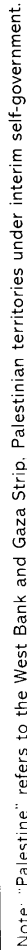


## LEAGUE OF ARAB STATES



BEGINNER-INTERMEDIATE

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## CONTENTS

INTRODUCTION	1
Arabic Sounds	6
Arabic Script	9
LESSON 1 (Modern Standard Arabic): Hello!	13
LESSON 2 (Modern Standard Arabic): Where Are You From?	27
LESSON 3 (Modern Standard Arabic): What Do You Do?	41
FIRST REVIEW (Modern Standard Arabic)	57
LESSON 4 (Modern Standard Arabic): How Was the Wedding?	62
LESSON 5 (Modern Standard Arabic): An Interview	77
LESSON 6 (Modern Standard Arabic): Your Passport, Please.	94
LESSON 7 (Modern Standard Arabic): At the Hotel	107
SECOND REVIEW (Modern Standard Arabic)	122
READING PASSAGE I (Modern Standard Arabic)	127
LESSON 8 (Modern Standard Arabic): How Much Do You Buy Dollars For?	131
LESSON 9 (Modern Standard Arabic): How Much Is the Rent?	143
LESSON 10 (Modern Standard Arabic): That's Too Expensive!	152
LESSON 11 (Modern Standard Arabic): Enjoy Your Meal!	164
THIRD REVIEW (Modern Standard Arabic)	174
READING PASSAGE II (Modern Standard Arabic)	177
LESSON 12 (Modern Standard Arabic): At the Doctor's	181

LESSON 13	(Modern Standard Arabic): At Work	192	LESSON 31	(Saudi Arabic): I'd Like to Introduce Myself!	410
LESSON 14	(Modern Standard Arabic): Hello, Ahmed?	201	LESSON 32	(Saudi Arabic): I Have Errands to Run.	424
LESSON 15	(Modern Standard Arabic): News from the Arabic Press	214	LESSON 33	(Saudi Arabic): I Need to Rent an Apartment.	435
	FOURTH REVIEW (Modern Standard Arabic)	228	LESSON 34	(Saudi Arabic): What Is the Name of This Dish?	447
	READING PASSAGE III (Modern Standard Arabic)	232	LESSON 35	(Saudi Arabic): Jones Goes to the Market	458
LESSON 16	(Egyptian Arabic): The Pyramids	235		EIGHTH REVIEW (Saudi Arabic)	468
LESSON 17	(Egyptian Arabic): A Cruise on the Nile	246			
LESSON 18	(Egyptian Arabic): A Visit to the Egyptian Museum	255	APPENDIX A:	Verb Forms	474
LESSON 19	(Egyptian Arabic): Housing Shortage in Cairo	267	APPENDIX B:	Active and Passive Participles	475
LESSON 20	(Egyptian Arabic): The Egyptian Super Bowl	277	APPENDIX C:	First Conjugation of Weak Verbs	476
	FIFTH REVIEW (Egyptian Arabic)	288	APPENDIX D:	Second Conjugation of Weak Verbs	477
LESSON 21	(Iraqi Arabic): Come, Let's Celebrate!	293	APPENDIX E:	Third Conjugation of Weak Verbs	478
LESSON 22	(Iraqi Arabic): To the Movies	302	APPENDIX F:	First Conjugation of Hollow Verbs	479
LESSON 23	(Iraqi Arabic): What Are You Going to Buy?	315	APPENDIX G:	Conjugation of Doubled Verbs	480
LESSON 24	(Iraqi Arabic): Eid Preparations	324	APPENDIX H:	Demonstrative Pronouns/Adjectives	481
LESSON 25	(Iraqi Arabic): A Full Week!	334	APPENDIX I:	Summary of Numbers	482
	SIXTH REVIEW (Iraqi Arabic)	345	APPENDIX J:	250 Basic Phrases in Egyptian, Iraqi, Lebanese, and Saudi Arabic	484
LESSON 26	(Lebanese Arabic): What's the Problem?	349			
LESSON 27	(Lebanese Arabic): Feiruz	360	GLOSSARY		503
LESSON 28	(Lebanese Arabic): What's Up?	370	Arabic-English Glossary		504
LESSON 29	(Lebanese Arabic): You Really Know How to Cook!	382	English-Arabic Glossary		518
LESSON 30	(Lebanese Arabic): Where Are You Going?	394			
	SEVENTH REVIEW (Lebanese Arabic)	405	INDEX OF GRAMMAR TOPICS		532

# INTRODUCTION

*Living Language® Ultimate Arabic Beginner–Intermediate* is an enjoyable and unique course in Arabic, that teaches Modern Standard Arabic as well as four colloquial Arabic dialects. The complete course consists of this text, nine hours of recordings and a CD-ROM with flashcards. You can, however, use the coursebook on its own, if you already know how to pronounce Arabic.

Below is the description of the course materials and the different sections of the coursebook.

## COURSE MATERIALS

### THE COURSEBOOK

*Living Language® Ultimate Arabic* consists of thirty-five lessons, eight review sections, and three reading passages. This course teaches both Modern Standard Arabic and four widely spoken colloquial Arabic dialects. The lessons of the course are divided into five groups: The course starts with Modern Standard Arabic (Lessons 1 to 15) and continues with Egyptian Arabic (Lessons 16 to 20), Iraqi Arabic (Lessons 21 to 25), Lebanese Arabic (Lessons 26 to 30), and Saudi Arabic (Lessons 31 to 35). At the beginning of the book, you can find the Arabic Sounds chart and the Arabic Script chart. At the end of the book, there are Appendices containing various grammar reference charts, 250 Basic Phrases in Egyptian, Iraqi, Lebanese, and Saudi Arabic, and an Arabic–English/English–Arabic Glossary.

Here is the description of the different components of the coursebook:

**ARABIC SOUNDS:** This section lists the sounds, consonants and vowels, used in Modern Standard Arabic. The sounds and model words are recorded on Recording Set A.

**ARABIC SCRIPT:** This section gives the Arabic alphabet and additional characters and signs used in Arabic handwriting with arrows showing the stroke direction. It also provides the list of transliteration symbols used in the course. The Arabic alphabet is recorded on Recording Set A.

**DIALOGUES:** Each lesson begins with a dialogue presenting a realistic situation in an Arabic locale. In Lessons 1 to 15, the dialogue is in Modern Standard Arabic and in Arabic script, followed by a transliteration and an English translation. In Lessons 16 to 35, the dialogues are Egyptian Arabic (Lessons 16 to 20), Iraqi Arabic (Lessons 21 to 25), Lebanese Arabic (Lessons 26 to 30), and Saudi Arabic (Lessons 31 to 35). All dialogues in dialects are written in transliteration, followed by an English translation.

**WRITING AND PRONUNCIATION:** In Lessons 1 to 3, you will learn the correct pronunciation of vowels and consonants in Modern Standard Arabic. You will also learn how to read and write the Arabic script. In Lessons 16 to 35, which teach four different Arabic dialects, the sounds particular to a given dialect are discussed.



**GRAMMAR AND USAGE:** This section explains the major grammatical and usage points covered in the lesson and in the exercises.

**VOCABULARY:** In this section, you can review the new words and expressions introduced in the dialogue, listed in the order and form of their appearance. You can also learn some supplemental vocabulary.

**EXERCISES:** You can practice the lesson's essential vocabulary and grammatical structures by doing the exercises. Check your answers in the Answer Key that immediately follows.

**CULTURAL NOTES:** These brief notes put the language in its cultural context. Cultural awareness will enrich your understanding of Arabic and your ability to communicate effectively.

**REVIEWS:** Review sections appear after Lessons 3, 7, 11, 15, 20, 25, 30, and 35. These sections are similar to the Exercises in format, but they integrate material from all the lessons you have studied up to that point.

**READING PASSAGES:** The three reading passages are not translated. However, the material covered in the preceding lessons, along with the vocabulary lists that accompany the reading passages, will enable you to infer the meaning, just as you would need to do when reading a newspaper or another text abroad.

**APPENDICES:** The appendices provide additional information on various aspects of Arabic grammar covered in the course. They are meant to be used for quick reference when reading or writing Arabic. Appendix J is a list of about 250 basic phrases in each of the four dialects taught in the course: Egyptian, Iraqi, Lebanese, and Saudi Arabic. These handy basic phrases are recorded on the four CDs contained in Recording Set B.

**GLOSSARY:** A two-way Arabic–English and English–Arabic glossary is included at the end of the book. All words used in the Modern Standard Arabic Lessons 1 to 15 are listed there.

**INDEX OF GRAMMAR TOPICS:** The index includes a list of all the grammar topics covered in the course. The numbers point to the lessons in which they are discussed.

If you have purchased this book as part of an audio package, the course also includes nine hours of recordings and a CD-ROM with flashcards, described below.

## RECORDINGS

This course provides you with eight hours of audio practice.

## RECORDING SET A—LEARN AT HOME

Set A is designed for use with the coursebook. Materials from all thirty-five lessons in the course, both in Modern Standard Arabic and in Egyptian, Iraqi, Lebanese, and Saudi Arabic, are on Recording Set A. This recording set contains only Arabic speech, without English translations.

The recordings start with Arabic sounds and the Arabic alphabet. The following sections are recorded in each lesson: the dialogue, the examples from the Writing and Pronunciation section, and the words from the Vocabulary section.

First, you will hear native Arabic speakers read the complete dialogue at a conversational pace without interruption; then, you'll have a chance to listen to the dialogue a second time and repeat each sentence or sentence segment in the pause provided.

Next, listen carefully to learn the sounds and words from the Writing and Pronunciation sections. By listening and repeating after the native speakers, you will gradually master all the sounds.

Finally, you will hear the new vocabulary words, listed in the Vocabulary section, pronounced by native speakers. Repeat in the pauses provided.

## RECORDING SET B—ON THE GO

Recording Set B gives you an additional hour of audio practice in each of the four dialects taught in this course: Egyptian, Iraqi, Lebanese, and Saudi Arabic. This recording set works as an audio phrasebook containing about 250 basic phrases in each of the four dialects. First, the phrase is read in English and then the Arabic translation is provided, followed by a pause, so you can repeat the phrase after a native speaker. Because it includes English, this recording set is perfect to use on the go—while driving, jogging, or doing housework.

## CD-ROM WITH FLASHCARDS

The bonus flashcard CD-ROM included in the Ultimate Arabic course package allows you to study and practice essential vocabulary from 18 basic thematic categories. Use the LEARN mode to study the vocabulary, either focusing on Arabic to English or English to Arabic. You will be able to hear the vocabulary word as well as see a picture that will assist in memorization. After you have spent some time studying the vocabulary, you can practice what you've learned using the TEST YOURSELF mode—again, working either from Arabic to English or from English to Arabic.

STUDY TIPS

Below are some suggestions on how to study Arabic using this book. Because there are many different individual learning styles, feel free to experiment and explore to find out what suits you best.

Start with the first fifteen lessons of the course, which teach Modern Standard Arabic. The basics of Arabic grammar and vocabulary are taught here. You will also learn how to read and write the Arabic script. After mastering the Modern Standard Arabic lessons, turn to the lessons teaching an Arabic dialect to learn the colloquial, everyday Arabic used in an area of the Arab world you're interested in.

Here are some suggestions about how you can organize your study of a particular lesson.

*Look through the Vocabulary list*, found in the back of the lesson, to familiarize yourself with the new vocabulary. You may also listen to the native speaker pronouncing these words on Recording Set A.

*Read the short introduction to the dialogue*, so you know what the dialogue is about. In the beginning, when your Arabic vocabulary is still very small, you may even read the translation of the dialogue first. This will help you follow the dialogue better and make out words and sentences.

*Listen to the dialogue once or twice*, without and then, with the book, noticing the words you know from previous lessons, looking for the words you encountered in the Vocabulary list, and making an effort to get the gist of the dialogue.

*Study the dialogue* by comparing the text in Arabic script to the transliteration (if you're working on one of the first fifteen lessons) and by looking words up in the Vocabulary section or the Glossary. Then check the translation to make sure you understand everything. Underline or circle portions of the text, for example, constructions or word forms, that are unclear or new to you. You will probably find them explained in the Grammar and Usage section of the lesson. Go back to one of the previous lessons if you need a review.

*Read about the new grammar points in the Grammar and Usage section*. Study the examples carefully. Look for the discussed constructions in the dialogue.

*Do the exercises*. You can fill in the answers in the book, or, for more practice with writing, write them out in your assigned Arabic notebook. Check your answers in the Answer Key. If you made mistakes, reread the relevant parts of the Grammar and Usage section or look words up in the Vocabulary section.

*Listen to the recordings again*. Repeat the words in the Vocabulary section in the pauses provided. Then listen and repeat the dialogue as many times as you find it necessary, until you understand every word and construction, and can read the dialogue aloud with ease.

*Read the culture note*. Explore the culture topic on your own, on the Web, by talking to people, or in the library. You're ready to move on to the next lesson!

Here's some more general advice about language learning:

*Stay motivated—immerse yourself in the culture*. Language is much more than vocabulary and grammar. To keep motivated, immerse yourself in the culture and the history of the people who speak Arabic: Visit Arabic Web sites, watch Arabic movies, listen to Arabic music, eat at restaurants offering Arabic food, pick up a book on Arabic history or art, and read works by Arabic authors, even if it has to be in English. The more you know about the Arabic culture, the better you will understand the language and the more you will enjoy speaking it.

*Exposure, exposure, exposure*. The more you hear the language, the better! Even passive listening to Arabic music, TV, and movies, or the dialogues, vocabulary lists, and basic phrases on our recordings, as you go about some other business, will increase your language skills. The sounds and inflections of a language have a way of creeping into your head, even when you're not paying attention. To improve your speaking skills, look for every occasion to speak: If you don't have the opportunity to travel, go to a deli or a restaurant where Arabic is spoken, or look for an Arabic-speaking neighbor.

بالتوفيق إن شاء الله

bi t-tawfiq inshā'allāh!

May your efforts be successful!

# ARABIC SOUNDS

Use this section on Modern Standard Arabic sounds for quick reference. The details of Modern Standard Arabic pronunciation are presented in Lessons 1 to 4. You can listen to all sounds and examples in this section on Recording Set A, Disc 1. Another excellent resource is the *Living Language Complete Guide to Arabic Script: Reading and Writing*.

## 1. CONSONANTS

CONSONANTS WITH ENGLISH EQUIVALENTS				
Sound	Approximate English Sound	Arabic Letter	Example	Transliteration
<i>ā</i>	<i>a</i> in <i>at</i> , or <i>a</i> in <i>far</i>	ا	أراد	<i>ʿarād</i>
<i>b</i>	<i>b</i> in <i>bit</i>	ب	باب	<i>bāb</i>
<i>t</i>	<i>t</i> in <i>tell</i>	ت	توت	<i>tūt</i>
<i>th</i>	<i>th</i> in <i>thorn</i>	ث	أثاث	<i>ʿathāth</i>
<i>j</i>	<i>j</i> in <i>jam</i>	ج	جوز	<i>jawz</i>
<i>d</i>	<i>d</i> in <i>dill</i>	د	دود	<i>dūd</i>
<i>dh</i>	<i>th</i> in <i>there</i>	ذ	ذيل	<i>dhayl</i>
<i>r</i>	<i>r</i> , rolled, as in Scottish English <i>roof</i>	ر	رادار	<i>rādār</i>
<i>z</i>	<i>z</i> in <i>zoo</i>	ز	زهر	<i>zahr</i>
<i>s</i>	<i>s</i> in <i>self</i>	س	سوس	<i>sūs</i>
<i>sh</i>	<i>sh</i> in <i>shell</i>	ش	شاشة	<i>shāsha</i>
<i>f</i>	<i>f</i> in <i>flower</i>	ف	فرن	<i>furn</i>
<i>k</i>	<i>k</i> in <i>kiss</i>	ك	كركوك	<i>karkūk</i>
<i>l</i>	<i>l</i> , lighter, as in British English <i>love</i>	ل	ليل	<i>layl</i>
<i>m</i>	<i>m</i> in <i>may</i>	م	مرسم	<i>marsam</i>
<i>n</i>	<i>n</i> in <i>name</i>	ن	نيسان	<i>nisān</i>
<i>h</i>	<i>h</i> in <i>here</i>	ه	هلاهل	<i>halāhil</i>
<i>w, ū</i>	<i>w</i> in <i>way</i> , or <i>oo</i> in <i>loom</i>	و	وفود	<i>wufūd</i>
<i>y, ī</i>	<i>y</i> in <i>yacht</i> , or <i>ee</i> , as in <i>feed</i>	ي	ينوي	<i>yunwī</i>

The following consonants do not have equivalents in English.

CONSONANTS WITHOUT ENGLISH EQUIVALENTS				
Sound	Approximate English Sound	Arabic Letter	Example	Transliteration
<i>H</i>	deep <i>h</i> , as if blowing on glasses	ح	حوت	<i>Hūt</i>
<i>kh</i>	<i>ch</i> in Scottish English <i>loch</i>	خ	خوخ	<i>khawkh</i>
<i>S</i>	<i>S</i> , with jaw much lower	ص	صوص	<i>Sūs</i>
<i>D</i>	<i>d</i> , with jaw much lower	ض	ضار	<i>Dār</i>
<i>T</i>	<i>t</i> , with jaw much lower	ط	طار	<i>Tār</i>
<i>DH</i>	<i>th</i> as in <i>there</i> , with jaw much lower	ظ	ظلام	<i>DH-alām</i>
‘	throaty, “gagging” consonant	ع	عنب	<i>ʿinab</i>
<i>gh</i>	similar to French <i>r</i>	غ	غار	<i>ghār</i>
<i>q</i>	similar to <i>k</i> , but further back in throat	ق	قلق	<i>qalaq</i>
’	the sound in the middle of English <i>uh-oh</i>	ء	سماء سأل	<i>samā’ sa’al</i>

Arabic consonants are divided into “sun” and “moon” consonants. “Sun” consonants are listed below. They are all pronounced in the front part of the mouth (but not at the lips). It is important to remember them, as they affect the form of the definite article when it precedes a noun starting in one of the consonants. See Lesson 3 for more details on this phenomenon.

“SUN” CONSONANTS						
<i>n</i>	<i>l</i>	<i>DH</i>	<i>T</i>	<i>D</i>	<i>S</i>	<i>sh</i>
ن	ل	ظ	ط	ض	ص	ش

<i>s</i>	<i>z</i>	<i>r</i>	<i>dh</i>	<i>d</i>	<i>th</i>	<i>t</i>
س	ز	ر	ذ	د	ث	ت

All other Arabic consonants are “moon” consonants.

The consonant is not part of the alphabet; it is usually written as a diacritic symbol over another letter.

2. VOWELS

Modern Standard Arabic has three long vowels, three short vowels, and two diphthongs.

LONG VOWELS				
Sound	Approximate English Sound	Arabic Letter	Example	Transliteration
ā	a in car, or a in dad	ا	ناس	nās
i	ee in near, or ee in meet	ي	تين	tin
ū	oo in boot	و	دود	dūd

Short vowels are represented by diacritic symbols, not actual letters of the alphabet. A short vowel diacritic appears either above or under the letter it follows. The lines under and above vowel diacritics used in the following table are placeholders for consonants.

SHORT VOWELS				
Sound	Approximate English Sound	Arabic Letter	Example	Transliteration
a	e in net, or u in cup	ـَ	رَبْ	rab
i	i in sit	ـِ	مِنْ	min
u	oo in book	ـُ	دُبْ	dub

Diphthongs are vowel sounds consisting of two vowels joined together.

DIPHTHONGS				
Sound	Approximate English Sound	Arabic Letter	Example	Transliteration
aw	ow in now	وْ	مَوْزْ	mawz
ay	i in mine	يْ	بَيْتْ	bayt

ARABIC SCRIPT

1. ARABIC ALPHABET

The Arabic alphabet has 28 consonant letters. Most letters have two or more different shapes depending on the position in the word. Letters are shown here in handwriting with arrows indicating stroke direction. The Arabic alphabet is recorded on Recording Set A, Disc 1. Also remember that the *Living Language Complete Guide to Arabic Script: Reading and Writing* is an excellent resource for mastering Arabic script.

Arabic Alphabet in Handwriting

Letter Name	Sound and Transliteration Symbol	Letter	Final Position	Medial Position	Initial Position
'alif	ā, 'ā	ا	ا	ا	ا
bā'	b	ب	ب	ب	ب
tā'	t	ت	ت	ت	ت
thā'	th	ث	ث	ث	ث
jīm	j	ج	ج	ج	ج
Hā'	H	ح	ح	ح	ح
khā'	kh	خ	خ	خ	خ
dāl	d	د	د	د	د
dhal	dh	ذ	ذ	ذ	ذ

# Arabic Alphabet in Handwriting

Letter Name	Sound and Transliteration Symbol	Letter	Final Position	Medial Position	Initial Position
rā'	r	ر	ر	ر	ر
zāy	z	ز	ز	ز	ز
sin	s	س	س	س	س
shin	sh	ش	ش	ش	ش
Sād	S	ص	ص	ص	ص
Dād	D	ض	ض	ض	ض
Tā'	T	ط	ط	ط	ط
DHā'	DH	ظ	ظ	ظ	ظ
'ayn	'	ع	ع	ع	ع
ghayn	gh	غ	غ	غ	غ
fā'	f	ف	ف	ف	ف
qāf	q	ق	ق	ق	ق

# Arabic Alphabet in Handwriting

Letter Name	Sound and Transliteration Symbol	Letter	Final Position	Medial Position	Initial Position
kāf	k	ك	ك	ك	ك
lām	l	ل	ل	ل	ل
mīm	m	م	م	م	م
nūn	n	ن	ن	ن	ن
hā'	h	ه	ه	ه	ه
wāw	w, ū	و	و	و	و
yā'	y, ī	ي	ي	ي	ي

Arabic letters are divided into "connector" and "non-connector" letters.

Most letters are connectors. They connect, with small strokes or ligatures, to both the letter that precedes them and the one that follows them, when occurring in the middle of the word.

ي ← في سفينة

Non-connectors are ا, د, ذ, ر, ز, and و. These letters connect to the letter that precedes them only if that letter is a connector.

و in سوق

They do not connect to any letter if the preceding letter is a non-connector.

و in روضة

أَهْلًا وَسَهْلًا!

'ahlan wa sahlān! Hello!

MORE ARABIC CHARACTERS				
Arabic Character	Sound and Transliteration Symbol	Character Name	Arabic Example	Transliteration
ى	ā (final position only)	alif maqṣūra	لبنى	lubnā
ة	t (final position only)	Tā' marbūṭa	مباراة	mubārāt
لا	la	lām-alif	اهلا وسهلا	'ahlan wa-sahlan
ع		hamza	سماء	samā'

A number of diacritic symbols are used in Arabic, in addition to the short vowel diacritics. These symbols are written below or above a letter. Most of them are not used in everyday writing or print, but have to be learned and will be used in this course. The lines used under or above diacritics in the following table are placeholders for consonants.

DIACRITIC SIGNS				
Sign	Transliteration Symbol	Name of the Sign	Arabic Example	Transliteration
ـَ	a	fatḥa	رَبِّ	rab
ـِ	i	kasra	مِنْ	min
ـُ	u	Damma	دُبِّ	dub
ـً	an	fatḥa tanwīn	شَمْسًا	shamsan
ـٍ	in	kasra tanwīn	كِتَابِ	kitābin
ـٌ	un	Damma tanwīn	ثَوْبٌ	thawbun
ـْ		hamza	سَأَلَ	sa'al
ـَـ	'ā or 'a' (always with alif)	madda	قُرْآنَ	qur'ān
ـَـ	consonant followed by another consonant	sukūn	بِنْتُ	bint
ـَـ	doubled consonant	shadda	فَتَّانَ	fattān

A. Dialogue

Lucy and Samir meet at the American University of Beirut.

سامير: أَهْلًا وَسَهْلًا!

لوسي: أَهْلًا بِكَ.

سامير: مَا إِسْمُكَ؟

لوسي: إِسْمِي لُوسِي. مَا إِسْمُكَ؟

سامير: إِسْمِي سَامِير.

sāmīr: 'ahlan wa sahlān!

lūsi: 'ahlan bika!

sāmīr: mā ismuki?

lūsi: ismī lūsi. mā-smuka?

sāmīr: ismī sāmīr.

Samir: Hello!

Lucy: Hello to you, too!

Samir: What is your name?

Lucy: My name is Lucy. What is your name?

Samir: My name is Samir.

B. Writing and Pronunciation

1. BASIC FACTS ABOUT ARABIC WRITING

In the first three lessons of this course you will learn how to use the Arabic script. The most basic fact about Arabic writing is that it is written and read from right to left. For example, the first word of the title of this lesson—أَهْلًا وَسَهْلًا—is أَهْلًا 'ahlan (hello), the first word from the right, and it is followed by the word وَسَهْلًا wa sahlān (and welcome).

Similarly, the orientation of an Arabic book, magazine, or newspaper is different from that of an English-language reading: The spine is on the right side and the book opens on the left side. In other words, place your Arabic reading material in front of you so that what would be the back cover of an English-language reading faces you and turn the pages from the left to the right.

The Arabic alphabet has twenty-eight letters. Twenty-five letters are consonants and three letters function as both consonants and long vowels. Arabic script is phonetic, meaning that each letter is always pronounced in the same way. At the beginning of the book, easy reference tables, Arabic Sounds and Arabic Script, list all Arabic letters and their sound values in transliteration. Note how letters in the Arabic alphabet are grouped according to shape, so that the letters that share the same basic shape follow each other in the alphabet. For example:

ب	ت	ث
<i>b</i>	<i>t</i>	<i>th</i>

The same is true of the following three letters, among others:

ج	ح	خ
<i>j</i>	<i>H</i>	<i>kh</i>

Looking for such similarities will help you master the Arabic script more quickly. In Lessons 1, 2, 3 and 4, the letters, their shapes, and their sound values will be discussed in detail.

Arabic script is always cursive, whether typewritten or handwritten. While most Arabic letters are connected to the preceding and the following letter with small connecting strokes, six letters, ا, ب, ت, ث, ج, and ح, connect only to the preceding letter and not to the letter that follows them.

Because letters connect to each other in Arabic, they take different shapes depending on their positions in words: initial, medial, final, and separate. The initial form is used at the beginning of a word or a cluster of letters and has only one connecting stroke on the left side. When a letter is connected both to the preceding letter and the following letter, its form is called medial. All medial forms have connecting strokes on both sides, such as the letter ه *hā'* in سَهْلًا *sahlan*. When the letter ends a word or a group of letters, its form is called final, and it has one stroke on the right side. When the letter is not connected to another letter, its form is called separate. While some letters have four distinct, but related shapes, most letters can be easily reduced to two distinct shapes, initial/medial and final/separate, when the core shape of the letter, without the connecting strokes, is considered.

There is no distinction between capital and lower-case letters in Arabic, but punctuation marks, such as the comma, period, and exclamation mark, are used in Arabic writing.

In everyday usage, newspapers, signs, and books, only consonants and long vowels are written in Arabic. For example, the male name سَامِر, pronounced *SAH-meer*, is written as *s-ā-m-r* without the short vowel ( ا ) under the *m*. This is because the diacritics for the short vowels, *a*, *i*, and *u*, are not normally noted in writing, except in very formal (e.g., Qur'an) or pedagogical texts (e.g., children's books). In this course, for your

convenience, the short vowels will always be marked (see Arabic Script section at the beginning of the book and section 5.B of this lesson).

## 2. THE TRANSLITERATION

All Arabic text in this book is transliterated using the Roman alphabet. Check the Arabic Script section at the beginning of the book for a list of transliteration symbols corresponding to each Arabic letter or diacritic symbol. Note that some of the transliteration symbols are capital letters, such as *T* or *D*, which represent specific Arabic sounds, different from those transliterated by *t* or *d*. Therefore, capital letters will not be used in transliteration to start a sentence or to write proper names.

Transliteration is used in this course to help you start learning the language even before you have completely mastered the Arabic script. As you become more accustomed to Arabic script, you can practice reading without looking at transliterations.

## 3. PRONOUNCING ARABIC

A large group of Arabic sounds are very similar to those used in English. They are the consonants *b* (as in *bed*), *d* (as in *doll*), *dh* (as in *mother*), *f* (as in *fly*), *h* (as in *hello*), *j* (as in *jelly*), *k* (as in *key*), *l* (as in *lip*), *m* (as in *mother*), *n* (as in *no*), *s* (as in *sit*), *sh* (as in *ship*), *t* (as in *toe*), *th* (as in *thin*), *w* (as in *wind*), *y* (as in *yellow*), and *z* (as in *zebra*).

