kāam?
Sunday traffic is limited.	ma fiiʕ ʕarabiyyāat kittir yōom ilḡādd.
Where do I have to get off?	ʕānzil féen?
No thoroughfare.	ʕarīq masdūd. ²
Closed to pedestrians.	mamnūʕ murūr ilmuʕāah. ²
No admittance (private).	mamnūʕ idduxūl (xaḡḡ). ²

¹ Pronounced ma-dz . . .² Written language.

Have you seen the illuminated advertisements in the centre of the city? ʕūtt ilʕiḡlanāat ilminawwāra-lli-f wiḡt ilḡālad?

They are hosing down the roadways. biyiysūl-ʕʕawāariḡ b-ilxaraṭim.¹

HOTELS

Vocabulary

hotel	lukōnda, lukandāt; fūnduq, fanāadiq
single room	ʕōoḡa-l ʕāḡʕi wāahid
double room	ʕōoḡa l-itneen
private bathroom	ḡammāam xuḡūḡi
reception desk	yūrūt listiqbāal; listiqbāal
key	muftāah, mafatīḡ
lounge	ʕistirāḡa, ʕistirāḡāat
dining-room	ʕōḡt ² ilʕākl; yūrūt iṭṭaḡām
writing-room	ʕōḡt ² ikkitāaba
lobby	hool
gentlemen's cloakroom	dāwrit miyāah irrijāal ³
ladies' cloakroom	dāwrit miyāah issayyidāat ⁴
corridor	mamārr, mamarrāat
service stairs	sillim ilxādam
lift	ʕaḡaḡeer, ʕaḡaḡerāat
fan	marwāḡa, marāwīḡ
air conditioning	takyīf ḡāwa
bell	ḡaras, ʕaḡrās
bell-boy	farrāʕ, farraʕiīn
chambermaid	xaddāama, xaddamāat
boots	massāah igḡizam
waiter	ḡarsōon, ḡarsonāat
waitress	ḡarsōona, ḡarsonāat
hall-porter	farrāʕ, farraʕiīn
doorman	bawwāab, bawwabīn
manager	mudīr, mudiriīn
proprietor	ḡāḡib ilmilḡ, ʕaḡḡāab ilmilḡ
cook	ṭabbāax, ṭabbaxiīn
to book (a room/accommodation)	ḡāḡaz, yihḡiz (ʕōoḡa/mahall)
to lodge	sikin (or sākan), yūskun

¹ Singular xarṭūm.² Pronounced ʕoṭṭ.³ Written language. Pronounce j as in English "jeep".⁴ Written language.

to stay at (a hotel) nízil, yínzil (fi lukánda)
to cancel (a booking) láya, yilyi (hágz ilfóoda)
to settle (the bill) dáfaḡ, yídfaḡ (ilhisaab)

Sentences

Which hotel are you staying at? Sinta náazil fi ṣáywi lukánda?
The service is good (bad). ṣilxidma ṭayyiba (wihja).
Can I have a single room? ḡáawiz ṣóoda-l wáahid.
Is there central heating and running hot and cold water in the rooms? fiih tadfiya-w máyya súxna-w sáṣṣa f-ilfiwad?
Here is the key to your room. Siṭṭáddal muṭṭáah ṣóḍtak.¹
The lift boy will take your luggage up. ḡáamil ilṣagunḡeer hayṭállag ṣunqak fíof.
Can I have breakfast in my room? múmkin tigfibi fuṭúuri-f ṣoḍti?²
Where is the bathroom, please? féen ilhammáam, min faḍlak?
Please give me another towel and some soap. Siḍḍini min faḍlak fúuṭa tánya-w ḡabúuna.
I have ordered a room with bath. Ṣana ṭalábtí ṣóoda-b hammáam.
Please enter your name and address in the visitors' book. min faḍlak ṣiktib ismak wi ḡun-wáanák fi dáṭtar izzuwwáar.
Will you please fill in this form. Ṣimla-lbayanáat di min faḍlak.
How long do you intend to stay? ḡaḍritak³ ḡatistáanna f-illukánda ṣaddéeh?
What are your terms? ḡádfag káam, min faḍlak?
How much is bed and breakfast? Ṣilmablit w-ilfuṭúur bi káam?
I should like another blanket. Ṣana ḡáawiz baṭṭanfiya tánya min faḍlak.
Have you reserved a room for me? Siṭu ḡagzfín ṣóoda liyya?
Where is the bar? féen ilbáar?
I want to lodge a complaint with the manager. Ṣana ḡáawiz akállim ilmudfir.³
Any letters for me? fiih ḡawabáat ḡafáani?
Can you call me to-morrow at six o'clock? ḡahḡini búkra-ssáḡa sítta, min faḍlak.
Ring twice for the chambermaid. Ṣiḡrab igḡaras marritéen li ṭalab ilxaddáama.
Where did you put my brush and comb? ḡaṭṭéet ilfúrja w-ilmiṣṭi-bṭáuzi féen?

¹ Pronounced ṣoṭṭ-.² Term of polite address.³ Lit. "... to talk to the manager".

When can you let me have my laundry back? ḡatróggag ilyasiil waṣtéeh?

Here is my laundry list:

- 4 white shirts.
- 3 coloured shirts.
- 6 collars (starched).
- 5 soft collars.
- 5 detached collars.
- 2 vests.
- 2 pairs of underpants.
- 1 pair of pyjamas.
- 10 handkerchiefs.
- 5 pairs of socks.
- 2 blouses.
- 3 slips.
- 2 nightdresses.
- 3 pairs of stockings.
- 1 linen dress.
- 1 dressing gown.

Is there a barber's shop in the hotel?

I've forgotten my razor.

Can I have this suit pressed?

Let me have the bill, please.

I stayed at the Misr for a week.

Is there anywhere to stay there? I'm looking for a hotel which is not too expensive.

Do you like your hotel?

The food is good and plentiful.

The cooking is excellent.

Can I book rooms for August?

Sorry, we are booked up till October.

You should have booked long in advance.

Ṣáymit ilyasiil bitáag(i)-ahé(h):

- Ṣarbaḡ ṣumḡáan bliḡ.
- tálat ṣumḡáan milawwinfin.
- sitti yaṣáat (minafsiyya).
- xámas yaṣáat miṣ minafsiyya.
- xámas yaṣáat munfáḡila.
- fanillitéen.¹
- libaséen.
- bijáama.
- ḡáfor manadfil.
- xámast igwáaz ṣarabáat.
- biloztéen.²
- tálat ṣumḡáan ḡarfimi.
- Ṣamigéen nóom.
- tálat igwáaz ṣarabáat ḡarfimi.
- fustáan tiil wáahid.
- róob wáahid.

fiih dukkáan ḡalláaf f-illukánda?

Ṣana-nalit mákanit ilḡilláaṣa-bṭáḡti.

múmkin tikwili-lḡadláadi, min faḍlak.

Siḍḍini Ṣáymit ilhisaab, min faḍlak.

Ṣana-nzilti-f lukándit máḡri-l múddit ṣusháug.

fiih lukándat hináak?

Ṣana ḡáawiz lukánda mutawassifa.³

Ṣillukánda ḡagbáak?

Ṣilṣákli-ktfir wi-kwáyyis.

Ṣiṭṭábxí mumtáaz.

Ṣáṣdar áḡiz ṣóoda-l ṣayúḡug?

Ṣáasif, Ṣilṣúwad kulláha

maḡúuza-lyáayit ṣuktóobar.

kan láazim tiḡiz min bádrí Ṣáwi.

¹ Sing. fanilla.² Sing. bilóza.³ Lit. "average"

RESTAURANTS AND MEALS

Vocabulary

restaurant	máṭṭam, maṭṭaṣim
café	ṣáhwa, ṣaháawi
bar	baar, baráat
breakfast	fuṭúur
lunch	yáda
dinner	ḡáfa
meal	ṣákla, ṣakláat
plate, dish	ṭábaṣ, ṣiṭbáaṣ
knife	sikkīna, sakakīn
fork	jóoka, jīwak (or jūwak)
spoon	maḡláṣa, maḡáaliṣ
tea-spoon	maḡláṣit jāay
cup	fiṅgáal, fanagīl
saucer	ṭábaṣ fiṅgáal
glass	kubbáaya, kubbayáat
tea-pot, coffee-pot	barráad, bararīd
milk-jug	ṣabriṣ lában, ṣabarīṣ lában
sugar-basin	sukkariyya, sukkariyyáat
water-jug	ṣabriṣ máyya
tray	ḡiniyya, ḡiniyyáat (or ḡawáani)
saucepan	kasaróola, kasaroláat
menu, bill of fare	ṣilṣáyma; ṣáymit ilṣaḡáar ¹
course	ḡanī, ṣaḡnáaṣ
vegetarian	nabáati, nabatiyyīn
meat dish	ṣáklit láhma
wine	xamr
spirits	maṣrubáat ru(u)ḡiyya
hors d'œuvre	muṣahhiyyáat
dessert	fákha
sweet	(course) ḡilw; (sweetmeat) túufi, tuḡiyyáat
sandwich	sandawitj (or sandi-), sandawitjáat
salt	malḡ
pepper	filál
chilli	ṣárnī filál, ṣuráun filál
parsley	baṣṭáunīs
mustard	mustárda
vinegar	xall
oil	zeet, ziyúut
butter	zibda

¹ Lit. "price-list".

clarified butter, ghi	samn
lard	dihni xanzīr
fat	faḡm
bread	ḡeej
French bread	ḡeej afráangi
local bread	ḡeej báladi
loaf	riyūf, ṣiryīfa
toast	tust
tinned meat	láhma mahfúuza
ham (also pork and bacon)	xanzīr
sausage	sugúṣṣ (c.), ² ḡubáaḡ sugúṣṣ, ḡawáabiḡ sugúṣṣ
egg	beed (c.), béeḡa, beḡáat ³
fried eggs	béeḡ máṣli
scrambled eggs	béeḡ maḡrúub
boiled egg	béeḡa maslúuṣa
omelette	ḡigga, ḡiggáat
soup	júrba
vegetable soup	júrbit xuḡáar
lentil soup	júrbit ḡáts
chicken soup	júrbit firáax
tomato soup	júrbit ṭamáaṭim
joint	fáxda
veal	láhma-btīllu; ḡaggáali
beef	láhma báṣari
beefsteak	filée
mutton	láhma ḡáani
lamb	láhma ṣúuzi
fish	sámak (c.), sámaka, samakáat
pond fish	búlṭi
mullet	búuri
sole	sámak múusa ³
vegetables	xuḡáar
potatoes	baṭáaṭiḡ (c.), baṭaṭḡáaya, baṭaṭḡáat
potato crisps	baṭáaṭiḡ maṣliyya; baṭáaṭiḡ mahammára
rice	ruzz
lettuce	xagḡ (c.), xagḡáaya, xagḡáat
salad	ḡálaṭa, ḡalaṭáat
cabbage	kurúmb (c.), kurúmba, kurumbáat
cauliflower	ṣarnabliṭ (c.), ṣarnabliṭa, ṣarnabiṭáat

¹ (c.) = collective noun.² Cf. ṭáurit béeḡ or ṣárbaḡ beḡáat "4 eggs", dástit béeḡ or ṣiṭnáaṣar béeḡa "a dozen eggs".³ The names of other fish are given on p. 202.

carrots	gúzar (c.), gazaráaya, gazaráat
spinach	sabáanix (or si-)
beans	fúul (c.), habbáayit fúul, habbáat fúul
peanuts	fúul sudáani
green beans	fagúlya (c.), habbáayit fagúlya, habbáat fagúlya
peas	bisilla (c.), habbáayit bisilla, habbáat bisilla
onions	bágal (c.), baḡaláaya, baḡaláat
garlic	toom (c.), rúus tóom, rúus tóom
pumpkin	ṣarḡ (c.), ṣarḡáaya, ṣarḡáat
marrow (small)	kúusa (c.), kusáaya, kusáat
melon	jammáam (c.), jammáama, jammamáat
Jew's mallow	muluxiyya
ladies' fingers	bámya
fruit	fákha, fawáakih
stewed fruit	fákha maṭbúuxa
cheese	gibna
minced meat	láhma mafrúuma ; kúfta
beer	blíra
cider	sóydar
mineral waters	miyáah fawwáara ¹
lemonade	lamunáatu
lemon juice	ḡaḡlir lamúun
orange juice	ḡaḡlir burtuṣáan
coffee	ṣáhwa
tea	jaay
cocoa	kakáaw
milk	lában
cream	ṣiṣṭu
pigeon	hamáam
duck	buṭṭ
turkey	dlik rúumi
chicken	fárxa ; firáax
breast of chicken	sídri fárxa
leg of chicken	wirkí fárxa
pastry, pastries	gatáo, gatoháat
cake	kaḡk (c.), káhka, kaḡkáat
biscuits	baskawiit (c.), baskawiita, baskawitáat
jam	mirúbba
table napkin	fúuṭit ḡúfra, fúwaṭ ḡúfra
tablecloth	múfraṣ, mafáarif
bill, check	ḡisáab
tip	baṣṣiṣ

¹ A "learned" form.

A FEW EGYPTIAN DISHES

kifk	dish of which yoghurt and flour are important ingredients
túrli	fried meat and vegetables in layers
ṭaḡmiyya	fried bean purée
kibad wi kaláawi	liver(s) and kidneys
láhma kustaléeta	chops (usually lamb)
ṣiṣ kabáab	meat grilled on a spit
kúfta	minced meat similarly grilled
kabáab ḡállá	braised, stewed meat
láhma-mḡhammúra	fried meat, lemon, onions, salt and pepper
láhma rústu b-ilbéet	roast meat and egg pie served in slices
ḡiniyyit baṭṭaṭiḡ b-illáhm	tray of roast meat and potatoes (often obtainable from butcher's)
láhma buṭtéek	escalope ¹
hamáam máṣwi	roast pigeon
hamáam máḡṣi	pigeon stuffed with rice and/or minced meat and fried in ghi
láhma-b tarbiya	meat with white sauce and mixed vegetables
láhma-b jáli	jellied meat
láhma masláuṣa	boiled meat
fáttit láhma	bread and meat soup
sámak máṣli	fried fish
sámak máṣwi	baked fish
kúftit sámak	minced fish
kúftit gambári	minced prawns
ḡiniyyit sámak	fish baked in tomato sauce
sámak ṣámama	fish, onions, raisins, salt, pepper, mustard, dipped in oil and baked
sámak ma(a)yunáyz	boiled fish with mayonnaise ; ail-au-lit
ḡúlatit ṭaḡṣina	sesame oil, salt, pepper, vinegar, spices
ḡúlatit ṭamáuṭim	tomato salad
ḡúlatit zabáadi	yoghurt (zabáadi) with the addition of salt, garlic, and dry mint
ḡúlatit bidingáan (or bidingáan)	aubergine salad
báaba yánnu	aubergine and "ṭaḡṣina" salad together
máḡṣi-krúmb	stuffed cabbage
máḡṣi waraṣ ḡínab or ḡúlma	stuffed vine leaves

¹ buṭtéek relates to the method of frying in crumbs.

máħji bidingáan	stuffed brinjals
máħji ħumúṭim	stuffed tomatoes
máħji waraṣ xágg	stuffed lettuce leaves
máħji kúusa	stuffed marrows
máħji baṭúṭiḡ	stuffed potatoes
misaṣáaḡa	aubergine cooked in tomato sauce
ṣilħággī rúzz	rice, raisins, liver or kidney of poultry casseroled
ḥūl midámmis	baked beans
ḥūl náabit	boiled beans

Sentences

Have you booked a table in advance?	Ḥinta ħáagiz ṭarabéeḡa?
Waiter, a table for four, please.	ya ġarsóon, ṭarabéeḡa l-arbáḡa, min foḍlak.
Here is the menu.	Ṣittáḍḍal ilṣáyma.
What would you like?	tiħibbi ṣéeh?
There are many courses to choose from.	fiih ṣaḡnáaf kitlira tiṣḍar tixṭáar minha.
Does the menu appeal to you or would you prefer to eat <i>à la carte</i> ?	tiħibbi táaxud ṣákli káamil walla tixṭáar ilṣaḡnáaf illi tiḡḡibak?
I can recommend our fish.	ḡandína sámak kuwáyyis xáúliḡ.
The special dish to-day is mutton and spinach.	Ṣilṣákli-lmoxḡúḡa-nnohárda sabáanix b-illáħma-ḍḍáani.
What have you in the way of meat?	ṣéeh ṣanwáaḡ illáħma-lli ḡandúkkum?
Anything you like; we have all kinds.	Ṣilli yiḡḡibak; ḡandína kúlli ħáaga.
I would like a lettuce and tomato salad dressed with oil and vinegar.	Ṣana ḡáawiz ḡáúḡa xáḍra min foḍlak wi ḡaléeħa xállī-w zéet zetúun.
What can I order for you?	Ṣáṭlub li siyáḍtak ¹ ṣéeh?
Could I have some kidneys or liver with rice and onions?	tiṣḍar tiḡibli min foḍlak kaláawi walla kibda b-ilbáḡal w-irruzz?
What alternative is there?	ḡandúku ṣéeh táani?
What would you like to follow?	tiħibbi táaxud ħáaga tánya?
Are there any sweets?	ḡandúku ħilw?
Would you like me to bring you some fruit?	tiħibb aḡiblak fákħa?

¹ siyáada + ak; pronounced siyáttak.

There is no more fruit.	ma ḡátṣi fiih fákħa or ma-iḍḷiṣi fákħa.
Would you like something to drink?	tiħibbi tiṣrub ħáaga?
Would you like Turkish or French coffee?	tiħibbi tiṣrub ṣáħwa túrki walla ṣáħwa furansáawi?
How would you like it? Very sweet, sweet, a little sugar, or unsweetened?	tiħibbáħa-zzáay? ziyáada, maḡ-búuṭa, ḡa-rriħa walla sáada?
I prefer Turkish coffee.	Ṣan-afáḍḍal ilṣáħwa-ttúrki.
Have a cigarette.	tiḡáḍḍal sigáara.
Thank you but may I smoke my pipe?	mutaṣákkir ṣáwi, Ṣana ħadáxxan ilbúba-otáḡti, law samáħt?
Where have I put my matches?	Ṣana ħaṭṭéet ikkabrit féen?
Here we are, I've a lighter.	Ṣittáḍḍal, Ṣana-mḡáaya walláaḡa-ħé(h)!
Pass the ashtray, please.	nawilni iṭṭaṣṭúusa, min foḍlak.
Let me have the bill, please.	Ṣiddini-lħisáab, min foḍlak.
Would you like a drink at the bar?	tiħibbi tiṣrub ħáaga ḡa-lbáar?
I would like to sit at a table outside in the fresh air.	Ṣana ḡáawiz áṣḡud ḡala ṭarabéeḡa bárru f-ilháwa.
Come and have supper with us.	Ṣittáḍḍal ilḡáṣa ḡandína.
Come and take pot-luck with us.	ṭaḡáala náakul ilmawḡúud.
Heavy meals do not agree with me.	Ṣilṣákli-ttiṣṭil biytḡábnī.
Shall I get you something light?	Ṣaḡiblak ħáaga xafiifa?
What would you like for breakfast?	tiħibbi tiṭṭar ṣéeh?
Can I have a boiled egg, bread and butter, and honey?	Ṣiddini béeḍa maslúusa, wi ṡéef wi zibda wi ḡásal úbyuḍ?
Something cold.	ħáaga sáṣḡa.
Iced drinks.	maṣrubúot muḡalláḡa. ¹
No gratuities.	mamnúḡ ṣiḡṭáaṣ ṣáyyi nuḡúud l-ilxádam.
I have no appetite.	Ṣana ma liṣ nfiyya/nifsi mazdúuda.
He has a hearty appetite.	ħuwwa ṣakúul.
Here's health!	fṣiħħítak!
Would you like to share our meal?	Ṣittáḍḍal kúl maḡáana?
No, thank you. I have already eaten. <i>Bon appétit.</i>	mutaṣákkir ḡiddan, Ṣana kált ṣábli kida. b-ilhána w-iffiifa.

¹ Written language. Pronounce θ as *th* in "think".

SHOPPING

Vocabulary

shop	dukkáan, dakaklín
wholesaler's	dukkáan ilgúmla
retailer's	dukkáan ilṣaṭṭúuḡi
stores	maháll ilṣumáaḡ, mahalláat ilṣumáaḡ
store, depot	máxzan, máxáazin
baker's shop	máxbaz, máxábiz
pastrycook('s)	ḡalawáani, ḡalawaníyya
butcher('s)	ḡuẓẓáar, ḡuẓẓaríin
fishmonger('s)	sammáak, sammaklín
poulterer('s)	farárgi, farargíyya
grocer('s)	baṣṣáal, baṣṣallín
greengrocer('s)	xúḡuri, xuḡuríyya
fruiterer('s)	fakaháani, fakahaníyya
stationer's, bookseller's	maktába, maktabáat
men's outfitter('s)	xayyáaḡ, xayyoṭlín
haberdasher('s)	xirdawáati, xirdawatíyya
hardware dealer('s)	bayyáaḡ ṣadawáat ilḡidáada, bayyaḡlín
	ṣadawáat ilḡidáada
cleaner's and dyer's	mahállí tonẓlíf ilmaláabis; tintirarlí
tobacconist('s)	daxáxni, daxaxníyya
dispensing chemist('s)	ḡayḡúli, ḡayḡulíyya
chemist's shop	ḡayḡulíyya; ṣagẓaxána, ṣagẓaxanáat
cigarette kiosk	kúḡki sagáayir, ṣikjáak sagáayir
shop assistant	ḡúbi (or ḡuby), ḡubyáan
customer	zibúun, zabáayin
to buy	ṣiṣṭára, yiṣṭiri
to sell	baaḡ, yiblíḡ
to choose	ṣixṭáar, yixṭáar
to order	ṭólab, yúṭlub
to cancel	láya, ylíyi
to exchange	báddil, yibáddil; yáyyur, yiýáyyur
to deliver	sállim, yisállim
to fetch	gaab, yiglib
to bargain	ṭaḡḡil, yiṭaḡḡil
to wrap up	laḡḡ, yilíḡ

Sentences

At the baker's:	ḡand ilxabbáaḡ:
What can I get for you?/Are you being served?	Ṣáyyi xidma?

I want two fresh loaves of European bread.
6 rolls, please.

Ṣana ḡáawiz riyyíṭeen ḡéḡ
ufráḡgi ḡabḡlín.¹
sitt irýṭṭa-fráḡgi-ḡyayyaríin,
min faḡlak.

At the fruiterer's:

Have you any apples, please?
I should like three pounds of pears, please.
Could you send me a dozen tangerines, half a dozen lemons, two pounds of bananas, and a pound of grapes?

The walnuts and almonds are too dear. I'll take some peanuts instead.

Strawberries are out of season, madam/sir.

Have you any figs or plums?
Will you be having any cherries in to-morrow?

Shall I keep some for you, madam?

At the grocer's:

I want a packet of raisins and a pound of almonds.

Half a pound of ground coffee and a quarter of a pound of tea, please.

Will you have granulated or lump sugar?

Half a litre of vinegar, please.

I want a litre of olive oil and three pounds of flour.

Have you any timed fruit?

At the market:

I want five pounds of tomatoes, please.

ḡand ilfakaháani:

ḡándak tiḡṭáaḡ, min faḡlak?
Ṣana ḡáawiz tálat irṭául² kum-mitra, min faḡlak.
Ṣibḡátli min faḡlak iṭnáḡar yusafandiyya, wi sitti lamunáat, wi ruṭléen móoz wi ráṭli ḡinab?

Ṣiggóoz w-illóoz yalytiin Ṣáwi.³
ḡáaxud juwáyyit fúul sudáani badálhum.

múusim ilfaráwla fáat, ya sitt/háḡrit (or sáyyid).

ḡándak tlin walla barṣúuḡ?
ḡaykúun ḡandúkum kiréez búkra, min faḡlak?

Ṣahḡizlik juwáyya (or tiḡibb(i) ahḡizlik juwáyya), ya sitt.

ḡand ilbaṣṣáal:

ḡáawiz báaku-zblib wi ráṭli lóoz.

núḡḡi ráṭli búnni maṭḡúun wi rúbḡi ráṭli fáay, min faḡlak.

tiḡibbi súkkar náaḡim walla súkkar mákana?

núḡḡi lítri xáll, min faḡlak.

Ṣiddíini min faḡlak lítri zéet zetúun wi tálat irṭául diṣṭiṣ.

ḡándak (or ḡandúku(m)) fákha mahṭúuza (or fákha f-ilḡilab)?

f-issúuḡ:

ḡáawiz xámast irṭául ṭamáaṭim, min faḡlak.

¹ Cf. also ṭáaḡa (invariable) = "fresh" (of fruit, vegetables, etc.).

² Strictly, 1 rotl = approx. $\frac{3}{4}$ lb.

³ Arabic has nothing corresponding to the distinction between *too dear* and *very dear*.

The tomatoes and radishes are cheap and fresh.

Could you please weigh this chicken for me?

Have you a small cabbage or lettuce and carrots?

At the stores :

There is a sale on at the stores. What sort of woollen material have you in stock?

Can you show me your designs in silks?

We have a large selection.

Four metres of red velvet, please.

That will do.

A reel of black cotton.

A reel of black silk (thread).

Three metres of that white elastic.

I also want a zip-fastener.

Do you stock scissors?

I want a thimble and some tape.

I want a plain blue tie and a coloured handkerchief to match.

Does this material wash well?

It's fast, it does not fade in the wash.

Our van calls in your neighbourhood to-morrow.

At the cleaner's :

I want these flannel trousers dry cleaned.

When can I fetch them?

Si(tamda)tim w-ilfigli-rxas wi sabhin (or (da)za).

Siwzili ¹-laxa di, min faqlak?

zandak kurumba-gyayura walla xaggaya-w gazar?

f-iddakakin ikkibira :

fih taxlid f-ilmahallat.

Seeh sanwaa ilcagwaf illi zandukum, min faqlak?

warrini min faqlak sanwaa ilharir illi zanduku?

zandina magmuga-kbira.

farbat imtar satifa hama (or humr), min faqlak.

da-li-ana xawzu(h).

bakara soda.

bakarit xet harir asmar.

talatt imtar min ilcastik labyaq da.

sana xawiz sista.

zanduku-mcagagat?

sana xawza ² kufubaan wi-swayit jirif.

sana xawiz karafita ³ zarfa wi mandiil milawwin yiwa-fisha (or yimji-mgaha).

silsumafda-byibhat? ⁴/silonda saabit walla-byiflag f-ilyasil? saabit, ma-byibhat/i f-ilyasil.

silgarabiyya-btagitna hatwaggal bidaga ligrankum bakra.

f-ittintirali :

sana xawiz ilbanjaloon ilfanilla da yitnaqqaf xa-nnaajif.

sag(i)-axudhum wasteeh?

¹ Pronounced Siwzili.

² All other examples have assumed a man speaking.