Other Arabic consonants, which will be discussed in Lessons 1, 2, and 3, don't have English equivalents (see *Arabic Sounds* at the beginning of the book). Most of these are pronounced very far back in the mouth and the throat and give Arabic its distinctive sound. While it may take you some time to master the pronunciation of such sounds, it is possible, even for adult learners, to learn just about any foreign sound well enough to be understood. The best way to learn good pronunciation is to listen over and over to the recordings that come with this course. Once you learn to recognize the novel sounds, you'll have an easier time pronouncing them as well. Do not be afraid to go for an exaggerated imitation of the native speakers' pronunciation; aside from listening to native speakers, this is the best way to master difficult sounds.

## 4. CONSONANTS AND CONSONANT LETTERS: ك *kāf*, ل *lām*, ب *bā'*, س *sīn*, ر *rā'*, م *mīm*, AND ه *hā'*

You will learn seven consonant letters of the Arabic alphabet in this lesson: ب, م, ك, ل, ر, س, and ه. All are used in the dialogue.

A. THE LETTER ك *kāf*; THE SOUND *k*

The letter ك *kāf* has two different shapes. The final and separate forms are the same, as are the initial and medial forms. The only difference between them is in the connecting strokes that are added when the letters are part of a word.

INITIAL	MEDIAL	FINAL	SEPARATE	NAME	SOUND VALUE
ك	ك	ك	ك	<i>kāf</i>	<i>k</i>

*kāf* has a flat bottom and is slightly tilted to the left in its initial and medial forms, which also have a top stroke. The connecting stroke on the final form connects the letter *kāf* to the letter before it, as in لك *laka* (for you); the absence of such a stroke in the separate form totally separates the letter from the previous cluster of letters, as in أبوك *'abūka* (your father).

*kāf* is pronounced just like the English *k* in the word *kettle*. In the dialogue, *kāf* was used in its final shape in the following words:

بك *bika* (to you, *m.*)<sup>1</sup>  
إِسْمُكَ *ismuka* (your name, *m.*)

Here are additional examples showing *kāf* in other positions:

Initial: كُلُّ *kull* (all)  
Medial: لِكُلِّ *likull* (for all)  
Separate: أَبُوكَ *'abūka* (your father, *m.*)

B. THE LETTER ل *lām*; THE SOUND *l*

Like *kāf*, ل *lām* has two different shapes. The difference between *lām*'s final and separate forms, and between its medial and initial forms, is in the connecting strokes.

INITIAL	MEDIAL	FINAL	SEPARATE	NAME	SOUND VALUE
ل	ل	ل	ل	<i>lām</i>	<i>l</i>

Note that *lām* has a round bottom, hanging below the line, in the separate and final forms.

The sound of *lām* is similar to the clear English *l* in *lip*, but it is pronounced more forward in the mouth, similar to Spanish or Italian *l*. Do not pronounce the Arabic *l* like the dark English *l*-sound found in the word *bulb*, for example.

In the dialogue, *lām* was used in its initial position in:

لُوسِي *lūsi* (Lucy)

Other examples are:

Medial: كُلُّكُمْ *kullukum* (all of you, *pl.*)  
Final: كُلُّ *kull* (all)  
Separate: كَمَال *kamāl* (Kamal)

When *lām* precedes the letter *alif*, the two are connected in a special digraph called *lām-alif*, underlined in the example below:

أَهْلًا وَسَهْلًا *'ahlan wa sahlan* (hello and welcome)

C. THE LETTER ب *bā'*; THE SOUND *b*

The consonant letter ب *bā'*, like *kāf* and *lām*, has two different shapes. Note that *bā'* has one dot underneath. In its final and separate forms, it looks like a flattened bowl.

INITIAL	MEDIAL	FINAL	SEPARATE	NAME	SOUND VALUE
ب	ب	ب	ب	<i>bā'</i>	<i>b</i>

*bā'* is pronounced just like the English *b* in *bed*.

In the dialogue, *bā'* was used in its initial form in:

بِكَ *bika* (to you, *m.*)

Other examples are:

Medial: كَبِير *kabīr* (big)  
Final: كَلْب *kalb* (dog)  
Separate: أَب *'ab* (father)

D. THE LETTER س *sīn*; THE SOUND *s*

Like the other letters you have learned so far, the letter س *sīn* has two shapes.

INITIAL	MEDIAL	FINAL	SEPARATE	NAME	SOUND VALUE
س	س	س	س	<i>sīn</i>	<i>s</i>

The letter *sīn* is pronounced just like the English *s*. In the dialogue, *sīn* is found in the initial position (either of a word or a letter cluster) in:

<sup>1</sup> The following abbreviations are used in this book: *m.* = masculine; *f.* = feminine; *sg.* = singular; *pl.* = plural; *du.* = dual; *lit.* = literally; *inform.* = informal; *form.* = formal; *colloq.* = colloquial.



سَامِر *sāmīr* (Samir)  
لُوسِي *lūṣī* (Lucy)  
إِسْمُكَ *ismuka* (your name, *m.*)

Other examples are:

Medial: مِسمَار *mismār* (nail)  
Final: بُولِيس *būlis* (police)  
Separate: بَأْس *ba's* (courage)

E. THE LETTER ر *rā'*; THE SOUND *r*

The letter ر *rā'* has only one form and, as one of the six non-connector letters, never attaches to the letter that follows it. However, like all other letters, it attaches to the preceding letter.

INITIAL	MEDIAL	FINAL	SEPARATE	NAME	SOUND VALUE
ر	ر	ر	ر	<i>rā'</i>	<i>r</i>

The consonant *rā'* is different from the English sound *r* in *ray*. It is “rolled” and pronounced using the tip of the tongue just like the Spanish or Italian *r*.<sup>1</sup>

In the dialogue, *rā'* was used in its final shape in:

سَامِر *sāmīr* (Samir)

Here are examples of *rā'* in other positions:

Initial: رَامِي *rāmī* (Rami)  
Medial: أَسْرَار *ʾasrār* (secrets)  
Separate: دَار *dār* (house)

F. THE LETTER م *mīm*; THE SOUND *m*

Like *kāf*, *lām*, *bā'*, and *ṣīn*, م *mīm* has two different shapes.

INITIAL	MEDIAL	FINAL	SEPARATE	NAME	SOUND VALUE
م	م	م	م	<i>mīm</i>	<i>m</i>

*mīm* looks like a little open circle, with a tail in its final and separate forms. When writing *mīm* in these positions, start with the circle and then write the tail. The letter *mīm* is pronounced just like the English *m* in *more*.

In the dialogue, *mīm* was used in the initial position (of a letter cluster) in:

سَامِر *sāmīr* (Samir)  
And in the medial position in:  
إِسْمُكَ *ismuka* (your name, *m.*)  
إِسْمِي *ismī* (my name)

Other examples are:

Initial: مَهَا *maha* (Maha)  
Final: إِسْم *ism* (name)  
Separate: أُم *umm* (mother)

G. THE LETTER ه *hā'*; THE SOUND *h*

The letter ه *hā'* has four very different forms depending on its position in a word.

INITIAL	MEDIAL	FINAL	SEPARATE	NAME	SOUND VALUE
هـ	هـ	هـ	هـ	<i>hā'</i>	<i>h</i>

In its separate form, *hā'* is a circle that you start and finish writing at the top. In its initial form, this circle has a connecting stroke on the left. When you write the letter in this position, start from the top, then move down and back up to make a full loop leading back down into the stroke on the left. In the medial position, start with the stroke on the right, form the upper ellipse, then continue to form the lower ellipse, and end on the left with a connecting stroke. Start writing the final form on the right with a connecting stroke, then go up and form an ellipse coming down.

The consonant *hā'* is pronounced just like the English *h* in *hey*. The *h*-sound in Arabic can also appear in the middle or at the end of the word, as in مَاهِر *māhīr* (skillful) or مِيَاه *miyāh* (waters).

In the dialogue, *hā'* was used in its initial form in:

أَهْلًا *ʾahlan* (hello)

And in its medial form in:

سَهْلًا *sahlan* (welcome)

<sup>1</sup> The “rolled” *r* dominates in everyday speech, but it is avoided in recitation of the Qurʾān.

Other examples are:

- Medial: مَهَا *mahā* (Maha)
- Final: إِسْمُهُ *ismuhu* (his name)
- Separate: مِيَاه *miyāh* (water)

5. VOWELS AND VOWEL LETTERS

Arabic has six vowels, three long and three short ones.

A. THE LETTERS ا *alif*, ي *yā*’, AND و *wāw*; THE LONG VOWELS ā, i, AND ū

The long vowels ā, i, and ū are represented by the alphabet letters ا, ي, and و respectively. Remember that long vowels, unlike the short ones, are always written in Arabic, as in سامر *sāmīr* or لوسي *lūsi*.

The long vowels ā, i, and ū are pronounced at twice the length of the short vowels a, i, and u. The line above the vowels in transliteration indicates that the vowel is long. As mentioned earlier, to excel in the pronunciation of Arabic sounds, it is advisable to exaggerate their qualities in the beginning. For example, you may say *saaamir* to pronounce the long ā in the name *sāmīr* and *luuusiii* to pronounce the long ū and the long i in the name *lūsi*.

The letters ا, ي, and و also represent the consonants ( ء ), y, and w, respectively. There is a simple rule that tells you when to pronounce these letters as consonants: when they begin a word, precede or follow another vowel, or stand in between two vowels, pronounce them as consonants. You will find illustrative examples below.

THE LETTER ا *alif*; THE SOUNDS ā AND ( ء )

The long vowel ā is represented by the letter ا, *alif*. As a non-connector letter, *alif* does not connect to the following letter. It has two different forms, the initial/separate and the final/medial form.

INITIAL	MEDIAL	FINAL	SEPARATE	NAME	SOUND VALUE
أ	ا, آ	ا, آ	ا	<i>alif</i>	ā or ( ء )

*alif* is a vertical stroke written from top to bottom in the initial/separate form. It is written from bottom to top in the medial/final form, as a continuation of the connecting stroke. *alif* usually represents the long vowel ā.

In the dialogue, *alif* was used in its medial form:

سامر *sāmīr* (Samir)

An example of its use in the final position is:

مَهَا *maha* (Maha)

Whenever *alif* appears at the beginning of a word, it is not a long vowel, but the seat for the consonant letter *hamza*. *Hamza* is represented by a supplemental symbol ( ء ) rather than a separate letter of the alphabet; it appears over or under ا, and over the letters ي and و. *Hamza*, a sound with no equivalent in standard English, resembles the Cockney pronunciation of *t* in *bottle*. Its technical name is “glottal stop,” because it is pronounced deep in the throat, by a sudden opening and closure of vocal chords. In transliteration, it is indicated by the apostrophe ( ’ ).\* *Hamza* can appear in any position in a word, but at the beginning of a word it is always carried by *alif*. Any of the three short vowels, a, i, or u can follow a *hamza* in that position. They are marked with an appropriate short vowel symbol in writing (that shows short vowels), as in the examples below.

- أَهْلًا *’ahlan* (hello)
- إِسْمُكَ *’ismuka* (your name, m.)
- إِسْمِي *’ismi* (my name)

Note that in Arabic writing, *hamza* is often omitted even by native speakers, especially over *alif* at the beginning of words. In the remainder of this book, the word-initial *hamza* will not be transliterated, because its pronunciation there is usually automatic. This is so because no word in Arabic can start with a vowel.

THE LETTER ي *yā*’; THE SOUNDS i AND y

The Arabic letter ي *yā*’ has two different forms. Note its similarity to *bā*’ in the medial/initial form and the distinguishing feature of having two dots underneath. Also notice that *yā*’, unlike *bā*’, falls under the line in its final/separate form.

INITIAL	MEDIAL	FINAL	SEPARATE	NAME	SOUND VALUE
ي	ي	ي	ي	<i>yā</i> ’	i or y

Remember that *yā*’ can be pronounced either as a vowel or as a consonant depending on what sounds surround it.

In the dialogue, *yā*’ was used in the initial position in:

يَا *yā* (hey)

Note that it is pronounced as a consonant y here because it begins a word.

And in the final position in:

- إِسْمِي *ismi* (my name)
- لُوسِي *lūsi* (Lucy)

\* Don’t confuse this with ( ء ), which represents the Arabic consonant ‘ayn, discussed in Lesson 2.

In these words, it is pronounced as a vowel *i*, because it follows a consonant.

Other examples of *yā'* are:

Medial: سَمِيكٌ *samik* (thick)

Final: مَايٍ *māy* (May)

Because *yā'* follows a vowel in *māy*, it is pronounced as *y*.

THE LETTER و *wāw*; THE SOUNDS *ū* AND *w*

The letter و *wāw* does not connect to letters that follow it. It has only one shape, with a connecting stroke on the right in the medial/final position.

INITIAL	MEDIAL	FINAL	SEPARATE	NAME	SOUND VALUE
و	و	و	و	<i>wāw</i>	<i>ū</i> or <i>w</i>

Like *yā'* it is pronounced either as a vowel or as a consonant, depending on the sounds that surround it, according to the rule expressed earlier.

In the dialogue, *wāw* is used in the initial form in:

وَسَهْلًا *wa sahlān* (and welcome)

Here it is pronounced as a consonant *w* because it begins a word.

And in the final form in:

لُوسِي *lūsi* (Lucy)

*wāw* is pronounced as a vowel *ū* here because it follows a consonant.

Other examples are:

Final: سُورِيَا *sūriyyā* (Syria)

Separate: أَوَّ *aw* (or)

Because it follows a vowel, *wāw* is pronounced as a consonant here.

B. THE SYMBOLS ( َ ) *fatHa*, ( ِ ) *kasra* AND ( ُ ) *Damma*; THE SHORT VOWELS *a*, *i*, AND *u*

The Arabic short vowels are *a*, *i*, and *u*, the counterparts of the long vowels you learned above. They are pronounced like the following English vowels: *a* as in *apple* or *u* as in *cup*, *i* as in *bit*, and *u* as in *put*.

As mentioned earlier, the short vowels in Arabic are not normally represented in Arabic writing, which marks only consonants and long vowels. When short vowels are indicated,

it is done by use of small diacritic signs written above or under the consonant letter which the vowel follows.

The orthographic symbol for the vowel *a* is called *fatHa* (pronounced *faht-Hah*) and looks like a short diagonal stroke written above the letter it follows: َ. The line under *fatHa* indicates the space where the Arabic letter should be written. The symbol for the vowel *i* is called *kasra* and looks like a diagonal stroke written under the letter: ِ. The symbol for the sound *u* is called *Damma* and looks like the number nine, slightly rotated to the right, written above the letter: ُ.

Look at the examples of words from the dialogue containing short vowels:

بِكَ *bika* (to you, *m*.)

Notice a *kasra* for the vowel *i* under the letter ب and a *fatHa* for the vowel *a* over the letter ك. Another example is:

إِسْمُكَ *ismuka* (your name, *m*.)

Again, notice the *kasra* for the vowel *i* under the letter ا, the *Damma* for the vowel *u* over the letter م, and the *fatHa* for the vowel *a* over the letter ك.

In this book, the short vowel diacritics will be used on all Arabic text in lessons 1 to 15 and in the Glossaries.

6. THE SYMBOL ْ *SUKŪN*: MARKING CONSONANT CLUSTERS

When two consonants stand next to each other in Arabic and there is no vowel between them, the lack of the vowel is marked by a special symbol, called *sukūn*, which is a little circle above the first consonant letter in a cluster: ْ.

Here's an example from the dialogue where a *sukūn* marks the consonant cluster *sm*:

إِسْمُكَ *ismuka* (your name, *m*.)

Notice that the *sukūn* is over the letter س, the first letter in the consonant cluster *sm*.

*sukūn* can also be used on the last letter of the word that precedes a period in a sentence and over a final consonant of a word followed by another word. For example:

مِنْ أَيْنَ؟ *min ayna?* (from where?)

This final *sukūn* will not be marked in this book.

C. Vocabulary

In this section, you will find a list of new words introduced in the dialogue in the order of their appearance.

أَهْلًا وَسَهْلًا *ahlan wa sahlān* hello (*lit.*, hello and welcome)

و	wa	and
أهلاً بك	ahlan bika	hello to you (a reply, to a male)
بك	bika	to you, in you (to a male); contains preposition ب <i>bi</i> (to, in), followed by an ending showing person
ما	mā?	what?
إِسْمُكِ	ismuki	your name (to a woman)
ما اسمُكِ	mā-smuki?	What is your name? (to a woman) <sup>1</sup>
إِسْمُكَ	ismuka	your name (to a man)
إِسْمِي	ismi	my name

## D. Cultural Note

Arabic speakers grow up surrounded by two different varieties of their language: the formal variety of Arabic, *fuSHā* (pronounced *fuS-Hā*), and a colloquial variety of Arabic, ‘*āmmiyya*. *fuSHā*, also called Modern Standard Arabic (MSA), is most commonly used in writing as the language of the press, literature, and other formal written settings. MSA is also used in formal situations where spoken language is customary, such as news broadcasts, educational settings, and public speeches. MSA has developed from Classical Arabic, the language of the Qur’an, the Muslim holy book. It is often used by Arabs who speak substantially different native dialects as a kind of lingua franca to facilitate communication among them. On the other hand, ‘*āmmiyya*, or a particular colloquial Arabic dialect, is the mother tongue of all Arabs and a language used in everyday communication at home, on the street, in the workplace, and more often than not, in spoken communication in schools and at universities. ‘*āmmiyya* is also used in some informal written communication, such as notes or personal letters. You can also hear ‘*āmmiyya* in movies, plays, most TV and radio programs, and sometimes even in news broadcasts. Unlike *fuSHā*, which does not change significantly from country to country or from region to region, ‘*āmmiyya* has as many different varieties as there are Arabic-speaking countries and regions.

Because everyone grows up learning any language by speaking it first, and because Arab children grow up speaking a specific variety of ‘*āmmiyya* at home, *fuSHā* is the language Arabs acquire as they go through the educational process. Because of this, one's mastery of *fuSHā* varies depending on the person's educational background and, hence, a certain amount of prejudice and stereotyping, and not a little disagreement, is associated with its improper use. At the same time, *fuSHā* is a variety of Arabic that varies very little in vocabulary and structure depending on the geographic origin of the speaker. This makes it a convenient mode of communication with foreigners and among Arabs from faraway countries, and Arabic speakers will try to adapt their speech to it as necessary. While

<sup>1</sup> Be aware: the word ما *mā* ends with a vowel and the following word starts with a vowel, the *ā* in the word اسمُكِ *ismuki* is not pronounced.

*fuSHā* and ‘*āmmiyya* are mutually intelligible varieties of the same language, there are consistent differences between the two in vocabulary, pronunciation, and grammar. In this course, you will start by first learning *fuSHā*. This will enable you to acquire the basics of Arabic language, including the sounds, letters, vocabulary, and grammar. Then, depending on your interests and needs, you can build on this base by learning the basics of one or more of the four ‘*āmmiyya* dialects taught in the course—Egyptian, Iraqi, Lebanese, and Saudi Arabic. As there is much overlap between the MSA and any particular dialect, you will only need to concentrate on what's different in pronunciation, vocabulary, and grammar. Lessons 1 to 15 teach MSA; Lessons 16 to 20 teach Egyptian Arabic; Lessons 21 to 25 teach Iraqi Arabic; Lessons 26 to 30 teach Lebanese Arabic, and Lessons 31 to 35 teach Saudi Arabic.

## E. Exercises

1. Connect the following letters to form words. Use the letters in the order provided, going from right to left.

- ي س أ ل و ا
- ب ا ر
- ا ل أ م م
- ك ر ي م
- ا د ل ك
- إ س ل ا م
- م ب ا ر ك
- س ا م ي

2. Write the following words in Arabic script, marking all the short vowels and using *sukūn*.

- bābā*
- amrikā*
- mabrūk*
- rasmī*
- libī*
- kalām*
- muslimūn*
- samīr*

3. Transliterate the following words.

- ميم

- b. لِيَبِي  
c. بَار  
d. مَال  
e. سَبَب

4. Say and write the following sentences in Arabic.

- a. My name is...  
b. Your name is Samir.  
c. Your name is Lucy.  
d. What is your name? (to a man)  
e. What is your name? (to a woman)

5. Translate the following sentences into English.

- a. اِسْمِي أَلِيكْسُ.  
b. اِسْمِي سَامِي.  
c. مَا اسْمُكَ؟  
d. مَا اسْمُكَ؟  
e. أَهْلًا وَسَهْلًا، لُوسِي.

## Answer Key

1. a. يسألوا  
b. بار  
c. الأُمم  
d. كريم  
e. أهلك  
f. إسلام  
g. مبارك  
h. سامي  
2. a. بابا  
b. أمريكا  
c. مبروك  
d. رسمي  
e. ليبي  
f. كلام  
g. مسلمون

h. سمير

3. a. mim  
b. libi  
c. bār  
d. māl  
e. sabab

4. a. اِسْمِي...  
b. اِسْمُكَ سَامِر.  
c. اِسْمُكَ لُوسِي  
d. مَا اسْمُكَ؟  
e. مَا اسْمُكَ؟

5. a. My name is Alex.  
b. My name is Sami.  
c. What is your name? (to a man)  
d. What is your name? (to a woman)  
e. Welcome, Lucy.

# LESSON 2

(Modern Standard Arabic)

## مِنْ أَيْنَ أَنْتَ؟

*min ayn anta?* Where Are You From?

### A. Dialogue

Lucy and Samir find out more about each other.

لوسِي: مِنْ أَيْنَ أَنْتَ يَا سَامِر؟

سَامِر: أَنَا مِنْ دِمَشْق.

لوسِي: يَعْني أَنْتَ سوري.

سَامِر: نَعَمْ، أَنَا مِنْ سوريَا. وَمِنْ أَيْنَ أَنْتَ يَا لُوسِي؟

لوسِي: أَنَا أَمْرِيكِيَّة. أَسْكُنُ فِي مَدِينَةِ وَاشِنْطُن.

*lūsi: min ayn anta yā sāmīr?*

*sāmīr: anā min dimashq.*

*lūsi: ya'ni anta sūrī.*

*sāmīr: na'am, ana min sūriyyā. wa-min ayn anti yā lūsi?*

*lūsi: ana amrikiyya. askun fi madīnat wāshīnTun.*

Lucy: Where are you from, Samir?

Samir: I am from Damascus.

Lucy: So you are Syrian.

Samir: Yes, I am from Syria. And where are you from, Lucy?

Lucy: I am American. I live in the city of Washington.

### B. Writing and Pronunciation

**1. CONSONANTS AND CONSONANT LETTERS:** ت *tā'*, ن *nūn*, ع *'ayn*, ف *fā'*, ق *qāf*, د *dāl*, ش *shīn*, ط *Tā'*, AND ؤ *tā' marbūTa*

In this lesson, you will learn how to write and pronounce eight more consonant letters: ط, ؤ, د, ش, ق, ع, ف, ن, and ت. All of these appear in the dialogue.

**A. THE LETTER ت *tā'*; THE SOUND *t***

ت *tā'* has two basic shapes, the initial/medial and the final/separate.

Note that the core form of ت *tā'* is identical to the form of ب *bā'*. The distinctive feature of ت *tā'* is the two dots on top.

INITIAL	MEDIAL	FINAL	SEPARATE	NAME	SOUND VALUE
ت	ت	ت	ت	<i>tā'</i>	<i>t</i>

The sound of ت *tā'* is similar to English *t* in *tip*, except that it is pronounced more forward in the mouth, with the tip of the tongue touching upper teeth, as in Spanish or Italian *t*.

In the dialogue, *tā'* was used in its final form in the following words:

- أَنْتِ *anti* (you, *f.*)
- أَنْتِ *anta* (you, *m.*)

Here are additional examples showing *tā'* in other positions:

- Initial: تَرَكَ *taraka* (to leave)
- Medial: كِتَاب *kitāb* (book)
- Separate and initial: تَابُوت *tābūt* (coffin)

B. THE LETTER ن *nūn*; THE SOUND *n*

The letter ن *nūn* has two basic forms.

INITIAL	MEDIAL	FINAL	SEPARATE	NAME	SOUND VALUE
ن	ن	ن	ن	<i>nūn</i>	<i>n</i>

*nūn* resembles a bowl with one dot on top in its final/separate position. Note that it also reaches under the line in this form. In the medial/initial form, ن *nūn* resembles ت *tā'* and ب *bā'*. The only distinguishing features are the number and the position of the dots.

<i>bā'</i>	<i>tā'</i>	<i>nūn</i>
ب	ت	ن

The Arabic *n* sounds just like English *n* in *no*.

In the dialogue, you encountered *nūn* in its initial position:

- أَنْتِ *anti* (you, *f.*)

And in its final position in:

- مِنْ *min* (from)

وَأَشْنُنْ *wāshinTun* (Washington)

أَسْكُنْ *askun* (I live)

أَيْنَ? *ayn?* (where?)

Other examples are:

- Initial and medial: نَنَامْ *nanām* (we sleep)
- Medial and separate: لُبْنَانْ *lubnān* (Lebanon)

C. THE LETTER ع *'ayn*; THE SOUND ( ' )

The consonant ع *'ayn* has four different shapes.

INITIAL	MEDIAL	FINAL	SEPARATE	NAME	SOUND VALUE
ع	ع	ع	ع	<i>'ayn</i>	'

In its separate and final forms ع *'ayn* has a curved tail hanging below the line.

The sound represented by *'ayn* is one of the characteristic sounds of the Arabic language. It resembles gagging and has no equivalent in English. In order to produce it, constrict the throat by tightening its muscles, then let the air flow out freely from your throat producing a lot of friction sound. If you put your fingers on the throat, you should feel the vibration of your vocal cords, as this is a voiced sound. Of course, the best way to master its pronunciation is by repeatedly listening to native speakers pronouncing it. Note that this sound is different from the *hamza* sound, which is also pronounced deep in the throat, but *hamza* is a much softer sound pronounced by the complete closure and then sudden release of the vocal cords. Also note that *hamza* is represented by an apostrophe ( ' ), while an open quote ( ' ) stands for *'ayn* in transliteration.

In the dialogue, *'ayn* was used in its medial form in:

- يَعْنِي *ya'ni* (so, in other words)
- نَعَمْ *na'am* (yes)

Other examples are:

- Initial: عُمَانْ *'umān* (Oman)
- Final: بَيْعْ *bay'* (selling)
- Separate: الْبِقَاعْ *al-biqā'* (the Beqaa, a valley in Lebanon)

D. THE LETTER ف *fā'*; THE SOUND *f*

The letter ف *fā'* has two basic shapes.

INITIAL	MEDIAL	FINAL	SEPARATE	NAME	SOUND VALUE
ف	ف	ف	ف	<i>fā'</i>	<i>f</i>

Note that it looks like a little circle with a dot on top. The letter *fā'* is pronounced just like the English *f* in *far*.

In the dialogue, *fā'* is found in its initial position in:

في *fī* (in)

Other examples are:

Medial: سُفُنْ *sufun* (ships)

Final: أَنْفْ *anf* (nose)

Separate: أَنْوفْ *unūf* (noses)

E. THE LETTER ق *qāf*; THE SOUND *q*

The letter ق *qāf* resembles *fā'* in shape. Its distinctive feature is that it has two dots instead of one dot on top. In addition, *qāf*, unlike *fā'*, has a tail with a deeper scoop that falls under the line in its final/separate form.

INITIAL	MEDIAL	FINAL	SEPARATE	NAME	SOUND VALUE
ق	ق	ق	ق	<i>qāf</i>	<i>q</i>

The consonant *qāf* is similar to the English *k* sound in *coal*, but it is pronounced farther in the back of the mouth.

In the dialogue, *qāf* was used in its final shape in:

دِمَشْقْ *dimashq* (Damascus)

Here are some additional examples showing *qāf* in other positions:

Medial: تَقْرَأْ *taqra'* (she reads)

Initial: قَرَأْ *qara'a* (he read)

Separate: سَوْقْ *sūq* (market)

F. THE LETTER د *dāl*; THE SOUND *d*

Like the letters ا *alif*, ر *rā'*, and و *wāw*, د *dāl* has only one basic shape and is a non-connector letter.

INITIAL	MEDIAL	FINAL	SEPARATE	NAME	SOUND VALUE
د	د	د	د	<i>dāl</i>	<i>d</i>

Note that *dāl* sits on the line. Start writing it from the upper end. The letter *dāl* is pronounced just like the English *d* in *duck*.

In the dialogue, *dāl* was used in its initial form in:

دِمَشْقْ *dimashq* (Damascus)

Other examples are:

Medial: عَدَدْ *'aḡad* (number), the first *dāl*

Separate: عَدَدْ *'adaḡ* (number), the second *dāl*

G. THE LETTER ش *shin*; THE SOUND *sh*

The letter ش *shin* is identical to the letter *sin* in shape, but it has three dots on top.