³ Or karafita, karafita, karafita.

⁴ bahat, yibhat "to fade"

Can this coat be dyed brown?

Do you do mending?

At the chemist's :

Do you keep razors and blades?

I want a shaving-brush and some shaving-soap.

I also want a tube of tooth-paste and a tooth-brush.

How much will that be altogether?

Have you anything for headaches?

Can you recommend a gargle?

I want some adhesive plaster, please, and a box of cough lozenges.

A big packet of cotton-wool, please.

Please have this prescription made up for me.

I want a good tonic.

Can you let me have some cream for sunburn?

At the tobacconist's :

Can you recommend a mild cigar?

What kind of cigarettes do you stock?

Have you any lighter-flints (wicks, petrol)?

Sorry, we've only boxes of matches left.

At the confectioner's :

A large box of chocolates, please.

mumkin tushbu-yu-lbal'u da banni?

Sintu-btirfu ¹ guuf?

f-ilcagxaxana (or f-iggaydaliyya) :

zanduku-mwaa wi makanat hilaa'a?

sana xawiz furjit hilaa'a-w gabuun hilaa'a.

sana xawiz kamaan sum-bubut magguun isnaan wi furjit isnaan.

kam taman ilhagatdi kullaha?

zanduku haa'a l-iggudag?

ti'dar tisalli xala yaryara-kwayyisa?

sana xawiz bilcastar, min faqlak, wi xilbit bastiya min bitagat ilkubha.

warasit xutni-kbira, min faqlak.

min faqlak haqdarli-rrufitta diyya.

sana xawiz dawa-mcawwi, min faqlak.

ti'dar tiddini-swayit kirtim xasan huruf ijjams?

zand iddaxanni :

ti'dar tisalli xala nuu sigaar xafif?

Seeh sanwaa issagayir illi zandukum?

zanduku-hagarit (jarayit, banzin) wallagat?

saasif, ma xatji zandina-lla xilab kabrit.

zand ilhalawani :

sandu' fukula'a-kbira, min faqlak.

¹ rafa, yirfa "to darn, mend"

How much is this bar (or packet) of chocolate?	Ṣiffukulaṭṭaya dī-b kāām?
Please wrap up the cake and pastries for me.	min fāḍlak liḥli-ṭṭarṭa w-ilḥalawiyāat.
Do not touch goods displayed on the counter.	mamnūuḡ lāms ilbaḍḍaṣiḡ ilmaḡruuḍa. ¹
In the Muski ² :	fi xāan ilxalīlī :
Do come in, is there anything I can do for you?	Ṣittāḍḍal, lāazim xidma?
I want a few small things.	lazimni ḡaḡaat baḡliṭa.
You've come to the right place.	Ṣittāḍḍal, da maḡāllak (lit. <i>this is your place</i>).
I'm at your service.	Ṣūṭlub w-ana tāḡṭi Ṣāmraḡ (lit. <i>ask and I am under your order</i>).
But do sit down.	bāss ittāḍḍal istarāyyaḡ ḡa-lkūrsi.
Thank you.	mutaṣṣakkir.
Do you like (your) coffee very sweet, half and half, or without sugar?	tiḡibbi tiṣṣrab Ṣāḡwa sūkkar ziyāada walla maḡbūuṭa walla sāada?
No coffee, thank you all the same.	lāṣ, kāttar xēerak, Ṣaḡwitak maṣṣrūba, ḡiṣṭ.
What are you looking for?	Ṣēeh ṭalabāatak? (lit. <i>what are your requests?</i>).
How much are you selling it (fem.) at?	bi kāām tiḡiḡa?
Do you want to bargain or do you want a fixed price?	ḡaḍṣitak ḡawiz tiḡḡaḡil walla ḡāawiz kaḡāam wāaḡid?
Give me a fair price, there's no need for bargaining.	min fāḍlak Ṣūlli ḡa-ittāman b-ilḡāṣṣ, ma fiṣṣ luḡḡum l-ilḡḡaḡal.
We don't put our prices either up or down.	lāa binḡāwwid wala binḡāṣṣaḡ.
What's the price, then?	Ṣittāman kāām baṣa?
Well now, to be fair, four pounds.	Ṣittāman b-iḡḡāla ḡa-nnābi (lit. <i>by praying on the Prophet</i>), Ṣarḡḡa-ḡnēeh.
You've put me off.	ya ṣēex inta xāḡḡētni.
What sort of a price is that?	Ṣēeh ittāman dā?

¹ Written form. Cf. the spoken *ma tilmis ilbiḡḡaḡa-lmaḡruuḍa*.

² The eastern bazaar in Cairo where the customer should bargain for his purchases.

I'll give you two and a half pounds.	Ṣan-adḡḡlak itnēen ḡinēeh wi nūḡḡ.
No, no, you're a long way off my price (said by shop-keeper).	lāa, lāa, liṣsa bādri (lit. <i>it is still early</i>).
Let's split the difference.	nīṣsim ilbālaḍ nūḡḡeen (lit. <i>let's divide the town in two halves</i>).
Done!	maḡrūuk! (lit. <i>congratulations</i>).
All right. Here's the money.	Ṣallāaḡ yibarik fiik (answer to maḡrūuk). Ṣittāḍḍal ilḡiḡaḡ.
Can you change me a £1 note?	tiṣḡdar tiḡukḡli-ḡnēeh, min faḍlak?
Could you change me 50 piastres?	min fāḍlak, fukḡli xamṣiṣ Ṣiṣṣ?
Good morning, may I just take a look round?	ḡabāaḡ ilxēer, mūmkin bāss attārraḡ?

THE POST OFFICE

Vocabulary

The General Post Office	Ṣilbūḡa-lḡummiyya
letter box	sandūuṣ ilbūḡa
letter	ḡawāab, ḡawabāat
answer	ḡawāab, Ṣaḡwiḡa
postcard	kārti bustāal, kurūut bustāal
printed matter	maṭbuḡat
registered letter	ḡawāab muṣāḡḡal
express letter	ḡawāab muṣṭāḡḡal
telegram	tiliyṣṣaṭ, tiliyṣṣāat
sample having no commercial value	ḡayyīna lāyṣa l-ilḡiḡ ¹
airmail letter	ḡawāab b-ilbariḡ ilḡāwwi
envelope	ḡūrfi ḡawāab, ḡurūuf ḡawabāat
address	ḡunwāan, ḡanawliṣ
addressee	Ṣalmūrsal Ṣilēeh
sender	mūrsil, mūrsiliṣ ; rūasil, rūasiliṣ
counter	bank, bunḡuk
post-office official	miḡāawin ilbūḡa
postman	buḡṭaḡi, buḡṭaḡiyya ; sāaḡi, suḡāaḡ ; ḡāamīl ilbariḡ, ḡummāal ilbariḡ
stamp	wāraṣit barīḡ ; ṭābiḡ būḡa
wrapper, wrapping paper	wāraṣ lāff

¹ Written form.

sealing wax	šámṣ-óhmar
postage	šúgrit ilbariid
string	dubúra
postal order	šizni bariid, šuzúun bariid
telegraphic transfer	hilaawa tiliyrafíyya
fees, charges	dámya; táman
post-free	min yéer wáraš búṣṭa
by airmail	b-iṭṭayyúra; b-ilbariid ilgáwwi
by seaml	b-ilmárkib
abroad	f-ilxáarig
country	širriif; šilšaryáaf
poste restante	yantádir b-iššibbáak ilbariid ¹
collection times	lámm ilbúṣṭa; máwṣid, mawaṣṣid
ordinary letter	gawáab šáadi
parcel	ṭard, ṭurúud
money order	hiwáala
receipt-slip	háfza, hawáaṣṣ
distribution window	šibbáak ittawziḡ
to post	ráma, yirmi gawáab (fi sandúuf ilbúṣṭa)
to receive	šistálam, yistilim
to stamp a letter	haṭṭ, yihúṭṭ wárašit búṣṭa ṣa-ggawáab
to frank a letter	xátam, yixtim gawáab
to send	báḡat, yibḡat
to register	šóogar, yišóogar; sággil, yisággil

Sentences

Has the postman been?	Šilbuṣṭógi fáat (or šádda or gñ) ?
He delivered two letters and a postcard this morning.	huwwa gáab gawabéen wi kárti bustáal innahárda-ššúbh.
The postman has left this form.	Šilbuṣṭógi šaab ilwoglída.
Letters are delivered three times a day.	šiggawabáat bititwázzaḡ tálat murráat f-ilyóom.
Where can I collect this parcel?	šášdar astilim iṭṭárdi da-mnéen ?
Take this letter to the post-box, please.	šisšit iggawábda-f sandúuf ilbúṣṭa, min faqlak.
The next collection is at six.	haylmmu-ggawabáat baḡdi kida-ssáaḡa šitta.
You must pay excess-postage.	lazim tífḡaḡ šáršī ṣa-ggawábda.
Return to sender, address not known.	yuráddu šila-ilmúrsil, šalḡunwáan yéer maḡrúuf.

¹ Written form. Pronounce š as *th* in "thus" but with "emphasis"; š is the emphatic counterpart of š.

Please forward.	yuháwwal šiléeḡ.
What is the postage for an air-mail letter to England?	šiggawáab b-iṭṭayyúra l-ingiltíra-b káam ?
Where can I inquire for poste restante letters?	šášdar áššal féen min faqlak šiza káan fihi gawabáat mahḡúza liyya ?
Where can I get postage stamps?	šášdar áštiri ṭawábiḡ bariid minéen, min faqlak ?
Two one-piastre stamps.	waraštéen búṣṭa min šábu širši sáay.
Could I have a cable form, please?	šiddini min faqlak furmit tiliyrafí ?
I want to send these things cash on delivery.	šana šáawiz áḡat ilbaḡáayiz di-b ṭaršit iddáḡi ḡand ittashlim.
Would you register this letter for me, please?	saggilli-ggawábda, min faqlak ?
Do you want to register this parcel?	ḡawiz tífḡat iṭṭárdi dá b-ilbariid ilmusággal ?
You must complete the special form that has to accompany the parcel.	láazim tímila ilfurma-lmaxšúṣḡalli ḡatitbiḡit maḡa-iṭṭárd.
Please give me an international form to send money to England.	šiddini furma dawliyya šáḡat biha-šúus l-ingiltíra.
You have to seal a registered parcel.	lazim tišammaḡ iṭṭárd ḡášan asaggilhúulak. ¹
I want to send a telegram.	šana šáawiz áḡat tiliyrafí, min faqlak.
Don't forget to put the name and address of sender.	ma tinsáaḡ tiktib ism ilmúrsil wi ḡunwáanu(h).
If it cannot be delivered, it will be returned.	šiza ma waḡalíṣ (or wiḡlít), ḡatitráddi l-ilmúrsil.
A telegram with prepaid reply.	tiliyrafí wi ráddi xáaliḡ.
What is the telegram rate to England?	šittiliyrafíat bi káam l-ingiltíra ?
Greetings telegrams are dearer.	tiliyrafíat ittaháani šáyla.
This letter is dated the 12th, but the post-stamp shows it was sent off on the 14th.	šiggawábda maktúub bi taríḡ iṭṭáḡar, lakin xitmi wárašit ilbúṣṭa bi taríḡ ṣarbaḡṭáḡar.
How long does a surface-mail letter take from here to America?	šiggawáab ilḡáadi yáaxud šaddéḡ min hina-l šamríka.

¹ Lit. "so that I may register it for you".

THE TELEPHONE

Vocabulary

public telephone	tilifoon xumúumi
receiver, instrument	sammáaḡa, sammagāat
exchange	sintiróol
automatic exchange	sintiróol utumatliki
extension	nīmra da(a)xilīyya, nīmar da(a)xilīyya
operator	ḡāamil ittīlifoon
subscriber	ḡāhib ittīlifoon
telephone booth	kablīnit ittīlifoon
telephone directory	dalīl ittīlifonāat
call	mukálma, mukalmāat
local call	mukálma maḡallīyya
trunk call	mukálma xa(a)rigīyya
night call	mukálma laylīyya
connection	tawḡīl
engaged	maḡyūul
button	zurḡar, zurḡayir
slot	tuḡb, ṡitṡāab
to phone, ring up	kállim, yikállim f-ittīlifoon; ḡarab, yidrab tilifoon li . . .
to ring (intr.)	rann, yirinn
to dial	dáwwar, yidáwwar ittīlifoon
to connect	wóḡḡal, yiwóḡḡal
to book a call	ḡāḡaz, yihḡiz mukálma
to cancel a call	láya, yilyi mukálma

Sentences

Hello !	ṡalóo !
Are you on the phone ?	ḡāndak tilifoon ?
Please give me a ring to-morrow evening.	ṡidrābli-tilifoon búkra b-illéel, min faḡlak.
How do I use the phone ?	ṡizzāy astāḡmil ittīlifoon ?
Lift the receiver.	ṡirfaḡ issammáaḡa.
Then dial the number required.	wi baḡḡóon dáwwar innīmra-ll-inta ḡawāḡha.
Have you any change for the telephone ?	maḡāak fākka ḡaḡan ittīlifoon ?
Put the money in before dialling.	ṡisṡiṡ ilṡilóus ṡābli ma titkállim.
Could I use your phone, please ?	ṡāṡdar astāḡmil tilifoonak, min faḡlak ?
Hello, could I speak to Mr. Mahmoud Ali ?	ṡalóo, múmkin akállim issáyyid maḡmúud ḡālī, min faḡlak ?

Speaking.	ṡāna maḡmúud.
Are you 1563 ?	ṡintu (nimrit) ṡālfī xumsumīyya taláata-w sittīn ?
Number engaged.	ṡinnīmra maḡyūula.
There's no answer.	ma ḡāddīḡ biyrúdd.
Put the receiver down and call again.	ḡúṡṡ issammáaḡa w-idrab tāani.
I can't get through.	mīḡ ḡāarif attīḡil b-innīmra.
Inquiries, please.	ṡiddīni listīḡlamāat, min faḡlak.
Can you give me the number of Mr. Muhammad Salim, of 10 Station Road ?	tīṡdar tiddīni nīmrit issáyyid muḡammad sāalim illi sāakin fi nīmra ḡāḡara, ṡāariḡ ilmaḡúṡṡa ?
I have tried several times to ring the hotel, but there is no reply.	ṡana ḡawīṡ attīḡil b-illukánda-ktīr láakin ma ḡāddīḡ biyrúdd.
Sorry, wrong number.	ṡāasif, ṡinnīmra yálaṡ.
The telephone is out of order.	ṡittīlifoon ḡaṡlāan.
Is that the Travel Agency ?	da máktab issiyāḡha, min faḡlak ?
Just a minute, hold the line, please.	daṡliṡa wāḡda, xallīk ḡa-lxóṡṡ, min faḡlak.
Isn't there a public call-box around here ?	ma fiḡ kablīnit tilifoon xumúumi f-ilḡitta di ?
Miss, I want to book a call to Alexandria, please.	ḡāawīz āḡḡiz mukálma l-iskindirīyya, min faḡlik, ya ṡa(a)nīsa (or madmuwazáll).
Where can I wait until my trunk call comes through ?	ṡāṡdar astānna fēen liyāayit ilmukálma ilxarīḡīyya-btāḡti tīḡi ?
Alexandria, booth No. 7.	ṡiskindirīyya, fi kablīnit nīmrit sáḡa.
Sorry, we were cut off.	ṡāasif, ṡilxóṡṡ itṡáṡaḡ.
Could you please give a message to Mr. Fareed Abdalla ?	tīṡdar min faḡlak táaxud risāala ḡaḡan issáyyid farīd ḡabdólla ?
You are wanted on the phone.	ṡinta maḡlúub ḡa-ttilifoon.

CORRESPONDENCE

Vocabulary

letter	ḡawāab, ḡawabāat
business letter	ḡawāab maḡlāḡi, ḡawabāat maḡlaḡīyya
letter of congratulation	ḡawāab tahniya
letter of condolence	ḡawāab taḡziya
postcard	kārtī bustāal, kurúut bustāal
handwriting	xatṡ ; kitāaba yadawīyya (manuscript)
pen	rīṡa, rīyaḡ

fountain-pen	ṣálam ḥibr, ṣiṣláam ḥibr; ṣálam ṣabanóos, ṣiṣláam ṣabanóos
ball-pen	ṣálam ḥibrī gáaf, ṣiṣláam ḥibrī gáaf
pencil	ṣálam ruṣṣog, ṣiṣláam ruṣṣog
nib	sinn irriṣa, ṣasnáan irriṣa
penholder	ṣiid irriṣa, ṣayáad irriṣa
copying-ink pencil	ṣálam kúbya, ṣiṣláam kúbya
coloured pencil	ṣálam miláwwin, ṣiṣláam milawwina
gum, glue	samy
letter-file	duséeh iggawabáat, duseháat; miláff, milaffáat
card-index	fihris, faháaris
paper	wáraṣ (c.), wáraṣa, waraṣáat, ṣawráaṣ
notepaper	karrúusa, karrusáat (or karariis)
cardboard	kartúun
envelope	zorí, zurúuf
writing-pad, writing-paper	wáraṣ kitáaba
blotting-paper	naṣṣáafa, naṣṣafáat
ink	ḥibr
inkstand, inkwell	dawáaya, dawayáat (or diwy)
sealing wax	ṣámṣ ḥḥmar
stationer's	maktába, maktabáat
writing-desk	máktab, makáatib
stationery	ṣadawáat ilkitáaba
shorthand	ṣixtizáal
typewriter	ṣáala kátba, ṣaláat kátba
carbon-paper	wáraṣit karbúun
string	dubúra
folder	duséeh, duseháat
sender	múrsil, mursillin
addressee	ṣalmúrsal ṣiléeh, ṣalmúrsal ṣiláyhim
address	ṣunwáan, ṣanawáan
enclosures	ṣilmurfaṣáat
heading, reference	mawḍúʿ
signature	ṣimḍáaṣ (or ṣimḍa), ṣimḍaṣáat
commercial term	ṣiṣṭiláah tugáari
trade mark	márka musaggála
clerk	káatib, kátba
typist	káatib (kaatiba) ṣala-ṣáala-lkátba
secretary	(male) sikirtéer, sikirtiyya; (female) sikirtéera, sikirtiyyáat
book-keeper	máasik iddafáatir, maskiin iddafáatir; muḥáasib, muḥasbīn

book-keeping	másk iddafáatir
partner	ṣariik, júruka
owner	ṣaḥib, ṣaḥáb
staff	muwazzaffin
to write	kátb, yiktib
to type	kátb, yiktib ṣala-ṣáala-lkátba
to copy	náṣal, yinṣil
to answer	gáawib, yigáawib; radd, yirúdd (gawáab)
to stick	lázaṣ, yilzaṣ
to seal	xátam, yixtim
to fold	ṭáwa, yitwi
to tie	rabaṭ, yurbaṭ
to send	báḡat, yibḡat

Sentences

Where is the writing-room?	féen ṣóqt ¹ ikkitáaba?
There are envelopes and note-paper on the writing-desk.	fiih zurúuf wi karrúusa ṣala-lmáktab hináak.
I have to write an urgent letter.	lázim áktib gawáab mistáḡil.
Shall I type it?	ṣaktibu ṣa-ṣáala-lkátba?
I am expecting important news.	ṣana muntáziṣ ṣaxbáar muḥimma.
I have to answer some letters.	ṣana láazim arúddi ṣala báḡdi gawabáat.
I owe my friend a letter.	ṣaláyya ṣáktib li ṣáḥbi gawáab.
Can you lend me your fountain-pen?	ṭismah tisallifni ṣálamak ilḥibr?
My fountain-pen is broken.	ṣálam ilḥibrī-btáaḡi maksúur.
Where can I get it repaired?	ṣagalláhu féen?
He writes a very clear hand.	xáṭṭu-kwáyyis ṣáwi.
Take this letter down in short-hand.	ṣiktib iggawábda b-ilṣixtizáal.
He can neither read nor write.	huwwa ma-byiṣḍárfi láa yifra wala yiktib. huwwa ṣummi.
He is illiterate.	
Get this letter done quickly, it must catch the evening post.	xállag iggawábda-b súrṣa, lazim yilḥaṣ búḡit ilmisa.
Make three carbon copies of this invoice.	ṣiḡmil tálat núsax min ifatúura di.
Have you filed the letters?	ḥaṭṭéet iggawabáat f-idduseháat?
I told you all about it in my last letter.	ṣana ṣultílak kúlli ḥáaga ṣan il-ḥikáaya-f ṣáaxir gawáab liyya. ²
I read your letter with great pleasure.	qarúṣtu xiṭaabáka bi báaliy issurúr. ³

¹ Pronounced ṣoṭṭ.² Notice the use of li, with gawáab already defined by the preposed ordinal numeral.³ Written language.

My sincere congratulations.
Many happy returns of the day.
I was very pleased to hear of
your engagement (marriage).

My sincere condolences.

May I express my deep
sympathy.

In reply to your letter of the
16th June.

In receipt of your favour I am
pleased to inform you that ...

I herewith acknowledge receipt
of your circular.

My dear father.

Dear Ahmad.

Dearest Susan.

Dear Professor/Doctor/Captain
Fikri (Abdurrahman).

Dear Mr. Fahmy.

Dear Mrs. Fathiya Hilmy.

Dear Miss Fawzia Ahmad.

The Manager, Cotton Ginning
Co.

Dear Sir.

Yours sincerely.

Ṣaxlog ittahāani.

kūlli sāna w-inta ṭayyib.

(spoken) Ṣana-nbaḡṭti¹ giddan
lamma-wṣilni xābar xuṭḡatik
(gawāazak); (written) laḡad
surirtu jiddan² ḡindāma
waḡolānii nābaṣu xuṭḡatik
(zawāajik³).

Ṣaxlog ittaḡāazi (or Ṣaxlog ittaḡ-
ziya); (spoken) Ṣilbaṣṣiya-f
ḡayāatak.

laḡad taṣaḡḡurtu jiddan bi
muḡaḡbikumu-lṣalīm.

Ṣijaabātan ḡalaa xiṭaḡbikum bi
ṭaariḡ siṭṭaḡar yūnya.

Ṣijaabātan ḡalaa xiṭaḡbikum
yasurrūnii ṣan Ṣuxbīrakum
Ṣanna ...

Ṣistalāmtu xiṭaḡbākum iddāwrii.

waalīdi-lḡazlīz.

ḡazlīzi Ṣāḡmad.

ḡabi(i)bātii sāwsan.

ḡazlīzi-lṣustāaz/-dduktōor/
-lyuzbāaji fikri (friendly);
(more formal) Ṣassāyyid il-
muḡtāram ilṣustāaz fikri ḡabd
irraḡmāan.

(friendly) ḡazlīzi-ssāyyid fāḡmi;
(more formal) Ṣassāyyid il-
muḡtāram ilṣustāaz fāḡmi
ḡabdōlla.

Ṣassāyyida-lḡaḡḡila-lṣustāaza
fathīyya ḡilmi.³

ṢalṢaanīsa (-lmuhaddāba)
fawziyya Ṣāḡmad.

Ṣassāyyid mudlir firkit ḡālg il-
Ṣaḡḡaḡn.

Ṣassāyyid mudlir firkit ...

Ṣalmūxliḡ.

¹ Pronounced Ṣimbaḡṭṭi.

² Pronounce j as in English "jeep".

³ Or Ṣassāyyida-lmuḡtārama fathīyya ḡānim ḡilmi.

I remain, Yours faithfully.

With kind regards.

With all good wishes.

Your affectionate son.

Your affectionate brother.

A personal letter:

Alexandria, 4th May,
1953

Dear Mrs. Ahmad Hilmy,

Many thanks for your kind
invitation to dinner. I am
sorry to say I shall be away
this week-end, but I shall be
very pleased to spend one
evening next week with you if
convenient.

With kind regards,

Yours sincerely,

Mohamed Abu Al-Farag.

(The same message as it
might be communicated by
'phone.)

wa taḡaḡḡūlu bi qabūul lāaṣiḡ
liḡtirḡum.

maḡa Ṣṭyab attahīyyāat.

maḡa Ṣṭyab ilṣamāani.

Ṣibnūka-lbāar.

Ṣaxūuka-lmūxliḡ.

gawāab ḡaxṣi:

ṢalṢiskanderīyya, fi

Ṣarbūḡa māayu, sanat Ṣāḡfi

tusḡumīyya tamānya-w

xamṣin¹

Ṣassāyyida ḡūrom ilṣustāaz

Ṣāḡmad ḡilmi²

ḡūkron jazīlan ḡala daḡwāti-
kum l-ilḡāḡaṣ. Ṣana Ṣāasif
liṢanni saḡḡḡḡi ḡṭṭat niḡāayit
ilṣusbūḡ xāarij ilmadīna,
wala(a)kinnāhu yasurrūnii jid-
dan ṣan Ṣaḡḡiya Ṣumsīyatan
māḡakum ilṣusbūḡ ilmūḡḡil
Ṣiba(a) wa(a)ḡaḡokum ḡāalik.

maḡa Ṣṭyab attahīyyāat

Ṣalmūxliḡ

muḡammad abu-lḡarag.

mutaḡākkir giddan ḡala daḡ-
witkum l-ilḡāḡa. lāakin Ṣana
Ṣāasif Ṣāwi liṢanni ḡaḡḡḡḡi
niḡāayit ilṣusbūḡ bār-
skindirīyya. Ṣiza kāan yiwa-
fiṣkum Ṣāyyi yōom f-ilṣusbūḡ
illi ḡāyy Ṣakūun maḡḡuṭ ḡid-
dan Ṣinn-aḡḡḡḡi Ṣumsīya
ḡandūkum.³

¹ This is, of course, simply an indication of the way in which the
figures denoting the year would be uttered.

² The following few short letters have been included, together with
other material in this section, in order to illustrate the difference be-
tween written language and that which is elsewhere the concern of
this book. Vocabulary apart, the grammar is substantially that of
written Arabic and cannot be accounted for in a book dealing
exclusively with the very different colloquial language.

³ Notice the polite use of the *plural* pronominal suffix.

A short business note :
Cairo, 8th June, 1959.

The Manager,
Municipal Electricity Co.
Dear Sir,

I beg to inform you that our electric meter is not working. Please send someone to attend to it. With thanks in anticipation.

Yours faithfully,
So-and-so.

A business letter :
Suez, 10th August, 1959.

Dear Sir,

We have pleasure in sending you herewith invoice for two hundred pairs of best-quality men's shoes bought for your account and to be shipped to you on the 22nd inst. We hope you will be pleased with the goods, as the make is strong and serviceable and the manufacturers guarantee the goods to stand any climate.

You will gather from the invoice that we have been able to obtain a special cash discount of five per cent.

I am,

With compliments,
Yours faithfully,
So-and-so.

¹ ̣ is only associated with written Arabic and is the "emphatic" counterpart of ̣.