INITIAL	MEDIAL	FINAL	SEPARATE	NAME	SOUND VALUE
ش	ش	ش	ش	<i>shin</i>	<i>sh</i>

The consonant ش *shin* is pronounced like the English *sh* in *she*.

In the dialogue, *shin* was used in its medial form in:

دِمَشْقْ *dimashq* (Damascus)

Other examples are:

Initial: شَمْسْ *shams* (sun)

Final: مِشْمِشْ *mishmish* (apricot)

Separate: أَعْشَاشْ *a'shāsh* (nests)

H. THE LETTER ط *Tā'*; THE SOUND *T*

The letter ط *Tā'* has one basic form, even though it can connect to both the preceding and the following letter.

INITIAL	MEDIAL	FINAL	SEPARATE	NAME	SOUND VALUE
ط	ط	ط	ط	<i>Tā'</i>	<i>T</i>

It forms a tilted ellipse which starts at the lower left end and ends there as well. A vertical stroke is written on top of the ellipse from the top down.

The sound *T* is an alternate of the sound *t*. It is one of the four so-called “emphatic” consonants existing in Arabic. *T* and *t* are pronounced in the same position in the mouth; the difference is that when the sound *T* is pronounced, the tongue is depressed in the middle, similar to a small spoon, giving it a “hollow” sound, and the air is released from the lungs very briskly and forcefully. The sound *T*, like other emphatic consonants, strongly affects the sound of the surrounding vowels. The vowel that follows *T* is darker in sound than its counterpart following the sound *t*. For example, the vowel *a* sounds almost like an *o* when preceded by a *T*-sound or other emphatic consonants.

We will transliterate all emphatic sounds with capital letters to distinguish them from their non-emphatic counterparts.

In the dialogue, *Tā’* was used in its medial form in:

واشنطن *wāshinTun* (Washington)

Other examples are:

Initial: طِفْلٌ *Tifl* (child)

Final (and medial): قِطْط *qiTaT* (cats)

I. THE LETTER **ṭ** *tā’ marbūTa*

The letter **ṭ** *tā’ marbūTa* is not a letter of the alphabet. It is a version of the letter ت *tā’*. It has only two forms, the final form and the separate form.

INITIAL	MEDIAL	FINAL	SEPARATE	NAME	SOUND VALUE
-	-	ة	ة	<i>tā’ marbūTa</i>	silent or <i>t</i>

Many feminine nouns end in the letter **ṭ** *tā’ marbūTa*, which is most often silent.<sup>1</sup> *tā’ marbūTa* is always preceded by a *fatHa*.

In the dialogue, it was used in its final form in:

أمريكية *amrikiyya* (American, *f.*)

Another example is:

Separate: أبوة *ubuwwa* (fatherhood)

2. THE DOUBLED CONSONANTS AND THE USE OF **shadda** ( ّ )

Several different consonant sounds in Arabic, such as *b*, *d*, *s*, *y*, *w*, etc., can have “doubled” variants. A “doubled” consonant, rendered as *bb*, *dd*, *ss*, *yy*, *ww*, etc. in transliteration, is longer and pronounced more forcefully than its “non-doubled” counterpart. This distinction is important in Arabic—words can be distinguished solely based on this contrast—so pay attention to the pronunciation of native speakers on the recordings.

كَسَّرَ *kasar* (he broke) vs. كَسَّرَ *kassar* (he smashed)

عَقَدَ *‘aqad* (he conducted) vs. عَقَّدَ *‘aqqad* (he complicated)

Note that words with “doubled” consonants, such as أَمْرِيكِيَّة *amrikiyya* and أَبَوَّة *ubuwwa*, have a special sign ( ّ ) over the “doubled” consonant, called *shadda*. Its function is to show that the consonant above which it is written is “doubled.”

Note that short vowels are written on top of or below the *shadda* sign instead of on top of or below the letter itself. For example:

أَبَوَّة *ubuwwa* (fatherhood)

أَمْرِيكِيَّين *amrikiyyin* (Americans)

3. WORD STRESS

While the rules governing the position of stress in Arabic are complex and are best learned by listening to native speakers, there is one general rule that is very useful. If a word has a long syllable, the stress falls on it. For example:

مَدِينَة *madīna* (city)

is pronounced as *mah-DEE-nah*.

Long syllables are syllables that have a) a consonant and a long vowel, e.g., *dī* in the مَدِينَة *madīna* (city), or b) a consonant, a short vowel, and another consonant e.g., *kiy* in the word أَمْرِيكِيَّة *amrikiyya* (American, *f.*).

If a word has two long syllables, then the stress falls on the one closer to the end of the word or on the syllable preceding the last one. For example:

أَمْرِيكِيَّة *amrikiyya* is pronounced as *am-ree-KIY-yah*.

If the second-to-last syllable in the word is short, the stress falls on the preceding syllable. For example:

تَقْرَأُ *taqra’* (she reads) pronounced *TAQ-ra’*.

<sup>1</sup> See section C. 3. of this lesson and Lessons 4 and 6 for more discussion of nouns, gender, and the role of *tā’ marbūTa*.





C. Grammar and Usage

1. SAYING IS AND ARE IN ARABIC

While the Arabic sentence **مِنْ أَيْنَ أَنْتَ؟** *min ayna anta?* contains three words—*min* (where), *ayna* (from), and *anta* (you, *m.*), its English translation—*Where are you from?*—has four. The extra word in English is the verb *are*, a form of the verb *to be*. Unlike English, Arabic does not use the verb *to be* in present tense sentences of this type.

Below are several other examples of Arabic sentences without the equivalent of *am*, *is*, or *are*. The subject and the predicate of the sentence — an adjective (*American*), a noun (*writer*), an adverb (*here*), or a noun preceded by a preposition (*in my office*, *in Libya*) — are simply placed next to each other to form a full sentence.

أَنَا أَمْرِيكِيَّةٌ.  
*anā amrikiyya.*  
I am American. (*lit.*, I American)

هُوَ كَاتِبٌ.  
*huwa kātib.*  
He is a writer. (*lit.*, He writer)

كَامَالٌ هُنَا.  
*kamāl hunā.*  
Kamāl is here. (*lit.*, Kamal here)

أَنَا فِي مَكْتَبِي.  
*anā fi maktabi.*  
I am in my office. (*lit.*, I in my office)

أَنْتَ فِي لِيْبِيَا.  
*anta fi libyā.*  
You are in Libya. (*lit.*, You in Libya)

2. ASKING YES/NO QUESTIONS

Yes/no questions are questions that have “yes” or “no” for an answer. In spoken Arabic, such questions are often formed simply by raising the intonation at the end of the sentence, which otherwise doesn’t differ from a statement. (In writing, a question mark is added.)

كَامَالٌ هُنَا؟  
*kamāl hunā?*  
Kamal is here?

أَنَا فِي مَكْتَبِي؟  
*anā fi maktabi?*  
Am I in my office?

هُوَ كَاتِبٌ؟  
*huwa kātib?*  
Is he a writer?

Another way to ask yes/no questions is to add one of the two question particles, **أَمْ** *a* or **هَلْ** *hal*, at the beginning of the sentence. For example:

أَكَمَالٌ هُنَا؟  
*a-kamāl hunā?*  
Is Kamāl here?

أَهُوَ كَاتِبٌ؟  
*a-huwa kātib?*  
Is he a writer?

هَلْ تَسْكُنُ فِي أَمْرِيكَا؟  
*hal taskun fi amrika?*  
Do you live in America? (*m.*)

هَلْ تَتَكَلَّمُ الْإِنْجِلِيزِيَّةَ؟  
*hal tataklḷam al-ingliziyya?*  
Do you speak English? (*m.*)

There is no difference between the two yes/no question markers, but **أَمْ** *a* is used more often in front of nouns and personal pronouns, and in more formal Arabic.

3. MASCULINE AND FEMININE FORMS OF NOUNS

Arabic nouns come in two different gender forms, masculine and feminine. For example:

رَجُلٌ  
*raḷul*  
a man (*m.*)  
إِمْرَأَةٌ  
*imra’a*  
a woman (*f.*)

As in many other languages, all nouns in Arabic, including those that denote objects or abstract ideas, are either feminine or masculine. While one cannot predict whether a noun referring to an object or idea will be feminine or masculine, one can tell whether a noun is masculine or feminine based on its form. For example:

مَكْتَبٌ  
*maktab*  
office (*m.*)

مَكْتَبَةٌ  
*maktaba*  
library (*f.*)

Masculine nouns, with few exceptions, end in consonant sounds. Feminine nouns, with few exceptions, are formed by appending *-a* to the masculine form of the noun, if there is

one. Here are more examples:

Masculine Noun	Feminine Noun
والِدْ <i>wālid</i> father	والِدَة <i>wālidat</i> mother
كاتب <i>kātib</i> writer	كاتبة <i>kātibat</i> (female) writer

Notice that in writing, feminine nouns end in the letter **ة** *tā'* *marbūTa*, which follows the short *-a* ending. This letter is either silent, if nothing follows the noun, or pronounced, if another noun follows it. For example:

في مَدِينَة <i>fi madinga</i> in the city	أَسْكُنْ في مَدِينَة وَاشِئْطُنْ <i>askun fi madingat washinTun.</i> I live in the city of Washington.
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4. NATIONALITY AND AFFILIATION ADJECTIVES

Arabic adjectives, which behave very similarly to nouns, also have masculine forms and feminine forms.

Words that indicate nationalities or affiliations, such as American, Syrian, or Lebanese, are adjectives. The masculine form of a nationality adjective (or a *nisba* adjective, in Arabic terminology) is formed by adding **ي** *-i* to the name of the country or another place name. If that name ends in a vowel, the vowel is dropped before the ending is added. If the country name includes an article, the article is dropped before the *nisba* adjective is formed. The feminine form of a nationality adjective is formed by adding **ية** *-iyya*. For example:

أَمْرِيكا <i>amrika</i> (America)	أَمْرِيكي <i>amriki</i> (American, <i>m.</i> )
لُبْنَان <i>lubnān</i> (Lebanon)	لُبْنَانِي <i>lubnāni</i> (Lebanese, <i>m.</i> )
عَرَب <i>arab</i> (Arabs)	عَرَبِي <i>arabi</i> (Arab, <i>m.</i> )

And:

أَمْرِيكا <i>amrika</i> (America)	أَمْرِيكِيَّة <i>amrikiyya</i> (American, <i>f.</i> )
لُبْنَان <i>lubnān</i> (Lebanon)	لُبْنَانِيَّة <i>lubnāniyya</i> (Lebanese, <i>f.</i> )
عَرَب <i>arab</i> (Arabs)	عَرَبِيَّة <i>arabiyya</i> (Arab, <i>f.</i> )

عَرَبِيَّة *'arabiyya* is also used to refer to the Arabic language.

Note the slight modification of this pattern in the forms for *Syrian*.

سُورِيَا <i>sūriyya</i> (Syria)
سُورِي <i>sūri</i> (Syrian, <i>m.</i> )
سُورِيَّة <i>sūriyya</i> (Syrian, <i>f.</i> )

D. Vocabulary

مِنْ <i>min</i>	from
أَيْنَ <i>ayna</i>	where?
أَنْتَ <i>anta</i>	you, <i>m.</i>
يَا <i>yā!</i>	hey!, oh!
أَنَا <i>anā</i>	I
دِمَشْقُ <i>dimashq</i>	Damascus
يَعْنِي <i>ya'ni</i>	so, in other words
سُورِي <i>sūri</i>	Syrian, <i>m.</i>
نَعَمْ <i>na'am</i>	yes
سُورِيَا <i>sūriyya</i>	Syria
أَنْتِ <i>anti</i>	you, <i>f.</i>
أَمْرِيكِيَّة <i>amrikiyya</i>	American, <i>f.</i>
أَسْكُنُ <i>askun</i>	I live
فِي <i>fi</i>	in
مَدِينَة <i>madina</i>	city
مَدِينَة وَاشِئْطُنْ <i>madinat wāshinTun</i>	the city of Washington

E. Cultural Note

Currently, twenty-three countries make up what is tentatively called “the Arab world”: Algeria, Bahrain, Comoros, Djibouti, Egypt, Eritrea, Iraq, Jordan, Kuwait, Lebanon, Libya, Mauritania, Morocco, Oman, the Palestinian Authority, Qatar, Saudi Arabia, Somalia, Sudan, Syria, Tunisia, United Arab Emirates, and Yemen. These countries are the members of the League of Arab States, based in Cairo, Egypt. The League of Arab States (see [www.arableagueonline.org](http://www.arableagueonline.org)), or in Arabic, *jami'at ad-duwal al-'arabiyya*, was established in

1945 by seven charter members—Egypt, Iraq, Lebanon, Saudi Arabia, Syria, Transjordan (now Jordan), and Yemen—to strengthen and promote economic, cultural, social, and political programs involving its member states and mediate possible disputes. For example, the organization, also called the Arab League for short, coordinates literacy campaigns, sponsors the publication of books, launches youth sports programs, and supports programs advancing the role of women in Arab societies.

Although most Arab League countries have much in common, such as having dominant Muslim, Arab, and Arabic-speaking populations and belonging to the cultural and historical sphere of Arab civilization, there are also important linguistic, cultural, historical, economic, religious, and ethnic differences among them. For example, whereas Bahrain's population consists almost entirely of Muslim Arabs, Lebanon has a large Christian minority and its population is a mixture of Phoenician, Greek, Armenian, and Arab people. Most Saudis are ethnically Arabs and speak a colloquial Arabic dialect as their native language, but the majority of the population of Comoros is not Arab and speaks an East African language, though Arabic is one of the official languages and Islam is a state religion. At the same time, many Arabs from the Middle East and North Africa feel closely connected, in cultural and religious terms, to the Arabs from other countries, so much so that a term “the Arab nation,” or *al-umma al-'arabiyya*, is used to refer to this feeling of connectedness. For example, when Nagib Mahfuz (also spelled Naguib Mahfouz), the Egyptian novelist and screenplay writer, was the first Arabic-language writer to receive the Nobel Prize for literature in 1988, many Arabs felt he had won the prize for all Arabs and not only for Egypt.

Much information about Arab countries and on the Arabic language and culture is available on the Web. We encourage you to explore it as a great way to learn about the people, the language they speak, and their culture.

F. Exercises

1. Connect the following letters into words.

- a. ن أ ك ل
- b. ف ل و س
- c. م د ر س ة
- d. ط م ا ط م
- e. د ر و س
- f. ت ب ت
- g. س ن ة
- h. س ن و ا ت
- i. ط ا ل ب
- j. ق ي ا م

2. Write the following words in Arabic script with short vowel diacritics and other necessary signs.

- a. aqlām
- b. kuntu
- c. funduq
- d. laban
- e. kamāl
- f. baṭāṭa
- g. urduniyya
- h. sharībtu

3. Give the English transliteration of the following words.

- a. مشروب
- b. كتاب
- c. تونسِيَّة
- d. كانت
- e. بنت
- f. عالم
- g. قافلة

4. Translate the following sentences into Arabic.

- a. Are you from Syria?
- b. No, I am from Lebanon.<sup>1</sup>
- c. Is he in Syria?
- d. My name is ...
- e. You are in the city of Damascus.
- f. Are you American?
- g. No, I am Lebanese.
- h. Is Samir here?

5. Make questions in Arabic from the following English statements and say them aloud.

- a. You are Tunisian (*tūnisi*, m.).
- b. Your name is Samir.
- c. You are here.
- d. My office is in Lebanon.
- e. Lucy is here.

<sup>1</sup> The Arabic word for no is لا. Note that la is written using a special combination letter: لا lām alif.

1. a. نَأْكُل
- b. فُلُوس
- c. مَدْرَسَة
- d. طِمَاطِم
- e. دُرُوس
- f. ثَبِت
- g. سَنَة
- h. سَنَوَات
- i. طَالِب
- j. قِيَام
2. a. أَقْلَام
- b. كُنْتُ
- c. فُنْدُق
- d. لَبِن
- e. كَمَال
- f. بَطَاطَة
- g. أَرْدَنِيَّة
- h. شَرِبْتُ

3. a. mashrūb
- b. kitāb
- c. tūnisiyya
- d. kānat
- e. bint
- f. ʿālim
- g. qāfila
4. a. أَنْتَ مِنْ سُورِيَا؟
- b. لَا، أَنَا مِنْ لُبْنَان.
- c. هُوَ فِي سُورِيَا؟
- d. إِسْمِي ...
- e. أَنْتَ فِي مَدِينَة دِمَشْق.
- f. أَنْتَ أَمْرِيكِي / أَمْرِيكِيَّة؟
- g. لَا، أَنَا لُبْنَانِي / لُبْنَانِيَّة.
- h. سَمِير هُنَا؟
5. a. anta tūnisi?
- b. ismuka samir?
- c. anta hunā?
- d. maktabi fi lubnān?
- e. lūsi hunā?

LESSON 3

(Modern Standard Arabic)

ماذا تَعْمَلُ؟

mādhā ta'mal? What Do You Do?

A. Dialogue

Lucy and Donald are having coffee with Lucy's colleague (zamil lūsi) Samir and Donald's friend (ṣadiq dōnald<sup>1</sup>) in the cafeteria of the American University of Beirut. Samir and Donald's friend meet for the first time and are amazed to find they have a lot in common.

سامير، زَمِيل لُوسِي: صَبَاحَ الْخَيْرِ.

صَدِيق دُونَالْد: صَبَاحَ النَّوْرِ. أَهْلًا.

سامير، زَمِيل لُوسِي: أَهْلًا بِكَ. لُبْنَانِي، أَلَيْسَ كَذَلِكَ؟

صَدِيق دُونَالْد: لَا، أَنَا مِنَ الْكُوَيْتِ. وَحَضْرَتِكَ لِبْنِي أُمَّ مَغْرِبِي؟

سامير، زَمِيل لُوسِي: أَنَا تُونِسِي. إِسْمِي سَامِرِ التُّونِسِي.

صَدِيق دُونَالْد: وَاللَّهِ؟ وَأَنَا أَيْضًا إِسْمِي سَامِر. . . وَلَكِنْ سَامِر أَبُو ثَابِتِ.

سامير، زَمِيل لُوسِي: تَشْرَفْنَا أَسْتَاذَ سَامِرِ.

صَدِيق دُونَالْد: تَشْرَفْنَا بِكَ.

سامير، زَمِيل لُوسِي: مَاذَا تَعْمَلُ حَضْرَتِكَ؟

صَدِيق دُونَالْد: أَنَا دُكْتُور فِي مُسْتَشْفَى جَامِعَة الْكُوَيْتِ

سامير، زَمِيل لُوسِي: وَاللَّهِ؟ وَأَنَا أَيْضًا دُكْتُور . . . وَلَكِنْ دُكْتُور فِي اللُّغَة الْعَرَبِيَّة فِي الْجَامِعَة الْأَمْرِيكِيَّة.

صَدِيق دُونَالْد: وَهَلْ تَتَكَلَّمُ اللَّهْجَة اللَّبْنَانِيَّة جَيِّدًا جَدًّا؟

سامير، زَمِيل لُوسِي: طَبْعًا، أَتَكَلَّمُهَا كُلَّ يَوْمٍ.

sāmīr, zamil lūsi: SabāH al-khayr.

Sadiq dōnald: SabāH an-nūr. ahlān.

sāmīr, zamil lūsi: ahlān bik. lubnāni, a laysa kadhālik?

Sadiq dōnald: lā. anā min al-kuwayt. wa HaDratak, libi am maghribi?

sāmīr, zamil lūsi: anā tūnisi. ismi sāmīr at-tūnisi.

<sup>1</sup> Note the vowel a, which occurs only in foreign or borrowed words.

Sadiq dōnald: wa llāhi? wa anā ayDan ismi sāmīr... wa-lākin sāmīr abū thābit.  
sāmīr, zamil lūsi: tasharrafnā, ustādh sāmīr.  
Sadiq dōnald: tasharrafnā bik.  
sāmīr, zamil lūsi: mādḥā ta'mal, HaDratak?  
Sadiq dōnald: anā duktōr fi mustashfā jāmi'at al-kuwayt.  
sāmīr, zamil lūsi: wa llāhi? wa anā ayDan duktōr, wa-lākin duktōr fi l-lugha l-'arabiyya fi l-jāmi'a l-amrikiyya.  
Sadiq dōnald: wa ḥal tatakallam al-lahja l-lubnāniyya jayyidan jiddan?  
sāmīr, zamil lūsi: Tab'an. atakallamuhā kull yawm.

Samir, Lucy's colleague: Good morning.  
Donald's friend: Good morning. Hello.  
Samir, Lucy's colleague: Hello to you! Lebanese, right?  
Donald's friend: No, I am from Kuwait. And you, are you Libyan or Moroccan?  
Samir, Lucy's colleague: I am Tunisian. My name is Samir al-Tunisi.  
Donald's friend: Really? My name is also Samir, but Samir Abu Thabit.  
Samir, Lucy's colleague: Nice to meet you, Mister Samir.  
Donald's friend: Nice to meet you, too.  
Samir, Lucy's colleague: What do you do, sir?  
Donald's friend: I am a doctor at the Kuwait University Hospital.  
Samir, Lucy's colleague: Really? I am a doctor, too, but a doctor of Arabic language at the American University.  
Donald's friend: And do you speak the Lebanese dialect very well?  
Samir, Lucy's colleague: Sure. I speak it every day.

B. Arabic Writing and Pronunciation

1. CONSONANTS AND CONSONANT LETTERS: س Sād, ض Dād, ظ DHā', ح Hā', خ khā', ج jim, ز zāy, ث thā', ذ dhāl, غ ghayn, أ alif maqSūra  
In this lesson you will learn how to write and pronounce ten more consonant letters of the Arabic alphabet: خ, ح, ج, ز, ث, ذ, غ, ض, ص, and ظ. You will also learn about أ alif maqSūra, a variant of the letter alif.

A. THE LETTER ص Sād; THE SOUND S

The letter ص Sād has two basic shapes, initial/medial and final/separate, just like many other consonants you have learned about so far.

INITIAL	MEDIAL	FINAL	SEPARATE	NAME	SOUND VALUE
ص	ص	ص	ص	Sād	S

In the final/separate form, Sād is written by drawing a small oblong loop, like a sideways egg, and then dipping down below the line to form a rounded hook. In its medial form,

the hook is dropped, leaving a small tooth after the loop.

Like the sound T discussed in Lesson 2, the sound S is an emphatic consonant. It is a counterpart of the sound s (س sin), but pronounced further back in the mouth, not at the teeth like sin. Pronounce it with the tense tongue in a scoop-like shape raised toward the back of the mouth. As with other emphatic consonants, the vowel that precedes and/or follows S sounds much “darker,” being pronounced further back in the mouth, than its counterpart. For example, the ā-sound in Sād, the name of the letter, is much closer to the vowel in English fawn than in apple.

In the dialogue, Sād is found in the initial form in:

صَبَاح SabāH (morning)

صَدِيق Sadiq (friend)

Here are examples showing Sād in other positions:

Medial: قَصِير qaSir (short)

Separate: خَاصَّ khāSS (special, private)

Final: لِصَّ liSS (thief)

B. THE LETTER ض Dād; THE SOUND D

The only difference between the writing of the letter ص Sād and the letter ض Dād is that Dād has a dot over it.

INITIAL	MEDIAL	FINAL	SEPARATE	NAME	SOUND VALUE
ض	ض	ض	ض	Dād	D

Dād is the emphatic counterpart of the sound d. It is produced by raising the tongue, shaped like a scoop, toward the throat and keeping it tense. D is similar to, but “darker” than, the sound d in English dawn.

In the dialogue, you encountered Dād in its medial form in:

أَيْضاً ayDan (also)

Other examples are:

Initial: ضَابِط DābiT (officer)

Separate: أَرْض arD (earth, land)

Final: رَكْض rakD (running)

C. THE LETTER ظ DHā'; THE SOUND DH

The letter ظ DHā' has only one basic form, to which the connecting strokes are added when necessary.

INITIAL	MEDIAL	FINAL	SEPARATE	NAME	SOUND VALUE
ظ	ظ	ظ	ظ	DHā'	DH

Much like the letter ط Tā', ظ DHā' is a tilted ellipse that you start and end writing on the left side, with a vertical stroke over the left end of the ellipse, and a dot to the right of the stroke.

The consonant sound DH, like other emphatic consonants, has no English equivalent. It is the emphatic counterpart of the consonant ذ dhāl, discussed below, and is pronounced just like English th in that. DH is produced with the root of the tongue tense and raised toward the back of the throat.

None of the words in the dialogue use this sound. DHā' is used in the following words:

- Initial: أبو ظبي abu DHabi (Abu Dhabi)
- Medial: فظيع faDHi' (detestable)
- Final: حظ HaDHDH (luck)
- Separate: حظوظ HuDHüDH (luck, pl.)

D. THE LETTER ح Hā'; THE SOUND H

The letter ح Hā' has two basic shapes.

INITIAL	MEDIAL	FINAL	SEPARATE	NAME	SOUND VALUE
ح	ح	ح	ح	Hā'	H

In the separate and final forms, ح Hā' looks similar to a letter C dipping below the line, except for a small line on the top of it. The initial/medial form has no tail.

The sound H has no English counterpart. It is important that you distinguish it from the sound h, which exists in both Arabic and English and which you learned in Lesson 1. To pronounce H, force the air out from deep down in the constricted throat with a mouth wide open. Pretending to clear your throat with an ahem would get you close to producing the sound. H is a voiceless counterpart of the sound (ʻ) represented by the letter ع ʻayn, which you learned in Lesson 2. Both sounds are among those that give Arabic its typical guttural sound.

In the dialogue, Hā' is found in the initial position in:

- حضرتك HaDratak (you; Sir)

and in the separate form in:

- صباح SabāH (morning)

Other examples are:

- Medial: صحيفة SaHifa (newspaper)
- Final: ريح riH (wind)

E. THE LETTER خ khā'; THE SOUND kh

The consonant letter خ khā' has two basic shapes.

INITIAL	MEDIAL	FINAL	SEPARATE	NAME	SOUND VALUE
خ	خ	خ	خ	khā'	kh

khā' has the same shape as ح Hā', but with a dot above to distinguish it from Hā'.

khā' is another Arabic sound that does not exist in the English language. It is an h-type sound, pronounced by raising the tongue toward the most posterior part of the mouth and letting the air flow through the narrow passage thus formed. It is similar to the ch-sound in the Scottish loch or the German nacht. Learn to distinguish it from H (the letter ح Hā'), which is pronounced farther back in the throat. Both sounds are voiceless, i.e., pronounced without the vibration of the vocal cords.

In the dialogue, khā' was used in its medial form in:

- الخير al-khayr (good)

Other examples are:

- Initial: خبر khabar (news, sg.)
- Final: تاريخ tārikh (history)
- Separate (and initial): خوخ khawkh (peaches)

F. THE LETTER ج jim; THE SOUND j

ج jim has two basic shapes. It looks just like ح Hā', but with a dot inside or underneath.

INITIAL	MEDIAL	FINAL	SEPARATE	NAME	SOUND VALUE
ج	ج	ج	ج	jim	j

ج jim has the same sound as the letter j in the English word job.

In the dialogue, *jīm* was used in:

- Initial: **جَامِعَة** *jāmi'a* (university)  
Medial: **جَيِّدًا** *jayyidan jiddan* (very well)  
Separate: **اللَّهْجَة** *al-lahja* (the dialect)

Here are some additional examples showing *jīm* in other positions:

- Separate: **دَجَاج** *dajāj* (chicken)  
Separate and initial: **خَرَجَ** *kharaja* (go out)

G. THE LETTER ذ *zāy*; THE SOUND *z*

The letter ذ *zāy* has the same shape as the letter ر *rā'*, except for the single dot on top of it.

ذ *zāy* has the same sound as the letter *z* in the English word *zebra*.

INITIAL	MEDIAL	FINAL	SEPARATE	NAME	SOUND VALUE
ذ	ذ	ذ	ذ	<i>zāy</i>	<i>z</i>

In the dialogue, *zāy* was used in its initial form in:

- Initial: **زَمِيل** *zamil* (colleague)

Other example of *zāy* are:

- Medial: **مِزْمَار** *mizmār* (flute)  
Final: **مَرْكَز** *markaz* (center)  
Separate: **رُزْ** *ruzz* (rice)

H. THE LETTER ث *thā'*; THE SOUND *th*

The letter ث *thā'* has two different shapes. ث *thā'* has the basic shape of the letter ت *tā'*, but with three dots on top.