² Lit. "The Manager (of the so-and-so company)".

xiṭāb maṣlāḥi qaṣīr :
ṣalqa(a)hīra, fi tamānya
yūnya, sanat ṣālfī
tuṣṣumīyya tisṣa-w xamsīn.
ṣassāyyid ilmudīr
fīrkat innūur
sayyidi
ṣāktub hāaḍa li ṣuxbīrokum
ṣanna ṣaddāad ilkaḥrahāaṣ ẓin-
dāna taṣṭīṭal, wa ṣārgu ṣan
tursīlu mán yuṣlīḥuh. wa fi(i)
lintiḍāar¹ lākum jazīl iṣṣūkr.
muqaddīmu
fulāan.

xiṭāb maṣlāḥi :
ṣissuwēes, fi ṣāṣara ṣayūṣṭuṣ,
sanat ṣālfī tuṣṣumīyya
tisṣa-w xamsīn.
ṣassāyyid mudīr fīrkit
(kaza ...) ²
surrūna ṣan nursīla ṣilāykum
maṣa hāaḍa qa(a)ṣīmatī-
lṣasṣūur bi mīṣatay zāwjin
min ṣaḥsāni-lṣaḥḍīya-lxāṣṣa
b-irrijāal ṣiṣṭūriyat li ḥisa(a)bf-
kum wa satuḥānu ṣilāykum
f-iḥḥāani wa-lṣiṣrīn minā-ṣṣūhr
ilhāali. naṣmūlu ṣan tanāala-
lbiḍa(a)ṣātu ṣiṣja(a)bākum
liṣanna-ṣṣināaṣa matīna wa
tataḥammālu kaḥīron wa-
lmuntijūna yaḍmanūna
ṣala(a)ḥiyat albiḍāaṣa li ṣāyyi
jāww.

wa sataṣlamūna min
qa(a)ṣīmatī-lṣasṣūur ṣannāna
ḥaṣūulna ṣala xāḡmin xāḡṣin
lākum qi(i)mātuhu xāmsa(tun)
f-ilmiṣah.

wa tafaḍḍālu bi qabūli
ṣāaṣiq liḥṭirām.
fulāan.

Addresses on envelopes :
... , Esq./Professor ... ,
4 Station Road,
Port Said.

Miss ...
5 Mo'iz Street, Flat 9, Cairo.

ṣanawlin igḡawabāat :
ṣassāyyid ilmuḥṭāram
ilṣustāaz fulāan,
4 (ṣarbāṣa) jāariṣ ilmaḥḥāṭṭa,
bur saṣṣid.
ṣalṣaanīsa (-lmuhabbāba)
fulāana,
5 (xāmsa) jāariṣ ilmuḥṣzz,
jīṣṣa nimrit 9 (tisṣa),
ṣalqa(a)hīra.

NUMERATION

Vocabulary

Cardinals :

nil, nought
one
two
three
four
five
six
seven
eight
nine
ten
eleven
twelve
thirteen
fourteen
fifteen
sixteen
seventeen
eighteen
nineteen
twenty
twenty-one
twenty-two
twenty-three
twenty-four
thirty
forty
fifty
sixty

ṣilṣaṣḍāad ilṣasasīyya :

ḡīr
wāaḥid, wāḥda
ṣitnéen
tālat, talāata
ṣārbāṣ, ṣarbāṣa
xāmas, xāmsa
sitt, sitta
sābaṣ, sābṣa
tāman, tamānya
tisāṣ, tisṣa
ṣāṣar, ṣāṣara
ḥiḍāaṣar
ṣiṭnāaṣar
talaṭṭāaṣar
ṣarbāṣṭāaṣar
xamaṣṭāaṣar
siṭṭāaṣar
sabaṣṭāaṣar
tamaṭṭāaṣar
tisoṣṭāaṣar
ṣiṣrīn
wāaḥid wi ṣiṣrīn
ṣitnéen wi ṣiṣrīn
talāata-w ṣiṣrīn
ṣarbāṣa-w ṣiṣrīn
talatīn
ṣarbiṣīn
xamsīn
sittīn

seventy
eighty
ninety
hundred
one hundred and one
two hundred
three hundred
four hundred
five hundred
six hundred
seven hundred
eight hundred
nine hundred
thousand
eleven hundred
one hundred and sixty-three
two thousand one hundred and
ninety-two
five thousand five hundred and
seventy
million
two million

Ordinals:

first

second
third
fourth
fifth
sixth
seventh
eighth
ninth
tenth
(the) fifteenth
(the) twentieth
(the) hundredth
(the) twenty-fourth
last

Fractions:

vulgar fraction
decimal fraction

sabʕlin
tamanʕin
tisʕlin
miyya, miyyaat
miyya-w waaʕhid
mitéen
tultumiyya
rubʕumiyya
xumsumiyya
suttumiyya
subʕumiyya
tumnumiyya
tusʕumiyya
ʕalf, ʕaláaf
ʕálfi-w miyya
miyya taláata-w sittin
ʕalléen miyya-tnéen wi tisʕlin

xámasť aláaf xumsumiyya-w
sabʕlin
milyóon, malaylin
ʕitnéen milyóon

ʕilʕaʕdáad ilwagʕiyya:

ʕáwwil; ʕawwaláani, ʕawwa-
laníyya, ʕawwalaniyyin
táani, tánya
táalit, tála
róubíʕ, róubʕa
xáamis, xámsa
sáatit, sátta; sáadis, sádsa
sáabíʕ, sáabʕa
táamin, támna
táasíʕ, táʕa
ʕáafir, ʕáfra
ʕilxamasťáafar
ʕilʕifriin
ʕilmiyya
ʕilʕarbʕa-w ʕifriin
ʕáaxir; ʕaxráani, ʕaxraniyya,
ʕaxraniyyin

ʕilkusúur:

káar iʕtiyáadi
káari ʕúfri

half
third
quarter
fifth
sixth
seventh
eighth
ninth
tenth
(a) twentieth
three twentieths
hundredth
3·5 (three point five)
4·75

2·01

figure
number
mathematics
arithmetic
algebra
geometry
addition
subtraction
multiplication
division
sum
multiplication table
percentage
once
twice
three times
to add
to subtract
to multiply
to divide
to calculate
to estimate
to deduct

nugg, ʕangáaʕ/ʕingáaʕ
tilt, ʕatláat/ʕitláat
rubʕ, ʕarbáaʕ/ʕirbáaʕ
xums, ʕaxmáas/ʕixmáas
suds, ʕasdáas/ʕisdáas
subʕ, ʕasbáaʕ/ʕisbáaʕ
tumn, ʕatmáan/ʕitmáan
tusʕ, ʕatsáaʕ/ʕitsáaʕ
ʕufr, ʕaʕfúor/ʕiʕfúor
waaʕhid ʕala ʕifriin
taláata ʕala ʕifriin
waaʕhid ʕala miyya
taláata-w xámsa min ʕáfora
ʕarbúʕa-w xámsa-w sabʕlin min
miyya
ʕitnéen wi waaʕhid min miyya

raqm, ʕarqám
ʕádad, ʕaʕdáad; nímra,¹ nimar
riyáaʕa
ʕisáab
(ʕil)gabr
handása
game
ʕarʕ
qarb
qisma
gúmra
gádwal idqárb, gadáawil idqárb
nisba miʕawliyya
márra
marritéen
tálat marráat
gámaʕ, yíʕmaʕ
ʕárah, yíʕrah
qárah, yíqrah
ʕásam, yíʕsim
ʕásab, yíʕsib
ʕáddar, yíʕáddar
xágam, yíxʕim

¹ Especially as a means of identifying an object or place, e.g. a house or flat.

Sentences

Twice two are four.	Ṣitnéen f-itnéen b-arbā'a.
Three (times) two(s) are six.	taláata f-itnéen bi sittā.
Two into six goes three.	sittā ḡala-tnéen yisáawi ¹ taláata.
Two and three make five.	Ṣitnéen zāaṣid taláata yisáawi xámsa.
Three from five leaves two.	xámsa núuqig taláata yisáawi-tnéen.
How long have you been waiting?	Ṣinta mistānni baṣáalak ṣaddéeh?
Three-quarters of an hour.	tálatt irba' ² sáa'a.
What are your office hours?	Ṣinta-bṭiṣṭáyal min káam li káam?
From nine to five.	min tis'a-l xámsa.
I had ten days' leave.	Ṣana kan ḡāndi ḡáṣurt iyyáam ṣagáaza.
I spent a year and a half in Egypt.	Ṣana maqḡéet fi mágri sána-w núgg.
How far is it to Cairo?	Ṣilmasáafa ṣaddéeh min hína-l mágri?
It is 26 kilometres from here.	sittā-w ḡiṣṣin kelumítri min hína.
How long does it take to get there?	táaxud ṣaddéeh min hína li-hnáak?
About an hour and a half.	sáa'a-w núggi taṣṣriban.
The train will leave for Shibin el Qanatr in thirty minutes.	Ṣilṣáṭr illi ráayih ṣibṣin ilṣanāḡir ḡayṣúum baḡdi núggi sáa'a.
My seat is row ten, number twelve.	Ṣikkúrsi-bṭáaḡi nimra-ṭnāḡar f-iḡḡoff ilḡáaḡir.
This ring is worth more than a pound.	Ṣilxáatim da-ysáawi ṣáktor min ginéeh.
There were hundreds of children in that school.	Ṣilmadrasáadi kan fiha talámza b-ilmiyyáat.
It is the last day of my holidays.	Ṣinnahárda ṣáaxir yóom fi ṣagáati.
He inherited a hundred acres from his father.	wáras ḡan abúuh mīit faddáan.
Two-thirds of the book are uninteresting.	tiltéen m-ikkitaab maláuf má'na.
He sold half of his property.	báaḡ núggi ṣamláaku(h).
A year and a half ago I was in hospital.	Ṣana kútti f-ilmustáḡfa min sána-w núgg.

¹ Lit. "equals".² Notice the unexpected stress and short vowel in the final syllable (cf. the isolated form ṣirbáaḡ).

Their boy is six months old.	Ṣibnúhum ḡandu sitt úḡhur.
He stayed abroad over three months.	Ṣáḡḡa ṣáktor min tálāt ṣuhúur f-ilxáarig.
In nineteen hundred and four-teen.	fi sanat ṣálfi tusḡumiyya w-arbaḡṭáaḡar.
The percentage of pupils studying mathematics is larger than that studying languages.	Ṣinnisba-lmiṣawíyya l-ittalámza-lli-byidrisu-ryáaḡa ṣáktor m-illi-byidrisu luyáat.

COINAGE, WEIGHTS, MEASURES

Vocabulary

(the) coinage	(ṣal)ḡúmla ¹
weights and measures	ṣalṣawzáan w-almaḡaḡayliis ²
coin	ḡúmla, ḡumláat
money	ṣilúus ³
change	fákka
small change	ḡúmla ḡayṣira
foreign currency	ḡúmla ṣagnabíyya
£1 note	wáraṣa-b ginéeh
50-piastre note	wáraṣa-b xamsiin ṣirḡ
25-piastre note	wáraṣa-b xámsa-w ḡiṣṣin ṣirḡ
10-piastre note	wáraṣa-b ḡáṣura sáay
5-piastre note	wáraṣa-b xámsa sáay
£10 note	wáraṣa-b ḡáṣura-gnéeh
£5 note	wáraṣa-b xámsa-gnéeh
20-piastre piece	riyáal (ṣáḡḡa ³), riyaláat (ṣáḡḡa)
10-piastre piece	ḡáṣura sáay (ṣáḡḡa), ḡaṣuráat sáay (ṣáḡḡa)
5-piastre piece	xámsa sáay ṣáḡḡa, xamsáat sáay ṣáḡḡa
2-piastre piece	núggi-fránk, núggi-frankáat
1-piastre piece	ṣirḡi sáay, ṣurúḡ sáay
$\frac{1}{2}$ -piastre piece	ṣirḡi taḡriifa
milleme ($\frac{1}{10}$ piastre)	mallim, malallim
$1\frac{1}{2}$ piastres (not a coin)	taláata taḡriifa; taláat-úbyaḡ
$2\frac{1}{2}$ piastres (not a coin)	xámsa taḡriifa; xáms-úbyaḡ
pound sterling	ginéeh istirliini, gineháat istirliniyya

¹ The vowel *a* is commonly associated with the article in such borrowings from Modern (written) Arabic.² A feminine form.³ ṣáḡḡa = "silver".

Weights :

ton
cantar (approx. 75 lb.),
quintal
oke (approx. 2½ lb.)
kilogram (2½ lb.)

pound, rotl (½ lb.)
ounce
dram (400 drams = 1 oke)
gramme

Liquid measures :

litre (4½ litres = 1 gal.)
gallon

Linear measures :

kilometre (½ mile)

metre (approx. 39 in.)
centimetre
millimetre
league
mile
yard
foot
inch

Square measures :

acre
square metre
square yard
100 square metres
qirat (¼ faddaan)
busa (¼ qirat, i.e. approx.
3 square metres)

Cubic measures :

cubic metre
cubic inch

Siṣawzāan :

ṭinn, ṣaṭnān
ṣinṭār, ṣanaṭṭir

wiṣṣa, wiṣaṣ
kéelu, keluwāat; kilugrām, kilu-
gramāat
roṭl, ṣirṭāal
wiṣṣiya, wiṣṣiyāat
ḍārhim, ḍarāahim
gīrām, giramāat

makayṭil issawwāṣil :

litr, litrāat
galūun, galunāat

Ṣalmaqa(a)ṭis :

kéelu, keluwāat; kilumītr, kilu-
mitrāat
mītr, ṣimtār
santimītr (or ḡ-), santimītrāat
millimītr, millimītrāat
fārsax, farāsax
miil, ṣamyāal
yārda, yardāat
ṣādam, ṣiṣdām
būuḡa, buḡāat¹

Ṣilmaqa(a)ṭis ilmirabbāḡa :

faddāan, fadadiin
mītri-mrābbāḡ
yārda-mrabbāḡa
mīti mītri-mrābbāḡ
ṣirāat, ṣararīṭ²
būuḡa-mrabbāḡa, buḡāat mirabbāḡa

Ṣilmaqa(a)ṭis ilmukagḡāba :

mītri mukagḡab
būuḡa mukagḡāba

¹ In the agricultural context of the measurement of fields, būuḡa = approx. 3 metres.

² The context is again that of land measurement; elsewhere ṣirāat = "the width of a finger".

Grain measurement :

kéela, kelāat (the standard measuring canister and the amount it contains)

Ṣardābb, Ṣaradībb (12 kéelas = 1 Ṣardābb)

wéeba, webāat (used only in countryside) (2 kéelas = 1 wéeba)

ṣādaḡ, ṣiṣdāḡ (½ kéela)

armspan
handspan
fingerspan (between thumb
and index finger)

high
wide
long
deep
scales
ruler
tape measure
to measure
to weigh
to measure out

baaḡ, ṣibwāaḡ
ṣibr, ṣiṣbār

ṣitr, ṣittār
ḡāli, ḡālya, ḡalyīn
ḡarīd, ḡarīda, ḡurād
ṭawīl, ṭawīla, ṭuwāal
ḡawīṭ, ḡawīṭa, ḡuwāat
mizāan, mawazīn
maḡṭara, maḡṭar
mazūura, mazurāat
ṣaas, yiṣīs
wāzan, yīwzin
kāyīl, yikāyyīl

Sentences

Can you lend me 50 piastres?	ṭiṣdar tisallīfni xamāsin ṣirṣ, min ṭaḡlak?
I have no change on me.	ma-mḡiṣ fākka.
Can I borrow a pound till to- morrow?	tismaḡ tisallīfni-ḡnéeh li būkra?
I have only a little silver.	ma-mḡiṣ illa-jwāyyit fākka- ḡyayyarīn.
Are there silver coins in Egypt?	ḡiḡ ḡūmla ṭaḡḡa-f māḡr?
Yes, but they are really an alloy.	ṣāywa, lakinnāha f-ilḡaṣṣa sabīlka.
Put a one-piastre piece in the slot.	ḡūṭṭi ṣirṣi sāay f-ittūṣb.
I've lost £5.	rāaḡ minni xāmsa-ḡnéeh.
I have to pay £3.	lazim ādfaḡ talāata-ḡnéeh.
You can repay me next week.	ṭiṣdar ṭidfaḡ illi ḡaléek ilḡusbūḡ illi ḡāay.
He has run into debt.	huwwa madyūun.
What do I owe you?	ḡalāyya kāam līk?
He's a black marketeer.	huwwa-byiṣṭāyal f-issūuṣ issōoda.
Have you paid your income tax?	dafaḡṭi ḡarībt iddāxl illi ḡaléek?
It is deducted from my salary.	ṣiḡḡarība-bṭiṣḡim min mahiyyīṭi (or murattābi).

Did you weigh yourself on the scales?	ʕinta wazánti náfsak ʕa-lmizáan?
I weigh 65 kilos.	wázni xámsa-w sittíin kéelu.
How many okes of oranges do you want me to buy?	ʕawízn(i)-aʕtíri káam wíʕʕit burtuʕáan?
Two kilograms will be enough.	ʕitnéen kéelu bi-kfáaya.
How much is a ton of charcoal?	ʕinn ilfáhmi-b káam?
We have bought 50 lb. of potatoes.	ʕistaréena xamsiin ráʕlī baʕdaʕis.
We want twelve "bushels" of wheat.	ʕihna ʕawzíin ʕardábbi ʕámh.
How far is Alexandria from Cairo?	ʕilmasáafa ben mógrī w-iskin-diríyya ʕaddéeh?
I was driving at 50 kilometres an hour.	ʕana kútti sáayis bi súrʕit xamsiin kéelu f-issáaga.
Let me have three metres of this ribbon.	ʕiddíini tálatt imtáar min ifjiríit da, min foqlak.
The garden is 35 metres long and 20 metres wide.	ʕigginéena ʕálha xámsa-w talatíin mítr wi ʕarqáha ʕifríin mítr.
Will you take my measurements for a suit?	ʕismah táaxud maʕáasi ʕalaʕan bádlá?
These shoes are made to measure.	ʕiggazmáadi tafʕíil.
Have you a measure to see how long this cloth is?	ʕándak mítri ʕalaʕáan tiʕtis ilʕumáafa di.
Does your ruler show inches and centimetres?	moʕtórtaḵ mitʕállim ʕaléeha-lbuʕáat w-iggaṭimítráat?
How many miles is it from Suez to Port Said?	ʕilmasáafa min issuwées li bur saʕlíd káam míl?
I don't know the figure in miles, only in kilometres, but I'll work it out presently for you.	ʕana mij ʕáarif ilʕádad b-ilʕam-yáal, ʕana ʕárfu b-ilkeluwaat báss — ʕana haʕsibháalak hálalan.
Half a litre of milk, please.	núggī lítri lában, min foqlak.
I have ordered two cubic metres of wood.	ʕana ʕalábt itnéen mítri xáʕab mukaʕṭablin.

THE HUMAN BODY, HEALTH

head
face
skull

Vocabulary

raas,¹ ruus
wíʕʕ, wíʕuʕ
gumgúma, gamáagim

¹ A feminine noun.

forehead
eye
eyelid
eyebrow
eyelash
ear
nose
mouth
lip
cheek
chin
jaw
tooth
neck
gum
tongue
throat
tonsil
gland
hair
skin
bone
rib
spine
chest
stomach
lung
heart
bowels
liver
kidney
shoulder
arm
elbow
hand
wrist
finger
thumb
middle finger
little finger
joint
nail

ʕúra, ʕúwar
ʕeen,¹ ʕuyun (or ʕi-)
ʕifn, ʕufún
háagib, hawáagib
rimʕ, rumúʕ
widn,¹ widaan
manaxír
buʕʕ; hának
ʕiffa, ʕafáayif
xadd, xudúud
daʕn,¹ duʕúun
qábba, qubúub
sínna, ʕasnáan
ráʕaba, raʕabáat (or raʕáabi)
láʕa² (or lása)
lisáan, ʕilsína
zoor, ʕizwáar
lóoza, liwaz
yúdda, yúdad
ʕaʕr (c.), ʕaʕra, ʕaʕráat
gild, gulúud
ʕaḍm (c.), ʕaḍma, ʕaḍmáat
qálg, qulúug
silílit idqáhr
sidr, sudúur
baʕn,¹ buʕúun
ríʕa, riʕáat
ʕalb, ʕulúub
ʕamʕáaʕ
kibd (or kábid)
klwa, kaláawi
kitf, ʕiktáaf
diráag, ʕidríʕa
kuuʕ, kiʕáan
ʕiid,¹ ʕidéen
xúnʕit ilʕíid
ʕubáag, ʕawáabig
ʕiggubáag ikkibír
ʕiggubáag ilwíʕtáani
ʕiggubáag iʕʕuyáyyar
maʕʕal, maʕaʕil
qufr, qawáafir

¹ A feminine noun.

² Pronounce ʕ as /t/ in English "think".

thigh	faxd, fífxáad; wírk, fíwráak
leg	rigl, ¹ rigléen
knee	rúkba, rúkab
ankle	bízz irrígl
foot	rigl, ¹ rigléen
toe	gubúqz irrígl
sole	káff irrígl
blood	damm
vein	gírí, gurúuf
blood circulation	fíddáwra-ddamawíyya
blood pressure	dáyt iddám
illness, disease	márad, samráad
hygiene	qawáagid igghíha
nutrition	tayziya
food	ʕakl
malnutrition	súuf tayziya
dirt	wasáaxa
refuse	wásax
flies	dibbáan (c.), dibbáana, dibbanáat
pain	wágaʕ, ʕawgáaʕ
headache	gudúqz
sore throat	fíltiháab f-ilhangúra
cold	bard
influenza	fínflwánza
catarrh	zúkám
cough	kúhha
inflammation	fíltiháab
pneumonia	fíltiháab ríʕawi
gastric trouble	táʕab f-ilmíʕda
tuberculosis	sull
bruise	xadʕ, xudúuf
cut	ʕatʕ, ʕutúuf
fracture	kasr, kusúur
medical examination	fúhgi fíbbi
treatment	ʕiláaʕ
medicine	dáwa, ʕadwíya
prescription	ruʕíttá, ruʕíttáat
injection; syringe	húʕna, húʕan
vaccination, inoculation	toʕʕim; taxtíin
smallpox	gúdari
cholera	kúlira
typhus	taayfúus
typhoid	taayfúud

¹ A feminine noun.

paratyphoid	taayfúʕíid
dysentery	dusintárya
trachoma	tírxóoma
International certificate of vaccination against smallpox	fíháada dawliyya bi toʕʕim qíid iggúdari
ambulance	ʕarabíyyit fíʕáaʕ, ʕarabíyyáat fíʕáaʕ
hospital	mustáʕfa, mustaʕfayáat
ward	ʕámbar, ʕanáabir
doctor	duktúur (or duktóor), dakátra
nurse	mumarrída, mumarrídaat
microbe	gurúuma (or gursúuma), garaʕíim (or -a) ¹
blood test	fúhgi dām
analysis	tahlíl
toothache	wágaʕ lísnaan
contagious	múʕdi, muʕdiya
healthy	sallim, sallima, suláam; fí ʕíhha gayyída (of person); ʕíhhi (of climate, country, food)
convalescent	fí dóor innaqáaʕa
to cure, heal	ʕáalig, yíʕaalig
to anaesthetize	xúddar, yixúddar; bánnig, yibánnig
to clean	náqqaf, yínáqqaf
to extract	ʕálaʕ, yíʕlaʕ
to fill	mála, yímla

Sentences

What are Dr. Rushdi's consulting hours?	ʕiyátt ¹ idduktúur rúʕdi-bíʕtíʕ
Send for a doctor.	ʕímta?
Did you consult a surgeon for the operation?	ʕíʕlub duktúur.
What is the matter with you?	ʕinta-ʕtaʕúrti gurrúuʕ ʕaʕan ilʕamalíyya?
I don't feel well.	ʕinta ʕayyáan bi ʕéeh?
I feel very ill.	ʕana taʕbáan/ʕayyáan.
I feel sick.	ʕana ʕayyáan ʕáwi.
I feel giddy.	ʕálbi biyyúmmi ʕaláyya.
I feel weak.	ʕana dáayix.
You have a sore throat.	ʕana hamdáan.
	ʕándak íltiháab f-ilhangúra.

¹ Pronounce ʕ as *th* in English "think".² = ʕiyáadit.

Your tonsils are swollen.
I'm hoarse.
I've caught a cold.
I keep sneezing and coughing.
You must gargle and take a cough mixture.
Stay in bed for a day or two and take your temperature regularly.
You are feverish, put the thermometer under your tongue.

The temperature is going up (down).

Your pulse is very irregular.
His heart is very weak.
He has pneumonia.
You must be taken to hospital.
I prefer a private clinic.
The patient must not be disturbed.

What are the fees for a visit to an ear, nose, and throat specialist?
I shall have to give you a thorough examination.

We shall have to take an X-ray.
Is your digestion all right?
The medicine was no good.
Take these pills and a teaspoonful of this powder after meals.

Shake the bottle.
For external use only.
Poison.

You have broken your arm.
We shall have to keep your leg in plaster.

He has fractured his skull.
You have had a bad concussion.

I am injured.
I've sprained my ankle.
His illness got worse.
He is better.

llwazak wárma.
ʕana maqbúuh.
ʕana xátti bárd.
ʕana báz[ug w-akúhhi dáyman.
láazim tityáyyar (or titróyyar) wi táaxud dáwa l-ilkúhha.
láazim tistánna f-issirlir yoméen taláata w-itʕlis harártak b-intizám.
ʕinta ʕándak ʕirtifáaʕ fi dórugit ilharáara — hútt ittirmumítri táhti-lsáanak.
ʕilharáara murtáʕa (munxáʕa).

nábdak mu{tárib (or mál mazbúu).
ʕálbu daʕlil gíddan.
ʕándu iltibáab riʕawi.
láazim tirúh ilmústáffa.
ʕan-afáddal ʕiyáada xássa.
láazim ilʕayyáan yitánni mistaráyyah.

duktúr ilʕanf w-ilʕúnun biyáaxud káam f-ikkáʕi?
ʕana láazim ákʕif ʕaléek káʕfi káamil.

láazim niʕmil káʕfi ʕaʕiʕa.
hódmak kuwáyyis?
ʕiddáwa ma nafáʕ.
zúd ilhugúbda wi maʕláʕit ʕáay min ilmashúʕda baʕd ilʕákl.

rúgg ilʕizáaza.
li listiʕmáli-lxaarigi fáqaʕ.¹
sum.
diráaʕak ikkásar.
láazim nihútti riʕlak f-iggibs.

ráasu-tʕawwárit.
kan ʕándak ʕirtigáag f-ilmúxxi-ʕdíid.

ʕana-ggaráht.
riʕli-ltáwahit.
ʕilʕaya túʕul ʕaléeh.
huwwa xáff.

¹ Written language.

The cut is healed but you can still see the scar.
I must dress your wounds.
I cannot hear well.
He is deaf and dumb.
Your inner ear is inflamed.
I am short-sighted (long-sighted).