INITIAL	MEDIAL	FINAL	SEPARATE	NAME	SOUND VALUE
ث	ث	ث	ث	<i>thā'</i>	<i>th</i>

The sound of the letter *thā'* is the same as the sound *th* in the English word *thin*.

In the dialogue, *thā'* was used in:

- Initial: **أَبُو ثَابِت** *abū thābit*

Other examples are:

- Medial: **بَاحِثَة** *bāHitha* (female researcher)  
Final: **بَحْث** *baHth* (search, research)  
Separate: **تُرَاث** *turāth* (legacy, heritage)

I. THE LETTER ذ *dhāl*; THE SOUND *dh*

The letter ذ *dhāl* has only one basic form and, as a non-connector letter, doesn't attach to the letter that follows it.

INITIAL	MEDIAL	FINAL	SEPARATE	NAME	SOUND VALUE
ذ	ذ	ذ	ذ	<i>dhā'</i>	<i>dh</i>

ذ *dhāl* looks like the letter د *dāl*, except that it has one dot above the basic shape.

The sound of the letter *dhāl* is similar to the sound of *th* in the English word *that*. The sound *dh* is the counterpart of the *th* sound above. The distinction is that *dh* is voiced, i.e., pronounced with vibrating vocal cords, while *th* is voiceless.

In the dialogue, *dhāl* was used in:

- Separate: **أُسْتَاذ** *ustādh* (professor, mister)

Other examples are:

- Initial: **ذَكِي** *dhaki* (intelligent)  
Medial and final: **لَذِيذ** *ladhidh* (delicious)

J. THE LETTER غ *ghayn*; THE SOUND *gh*

The letter غ *ghayn* has four different shapes.

INITIAL	MEDIAL	FINAL	SEPARATE	NAME	SOUND VALUE
غ	غ	غ	غ	<i>ghayn</i>	<i>gh</i>

The shape of غ *ghayn* is the same as the shape of ع *'ayn*, which you learned in Lesson 2. The distinguishing feature is the dot on top of غ *ghayn*.

The consonant sound *gh* does not occur in English. It is an *r*-type sound pronounced with the air flowing through the constricted area in the back of the mouth, like *kh*. The main difference between *gh* and *kh* is that when *gh* is pronounced the vocal cords vibrate, making the sound voiced, while *kh* is voiceless. The sound *gh* is similar to the Parisian French *r*-sound. Pay attention to the distinction between the pairs of sounds *gh* (غ) and

‘ (ع), and *kh* (ح) and *H* (ح). They are similar sounds, but *gh* and *kh* are pronounced at the far end of the mouth, with the raised root of the tongue, while ‘ and *H* are pronounced farther back, in the throat.

In the dialogue, *ghāyn* was used in its medial form in:

مَغْرِبِي *maghribi* (Moroccan)

Other examples are:

Initial: غَدَاءَ *ghadā'* (lunch)

Final: تَبَغْ *tabgh* (tobacco)

Separate: فَرَاغَ *farāgh* (space)

K. THE LETTER ي *alif maqSūra*

The letter ي *alif maqSūra* is not a separate letter of the alphabet. It always occurs at the end of the word and has a single shape. The absence of any dots distinguishes it from the final form of the letter ي *yā'*.

INITIAL	MEDIAL	FINAL	SEPARATE	NAME	SOUND VALUE
-	-	ى	-	<i>alif maqSūra</i>	<i>ā</i>

*alif maqSūra* is used to represent the long vowel *ā* at the end of words.

In the dialogue, *alif maqSūra* occurs in:

مُسْتَشْفَى *mustashfā* (hospital)

Other examples of *alif maqSūra* are:

ذِكْرَى *dhikrā* (memory)

مُنَى *munā* (Muna)

C. Grammar and Usage

1. THE DEFINITE ARTICLE

In Arabic, as in English, nouns are preceded by articles. For example:

الْبَيْتِ *al-bayt* (the house)

The Arabic definite article ال *al* (the) precedes a noun and makes a single unit with it, both in speech and in writing. ال *al* (the) is used before all nouns, masculine or feminine, singular or plural. For example:

الْبُيُوتِ *al-buyūt* (the houses)

If a word preceding the definite article ends in a vowel, the initial sound *a* of *al* is dropped and the article is pronounced *l*, as in:

فِي الْبَيْتِ *fi l-bayt* (in the house)

Arabic doesn't have an equivalent of the English indefinite articles *a* and *an*. A noun that is indefinite, i.e., a noun that does not refer to a specific person, object, or idea, simply has no article. For example:

بَيْتَ *bayt* (a house)

Less commonly, and in very formal Modern Standard Arabic, indefinite nouns end in the sound *n* or the letter *nūn*, which follows one of the three short vowels.<sup>1</sup> For example:

بَيْتُ *baytun* (a house)

Here are more examples of indefinite and definite nouns in Arabic.

Indefinite Nouns	Definite Nouns
جَامِعَةٌ <i>jāmi'a</i> (a university)	الْجَامِعَةُ <i>al-jāmi'a</i> (the university)
يَوْمَ <i>yawm</i> (a day)	الْيَوْمَ <i>al-yawm</i> (the day)
مُسْتَشْفَى <i>mustashfā</i> (a hospital)	المُسْتَشْفَى <i>al-mustashfā</i> (the hospital)

When the definite article ال *al* is attached to a noun that starts with one of the “sun” consonants (listed below), the *l* of the article *al* is pronounced just like the sound that begins the noun.

“SUN” CONSONANTS						
<i>n</i>	<i>l</i>	<i>DH</i>	<i>T</i>	<i>D</i>	<i>S</i>	<i>sh</i>
ن	ل	ظ	ط	ض	ص	ش

<i>s</i>	<i>z</i>	<i>r</i>	<i>dh</i>	<i>d</i>	<i>th</i>	<i>t</i>
س	ز	ر	ذ	د	ث	ت

It appears then that the beginning consonant is “doubled.” For example:

الصَّدِيقِ *aṣ-Ṣadiq* (the friend)

الزَّمِيلِ *aẓ-zamil* (the colleague)

الدُّكْتُورِ *aḍ-ḍuktōr* (the doctor)

<sup>1</sup> This phenomenon is often referred to as *nunation*. The short vowels, -u, -o, and -i, to which the -n of *nunation* is added, represent case endings. (see Lesson 15)



In Arabic script, the *shadda* is used to indicate the “doubling” of the consonant. Notice that the final *l* of the article still figures in the Arabic script, even though it is not pronounced.

If you pronounce the “sun” consonants listed above, you will notice that they are all pronounced with the tip of the tongue approaching or touching the upper teeth or the gums behind them. These consonants are called “sun” consonants simply because the word **شمس** *shams* (sun) begins in one such sound. The sound of the article remains **ال** *al* in front of all other consonants.

2. QUESTION WORDS

To ask a specific question, use one of the question words listed below. As in English, a question word is always at the beginning of the sentence in Arabic; no changes in the word order take place.

QUESTION WORDS	
ما <i>mā</i>	what, which? (used before a noun)
ماذا <i>mādhā?</i>	what?
أَيْنَ <i>ayn(a)?</i>	where?
مِنْ أَيْنَ <i>min ayn(a)?</i>	from where?
مَنْ <i>man?</i>	who?
مَتَى <i>matā?</i>	when?
لِمَاذَا <i>limādhā?</i>	why?
كَيْفَ <i>kayf(a)?</i>	how?

ما اسمُكَ؟  
*mā-smuka?*  
What is your name?

ماذا تعملُ؟  
*mādhā ta'mal?*  
What do you do?

أَيْنَ الجامعةُ؟  
*ayn al-jāmi'a?*  
Where is the university?

مِنْ أَيْنَ لوسي؟  
*min ayn lūsi?*  
Where is Lucy from?

مَنْ لوسي؟  
*man lūsi?*  
Who is Lucy?

مَتَى تتكلَّمُ اللهجةَ اللُّبْنَانِيَّةِ؟  
*matā tatakallam al-lahja l-lubnāniyya?*  
When do you speak the Lebanese dialect?

لِمَاذَا تتكلَّمُ اللهجةَ اللُّبْنَانِيَّةِ؟  
*limādhā tatakallam al-lahja l-lubnāniyya?*  
Why do you speak the Lebanese dialect?

3. SUBJECT PRONOUNS

A subject pronoun is a word used to replace a noun that is a subject of a sentence. For instance, in English, the pronoun *he* is a subject pronoun, as in *he runs*. Here is the table with Arabic subject pronouns. The pronouns in the shaded areas of the table are those most commonly used.

SUBJECT PRONOUNS								
Singular			Plural			Dual		
أَنَا	<i>anā</i>	إ	نَحْنُ	<i>naHnu</i>	we			
أَنْتَ	<i>anta</i>	you (m.)	أَنْتُمْ	<i>antum</i>	you (m.)	أَنْتُمَا	<i>antumā</i>	you two (m./f.)
أَنْتِ	<i>anti</i>	you (f.)	أَنْتُنَّ	<i>antunna</i>	you (f.)			
هُوَ	<i>huwa</i>	he	هُمْ	<i>hum</i>	they (m.)	هُمَا	<i>humā</i>	they two (m./f.)
هِيَ	<i>hiya</i>	she	هُنَّ	<i>hunna</i>	they (f.)			

Arabic subject pronouns are divided into three numbers: singular, for one, plural, for three and more, and dual, for two. Note that English *you* translates into five different forms in Arabic—singular masculine, singular feminine, plural masculine, plural feminine, and dual. There are also masculine and feminine plural equivalents of the English *they*. In the dual, the same forms are used for both masculine and feminine. Dual forms (*antumā*, *humā*) and the feminine plural forms (*antunna*, *hunna*) are reserved for the most formal usage. The plural masculine forms often replace them in spoken language.

Here are some examples:

أَنَا مِنَ الْكُوَيْتِ  
*'anā min al-kuwayt.*  
I am from Kuwait.

هُوَ تُونِسِيّ	أُسْتَاذ	professor, <i>here</i> : mister
huwa tūnīsī.	تَشَرَّفْنَا بِكَ	Nice to meet you, too.
He is Tunisian.	مَاذَا	what?
أَنْتَ دُكْتُور فِي الْمُسْتَشْفَى.	تَعْمَلُ	you work
anta doktōr fi l-mustashfā.	دُكْتُور	doctor ( <i>m.</i> )
You ( <i>m.</i> ) are a doctor at the hospital.	مُسْتَشْفَى	hospital
أَنْتِ دُكْتُورَةٌ فِي الْمُسْتَشْفَى.	جَامِعَةٌ	university
anti doktōra fi l-mustashfā.	اللُّغَةُ الْعَرَبِيَّةُ	Arabic language
You ( <i>f.</i> ) are a doctor at the hospital.	تَتَكَلَّمُ	you speak, she speaks
Subject pronouns are optional if a sentence contains a verb:	اللُّهْجَةُ اللَّبْنَانِيَّةُ	Lebanese dialect
تَتَكَلَّمُ اللَّهْجَةُ اللَّبْنَانِيَّةُ.	جَيِّدًا جِدًّا	very well
tatakallam al-lahja l-lubnāniyya.	طَبْعًا	sure, of course, certainly
You speak the Lebanese dialect. ( <i>lit.</i> , speak the Lebanese dialect)	أَتَكَلَّمُهَا	I speak it
	كُلَّ	every
	يَوْمَ	day

## D. Vocabulary

صَدِيقٌ	Sadiq	friend ( <i>m.</i> )
زَمِيلٌ	zamil	colleague ( <i>m.</i> )
صَبَاحُ الْخَيْرِ	SabāH al-khayr	good morning
صَبَاحُ النُّورِ	SabāH an-nūr	good morning (a reply)
أَلَيْسَ كَذَلِكَ	a laysa kadhālik?	Right?, Isn't it so?
الْكُوَيْتِ	al-kuwayt	Kuwait
حَضَرْتُكَ	HaDratak	you; Sir (a respectful form of address)
لِيبِي	libi	Libyan ( <i>m.</i> )
أُمٌّ	am	or (in questions)
مَغْرِبِي	maghribi	Moroccan ( <i>m.</i> )
تُونِسِيّ	tūnisi	Tunisian ( <i>m.</i> )
وَاللَّهِ	wa-llāhī?	Really?, Is that so?; By God!
أَيْضًا	ayDan	also
لَكِنْ	lakin	but
تَشَرَّفْنَا	tasharrafnā.	Nice to meet you.

## E. Cultural Note

Customs related to greeting people differ widely from culture to culture. While there are some general tendencies in the Arab world, customs can differ from country to country, group to group, and even person to person. However, it is safe to say that most Arabs shake hands every time they see each other and every time they take their leave. While hand-shaking is not unusual between men and women, more conservative people, especially if they are men, will abstain from it and instead place their hand on their chest as a sign of respect and welcome. While Arabs don't generally hug, in some places, they do greet each other with three kisses on the cheek. Touching and steady eye contact among people engrossed in a conversation is not unusual or considered inappropriate as it often is in the United States. It is also not unusual to see men kiss each other on the cheeks when they meet or walk hand in hand as a sign of mutual affection.

The greeting ritual takes several turns in Arabic. After the initial greeting and before focusing on the main topic, most Arabs inquire about the health and well-being of their interlocutor and his or her family and friends. A Western business person, however, should refrain from asking an Arab man about the well-being of his wife, as it would be considered rude. Some of the appropriate expressions to be used in this situation are:

كَيْفَ الْحَالِ؟

kayf al-Hāl?

How are you?

كَيْفَ الصَّحَّةِ؟ إِنْ شَاءَ اللَّهُ تَمَامٌ.

kayf aS-SiHa? inshā' allāh tamām.

How is your health? I hope it's fine. (lit., God willing, it's fine)

The answers can be:

الْحَمْدُ لِلَّهِ.

al-Hamdulillāh.

Thanks, it's fine. (lit., praise to God)

بِخَيْرٍ.

bi-khayr.

Fine.

(كُلُّ شَيْءٍ) تَمَامٌ.

(kull shay') tamām.

(Everything is) fine.

## F. Exercises

1. Connect the following letters into words.

- ا غ ل ب
- ال م غ ر ب
- ظ ا ه رة
- خ ل ي ل
- ث ي ا ب
- ض ب ا ط
- ت م س ا ح
- ص ح ي ح

2. Write the following words in Arabic script, including the signs indicating vowels.

- dhanab
- baTTikh
- riyāD
- Habīb
- tujīb
- taSwir

3. Match the English transliterations to the Arabic words below.

yazūr / jābir / shubāT / jadhdhāb/ mithāl / DHalla / baHth / khubz

- شُبَّاط
- ظَلَّ
- يَزُور
- جَذَاب
- بَحَث
- خَبِرَ
- مِثَال
- جَابِر

4. Answer the following questions about the dialogue.

- من أين لوسي؟
- منَ سامر التّونيسي؟
- من أين سامر؟
- أين الجامعة الأمريكيّة؟
- أين بيروت؟

5. Fill in the blanks in the following story with the eight words listed below.

دُكْتُور / الجامعة / أَتَكَلَّمُ / المُسْتَشْفَى / في / العربيّة / هو / مدينة

أنا إسمي لينا ناصر. أنا لُبْنَانِيَّة. أَسْكُنُ \_\_\_\_\_ بيروت. أنا دُكْتُورَة. أَعْمَلُ في \_\_\_\_\_

كُلَّ يَوْمٍ \_\_\_\_\_ اللُّغَة \_\_\_\_\_ صَدِيقِي أَحْمَدُ مَاجِدُ أَيضاً \_\_\_\_\_ وَلَكِنْ في \_\_\_\_\_

الأمريكيّة. \_\_\_\_\_ سوري \_\_\_\_\_

1. a. اِغْلِبْ  
b. المِغْرِب  
c. ظَاهِرَةٌ  
d. خَلِيل  
e. ثِيَاب  
f. ضَبَاط  
g. تَمْسَاح  
h. صَحِيح
2. a. ذَنْب  
b. بَطِيخ  
c. رِيَاض  
d. جَبِيب  
e. تَجِيب  
f. تَصْوِير
3. a. شُبَاطْ shubāT  
b. ظَلْ DHalla  
c. يَزُور yazūr  
d. جَذَابْ jadhāb  
e. بَحْثْ baHth  
f. خُبْزْ khubz

- g. مِثَالْ mithāl  
h. جَابِرْ jābir
4. a. لُوسِي مِنْ أَمْرِيكَ.  
b. سَامِرُ التُّونِسِي دُكْتُور.  
c. هُوَ تُونِسِي.  
d. الْجَامِعَةُ الْأَمْرِيكِيَّةُ فِي بَيْرُوت.  
e. بَيْرُوتُ فِي لُبْنَانِ.
5. أَنَا إِسْمِي لِينَا نَاصِر. أَنَا لُبْنَانِيَّةٌ. أَسْكُنُ  
فِي مَدِينَةِ بَيْرُوت. أَنَا دُكْتُورَةٌ. أَعْمَلُ فِي  
الْمُسْتَشْفَى. كُلُّ يَوْمٍ أَتَكَلِّمُ اللُّغَةَ الْعَرَبِيَّةَ.
- My name is Lina Nasser. I am  
Lebanese. I live in the city of Beirut. I  
am a doctor. I work in the hospital.  
Every day I speak the Arabic language.
- صَدِيقِي أَحْمَدُ مَاجِدٌ أَيْضًا دُكْتُورٌ وَلَكِنْ  
فِي الْجَامِعَةِ الْأَمْرِيكِيَّةِ. هُوَ سُورِي.
- My friend Ahmad Majid is also a doctor,  
but at the American University. He is  
Syrian.

1. Connect the following letters into words.
- a. ا ل م و س ي ق ي  
b. ا ل ي م ن  
c. د ك ت و ر ة  
d. ت ع ب ا ن  
e. ف ل س ط ي ن  
f. ق ه و ة  
g. ع ب د ا ل ل ه  
h. ز م ل ا ء  
i. ش ا ه د و ا  
j. ج و ا م ع ز  
k. ا ب و ظ ب ي  
l. ص غ ي ر ة
2. Write the following words in Arabic script marking all the short vowels.
- a. kabira  
b. mudun  
c. Sighār  
d. Tullāb  
e. sayyāratukum  
f. as-sūdānī  
g. al-Hārr  
h. al-jawww
3. Match the following Arabic words with their English translations given below.
- أُسْتَاذُ / التِّلْفُونُ / فَرَنْسَا / الْعَرَبُ / زَمِيلُ / مَدِينَةٌ
- a. the Arabs  
b. professor  
c. colleague  
d. France  
e. the telephone  
f. city

4. Put the following sentences in the right order to create a meaningful dialogue.

- يَعْنِي فِي لُبْنَانَ؟  
- نَحْنُ فِي مَدِينَةِ لُوس أَنْجِلُوس.  
- وَنَحْنُ فِي مَدِينَةِ بَيْرُوت.  
- نَعَمْ، نَحْنُ فِي أَمْرِيكَ.  
- أَيْنَ أَنْتُمْ؟  
- يَعْنِي أَنْتُمْ فِي أَمْرِيكَ؟  
- نَعَمْ، فِي لُبْنَانَ.

5. Answer the following questions by supplying the appropriate information about yourself.

- a. مَا اسْمُكَ / اسْمُكَ؟  
b. مِنْ أَيْنَ أَنْتَ / أَنْتِ؟  
c. هَلْ أَنْتَ أَمْرِيكِي / هَلْ أَنْتَ أَمْرِيكِيَّة؟  
d. هَلْ أَنْتَ كَاتِب؟  
e. هَلْ أَنْتَ فِي الْمَكْتَب؟

6. Fill in the blanks with an appropriate noun, pronoun, or preposition.

- a. سَامِر. \_\_\_\_\_  
b. كُوَيْتِي. \_\_\_\_\_  
c. يَعْنِي أَنَا \_\_\_\_\_ الْكُوَيْتِ.  
d. وَأَسْكُن \_\_\_\_\_ مَدِينَةَ الْكُوَيْتِ.

7. Write the corresponding feminine forms for the following masculine nouns.

- a. عِرَاقِي \_\_\_\_\_  
b. كُوَيْتِي \_\_\_\_\_  
c. سَوْرِي \_\_\_\_\_  
d. لَيْبِي \_\_\_\_\_  
e. كَاتِب \_\_\_\_\_  
f. طَالِب \_\_\_\_\_  
g. مُعَلِّم \_\_\_\_\_

8. Translate the following mini-dialogues into Arabic.

- Where are you?  
I am in the office.

- Where am I?  
- You are here.

- Where are you from?  
- I am from America.

- Is she Lebanese?  
- Yes, she is.

- Where are they from?  
- They are from Damascus.

9. Determine whether the following nouns preceded by definite articles start with "sun" letters or "moon" letters; then add *shaddas* as appropriate, depending on the correct pronunciation of the articles.

Example:

السَّلَام ← السَّلَام

- a. الطَّالِب  
b. الْأُرْدُن  
c. الْمَدِينَةُ  
d. الضَّابِط  
e. الْجَامِعَةُ  
f. الرَّادِيُو  
g. التَّلِيْفَرِيُون  
h. الْوَالِد

10. Decide whether the words below are definite or indefinite.

- a. الْوَالِدَةُ  
b. لَارِق  
c. أَصْدِقَاء  
d. الْأُرْدُن  
e. طَقْس  
f. أَحْمَر  
g. الْجَمَار

## Answer Key

1. a. الموسيقى
- b. اليمن
- c. دكتورة
- d. تعبان
- e. فلسطين
- f. قهوة
- g. عبدالله
- h. زملاء
- i. شاهدوا
- j. جوامع
- k. ابوظبي
- l. صغيرة

2. a. كبيرة
- b. مدن
- c. صغار
- d. طلاب
- e. سيارتكم
- f. السوداني
- g. الحار
- h. الجو

3. a. the Arabs العرب
- b. professor أستاذ
- c. colleague زميل
- d. France فرنسا
- e. the telephone التلفون
- f. city مدينة

4. - أين أنتم؟
- نحن في مدينة لوس أنجلوس.
- يعني أنتم في أمريكا؟
- نعم، نحن في أمريكا.
- ونحن في مدينة بيروت.
- يعني في لبنان؟
- نعم، في لبنان.

5. Answers will vary. Some possible answers are:
- a. إسمي ...
- b. أنا من مدينة ...
- c. نعم، أنا أمريكي / أمريكية.
- d. نعم، أنا كاتب.
- e. (لا، أنا أستاذ / دكتور ...)
- f. نعم، أنا في المكتب.

6. a. إسمي سامر.
- b. أنا كويتي.
- c. يعني أنا من الكويت.
- d. وأسكن في مدينة الكويت.

7. a. عراقي - عراقية
- b. كويتي - كويتية
- c. سوري - سورية
- d. ليبي - ليبية
- e. كاتب - كاتبة
- f. طالب - طالبة
- g. معلم - معلمة

8. - أين أنت؟
- أنا في المكتب.

- أين أنا؟
- أنت هنا.

- من أين أنت؟
- أنا من أمريكا.

- هل هي لبنانية؟
- نعم.

- من أين هم؟
- هم من دمشق.

9. a. الطالب
- b. الأردن
- c. المدينة
- d. الضابط
- e. الجامعة
- f. الراديو
- g. التلفزيون
- h. الوالد

10. a. الالدة - definite
- b. لالزق - indefinite
- c. أأأأأأ - indefinite
- d. الالزق - definite
- e. أأأأ - indefinite
- f. أأأأ - indefinite
- g. الالمار - definite

# LESSON 4

(Modern Standard Arabic)

## كَيْفَ كَانَتِ الْحَفْلَةُ؟

kayf kānat al-Hafla? How Was the Wedding?

### A. Dialogue

Lucy went to Muna's wedding last night. The next morning, she chats about it with Nadia, her neighbor, over a cup of coffee.

نادية: صباح الخير يا لوسي.

لوسي: صباح النور يا نادية. أهلاً.

نادية: أهلاً بك، أهلاً وسهلاً، تفضلي. كيف كانت الحفلة أمس؟

لوسي: آه، يا نادية، انبسطت كثيراً. تعرّفتُ على أهل العريس. والدة العريس

دُكتورةٌ ووالدهُ صاحبُ شركة.

نادية: يعني صرفوا فلوس كثيرة على الحفلة؟

لوسي: نعم، نعم، أكلنا أكالات كثيرة؛ وطيبة جداً مثل التّبولة والكَبّة والحلويات.

نادية: وماذا شربتم؟

لوسي: شربنا البيبسي والشاي.

نادية: فقط؟ ... البيبسي مشروب رخيص والشاي أيضاً والتّبولة أكلة عادية مثل

الكَبّة ... هل كانت هناك فرقة موسيقية عربية على الأقل؟

لوسي: لا، ما كانت هناك فرقة موسيقية. استمعنا إلى عمّرو دياب.

نادية: عمّرو دياب؟ في الكاسيت يعني؟

لوسي: نعم.

نادية: أتكلّمتُ باللهجة اللُّبنانيّة؟

لوسي: طبعاً، تكلّمتُ مع كلِّ العالم، مع ابن خال مني وبنت عمّتها وجدة

العريس. صرّتُ مثل البُلبل.

nādyā: SabāH al-khayr, yā lūsi.

lūsi: SabāH an-nūr, yā nādyā. ahlān.

nādyā: ahlān biki, ahlān wa sahlān! tafaDDali, kayfa kānat al-Hafla ams?

lūsi: āh, yā nādyā, inbasaTtu kathiran. ta'arraftu 'alā ahl al-'aris. wālidat al-'aris duktōra wa wāliduhu SāHib sharika.

nādyā: ya'ni Sarafū flūs kathira 'ala l-Hafla?

lūsi: na'am, na'am. akalnā akalāt kathira wa Tayyiba jiddan mithl at-tabbūli wa l-kibbi wa l-Halawayāt.

nādyā: wa mādḥā sharibtum?

lūsi: sharibna l-bebsi wa sh-shāy.

nādyā: faqaT?... al-bebsi mashrūb rakhiS wa sh-shāy ayDan wa t-tabbūli akla 'ādiyya mithl al-kibbi... hal kānat hunāk firqa mūsīqiyya 'arabiyya 'ala l-aqall?

lūsi: lā. mā kānat hunāk firqa mūsīqiyya. istama'nā ilā 'amr diyāb.

nādyā: 'amr diyāb? fi l-kāsīt ya'ni?

lūsi: na'am.

nādyā: a takallamti bi l-lahja l-lubnāniyya?

lūsi: Tab'an. takallamtu ma'a kull al-'ālam: ma'a ibn khāl munā, wa bint 'ammatiha wa jaddat al-'aris. Sirtu mithl al-bulbul.

Nadia: Good morning, Lucy.

Lucy: Good morning, Nadia. Hello.

Nadia: Hello to you. Welcome. Come in. How was the wedding yesterday?

Lucy: Oh, Nadia, I had a lot of fun. I met the groom's family. His mother is a doctor and his father owns a company.

Nadia: So, they must have spent a lot of money on the wedding.

Lucy: Yes, indeed. We ate a lot of tasty foods like tabouli, kibbe, and sweets.

Nadia: And what did you drink?

Lucy: Pepsi and tea.

Nadia: Only? ... Pepsi is a cheap drink, and so is tea (*lit.*, tea also) ... And tabouli is an ordinary dish, like kibbe... Was there at least a band playing Arabic music?

Lucy: No, there was no music band. We listened to Amr Diyab.

Nadia: Amr Diyab? On a cassette, right?

Lucy: Yes.

Nadia: Did you speak the Lebanese dialect?

Lucy: Of course, I spoke to everyone: to Muna's male cousin and her female cousin and to the groom's grandmother. I was like a nightingale.

### B. Writing and Pronunciation

#### 1. USING *tanwin*

As mentioned in Lesson 3, in more formal Arabic, indefinite nouns end in *-n*. The *-n* follows one of the three short vowels, *fatHa*, *kasra*, or *Damma*: *-an*, *-in* or *-un*. These different endings are indicated in writing by doubling the sign of the short vowel. The resulting symbols are called *tanwin* in Arabic. Two *fatHas* ( **ً** ) stand for the ending *-an*, as in:

كثيراً *kathiran* (very much, a lot)

Two *kasras* ( ِ ) stand for the ending *-in*, as in:

كثير *kathirā* (numerous, following a preposition)

Two *Dammas* ( ُ ) stand for *-un*, as in:

كثير *kathirun* (numerous, when modifying a subject)

*tanwin* is not normally used in print because the endings *-an*, *-in*, and *-un* are not usually pronounced in speech, except in fixed and adverbial expressions like *shukran*, *jiddan*, or *Tab'an*. The only exception is the ending *-an*, which is regularly noted in print on nouns that end in a consonant. When such nouns take *-an*, the letter *alif* needs to be added to their end to carry the *fatHa tanwin* ( ً ). So, while the *tanwin* is not usually marked in print, the "extra" *alif* always is.