Do you know a good oculist?
He is blind.
I need a pair of glasses.
He squints a little.

At the dentist's:
Please come into the surgery.
This tooth hurts me.
This front tooth hurts me.

This tooth must be stopped.
The gums are bleeding.
I shall give you a local anaesthetic.

The root is decayed.
Can't you manage without drilling?
The tooth must be extracted.
I have a gumboil.
What tooth-paste do you use?

I'm afraid you must have a denture.
You must have a gold crown on your tooth.
I shall have to get a new tooth-brush.
Is the treatment finished?

ʕiggárhí ʕáab láakin ʕásaru llaa mawgúud.
láazim arbútlak iggarh.
ʕana ma baʕdárj ásmáʕ kuwáyyis.
huwwa ʕá[raʕ wi ʕáxrug.
wídnak multáhiba min gúwwa.
ʕana ʕándi ʕiʕar názar (túul názar).
tiʕraf ʕablib ʕiyúun kuwáyyis?
huwwa ʕáʕma.
ʕana ʕáawiz naqqáara.
huwwa ʕáhwál fuwayya.

ʕándi ʕablib ilʕasnáan:
min fáqlak taʕáala-lʕiyáada.
ʕiddirsída-byiwgáʕni.
ʕissinna-lʕuddamaníyya di-btiwgáʕni.
ʕissinnáadi láazim titxáʕa.
ʕilláa bitxúrri dámm.
ʕana hazzúk biŕgi maḥállí.

gídr issinnáadi-maáwwis.
ma tiʕdárj tiʕmílha min yéer táʕb.
ʕissinna láazim titxáʕa.
ʕándi xurráag.
bitistáʕmil ʕáyyi maʕgúun ʕasnáan?
láazim tiʕmíllak ʕáʕm isnáan.

láazim nihútti ʕarbúʕ dáhab ʕala sinnítak.
ʕana láazim aʕiib fúrjit isnáan gidlída.
ʕilʕiláag xúluʕ?

AT THE HAIRDRESSER'S

Vocabulary

gentlemen's hairdresser's
ladies' hairdresser's
safety razor
razor blade
shaving brush

mizáyyin (or halláaʕ) l-irrigáal
mizáyyin (or halláaʕ) l-issayyidáat
mákanit ḥiláaʕa
múus ḥiláaʕa, ʕamwáas ḥiláaʕa
fúrjit ḥiláaʕa

shaving lotion	kulúnya l-ilhíláaʿa
shaving soap/stick	ḡabúun híláaʿa
shaving cream	maḡḡúun híláaʿa
hair-cream	diháan l-iḡḡúr
eau-de-cologne	kulúnya
haircut	híláaʿa
beard	daʿn, ¹ duʿúun
moustache	ʿánab, ʿanabáat
wave	tamwíḡa, tamwíḡáat
parting	farʿ, furúʿ
wash	yasl
shampoo	ʿampúu
hair-net	ʿábakit iḡḡúr
hairpin	dabbúus iḡḡúr
comb	míʿt, ʿimʿúut
hairbrush	fúrʿit ʿúr
perfume	ʿiʿr, ʿuʿúur; ríḡa, rowáayih
nail varnish	diháan ḡawáaʿir
talcum powder	búdrít tálk
face powder	búdrít wíʿʿ
lipstick	ʿáḡmar ʿafáayif
tweezers	mulʿáat
manicure	manikéer
manicurist	ʿa(a)mílit ilmanikéer
to shave	háláʿ, yíhlaʿ
to cut	háláʿ, yíhlaʿ (hair); ʿáḡḡar, yíʿáḡḡar
to trim	sáawa, yisáawi
to lather	ráyya, yiráyyi
to wave	máwwig, yimáwwig
to dry	náʿʿif, yináʿʿif
to dye	sábay, yúsbuy
to massage	ʿámal, yíʿmil masáaj li . . .

Sentences

Is there a gentlemen's hair-dresser near here?	fíh ḡalláaʿ l-irrigáal ʿuráyyib hína?
How do you want it, sir?	ʿaḡmíllak ʿéeh n ʿáḡrak?
A haircut, please, trim back and sides.	ʿuḡḡli ʿúr, min fuḡlak, wi ʿaḡḡarḡúuli m-iggawáanib wi min wáru.
Not too short, please.	ma-tʿaḡḡarúuf ʿáwi, min fuḡlak.
A two-days-old beard.	daʿni baʿáilha yoméen min. yéer híláaʿa.

¹ A feminine noun.

Please trim my moustache.	min fuḡlak, wáḡḡab ʿánabi.
I should like a shampoo.	ʿana ʿáawiz ʿampúu, min fuḡlak.
You can give me a shave, too.	ʿihláʿli dáʿni kamáan, min fuḡlak.
Does this shaving-cream give a good lather?	maḡḡúun ilhíláaʿa da-byíʿmil ráywu-kwayyísa?
Here is a hot towel, sir.	ʿitfáḡḡal fúufu súxna-(a)héh!
He is getting bald.	huwwa-byíʿlaḡ.
He is turning grey.	ʿáḡru biyʿlib.
Have you a hair-restorer?	ʿándak ḡáaga ma-txallíʿ iḡḡúr?
Have you any good hair-oil?	yíʿʿuʿ?
Should I leave a tip for the assistant?	ʿándak zéet ʿúr-kwayyísa?
I would like to make an appointment with my usual assistant for to-morrow at eleven.	láazim aʿlib baʿʿíʿ ʿaʿan iḡḡabi?
Everything is booked up for to-morrow, I am sorry.	ʿana ʿáawz(a)-áḡiz maḡáad maḡa-lḡalláaʿa-btáʿti búkra-ssaʿa-hḡáʿar.
Can I come for a perm on Monday?	ʿihna maʿyullin búkra, ʿana ʿáasif.
Don't cut off too much, please.	ʿáʿdar áagi ʿaʿan amáwwig ʿúr yóom litnéen?
I should like to try a new hair-style.	ma-tʿaḡḡarʿi ʿúr ʿáwi, min fuḡlak.
What colour do you want your hair dyed?	ʿana ʿáawz(a)-ayáyyar listáyl bitaḡ ʿúr.
I should like a dark brown shade.	ʿáwza tishúyi ʿúrik bi ʿáyyi lóon?
Do you sell lipsticks and nail varnish to match?	ʿana ʿáwza lóon banni yáamíʿ.
For your make-up we have cream and face powder, eyebrow pencils and rouge.	ʿintu bitbīḡu ʿáḡmar ʿafáayif wi-dháan ḡawáaʿir yiwáʿʿu(h)?
Have you a manicure service?	ʿandína-krim wi búdra l-ilwíʿʿ w-iʿláam l-ilḡawáagib wi ʿáḡmar ʿaʿan ittuwalítt.
Have you any toilet soap?	ʿandúkum manikéer hína?
	ʿandúkum ḡabúun wíʿʿ?

CLOTHING ¹

Vocabulary

men's clothing	míʿabis l-irrigáal
pyjamas	bíjama, bíjamáat
dressing-gown	roob, ʿirwáab
slippers	ʿibʿib, ʿabáʿib

¹ Only European-style clothing is dealt with in this section.

socks	ṣarāab, ṣarabāat
shoes	gázma (pair) : fārdit gázma (one)
suspenders	ḥammalāat ṣarabāat ; ḥammāalit ṣarāab (one)
garters	ṣasāatik ṣarabāat ; ṣāstik ṣarāab (one)
drawers, pants	libāas, ṣilbīsa
vest	fanilla, fanillāat
shirt	ṣamfiṣ, ṣumṣūn
braces	ḥammāalit banṭalūn
belt	ḥizām, ṣihzīma
collar	yāāsa, yaṣāat ; liyāāsa, liyaṣāat
stud	zurūr liyāāsa, zurūayir liyaṣāat
cuff-links	zurūayir ṣasāawir ilṣamfiṣ
tie	garafitta, garafittāat ; karafitta, karafittāat ; karavātta, karavattāat
suit, lounge-suit	bādla, bīdal
jacket	jakétta, jakettāat
trousers	banṭalūn, banṭalonāat
waistcoat	sidēeri, sadāari
evening-dress	bādlit issūhra
overcoat	bālṭu, balāaṭi (or balṭuwāat)
cap	kaskitta, kaskittāat
hat	burnliṭa (or burnēeṭa), baranliṭ
beret	birēe(h), birehāat
gloves	gawānti, gawantiyyāat ; fārdit gawānti (one)
stick	ṣūṣa, ṣuṣy
umbrella, parasol	ṣamsiyya, ṣamsiyyāat
scarf	talfiḥa, talafiḥ ; kufiyya, kufiyyāat
handkerchief	mandīl, manadīl
raincoat	bālṭu mātār, balāaṭi mātār
suit material	ṣumāaf bādla
sports wear	malāabis irriyāda
cardigan	kardigāan, kardiganāat
pullover	bilōovar, bilovrāat
stockings	ṣarabāat
underwear	malāabis daxiliyya
brassiere	sutiyyāan, sutiyanāat
slip	ṣamfiṣ, ṣumṣūn
briefs	kalsūn, kalsunāat
night-dress	ṣamfiṣ nōom
girdle, roll-on	kursēe(h), kursehāat
dress, gown	fustāan, fasatīn
blouse	bilōoza (or bilūuza), bilozāat
suit, costume	tayyēer, tayyerāat
apron	ṣēprun (or ṣāprun), ṣēprunāat

fur coat	bālṭu fārū, balāaṭi fārū
veil	bārṣuṣ, barāaṣiḡ ; bēeja, bejāat (on hat)
square, headkerchief	ṣiṣṣarb, ṣiṣarbāat
shawl	jaal, jilāan
high-heeled shoe	gázma-b kāṣbi ḡāali
walking-shoe	gázma-b kāṣbi wāaṭi
sole (of shoe)	naḡl
fashion	mōoḡa, moḡāat
design	taḡḡila, taḡḡilāat
material	ṣumāaf, ṣumafāat
silk	ḥarīr
velvet	vīlvit
wool	ḡuuf
linen	kittāan
jewels, jewellery	migawharāat
ring	xāatim, xawāatim
necklace	ḡuṣd, ḡuṣūd
bracelet	ṣiswīra, ṣasāawir
ear-rings	ḡālaṣ (pair), ḡulṣāan (pairs) ; fārdit ḡālaṣ (one)
tailor	xayyāaṭ, xayyaṭīn
dressmaker	xayyāaṭ
coat-hanger	ṣammāaṣa, ṣammaṣāat
red	ṣāḡmar, ḡāmra, ḡumr
blue	ṣāzraṣ, zārṣa, zurṣ
green	ṣāxḡar, xāḡra, xāḡr
yellow	ṣāḡḡar, ḡāfra, ḡufr
brown	būnni ¹
grey	ruḡḡaḡi
black	ṣiswid, sōoda, suud
white	ṣābyaḡ, bēeḡa, biid
purple	banafsiḡi
orange	ḡurtuṣāani
silver	fāḡḡi
golden	dāhebi
light (in colour)	fāatīḡ, fāṭha, fathīn
dark	yāamīṣ, yāmīa, yamīn
to dress	libis, yilbis ; lābbis, yilābbis (transitive)
to undress	ṣālaḡ, yīṣlaḡ
to put on	libis, yilbis (e.g. iggázma)
to take off	ṣālaḡ, yīṣlaḡ (e.g. ilbarnliṭa)

¹ Also "coffee-coloured".

to sew
to mend
to darn

ḡayyat, yixayyat
ḡállah, yigállah
ráfa, yirfi

Sentences

Do you know a good tailor? tigrat xayyáat kuwayyis?
I want a suit made to measure. ḡāawiz afāggul bādla.
I prefer a suit made to measure to a ready-made one. ḡan-afāggul ilbādla-ttafḡil ḡan iggāhza.
What sort of material do you stock? ḡēeh nōoḡ ilḡumāas illi ḡandūkum?
I want a lounge suit. ḡana ḡāawiz bādla, min faḡlak.
Single-breasted or double-breasted? bi ḡūfi wāahid walla-b ḡaḡḡeen?
Do you wear a belt or braces? ḡinta-bḡilbis hiḡāam walla ḡammalāat?
The sleeves are too short. ḡilḡikmāam ḡugayyāra ḡāwi.
The trousers are too long. ḡilbanḡalōon ḡawīl ḡāwi.
The lapels are too wide. tānyit ijjakēḡta ḡarīḡa ḡāwi.
The jacket does not fit. ḡijjakēḡta miḡ ḡala ḡāddi.
To-morrow is your first fitting. ḡilburūwa-lḡawwalanīyya būkra.
I should like a dark sports jacket and a pair of light grey flannel trousers. ḡāawiz jakēḡta lōnha yāamiḡ wi banḡalōon fanīlla-ḡḡaḡi fāatīh.
The suit is well cut. ḡilbādla maḡbūḡa.
Show me some check shirts, please. warrīni-lḡumḡāan ilmurabbāḡāat illi ḡāndak, min faḡlak.
Six starched collars. sitti yaḡāat minaffīyya.
Have you a blue silk tie? ḡāndak karuvāḡḡa ḡarīr zārḡa?
Half a dozen coloured and a dozen white handkerchiefs. nūḡḡi dāstīḡ manadīl milawwīna wi dāstīḡ manadīl bēēḡa.
The hat is too big for me. ḡilburnīḡa wāḡa ḡāwi ḡalāyya.
I must send my grey hat to be cleaned. ḡana lāazim āḡat burnīḡi-rmāadi titnāḡḡaf.
This suit must be repaired, the lining is torn. ḡilbādlaadi lāazim ḡiggállah, ḡilbiḡāna mitḡaḡḡa.
Please send these shoes to be half-soled. wāddi-ḡḡazmāadi yihutḡūlha nūḡḡi nāḡl.
The slippers need new heels. ḡiḡḡibjib ḡāawiz nāḡli-ḡḡīd.
I like plain socks. ḡiḡḡarabāat issāada ḡiḡḡibni.
The woollen socks have shrunk. ḡiḡḡarabāat igḡūf kāḡḡu.
The colours have run. ḡilḡalwāan bāhatit.
Do you prefer brown or black shoes? tifāḡḡol ḡāzma būnni walla ḡāzma sōoda?

The shoes are too tight. ḡiggāzma dayyāḡa.
The toes of these boots pinch. ḡiggāzma dayyāḡa min ḡuddāam.
A pair of brown laces, please. rubāat ḡāzma ḡāsmar, min faḡlak.
Which lasts longer, silk or nylon clothes? ḡilhudūum ilḡarīr ḡiḡiḡ ḡāktor walla-lhudūum innāyūn?
Have you any pink slips which are not too expensive? ḡāndak ḡumḡāan lābani ma-tḡūnḡi yāya ḡāwi?
Where can I get the ladders in my stockings repaired? ḡāḡdar ḡḡállah ilḡāḡḡ illi-f ḡarābi fēen?
The stockings are laddered and holed. ḡiḡḡarāab maḡḡūḡ wi-mḡārraḡ.
I want a blue-striped blouse with long sleeves. ḡana ḡāwza-blōza zārḡa-mḡaḡḡa bi-kmāam ḡawīlla.
The brown skirt is very smart. ḡiggunīlla-lbūnni ḡamīlla ḡāwi.
It is too large for me. di wāḡa ḡalāyya ḡāwi.
You can have it altered/taken in/let out. mūmkin ḡiggállah/tiddāyyaḡ/tiwāssaḡ.
I need a light woollen winter dress. ḡana ḡāwza fustāan ḡūf xatīl l-iḡḡa.
Have you any low-necked evening dresses? ḡandūku fustāan sūhra-b sīdra makḡūf?
I want a black-lace veil. ḡana ḡāwza bēēḡa dantīlla sūmra.
This green dress really does suit you. ḡilfustāan lāḡḡar da lāayif ḡalēeki ḡāwi.
This cardigan is nice and warm. ḡilkardigāan da biyḡāfi-kwāyyis.
You can find leather goods in that shop. tīlāaḡi-f maḡālli da baḡāyig ḡīd.
I need a handbag and purse. lazīmi ḡūḡit yāddi-w maḡḡāḡa.
I am looking for a pair of shoes size five. ḡana baḡāwwar ḡala ḡāzma maḡāas xāmsa.
I am sorry, madam, in Egypt sizes are numbered differently. ḡāasif, ya ḡāanim, ḡigḡizam mitnammāra-b ḡāklī tāani ḡīna-f mōḡr. ḡaḡūnni maḡāasik yibḡa xāmsa-w talatīn.
I should say yours is (number) 35. ḡilburnīḡa di ḡūmmi riyāḡ sūmra miḡ māḡya maḡa-lbālḡu-lbūnni-bḡāḡik.
The hat with the black feathers does not match your brown coat. ḡana ḡāaxud issāḡa-lḡāḡḡa di ḡūmmi ḡāstik ḡīd.
I will take this silver watch with the leather strap. ḡandūkum ḡulḡāan dāhab ḡuyayyāra?
Have you any small gold earrings?

ENTERTAINMENTS, PASTIMES, SPORTS

THE THEATRE

Vocabulary

the theatre and other entertainments	šilmásrah w-almaláhi ¹ -lšúru
the Opera House	dáar ilšúpra
concert hall	qáqit ilmusiqa
entertainment guide	dalil ilmaláhi
play	riwáaya, riwayáat
comedy	kummíya; malháah
tragedy	tira(a)jídya; mašsáah
drama	diráama; qigga
variety show	másrah mutanawwaǧáat
show	ǧarǧ; ǧarǧi nímar; tamsil
concert	musiqa sinfuníyya; hǧáa musiǧíyya
circus	sark
folk songs	yúna báladi
musical instrument	šáala musiǧíyya
public, audience	šinnáas
seating capacity	ǧáda ikkaráasi
late-night performance	šilhǧáa-lšaxíra; šissuwarée(h)
early evening performance	šilhǧáa-lšawwalaníyya (or -lšúla)
matinée	šilmatinée(h) ²
foyer	mádxal
cloakroom, toilet	dó(o)rt ilmáyya
refreshment room	bufée(h)
auditorium	ǧála
box	looǧ; buks
circle	balkóon
gallery	šǧla-lmásrah
stage	másrah
footlights	šanwáar ilmásrah
wings	kawallis
dressing-room	šúgrit tayyfir ilmaláabis
national theatre	šilmásrah ilqáwmi
scenery	manáǧzir
background	mánzar xálš; báakǧirawnd
prompter	muláqqin
props-man	mutaǧáhhid ilmaláabis

¹ The form (š)al of the article marks what is essentially a literary form.

² Often a morning performance in cinemas.

company (theatrical)	gamǧíyyit ilfanníyyin; šittiháad
producer	múxrig
author; composer	mušallif
playwright	riwáǧi
poet	šáǧir, šǧara
cast	šilmumassillín
actor	mumássil (-a, -iin, -aat) ¹
leading man	báṭal, šabṭal
leading lady	báṭala, baṭaláat
ballet	balée(h)
dancer (male)	ráǧǧ, raǧǧin
dancer (female)	ra(a)ǧǧa, raǧǧáat (or raǧǧáǧa, raǧǧáat)
ballerina	ra(a)ǧǧat ilbalée(h) ²
understudy	šilbádal
scene	mánzar, manáǧzir
part	door, šidwáar
song	šuyníya, šayáani
interval	šistirǧha
curtain	šitáara
safety curtain	šitáarit ilšamáan
singer	muyánni, muyanníyya, muyanníyyin, muyanníyyát ¹
acrobat	šaragóoz, šaragozáat
conjurer	hǧáawi, huwáah
clown	muhárrig, muharrǧin
tamer	muráwwiǧ, murawwiǧin
finale	niháayit ilǧárd
applause	taǧǧiǧ (or taššif)
booing	tahziš
to tour (the provinces)	laǧǧ, yilǧǧ (š-ilmudiriyyáat)
to watch a performance	hǧáar, yihǧar ittamsil
to bow	šinhána, yinháni (or yinháni)
to play the piano	liǧib, yilǧab ǧa-lbiyáanu

Sentences

What's on at the theatre to-night? fiš šéeh š-ilmásrah illéela?

There's a drama by a modern author at the State Theatre. fiš riwáaya katibha mušallif hadi š-ilmásrah ilwáṭani.

¹ See footnote on p. 192.

² The form ra(a)ǧǧat is marked as literary in many ways, including -at for -it.

We shan't get any tickets.	mif hanlāaʿi tazāakir.
The house is sold out.	ʿittazāakir xilgīt (or xūlugīt).
Can I order tickets by telephone?	ʿāʿidur āhgiz tazāakir b-ittiliḥōon?
Can you see all right from that seat?	ʿāayif kuwāyys min ikkūrsi da?
I need some opera-glasses.	ʿana ʿāawiz tiliskōop.
I'd like some coffee in the interval.	ʿāawiz āʿrub ʿāhwa fi listirōḥa.
You can only have it in the refreshment room.	lāazim tirūḥ ilbulēeh ʿalaʿan tijrōbhā.
The curtain's going up/coming down.	ʿissitāara-btirtāʿag/btinzil.
What a marvellous setting!	manōoqir ilmāsrōḥ gamlila giddan.
The lead hasn't learned his part very well.	ʿilbāʿal mif hāoḥz dōoru-kwāyys.
The play was enthralling/boring/amusing.	ʿirriwāaya kanit mumtāza/bāyxa/loḥḥa.
The footlights are too bright.	ʿanwār ilmāsrōḥ qawīyya (or jiddīda) ʿāwi.
There was a lot of/very little applause.	ʿittasʿilif kan hā(a)ddi/baḡiḥ giddan.
Have you seen the new show at the Rihani Theatre?	ʿūtt irriwāaya-ggiddīda-f māsrōḥ irrihāani?
The songs are by a well-known composer.	ʿilʿayāani-btāʿagit wāʿahid majhūur.
I don't understand Arab/Eastern music, and I don't always like what I hear.	ʿana ma bafhām ilmusiq-ḥarabīyya/ʿarabīyya wi ma-btiggibnīḥ ilhagāat illi ba-māḡha ¹ mīnha.
Have you been to Umm Kalsuum's ² recital this month?	rūḥti hāfiḥ ʿummi kalsūm bitagt ijjāhri da?
I'd like to take the children to the circus.	ʿana ʿāawiz awāddi-lʿawlād issārḥ.
Did they enjoy the performance?	ʿittamsil ʿagābbhum?

¹ Pronounced -hja.² A popular woman singer.

CINEMA

Vocabulary

cinema	ʿinima, sinimāat
local cinema	ʿissinima-lmahallīyya
film	film, ʿaḥāam
screen	ʿāaʿa, ʿaʿāat
talking film	filmi nāḥiḥ
silent film	filmi ḡāmiḥ
plot	qisṣa, qisṣa
cartoon	kartūn
newsreel	film ilʿaxbār
Western	filmi kawbōoyz
detective film	filmi bullisi
comedy	filmi kōomdi
documentary	filmi wa(a)qīʿi
film studio	ʿistūdyū, ʿistudyuwāat (or ʿistudyuhāat)
projector	ʿāalit ʿārd
slides	silāydz
dubbing	dublāaj
subtitles, translation	targāma
cut	ʿaḥ, ʿuḥūḡ
sound-track	māgra-ḡḡōḥ
script	riwāaya
script writer	kāatib riwāaya, kuttāab riwayāat; riwāaʿi, riwaʿiyyin
director	mūntig, muntiglin; mudḥir ilʿintāag
producer	mūxrig, muxriglin
revival	ʿārdi tāani
re-make	ʿixrāag giddid
cinema-goers	ruwwāad issinima ¹
cinema programme	birnāmig ² issinima
supporting programme	ʿilbarāmig iḥḥanawīyya
U-certificate film	filmi l-ilgamiḡ
X-certificate (adults only)	filmi l-ilkiḥār fāqaḥ
continuous performance	ʿārdi mustamīr
separate performances	ʿārdi ʿāadi
doorman	bawwāab
cash-desk, cashier	kays
booking office, box office	ʿibbāak ittazāakir

¹ The corresponding singular requires the particle min, i.e. fulāan ("so-and-so") min ruwwāad issinima.² Plural barāmig.

usher	ḡāamil issīnima, ḡummaal issīnima
usherette	ḡa(a)mlat issīnima, ḡa(a)mlaat issīnima
operator	ḡāamil mākanit ilḡard
choc-ice	ḡāays kirīm bi fukulūḡa
sweets	ḡalawīyyāt
film-fan	mūyrom b-issīnima
cast	ḡilmumassillīn
hero	bāḡal, ḡabḡal
heroine	bāḡala, baḡalāt
male star	nāgmī sinimāaḡi
female star	nāgma sinimaḡiyya
villain	fīrrīr
colour film	filmi-mīlāwwīn; filmi b-ilḡalwān
the end	ḡinnihāya
anthem	ḡissalāam ilwāḡani
to film, shoot, photograph	ḡāwwar, yīḡūwwar
to go to the pictures	rūaḡ, yirūaḡ issīnima

Sentences

When does the next performance start?	ḡilḡard ittāani ḡayibtīdi-ssāḡa kāam?
The news-reel is shown at 3.30.	ḡilḡaxbār ḡatḡraḡ ¹ f-issīnima-ssāḡa talāata-w nūḡḡ.
Is it a continuous performance?	da ḡardī mustamīrr?
When is the film's first night going to be?	ḡilḡard ilḡāwwal l-ilḡilmīda yōom ḡēeh?
Look at the programmes in the evening papers.	ḡūf ilbarāamīḡ f-igḡarāayid ilmasaḡiyya.
Two stalls for the last performance, please.	tazkartēen ḡāla l-ilḡard ilḡaxīr, min faḡlak.
We had better sit at the back.	ḡāḡsan nūḡud f-ilḡāaxīr.
Is there any emergency exit?	fīh bāab mawḡūḡ l-ilḡurūḡ ḡānd ilḡāḡar?
Can tickets be booked in advance?	mūmkin ḡāḡzi tazāakīr muḡad-dāman?
I know you know the plot, but please don't tell me.	ḡana ḡāarīf innak ḡāarīf ilḡiḡḡa lāakin ma-tḡullīf, min faḡlak.
A new film is being shown.	fīh filmi-ḡdīd biyūḡraḡ.
I've seen this film before.	ḡana ḡūtt ilḡilmīda ḡabli kīda.

¹ -ḡraḡ exhibits the shape of the Classical passive but is commonly used in educated colloquial.

It's only a revival.	da bāssi tagdīd l-ilfilm.
Don't miss it!	ma-yfutaḡ ilḡilmīda!
Did you read the review?	ḡarēet ittaḡliḡ ḡa-lfilm?
It's a slow-moving film.	ḡilfilmī da-yzāḡḡaḡ.
It's a thriller ¹ —very exciting.	da filmī buḡḡi mūrḡib ḡiddan.
The criminal is always the last one you suspect.	ḡilmūḡrim ḡūwwa-lī-nta dāyman tiftikīr innu ḡāḡsan wāaḡid.

BROADCASTING

Vocabulary

broadcasting	ḡizāaḡa
broadcasting station	mawḡittit ḡizāaḡa
transmission	ḡizāaḡa
reception	ḡistaḡbāal
radio	rādyu, radyuwāat
loudspeaker	mukābbīr iḡḡōḡ
earphone(s)	sammāaḡa, sammāḡāat
battery set	rādyu baḡḡariyya
valve	lāmbīt rādyu, lūmaḡ rādyu ²
condenser	kundānsa (or kundānsar); mukāḡḡif, mukaḡḡifāat
volume	ḡiddit iḡḡōḡ
cabinet	sandūf irrādyu
knob	muḡtāaḡ, mafatīḡ
mains	kahrāba
power-point	fīḡa, fīḡāat
aerial	ḡéeryal
frame aerial	ḡéeryal ḡiḡāari
inside aerial	ḡéeryal da(a)xīlī
flex, wire	silk
adjustment	ḡabḡ
direct current	tayyāar mustamīrr
alternating current	tayyāar mutaḡōḡḡiḡ
disturbances, "atmospherics"	ḡiḡḡirāab ḡāwwi, ḡiḡḡirāabāt ḡawwīyya
interference	ḡadāxxul
short wave	mōoga ḡuḡayyāra
medium wave	mōoga mutawawḡiḡa
long wave	mōoga ḡawīla

¹ Or "detective story".

² Notice the unexpected plural form. lāmbāat also occurs; so, too, do the singular/plural forms lānḡa/lūnaḡ (or lānḡāt).

selectivity	hasa(a)siya
microphone	mikrufoon
announcer	mu(u)ziġ, muziġin
programme parade	birnāamig ilġizāaġa
disc, record	ġis(u)wāana, ġis(u)wanāat
news	ġilġaxbāar
weather forecast	ġinnāfra-lgawwiyya
talk	muḥāḍra, muḥāḍrāt; ḥadiṯ, ṣaḥadiṯ
serial	silsila; ġiġga musalsala
listener	mustāmiġ, mustāmiġa, mustamiġin, mustamiġāat ¹
television set	tilivizyoon, tilivizyonāat
screen	ġāaġa
tape-recorder	ġihāaz tasġiil, ġaġhizit tasġiil
to switch on	wāllaġ, yiwāllaġ irrādyu; tūfa, yif(i) irrādyu
to tune in	dūwwar, yidūwwar irrādyu
to listen in	siimiġ, yismaġ irrādyu
to earth	wāġġal, yiwāġġal b-ilġārd

Sentences

Can you pick up foreign stations with your set?	tifdar tiglib ilmahaṯṯāat ilġag-nabliyya b-irrādyu-btāaġak?
My set is out of order.	ġirrādyu-btāaġi mitġāṯṯal.
There's a lot of disturbance and fading on my set.	ġirrādyu-btāaġi fihi xarwāsa-w luxbāṯa f-iġġōoṯ kittir.
Reception is poor.	ġilmahāṯṯa di qasīfa.
Can you recommend a good wireless repair shop?	tigraṯ mahālli-kwāyyis li tasġiḥ irradyuwāat?
Can you send someone round to have a look at it?	tifdar tibġat ḥāddi-yfūfu(h)?
The valves want renewing.	ġillūmaḍ bitaġ irrādyu lazim tiggāddid.
Where do I take out a licence for my set?	ġaġlib rūxsa l-irrādyu-mnēen?
You can get the licence at the (local) telegraph office.	tifdar tāaxud irrūxsa min māktab ittiliyraṯ.
Do you often listen in?	ġinta-btismaġ irrādyu-kittir?
Only when they broadcast concerts.	lamma biyziġu mu(u)siġa sinfuniyya bās.
Is there a talk on the radio this evening?	fihi muḥāḍra f-irrādyu-llēla?

¹ The series is borrowed from the written language, whence a gender distinction between plural forms.

My neighbours' wireless disturbs me.	rādyu-ggirāan biyiġliġni.
I like listening to music programmes.	ġana baḥibb āsmaġ ilmuxta(a)rāat ilmu(u)si(i)ġiyya (or birnāamig ilmutanawwiġāat ilmu(u)si(i)-ġiyya).
Did you hear the news?	simiġt ilġaxbāar?
There's a play on the radio to-night at eight.	fihi riwāaya f-irrādyu-llēlaadi-ssāaġa tamānya.
What was the weather forecast?	ġalu ġēeh f-innāfra-ggawwiyya?
Did you buy your set on hire-purchase?	ġiftarēet irrādyu-btāaġak b-iṯṯaṯsiṯ?
Our neighbours come to us to hear the children's programmes.	ġiggirāan biyḥiġu ġandina yismaġu birnāamig ilġaṯṯāal.
Would you like to hear the gondola-song of Abd al-Wahhaab?	ġāawiz tismaġ ṣuyniyit ilgundūul bitaġit ġābd ilwahhāab?
The station has closed down.	ġilmahāṯṯa di xallāġit ġizāaġa.
They always close down with the national anthem.	biyinhu-lġizāaġa dāyman b-issalāam ilwāṯani.

PHOTOGRAPHY

Vocabulary

photography	taġwiir
camera	futuṯrāfiya, futuṯrafyāat
box camera	kāmira būs
folding camera	kāmira bi munfāax
miniature camera	kāmira ġuyayyāra
ciné camera	kāmira sinimaġiyya
film	film, ġaṯāam
plate	looḥ, ġalwāah
lens	ġādasa, ġadasāat
spool	bākara, bakaṯāat
aperture	fāṯha
diaphragm	ḥāaġib innūur
shutter	ḥāaġib ilġādasa
filter	filtar, filtaraat
flash	nuur
self-timer	kāmira biġġāwwar bi nafsāha
exposure meter	maġāas innūur
leather case	ġanṯa ġild
tripod	ḥāamil

selectivity	ḥasa(a)siya
microphone	mikrufóon
announcer	mu(u)ziḡ, muziḡfin
programme parade	birnáamig ilṣizáaḡa
disc, record	ṣiṣṭuwáana, ṣiṣṭuwanáat
news	ṣilṣaxbáar
weather forecast	ṣinnáḡra-lḡawwiyya
talk	muháḡra, muḡḡráat; ḡadiḡ, ṣaḡadiḡ
serial	siṣila; qisḡa musalsála
listener	mustámiḡ, mustámiḡa, mustamiḡfin, mustamiḡáat ¹
television set	tilivizyóon, tilivizyonáat
screen	ṣáaḡa
tape-recorder	ḡiháaz tasḡil, ṣaḡhizit tasḡil
to switch on	wállāḡ, yiwállāḡ irrádyu; ṭáfa, yifṭa irrádyu
to tune in	dáwwar, yidáwwar irrádyu
to listen in	símiḡ, yísmāḡ irrádyu
to earth	wáḡḡal, yiwáḡḡal b-ilṣárd

Sentences

Can you pick up foreign stations with your set?	tiṣḡar tiglib ilmoháṭṭat ilṣaḡ-nabíyya b-irrádyu-btáaḡak?
My set is out of order.	Ṣirrádyu-btáaḡi mitḡáṭṭal.
There's a lot of disturbance and fading on my set.	Ṣirrádyu-btáaḡi fiḡh xarwáḡa-w laxbáṭa f-iḡḡoṭ kitlir.
Reception is poor.	Ṣilmoháṭṭa di ḡaḡlifa.
Can you recommend a good wireless repair shop?	tigraḡ mahálli-kwáyyis li tasḡliḡ irradyuwáat?
Can you send someone round to have a look at it?	tiṣḡar tibḡat ḡáddi-yḡúufu(b)?
The valves want renewing.	Ṣillúmaq bitaḡ irrádyu lazim tiggáddid.
Where do I take out a licence for my set?	Ṣaḡlib rúḡa l-irrádyu-mnéen?
You can get the licence at the (local) telegraph office.	tiṣḡar táaxud irrúḡa min máktab ittiliyráaf.
Do you often listen in?	Ṣinta-bṭismaḡ irrádyu-ktlir?
Only when they broadcast concerts.	lamma biyziḡu mu(u)siḡa sinṭuníyya báss.
Is there a talk on the radio this evening?	fiḡh muḡḡra f-irrádyu-lleela?

¹ The series is borrowed from the written language, whence a gender distinction between plural forms.

My neighbours' wireless disturbs me.	rádyu-gḡirāan biyiṣliṣni.
I like listening to music programmes.	Ṣana baḡibb ásmāḡ ilmuxṭa(a)ráat ilmu(u)si(i)qíyya (or birnáamig ilmutanawwiḡáat ilmu(u)si(i)-qíyya).
Did you hear the news?	simiḡt ilṣaxbáar?
There's a play on the radio to-night at eight.	fiḡh riwáaya f-irrádyu-lleláadi-ssáaḡa tamánya.
What was the weather forecast?	Ṣalu ṣéeh f-innáḡra-gḡawwiyya?
Did you buy your set on hire-purchase?	Ṣiṣṭaréet irrádyu-btáaḡak b-iṭṭaṣṣiṭ?
Our neighbours come to us to hear the children's programmes.	Ṣigḡirāan biyḡu ḡandína yismāḡu birnáamig ilṣaṭṭáal.
Would you like to hear the gondola-song of Abd al-Wahhaab?	ḡáawiz ṭismaḡ ṣuyníyit ilgundúul bitaḡit ḡábd ilwahháab?
The station has closed down.	Ṣilmoháṭṭa di xalláḡit ṣizáaḡa.
They always close down with the national anthem.	biyínhu-lṣizáaḡa dáymān b-issaláam ilwáṭani.

PHOTOGRAPHY

Vocabulary

photography	tasḡiir
camera	futuyráfya, futuyrafyáat
box camera	kámira búks
folding camera	kámira bi munfáax
miniature camera	kámira ḡuyayyára
ciné camera	kámira sinimaṣíyya
film	film, ṣaṣláam
plate	looh, ṣalwáah
lens	ḡádasa, ḡadasáat
spool	bákara, bakaráat
aperture	fáṭḡa
diaphragm	ḡaagib innúur
shutter	ḡaagib ilḡádasa
filter	fiṭar, fiṭaráat
flash	nuur
self-timer	kámira biḡḡáwwar bi nafsáha
exposure meter	maṣáas innúur
leather case	ḡánṭa ḡild
tripod	ḡáamil

photograph	gúra, gúwar
snapshot	láṣṣa, laṣṣat
slow motion	tagwiir baṣṣi
light	nuur
focus	búṣra
stereoscopic picture	gúra mugassáma
three-dimensional film	filmi-b tálat ṣabṣaad
negative	ṣafríta, ṣafarít
positive	gúra, gúwar
developer	ḥáamid
fixer	sáaṣil muṣabbít
print	ṭabṣa, ṭabṣat
printing paper	wáraṣ ṭibáaṣa
dark room	ṣilṣooḍa-qḍálma
cameraman, photographer	mugawwaráati, mugawwaratíyya
street photographer	mugawwaráati f-iṣṣáariṣ
under-exposed	(gúra) miḍallíma; (gúra) náṣṣa núr
over-exposed	(ṣiggúra) xádit núr; (gúra) minaw-wára ṣáktor m-illáazim
to expose	ṣárraḍ, yiṣárraḍ
to focus	ṣábaṭ, yiṣbaṭ ilṣádasa
to develop	ḥámmaḍ, yiḥámmaḍ
to enlarge	kábbar, yikábbar
to retouch	wáḍḍab, yiwáḍḍab
to make copies	ṣámal, yiṣmil núsax

Sentences

May I take a photograph here?	Ṣáṣdar áaxuḍ gúra hína?
You must hand in your camera.	láazim tiṣállim ilkámira-bṭáṣtak.
Where can I get photographic materials?	Ṣáṣdar aṣṭiri ṣadawáat ¹ tagwiir minéen?
I want a roll film, size 6 by 9 cm.	Ṣana ṣáawiz filmi maṣáas sitta-f tiṣṣa, min faḍlak.
Could you put it in for me?	Ḥṣdar tirakkibúuli, min faḍlak.
Do you develop plates and films?	bithámmaḍ ṣalwáaḥ tagwiir wi ṣaṣáam?
Please let me have a proof.	ṣáawiz aṣúuf biráuwa, min faḍlak.
These photos are under-exposed.	Ṣiggúwar di-mḍallíma-ṣwayya.
Could you intensify them?	Ḥṣdar tiwaḍḍáḥhum?
Is the light too bright?	tittikir innúr jidid ṣáwi?
I should like to have this snap enlarged.	Ṣana ṣáawiz iggúra di titkábbar.

¹ Sing. ṣadáh.

How much would an enlargement cost?	Ṣittakblir yikállif káam?
This portrait is out of focus.	Ṣiggúra di miṣ maxbúṭa.
Can you recommend a good photographer?	tíṣdar tiṣúlli ṣala-mgawwaráati-kwáyyis?
I am going to have my photo taken.	Ṣana ḥaggáwwar.
I shall keep the photographs in an album.	Ṣana ḥállax iggúwar fi ṣalbúum.
Are you a keen photographer?	Ṣinta máyram b-ittagwiir (ót Ṣinta bithibb ittagwiir or Ṣinta yáawi tagwiir)?

FOOTBALL

Vocabulary

football	kúrat ilṣádam
match	liṣb; mu(u)ba(a)rúah, maba(a)ra(a)yáat
team	fírṣa, firaṣ; fariṣ
the backs	ṣilbakáat
the half-backs	ṣilhafbakáat
the forwards	ṣilṣamamiyyín
goalkeeper	goon, ṣigwáan
(right/left) back	ṣilbáak (ilyimín/iffimáal)
(right/left/centre) half	ṣilháafbaak (ilyimín/iffimáal/ilwiṣṭáani)
forward line	ṣilxátt ilṣamáami
home team	ṣilfirṣa-lmahallíyya
away team	ṣilfirṣa-lyariiba
ground	málṣab, maláaṣib
shot, free kick, penalty	fóota, fotáat
corner	kóornar, kornarúat
cup	kaas
classification, league	tartíib
football association	Ṣittiháad kúrat ilṣádam
first half	ṣilháaf táayim ilṣawwaláani
second half	ṣilháaf táayim ittáani
final	ṣinniháaṣi
semi-final	ṣábl inniháaṣi
referee	riff; ḥákam, ḥukkáam
side-lines	ṣilxuṭúuṭ ilga(a)nibíyya
half-way line	ṣilxátt ilwiṣṭáani
goal	goon, ṣigwáan
crossbar	ṣárdit iggóon
goalpost	ṣamúud iggóon, ṣimḍáan iggóon

net	ǰábaka
ball	kóora, kúwar
shin-pad	rúkba, rúkab
score-board	táxtit innatiiga
to shoot	ǰaat, yǰáut
to kick	ǰárab, yǰárab ; ǰaat, yǰáut
to kick off, start	ǰibtáda, yibtidi
to dribble	dáhrag, yidáhrag ikkóora
to pass	báaǰa, yibáaǰi
to score	dáxxal, yidáxxal góon ; gaab, yiglib góon
to be on top	báǰa, yibáǰa ǰáhsan
to draw	ǰitǰáadil, yitǰáadil
to win, to beat	yálab, yíylib
to lose	ǰityálab, yityílib

Sentences

Shall we go to the football match next Sunday afternoon?	tígi nihǰar muba(a)rúat ikkóora yóom ilhádd illi gáay baǰd idǰáur ?
It's an international match.	dí muba(a)rúah dawliyya.
Are they well-known teams?	ǰilfiraǰ illi hatilǰab maǰhúura ?
Everybody was cheering.	kulli wáahid kan biyíhtif.
What a terrific shot !	ǰamma ǰóota fozǰiǰa ǰáwi !
The crowd doesn't seem to agree with the referee.	yǰǰhar inn iggumhúur miǰ mittiǰiǰ maǰa-rriff.
Why is the referee blowing his whistle now ?	ǰirriǰi biyǰáǰfur léeh dilwaǰti ?
He handled.	lámas ikkóora-b ǰídu.
That's a foul !	di yálǰa !
The home team is two up.	fariǰi ilbaladiyya yáalib b-itnéen.
Our team was leading at half-time.	ǰilfariǰi bitáǰna káan kasbáan f-ilháaf túayim ilǰawwaláani.
What was the score ?	gáabu káam góon ?
We drew.	ǰilǰna diróon.
Did Tirsana beat Al-Ahli ?	ǰittirsána yálab ilǰáhli ?
Tirsana won 3—2.	ǰittirsána yálab taláata l-itnéen.
The right back is playing well.	ǰilbáak ilyimlin biyilǰab kuwáyyis.
It was a wonderful goal.	káan góon háayil.
Is your team playing in the next round of the Cup ?	firǰitkum hatilǰab ǰa-kkáas f-iddóora-ggáyya ?
How many teams take part in the Cup ?	fíih káam fariǰi ǰayilǰábu ǰa-kkáas ?
How many does the ground hold ?	ǰilmálǰab yisáaǰi káam ?

TENNIS

Vocabulary

cennis	tínis
tennis match	mu(u)ba(a)rúah f-ittinis
tennis court	málǰab tínis
game	geem
set	sett ; magmáurǰa
point	lǰba
singles	mu(u)ba(a)rúah fárdi
doubles	mu(u)ba(a)rúah záwgi
mixed doubles	muxtálaǰ záwgi
racket	maǰrab (tínis), maǰáarib
tennis ball	kóorit tínis
net	ǰábaka
base-line	ǰilxátt ilxa(a)rǰi
service-line	xátt isséerv
server	ráami-sséerv
umpire	hákam, hukkáam
linesman	muláahǰiz, mulahǰzin
slice	katt
lob	ǰóota ǰawliǰa ǰálya
cannon-ball ; drive	ǰóota qawliyya
forehand	ǰóota ǰamamiyya
backhand	ǰóota xalfiyya
professional (player)	láaǰib muhtáarif
to volley	ǰáǰaǰ, yǰǰaǰ iffóota
to serve	ráma, yirmi (-sséerv)
to spin	dáwwar, yidáwwar (ikkóora)
to return	ǰaǰǰ, yigúǰǰ

Sentences

Do you play tennis ?	bitilǰab tínis ?
I am not a good player.	ǰana ma baǰáǰǰi-kwáyyis.
Are there any courts in the neighbourhood ?	fíih maláaǰib ǰuráyyib ?
You can join our tennis club, if you like.	tíǰdar tindámmi-l náadi-ttínis bitáǰna, ǰiza habbéet.
The subscription is very high.	lǰitirák yáali ǰáwi.
Have you brought your racket with you ?	ǰibtí maǰrábak maǰáak ?
I need new tennis shoes and half a dozen balls.	ǰana ǰáawiz gázmit tínis gidlida-w núǰǰi dástit kúwar.

Throw that ball away, it doesn't bounce any more.	širmi-kkóora di-bḡlīd, ma ḡaditšl bitnūt(i-kwáyyis).
I must have my racket restrung.	lāazim oḡállah ilmáḡrab bitāḡni.
Let's start with a singles and we can fix some doubles later.	xallīna nibtīdi-lḡāwwil b-ilmu(u)-ba(u)rāuh illārdi-w baḡdeen nibḡa-nwāffaḡ zāwgi.
Your service !	šissēervi-bḡāḡak ! (or šinta-lli-hatibtīdi).
That was a fault ! Fault !	di kanit ¹ ḡálḡa ! ḡálḡa !
The ball touched the net.	šikkóora lāmasit iḡḡábaka.
You should let the ball bounce.	lāazim tišlib ikkóora-tnūt(i).
I only play for fun.	šana bāḡab l-ittasāli (or l-ittasliya) bass.
Fifteen-love.	xamaḡḡaḡar — lāa šēēf.

RIDING AND RACING

Vocabulary

riding	rukúub ilxéel
racing	sibāaḡ
riding hack	ḡuḡān irrukúub
racehorse	ḡuḡān issibāaḡ
thoroughbred	ḡuḡān šaḡḡil
thoroughbred mare	fāras šaḡḡila
stallion	ḡuḡān, ḡiḡna; zeel
mare	fāras, šafrāas
foal	muhr
bay	šāḡḡar, šāḡra, šuḡr
dapple grey	rumāadi-mnāḡḡaḡ
white, grey (horse)	ḡuḡān ábyaḡ
black (horse)	ḡuḡān šawīd
chestnut (horse)	ḡuḡān áḡhab
rider	rāakib, rákba, rakbīn
jockey	jūki (or jōoki)
stud-owner	ḡaḡhib ilxéel
stable-owner	ḡaḡhib liḡḡábl
riding outfit	bādliḡ rukúub ilxéel
reins	liḡāam
stirrup	rikāab, rikabāat
spur	mihmāaz, mahamliḡ
saddle	sarg
saddle girth	ḡizāam

¹ Pronounced *kat* in quick speech.

riding-school	madrāsit rukúub ilxéel
race-course	ḡalābit issibāaḡ
groom	šāayis, sayšīn
trot	rukḡ
gallop	ḡadw
canter	ḡarwāla
flat race	sibāaḡ
steeplechase	sibāaḡ ilḡawāagiz
trotting-race	sibāaḡ irrúḡḡ
winning post	ḡalāamit šāaxir issibāaḡ
totalisator	riḡāan mutabāadal
winner	kasbāan
betting	riḡāan
the front legs	širriḡléen ilḡuddamanliyya
the hind legs	širriḡléen ilwarranliyya
horse-shoe	ḡidw
by a length	bi ḡūl
to ride, mount	rīkib, yīrkab
to dismount	nīzil, yīnzil
to kick	rāḡaḡ, yūrfuḡ
to buck	šitbāaha, yitbāaha
to shy	ḡamah, yīḡmah
to bolt	šārad, yīšrid
to back a horse	rāahin, yirāahin (ḡa-lḡuḡān)
to neigh	ḡūhal, yīḡhal
to stamp	daas, yidūus
to harness	sārraḡ, yisārraḡ

Sentences

Is there a riding-school in the town ?	fiḡh madrásit rukúub ilxéel f-ilbālad di ?
I should like to hire a horse.	šana ḡāawiz aḡḡḡar ḡuḡān.
I need some riding-lessons.	šana ḡāawiz āaxud durūus firukúub ilxéel.
A course of riding-lessons costs a lot of money.	magmūuḡit durūus rukúub ilxéel bitkállit (šlūus) kittīr.
Where can I hire a riding-outfit ?	šāḡdar aḡḡḡar bādliḡ rukúub xéel minéen ?
Have you any riding-breeches ?	ḡāndak baḡḡalonāat rukúub xéel ?
Where is my whip ?	šēen ilkurbāuḡ bitāaḡi ?
The horse is vicious.	šilḡuḡān širis.
The mare is lame.	šilfāras ḡārga.
Do you like going to the races ?	bithšibbi titfārraḡ ḡala-šbāaḡ ilxéel ?

Where is the entrance to the race-course?	féen báab málgab issába? P
The nearest I was to a win was when I backed the second.	šášrub murrá kuttí háksab fíiha lamma ruhíntí ša-lhugáan illi fílig ittáani.
My horse was scratched just before the start.	šilhugáan illi ruhíntí šaléeh (alla-šúuh m-issába? šablíma yibtídi.
Have you any idea which horse will win?	tíšdar tixámmín šáyyí-hgáan hayíksab?
I have an idea the French horse will win.	šithayyáali-nn-ilhugáan ilfaran-sáawi húwwa-lli hayíksab.
Whose is the winner?	šilhugáan illi kisiib bita? mfin?
Who trained the winner?	mfin illi marron ilhugáan illi kisiib?
Did you back the favourite?	šinta ruhíntí ša-lhugáan ilmufáqqal?
Where is the totalisator?	féen makáan ilmuráhna?
There are two race-courses in Alexandria, one called the Sporting, the other Sumuha.	fíih malgabéon li-šbáa? ilxéel f-iskindiríyya, wáahid ismu "spóorting" w-ittáani-smu "sumúuha".

SHOOTING

Vocabulary

shooting	šiggeed
marksman, hunter	šayyáad, šayyadfin
shooting-party	tagámmu? igšayyadfin
bird shooting	šeed ištuyúur
fox	táglab, tašáalib
deer, gazelle	yazáal, yizláan
rabbit	šárnab, šaráanib
hare	šárnab bárri, šaráanib barríyya
game	tuyúur or hayawanáat igšeed
partridge	hágal, higáal
siluki, greyhound	kálbi-slúu?i, kiláab silúšíyya
gun-dog	kálbi géed
the bag	hagšilit igšeed
rifle	bundušíyya, banáadiš
shotgun	bundušíyyit rášš, banáadiš rášš
butt	yáraq, šayráaq
barrel	masúurit bundušíyya
trigger	zináad, šiznída
shot	šálša, šalšáat

sight	nifinkáah, nifinkaháat
cartridge	xaršúuf, xaršíif
snare	šábaka, šabakáat
trap	magyáda, magšuyid
hunting grounds	šárd igšeed
to shoot	dárab, yídrib b-ilbundušíyya
to hit	gaab, yigšib
to miss	šittálša xayyibit ¹
to stalk	šitráššab, yitráššab
to hunt, go shooting	gaad, yigšid

Sentences

Is there any chance of going shooting hereabouts?	fíih hitta múmkin ilwáahid yigšid fíiha hína?
Would you like to go shooting hares with me?	tihšibbi tligi-tšid šaráanib barríyya-mšáaya?
This ground is reserved for shooting.	šilšárdi di mahšúuza l-igšeed.
Is the shooting season for birds open?	múusim géed ittээр ibtáda?
A brace of partridges and two rabbits.	góoz hágal wi šarnabéen.
Are you a good shot?	šinta-btígraf tígšid kuwáyyis?
I have practised target shooting.	šana-tmarrúnti šala šigá(a)b(i)t ilhádat.
Did you clean your gun?	šinta naqqáfti bundušíyyitak?
I've been shooting in Manzala. ²	kuntí baššid téer f-ilmanzála.
Where can I buy a rifle?	šášdar aštíri bundušíyya-mnéen?
Can you let me have some cartridges?	múmkin tiddíini-šwáyyit xaršíif, min faqlak?
There are foxes and hares in the desert.	fíih tašáalib wi šaráanib barríyya f-igšúhra.
We mostly go shooting birds in Egypt.	šihna-f šáylab ilšahwáal biššid tuyúur fi mágr.