In the dialogue, you encountered several nouns that have the additional *alif*:

كثيراً *kathiran* (very much, a lot)

أهلاً *ahlan* (hello)

أهلاً وسهلاً *ahlan wa sahan* (hello and welcome)

جداً *jiddan* (very)

طبعاً *Tab'an* (of course)

كثيراً *kathiran* (very much), جداً *jiddan* (very), and طبعاً *Tab'an* (of course) are used as adverbs. In fact, one of the main functions of the *fatHa tanwin* in today's language is to form adverbs from nouns. In these adverbs, *-an* is always fully pronounced and the additional *alif* is obligatory even if the *tanwin* is not normally noted.

## 2. ELISION

In Arabic speech, it is common for certain sounds to be dropped, or elided, when words are tied together in fluent pronunciation.

If a word preceding the definite article ends in a vowel, the initial "hamzated" 'a of the definite article 'al is dropped in speech (but not in writing) and the article is pronounced *i*, as in:

في البيت  
*fi l-bayt*  
in the house

Note that *fi* is also usually shortened in connected speech to *fi*, with a short vowel.

The elision of 'a takes place regardless of the actual form of the article, as in:

والشاي  
*wa sh-shāy*  
and tea (*lit.*, and the tea)

The same can happen with other words starting in "hamzated" vowels when they are preceded by words ending in vowels. In the following example, the "hamzated" 'i is dropped in speech (but not in writing).

ما اسمك؟  
*mā-smuki?*  
What's your name (*f.*)?

## C. Grammar and Usage

### 1. BASIC SENTENCE STRUCTURE IN ARABIC

As in English, Arabic sentences normally consist of a subject (an actor about whom information is provided in the sentence) and a predicate (the portion of the sentence providing information about the subject). Predicates can be verbs, nouns, adjectives, or adverbs. If the predicate is a verb, it normally comes first in the sentence. It is followed by the subject, which in turn is followed by any other element of the sentence, such as an object, adverb, etc. For example:

كانت الحفلة أمس.

*kānat al-Hafla ams.*

The party took place yesterday. (*lit.*, was the party yesterday)

كانت هناك فرقة موسيقية.

*kānat hunāk firqa mūsīqiyya.*

There was a music band. (*lit.*, was there a music band)

أكلت نادية التبولة أمس.

*akalat nādyā t-tabūla ams.*

Nadia ate tabouli yesterday. (*lit.*, ate Nadia tabouli yesterday)

تكلّمت نادية كثيراً

*takallamat nādyā kathiran.*

Nadia spoke a lot. (*lit.*, spoke Nadia a lot)

If the predicate is an adjective, a noun, or an adverb, the subject usually comes first in the sentence, and the predicate follows it. You have encountered many such sentences in the previous three lessons, for example:

أنا أمريكية.

*anā amrikiyya.*

I am American. (*lit.*, I American)



كَمَالٌ هُنَا.

kamāl hunā.

Kamal is here. (*lit.*, Kamal here)

أَنْتَ فِي لِيْبِيَا.

anta fi libiyā.

You are in Libya. (*lit.*, you in Libya)

Sentences beginning with a noun or a pronoun are called "nominal sentences," and those beginning with a verb are called "verbal sentences." Both will be discussed further in Lessons 5 and 6.

## 2. THE POSSESSIVE CONSTRUCTION

In the English phrase *the family of the groom*, the noun *the family* is the possessed, or the property, and *the groom* is the possessor, or the owner. The preposition *of* marks this possessive relationship between the two nouns. English has another, more common way of expressing possession, *the groom's family*. In Arabic, the possessive construction, also called *iDāfa*, is similar to the *of*-construction in English. Look at the examples from the dialogue; the possessor noun is underlined.

أَهْلُ الْعَرِيسِ

ahl al-ʿarīs

the groom's family (*lit.*, family the groom)

وَالِدَةُ الْعَرِيسِ

wālidat al-ʿarīs

the groom's mother (*lit.*, mother the groom)

جَدَّةُ الْعَرِيسِ

jaddat al-ʿarīs

the groom's grandmother (*lit.*, grandmother the groom)

إِبْنُ خَالِ مُنَى

ibn khāl munā

Muna's maternal cousin (m.) (*lit.*, maternal cousin Muna)

صَاحِبُ شَرِكَةٍ

Sāhib sharika

a company's owner (*lit.*, owner a company)

As you can see by looking at the examples and the literal translations, the possessive relationship between two nouns is expressed through word order in Arabic: the possessed noun comes first, and the possessor noun comes second (or last in the sequence if the first item consists of more than one word). There are no special prepositions or endings marking this possessive relationship in conversational Arabic.

Notice a few other important features of the possessive construction:

The first noun in a possessive construction never has an article. Only the possessor noun, underlined in the preceding examples, carries an article. The whole phrase is considered definite or indefinite based on the definiteness of the possessor noun.

While the first noun, the possessed, does not carry an article in a definite possessive phrase, it is still considered definite and never carries the final *-n* of indefinite nouns.

If the first noun, the possessed, is feminine and ends in **ة** *tā' marbūʿa*, the **ة** *-t*, being followed by another word, is fully pronounced, as in the second and third examples above (*wālidat*, *jaddat*).

## 3. PERFECT TENSE

### A. ENDINGS AND VERB FORMS

There are two main tenses in Arabic: the perfect tense and the imperfect tense. We will discuss the imperfect tense in Lesson 6.

The perfect tense describes completed actions and events, usually situated in the past. It can be translated into English with the simple past tense (e.g., *I went*) or the present perfect tense (e.g., *I have gone*).

The perfect tense is formed by adding endings, or suffixes, to the perfect tense stem of the verb. The suffixes, listed in the table below, indicate the person, number, and gender of the doer of the action. As with personal pronouns, those forms that are most commonly used are in the shaded fields. In less formal usage, the masculine plural forms are often used instead of the feminine plural and dual forms.

THE PERFECT TENSE SUFFIXES					
Singular		Plural		Dual	
I	-t(u)	we	-nā		
you (m.)	-t(a)	you (m.)	-tum	you two (m.)	
you (f.)	-ti	you (f.)	-tunna	you two (f.)	-tumā
he	-a	they (m.)	-ū	they two (m.)	-ā
she	-at	they (f.)	-na	they two (f.)	-atā

Note that a different ending corresponds to every personal pronoun. Only the dual ending *-tumā* is used with both masculine and feminine *you two*. The ending *-ū* has a silent *alif* in Arabic script: **أُو**. The parentheses around the vowels in *-t(a)*, *-t(u)*, *-a* indicate that these vowels are optional and are usually not pronounced in spoken Modern Standard Arabic.<sup>1</sup> In this course, we will follow this norm, both in writing and in pronunciation of the native speakers on the recordings.

<sup>1</sup> Note that these vowels are always present when other endings, such as object pronoun suffixes, to be discussed in Lesson 6, are added to the verb.

Here are the perfect tense forms of the verb شَرِبَ *sharib* (to drink). The perfect tense endings listed above are added to the stem شَرِبَ *sharib-*.

THE PERFECT TENSE OF THE VERB شَرِبَ <i>sharib</i> (TO DRINK)					
Singular		Plural		Dual	
أَنَا I	شَرِبْتُ <i>sharib-t(u)</i>	نَحْنُ we	شَرِبْنَا <i>sharib-nā</i>		
أَنْتَ you (m.)	شَرِبْتَ <i>sharib-t(a)</i>	أَنْتُمْ you (m.)	شَرِبْتُمْ <i>sharib-tum</i>	أَنْتُمَا you two (m.)	شَرِبْتُمَا <i>sharib-tumā</i>
أَنْتِ you (f.)	شَرِبْتِ <i>sharib-ti</i>	أَنْتُنَّ you (f.)	شَرِبْتُنَّ <i>sharib-tunna</i>	أَنْتُمَا you two (f.)	شَرِبْتُمَا <i>sharib-tumā</i>
هُوَ he	شَرِبَ <i>sharib-(a)</i>	هُمْ they (m.)	شَرَبُوا <i>sharib-ū</i>	هُمَا they two (m.)	شَرِبَا <i>sharib-ā</i>
هِيَ she	شَرِبَتْ <i>sharib-at</i>	هُنَّ they (f.)	شَرِبْنَ <i>sharib-na</i>	هُمَا they two (f.)	شَرِبَتَا <i>sharib-atā</i>

The *he* form, شَرِبَ *sharib-a*, is considered the simplest and most basic form of the Arabic verb, because it is minimally altered. Without the final *-a*, it also serves as a perfect tense stem to which endings for all other persons are added. In an Arabic dictionary, as in the glossary at the end of this book, all verbs are cited in the *he* form. While it is translated there with an English infinitive (e.g., *to drink*), that form does not exist in Arabic.

Note that the *I* and *you* (m.) forms are the same, once the final vowels *-u* and *-a* are dropped.

Here is another verb, أَكَلَ *akal* (to eat), also used in the dialogue, conjugated in the perfect tense.

THE PERFECT TENSE OF THE VERB أَكَلَ <i>akal</i> (TO EAT)					
Singular		Plural		Dual	
أَنَا I	أَكَلْتُ <i>akal-t(u)</i>	نَحْنُ we	أَكَلْنَا <i>akal-nā</i>		
أَنْتَ you (m.)	أَكَلْتَ <i>akal-t(a)</i>	أَنْتُمْ you (m.)	أَكَلْتُمْ <i>akal-tum</i>	أَنْتُمَا you two (m.)	أَكَلْتُمَا <i>akal-tumā</i>
أَنْتِ you (f.)	أَكَلْتِ <i>akal-ti</i>	أَنْتُنَّ you (f.)	أَكَلْتُنَّ <i>akal-tunna</i>	أَنْتُمَا you two (f.)	أَكَلْتُمَا <i>akal-tumā</i>
هُوَ he	أَكَلَ <i>akal-(a)</i>	هُمْ they (m.)	أَكَلُوا <i>akal-ū</i>	هُمَا they two (m.)	أَكَلَا <i>akal-ā</i>
هِيَ she	أَكَلَتْ <i>akal-at</i>	هُنَّ they (f.)	أَكَلْنَ <i>akal-na</i>	هُمَا they two (f.)	أَكَلَتَا <i>akal-atā</i>

The same perfect tense personal endings are used for all Arabic verbs. However, some verbs may have more than one stem. One of these verbs is the verb كَانَ *kān* (was/were), presented below. The two stems are كُنَ *kun-*, used with *I*, *you* singular, *we*, and *you* plural forms, and كَانَ *kān-*, used with *he*, *she*, and *they* forms.

THE PERFECT TENSE OF THE VERB كَانَ <i>kān</i> (WAS/WERE)					
Singular		Plural		Dual	
أَنَا I	كُنْتُ <i>kunt(u)</i>	نَحْنُ we	كُنَّا <i>kunnā</i>		
أَنْتَ you (m.)	كُنْتَ <i>kunt(a)</i>	أَنْتُمْ you (m.)	كُنْتُمْ <i>kuntum</i>	أَنْتُمَا you two (m.)	كُنْتُمَا <i>kuntumā</i>
أَنْتِ you (f.)	كُنْتِ <i>kunti</i>	أَنْتُنَّ you (f.)	كُنْتُنَّ <i>kuntunna</i>	أَنْتُمَا you two (f.)	كُنْتُمَا <i>kuntumā</i>
هُوَ he	كَانَ <i>kān(a)</i>	هُمْ they (m.)	كَانُوا <i>kānū</i>	هُمَا they two (m.)	كَانَا <i>kānā</i>
هِيَ she	كَانَتْ <i>kānat</i>	هُنَّ they (f.)	كُنَّ <i>kunna</i>	هُمَا they two (f.)	كَانَتَا <i>kānatā</i>

B. AGREEMENT BETWEEN THE SUBJECT AND THE VERB

As mentioned above, the Arabic verb expresses the person, number, and gender of the doer of the action. For instance, we can tell that the subject of the sentence below is the plural and masculine *you*, just by looking at the verb ending.

وَمَاذَا شَرِبْتُمْ؟  
wa mādhā sharibtum?  
And what did you (*m., pl.*) drink?

In Arabic, a group consisting of both women and men is considered masculine in terms of agreement, so the above sentence could be referring either to men only or, as in this lesson's dialogue, to a group of men and women. Here's another example:

أَكَلْنَ أَكْلَاتَ كَثِيرَةٍ.  
akalna akalāt kathira.  
They (*f.*) ate a lot of food. (*lit.*, they ate many dishes)

Because the verb expressess the person, gender, and number of the subject, the subject pronoun is optional.

In the following example, the subject is not an implied pronoun but a noun phrase, *Lucy and Muna*. When the verb precedes the subject noun, as it normally does in formal Modern Standard Arabic, it agrees with the subject in gender and person, but not the number. Therefore, the verb below is in the *she*, rather than *they (f.)*, form. Contrast this verb form to the one used in the previous example.

أَكَلْتُ لُوسِي وَمُنَى أَكْلَاتَ كَثِيرَةٍ.  
akalat lūsi wa munā akalāt kathira.  
Lucy and Muna ate a lot of food.

C. NEGATION OF SENTENCES IN THE PERFECT TENSE

Arabic uses different negative particles to form negative statements, depending on the tense of the verb. In the perfect tense, the negative particle مَا *mā* (not) is placed in front of the verb. For example:

مَا كَانَتْ الْحَفْلَةُ أَمْسَ.  
mā kānat al-Hafla ams.  
The party was not yesterday.  
  
مَا تَعَرَّفْتُ عَلَى أَهْلِ الْعَرِيسِ.  
mā ta'arraftu 'ala ahl al-'aris.  
I did not meet the groom's family.  
  
مَا صَرَفُوا لِرَاتٍ كَثِيرَةٍ.  
mā Sarafū lirāt kathira.  
They did not spend a lot of money.

مَا شَرَبْنَا الْبِيبْسِي.  
mā sharibnā l-bibsi.  
We did not drink Pepsi.  
  
مَا كَانَتْ هُنَاكَ فِرْقَةٌ مُوسِيقِيَّةٌ.  
mā kānat hunāk firqa mūsiqiyya.  
There wasn't a musical band.  
  
مَا تَكَلَّمْتُ بِاللُّهْجَةِ اللَّبْنَانِيَّةِ.  
mā takallamti bi l-lahja l-lubnāniyya.  
You (*f.*) did not speak in the Lebanese dialect.

لَمْ *lam* is a more formal way to negate a sentence in the perfect tense. Note that, when *lam* is used, the verb takes the imperfect tense form, while still indicating a past action.

لَمْ أَتَعَرَّفْ عَلَى أَهْلِ الْعَرِيسِ.  
lam at'arrafa 'ala ahl al-'aris.  
I did not meet the groom's family.  
  
لَمْ نَشْرَبِ الْبِيبْسِي.  
lam nashrab l-bibsi.  
We did not drink Pepsi.

4. AGREEMENT BETWEEN NOUNS AND ADJECTIVES

In Arabic, unlike in English, adjectives always follow a noun. For example:

أَكْلَاتَ كَثِيرَةٍ وَطَيِّبَةٍ جِدًّا  
akalāt kathira wa Tayyiba jiddan.  
many tasty dishes (*lit.*, dishes many and tasty very)

In addition, an adjective always agrees with a noun in number, gender, definiteness, and case.<sup>1</sup> Note that when the noun is definite, i.e., preceded by the definite article ال *al*, the adjective must also be definite. When the noun is feminine, the adjective carries the feminine ending *-(a)t* as well. All nouns below are singular, as are the adjectives that agree with them.

مَشْرُوبَ رَخِيصٍ  
mashrūb rakhiS  
a cheap (*m.*) drink (*m.*)  
  
الْمَشْرُوبَ الرَّخِيصِ  
al-mashrūb ar-rakhiS  
the cheap drink (*lit.*, the drink the cheap)

<sup>1</sup> Refer to Lesson 13 to learn more about case in Arabic.

أَكْلَة رَخِيصَة  
akla rakhiSa  
a cheap (f.) dish (f.)  
اللُّهْجَة اللَّبْنَانِيَّة  
al-lahja l-lubnāniyya  
the Lebanese dialect (lit., the dialect the Lebanese)

D. Vocabulary

تَفَضَّلِي	tafaDDali!	Come in!
كَانَتْ	kānat	she was
حَفْلَة	Hafla	party
أَمْسَ	ams	yesterday
اِنْبَسَطْتُ	inbasaTtu	I had fun (Lebanese)
كَثِيرًا	kathiran	a lot
تَعَرَّفْتُ عَلَى	ta'arraftu 'alā	I met (someone)
أَهْلَ	ahl	family
عَرِيسَ	'aris	the groom
وَالِدَة	wāliḍa	mother
وَالِدُهُ	wāliḍuhu	his father
صَاحِبَ شَرَكَة	SāHib sharika	a company owner
صَرَفُوا عَلَى	Sarafū 'ala	they spent on
فُلُوسَ	fulūs (f.)	money
كَثِيرَة	kathira	many
أَكَلْنَا	akalnā	we ate
أَكَلَات	akalāt	food(s), dishes
طَيِّبَة	Tayyiba	delicious, tasty, good
جِدًّا	jiddan	very
مِثْلَ	mithl	like

تَبُولَة	tabbūli	tabouli (a Lebanese salad)
كِبَّة	kibbi	kibbe meatballs (Lebanese)
حَلَوِيَّات	Halawayyāt	sweets
شَرِبْتُمْ	sharibtum	you drank (pl.)
الْبَيْبْسِي	al-bibsi	Pepsi
شَايَ	shāy	tea
فَقَطْ	faqaT	only
مَشْرُوب	mashrūb	drink
رَخِيصَ	rakhiS	cheap
أَكْلَة	akla	dish
عَادِيَّة	'ādiyya	ordinary
هُنَاكَ	hunāk	there; there is/are...
فِرْقَة	firqa	band
مُوسِيقِيَّة	mūsiqiyya	musical
عَلَى الْأَقْلَ	'ala l-aqall	at least
اِسْتَمَعْنَا إِلَى	istama'nā ilā	we listened to
كَاسِيَت	kāsīt	cassette
تَكَلَّمْتُ	takallamti	you (f.) spoke
مَعَ	ma'a	with
كُلَّ	kull	all
الْعَالَمَ	al-'ālam	the world; here: the people (very informal)
ابْن خَالَ	ibn khāl	cousin (lit., the son of the maternal uncle)
بِنْتُ عَمَّتِهَا	bint 'ammatiha	her cousin (lit., the daughter of her paternal aunt)
جَدَّة	jadda	grandmother
صِرْتُ	Sirtu	I became
الْبُلْبُل	al-bulbul	the nightingale

E. Cultural Note

The relations among even distant family members of an Arab family are very intimate. Relatives usually visit each other once or twice a week, discuss personal problems, and provide many favors for—and expect many favors from—each other. As a result, the Arabic language is more specific in identifying the different family members. For example, an aunt on the maternal side is **عَمَّة** *khāla*, while an aunt on the paternal side is **عَمَّة** *'amma*. The maternal uncle is **خال** *khāl*, whereas the paternal uncle is **عَم** *'amm*. Cousins are specified as being the sons or the daughters of one of four family members—a paternal uncle, a paternal aunt, a maternal uncle, or a maternal aunt. Because of this, eight different Arabic words translate the English word *cousin*:

PATERNAL		MATERNAL	
Uncle	Aunt	Uncle	Aunt
بِنْتُ عَمِّ <i>bint 'amm</i>	بِنْتُ عَمَّة <i>bint 'amma</i>	بِنْتُ خَال <i>bint khāl</i>	بِنْتُ خَالَة <i>bint khāla</i>
إِبْنُ عَمِّ <i>ibn 'amm</i>	إِبْنُ عَمَّة <i>ibn 'amma</i>	إِبْنُ خَال <i>ibn khāl</i>	إِبْنُ خَالَة <i>ibn khāla</i>

F. Exercises

1. Put the verbs in parentheses in the correct perfect tense form.

- Example:      كَيْفَ (كَانَ) الْحَفْلَةُ؟  
                    كَيْفَ كَانَتْ الْحَفْلَةُ؟
- a. سامر ما (شَرِبَ) البيبسي.  
b. نَادِيَة (شَرِبَ) الشَّاي / أَمَسَ.  
c. هَلْ (أَكَلَ + أَنْتُمْ) التَّبُولَة في لُبْنَان؟  
d. يَا مَنَى، أَ (تَكَلَّمَ) بِاللُّهْجَة التُّونِيسِيَّة في تُونِس؟  
e. أَنَا وَبِنْتُ خَالَة لُوسِي (انْبَسَطَ) كَثِيرًا فِي الْحَفْلَة. وَأَنْتُمْ، هَلْ (انْبَسَطَ) أَيْضًا؟
2. Translate the following sentences into Arabic.
- a. Samir met the groom's father.  
b. Lucy's mother is a doctor at the university hospital.  
c. The dish was very tasty and I ate a lot.  
d. Did you (*m.*) drink only Pepsi?  
e. We listened to a music band.

3. Match the words in the column A with the right words in column B to form meaningful phrases or sentences.
- |              |             |
|--------------|-------------|
| A            | B           |
| وَسَهْلًا    | أَكَلَة     |
| رَخِيصَة     | مَشْرُوب    |
| عَرَبِيَّة   | بِنْتُ      |
| طَيِّب       | حَفْلَة     |
| الْخَيْر     | انْبَسَطُوا |
| كَثِيرًا     | أَهْلًا     |
| عَم          | اللُّهْجَة  |
| السُّورِيَّة | صَبَاح      |
4. Put the words in the correct order to create sentences. Then translate the sentences into English.
- a. ما- هناك- كان- سوري- دُكْتُور.  
b. الأُسْتَاذ- مَكْتَب- أَحْمَد- الجامِعة- العَرَبِيَّة- في- في- بِيْرُوت.  
c. كَانَتْ- بِنْتُ- ما- عَم- أَحْمَد- شَرِكَة- صَاحِبَة.  
d. البِيْبِسي- طَيِّب- مَشْرُوب.  
e. مَعَ- تَكَلَّمْتُ- أَهْل- العَرِيس- هَلْ؟
- Answer Key**
1. a. شَرِبَ *shariba* (Samir didn't drink the Pepsi.)  
b. شَرِبَتْ *sharibat* (Nadya drank the tea yesterday.)  
c. أَكَلْتُمْ *akaltum* (Did you (*pl.*) eat tabouli in Lebanon?)  
d. تَكَلَّمْتُ *takallamti* (Muna, did you speak Tunisian dialect in Tunisia?)  
e. انْبَسَطْنَا *inbasaTnā*; انْبَسَطْتُمْ *inbasaTtum* (Lucy and I had a lot of fun at the party. And you, did you also have fun?)
2. a. سامر تَعَرَّفَ عَلَى وَالِدِ الْعَرِيس.  
b. وَالِدَة لُوسِي دُكْتُورَة فِي مَسْتَشْفَى الجامِعة.  
c. كَانَتْ الْأَكْلَة طَيِّبَة جِدًّا وَأَكَلْتُ كَثِيرًا.  
d. هَلْ شَرَبْتَ الْبِيْبِسي فَقَطْ؟  
e. اسْتَمَعْنَا إِلَى فِرْقَة مُوسِيقِيَّة.
3. a. أَكَلَة عَرَبِيَّة (an Arab dish)  
b. مَشْرُوب طَيِّب (a tasty drink)  
c. بِنْتُ عَم (a female paternal cousin)  
d. حَفْلَة رَخِيصَة (a cheap party)  
e. انْبَسَطُوا كَثِيرًا (they had a lot of fun)  
f. أَهْلًا وَسَهْلًا (hello and welcome)  
g. اللُّهْجَة السُّورِيَّة (the Syrian dialect)  
h. صَبَاح الْخَيْر (good morning)
4. a. مَا كَانَ هُنَاكَ دُكْتُور سُورِي.  
          There was no Syrian doctor.

- b. مَكْتَبُ الْأُسْتَاذِ أَحْمَدَ فِي الْجَامِعَةِ الْعَرَبِيَّةِ فِي بَيْرُوتِ.  
The office of Professor Ahmad is at the Arab University in Beirut.
- c. مَا كَانَتْ بِنْتُ عَمِّ أَحْمَدَ صَاحِبَةَ شَرِكَةٍ.  
Ahmad's cousin was not a company owner.

- d. الْبَيْبِيسِي مَشْرُوبٌ طَيِّبٌ.  
Pepsi is a tasty drink.
- e. هَلْ تَكَلَّمْتِ مَعَ أَهْلِ الْغَرِيسِ؟  
Did you (f.) speak with the groom's family?

## LESSON 5

(Modern Standard Arabic)

### مُقَابَلَةٌ شَخْصِيَّة

muqābala shakhSiyya An Interview

#### A. Dialogue

Donald Harris, Lucy's husband, is being interviewed for a job with an oil company in Cairo.

المُهَنْدِسُ مُحَمَّدٌ: المُهَنْدِسُ دُونَالْدُ، فِي رَأْيِكَ، مَا أَهَمُّ مَوْهَلَاتِكَ لِلْعَمَلِ فِي شَرِكَتِنَا؟

المُهَنْدِسُ دُونَالْدُ: أَهَمُّ مَوْهَلَاتِي هِيَ الْعَمَلُ فِي شَرِكَةِ أَرَامِكُو السَّعُودِيَّةِ.  
المُهَنْدِسُ مُحَمَّدٌ: طَبْعاً شَرِكَةُ أَرَامِكُو مِنْ الشَّرِكَاتِ الْمَعْرُوفَةِ، مِنْ الْمُؤَكَّدِ أَنَّكَ تَعَلَّمْتَ الْكَثِيرَ فِي هَذِهِ الشَّرِكَةِ.

المُهَنْدِسُ دُونَالْدُ: نَعَمْ، اِكْتَسَبْتُ الْكَثِيرَ مِنَ الْخَبَرَةِ، وَتَعَلَّمْتُ اللُّغَةَ الْعَرَبِيَّةَ.

المُهَنْدِسُ مُحَمَّدٌ: مَا هِيَ الْجَامِعَةُ الَّتِي دَرَسْتَ فِيهَا الْهَنْدَسَةَ؟

المُهَنْدِسُ دُونَالْدُ: جَامِعَةُ كُولُومْبِيَا.

المُهَنْدِسُ مُحَمَّدٌ: وَمَاذَا فَعَلْتَ بَعْدَ التَّخَرُّجِ؟

المُهَنْدِسُ دُونَالْدُ: عَمِلْتُ بِشَرِكَةِ بَيْتْرُولِ فِي فِينِزِيَا، ثُمَّ ذَهَبْتُ لِلْسَّعُودِيَّةِ لِلْعَمَلِ فِي شَرِكَةِ أَرَامِكُو.

المُهَنْدِسُ مُحَمَّدٌ: كَمْ عَاماً عَمِلْتَ فِي فِينِزِيَا وَالسَّعُودِيَّةِ؟

المُهَنْدِسُ دُونَالْدُ: عَمِلْتُ فِي فِينِزِيَا عَاماً وَاحِداً وَفِي السَّعُودِيَّةِ ثَلَاثَةَ أَعْوَامٍ اِكْتَسَبْتُ خِلَالَهَا خَبَرَ كَبِيرَةً.

المُهَنْدِسُ مُحَمَّدٌ: مِنْ الْمُؤَكَّدِ أَنَّكَ تَتَحَدَّثُ الْعَرَبِيَّةَ جَيِّداً!

المُهَنْدِسُ دُونَالْدُ: لَيْسَتْ عَرَبِيَّتِي جَيِّدَةً جِداً، كَانَ الْعَمَلُ يَأْخُذُ مُعْظَمَ وَقْتِي

عِنْدَمَا كُنْتُ فِي السَّعُودِيَّةِ وَلَكِنْ عِنْدِي الْمَزِيدُ مِنَ الْوَقْتِ الْآنَ.

al-muhandis muHammad: al-muhandis dōnald, fi ra'yik mā ahamm mu'ahhilātak li l-'amal fi sharikatīnā?

al-muhandis dōnald: ahamm mu'ahhilāti hiya l-'amal fi sharikat arāmkū s-sa'ūdiyya.

al-muhandis muHammad: Tab'an sharikat arāmkū min ash-sharikāt al-ma'rūfa, min al-mu'akkad annaka ta'allamt al-kathir fi hadhihi sh-sharika.

al-muhandis dōnald: na'am, iktasabt al-kathir min al-khibra wa ta'allamt al-lughat al-'arabiyya.

al-muhandis muHammad: mā hiya al-jāmi'a allati darast fiha al-handasa'?

al-muhandis dōnald: jami'at kulumbiya.

al-muhandis muHammad: wa mādha fa'alt ba'd at-takharruj?

al-muhandis dōnald: 'amilt bi sharikat bitrūl fi finizwilā, thumma dhahabt li s-sa'ūdiyya li l-'amal fi sharikat arāmkū.

al-muhandis muHammad: kam 'āman 'amilt fi finizwilā wa s-sa'ūdiyya?

al-muhandis dōnald: 'amilt fi finizwilā 'ām wāHid wa fi s-sa'ūdiyya thalāthat a'wām. iktasabt khilālahā khibra kabira.

al-muhandis muHammad: min al-mu'akkad annak tataHaddath al-'arabiyya jayyidan!

al-muhandis dōnald: laysat 'arabiyati jayyidatan jiddan, kān al-'amal ya'khudh mu'DHam waqtī 'indama kunt fi s-sa'ūdiyya wa-lākin 'indi l-mazid min al-waqt al-ān.