FISHING

Vocabulary

fishing	géed issámak
fisherman	šayyáad issámak
fishing-boat	šáarib géed

¹ Lit. "the shot missed".² In the north of the Delta.

fishing-fleet	ṣawāarib gēed
fishing-tackle	ṣadawāat gēed issámak
net	ṣábaka, ṣabakáat
harpoon	ḥárbit iggēed
angler	ḡayyāad b-issinnáara
fishing-rod	bóogit (or ḡagúayit) issinnáara, boḡúat issananfir
fishing-line	xéet issinnáara
float, bob	ḡawwáama, ḡawwamáat
fish-hook	sinnáara, sananfir
bait	tuḡm
worm	dúuda, didáan
fly	dibbáana, dibbanáat
salt-water fish	ṣámaka m-ilmáyya-lmálḥa
herring	rínga, ringáat
cod	sámak bakalóo
sole	sámak múusa
tunny	tóona or sámak tóona
sardine	sardfin
red mullet	báuri ṣáḥmar
grey mullet	báuri
shell-fish	sámak bi maháara
octopus	ṣuxṭubúṭ
crab	ṣábu galámbu
prawns	gambári
lobster	lubistar
salmon	sálamun
fresh-water fish	sámak nīli
carp	ṣabbúṭ
pike	ṣábu ḥárba
eel	tiḡbáan sámak, taḡablin sámak
fish-bone	ḡáfa (c.), ḡafáaya, ḡafayáat
fish-scale	ṣifr (c.), ṣifráaya, ṣifrayáat
sea	bahr, buḥúur
lake	buháyra, buḥayráat
river	nahr, ṣánhur
stream	tírḡa, tírḡ
fishpond	bírkít sámak
to fish	ḡáad, yiḡlid sámak
to angle	ḡáad, yiḡlid b-issinnáara
to bite	kal, yáakul

Sentences

Do you like fishing?	bithibbi gēed issámak?
Do I need a licence to fish here?	láazim yikúun maḡáaya rúḡa ḡaḡan aḡlid hína?
Where can I buy fishing-tackle?	ṣáṣdar aḡtíri ṣadawāat gēed issámak minéen?
I've forgotten to bring my fishing-rod.	nislit aḡlib ḡagúayit issinnáara-btáḡti.
The bait is no good.	ṣiṭṭúḡmi mij kuwáyyis.
Have you had a good catch?	ḡidti ¹ -ktfir?
Can one go out with the fishing-fleet?	ṣilwáahid yiṣdar yiṭlaḡ maḡa ṣawāarib iggēed?
What bait do you use?	ṣéeh iṭṭúḡm illi bitḡlid bliḥ?
Is angling popular in Egypt?	ṣinnáas biḡḥibbu gēed issámak b-issinnáara-f móḡr?
Did you fry the fish we caught this morning?	ṣaléet issámak illi ḡidnáah innahórda-ḡḡúbh?
There is a great variety of shell-fish on the Egyptian coast.	fíh ṣanwáaḡ kitfira min issámak ṣábu maháara ḡala-ḡḡawáaṭiṣ ilmaḡriyya.

SWIMMING

Vocabulary

swimming	sibáaha
seaside-resort	piláaj, pilajáat; móḡyaf, moḡúayif
swimming-pool	ḡammáam sibáaha
(lady's) bathing-costume	mayóo(h) ḡarlimi, mayoháat ḡarlimi
swimming-trunks	mayóo(h) rigáali
bath-towel	fúuṭit ḡammáam
bathing-cap	ṭaṣfiyyit húma
cabin	kabliina, kabáayin
attendant	yaffir, yúfara
lifebelt	ḡizáam innagáah
artificial respiration	tanáffus ḡináaḡi
cramp	taḡánnug
diving-board, spring-board	mináṭṭa
swimmer	sabbáah, sabbáaha, sabbahlin
breast stroke	ḡúum sídr
back stroke	ḡúum ḡáhr
butterfly stroke	ḡúum faráaḡa

¹ Pronounced ḡitti.

crawl	ḡum bōn
dive	yāḡa, yāḡāt
beach	pilāaj, pilāāat
sunbathing	ḡammāam jāms
wave	moog, ṣamwāag
shower	duṣṣ, ṣidṣāṣ
to swim	ḡaam, yigūum
to dive	yāḡig, yāḡag
to plunge	naṭṭ, yinūṭṭ
to crawl	ḡāam, yigūum ḡala bō(nu)(h)
to shiver	ṣirtāḡaṣ, yirtigij
to dry	nāṣṣij, yināṣṣij; ṣitnāṣṣij, yitnāṣṣij
to float	ḡaam, yigūum
to drown	yirīṣ, yīyraf
to bathe	ṣistahāmma, yistahāmma

Sentences

Shall we go for a swim (bathe)?	tigi nistahāmma?
Can we bathe in the river?	nīṣḡar nistahāmma f-innāḡar?
No, you must go to the swimming-pool.	lāṣ, lāazim tirūḡu ḡammāam issibāaḡa.
No bathing!	mamnūḡ listihmāam!
Are you a good swimmer?	ṣinta biḡūum kuwāyis?
Let's swim to the opposite bank.	yālla-nḡūum l-iṣṣāṭṭ ittāani.
The current is very strong.	ṣittayyāar jidliḡ ṣāwi.
Can you swim on your back?	tīṣḡar tiḡūum ḡala ḡāḡrak?
He is floating.	huwwa ḡāayim.
Can you do the crawl?	tīṣḡar tiḡūum ḡārbī-drāag?
I've got cramp.	ḡaḡḡli tafānnuḡ.
Swim and help him, he's gone under.	ḡūum wi sā(a)ḡḡu(h), lāḡsan da yāḡig.
He was nearly drowned.	huwwa kāan ḡayīyraf.
Stay in the shallow water.	xallik f-ilmāyya-lli mīṣ yarliṣa.
Hang on to the life-line.	ṣimsik fi ḡābblī-lṣamāan!
Don't swim beyond the danger sign.	ma-ḡūmji baḡḡi ḡalāmt ilḡāṭar.
This part is for swimmers only.	ṣilḡitta di l-illi-byiḡrāfu-yḡūumu bāss.
Is there a vacant hut?	fiiḡ kabliṣa lūḡya?
Can you recommend a nice seaside-resort?	ma tiḡrāḡji mūḡyaf kuwāyis?
The yellow flag means there is no undertow.	ṣilḡālam lūḡḡar maḡnāḡ inni ma fiiḡ dawwāama.

Who won yesterday's water-polo match?	mīn illi kṣib liḡbit ilpāulu-lma(a)ṣīyya-mbāariḡ?
There is an open-air swimming-pool in the town.	fiiḡ ḡammāam sibāaḡa makḡūf f-ilbālad di.

ROWING AND BOATING

Vocabulary

rowing	tagḡif
boating	ṣittanāzzuh f-ilṣawāarib
boat	ṣāarib, ṣawāarib
steamship, launch	ṣāarib buxxāari, ṣawāarib buxxariyya
rowing boat	ṣāarib tagḡif
punt	punt, puntḡat
houseboat	ḡawwāama, ḡawwamāat
rubber boat	ṣāarib moṭṭḡat
motor-boat	lanṣ, lanṣāat
skiff	ṣiskiff
oar	migḡāaf, magadḡif
paddle	bādal, bidāal
rudder	dāffa, daḡḡāat
sliding seat	kūrsi mutahārrik
oarsman	mugāddif, mugaddiffin
cox	mudḡir idḡāffa
crew	bahḡāara
plank	looḡ, ṣilwāaḡ
starboard	yimīn
port	ṣimāal
to row, paddle	ḡāddif, yigāddif
to steer	wāḡḡih, yiwāḡḡih
to float	ḡaam, yigūum

Sentences

Boats for hire.	ṣawāarib l-ilṣiḡḡar.
Come to the jetty.	tagāala ḡa-lmārṣa.
You can hire a boat for ten piastres an hour.	tīṣḡar tīṣḡḡar ṣāarib bi ḡāṣara sāay f-issāaḡa.
There's a strong head wind.	fiiḡ riḡ jidliḡ muwaghāana. ¹
The boat leaks.	ṣilmāyya-btūḡḡul ilṣāarib.
Let's go and watch the boat-race.	yālla nittārruḡ ḡala-sbāaṣ ilṣawāarib.

¹ muwa(a)ḡ(i)ḡa + na.

Our club won by two lengths. nadlīna sābaʿ bi ʿulēen.
 Are you a member of the Rowing Club? ʿinta ʿūdwi-f nāadi-ttagdūt?
 I should like to join your club. ʿana ʿāawiz aʿtārik fi nadliku(m).
 I bought a small rubber boat. ʿiftarēet ʿāarib maʿtūʿ ʿuyāyyar.

SAILING

Vocabulary

sailing boat	ʿāarib jirāʿi
sail	ʿalḡ, ʿulūuḡ
yacht	yaxt, yuxūt
mast	ḡūri, ḡawūri
boom	ʿārya, ʿawāari
keel	ʿāḡdit issaffīna or qa(a)ḡdit issaffīna
flag	ḡālam, ʿaḡlām
lighthouse	fannāara, fannarūt
barge	mārkib nāʿl, marāakib nāʿl
buoy	famandūura, famandurūt
anchor	mīrsa (or mārsa), marāasi
breeze	rīh, ʿaryāah (or riyāah); nasīm, nasāayim
dead calm	hāadi ¹ ḡiddan
yachting season	fāḡli-rkūub ilyuxūt
regatta	sibāaʿ ilʿawāarib
course	ʿarḡiʿ, ʿūruʿ
to sail	rīkib, yīrkab ʿāarib jirāʿi
to strike	rāxa, yīrxi (-lʿalḡ)
to manoeuvre	ḡāmal, yīḡmil munawrūt
to cruise	ʿaaf, yīʿaaf ilbāhr
to reef	ʿāwa, yīʿwi (-lʿalḡ)
to drift	ʿingūraf, yīḡrif maḡa-ttayyār
to put into harbour	rāsa, yīrsi; rāssa, yīrāssi
to reach port	wīḡil, yīwḡil ilbārr

Sentences

There's a sailing boat anchored in the harbour. fīh ʿāarib jirāʿi rāasi f-ilmlīna.
 There's a fresh breeze to-day; it's good sailing weather. fīh rīh kuwayyisa-nnahārda; da ḡāwwi-kwāyyis ʿaḡan rukūub ilʿāarib.

¹ Adjectival form, as in ʿilbāhri hāadi ḡiddan "the sea is dead calm".

Weigh the anchor. fīl ilmārsa!
 Help me hoist the sails. saḡidn(i)-āfrid ilʿulūuḡ.
 Let's spend the day on the water. yālla-nḡūḡdi-lyōom f-ilḡāyya.
 Have you enough to eat with you? maḡāak ʿākli-kfāaya?
 Do you know anything about sailing? tīḡraf hāaga ʿan rukūub ilʿawāarib iḡfiraḡiyya?
 We've often cruised in the Mediterranean. ʿihna laffēena-ktīr b-ilʿāarib f-ilbāhr ilʿābyaḡ.
 Is this yacht seaworthy? ʿilyāxti da yistāhmil ilbāhr?
 We were overtaken by the storm. ʿilḡaḡifa faḡaʿitna.
 The boat's heeling over. ʿilʿāarib māayil ʿala ḡāmbu(h).
 The yacht has capsized. ʿilyāxt inʿālab.
 There's a regatta out at sea this afternoon. fīh sibāaʿ ʿawāarib f-ilbāhr innahārda baḡd iḡḡūhr.
 Set the course north, we've drifted too far west. xālli ʿarīʿna ʿala-nnāhya-lbahariyya, ʿihna-nḡarāfna ʿāwi nāhyit ilyārb.

INDOOR GAMES

Vocabulary

Indoor games	ʿaḡāab manzilīyya
draughts	ḡāama; slīga ¹
draughtboard	lōohit iḡḡāama
king	mālik, mulūuk
man, piece	wāraʿ (c.), wāraʿa, waraʿāat; kalb, kilāab ²
chess	ʿaḡarāng
chess-board	lōohit iḡḡarāng
queen	ʿilwazlir
king	ʿilmālik
knight	ʿilḡuḡāan
rook, castle	ʿiḡḡābya
bishop	ʿilfīl ³
pawn	ḡaskāri, ḡasāakir
dice	zahr (generic); wāhda min izzūhr (a die)
dice-box	sandūuʿ izzūhr
roulette	rulitt

¹ Kind of draughts played on the ground with pieces of stone in the countryside.

² In slīga only.

³ Lit. "elephant".

lottery	lutariyya
skittles	kiil
billiards	bilyárdu
cannon	kurumbóola, kurumboláat
chalk	tabajfir
cue	zúgu ¹ -lbilyárdu
pocket	geeb, giyúb
dominoes	qúmina
pack of cards	kutjéena, katafín
player	láagib, lágba, laǧbín
suit	ʕilli záyyi búǧd ; loon
spades	baǧtóoni
hearts	káuba
diamonds	dináari
clubs	subáati
ace	ʕaas, ʕasáat
ace of spades	ʕaas baǧtóoni
king	ʕáayib, ʕuyyáab
queen	hint, banáat
jack, knave	wálad, wiláad
joker	jóokur
ten	ʕilǧáʕara
deuce	ʕilʕitnéen
trump	wáraʕa rábbha
dummy	qámi or moor or máyyit
to play	liǧib, yilǧab
to gamble	liǧib, yilǧab ʕumáar
to play cards	liǧib, yilǧab kutjéena
to shuffle	fánnat, yifánnat ikkutjéena
to deal	fárraʕ, yifárraʕ
to cut	ʕáʕaǧ, yifʕaǧ
to ruff, trump	yálab bi wáraʕa rábbha
to take a trick	kisib, yiksab iddóor
to follow suit	wáaʕiʕ, yiwáaʕiʕ ; liǧib, yilǧab xayy ilwáraʕa-lʕawwalaniyya
to take a piece (chess)	kál, yáakul wáraʕa
to protect the king	háma, yihmi-lmálik
to check	káʕf, yikáʕf ilmálik
to mate	máwwit, yimáwwit ilmálik
to cast dice	ráma, yirmi-zzáhr

¹ Or zúgat.

Sentences

Do you often play draughts ?	ʕinta-btǧab dǧama-ktir ?
No, I'm more interested in chess.	lāa, ʕana baħibb iʕʕarǧing áktar.
It's your move.	ʕiddóor ǧaléek.
I castle the king.	ʕana hǧhmi-lmálik, hǧhúttu makáan iʕtúbya.
I wonder if I can exchange that knight for a rook.	ya táru (a) yáyyur ilħuǧáan da bi túbya.
Whites to play.	lúbyaǧ yilǧab.
If you move that pawn your queen is in danger.	ʕiza ħarrákt ilǧaskári da-lwazfir bitáaǧak ħayinkijif.
Check !	kijf i ¹ málik !
Check and mate !	ʕilmálik máat, xaláaǧ !
Will you play me a game of table- tennis ?	tilaǧibni bingí búng (or kóorut iʕtáwla).
He's good at billiards.	huwwa-byilǧab bilyárdu-kwáyyis.
Have you ever seen a pool game ?	ħumrákijí ʕútti liǧbit bilyárdu ʕamrikáani ?
I'll give you ten cannons.	ħaddilak ǧáʕur kurumboláat.
We can play at three cushions.	niʕdar nilǧab fi tálat irkáan háas.
Shall we play billiards or cards ?	tiħibbi nilǧab bilyárdu walla kutjéena ?
Have you a new pack ?	maǧáak kutjéena-ǧdida ?
I've shuffled, you cut.	ʕana fannát, xúd iʕʕaǧ.
You deal.	fárraʕ.
Who will score ?	mín ħayǧidd ?
Whose call (or turn) is it ?	ʕiddóor ǧala mín ?
Diamonds are trumps.	ʕilʕawráaʕ iddinariyya ħiyya-li rábbha.
Your play, your turn.	ʕilǧab, ʕiddóor ǧaléek.
You must follow suit.	ʕinta láazim tilǧab wáraʕa- mwáʕa.
This is my trick.	dí liʕbiti.
I must discard.	ʕana magbúur ármi wáraʕa muxtálifa.
Don't look at my cards.	ma-tbúǧǧif fi wáraʕi.
Lay the cards on the table.	ħútt ilwáraʕ ǧa-ttarabéaǧa.
I've lost a pound at cards.	ʕana-xǧúrti-ǧnéħ fi liǧbit ikkutjéena.
He's won the kitty.	huwwa kisib kúlli háaga.
I've five spades in my hand.	ʕana-mǧáaya xámas baǧtonáat.

¹ The expression, like the game, comes from Persia, and i here is the Persian so-called "ezafe".

THE TIME

Vocabulary

time	ʕizzáman
watch	sáaʕa, saʕáat
wrist-watch	saʕit yádd
sundial	mizwála, mazáawil
clock	saʕit héeʕ (wall); saʕit máktab (mantelpiece, etc.)
alarm clock	munábbih, munabbiháat
hand	ʕáʕrub, ʕaʕáarib
dial, face	múna
second-hand	ʕáʕrub issawáani
minute-hand	ʕáʕrub iddaʕáayif
hour-hand	ʕáʕrub issaʕáat
watchmaker	saʕáati, saʕatíyya
second	sánya, sawáani
minute	daʕíʕa, daʕáayif
hour	sáaʕa, saʕáat
day	yoom, ʕayyáam (or ʕiyyáam)
Sunday	yóom ilhádd
Monday	yóom litnéen
Tuesday	yóom ittaláat
Wednesday	yóom lórbuʕ
Thursday	yóom ilxamíis
Friday	yóom iggúmʕa
Saturday	yóom issábt
week	ʕusbuʕ, ʕasabliʕ
month	ʕahr, ʕúʕhur (or ʕuhúur)
January	yanáayir ¹
February	fibráayir
March	máaris
April	ʕabríl
May	máayu
June	yúnya (or yúnyu)
July	yúlya (or yúlyu)
August	ʕayúʕtug
September	sibtámbir (or sibtímbir)
October	ʕuktóobar
November	nufímbir (or nufámbir)
December	qisímbir (or disámbir)

¹ It is unlikely that the user of this book will require the different names of the lunar months of the Muslim year.

season	ʕaʕl, ʕuʕúl
spring	rabíiʕ
summer	ʕeeʕ
autumn	xariif
winter	ʕíta
year	sána, sinlín (or sanawáat)
leap year	sána kablísa
century	qarn, qurúun
working days, week-days	ʕayyáam ilʕámal; ʕayyáam ilʕusbuʕ
public holiday	ʕúʕla, ʕuʕláat
holiday(s)	ʕagáaza, ʕagazáat; fúʕha
Qurban Bairam ¹	ʕíid idqíhíyya or ʕilʕíid ikkiblír
Ramadan Bairam ²	ʕíid ilʕítr or ʕilʕíid igguyáyyar
New (lunar) year	ʕíid róʕa issána-lhijríyya
10 days after New Year	ʕaʕúura
the Prophet's birthday	ʕíid máwliid innábi
Easter	ʕíid ilʕíʕh or ʕíid ilqiyáama
Christmas	ʕíid miláad ilmasíh
morning	ʕubh
every morning	kúlli yóom iggúbbh
noon, midday	quhr
afternoon	báʕd idqúhr
evening	mísa or mása
every evening	kúlli yóom f-ilmísa
night	leel (c.), léela, layáali
midnight	núgg illéel
to-night	ʕilléela or ʕilleláadi
last night	ʕilléela-lli fáatit
the night before last	ʕilléela-lli ʕábl illi fáatit
to-day	ʕinnahárda
yesterday	ʕimbáarih
the day before yesterday	ʕáwwil imbáarih
three days ago	ʕáwwil áwwil imbáarih
some days ago	ʕíik innaháar
this year	ʕissanáadi
last year	ʕissána-lli fáatit or ʕáamin áwwil
the year before last	ʕissána-lli ʕábl illi fáatit or ʕáwwil ʕáamin áwwil
three years ago	ʕáwwil áwwil ʕáamin áwwil

¹ The feast occurring after the pilgrimage in the Muslim month of pilgrimage.

² The feast which takes place immediately after the fasting period of the month of Ramadan.

some years ago	ḍfik issāna
moon	šámar, šifmáar
star	nigma or nagm, nugúm
sun	šams ¹
calendar	natliġa, natāayig
sunrise	šurūʿi ššāms
sunset	yurūb ššāms
eclipse	xusūf ilqámar (moon); kusūf iṣšāms (sun)
full moon	šámar arbaʿšájar; baḍr; šámar káamil
new moon	hilāl ²
first quarter	širrúḅ ilšawwaláani
third quarter	širrúḅ itáalit
the modern age	šilzúgr ilḥadīis
the Middle Ages	šilzúgúr ilwáḡa
the pre-Islamic period	šilzúgr ilja(a)hlī
time of the Prophet	fátrit innubúwwa
time of the three Caliphates	zúgr ilxulafáaʿ irra(a)šidīn
time of the Umayyad dynasty	zúgr iddáwla-lšumawīyya
time of the Abbasid dynasty	zúgr iddáwla-lšabbāsiyya
in olden times	šayyām zamān; f-ilzúgúr ilqadīma
nowadays, the present day	šilwáʿt ilḥáaḍir; liyyámdī
the past	šilšayyām illi fáatit
the future	šilmustáqbal
summer-time	šittawʿiit iggéeʿi
early	(min) bádrī
punctual	f-ilmaḡáaḍ
late	mitšáxxar, mitšaxxára, mitšaxxorīn
in good time	bádrī
in advance	šabl
to wind up (watch)	mála, yímle
to repair	gállah, yigállah
to wake up, get up	gáha, yigáha
to wake (someone) up	gáhha, yigáhhi
to go to bed, go to sleep	naam, yináam; dáxal, yidxul f-issirir
to get up early	gáha, yigáha bádrī
to go to bed late	naam, yináam mitšáxxar

¹ A feminine noun.

² Egyptian terms for "moon" in relation to size are: **hilāl** (new), **baḍr** (full), **maḡáaḍ** (no moon). **šámar** implies no specific reference to size.

Sentences

Can you tell me the right time?	tifšar tišúlli-ssaga káam b-izqábt, min faqlak?
Is your watch right?	šáxtak mazbúuʿa?
It is ten minutes fast.	mišaddīma šáfar dašāayif.
It is a quarter of an hour slow.	mišaxxára rúbḡi sáaga.
It always keeps good time.	dáyman mazbúuʿa.
What time is it?	šissáaga káam?
It's exactly eight o'clock.	šissáaga tamánya b-izqábt.
It's five past eight.	šissáaga tamánya-w xámsa.
It's a quarter-past eight.	šissáaga tamánya-w rúbḡ.
It's half-past eight.	šissáaga tamánya-w núḡḡ.
A quarter to nine.	šissáaga tišga-ila rúbḡ.
One a.m.	šissáaga wáḡda ḡabúahun.
Eight a.m.	šissáaga tamánya ḡabúahun.
Three p.m.	šissáaga taláata masáaʿan.
Eleven p.m.	šissáaga-bḡáaʿar masáaʿan.
It is noon.	šissáaga-tnúʿar.
The train leaves at 2.30.	šilšútri biyšúum issáaga-tnéen wi núḡḡ.
You'll have to be at the station half an hour beforehand.	láazim tikúun f-ilmaḡáttu šabl ilmaḡáaḍ bi núḡḡi sáaga.
Don't be late.	ma titšaxxarf.
I shall be in time/on time.	háagi f-ilmaḡáaḍ.
It's time to get up/to go to bed.	láazim tišúum báša/tináam báša.
Hurry up, it's half-past seven.	bi šúrḡa, šissáaga sáḡa-w núḡḡ.
My alarm clock has stopped.	šilmunábbih bitáagi wíʿif.
I must take my watch to the watchmaker.	šana láazim awáddi šáxti l-issagáati.
It needs cleaning.	šáwza titmáasah.
The glass is cracked.	šilšizáaz mašúuʿ.
Set your watch by the station clock.	šizbuʿ šáxtak šala sáagit ilmaháttu.
There'll be a concert next month.	(ḡaykun) fiih háša musiqīyya- ššḡr iggáyy.
I shall be back in a week.	šana hárgaḡ báḡdi šusbúuḡ.
A fortnight ago I was in London.	šana kútti-f lándun min šus- búḡeen.
It gets dark early.	šiddīnya bitqállim ¹ bádrī.
What is the date to-day?	šinnahárua káam (f-iššáḡr)?
To-day is the fifteenth of Sep- tember.	šinnahárua xamasšájar sibtimbir.

¹ Pronounced biqḡ-.

My birthday is on the tenth of October.	ʕilid miláadi yóom ʕáʕaru ʕuktóobar.
Are you going away this year?	ʕinta haʕáaʕir búrru-ssanáadi?
I came back the day before yesterday.	ʕana-rʕiʕt áwwil imbáariḥ.
I shall be leaving again tomorrow (the day after tomorrow, next week).	ʕana haʕáaʕir táani búkra (báʕdi búkra, ilʕusbúuʕ iggáay).
Don't arrive at the last minute.	ma-tʕliʕ fi ʕáaxir daʕliʕa.
One moment, please.	daʕliʕa, min ʕáqlak.
At dawn.	ʕilfágr.
At dusk.	ʕilmáyyrib.
Last year was a leap year.	ʕissána-lli fáatit kanit ¹ sána kabiisa.
Can you spare me a moment?	tismah daʕliʕa.
I have no time.	ma ʕandliʕ wáʕt.
It's getting late.	ʕitʕaxxáma.
Please call for me early.	taʕáala bádrī, min ʕáqlak.
He left long ago.	míʕi min bádrī.
This building is two centuries old.	ʕilmábna da ʕúmru qarnéen (or baʕáalu qarnéen).
How old are you?	ʕúmruk kam sána?
I was thirty-six last January.	kutti sitta-w talatlin yanáayir illi fáat.
He is in his forties.	húwwa f-ilʕarbiʕináat.
She is an old lady.	hiyya sitti ʕagúuza.
He is older than his brother.	huwwa ʕákbar min axúh.
She is younger than her sister.	hiyya ʕáyyar min uxtáha.