Engineer Mohamad: Engineer Donald, in your opinion, what is your most important qualification for the work in our company?

Engineer Donald: My most important qualification is the work I did in Saudi Aramco Company.

Engineer Mohamed: Of course, Aramco is one of the most well-known companies. Certainly, you learned a lot in that company.

Engineer Donald: Yes, I gained much experience, and I learned Arabic.

Engineer Mohamed: At which university did you study engineering?

Engineer Donald: Columbia University.

Engineer Mohamed: And what did you do after graduation?

Engineer Donald: I worked in a petroleum company in Venezuela, then I went to Saudi Arabia to work for Saudi Aramco.

Engineer Mohamed: How many years did you work in Venezuela and Saudi Arabia?

Engineer Donald: I worked for one year in Venezuela and for three years in Saudi Arabia, the years during which I gained much experience.

Engineer Mohamed: You certainly speak Arabic well!

Engineer Donald: My Arabic is not very good; work took up most of my time when I was in Saudi Arabia. But I have more time now.

B. Grammar and Usage

1. NOMINAL SENTENCES

It was mentioned in Lesson 4 that there are two main types of sentences in Arabic: nominal sentences, which begin with a noun or another word that is not a verb, and verbal sentences, which begin with a verb. The nominal sentence below begins with the underlined noun phrase شَرِكَةُ أَرَامِكُو sharikat arāmkū (the Aramco company).

dhū (at it) -land, for fi (in) + hiya (she).

شَرِكَةُ أَرَامِكُو مِنَ الشَّرِكَاتِ الْمَعْرُوفَةِ.  
sharikat arāmkū min ash-sharikāt al-ma'rūfa.  
Aramco is among the well-known companies.

The following verbal sentence begins with the verb عَمِلْتُ 'amiltu (I worked).

عَمِلْتُ فِي فِينِزْوِيلَا  
'amiltu fi finizwilā.  
I worked in Venezuela.

In this lesson, we will concentrate on nominal sentences. You will learn more about verbal sentences in Lesson 6.

A. SUBJECT-FIRST NOMINAL SENTENCES

A noun or a pronoun that begins a nominal sentence must always be definite. It is common for nominal sentences to begin with a subject noun or phrase, when it is definite, e.g., المِهْنَدِسُ al-muhandis (the engineer). Pronouns are always definite and often begin a nominal sentence, e.g., أَنَا ana (I). Other definite elements, often found at the beginning of nominal sentences, are proper names, e.g., دُونَالْد dūnald (Donald), possessive phrases, e.g., شَرِكَةُ أَرَامِكُو sharikat arāmkū (the Aramco company), and nouns with possessive suffixes, e.g., ابْنِي ibni (my son).

Many Arabic nominal sentences are so-called equational sentences, where the predicate describes the subject in some way. These sentences have a present tense meaning, as in the following example:

المِهْنَدِسُ طَوِيلٌ.  
al-muhandis Tawil.  
The engineer is tall. (lit., the engineer tall)

Note that the predicate is an adjective, agreeing with the subject noun in number and gender (masculine singular), but not in definiteness, as no article precedes it. It is important to distinguish a nominal sentence (e.g., The engineer is tall) from a definite noun-adjective phrase (e.g., the tall engineer). The best way to distinguish the two is to look at definiteness: in a nominal sentence, the subject and the adjective (which is part of the predicate) don't agree in definiteness; in a noun-adjective phrase, they always do. Because the noun and the adjective are both definite in the example below, we know this is a noun-adjective phrase.

المِهْنَدِسُ الطَّوِيلُ  
al-muhandis aT-Tawil.  
the tall engineer (lit., the-engineer the-tall)

The following example is also a noun-adjective phrase because it has an indefinite noun, which is not allowed in nominal sentences.



مُهَنْدِسٌ طَوِيلٌ  
muhandis Tawil

a tall engineer (*lit.*, engineer tall)

When the predicate of a nominal sentence is also a definite noun, and hence, agrees with the subject noun in definiteness, a subject pronoun is inserted before the predicate to distinguish this construction from the definite noun-adjective phrase illustrated above. For example, in the sentence below, the pronoun هُوَ *huwa* (he) is inserted because the predicate noun is definite.

دُونَالِدُ هُوَ الْمُدِيرُ

dūnāl huwa al-mudīr

Donald is the director. (*lit.*, Donald he the director)

The predicate of a nominal sentence can also be a prepositional phrase or an adverb.

أَنَا فِي الْمَكْتَبِ.

anā fi l-maktab.

I am in the office. (*lit.*, I in the office)

كَمَالٌ هُنَا.

kamāl hunā.

Kamāl is here. (*lit.*, Kamal here)

Finally, the predicate of a nominal sentence can be a verb or a verb followed by its object.

إِبْنِي حَصَلَ عَلَى شَهَادَةِ الْبكالوريوسِ.

Ibnī Ḥaṣal 'ala shihādat al-bakalōriūs.

My son received his B.A. (*lit.*, My son received the B.A.)

Remember that when the verb follows the subject noun, it agrees with the subject noun in gender, person, and number (see Lessons 4 and 6 for other types of subject-verb agreement).

## B. PREDICATE-FIRST NOMINAL SENTENCES

As mentioned earlier, only definite elements can begin a nominal sentence. When the subject of a nominal sentence is indefinite, the word order in the sentence must change, so that another definite element begins a sentence. For example:

فِي الْمَكْتَبِ مُدَرِّسٌ.

fi l-maktab mudarris.

There is a teacher in the office. (*lit.*, in the office a teacher)

This is a very common and useful type of sentence structure, which is equivalent to English sentences introduced by *there is.../there are....* Here's another example:

عَلَى الْمَكْتَبِ قَلَمٌ.

'ala l-maktab qalam.

There is a pen on the desk. (*lit.*, on the desk a pen)

Another way to construct *there is.../there are...* sentences in Arabic is by starting a sentence with هُنَاكَ *hunāk* (there).

هُنَاكَ مُدَرِّسٌ فِي الْمَكْتَبِ.

hunāk mudarris fi l-maktab.

There is a teacher in the office.

هُنَاكَ قَلَمٌ عَلَى الْمَكْتَبِ.

hunāk qalam 'ala l-maktab.

There is a pen on the desk.

Notice the order of the words following هُنَاكَ *hunāk*: first the subject, then the predicate. Because it doesn't begin the sentence, the subject here can be indefinite as well as definite.

## C. NEGATION OF NOMINAL SENTENCES

Nominal sentences are negated with the verb لَيْسَ *laysa* (am not/is not/are not), which is conjugated to match the subject. *laysa* is usually at the beginning of a sentence.

خَالِدٌ طَالِبٌ.

khālīd Tālib.

Khaled is a student.

أَصْدِقَاؤُنَا رِجَالٌ أَعْمَالٌ.

asdiqā'unā rijāl a'māl.

Our friends are businesspeople.

أَنَا مُدَرِّسٌ.

ana mudarris.

I am a teacher.

لَيْسَ خَالِدٌ طَالِبًا.

laysa khālīd Tālib(an).<sup>1</sup>

Khaled is not a student.

لَيْسَ أَصْدِقَاؤُنَا رِجَالٌ أَعْمَالٌ.

laysa asdiqā'unā rijāl a'māl.

Our friends are not businesspeople.

لَسْتُ مُدَرِّسًا.

lastu mudarris(an).

I am not a teacher.

The following table includes all forms of لَيْسَ *laysa*. Note that while it is conjugated in the perfect tense, لَيْسَ *laysa* refers to a present action or state (see examples above). As before, the more commonly used forms are in shaded boxes.

<sup>1</sup> The predicate noun that follows لَيْسَ *laysa* ends in -an, marked by a *tanwin* in writing. This case ending, discussed further in Lesson 15, is usually dropped in MSA, but can be pronounced in more formal situations.



CONJUGATION OF لَيْسَ <i>laysa</i> (AM NOT/IS NOT/ARE NOT)					
Singular		Plural		Dual	
أَنَا I	لَسْتُ <i>lastu</i>	نَحْنُ we	لَسْنَا <i>lasnā</i>		
أَنْتَ you (m.)	لَسْتَ <i>lasta</i>	أَنْتُمْ you (m.)	لَسْتُمْ <i>lastum</i>	أَنْتُمَا you two (m.)	لَسْتُمَا <i>lastumā</i>
أَنْتِ you (f.)	لَسْتِ <i>lasti</i>	أَنْتُنَّ you (f.)	لَسْتُنَّ <i>lastunna</i>	أَنْتُمَا you two (f.)	لَسْتُمَا <i>lastumā</i>
هُوَ he	لَيْسَ <i>laysa</i>	هُمْ they (m.)	لَيْسُوا <i>laysū</i>	هُمَا they two (m.)	لَيْسَا <i>laysā</i>
هِيَ she	لَيْسَتْ <i>laysat</i>	هُنَّ they (f.)	لَسْنَ <i>lasna</i>	هُمَا they two (f.)	لَيْسَتَا <i>laysatā</i>

لَيْسَ فِي الْمَكْتَبِ مُدَرِّسٌ  
*laysa fi l-maktab mudarris.*  
There is no teacher in the office. (*lit.*, not in the office a teacher)

لَيْسَ هُنَاكَ قَلَمٌ عَلَى الْمَكْتَبِ  
*laysa hunāk qalam 'ala l-maktab.*  
There is no pen on the desk. (*lit.*, not there a pen on the desk)

Remember that when an equational sentence in the perfect tense, which always contains the verb كَانَ *kān(a)*, needs to be made negative, the negative particle مَا *mā* is used.

مَا كُنْتُ مُدَرِّسًا.  
*mā kuntu mudarris(an).*  
I was not a teacher.

مَا كَانَ أَصْدِقَاؤُنَا رِجَالَ أَعْمَالٍ.  
*mā kān(a) asdiqā'unā rijāl a'māl.*  
Our friends were not businesspeople.

2. COMMON PREPOSITIONS

The following table lists several common prepositions.

COMMON PREPOSITIONS		
فِي	<i>fi</i>	in
عَلَى	<i>'ala</i>	on, at
مِنْ	<i>min</i>	from
إِلَى	<i>ila</i>	to, toward
عَنْ	<i>'an</i>	about
بِـ	<i>bi</i>	with, by means of
لِـ	<i>li</i>	for
مَعَ	<i>ma'a</i>	with
عِنْدَ	<i>'ind</i>	at, with
فَوْقَ	<i>fawq</i>	above
تَحْتَ	<i>taHt</i>	under
أَمَامَ	<i>amām</i>	in front of

3. POSSESSIVE SUFFIXES

In English, ownership over an item can be expressed by adding the possessive adjectives *my, your, his, her*, etc. in front of the noun, e.g., *my book*. In Arabic, possessive endings or suffixes are attached to the noun instead.

In the following examples, the owner, named in the examples on the left, is replaced by a possessive suffix in the examples on the right:

زَوْجَةُ دُونَالِدِ <i>zawjat dūnald</i> Donald's wife	زَوْجَتُهُ <i>zawjatuhu</i> his wife
صَدِيقُ دُونَالِدٍ وَلُوسَى وَنَادِيَةٍ <i>Sadiq dūnald wa lūsi wa nādya</i> Donald's, Lucy's, and Nadia's friend	صَدِيقُهُمْ <i>Sadiquhum</i> their friend

A complete set of Arabic possessive suffixes is given in the following table. Again, the more commonly used endings are in the shaded boxes.

POSSESSIVE SUFFIXES					
Singular		Plural		Dual	
my	-ī	our	-nā		
your (m.)	-ka	your (m.)	-kum	your (m.)	-kumā
your (f.)	-ki	your (f.)	-kunna	your (f.)	
his	-hu	their (m.)	-hum	their (m.)	-humā
her	-hā	their (f.)	-hunna	their (f.)	

Here is the word صديق *Sadiq* (friend, m.), with possessive suffixes attached to it.

صَدِيقِي <i>Sadiqi</i> (my friend)	صَدِيقُنَا <i>Sadiqunā</i> (our friend)	
صَدِيقُكَ <i>Sadiquka</i> (your [m.] friend)	صَدِيقُكُمْ <i>Sadiqukum</i> (your [m.] friend)	صَدِيقُكُمَا <i>Sadiqukumā</i> (your friend)
صَدِيقُكِ <i>Sadiquki</i> (your [f.] friend)	صَدِيقُكُنَّ <i>Sadiqkunna</i> (your [f.] friend)	
صَدِيقُهُ <i>Sadiquhu</i> (his friend)	صَدِيقُهُمْ <i>Sadiquhum</i> (their [m.] friend)	صَدِيقُهُمَا <i>Sadiquhumā</i> (their friend)
صَدِيقُهَا <i>Sadiquhā</i> (her friend)	صَدِيقُهُنَّ <i>Sadiquhunna</i> (their [f.] friend)	

Note that the endings *-ka* and *-ki* can be pronounced as *-k* when a noun ends in a consonant, e.g., مُؤَهِّلَاتُكَ *mu'ahhilātak* (your qualifications) used in the dialogue.

When possessive suffixes are added to nouns ending in ة, usually those of the feminine gender, this letter is pronounced and changes to an open ت in writing:

صَدِيقَةٌ + ي = صَدِيقَتِي  
*Sadiqa(t) + i = Sadiqatī*  
 my friend (f.)

Finally, notice that the vowel *-u-* is added to nouns ending in a consonant before the possessive suffix is attached (except in the *my* form). This vowel is a nominative case ending and can change to *-a-* or *-i-* depending on the role the noun has in the sentence. The topic of nominal case will be covered in more detail in Lesson 15.

#### 4. SAYING TO HAVE IN ARABIC

##### A. TO HAVE IN THE PRESENT: لِي *lī*, عِنْدَ *'inda*, AND مَعَ *ma'a*

There is no verb in Arabic that is equivalent to the English verb *to have*. Instead, Arabic uses a construction consisting of a preposition plus the possessive suffix to express the same meaning. In the next example, the preposition لِي *lī* (for, to) is combined with the possessive ending هـ *-hu*, yielding the form *lahu*, with the literal meaning of "to him." Note the vowel change from *lī* to *la*.

دُونَالْد لِهْ وَظِيفَةٌ  
*dūnald lahu waDHifa.*  
 Donald has a job. (lit., Donald to him a job)

Three different prepositions are used to express possession in this manner: لِي *lī* (for, to), عِنْدَ *'inda* (with, at, around), and مَعَ *ma'a* (with).<sup>1</sup> Note how the possessive suffix changes to match the person, number, and gender of the subject.

لَهُ وَلَدٌ.  
*lahu walad.*  
 He has a son.

لِهَا وَلَدٌ.  
*lahā walad.*  
 She has a son.

لَهُمْ وَلَدٌ.  
*lahum walad.*  
 They (m.) have a son.

The following table shows the three prepositions with all the different possessive suffixes.

<sup>1</sup> There is also a fourth preposition in this group: لَدَى *ladā*, which is used in more formal writing and speech.

SAYING TO HAVE: PREPOSITIONS WITH POSSESSIVE SUFFIXES						
	لِ <i>li</i>		عِنْدَ <i>'inda</i>		مَعَ <i>ma'a</i>	
I	لِي	<i>lī</i>	عِنْدِي	<i>'indi</i>	مَعِي	<i>ma'i</i>
we	لَنَا	<i>lanā</i>	عِنْدَنَا	<i>'indanā</i>	مَعَنَا	<i>ma'anā</i>
you (m.)	لَكَ	<i>laka</i>	عِنْدَكَ	<i>'indaka</i>	مَعَكَ	<i>ma'aka</i>
you (f.)	لَكَ	<i>laki</i>	عِنْدِكَ	<i>'indaki</i>	مَعَكَ	<i>ma'aki</i>
you (m. pl.)	لَكُمْ	<i>lakum</i>	عِنْدَكُمْ	<i>'indakum</i>	مَعَكُمْ	<i>ma'akum</i>
you (f. pl.)	لَكُنَّ	<i>lakunna</i>	عِنْدَكُنَّ	<i>'indakunna</i>	مَعَكُنَّ	<i>ma'akunna</i>
you (m. du.)	لَكُمَا	<i>lakumā</i>	عِنْدَكُمَا	<i>'indakumā</i>	مَعَكُمَا	<i>ma'akumā</i>
he	لَهُ	<i>lahu</i>	عِنْدَهُ	<i>'indahu</i>	مَعَهُ	<i>ma'ahu</i>
she	لِهَا	<i>lahā</i>	عِنْدَهَا	<i>'indahā</i>	مَعَهَا	<i>ma'ahā</i>
they (m.)	لَهُمْ	<i>lahum</i>	عِنْدَهُمْ	<i>'indahum</i>	مَعَهُمْ	<i>ma'ahum</i>
they (f.)	لَهُنَّ	<i>lahunna</i>	عِنْدَهُنَّ	<i>'indahunna</i>	مَعَهُنَّ	<i>ma'ahunna</i>
they (du.)	لَهُمَا	<i>lahumā</i>	عِنْدَهُمَا	<i>'indahumā</i>	مَعَهُمَا	<i>ma'ahumā</i>

There are slight differences in how the three prepositions are used to express possession:

لِ *li* is used when referring to owning abstract things (e.g., dreams, hopes, experience, etc.) or people (e.g., a wife, a son, a friend, etc.).

لي صديقان.  
*lī Sadiqān.*  
I have two friends.

لي خبرة.  
*lī khibra.*  
I have experience.

عِنْدَ *'inda* is used for people, like لِ *li* is, but also expresses ownership over an object (e.g., house, car, etc.), as well as something that is not in the general vicinity of the owner.

عِنْدِي خَمْسَةُ جُنَيْهَاتٍ فِي الْبَنْكِ.  
*'indi khamsat junayhāt fi l-bank.*  
I have five pounds in the bank.

مَعَ *ma'a* usually refers to having something on your person.

مَعِي خَمْسَةُ جُنَيْهَاتٍ.  
*ma'i khamsat junayhāt.*  
I have five pounds (with me).

Possessive sentences in the imperfect tense are negated with لَيْسَ *laysa*.

لَيْسَ لِي صَدِيقٌ  
*laysa li Sadiq.*  
I don't have a friend.

B. TO HAVE IN THE PAST

To express *to have* in the past, the verb كَانَ *kān* (was/were) is used in conjunction with the possessive prepositions لِ *li*, عِنْدَ *'inda*, or مَعَ *ma'a*.

كَانَ مَعِيَ قَلَمٌ.  
*kān(a) ma'i qalam.*  
I had a pen. (*lit.*, was with me a pen)

Notice that كَانَ *kān* is in the *he* form to agree with قَلَمٌ *qalam* (pen), which is the subject of the sentence (cf., *A pen was with me*).

As usual, negate كَانَ *kān* using مَا *mā*.

مَا كَانَ مَعِيَ قَلَمٌ.  
*mā kāna ma'i qalam.*  
I did not have a pen.

C. Vocabulary

مُهَنْدِسٌ	<i>muhandīs</i>	engineer
رَأْيُكَ	<i>ra'yak</i>	your opinion
مَا	<i>mā</i>	what?; that which

أَهَمُّ (هَامٌ) <i>ahamm (hāmm)</i>	most important (important)
مُؤَهَّلَاتُكَ (مُؤَهِّلٌ) <i>mu'ahilātak (mu'ahil)</i>	your qualifications (qualification)
أَرَامِكُو السَّعُودِيَّةُ <i>arāmkū as-sa'ūdiyya</i>	Saudi Aramco
سَعُودِي <i>sa'ūdī</i>	Saudi Arabian
مِنْ <i>min</i>	from, among
مَعْرُوفٌ <i>ma'rūf</i>	well-known
مِنْ الْمُؤَكَّدِ أَنَّ <i>min al-mu'akkad anna...</i>	it is certain that...
تَعَلَّمْتَ (عَلِمَ) <i>ta'allamt ('allam)</i>	you learned
هَذِهِ <i>hādhihi</i>	this ( <i>f.</i> )
اِكْتَسَبْتُ <i>iktasabt</i>	I gained
خِبْرَةٌ <i>khibra</i>	experience
الَّتِي <i>allati</i>	which, that which ( <i>f.</i> )
دَرَسْتُ <i>darast</i>	you studied
هَنْدَسَةٌ <i>handasa</i>	engineering
فَعَلْتَ <i>fa'alt</i>	you did
بَعْدَ <i>ba'd(a)</i>	after
تَخَرَّجَ <i>takharruj</i>	graduation
بِتْرُولٍ <i>bitrūl</i>	petroleum
فِينِزَوِيلَا <i>finizwilā</i>	Venezuela
ثُمَّ <i>thumma</i>	then; so
ذَهَبْتُ <i>dhahabtu</i>	I went
السَّعُودِيَّةُ <i>as-sa'ūdiyya</i>	Saudi Arabia
كَمْ <i>kam</i>	how many
عام (عاماً، أَعْوَامٌ) <i>'ām ('āman, a'wām)</i>	year(s)

تَتَحَدَّثُ (تَحَدَّثَ) <i>tataHaddath (taHaddath)</i>	you speak (he spoke)
لَيْسَتْ <i>laysat</i>	(she) is not
كَانَ <i>kāna</i>	was
يَأْخُذُ (أَخَذَ) <i>ya'khudh (akhadh)</i>	he takes (he took)
مُعْظَمُ <i>mu'DHam</i>	most, the majority
وَقْتُ <i>waqt</i>	time
عِنْدَمَا <i>'indama</i>	when
عَلِمَ <i>'alim</i>	to learn

SUPPLEMENTAL VOCABULARY: OCCUPATIONS		
رَجُلُ أَعْمَالٍ	<i>rajul a'māl</i>	businessman
طَالِب (طَلَّابٌ)	<i>Tālib (Tullāb)</i>	student(s)
طَبِيب (أَطِبَاءٌ)	<i>Tabīb (aTibbā')</i>	physician(s)
مُدْرِسٌ	<i>mudarris</i>	teacher
مُدِيرٌ	<i>mudir</i>	manager, director
مُمَرِّضٌ	<i>mumarrīD</i>	nurse
مُوظَّفٌ	<i>muwaDHDHaf</i>	employee

Here is Donald’s resume.

#### التعليم:

- دكتوراه في الهندسة الكيميائية من جامعة كولومبيا (1999)
- جامعة كولومبيا جامعة مشهورة في الولايات المتحدة الأمريكية.
- ماجستير في الكيمياء من جامعة أوهايو (1992)
- ليسانس في التاريخ من جامعة أوهايو (1990)

#### الخبرة:

- مهندس في شركة أرامكو السعودية (2001–2004)
- كنت موظفًا في قسم التنقيب والإنتاج.
- مساعد مدير شركة أناداركو للبترول (2000–2001)
- شركة أناداركو للبترول هي شركة معروفة في فنزويلا.
- مدرس مساعد في جامعة أوهايو (1994–1999)
- كنت مدرساً في قسم الهندسة.
- نادل في مقهى ستاربكس (1998–1990)
- هي شركة أمريكية كبيرة تعلمت فيها الكثير عن العلاقات العامة.

Donald Harris  
25 Al-Nabbi Daniel St.  
Al-Ashrafiyya, Beirut

#### Education

- Columbia University, Chemical Engineering, Ph.D. (1999)
- Columbia University is a famous university in the U.S.
- University of Ohio, Chemistry, MS (1992)
- University of Ohio, History, BA (1990)

#### Experience

- Engineer, Saudi Aramco (2001–2004)  
I was employed in the department of exploration and production.
- Assistant to the General Manager, Anadarko (2000–2001)  
Anadarko is a well-known company in Venezuela.
- Assistant Professor, University of Ohio (1999–1994)  
I was an instructor in the Chemistry Department.
- Starbucks Coffee – coffee bartender (1988–1990)  
It is a big American company. I learned a lot there about public relations.

## D. Cultural Note

The rules of communication are more formal in the Arab world than they are in the United States. For instance, it is still common to use a title in front of a person's name. The title **المهندس** *al-muhandis* (engineer) is used to address engineers in much of the Arab world, similar to the use of the title *doctor* in English, indicating the high prestige that this profession carries.

Note that the person's title is usually followed by the first name, rather than the last name. This is because in many parts of the Arab world, the naming system is genealogical: Most people have only one given name, which is their first name, and take their father's name as a second name and their grandfather's name as a third name, which in turn can be followed by the larger family or tribal name. For example, Lebanon's former prime minister's name is Rafiq Al-Hariri, where Al-Hariri is the family or tribal name. If an individual is named after his father, his first and second names will be the same, as in the case of Boutros Boutros Ghali, the former Egyptian Secretary General of the United Nations.

Often, the same family name is passed down from the most prominent ancestor. For instance, the son of Mohamad Al-Fayad, the Egyptian owner of Harrod's, is known as Imad Al-Fayad and not Imad Mohamad as would be expected. In many Arab countries, such family names may not be used in official documents, which often ask specifically for the father's and grandfather's first names.

The tradition of genealogical naming is also responsible for the frequent presence of *ibn* or *bin* in Arabic names, especially in the countries of the Arabian Gulf. *bin* is a version of *ibn*, meaning "son of." For example, this lesson's author's name, in its full form, may be written as **أحمد ابن فكري ابن محمد ابن إبراهيم** *ahmad ibn fikri ibn muhammad ibn ibrahim*, meaning "Ahmed son of Fekry son of Mohamed son of Ibrahim." In the Egyptian usage, this can be reduced to Ahmed Fekry Mohamed Ibrahim or more often, simply, Ahmed Fekry. However, this short version of the name is not sufficiently unique for official documents.

## E. Exercises

1. Match the subject in column A with the correct predicate in column B to form complete sentences.

A

أنا  
كولومبيا  
أرامكو  
السعودية  
أخذ عمل

B

دولة عربية  
دونالد معظم وقته  
في السعودية  
جامعة معروفة  
شركة سعودية كبيرة

<sup>1</sup> *ḥawḍ* means "country."

<sup>2</sup> A feminine noun because it refers to a feminine noun *jāmi'a* (university).

<sup>3</sup> A feminine noun because it refers to the feminine noun *sharik'a* (company).

2. Turn the sentences you put together in Exercise 1 into the perfect tense using the verb كان *kān*.

3. Turn the following nominal sentences into negative sentences using لَيْسَ *laysa*.

- a. أَرَامْكَو شَرَكَة مَعْرُوفَة.
- b. أَنَا مُدِير الشَّرَكَة.
- c. هِيَ مِنْ جَامِعَة الْقَاهِرَة.
- d. هُمَا طَالِبَان فِي الْجَامِعَة الْأَمْرِيكِيَّة بِالْقَاهِرَة.
- e. هُنَّ مُدْرَسَات فِي جَامِعَة دِمَشْق.

4. Look at Donald's résumé, preceding section D, above. Identify each underlined item as either a possessive construction, a complete sentence, or a noun-adjective phrase.

Example: possessive construction – جَامِعَة كُولُومْبِيَا

5. Fill in the blanks with an appropriate word from the list below.

- وَقْتُ / واحد / شَرَكَة - الْمُؤَكَّد / التَّخَرُّج
- a. أَرَامْكَو \_\_\_\_\_ سَعُودِيَّة مَعْرُوفَة.
  - b. الْعَمَلُ يَأْخُذُ مَعْظَمَ \_\_\_\_\_ دُونَالْد.
  - c. عَمَلْتُ فِي فَنَزَوِيَا عَامًا \_\_\_\_\_.
  - d. اكْتَسَبْتُ الْكَثِيرَ مِنَ الْخِبْرَةِ بَعْدَ \_\_\_\_\_ مِنْ جَامِعَة كُولُومْبِيَا.
  - e. مِنْ \_\_\_\_\_ أَنَّ مُؤَهَّلَات دُونَالْد كَثِيرَة.

Answer Key

- 1. السعودية دَوْلَة عَرَبِيَّة. *as-sa'ūdiyya dawla 'arabiyya.*  
Saudi Arabia is an Arab country.  
أَخَذَ عَمَل دُونَالْد مَعْظَمَ وَقْتِهِ. *akhadh 'amal dōnald muDHam waqtihi.*  
Donald's work took most of his time.  
كُولُومْبِيَا جَامِعَة مَعْرُوفَة. *kulumbiya jāmi'a ma'arūfa.*  
Columbia is a well-known university.  
أَرَامْكَو شَرَكَة سَعُودِيَّة كَبِيرَة. *arāmku sharika sa'ūdiyya kabira.*  
Aramco is a large Saudi Arabian company.

- أَنَا فِي السَّعُودِيَّة. *ana fi s-sa'ūdiyya.*  
I am in Saudi Arabia.  
كَانَتْ السَّعُودِيَّة دَوْلَة عَرَبِيَّة. *kānat as-sa'udia dawla 'arabiyya.*  
Saudi Arabia was an Arab country.  
كَانَ عَمَل دُونَالْد يَأْخُذُ مَعْظَمَ وَقْتِهِ. *kān 'amal dōnald ya'khudh mu'DHam waqtihi.*  
Donald's work used to take most of his time.  
كَانَتْ كُولُومْبِيَا جَامِعَة مَعْرُوفَة. *kānat kulumbiya jāma'a ma'rūfa.*  
Columbia was a well known university.

- كَانَتْ أَرَامْكَو شَرَكَة سَعُودِيَّة كَبِيرَة. *kānat arāmku sharika sa'ūdiyya kabira.*  
Aramco was a large Saudi Arabian company.  
كُنْتُ فِي السَّعُودِيَّة. *kunt fi s-sa'ūdiyya.*  
I was in Saudi Arabia.  
لَيْسَتْ أَرَامْكَو شَرَكَة مَعْرُوفَة. *laysat arāmku sharika ma'rūfa.*  
Aramco is not a well-known company.  
لَسْتُ مُدِير الشَّرَكَة. *lastu mudir ash-sharika.*  
I am not the company director.  
لَيْسَتْ مِنْ جَامِعَة الْقَاهِرَة. *laysat min jāmi'at al-qāhira.*  
She's not from Cairo University.  
لَيْسَا طَالِبَيْن فِي الْجَامِعَة الْأَمْرِيكِيَّة بِالْقَاهِرَة. *laysā Talibayn fil-jāmi'a al-amrikiyya bi l-qāhira.*  
They are not students at the American University in Cairo.  
لَسْنِ مَدْرَسَات فِي جَامِعَة دِمَشْق. *lasna mudarrisāt fi jāmi'at dimashq.*  
They (f. pl.) are not teachers at the University of Damascus.
- 4. الهندسة الكيميائية *al-handasa al-kimiā'iyya* = noun-adjective (chemical engineering)  
جَامِعَة كُولُومْبِيَا جَامِعَة مَشْهُورَة. *jāmi'at kulumbiya jāmi'a mashhūra.*  
= complete sentence (Columbia University is a famous university.)

قسم التنقيب *qism at-tanqib* = possessive construction (Department of Exploration)

- مساعد مدير *musā'id mudir* = possessive construction (assitant director)  
كنت مدرّسا في قسم الهندسة. *kuntu mudarris(an) fi qism al-handasa.*  
= complete sentence (I was a teacher in the Department of Engineering.)  
شركة أمريكية كبيرة *sharika amrikia kabira* (a big American company) = noun-adjective phrase
- 5. a. أَرَامْكَو شَرَكَة سَعُودِيَّة مَعْرُوفَة. *arāmku sharika sa'ūdiyya ma'rūfa.*  
Aramco is a well-known Saudi Arabian company.  
b. الْعَمَلُ يَأْخُذُ مَعْظَمَ وَقْتُ دُونَالْد. *al-'amal ya'khudh mu'DHam waqt dūnald.*  
Work takes up most of Donald's time.  
c. عَمَلْتُ فِي فَنَزَوِيَا عَامًا وَاحِدًا. *'amilt fi finizwilā 'ām waḥid.*  
I worked in Venezuela for a year.  
d. اكْتَسَبْتُ الْكَثِيرَ مِنَ الْخِبْرَةِ بَعْدَ التَّخَرُّجِ مِنْ جَامِعَة كُولُومْبِيَا. *iktasabt al-kathir min al-khibra ba'd at-takharruj min jāmi'at kulumbiya.*  
I gained a lot of experience after graduation from Columbia University.  
e. مِنَ الْمُؤَكَّدِ أَنَّ مُؤَهَّلَات دُونَالْد كَثِيرَة. *min al-mu'akkad anna mu'ahhīlāt dūnald kathira.*  
It is certain that Donald's qualifications are many.

# LESSON 6

(Modern Standard Arabic)

## جَوَازُ السَّفَرِ مِنْ فَضْلِكَ.

*jawāz as-safar min faDlik. Your Passport, Please.*

### A. Dialogue

Lucy is taking a trip to Cairo to meet Donald. She is at the Cairo International Airport.

لوسي: مِنْ فَضْلِكَ، أَيْنَ صَالَةِ الْحَقَائِبِ؟

مُوظَّفُ فِي الْمَطَارِ: صَالَةِ الْحَقَائِبِ فِي نِهَآيَةِ هَذَا الْمَمَرِّ إِلَى الْيَمِينِ.

لوسي: هَلْ تُعَرِّفُ مَتَى تَصِلُ الْحَقَائِبُ؟

مُوظَّفُ فِي الْمَطَارِ: فِي الْعَادَةِ، تَصِلُ الْحَقَائِبُ هُنَا بَعْدَ نِصْفِ سَاعَةٍ مِنْ وُصُولِ الْمُسَافِرِينَ.

مُوظَّفُ الْجَوَازَاتِ: مَرَّحِبًا بِكَ فِي الْقَاهِرَةِ، جَوَازُ السَّفَرِ مِنْ فَضْلِكَ.

(Looking at her passport.) مَا سَبَبُ زِيَارَتِكَ لِلْقَاهِرَةِ؟

لوسي: السَّيَاحَةُ.

مُوظَّفُ الْجَوَازَاتِ: رِحْلَةٌ طَيِّبَةٌ.

لوسي: شُكْرًا، مَعَ السَّلَامَةِ.

Lucy goes to the information office.

لوسي: مِنْ فَضْلِكَ، كَيْفَ أَذْهَبُ إِلَى فُنْدُقِ هِيلْتون؟

مُوظَّفُ الْإِسْتِغْلَامَاتِ: مِنْ الْمُمْكِنِ أَنْ تَأْخُذِي التَاكْسِي أَوْ الْحَافِلَةَ. لَا يَسْتَحْدِمُ

الْمِصْرِيُّونَ الْعُدَّاءَ، سَتَكُونُ الْأَجْرَةُ خَمْسِينَ جُنْيَهًا.

لوسي: وَكَمْ ثَمَنُ الْحَافِلَةِ؟

مُوظَّفُ الْإِسْتِغْلَامَاتِ: الْحَافِلَةُ تُكَلِّفُ جُنْيَهَيْنِ.

لوسي: شُكْرًا جَزِيلًا.

*lūsi: min faDlik, ayna Sālat al-Haqā'ib?*

*muwaDHDHaf fi l-maTār: Sālat al-Haqā'ib fi nihāyat hādhā al-mamarr ila l yamīn.*

*lūsi: hal ta'rif mata taSil al-Haqā'ib?*

*muwaDHDHaf fi l-maTār: fi l-'āda, taSil al-Haqā'ib hunā ba'da niSf sā'a min wuSul al mur'atun muwaDHDHaf al-jawāzāt: marHaban biki fi l-qāhira. jawāz as-safar min faDlik. (He looks at her passport.) mā sabab ziyāratiki li l-qāhira?*

*lūsi: as-siyāHa.*

*muwaDHDHaf al-jawāzāt: riHla Tayyiba.*

*lūsi: shukran, ma'a s-salāma.*

*lūsi: min faDlik, kayfa adhhab ila funduq hiltun?*

*muwaDHDHaf al-isti'lāmāt: min al-mumkin an ta'khudhi t-tākxi aw al-Hāfila. lā yastakhdim al-miSriyyūn al-'addād, sa-takūn al-'ujra khamsin junayhan.*

*lūsi: wa kam thaman al-Hāfila?*

*muwaDHDHaf al-isti'lāmāt: al-Hāfila tukallif junayhan.*

*lūsi: shukran jazīlan.*

Lucy: Where is the baggage claim, please?

Airport Worker: The baggage claim is at the end of this corridor on the right.

Lucy: Do you know when the bags are arriving?

Airport Worker: Usually the bags arrive a half-hour after the passengers.

Passport Official: Welcome to Cairo. Your passport, please. (Looks at her passport.) What is the purpose of your visit to Cairo?

Lucy: Tourism.

Passport official: Have a nice trip.

Lucy: Thank you, good-bye.

Lucy: How do I get (*lit.*, go) to the Hilton hotel, please?

Information desk attendant: You can take a taxi or a bus. Egyptians don't use the meter, but the fare won't be more than fifty pounds.

Lucy: And how much is the bus?

Information desk attendant: The bus costs two pounds.

Lucy: Thank you very much.

### B. Grammar and Usage

#### 1. THE IMPERFECT TENSE

##### A. USES OF THE IMPERFECT

In Lesson 4, you learned that the perfect tense is used to express completed actions in the past. The imperfect tense, on the other hand, is used to refer to incomplete actions and actions taking place in the present; it is usually translated with simple present (e.g., *he reads*) or present progressive (e.g., *he is reading*) in English. For example:

أَبْحَثَ عَنْ جَوَازِ سَفَرِي.  
*abHath 'an jawāz safārī.*  
I am searching for my passport.

تَعْرِفُ مَتَى تَصِلُ الْحَقَائِبُ؟  
*ta'arīf matā taSīl al-Haqā'ib?*  
Do you know when the bags are arriving?

The imperfect is also used to refer to habitual actions, or actions that happen on a regular basis.

فِي الْعَادَةِ، تَصِلُ الْحَقَائِبُ هُنَا بَعْدَ نِصْفِ سَاعَةٍ.  
*fī l-'āda, taSīl alHaqā'ib hunā ba'da niSf sā'a.*  
Normally, the bags arrive here after half an hour.

General truths are also expressed using the imperfect.

لَا يَسْتَخْدِمُ الْمِصْرِيُّونَ الْعِدَادَ.  
*lā yastakhdim al-miSriyyūn al-'addād.*  
Egyptians don't use the meter.

Similarly, the imperfect is used to ask questions about how something is generally done:

كَيْفَ أَذْهَبُ إِلَى فَنْدُقِ هِيلْتُونِ؟  
*kayf adhhab ilā funduq hiltun?*  
How do/can I get to the Hilton Hotel?

An imperfect tense verb can be preceded by the verb كَانَ *kān* (was) to express a habitual action, a general truth, or an incomplete action in the past.

كُنْتُ أَخَذُ تَاكْسِيَّاتٍ وَحَافِلَاتٍ كُلَّ يَوْمٍ.  
*kunt akhudh taksiyyāt wa Hafīlāt kull yawm.*  
I used to take taxis and buses every day.

Or:

I was taking taxis and buses every day.

B. IMPERFECT TENSE ENDINGS

Imperfect tense verbs are formed by adding prefixes and suffixes, listed in the following table, to the imperfect stem.

IMPERFECT TENSE PREFIXES AND SUFFIXES					
Singular		Plural		Dual	
I	a-	we	na-		
you (m.)	ta-	you (m.)	ta- ... -ūn	you two (m.)	ta- ... -ān
you (f.)	ta- ... -in	you (f.)	ta- ... -na	you two (f.)	
he	ya-	they (m.)	ya- ... -ūn	they two (m.)	ya- ... -ān
she	ta-	they (f.)	ya- ... -na	they two (f.)	

C. THE IMPERFECT STEM

Most Arabic verb stems, and indeed Arabic words in general, consist of three root consonants, e.g., k-t-b. These three consonants give the word its basic meaning, in this case the meaning of "writing." The perfect stem usually has the schematic form CaCaC, where C stands for any root consonant and a for the short vowel fatHa. Note however that some Arabic verbs have the perfect stem CaCiC, as in شَرِبَ *sharib* (to drink) or عَمِلَ *'amil* (to work).

The schematic form of the imperfect stem is CCa/i/uC. There is no vowel between the first and the second root consonants, as marked by a *sukūn* (ْ) in writing, and either the vowel *a*, the vowel *i*, or the vowel *u* can stand between the second and the third root consonants, e.g., كَتَبَ *ktub*. By adding the *he* form prefix *ya-*, we derive the imperfect tense form يَكْتُبُ *yaktub* (he writes, he is writing).

Whether the second root consonant will be followed by *a*, *i*, or *u* in the imperfect stem depends on the verb and is therefore best learned on a verb by verb basis. In most Arabic dictionaries, the citation of the three-letter root of the verb is followed by a transliteration of the perfect stem, in turn followed by a single vowel to indicate the short vowel of the imperfect stem. For example:

كَتَبَ *katab* (u) to write

In the following table, the verb ذَهَبَ *dhahab* (to go) is conjugated in the imperfect tense.<sup>1</sup>

<sup>1</sup> Only the most basic verbs, called Form I verbs, are derived in this way. The other verb forms, which behave differently, will be discussed in Lesson 7. You will learn about irregular verbs in Lesson 10.



IMPERFECT TENSE OF THE VERB ذَهَبَ dhahab (TO GO)					
Singular		Plural		Dual	
أَنَا I	أَذْهَبُ a-dhhab	نَحْنُ we	نَذْهَبُ na-dhhab		
أَنْتَ you (m.)	تَذْهَبُ ta-dhhab	أَنْتُمْ you (m.)	تَذْهَبُونَ ta-dhhab-ūn	أَنْتُمَا you (m.)	تَذْهَبَانِ ta-dhhab-ān
أَنْتِ you (f.)	تَذْهَبِينَ ta-dhhab-in	أَنْتُنَّ you (f.)	تَذْهَبْنَ ta-dhhab-na	أَنْتُمَا you (f.)	تَذْهَبَانِ ta-dhhab-ān
هُوَ he	يَذْهَبُ ya-dhhab	هُمْ they (m.)	يَذْهَبُونَ ya-dhhab-ūn	هُمَا they (m.)	يَذْهَبَانِ ya-dhhab-ān
هِيَ she	تَذْهَبُ ta-dhhab	هُنَّ they (f.)	يَذْهَبْنَ ya-dhhab-na	هُمَا they (f.)	تَذْهَبَانِ ta-dhhab-ān

Remember that subject pronouns are not necessary in Arabic, because the doer of the action can be understood from the form of the verb.

يَسْتَخْدِمُونَ الْعِدَادَ.  
yastakhdimūn al-'addād.  
They use the meter. (lit., use the meter)

D. NEGATING IMPERFECT VERBS

While a perfect tense verb is made negative by placing the negative word مَا mā in front of it, the negative form of an imperfect tense verb is formed by adding the negative word لَا lā in front of it.

يَسْتَخْدِمُ الْمِصْرِيُّونَ الْعِدَادَ.  
yastakhdim al-miSriyyūn al-'addād.  
Egyptians use the meter.

لَا يَسْتَخْدِمُ الْمِصْرِيُّونَ الْعِدَادَ.  
lā yastakhdim al-miSriyyūn al-'addād.  
Egyptians do not use the meter.

2. VERBAL SENTENCES

A verbal sentence is a sentence that starts with a verb. In addition to the verb, it can also include a subject noun, an object noun, and other elements. If a verbal sentence contains a subject noun, such as لُوسِي lūsi in the example below, this noun is placed right after the verb in formal MSA. Hence, the word order in a verbal sentence is verb-subject-object-other elements.

تَذْهَبُ لُوسِي إِلَى فُنْدُقْ هِيلْتُونْ  
tadhhab lūsi ilā funduq hiltūn.  
Lucy is going to the Hilton Hotel.

3. AGREEMENT BETWEEN THE SUBJECT AND THE VERB

The verb must agree with the subject in Arabic. This means that it takes the form that matches the subject in person, gender, and often, number.

A. NUMBER AGREEMENT

Remember that when the verb precedes the subject noun, it agrees with the noun only in gender and in person, and not in number.

يُسَافِرُ الطُّلَابُ إِلَى سَيْنَاءَ كُلَّ أُسْبُوعٍ.  
yusāfir aT-Tulāb ilā sinā' kull' usbū'.  
The students travel to Sinai every week.

The verb يَسَافِرُ yusāfir is in the masculine singular form, while the subject noun الطُّلَابُ aT-Tulāb is masculine and plural.

Compare this sentence with the corresponding nominal sentence below. The verb follows the subject here, and therefore must agree with it in person, gender, and number.

الطُّلَابُ يَسَافِرُونَ إِلَى سَيْنَاءَ كُلَّ أُسْبُوعٍ.  
aT-Tulāb yusāfirūn ilā sinā' kull' usbū'.  
The students (they) travel to Sinai every week.

Both the subject noun and the verb are in the masculine plural form.

When the subject is not mentioned, the verb agrees in gender, person, and number with the implied subject (here, هُمْ hum "they").

يُسَافِرُونَ إِلَى سَيْنَاءَ كُلَّ أُسْبُوعٍ.  
yusāfirūn ilā sinā' kull' usbū'.  
They travel to Sinai every week. (lit., travel to Sinai every week)

A similar rule applies to sentences containing the pronoun نَحْنُ nahnu (we). When the subject is implied, the verb is in the first person plural form.

نَأْخُذُ أَمْتِئَتَنَا.  
na'khudh amti'atanā.  
We take our luggage.

If a subject noun follows the verb, such as أَنَا وَجِرْجِسَ ana wa jirjis (I and Gerges), the verb is in the singular I form, agreeing with the pronoun أَنَا 'anā.'

\* Notice that in Arabic, the pronoun أَنَا 'anā' can come first in the list.



أَخَذَ أَنَا وَجِرجِسُ أَمْتَعَتَنَا.  
ākhudh anā wa jirjis amti'atanā.  
Gerges and I take our luggage.

B. GENDER AGREEMENT

The verb always agrees with the subject noun in gender, whether it follows or precedes the noun. However, when the subject consists of two or more nouns, the verb agrees in gender with the noun closest to it. In the first sentence below, the verb is in the feminine form because it agrees with the female name *Mona*, which directly follows it. In the second sentence, it is masculine because it agrees with the male name *Ahmed*, which directly follows the verb in this case.

تَذْهَبُ مَنَى وَأَحْمَدَ وَتَامِرَ إِلَى أَسْوَانَ بِالْقَطَارِ.  
tadhhab muna wa aHmad wa tāmīr ilā aswān bi l-qiTār.  
Mona, Ahmed, and Tamir go to Aswan by train.

يَذْهَبُ أَحْمَدَ وَتَامِرَ وَمَنَى إِلَى أَسْوَانَ بِالْقَطَارِ.  
yadhhab aHmad wa tāmīr wa muna ilā aswān bi l-qiTār.  
Ahmed, Tamir, and Mona go to Aswan by train.

When the subject, whether implied or expressed, refers to a group consisting of both men and women, the verb is in the masculine form.

يَذْهَبُونَ إِلَى أَسْوَانَ بِالْقَطَارِ.  
yadhhabūn ilā aswān bi l-qiTār  
They go to Aswan by train.

C. AGREEMENT WITH NON-HUMAN SUBJECT NOUNS

A plural noun referring to a group of three or more non-human items, e.g., الحافلات *al-Hāfilāt* (buses), is treated as a singular feminine entity from the point of view of agreement. Verbs (and adjectives) that combine with a plural non-human noun take the feminine singular form.

In the following examples, the verbs تُسَافِرُ *tusāfir* (to travel) and تَوْجَدُ *tūjad* (to be found, to be there) are both in the feminine singular form because they refer to plural non-human subjects.

تُسَافِرُ الْحَافِلَاتُ الْمِصْرِيَّةُ إِلَى سَيْنَاءَ فِي الْمَسَاءِ.  
tusāfir al-Hāfilāt al-miSriyya ilā Sinā' fi l-masā'.  
Egyptian buses travel to Sinai in the evening.

تَوْجَدُ حَقَائِبُ فِي صَالَةِ الْوُصُولِ.  
tūjad Haqā'ib fi Sālat al-wuSūl.  
There are bags in the arrival hall.

Also note that in the first example, the adjective الْمِصْرِيَّةُ *al-miSriyya* (Egyptian) is in the singular feminine form.

4. OBJECT PRONOUN SUFFIXES

An object noun is a word in the sentence that receives the action of the verb. For example, العَدَّادُ *al-'addād* (the meter) is the object of the verb لَا يَسْتَخْدِمُ *lā yastakhdim* (do not use) in the following sentence.

لَا يَسْتَخْدِمُ الْمِصْرِيُّونَ الْعَدَّادَ.  
lā yastakhdim al-miSriyyūn al-'addād.  
Egyptians do not use the meter.

In English, object pronouns, such as *me*, *him*, *it*, or *them*, take the place of an object noun, e.g., *Egyptians do not use it*. In Arabic, object pronouns are not independent words, rather, they are attached to the verb as suffixes. العَدَّادُ *al-'addād* (the meter), in the sentence above, is replaced with the suffix هـ *-hu*, attached to the verb, in the following sentence.

لَا يَسْتَخْدِمُهُ الْمِصْرِيُّونَ.  
lā yastakhdimuhū l-miSriyyūn.  
Egyptians do not use it.

Notice that the object pronoun suffix هـ *-hu* (it) has the same form as the possessive suffix, introduced in Lesson 5. Indeed, object pronoun suffixes are the same as the possessive suffixes except in the *I* form: The possessive suffix is ي *-i* (my), whereas the object pronoun suffix is نِي *-ni* (me).

سَيَكُونُ التَّأَكْسِي عِشْرِينَ جُنَيْهًا.  
sayukallifunū t-takṣī 'ishrīn junayh(an).<sup>1</sup>  
The taxi will cost me twenty pounds.

C. Vocabulary

مِنْ فَضْلِكَ <i>min faDlik</i>	please
صَالَةُ الْحَقَائِبِ <i>Sālat al-Haqā'ib</i>	baggage claim
حَقَائِبُ (حَقِيبَةٌ) <i>Haqā'ib (Haqība)</i>	bags (bag)
مَطَار <i>maTār</i>	airport
نِهَآيَة <i>nihāya</i>	end
هَذَا <i>Hādhā</i>	this ( <i>m.</i> )
مَمَر <i>mamarr</i>	corridor
إِلَى <i>ilā</i>	to
يَمِين <i>yamin</i>	right (side)

<sup>1</sup> The *-an* ending on this word signals that the word جُنَيْهًا *junayh(an)* (pound) is an object of a verb. Most of the time, this case ending can be ignored, but it is pronounced in more formal situations. You will learn more about case in Arabic in Lesson 15.



مَتَى؟ <i>matā?</i>	when?	أُجْرَةٌ <i>ujra</i>	fare
تَصِلُ (وَصَلَ) <i>taSil (waSal)</i>	she is arriving (to arrive)	جَنْيَه <i>junayh</i>	Egyptian pound
فِي الْعَادَةِ <i>fi l-'āda</i>	usually	ثَمَن <i>thaman</i>	price
هُنَا <i>hunā</i>	here	تُكَلِّفُ (كَلَّفَ) <i>tukallif (kallaf)</i>	it/she costs (to cost)
نِصْف <i>niSf</i>	half		
سَاعَةٌ (ات) <i>sā'a (sā'āt)</i>	hour(s)		
وُصُول <i>wuSūl</i>	arrival		
مُسَافِرِينَ <i>musāfirin</i>	travelers		
جَوَازَاتِ السَّفَرِ <i>jawāzāt as-safar</i>	passports		
مَرْحَبًا بِكَ <i>marḤaban biki!</i>	Welcome to you ( <i>f.</i> )!		
الْقَاهِرَةِ <i>al-qāhira</i>	Cairo		
سَبَب <i>sabab</i>	reason		
زِيَارَةٍ <i>ziyāra</i>	visit		
سِيَاحَةٍ <i>siyāḤa</i>	tourism		
رِحْلَةٍ <i>riḤla</i>	trip		
طَيِّب <i>Tayyib</i>	good		
مَعَ السَّلَامَةِ <i>ma'a s-salāma</i>	good-bye		
إِسْتِعْلَامَات <i>isti'lāmāt</i>	information ( <i>pl.</i> )		
مِنْ الْمُمْكِنِ أَنْ <i>min al-mumkin an</i>	it is possible that		
تَأْخُذِينَ <i>ta'khudhina (akhadh)</i>	you take ( <i>f.</i> )(to take)		
تَاكْسِي <i>tāksi</i>	taxi		
أَوْ <i>aw</i>	or		
حَافِلَةٌ <i>Hāfila</i>	bus		
لَا <i>lā</i>	no, not		
يَسْتَخْدِمُ (اسْتَخْدَمَ) <i>yastakhdim (istakhdam)</i>	he uses (to use)		
عَدَاد <i>'addād</i>	meter		
لَنْ <i>lan</i>	will not		
تَزِيدُ (زَادَ) عَنْ <i>tazid (zād) 'an</i>	exceeds (to exceed)		

## D. Cultural Note

Airport customs in the Arab world include restrictions similar to those applied in most of the world's airports, except that more restrictions may apply and infractions may carry higher penalties. In some countries, this is due to a history of economic protectionism: In Egypt, for example, taxes on imported items can be outrageously high, as much as 100% of the value of the product, for items like computer software. In other countries, an item may be taxed when its owner enters the country, but that amount is returned to him or her upon departure with the item in hand. Some restrictions exist as well on currency being carried into or out of the country.

Another area of concern is antiquities. The Middle East is a region rich in ancient sites and treasures. Some precious antiquities or important cultural artifacts may find their way illegally into the open market. You can be arrested for traveling with such items in your possession. A museum export certificate may be required in order for you to travel with some items, but a receipt or certificate verifying that you purchased your antiques from a reputable dealer will keep you out of trouble most of the time.

In some countries, the import of alcohol might be limited or banned completely. Such items, along with any magazines or videotapes considered to be pornographic (even though you might not consider them as such) can be confiscated upon arrival. There is also a high sensitivity to religious materials. Proselytizing is illegal in countries that claim to have Muslim leadership, as conversion from Islam is officially punishable by death. For this reason, on rare occasions, even religious materials may be confiscated. Street drugs are illegal in all countries of the Arab world and strict punishments apply. In some countries drug trafficking is even punishable by death.

## E. Exercises

1. Read this letter from a student living in Jordan to his friend in Beirut about his trip to Petra. Fill in the blanks with the appropriate imperfect forms of the verbs in parentheses.

عزيزي رامي،

\_\_\_\_\_ (كتب) لك من البتراء التي ذهبت إليها مع أصدقائي من الجامعة يوم الخميس.

البتراء مدينة جميلة جداً ولكن من الصعب الوصول إليها فلا \_\_\_\_\_ (أوجد) الكثير من



وسائل المواصلات العامة، ربما لأن معظم زوارها من السائحين الأجانب فلا  
(ذهب) إليها الكثير من الأردنيين. معظم السائحين \_\_\_\_\_ (سافر) إلى بترا في عربات  
خاصة، أما نحن فقد قررنا أن \_\_\_\_\_ (أخذ) الحافلة لأنها أرخص.

أراك في بيروت الأسبوع القادم إن شاء الله.

المخلص،

مايكل

2. Change nominal sentences into verbal sentences by moving the underlined verb to the beginning of the sentence. Make any necessary changes to the verb.

- المسافرون يأخذون جوازات السفر.
- البنات يذهبن إلى فندق هيلتون.
- المصريون لا يستخدمون العداد.
- الطلاب يذهبون إلى الجامعة.
- لوسي ودونالد يأخذان الحافلة كل يوم.

3. Replace the underlined object nouns with appropriate object pronoun suffixes.

- تأخذ لوسي الحافلة للجامعة كل يوم.
- لوسي وجدت البنات.
- المصريون لا يستخدمون العداد.
- رأيت المسافرين في المطار.
- تتحدث لوسي اللغة العربية.