THE WEATHER

Vocabulary

the weather	ʕiggáww
climate	manáax
weather	ʕaʕs
air	háwa
heat	harúar
warmth	dáfa
cold	bard
rain	máʕar

¹ Pronounced *kat* in quick speech.

snow	ʕalg ¹
sun(shine)	ʕams
thunderstorm	zawbáʕa, zawáabiʕ
thunder	raʕd
lightning	barʕ
thunderbolt	ʕa(a)ʕíqa, ʕawáaʕiq
hail	bárad ¹
ice	gallid ¹
thaw	dawabáan ittálg ¹
sky	sáma
cloud	saḥáab (c.), saḥáaba, súḥub
wind	riih, ʕaryáah
gale, tempest	ʕa(o)ʕífa, ʕawáaʕif
hurricane	ʕiʕáar, ʕaʕaʕir
breeze	naslim
fog	qabáab
mist	qabáab xaffif
dew	náda
frost	tillig ¹
horizon	ʕúfuq
rainbow	qáwsu qúzah
cardinal points	ʕilgháat ilʕaglíyya
North	ʕimáal; báḥari
East	ʕarʕ
South	ganúb; ʕibli
West	yarb
compass	búʕla, buʕlát
tide	madd
ebb	gazr
flow	madd
sea, ocean	baḥr, buḥúr
flood	ʕaynaqán
atmosphere	gaww
fine weather	gáwwi-kwáyyis
bad weather	gáwwi wiḥiʕ
cold	bard; saʕʕ
chilly	bard
warm	dáafi; ḥarr
hot	ḥarr
it is freezing	ʕiddínya tálg
it is snowing	ʕiddínya bitmóʕtar tálg

¹ The term is included as useful for talking about weather conditions outside Egypt.

it is raining Siddīnya bitmáttar
the sun is coming out Siffámsi hatíllaḡ ahé(h)
the sun rises at six Siffámsi-btíllaḡ issaḡa sitta
the sun sets at five Siffámsi-btáyrub issaḡa xámsa
the sky is overcast Sissáma-myayyima

Sentences

What is the weather like? Siggáww izzáyyu-nnaharda?
It is fine. Siggáwwi-kwáyyis.
It's a lovely day. Sinnahárda yóom laṭīf.
The weather is beautiful/dull. Siggáwwi gamíil/miyáyyim.
The weather is changeable. Siggáwwi mutaqaállib.
The weather is settled. Siggáwwi gáaṣi.
It's hot/cold. Siddīnya hár/bárd.
It's rainy. Siddīnya bitmáttar.
It's foggy. Siddīnya malyána qabáab.
It's very slippery, be careful. Siddīnya zuhléa, xud báalak.
It's a nice evening. Siggáww illeláadi-kwáyyis.
It's close, sultry. Siddīnya kátma.
Do you think the weather will tittikir inn iggáwwi ḡaytinní-
stay fine? kwáyyis?
The north wind is cold. Sirriḡ ilbáhari báarid.
It's stormy, windy. Siddīnya riḡ.
The wind has dropped. Sirriḡ báttal.
It's raining cats and dogs. Silmáttar séel.
It's pouring. Silmáttar jidliid áwi.
I am wet through. Sana mablúul xáalig.
Where is my umbrella? féen famsiyyiti? ¹
Take a raincoat with you. xúḡ maḡáak búttu máttar.
Will there be a thunderstorm? ḡaykúun fiḡ zawbáa? P
It's thundering and lightning. Siddīnya-btúbruf wi ttráid. ²
The sky is completely overcast. Sissáma-myayyima tamáam.
The sky is clear. Sissáma gáfyá.
It's clearing up. Siddīnya bitnáwwar; Silyéem
 biyruḡ.
It's too sunny here, let's sit in the Siffámsi ḡámya áwi hína,
shade. taḡáala núḡud f-iḡḡil.

¹ famsiyya is "parasol" rather than "umbrella"; most of this "bad weather" Arabic will not be required in relation to conditions on the spot, but one needs to be able to talk about weather conditions in general.

² Notice the different order in comparison with the English.

It's getting chilly. Siddīnya bitbárrad.
Are you cold? Sinta bardáan? P
I feel hot. Sana ḡarráan.
It's warm in here. Siddīnya dáfa hina.
I can't stand the heat. Sana miḡ ááadir ḡa-lḡarr.
It's a warm day. Sinnahárda dáfa.
It's a warm climate. Siggáwwi dáaṣi.
What's the temperature? dáráḡit ilḡaráara káam? P
It has gone up to 22° (Cen- báṣit ṣitnéen wi ḡisrín miṣawīyya.
grade).
The glass is rising/falling. Siḡḡáḡṭ iggáwwi-byirtáḡ/
 -byinxáṣiḡ.
The meteorological station is up maháṭṭit ilḡarḡáad iggawwīyya
on that hill. fúḡṭ ittallída.
They broadcast the weather biyziḡu-nnáḡra-ggawwīyya kállí
report every day. yóom.
The atmosphere is clear. Siggáwwi gáaṣi.

SOCIAL LIFE

Vocabulary

social life Silḡayáah ligtimáḡīyya
visit, call ziyáara, ziyaráat
invitation dáḡwa, daḡawáat
party ḡáṣa, ḡafaláat
appointment miḡáad, mawaḡliid
meeting muṣábla, muṣabláat
chat dardáfa
reception Sistaṣbáal, Sistaṣbaláat
visiting-card biṭáaṣit ziyáara, biṭáaṣat ziyáara
acquaintance maḡriffa, maḡáarif
friend ḡáaḡib, ḡaḡḡáab; ḡadliḡ, ḡaḡḡiḡáaṣ
neighbour ḡaar, ḡiráan
to invite dáḡa, yidḡi
to visit, call on ḡaar, yizáur
to ring the bell dáṣṣ, yidáṣṣ igḡáras; dárab, yidrab
 igḡáras
to arrive wiḡil, yíwḡal
to be punctual wiḡil, yíwḡal f-ilmaḡáad
to be late ṣitáxxar, yitáxxar
to welcome ráḡḡab, yiráḡḡab (bi)
to take leave xáruḡ, yúxruḡ

to expect, wait for	ʕistánna, yistánna; ʕintázar, yintázir
to meet (a friend in the street)	ʕáabil, yiʕáabil (gudúʕ f-iʕʕáariʕ)
to introduce	ʕáddim, yiʕáddim
to say good-bye	wáddaʕ, yiwáddaʕ (long journey); ʕáal maʕa-ssaláama (in the street)
to make an appointment (with)	wáaʕid, yiwáaʕid
to make conversation, to converse	ʕikkállim, yikkállim
to push the door	dáfaʕ, yidfaʕ ilbáab
to pull the door	sáhab, yishab ilbáab

PAYING A CALL

Sentences

Did you ring the bell?	ʕinta ɖarábt iggúras?
Is Miss (or Mrs.) Aziza at home?	ɖazliza háanim f-ilbéet?
Please come in.	ʕittáddal idxul.
Mrs. Ali would like to speak to you.	három ilʕustáaz ɖáli ɖáwza-tkallmak.
Show the visitor in.	dáxxal izzáayir.
Very pleased to see you.	fúrɖa saɖlida.
It's a great pleasure to me.	ʕana saɖlid gidɖan.
The pleasure is mine.	ʕana ʕáʕaɖ.
Thank you for your kind invitation or It was kind of you to invite me.	mutaʕákkir gidɖan ɖala ɖaɖwitaʕ it(ayyiba).
Make yourself at home.	ɖa béetak, xúɖ róhtak.
You are very kind.	ʕinta karim ʕáwi.
My parents send their regards.	wáldi-w wálditi biysállim ɖaléek.
Am I late (early)?	ʕana-tʕaxxárti walla ʕéeh? (ʕana ɖáyyi báɖri?)
May I introduce my husband?	ʕaʕáddim lóukum zóogi?
May I introduce my friend Hasan?	ʕaʕaddimlak gudúʕi hásan?
Here are my son and daughter.	ɖa ʕibni wi ɖi binti.
Please sit down.	ʕittáddal áʕud.
Have some tea and cake.	ʕittáddal ʕáay wi xúɖ káhi kamáan.
Please help yourself.	ʕittáddal. ¹

¹ The form is an imperative one; the corresponding feminine form is ʕittáddáli and the plural ʕittáddálu.

Do stay to dinner.	xallik maʕáana l-ilɖáʕa.
Next time you must stay with us.	ʕilmárru-ggáaya láazim tistánna-maʕáana.
Can you put me up for to-night?	ʕáɖdar abáat hína-lléela?
I'm sorry but I must go.	ʕana ʕáasif, ʕana láazim ámfj.
Do stay a little longer.	xallik maʕáana kamáan juwáyya.
I have to meet a friend.	láazim aʕáabil wáahid ɖúhbi.
I mustn't miss my train.	láazim álhaf ilʕá(r).
I hope you'll come again soon.	ʕahibb aʕúufak táani-ʕráyyib.
Come whenever you like.	ʕittáddal fi ʕáyyi wáʕt ithibb (or tigɖibak).
Many thanks for your hospitality.	mutʕákkir gidɖan ɖala káramak.
Could we meet for lunch to-morrow?	níɖdar nitʕáabil ɖa-lyáda búkra?
Sorry, I have an engagement.	ʕáasif, ʕana maʕyúul f-ilwaʕtída.
I've nothing on the day after to-morrow.	ma ɖandúʕ háaga (or ʕana fáɖɖi) báɖdi búkra.

N.B. We most of us say what is expected of us in given circumstances. This not only involves a host, for example, in the expression of typical greetings but his guest also in appropriate responses. Such exchanges tend to be even more ritualistic and closely bound together in Arabic than in European languages. The following are examples of typical Egyptian exchange between friends or acquaintances, host and guest, etc.

Lit. "Peace be on you" (said by newcomer).	ʕissaláamu ɖaléekum. ¹
Peace be on you, the mercy of God and His blessings.	ɖaléekumu-ssaláam wi rahmátu-lláah wi barakáatu(h).
Greetings (by host).	ʕáhlan wi sáhlan. ²
Greetings.	ʕáhlan wi sáhlan bliik.
Greetings (by non-Muslim host).	saɖlida. ³
Greetings.	saɖlida-mbáaruk (or -mbárka).
Do sit down: How are you?	ʕittáddal istaráyyah. ʕizzáyyi haɖritak/ʕizzáyyi ɖihhítak/ʕizzáyy ilháal/ʕizzáyyak? ⁴

¹ This general greeting between Muslims or Christian and Muslim is not used by women. Notice the plural suffix -kum, a common feature of the language of personal address.

² Less formal than ʕissaláamu ɖaléekum, it may be used when passing an acquaintance in the street and translates "hello"; ʕáhlan alone is even less formal.

³ saɖlida and the reply are not used between Muslims.

⁴ The alternatives are given in descending order of formality.

Very well, thank you. ¹ How are you?	Siḥāmduli-llāh, ṣallāh yihfāzək (or ḡihḡiti-kwayyisa). Ṣizzāyyi ḥaḡritak inta?
Very well, thank you.	Siḥāmdu li-llāh.
How is the family?	Ṣizzāyy ilḡēla?
Very well, thank you.	Siḥāmdu li-llāh, kuwayyislin.
Lit. "You have honoured us" (i.e. I'm very pleased to see you).	Ṣarraftina.
Lit. "May God honour you".	Ṣallāh yiḡarraḡ ṣāḡrak (or Ṣallāh yiḡarraḡak).
Lit. "You have given us light". ²	nawwārti bētna (or nawwartina).
Lit. "God give you light".	Ṣallāh yināwwar ḡalēek.
Lit. "You have cheered us". ³	Ṣanistina.
Lit. "May God cheer you".	Ṣallāh yiṣānsak.
Lit. "Blessing has come". ³	ḡaḡalit ilbāraka.
Lit. "God bless you".	Ṣallāh yibāarik fiik.
Do have a cup of coffee.	Ṣittāḡḡol ḡingāan ṣāḡwa.
Lit. "May you always have coffee". ⁴	Ṣāḡwa ḡāyman.
Lit. "May your life be everlasting".	ḡāamit ḡayāatak.
Please excuse me, I've an appointment.	Ṣaḡibb astāḡzin/Ṣastāḡzin baṣa/Ṣismāḡli, ḡāndi maḡāad.
Stay a while, it's still early.	ṣallik fuwāyya, liṣṣa bādri.
Thank you (but I must go).	Ṣaḡkūrək.
Remember me to the children.	ṣallimli ḡala-lṣawlāad.
Thank you, I will (lit. "God give you peace").	Ṣallāh yisallimək.
Good-bye.	maḡa-ssalāama.
Good-bye.	Ṣallāh yisallimək.

The following examples, for which there is usually no very appropriate English translation, relate to occasions as indicated.

Good wishes on the occasion of the big feast ḡlid idḡihīyya or Qurban Bairam. Ṣin ḡāaḡ ṣallāh ḡissāna-ḡḡāyya-tkun ḡala ḡābal ḡarufāat.⁵

¹ The literal translation is "Praise be to God, may God protect you".

² An alternative to ṣarraftina.

³ A further alternative to ṣarraftina, but also commonly used at the end of a visit.

⁴ Said after the coffee has been drunk.

⁵ Lit. "If God wills, may you be at Mount Arafat next year".

Response.	(Ṣiḡna w-intu) ḡāmḡan, ṣin ḡāaḡ allāh. ¹
On other festival occasions, including the important Ramadan Bairam.	kūlli sāna w-inta (ḡāyyib/kūlli ḡāam w-antum bi xēer.
Response.	w-inta (ḡāyyib/w-inta b-iḡḡihja w-issalāama.
To pilgrim returning from Mecca.	ḡāḡḡi maḡbrūk (or maḡbrūr) or ḡāḡḡi maḡbrūr wi xāmbi mayḡūr.
Response by pilgrim.	ḡuṣḡāal ḡandūkum or Ṣallāh yibāarik fiik.
Congratulations to groom or bride after wedding.	maḡbrūk, ḡuṣḡāal ilbakāari or maḡbrūk, ṣin ḡāaḡ allāh ṣur-riyya ḡāḡha.
Response.	Ṣallāh yibāarik fiik.
Bon voyage!	Ṣin ḡāaḡ allāh tikun riḡla-kwayyisa.
Response.	Ṣin ḡāaḡ allāh, wi-nḡāuf wiḡḡūkum bi xēer.
Welcome to one returning from a journey.	ḡamdilla b-issalāama (or ḡa-ssalāama).
Response by traveller.	Ṣallāh yisallimək.
When visiting a sick person.	salāmtak.
Response by invalid.	Ṣallāh yisallimək.
Invitation to join you (eating, drinking, etc.).	Ṣittāḡḡol.
Declining the invitation.	lāḡ, mutaḡākkir or ḡiḡt.
Congratulations!	maḡbrūk.
Thank you.	Ṣallāh yibāarik fiik.
Congratulations on your success.	Ṣaḡannik bi naḡāḡhak.
Thank you.	Ṣaḡkūrək.
Beggar's request for alms.	ḡāsana li-llāh.
Refusal.	Ṣallāh yiḡḡik or ḡal-allāh or ḡal-ālla.

¹ Lit. "we and you (sc. you and I) together, I hope".

PASSING THE TIME OF DAY,¹ ETC.

Good morning.	gabáah ilxéer or gabáah innáur.
Good morning (reply).	gabáah ilxéer (or innáur) ḡaléek or ṡalláah yigabbáhak b-ilxéer. ²
Good day.	naháarak saḡiid. ³
Good day (reply).	naháarak saḡiid mubáarak.
Good evening.	misáaṡ ilxéer (or mīsa-lxéer). ⁴
Good evening (reply).	misáaṡ ilxéer (or mīsa-lxéer) ḡaléek or ṡalláah yimas'ik b-ilxéer.
Good evening.	léltak saḡiida. ⁵
Good evening (reply).	léltak saḡiida-mbáarak (or mbárka).
Good night (on parting at night).	tiḡbah ḡala xéer.
Good night (reply).	ṡalláah yigabbáhak b-ilxéer or w-inta min ṡáhl ilxéer or w-inta min ṡáhl(h).
Haven't seen you for a long time.	ma juftákfi b-ṡáali (or min) mudda ṡawfíla.
What a pleasant surprise to see you.	ḡúdfa ṡayyíba ḡiddan inn aḡúufak.
Pleased to see you.	kuwáyyis inn aḡúufak.
Delighted (to meet you).	mabḡúuf.
We must keep in touch with each other.	láazim niṡṡiḡil bi baḡḡina.
Good-bye, see you again soon.	maḡa-ssaláama, ṡaḡúufak ṡuráyyib.
Pleasant journey.	riḡla saḡiida.
Good luck. All the best.	maḡa-ssaláama. ṡatmannáalak kúlli xéer.
Keep well; look after yourself.	xud báalak bi náfsak.
Cheerio.	maḡa-ssaláama.
Don't forget us.	ma tinsanáaṡ.

¹ ṡissaláamu ḡaléekum, ṡáhlān wi ṡáhlān, and saḡiida, together with their appropriate responses, are used as general greetings at any time of day.

² gabáah innáur may also be used as a somewhat less formal response to gabáah ilxéer.

³ This exchange is used between Christians, or between Christian and Muslim.

⁴ ṡaḡad allóahu misáak, with the reply ṡalláah yimass'ik b-ilxéer, is also in use.

⁵ Again, unlikely to be used by Muslims.

REQUESTS

Please . . .	{ min fádḡak . . . ṡiḡmil maḡrúuf . . . walláahi tiḡmílli-lxidma di . . . walláahi tixdímni . . . ṡargáuk . . .
A cup of coffee, please.	ḡingáan ṡáhwa, min fádḡak.
May I trouble you for a match (a light)?	maḡáak kabriit, min fádḡak? or tiṡmah tiwalláḡli.
May I ask you to do me a favour?	múmkín tiḡmílli xidma, min fádḡak?
I've a favour to ask you.	ṡana lyya ḡándak róga.
Excuse me.	ḡan iznak or ṡismáḡli.
Would you be good enough to post this letter for me?	tiṡmah tírmi-ggawábda f-ilbúḡa?
I've a request to make.	ṡana ḡáawiz mínnaḡ ḡáaga.
I don't want to be disturbed.	ṡana miṡ ḡáawiz ḡáddi yiṡliṡni (if sleeping)/yiḡaṡṡáni (if working).
Can you help me?	múmkín tiṡaḡidni?
Your request will be granted.	ṡalabáatak maḡḡiyya or ṡalabáatak.
Have you applied for your passport?	ṡaddimti ṡalab ḡaṡan paṡpóorak?
May I open the window?	múmkín áftaḡ iṡṡibbáak?
Do you mind if I close the door?	tiṡmah áṡṡil ilbáab?
May I apply for the job?	múmkín aṡáddim ṡalab l-ilwaḡṡiṡa di?
I should like to hear your opinion.	ḡáawiz áḡraṡ ráṡyak.
What do you want?	ḡáawiz éeh?
Can I help you?	ṡáyyi xidma?
Don't bother.	miṡ muḡimm or ma tiṡḡibfi náfsak

THANKS

Thank you,	ṡúkran/maḡa-ṡṡúkr/ṡaṡkúrak/ mutaṡákkir/mutaṡakkiriin/ káttar xéerak.
Don't mention it.	ṡiḡáfw.
Many thanks.	mutaṡákkir ḡiddan/ṡáṡti ṡúkr.
I'm very grateful (to you).	mamnún ḡiddan.
Much obliged.	maḡa-ṡṡúkr.
I am deeply indebted to you.	da fádḡli-kbliir mínnaḡ.
You are very kind.	xéerak ḡaléena (or ḡaláyya).
You've done me a great favour.	ṡafḡáalak ḡaláyya-kúir.

I wish I could repay you. *nixdīmak f-ilṣufrūḥ or rabbīna yigaddūni ʕala raddi magrūfak (or gamṣilek).*
 Please accept my sincere thanks.¹ *wa tafaddūlu bi qabūl fāsiq ittahiyyāt.*¹
 Thank you very much for the present. *mutaʕakkir gidḍan ʕa-lḥadiyya.*

REGRETS, APOLOGIES

I am sorry you are not well. *la bāʕi ʕalēek.*
 I am sorry for you. *ʕana zaʕlāan ʕaʕānak.*
 I am sorry about the misunderstanding. *ʕana ʕāasif ʕala sūf ittalaḥum da.*
 May I express my regrets. *ʕana ʕuqūdḍim ʕiʕtiza(a)rūti.²*
 It is very regrettable. *hāaga muʕaifa gidḍan.*
 Let me express my condolences. *ʕūxloḡ ittaʕāzi³; ʕilbaʕiyya-f hayāatak.*
 Pardon. Sorry. *ʕāasif. la muʕāzza.*
 I beg your pardon. *la muʕāzza.*
 Excuse me a minute. *ʕan ʕizmak.*
 Please forgive me. *ʕiʕzūni, min faḍlak.*
 I didn't want to hurt your feelings. *ʕana ma ʕaḡūdtif⁴ aʕzlik.*
 It was not my fault. *ma kanitfi⁴ ʕalṭiti.*
 I didn't do it on purpose. *ʕana ma kūntif⁵ ʕaḡiḍ.*
 Don't be angry. *ma tizʕalf.*
 Please don't take offence. *ma tifhamniʕ ʕāloṭ.*
 Don't think me impolite. *ma tiftikr inn āna ʕallil izzōof.*
 Please put it down to my ignorance. *ʕāḡl ana ma kūntif⁵ faāhim.*

INQUIRIES

Where is the station? *ʕilmahāṭṭa fēen?*
 Can you direct me to the post-office? *tiʕdar tiwarrini māktab ilbarid/ilbūḡa?*
 Is this the way to the theatre? *ʕilmāsrōḡ innahyāadi?*
 Is there any bus-stop near here? *fiih māwʕaf ʕutubliis hīna-ʕrāyyib?*

¹ Written language only.² May be said or written (e.g. in telegram).³ Pronounced ʕaḡūttif.⁴ Pronounced ma katfi in rapid speech.⁵ Pronounced ma kūttif.

Where is the booking-office? *fēen jibbāak ittazāakir?*
 Where can I change money? *ʕalāaʕi fākka fēen?*
 Where can I leave my luggage? *ʕasīb ʕāfi fēen?*
 Can you get me a taxi? *tiʕdar tigibli tāksi, min faḍlak?*
 Which is the best hotel in this town? *ʕēeh ʕāḡsan lukānda f-ilbālad di?*
 Can I have a room for one night? *ʕāawiz āḡiz ʕōoḍa l-illēla?*
 Where is the lift? *ʕilʕaḡaḡēer fēen?*
 Are there any letters for me? *fiih ʕawabāat ʕaʕāni?*
 Where does Mr. Usman live? *ʕilʕustāaz ʕusmāan sāakin fēen?*
 Does Dr. Tammam live here? *ʕidduktūr tammām sāakin hīna?*
 Has anybody called? *fiih hāddi sāʕal ʕalāyya?*
 Was there any telephone message for me? *hāddi ʕarābli tilifōon?*
 Could you tell me about/recommend me...? *tiʕdar tiʕālli ʕala...?*

PUBLIC NOTICES

Caution! *xāṭar!*
 Look out! *ʕihḍar!¹*
 Danger! Do not touch! *xāṭar! mamnūʕ illāms!*
 Danger of death! *xāṭar mumlit!*
 Private! No entry! *xoḡḡ! mamnūʕ idduḡūl!*
 Keep off the grass. *mamnūʕ lmāʕy ʕala-lḡaʕliʕ.*
 Trespassers will be prosecuted. *mamnūʕ idduḡūl.*
 Wet paint. *ʕihḍar ilbūya.*
 Stick no bills. *mamnūʕ lōḡq ilʕiʕla(a)nāat.*
 Beware of the dogs. *ʕihḍar ilkilāab.*
 Beware of pickpockets. *ʕihḍar innaʕʕa(a)liin.*
 No hawkers. *mamnūʕ ilbēeḡ hīna.*
 You may telephone from here. *tilifonāat ʕumumiyya.*
 Entrance; way in. *ḍuxūl; māḍxal.*
 Exit; way out. *xurūḡ; bāab ilxurūḡ.*
 Emergency exit. *bāab ilxāṭar.*
 Toilet. *dāwrat miyāah; mara(a)hliḡ.*
 Vacant. *xāali.*
 Engaged. *maʕyūl.*
 Road up. *taʕliḡ.*
 Keep to the right (left). *yamliin (ʕimāal) ḡaḡaṭ.*
 Drive slowly. *hāddi issūḡa.*

¹ ḡ as /h in "the".

Diversion.	ṣittarīṣ maṣyūl.
No thoroughfare.	ṣittarīṣ masdūd.
One-way street.	ṣittigāh wāahid.
Main road ahead.	ṣaṭṭarīq almuqāṭiḡ raḥḥisi.
Pedestrians only.	l-ilmuṣāah lāqat.
No traffic.	mamnūḡ murḡur issayya(a)rāat.
No parking.	mamnūḡ wuqūf issayya(a)rāat.
Red.	ṣāḥmar.
Amber.	ṣāḡfar.
Green.	ṣāḡdar.
Traffic lights.	ṣiṣ(a)rāat ilmurḡur.
No smoking.	mamnūḡ ittadḥin.
Private.	xaḡḡ.
Open from 8 to 2.	mawaḡlid ilḡamal min tamānya l-itnēen.
For hire.	l-ilṣi(i)ḡḡar.
No bathing.	mamnūḡ listihmāam.

BOOKS, NEWSPAPERS, AND MAGAZINES

Vocabulary

books, newspapers, and magazines	kūtub wi sūḥuf wi magallāat
bookshop	maktāba, maktabāat
public library	maktāba ḡamma, makāatib ḡamma
volume	mugallād, mugalladāat
edition	ṭabḡa, ṭabḡat
binding	taglida, taglidāat
guide-book	kitāab siyāahī, kūtub siyahīyya
novel, story	qisḡa, qisḡ
bookstall	kūṣk igḡarāayid
press	ṣiḡḡihāafa
newspaper	ḡarīda, ḡarāayid ; ḡurnāal, ḡaranīl ¹
daily	ḡarīda yawmīyya, ḡarāayid yawmīyya
weekly	ḡarīda (magālla) ṣusbuḡīyya
monthly	magālla ṣahriyya, magallāat ṣahriyya
illustrated paper	ḡarīda (magālla) muṣawwāra
technical (professional) journal	ḡurnāal fānni, ḡaranīl fannīyya
trade journal	ḡurnāal tugāari, ḡaranīl tugariyya
official bulletin	nāṣra rasmiyya, naṣarāat rasmiyya

¹ Sometimes ḡurnāan, ḡaranīn.

comic paper	magālla muḡḥlka or magālla fuka(a)ḥīyya
fashion magazine	magallit ilṣazyāaṣ ¹
review, periodical	magālla, magallāat
leader	ṣilmaṣāal irraḥḥisi
news	ṣilṣaxbāar
short story	qisḡa qasīra
column	ḡamūd, ḡawamīd
cartoon	karikatēer
review (book, film, theatre)	naqd ; taḡliq
headlines	ḡanawīn
advertisement	ṣiḡlāan, ṣiḡlanāat
publisher	nāaṣir, na(a)ṣirīn
editor	muḥārrir, muḥarrirīn
journalist	ḡahāfi, ḡahāfiyyīn
reader	qāariṣ, qurrāaṣ
printer,	ḡāamil iṭṭibāaḡa, ḡummāal iṭṭibāaḡa
print	maṭbūḡ ; ṭibāaḡa
bookseller	bayyāaḡ kūtub, bayyafīn kūtub ; ḡāahib maktāba, ṣaḡḡāab makāatib
newspaper vendor	bayyāaḡ ḡarāayid
to publish	nāṣar, yāṣur (or yun-)
to print	ṭābaḡ, yīṭbaḡ
to read	ṣāra, yīṣra
to skim through	ṣiḡḡāffah, yiḡḡāffah

Sentences

Have you any modern literature?	ḡāndak kūtub f-ilṣādab ilḡadīḥ ? ²
Can you recommend a good guide-book?	tiṣḡar tiṣḡalli ḡala kitāab siyāahī-kwāyyis ?
Please show me some illustrated books on Egyptian architecture.	warrīni min lāqlak bāḡḡi kūtub muṣawwāra ḡan fānn ilḡimāara-lmāḡri.
Haven't you a bound copy of this novel?	ma ḡandākḡi nūsxa-mgallida min ilqisḡa di ?
I want a good Arabic-English pocket dictionary.	ḡana ḡāawiz ḡamūus ḡēeb ingillizi ḡarabi-kwāyyis.
Is there a good library here?	fīh maktāba-kwāyyisa ḥīna ?
Please bring me the morning paper.	min lāqlak hātli-gḡarīda-gḡabahīyya.

¹ A written form ; sing. ziyy.² θ as /θ/ in English "think".

Have the evening papers come out?	šiggaráayid ilmašaššayya (ilšit ?)
Are these the latest periodicals on economic matters?	šilmagallátđi šáaxir magalláat zóharit f-ilšiqtišúad ?
Have you read the leader?	šaréet ilmašáal irraššisi (or ilmašáal littitáahi) ?
What's the news?	šéeh ilšaxbáur ?
The late news is at the bottom of the first page in Al-Ahram.	šáaxir xábar fi šášfal iggáhi- lšúula f-ilšahrúam.
Please let me have a weekly paper.	šana šáawiz garšida šusbuššayya, min fuqlak.
Let me have a comic paper, please.	min fuqlak šiddini magállá šaka(a)hiššayya.
Do you stock English papers?	šandúku garáayid ingilšizi ?
Could I borrow your paper for a minute?	múmkín aššiliš garidtak daššiša ?
Have you read the advertisements?	šaréet ilšizlanáat ?
I've read the "Situations Vacant" ("Situations Wanted") section.	šaréet qism "wazáayif xálya" ("wazáayif mošlúba").
Which is the best fashion magazine?	šéeh šáhsan magállá l-ilšazyáaš ?
Have you a map of Cairo?	šándak xaršiša l-ilqahíra ?
The bookstall at the corner has them.	šilaššihum f-ilmaššába-šli ša-lšimma.
Do you read the national and international Press?	šitšišru-ggaráayid ilmašhalliššayya w-iggaráayid ilša(a)lamššayya ?

THE HOUSE

Vocabulary

house	beet, biyút
building	mábna, mabáani ; šimšara, šimarúat
flat	šášša, šúšaš
storey	door, šadwáur
basement	badróom, badromáat
cellar	máxzan táht ilšórd, máxázin táht ilšórd
attic	šóqt ¹ iššufúuh
roof	šufh, šufúuh
wall	héeša, hešáan
window	šibbáak, šabablik

¹ Pronounced šoft.

balcony	balkóona, balkonáat
glass-covered balcony	varúnda šizáaz, varundáat šizáaz
door	baab, bibáan
key	muftáah, mafatših
room	šóoqa, šiwad
floor	šard ; door, šadwáur (storey)
ceiling	šašf, šúšuf
drawing-room	šóqt ¹ iggulúus
dining-room	šóqt ¹ iggúfra
bedroom	šóqt ¹ innóom
dressing-room	šóqt ¹ ittashíh
study	šóqt ¹ ilmáktab
nursery	šóqt ¹ ilšiyáal
hall	šáala, šaláat
bathroom ; bath(-tub)	šammáam, šammamáat
wash-basin	šooq, šihwáad
lavatory	kabinée(h), kabineháat
stairs	šillim, šaláalim
banisters	darabzéen
furniture	šafš
stove	furn, šifrán
air-conditioning	šakyliš háwa
radiator	radýéetar, radýetarúat
curtain	šitáara, šatáayir
blind, shutter	šij
sunblind	tánda, tandáat
brazier	mánšad, manáašid
switch	muftáah innúur ; kubs, ² kubsáat
lamp	lámha, lambáat ; lánqa, landáat
carpet	šiggáada, šagagliš
table	šarabéeza, šarabezáat
chair	kúrsi, karáasi
easy-chair	futáay, futiyyáat
mirror	miráaya, mirayáat
sideboard	bušée(h), bušeháat
cupboard	duláab, dawallib
bed	širiir, šaráayir
couch	kánaba, kanabáat
bedside table	šarabéeza-šyayyúra ; kumudlinu, kumudináat
pillow	mixádda, mixaddáat
blanket	baššaniššayya, baššaniššyáat

¹ Pronounced šoft.² Pronounced kups.

sheet	miláaya, milayáat
eiderdown	liháaf, ṣilḥifa
bedspread	máfraṣ sirīr
kitchen	máṭbax, maṭáabix
kitchen range	wabáur iṭṭábx, bawabūr iṭṭábx
cooker	(gas) fúrni b-ilyáaz; (electric) fúrni kahrabáaṣi ¹ (or fúrni b-ikkahrába)
shelf	raff, ruṭáuf
coal fire	náar fáhm
pan	ḥállá, ḥállal
saucepan	kasaróola, kasarólaat
frying-pan	máṣla, maṣlayáat; ṭáaga, ṭagáat
pots and pans	ṣadawáat ilmáṭbax
cutlery, silver	faḍḍiyya
crockery, china	ṣini
teapot	barráad fáay, bararīd fáay
coffee-pot	barráad ṣáhwa, bararīd ṣáhwa
gas (electricity, water) meter	ṣaddáad yáaz (kahrába, máyya)
pantry	(ṣóqt ik)karáar
to cook	ṭábx, yáṭbx
to live	ṣlkin, ² yúskun; ṣaaf, yiṣṭif
to move in (out)	náṣal, yinṣil fi (min)
to lease, to rent	ṣággar, yiṣággar

Sentences

Flats to let.	ṣúṣaṣ l-ilṣi(i)ḡaar.
Have you taken a furnished flat?	ṣaggúrti ṣáṣa b-ilḡáṣ (or bi ṣaṣṣáha) ?
I want a room with service.	ṣáawiz ṣóoḍa maṣa-lxidma.
I want full board.	ṣana ṣáawiz ṣóoḍa b-ilṣákl.
I want to buy a house with a garden.	ṣáawiz aṣṭiri béet bi-ḡnéna.
Where do you live?	ṣinta sáakin féen ?
I live on the second floor, to the right.	ṣana sáakin f-iddóor ittáani, ṣa-lyimlin.
I live on the top floor.	ṣana sáakin f-iddóor ilṣaxráani.
The stairs have (just) been painted.	ṣissaláalim madhúuna búhya.
Is your friend upstairs?	ḡáḥbak fúoṣ ?

¹ Or kahrabáaṣi.² Or sákan.

He's downstairs in the dining-room.	huwwa táḥti-f ṣóqt iṣḡáfra.
I want a large, airy room.	ṣana ṣáawiz ṣóoḍa háwya-w wáṣa.
This room looks on to the park.	ṣilṣóoḍa di biṭṭállī ṣa-lmuntáza.
This building has a lot of floors with four flats on each.	ṣilṣimáara di fiha-dwáar kittira, wi kúlli dóor fiḥ ṣárbaṣ ṣúṣaṣ.
I need a writing-desk and book-cases.	yilzámni máktab wi dawallib kútub.
Is the bed comfortable?	ṣissirir murliḥ ?
It is too hard (soft).	ḡáamid (láyyin) ṣáwi.
Switch on (off) the light.	wálláḡ (ṭáṣṣ) innúur.
The lamp on the bedside table has no bulb.	ṣilṣabajóora-lli ḡámb issirir ma ṣháaṣ lúmba.
Can I have a bath?	múmkín áaxud ḡammám ?
There's no hot water to-day.	ma fiḥ máyya súxna-nnaharda.
Where is the maid?	féen ilxaddáama ?
The boy (sc. servant) is nowhere to be found.	ṣana miṣ láaṣi-lfarráaṣ (or ṣilfarráaṣ miṣ mawḡúud).
The table is laid for lunch.	ṣiḡḡáfra ḡáhza l-ilyáda.
The knives, forks, teaspoons, and tablespoons are in the side-board drawer.	ṣissakaktin, ṣiffiṭwak, maṣḡaliṣ iṣṣáay w-ilmaṣḡaliṣ fi dúrg ilbuṣéeh.
This crockery is chinaware.	ṣilṣiṭbáaṣ di ḡini.
This flat is air-conditioned.	ṣiṣṣáṣa di fiha takyif háwa.
Bring another chair to this corner.	háat kúrsi táani f-irruknída.
This door needs a new lock.	ṣilbáab da ṣáawiz ṭábla-ḡáṭida.
The key is lost.	ṣilmuṭṭáaḥ dáoḡ.
There's an iron bolt on the front door.	fiḥ tirbáas ḡadíid ṣa-lbáab ilbarráani.
What's the monthly rent for this flat?	ṣiṣṣáṣáadi-b káam f-iṣṣáḥr ?
Must I pay in advance?	láazim ádfaḡ muṣáddam ?
Could I move in next month?	múmkín áṣṣil ḡina-ṣṣáḥr igḡáay ?
When did you move out of your old flat?	naṣáṭi ṣimta min ṣaṣṣitak ilṣadlima ?
Are you the owner of this house?	ṣinta ḡáḥib ilbéet da ?
I've only a lease for one year.	ṣana-mṣaggáru sána wáḡda bása. ¹

¹ Lit. "I've leased it (sc. house), etc.".

GEOGRAPHICAL DIVISIONS

COUNTRIES AND NATIONS

Vocabulary

countries and nations	ṣaddúwal w-alṣúmam ¹
Africa	ṣafriyya
African	ṣafriqi, ṣafriqiyya, ṣafriqiyyin
Albania	ṣalbá(a)nya
Albanian	ṣalbáani, ṣalbaniyya, ṣalbaniyyin
America	ṣamrika
American	ṣamrikáani, ṣamrikaníyya, ṣamrikáan or ṣamríiki, ṣamríikiyya, ṣamríikiyyin ²
Arabia	ṣilmamláka-lṣarabiyya-ssuṣudiyya
Arabian	suṣúdi, suṣudiyya, suṣudiyyin
Argentine	ṣilṣarjantíin
Argentinian	ṣarjantíini, ṣarjantiniyya, ṣarjantiniyyin
Asia	ṣásyá
Asian, Asiatic	ṣasyáawi, ṣasyawiyya, ṣasyawiyyin
Australia	ṣusturálya
Australian	ṣusturáli, ṣusturalíyya, ṣusturaliyyin
Austria	ṣinnímsa
Austrian	nimsáawi, nimsawiyya, nimsawiyyin
Belgium	baljíika
Belgian	baljíiki, baljikiyya, baljikiyyin
Brazil	barazíl
Brazilian	barazíili, baraziliyya, baraziliyyin
Bulgaria	bilyárya
Bulgar, Bulgarian	bilyáari, bilyariyya, bilyariyyin
Canada	kánada
Canadian	kánadi, kanadíyya, kanadiyyin
Chile	ṣíili
Chilean	ṣíili, ṣiliyya, ṣiliyyin
China	ṣigṣiin
Chinese	ṣíini, ṣiniyya, ṣiniyyin
Czechoslovakia	ṣṣikúsluvákya
Czech	rúagil, háaga, etc., min (or bitáaḡ) ṣṣikúsluvákya
Denmark	ṣiddinimárk
Dane, Danish	dinimárki, dinimarkíyya, dinimarkiiyyin

¹ Written form.² ṣálam ṣamrikáani "American pen(cil)" but either rúagil ṣamrikáani or rúagil ṣamríiki.

Egypt	maṣr ¹ ; bárrí máṣr; ṣilqúṭr ilmáṣri
Egyptian	máṣri, maṣriyya, maṣriyyin
England	ṣingiltíra
Englishman, English	ṣingillizi, ṣingilizíyya, ṣingiliziiyyin, ṣingilliz
Eritrea	ṣaritríya
Eritrean	rúagil, háaga, etc., min ṣaritríya
Ethiopia	ṣilhábafa
Ethiopian	hábaṣi, hábaṣíyya, ṣahbáaḡ
Europe	ṣurúbba
European	ṣurúbbi, ṣurubbíyya, ṣurubbiiyyin
Finland	ṣillánda
Finn, Finnish	ṣillándi, ṣillandíyya, ṣillandiyyin
France	foránsa
Frenchman, French	faransáawi, faransawíyya, faransawiiyyin
Germany	ṣalmánaya
German	ṣalmáani, ṣalmaníyya, ṣalmáan
Ghana	yáana
Ghanaian	rúagil, etc., min yáana
Great Britain	biriṭáanya-lḡázma
Briton, British	biriṭáani, biriṭaníyya, biriṭaniiyyin
Greece	ṣilyunáan
Greek	yunáani, yunaníyya, yunáan
Holland	ḡulánda
Dutchman, Dutch	ḡulándi, ḡulandíyya, ḡulandiyyin
Hungary	ṣilmágar
Hungarian	mágarí, magariyya, magariyyin
Iceland	ṣayislánda
Icelander, Icelandic	rúagil, etc., min ṣayislánda
India	ṣilhínd
Indian	híndi, hindíyya, hanádwa
Ireland	ṣayirlánda
Irishman, Irish	ṣayirlándi, ṣayirlandíyya, ṣayirlandiiyyin
Israel	ṣisraṣíil
Israeli	ṣisraṣíili, ṣisraṣíiliyya, ṣisraṣíiliyyin
Italy	ṣitá(a)lya
Italian	ṭalyáani (or ṭul-), ṭalyaníyya, ṭaláyna or ṣitáali, ṣitáliyya, ṣitáliyyin
Japan	ṣilyabáan
Japanese	yabáani, yabaníyya, yabaniyyin
Jugoslavia	yuyusláfyá
Jugoslav	yuyusláafi, yuyuslafiyya, yuyuslafiyyin

¹ maṣr is generally used in Egypt itself in the sense of "Cairo".

Kenya	kínya
Kenyan	rágil, etc., min kínya
Luxemburg	luksumbúrg
Luxemburger	rágil, etc., min luksumbúrg
Mexico	šilmakšlik
Mexican	maksšiki, maksikiyya, maksikiyyin
New Zealand	niwzi(i)lánda
New Zealander	niwzilándi, niwzilandiyya, niwzilandiyyin
Norway	šinnurwéeg
Norwegian	nurwéegi, nurwegiyya, nurwegiyyin
Pakistan	pakistáan
Pakistani	pakistáani, pakistanfiyya, pakistaniyyin
Persia	fáaris or š(i)i(ráan
Persian	fa(a)risi, farisiyya, farisiyyin or fársi, farsfiyya, farsfiyyin or š(i)i(ráani, širanfiyya, širaniyyin
Poland	bulánda
Pole, Polish	bulándi, bulandiyya, bulandiyyin
Portugal	šilburtuyáal
Portuguese	burtuyáli, burtuyaliyya, burtuyaliyyin
Roumania	rumánja
Roumanian	rumáni, rumanfiyya, rumaniiyyin
Russia	rú(u)sja
Russian	rúusi, rusfiyya, ruus
Scotland	(š)iškutlánda
Scotsman, Scottish	šiskutlándi, šiskutlandfiyya, šiskutlandiyyin
Spain	šasbánya
Spaniard, Spanish	šasbáni, šasbanfiyya, šasbaniiyyin
Sweden	šissuwéed
Swede, Swedish	suwéedi, suwediyya, suwediyyin
Switzerland	suwisru
Swiss	suwisri, suwisriyya, suwisriyyin
Turkey	turkiya
Turk, Turkish	šúrki, turkiyya, šatrák (or tarákwa)
United States of America	šilwilayáat ilmuttáhida-šamrikiyya
North American	rágil, etc., min šamriika-ššamafiyya
South America	šamriika-šganubiyya
South American	rágil, etc., min šamriika-šganubiyya
Wales	weelz
Welshman, Welsh	rágil, etc., min wéelz

REGIONS, TOWNS, ISLANDS

Vocabulary

regions, islands, towns	šalšaqallim, šalgúzur, šalmádun
Ankara	šanqúra
Athens	šaθlina
Balearic Isles	gúzur ilbilyáar
Bavaria	bavárya
Bethlehem	béet láhjm
Biscay	biskáay
Bordeaux	burdóo
Bombay	bumbáay
Brussels	birúksil
Burgundy	birgándi
Canary Islands	gúzur ilkanáari
Ceylon	sayaláan
Corsica	kurslika
Crete	kiriit
Cyprus	qúbrug or šúbrug
Dunkirk	dankirk
Edinburgh	šadimb(i)ra
Genoa	jíniwa
Geneva	jinéev
Greenland	girinland
(the) Hague	la(a) háay
Haifa	híifa
Istanbul	šistambául
Jerusalem	šurfallim or šilqúds
Karachi	kará(a)šji
London	lándan
Malta	málta
Marseilles	marsfiya
Mediterranean (Sea)	šilbáhr ilšábyaq ilmutawáššit
Moscow	músku
Naples	náapuli
Netherlands	šilšaráadi-šmunxášša
Newfoundland	niwšáwndland
New York	niwyóork
Nairobi	nayrúubi
Nice	niis
Pekin	pikiin
Philippine Islands	gúzur ilšilpiin
Pyrenees	šilpirinšiz
Rhodes	róodis

Rome	róoma
Sardinia	sardínya
Scandinavia	ʕiskandinéevya
Sicily	ʕiqillíyya
Teheran	ʕahráun
Tel Aviv	tállí ʕabúb
Thames	ʕittéemz
United Kingdom	ʕilmamláka-lmuttáhida
Venice	vinfis
Vienna	viyáanna
Warsaw	wársu
Zanzibar	zangibúar

COUNTRIES AND CAPITALS OF THE ARAB WORLD¹

Vocabulary

Aden (protectorate and town)	ʕádan
Algeria	ʕilgazáaʕir
Bahrein	bahréen or ʕilbahréen
Hadramaut	haḍramóot
Iraq	ʕilʕiráaʕ or ʕilʕiráaʕ
Jordan	ʕilʕúrdun
Kuwait	ʕikkuwéet
Lebanon	libnáan
Libya	lí(i)bya
Cyrenaica	bárqa
Tripolitania	ʕarúablus
Morocco	murráakif
Oman	ʕumáan
Persian Gulf	xallig ilfa(a)rísi
Sudan	ʕissudáan
Syria	súrya
Tunisia	túunis
United Arab Republic	ʕilgumhuríyya-lʕarabíyya-lmuttáhida
Yemen	ʕilyáman
Algiers	ʕilgazáaʕir
Aden	ʕádan
Aleppo	hálam
Amman	ʕammáan
Baghdad	baydáad
Basra	ʕilbágra

¹ ʕilbiláad ilʕarabíyya-w ʕawagímha.

Beyrut	bayrúut
Benghazi	báni yáazi
Casablanca	ʕiddóar ilbayǧáaʕ
Damascus	dimáʕq
Fez	faas
Homs	hims
Khartoum	ʕilxarǧúm
Kuwait	ʕikkuwéet
Marrakesh	murráakif
Mecca	mákka
Medina	ʕilmadína
Mosul	ʕilmówgil
Muscat	másqaʕ
Port Sudan	bursudáan
Oran	ʕu(u)ráan
Rabat	ʕirrabáaʕ
Riyadh	ʕirriyáaʕ
Tangier	ʕánja
Tetuan	taʕwáan
Tripoli (Libya)	ʕarúablus (ilyárb)
Tunis	túunis
the Arab League	ga(a)mǧit iddúwal ilʕarabíyya
the Arab world	ʕilʕáalam ilʕarabi
the Maghrib	ʕilmáyrib
the Near East	ʕiffáraq ilʕádna
the Middle East	ʕiffáraq ilʕáwsaʕ

REGIONS AND TOWNS OF EGYPT¹

Vocabulary

administrative divisions	ʕilʕaqallim ilʕidaríyya
governorate	muháfaʕa, muháfzaʕat (or mi-)
province	mudiríyya, mudiriyyáat
Eastern Province	mudiriyyit iffarʕíyya
Western Province	mudiriyyit ilʕarabíyya
Munufíyya Province	mudiriyyit ilmunufíyya
district	márkaz, maráakiz
Ashmun District	márkaz ʕaʕmún
geographical divisions	ʕilʕaqallim ilguʕraʕíyya
Lower Egypt or the Delta	ʕilwágh ilbáhari or ʕiddíla
Upper Egypt	ʕilwágh ilʕibli or ʕiggíʕlíd
Western Desert	ʕiṣṣahráaʕ ilʕarabíyya

¹ ʕaqsáam wi múdun mógr.

Eastern Desert	ṣiṣṣahṣāṣ iṣṣarṣiyya
Sinai	ṣiṣna or ṣahṣrāṣ ṣiṣna
Qattara Depression	munṣāṣaṣ ilṣaṣṣāṣa
Gulf of Suez	xallig iṣṣuwēes
Gulf of Aqaba	xallig ilṣāqaba
Red Sea	ṣilbāḥr ilṣāḥmar
Nile	ṣinnīl
Rashid branch (of the Nile)	ṣārṣi raṣīd
Damietta branch (of the Nile)	ṣārṣi ḍumyāṣ
Siwa Oasis	wāaḥit ṣiwa
Suez Canal	qanāṣat iṣṣuwēes
Lower Egyptian	baḥrāwi, baḥrawiyya, baḥārwa ¹
Upper Egyptian	ḡiḡlidi, ḡiḡidiyya, ḡaḡāyda
Bedouin	bādawi, badawiyya, badw
countryside	ṣilṣaryāṣ
town	bāṣad, bilāṣad; maḍlīna, mūdun
Cairo	ṣilṣa(a)ḥīra; maḡr
Alexandria	ṣiskindirīyya
Damietta	ḍumyāṣ
Port Said	ḥurṣaḡlīd
Suez	ṣiṣṣuwēes
Fayoum	ṣilṣayyūm
Asyut	ṣaṣyūṣ ²
Qena	qīna
Luxor	lūṣḡur
Aswan	ṣaḡwān
Giza	ṣiḡḡiṣa
Marsa Matruh	maṣṣa maṣṣrūḥ
quarter (of town)	ḥayy, ṣahyāṣ
Old Cairo	maḡr ilṣadīma
New Cairo	maḡr igḡidlīda
the Citadel	ṣilṣālṣa
Azhar Mosque	ṣilṣāzḥar
places of interest	ṣamaākin muḥīmma
the Pyramids	ṣilṣahrām
the Sphinx	ṣabu-lḥōl
Pharaonic remains	ṣaṣūr ilṣarāḡna
Muhammad Ali Mosque	ḡāamiḡ muḥāmmaḍ ḡālī
Ibn Talun Mosque	ḡāamiḡ ibnī ṣulṣūn
Amr Ibn al-As Mosque	ḡāamiḡ ḡamr ibn ilṣāas
the Antiquities Museum	ḍāur ilṣaṣūr ilmaḡriyya or ṣilṣantikxāana

¹ Or baḥārwa.² Or ṣaṣyūṣ.

Karnak	kārnak
the High Dam	ṣiṣṣādd ilṣāali
Sakkara	saṣṣāara
the Barrages	ṣilṣanāṣ(īr ¹ ilṣayriyya
the Zoo	ḡinēt ilḥayawānāṣ
Literary Museum	ḍāur ikkūtub or ṣikkutubxāana
the Muski	xāan ilṣallīlī
St. Catherine's Monastery	ḍīr san(ta) kaṣṣrīn
the Bitter Lakes	ṣilḥayayrāṣ ilṣūrra

Sentences

What is your nationality?	ṣīnta min ṣāyyī ṣūṣr?
I am English (Egyptian, French, German, Ghanaian).	ṣana-ngillizi (māḡri, faransāawi, ṣalmāani, min yāana).
Have you any identification papers?	maḡḍāk ṣawraṣ ṣaḥṣiṣ ṣaxṣiyya?
I have a British passport.	ṣana-mḡāya paṣpōor (or ḡawāan sāfur) ingillizi.
How long have you been here?	baṣāalak ḥīna ṣaddēḥ?
Here is my identity card.	ḥiṣṣiṣ ṣaḥṣiṣ iṣṣaxṣiyya-bṣaḡṣ(i)ahēḥ.
I am Egyptian by birth.	ṣana mawlūḍ fī māḡr.
I am English by marriage.	ṣana ḡōozi-ngillizi. ²
I am stateless.	ṣana maliyyāṣ wāṣan.
I am a refugee.	ṣana muḥāḡir.
Can I claim British nationality?	ṣāṣḍar āṣlub ilṣiṣsiyya-lḥiriṣniyya?
Are you a naturalized Britisher?	ṣīnta xāḍt ilṣiṣsiyya-lḥiriṣniyya?
I want to travel to Iraq.	ṣana ḡāawiz aṣāaṣr ilḡirāṣ.
Can I enter Italy without a special visa?	mūmkin āḍxul ṣiṣālya min yēer vīza?
My mother tongue is French.	lūyati-lṣaḡliyya faransāawi (or ṣilfaransāawi lūyati-lṣaḡliyya).
Are you a foreigner?	ṣīnta ṣaḡnābi?
I've been through Egypt (sc. without stopping).	ṣana ḡaddēt ḡala māḡri w-ana-mṣāaṣr.
I've been down the Nile.	ṣana saṣirti f-innīl.
He has just returned from Syria.	ya ḍōb riḡiḡ min ṣūrya or huwwa ḥiṣṣa raāḡiḡ min ṣūrya ḍilwaṣṣi.
Do you speak English (Arabic)?	ḥitikkāllim ingillizi (ḡāraḥi)?

¹ Or ṣanāṣ(īr).² Lit. "my husband is English".

I only speak a little Arabic.	ʕana baḵḵállim ǧarabi baǧliṭ (or juwayya).
I can read Arabic but I cannot speak it fluently.	ʕan-ʕʕdar ʕʕra ǧarabi ʕinnáma ma (ʕa)ʕdarʕ akkállim kuwayyis.
I shall have to take Arabic lessons.	ʕana láazim áaxud durúus ǧarabi.
Can you recommend a good Egyptian teacher?	tiʕdar tiʕʕlli ǧala mudárris máǧri-kwayyis?
Can you understand me?	ʕinta fa(a)hímni (or ʕinta fáahim)?
You have an accent in Arabic.	ʕilǧarabi-btáaǧak mikáassar juwayya.
Do you understand the Sa'idi dialect?	ʕinta-btífham kaláam igǧaǧáyda?
Do you speak colloquial Arabic?	ʕinta-btikkállim ǧarabi dáarig?
Do you know Classical Arabic?	bitiǧraf ǧarabi faǧliḥ?
I've studied Arabic.	ʕana-tǧallímti ǧarabi.
I don't understand (you).	ʕana miʕ fáahim.
I don't understand your meaning.	ʕana miʕ fáahim ʕáǧdak.
Please speak (more) slowly.	ʕikkállim ǧala máhlaḵ, min faḍlaḵ.
What does that word mean?	ʕikkilmáadi maǧnáaha ʕéeh?
Could you please translate this sentence for me?	múmkin titargímli-ggumláadi?
How do you spell this word?	bitistaháǧga-kkilmáadi-zzáay?
I'll spell it (out) for you.	ʕana haṣtahaǧǧáalak.
You have a good (bad) pronunciation.	núʕʕak kuwayyis-(wiḥiʕ).
They have their own dialect.	biyikkállimu láhǧa maǧǧúǧa.
Would you act as interpreter for me with this gentleman?	múmkin titargímli kaláam issáyyid?