4. Complete the following sentences with appropriate vocabulary items from the list below.

- جُنَيْهَا / جَوَاز سَفَرٍ / مَتَى / أَيْنَ / بِكَ / زِيَارَةٌ / كَمْ / صَالَةٌ / جُنَيْهَا / الْمُمكن
- يَصِلُ الْمُسَافِرُونَ؟
- مَكْتُبُ الْإِسْتِعْلَامَاتِ؟
- مِنْ \_\_\_\_\_ أَنْ تَأْخُذَ الْحَافِلَةَ.
- مَرْحَباً \_\_\_\_\_ فِي الْقَاهِرَةِ.
- سَبَبٌ \_\_\_\_\_ لَوْسِي لِلْقَاهِرَةِ السِّيَاحَةِ.
- لَا تَزِيدُ أَجْرَةَ التَّأَكْسِي عَنْ خَمْسِينَ \_\_\_\_\_.
- تَمَنَّ الْحَافِلَةَ؟ \_\_\_\_\_

- مَكْتُبُ الْإِسْتِعْلَامَاتِ فِي نِهَآيَةِ هَذَا \_\_\_\_\_.
- كَيْفَ أَذْهَبُ إِلَى \_\_\_\_\_ الْحَقَائِبِ؟
- كُلُّ مُسَافِرٍ مَعَهُ \_\_\_\_\_.

## Answer Key

- أنا أكتب *aktub* (agrees with)  
يوجد *yūjad* (agrees with)  
(الكثير من وسائل المواصلات)  
يذهب *yadhab* (agrees with)  
(الكثير من الأردنيين)  
يسافرون *yusāfirūn* (agrees with)  
(نحن) *na'khudh* (agrees with)  
تأخذ *aktub lak min al-batrā' allati dhahabt ilayhā ma'a aSdiqā'i min al-jāmi'a yawm al-khamis. al-batrā' madina jamila jiddan wa lākin min aS-Sa'b al-wuSūl ilayhā falā tuḡad al-kathir min wasā'il al-muwāSalāt al-'amma, rubbamā li'anna mu'DHam zuwwārahā min as-sā'iHin al-ajānib falā yadhab ilayhā al-kathir min al-urduniyyin. mu'DHam as-sā'iHin yusāfirūn ila l-batrā' fi 'arabāt khāSSa, ammā naHnu faqad qarrarnā an na'khudh al-Hāfila li'annahā arkhaS. arāk fi bayrūt al-usbū' al-qādim in shā' allāh. al-mukhlīS, māykil*  
I am writing to you from Petra where I traveled with my friends from the university on Friday. Petra is a beautiful town, but it is difficult to get there. There are not many means of public transportation to the place, perhaps because most of the visitors are foreign tourists, and few Jordanians go there. Most tourists travel to Petra by private car. As for us, we decided to take the bus because it is cheaper.

- I will see you in Beirut next week, God willing.  
Sincerely,  
Michael
- يأخذ المسافرون جوازات السفر. *ya'khudh al-musāfirūn jawāzāt as-safar. The travelers take passports.*  
تذهب البنات إلى فندق هيلتون. *tadhab al-banāt ilā funduq hiltūn. The girls go to the Hilton Hotel.*  
لا يستخدم المصريون العداد. *la yastakhdim al-miSriyyūn al-'addād. Egyptians don't use the meter.*  
يذهب الطلاب إلى الجامعة. *yadhab aT-Tullāb ila l-jāmi'a. The students go to the university.*  
تأخذ لوسي ودونالد الحافلة كل يوم. *ta'khudh lūsi wa dūnald al-Hāfila kull yawm. Lucy and Donald take the bus every day.*  
a. تأخذها لوسي كل يوم. *ta'khudhu-hā lūsi kull yawm. Lucy takes it every day.*  
b. لوسي وجدتتهن. *lūsi wjadathunna. Lucy found them (f.).*  
c. المصريون لا يستخدمونه. *al-miSriyyūn lā yastakhdimūnahu. Egyptians don't use it.*  
d. رأيتهم في المطار. *ra'aytuhum fi l-maTār. I saw them in the airport.*  
e. تتحدثها لوسي. *tataHadathu-hā lūsi. Lucy speaks it.*



4. a. متى يصل المسافرون؟  
matā yaSil al-musāfirūn?  
When do the travelers arrive?
- b. أين مكتب الاستعلامات؟  
ayna maktab al-isti'lāmāt?  
Where is the information office?
- c. من الممكن أن تأخذ الحافلة.  
min al-mumkin an ta'khudh al-Hāfila.  
You can take the bus.
- d. مرحباً بك في القاهرة.  
marHaban bik fi l-qāhira.  
Welcome to Cairo.
- e. سبب زيارة لوسي للقاهرة هو السياحة.  
sabab ziyārat lūsi li l-qāhira huwa s-siyāHa.  
The reason for Lucy's trip is tourism.
- f. لا تزيد أجرة التاكسي عن خمسين جنيهاً.  
lā tazīd ujrat at-tākisi 'an khamsin junayh(an).  
The cab fare isn't more than fifty pounds.

- g. كم ثمن الحافلة؟  
kam thamān al-Hāfila?  
How much is the bus?
- h. مكتب الاستعلامات في نهاية هذا الممر.  
maktab al-isti'lāmāt fi nihāyat hādhā l-mumarr.  
The information office is at the end of this hall.
- i. كيف أذهب إلى صالة الحقائب؟  
kayf adh-hab ilā Sālat al-Haqā'ib?  
How do I go to the baggage claim?
- j. كل مسافر معه جواز السفر.  
kull musāfir ma'ahu jawāz as-safir.  
Every traveler has a (lit., the) passport (with him or her).

## LESSON 7

(Modern Standard Arabic)

### في الفندق

fi l-funduq At the Hotel

#### A. Dialogue

Donald, who has been staying at the Hilton Hotel, and Lucy, who has just arrived in Cairo, are thinking of transferring to a cheaper hotel. They have crossed the Tahrir square to check out the Hotel Cleopatra.

لوسي: من فضلك، هل عندكم غرفة لشخصين؟

موظف الاستقبال: عندنا ثلاث غرف، واحدة فقط بها حمام خاص.

لوسي: كم سعر الغرفة التي بها حمام؟

موظف الاستقبال: مائة جنيه.

دونالد: هل من الممكن أن نراها من فضلك؟

موظف الاستقبال: بالطبع، تفضلاً معي.

لوسي: لماذا لا نستخدم المصعد؟

موظف الاستقبال: لأنه لا يعمل.

Lucy and Donald are looking at the room.

لوسي: الشرفة تطل على ميدان التحرير، أستطيع أن أرى المتحف

المصري!

دونالد: هل بها قنوات فضائية؟

موظف الاستقبال: لا، للأسف لدينا فقط قنوات التلفزيون المصري.

لوسي: ما رأيك يا دونالد؟

دونالد: الغرفة جميلة، ولكني أحتاج للقنوات الفضائية لأشاهد كرة

القدم الأمريكية.

لوسي: لا أعرف يا دونالد. لسنّا في مصر من أجل القنوات

الفضائية، ثم إن هذا الفندق أرخص كثيراً من الهيلتون.



*lūsi: min faDlik, hal 'indakum ghurfa li shakhSayn?*  
*muwaDHDHaf al-istiqbāl: 'indanā thalāth ghuraf, wāHida faqaT bihā Hammām khāS.*  
*lūsi: kam si'r al-ghurfa allatī bihā Hammām?*  
*muwaDHDHaf al-istiqbāl: mi'at junayh.*  
*dūnald: hal min al-mumkin an narāha min faDlik?*  
*muwaDHDHaf al-istiqbāl: bi T-Tab', tafaDDalā ma'i.*  
*lūsi: limādha lā nastakhdim al-miS'ad?*  
*muwaDHDHaf al-istiqbāl: li'annahū lā ya'mal.*

*lūsi: ash-shurfa tuTill 'ala maydān at-taHrir, astaTi' an ara l-mathHaf al-miSri!*  
*dūnald: hal bihā qanawāt faDā'iyya?*  
*muwaDHDHaf al-istiqbāl: lā, li l-asaf ladaynā faqaT qanawāt at-tilifizyūn al-miSri.*  
*lūsi: mā ra'yuk yā dūnald?*  
*dūnald: al-ghurfa jamila, wa lākinni aHtāj li l-qanawāt al-faDā'iyya li'ushāhid kurat al-qadam al-amrikiyya.*  
*lūsi: la a'rif ya dūnald, lasna fi miSr min ajl al-qanawāt al-faDā'iyya, thumma inna hādha l-funduq arkhaS kathiran min al-hiltūn.*

Lucy: Do you have a room for two people, please?  
Receptionist: We have three rooms. Only one has a private bathroom.  
Lucy: How much is the room with the private bathroom?  
Receptionist: One hundred pounds.  
Lucy: Can we see it, please?  
Receptionist: Of course, please follow me.  
Lucy: Why don't we use the elevator?  
Receptionist: Because it doesn't work.

Lucy: The balcony looks over Tahrir Square; I can see the Egyptian Museum!  
Donald: Do you (*lit.*, Does it) have satellite TV?  
Receptionist: No, unfortunately we have only the Egyptian channels.  
Lucy: What do you think, Donald?  
Donald: The room is nice, but I need satellite TV in order to watch American football.  
Lucy: I don't know, Donald. We're not in Egypt for satellite TV, and besides, this hotel is much cheaper than the Hilton.

## B. Grammar and Usage

### 1. FORMING WORDS IN ARABIC: THE ROOT SYSTEM

#### A. DERIVING WORDS FROM ROOTS

You learned earlier that the different perfect and imperfect forms of an Arabic verb are derived from the root, usually consisting of three consonants, such as ك ت ب *k-t-b* (to write), by changing the vowels between the consonants and adding suffixes and prefixes.

Arabic roots serve as word skeletons from which other new words, such as nouns, adjectives, or adverbs, can be created in uniform ways. The relationship between words created from the same root is similar to the relationship between, for example, the English words *produce*, *produces*, *produced*, *producing*, *product*, *production*, *productive*, and *counterproductive*. All these words are closely related in meaning, being that they share the same root, *-produc(t)*, but suffixes and prefixes modify the basic meaning in different ways.

In Arabic, the process of derivation of different words from the basic root is very productive, and it involves many predictable patterns. Here are some of the words derived from the root ك ت ب *k-t-b* (the act of writing); the root consonants are in boldface.

كَتَبَ *kataba* (he wrote)

تَكْتُوبُ *taktubūn* (you write, *m. pl.*)

مَكْتَبَ *maktab* (office, *lit.*, 'place of writing')

كِتَابَ *kitāb* (book)

كَاتِبَ *kātib* (writer)

مَكْتُوبَ *maktūb* (something written, letter; destiny)

When vowels between root consonants are changed and prefixes and suffixes are added, new words with new meanings are created. Because this process of word formation is quite systematic in Arabic, you will eventually be able to recognize the different patterns and even guess the meaning of unfamiliar derived words. You will also be able to tell the root apart from the prefixes and suffixes, which you will find helpful when using an Arabic dictionary.

### B. DERIVED FORMS OF VERBS

The same principle of deriving words by adding prefixes and suffixes and changing the vowels between the root consonants is used to derive different, but related, verbs. There are ten different verb forms, and their patterns are listed in the table at the end of this section, along with examples. For instance, ذَهَبَ *dhabab* (to go) and أَذْهَبَ *adhhab* (to remove) are both derived from the root ذ ه ب *dh-h-b*. أَذْهَبَ *adhhab*, which follows pattern IV, is related in a predictable way to the meaning of ذَهَبَ *dhabab*, following pattern I: verbs belonging to pattern IV usually mean "to cause the action expressed by the pattern I verb to be carried out." In our case, the meaning "to remove" can be understood as "to cause to go away."

While there are ten possible verb forms in theory, few roots use more than three or four of these patterns to derive different verbs, and often, the meanings of the derived verbs are not related in an immediately obvious way. Therefore, it is best that you learn verbs as separate lexical items, the way you would in English or French. However, getting acquainted with the different verbal patterns is important because verbs belonging to different patterns derive their imperfect stems in different ways.

Four commonly used patterns are discussed below.

#### FORM I – CaCaC

CaCaC is the most basic pattern that you have encountered many times so far. It is applied in the formation of the following verbs.

ذَهَبَ	dhahab	to go
أَخَذَ	akhadh	to take
كَتَبَ	katab	to write

You learned how to derive the perfect stems of these verbs in Lesson 4, and in Lesson 6, you learned how to derive their imperfect stems.

#### FORM III – CāCaC

Form III verbs always have an **ā** after the first root consonant, as in:

سَافَرَ	sāfar	to travel
شَاهَدَ	shāhad	to see

The imperfect stem of Form III verbs always follows the pattern *yu-CāCiC*.

يُسَافِرُ	yusāfir	he travels
يُشَاهِدُ	yushāhid	he sees

#### FORM V – ta-CaCCaC

You have already learned many verbs belonging to Form V.

تَحَدَّثَ	taHaddath	to talk
تَخَرَّجَ	takharraj	to graduate
تَعَرَّفَ	ta'arraf	to get to know
تَعَلَّمَ	ta'allam	to learn
تَكَلَّفَ	takallaf	to incur a cost
تَكَلَّمَ	takallam	to speak

Each of these verbs has a prefix **ta-**. In addition, the second root consonant is doubled, which is marked in writing with a ( **ʿ** ) *shadda*. The imperfect stem vowels are the same as the vowels of the perfect stem; all short vowels are ( **ʿ** ) *fatHa*:

يَتَحَدَّثُ	yataHaddath	he talks
يَتَخَرَّجُ	yatakharraj	he graduates
يَتَعَرَّفُ	yata'arraf	he gets to know
يَتَعَلَّمُ	yata'allam	he learns

يَتَكَلَّفُ  
يَتَكَلَّمُ

yatakallaf  
yatakallam

he incurs a cost  
he speaks

#### FORM VIII – i-CtaCaC

Form VIII verbs have a prefix **i-** before the first letter of the root and an infix **-ta-** right after it. The following two verbs, both of which you have encountered in previous dialogues, follow this pattern.

اِكْتَسَبَ	iktasab	to gain
اِسْتَمَعَ	istama'	to listen

The imperfect stem always has the pattern *ya-CtaCiC*.

يَكْتَسِبُ	yaktasib	he gains
يَسْتَمِعُ	yastami'	he listens

Here is the table of all ten forms with examples of perfect tense and imperfect tense stems. Notice how the imperfect tense stem is derived differently for each verb form.

VERB FORMS I TO X						
Form	Pattern	Perfect Tense		Imperfect Tense		Meaning
I	CaCaC	كَتَبَ	katab	يَكْتُبُ	yaktub	to write
II	CaCCaC'	غَيَّرَ	ghayyar	يُغَيِّرُ	yughayyir	to change
III	CāCaC	شَاهَدَ	shāhad	يُشَاهِدُ	yushāhid	to see
IV	a-CCaC	أَرْسَلَ	arsal	يُرْسِلُ	yursil	to send
V	ta-CaCCaC'	تَكَلَّمَ	takallam	يَتَكَلَّمُ	yatakallam	to speak
VI	ta-CāCaC	تَنَاولَ	tanāwal	يَتَنَاوَلُ	yatanāwal	to discuss
VII	in-CaCaC	اِنْبَسَطَ	inbasaT	يَنْبَسِطُ	yanbasiT	to enjoy
VIII	i-C-ta-CaC	اِكْتَسَبَ	iktasab	يَكْتَسِبُ	yaktasib	to win
IX	i-C-Ca-CC	اِبْيَضَ	ibyaDD	يَبْيِضُ	yabyaDD	to become white
X	ista-CCaC	اِسْتَحْدَمَ	istakhdam	يَسْتَخْدِمُ	yastakhdim	to use

\* The middle root consonant is doubled in this pattern. This is rendered by a *shadda* in writing.

2. USING AN ARABIC DICTIONARY

In order to use an Arabic dictionary, you must be able to identify the root letters of the word you're looking up.<sup>1</sup> This requires recognizing the prefixes and suffixes added to verbs to form different tenses (see Lessons 4 and 6), the object pronoun suffixes (see Lesson 6), and the letters added to produce verb Forms IV through X.

It will help to know that only ten letters—س, هـ, ا, ي, و, ن, م, ت, ل, and ك—appear in the various prefixes and suffixes added to the roots. While these letters can also be part of the root, they should be the first ones that you suspect when trying to eliminate non-root letters. You can remember these letters if you memorize the word سألتومنيها sa'altumūnihā (you [pl.] asked me that), which contains all of them.

A. LOOKING UP VERBS

The citation form of a verb in a dictionary is the perfect singular masculine form of the Form I verb, e.g., كَتَبَ *katab(a)* (he wrote). This form, being free of prefixes and suffixes (once the final -a is dropped), is considered the simplest and most transparently representative of the root consonants.

The main citation of a verb is followed by the verb form numbers and the meanings of any other verbs derived from the same root. These additional verbs are not written out; instead, their forms need to be figured out based on the verb form numbers provided (see the table in the previous section). For example, the (somewhat simplified) citation for the verbs derived from the root letters ك ت ب *k-t-b* looks like this.

كَتَبَ *kataba* u to write; II to make someone write; III to correspond with; IV to dictate; VI to exchange letters; VII to subscribe; VIII to make a copy of something; to be registered; X to ask someone to write something.

As you may see, conjugated forms of a verb, such as يَكْتُبُ *yaktub* (he writes) or تَكْتُبُ *taktub* (she writes), are not included in a dictionary entry. Therefore, when you encounter a verb form in a text or in speech and want to look up its meaning, e.g., يَكْتُبُ *yaktub* (he writes), you need to identify the initial ي *ya-* as a prefix in order to identify the first root letter (in this case ك *k*), by which the word is alphabetized in the dictionary.

You will also need to identify any letters added to the root to produce new verb forms. For example, if you want to look up اِكْتَتَبَ *iktatab* (he made a copy), you will need to guess that it is a Form VIII verb in order to eliminate the ا and ت and discover the root letters ك ت ب.

For simplicity's sake, the glossary at the end of this book is not structured like an actual Arabic dictionary. Instead, all verbs, even when they are derived from the same root, are listed individually and ordered alphabetically, in the third person masculine perfect form. For example, look for اِكْتَتَبَ *iktatab* under the letter "i" and كَاتَبَ *kātab* under the letter "k."

<sup>1</sup> Identifying the root letters can be tricky, especially with words in which two of the three root consonants are the same, or when one of the root letters is the vowel ا, ي, or و. We will discuss these types of roots in Lessons 13 and 14.

B. LOOKING UP NOUNS, ADJECTIVES, AND OTHER WORDS

As mentioned above, there are scores of patterns by which nouns and adjectives, with different but related meanings, can be derived from a given root. In an Arabic dictionary, these words are usually given as secondary citations following the list of verb forms. Thus, the words كِتَاب *kitāb* (book) and مَكْتَب *maktab* (office) will follow, in the order of the Arabic alphabet, the main verbal entry كَتَبَ *katab*, as secondary citations. Again, this requires that you learn to recognize basic nominal and adjectival patterns so that you can identify the prefixes and suffixes, in order to identify the root consonants. As with verbs, the glossary at the end of this book cites nouns, adjectives, and all other words individually and alphabetically. Thus, in an Arabic dictionary, you would need to look up the noun مَكْتَب *maktab* (office) under the letter ك *k*, for the root ك ت ب *k-t-b*, but you will find it under the letter *m* in our glossary.

Finally, in an Arabic dictionary, as in our glossary, all words not derived from a root, such as adverbs, prepositions, and borrowed words, are listed alphabetically.

3. NUMBERS ZERO TO TEN

The following table gives Arabic words for numbers zero to ten, as they are used when counting. The rightmost column lists the special numerals used in Arabic-speaking countries.<sup>2</sup>

ARABIC NUMBERS FROM 0 TO 10			
Number	Transliteration	Arabic Script	Arabic Numeral
zero	<i>Sifr</i>	صِفْر	٠
one	<i>wāhid</i>	وَاحِد	١
two	<i>ithnān (ithnatān)' ithnāyn (ithnatayn)</i>	اِثْنَان (اِثْنَان) اِثْنَيْن (اِثْنَيْن)	٢
three	<i>thalātha</i>	ثَلَاثَة	٣
four	<i>arba'a</i>	أَرْبَعَة	٤
five	<i>khamṣa</i>	خَمْسَة	٥
six	<i>sitta</i>	سِتَّة	٦
seven	<i>sab'a</i>	سَبْعَة	٧
eight	<i>thamānia</i>	ثَمَانِيَة	٨
nine	<i>tis'a</i>	تِسْعَة	٩
ten	<i>'ashara</i>	عَشْرَة	١٠

<sup>2</sup> These numerals are Hindi in origin. Interestingly, the numerals used in English are of Arabic origin. The number *two* changes according to case and gender. The forms that include ا ث (the two forms in parentheses) are feminine. The forms that end in ا ث ان are used when referring to the subject of the sentence. The forms ending in ا ث ين are used when referring to an object of a verb or an object of a preposition.



In spoken MSA, the dual form with **يْنِ** -ayn is commonly used regardless of the position of the noun in a sentence.

When modifying a noun, the number **واحد** *wāhid* is used only for emphasis.

هناك ضيف في بيتنا.

*hunāk Dayf fi baytinā.*

There is a/one quest at our house.

هُنَاكَ ضَيْفٌ وَاحِدٌ فِي بَيْتِنَا.

*hunāk Dayf wāHid fī baytinā*

There is only one quest at our house.

As you learned in previous lessons, Arabic has a special way of talking about pairs of things. The noun takes on a special form, obtained by adding a dual ending. A dual ending **اَن** -*ān* is attached to a noun that is the subject of the sentence and **يْنِ** -*ayn* is attached to a noun that is an object of a verb or a preposition. The suffix **اَن** -*ān* is added to عُرْفَةٌ *ghurfa* (room), the subject of the nominal sentence below. When **اَن** -*ān* or **يْنِ** -*ayn* is added to a feminine noun ending in **ة**, this final *t* is pronounced.

الغُرْفَتَانِ جَمِيلَتَانِ.

al-ghurfatān jamilatān.

The two rooms are beautiful.

In the following sentence, the ending **ين** -ayn is used to form the dual of the underlined noun **شَخْص** *shakhS* (person) because it follows the preposition *li* (for).

هَلْ عِنْدَكُمْ غُرْفَةٌ لِمُشَخَّصَيْنِ؟

hal 'indakum qhurfa li shakhSayn?

Do you have a room for two people?

Here are two more examples.

عَمَلٌ دُونَكَ مَعَ الْمُدِيرِينَ فِي أَرَامِكُمْ.

'amila dūnald ma'a l-mudirayn fi arāmkū.

Donald worked with the two directors (*m.*) in Aramco.

عَمَلٌ دُونَكَ مَعَ الْمُدِيرَتَيْنِ فِي أَرَامِكُو.

'amila dūnald ma'a l-mudirātayn fi arāmkū.

Donald worked with the two directors (f.) in Aramco.

When numbers three or above are used to modify a noun, a complex construction is used in Arabic, which is usually simplified in speech. There are a few simple rules that you will need to know to get by; they are introduced below. The rest of the rules related to the issue are given in Appendix I as a reference for writing.

For numbers *three* through *ten*, the number *disagrees* in gender with the plural noun.

ثَلَاثُ بَنَاتٍ

*thalāth* (m.) *banāt* (f. pl.)

three girls

ثلاثة رجال

*thalāthat* (f.) *rijāl* (m. pl.)

three men

Notice how the masculine form of the numeral is used with the feminine noun, and the feminine form of the numeral is used with the masculine noun.

The teens are formed simply by putting the ones digit before the tens digit, e.g., *arba'at 'ashara* (lit., four ten). Notice that the Arabic numerals, shown in the table below, are read from left to right, just like English numbers.

ARABIC NUMBERS FROM 11 TO 19			
Number	Transliteration	Arabic Script	Arabic Numeral
eleven	<i>aḥad 'ashara</i>	أَحَدَ عَشَرَ	١١
twelve	<i>ithnā (ithnatā) 'ashara</i> <i>ithnay (ithnatay) 'ashara'</i>	اِثْنَا (اِثْنَتَا) عَشَرَ اِثْنَي (اِثْنَتَي)	١٢
thirteen	<i>thalāthat 'ashara</i>	ثَلَاثَةَ عَشَرَ	١٣
fourteen	<i>arba'at 'ashara</i>	أَرْبَعَةَ عَشَرَ	١٤
fifteen	<i>khamsat 'ashara</i>	خَمْسَةَ عَشَرَ	١٥
sixteen	<i>sittat 'ashara</i>	سِتَّةَ عَشَرَ	١٦
seventeen	<i>sab'at 'ashara</i>	سَبْعَةَ عَشَرَ	١٧
eighteen	<i>thamāniat 'ashara</i>	ثَمَانِيَةَ عَشَرَ	١٨
nineteen	<i>tis'at 'ashara</i>	تِسْعَةَ عَشَرَ	١٩

\* Like the number 2, the number 12 changes according to case and gender. The forms that include a 2 (the two forms in parentheses) are feminine. The forms that end in 1 and 2 are used when referring to the subject of the sentence. The forms ending in 3 and 4 are used when referring to an object of a verb or an object of a preposition.

AGREEMENT WITH NUMBERS 11 TO 19

The counted noun that follows numbers 11 to 19 is in the singular form. The gender agreement in the teens is tricky, because the ones digit *disagrees* with the counted noun in gender (the number three is feminine, unlike the noun, which is masculine, in the example below), whereas the tens digit *agrees* (the number ten is masculine, like the noun, in the example below):

ثَلَاثَةَ عَشَرَ وَلَدًا  
thalāthat (f.) 'ashara (m.) walad(an) (m.)<sup>1</sup>  
thirteen boys

As in English, 11 and 12 are slightly irregular in form. The واحد *wāHid* (one) is dropped when joined to the word عَشَرَ 'ashara (ten) to form أَحَدَ عَشَرَ *aHada* 'ashara (eleven). The number 11 also has a feminine form, إِحْدَى عَشْرَةَ *iHdā* 'asharata.

أَحَدُ عَشَرَ طَالِبًا  
aHada 'ashara Tālib(an)  
eleven (male) students

إِحْدَى عَشْرَةَ طَالِبَةً  
iHdā 'asharata Tālība  
eleven (female) students

Similarly, the ن *-n* is dropped from اثْنَانِ *ithnān* (two) to form the number 12.

اثْنَا عَشَرَ جَوَانِ سَفَرٍ  
ithna 'ashara jawāz safar'<sup>2</sup>  
twelve passports

Notice that, unlike the other teen numbers, all elements in the numbers 11 and 12 agree with the counted noun in gender.

5. ASKING ABOUT QUANTITY WITH كَمْ *kam* AND بِكَمْ *bikam*

To ask about quantities, use the question word كَمْ *kam* (how much, how many), as in the following example.

كَمْ غُرْفَةً فِي الْفُنْدُقِ؟  
kam ghurfa(tan) fi l-funduq?<sup>3</sup>  
How many rooms are in the hotel?

<sup>1</sup> The *-an* at the end of the counted noun is a case ending. In spoken language, the ending is optional and rarely pronounced.  
<sup>2</sup> The forms اثْنِي *ithnay*, اثْنَتِي *ithnatay*, and اثْنَتَانِ *ithnatā* appear in writing, so learn to recognize them. The form *ithna* is the only one you will need in speech.  
<sup>3</sup> In formal written and spoken Arabic, the singular noun following كَمْ carries the accusative case ending *-an*, or in writing, the *tanwin*. This ending is not pronounced in less formal speech. For more information on case endings, see Lesson 15.

Notice that the literal translation of the Arabic sentence above is “How many room*s*?”, where the counted noun following كَمْ *kam* is in the singular form, rather than the plural form, as it would be in English. Here are other examples.

كَمْ ضَيْفًا فِي الْفُنْدُقِ؟  
kam Dayf(an) fi l-funduq?  
How many guests are in the hotel?  
كَمْ لَيْلَةً سَتَبْقَى فِي الْفُنْدُقِ؟  
kam layla(tan) satabqā fi l-funduq?  
How many nights will you be staying at the hotel?  
كَمْ مَطْعَمًا فِي الْفُنْدُقِ؟  
kam maT'am(an) fi l-funduq?  
How many restaurants are there in the hotel?

To ask about the price of something, use بِكَمْ *bi kam* (*lit.*, for how much), where the preposition بِ *bi* precedes the question word.

بِكَمْ الْغُرْفَةُ؟  
bi kam al-ghurfa?  
How much is a room?

The response to *bi kam* بِكَمْ is preceded by the preposition بِ *bi* as well. For example:

بِمِئَةِ دُولَارٍ  
bi mi'at dūlār.  
A hundred dollars. (*lit.*, for a hundred dollar)

C. Vocabulary

غُرْفَةٌ	ghurfa	room
شَخْصَيْنِ	shakhSayn	two people
إِسْتِقْبَالٍ	istiqbāl	reception
وَاحِدَةً	wāHida	one (f.)
بِهَا	bihā	in it, in her
حَمَّامٍ	Hammām	bathroom
خَاصٍ	khāSS	private
سِعْرٍ	si'r	price
مِائَةً	mi'a	one hundred
نَرَاهَا (رَأَى)	narāha (ra'ā)	we see it (to see)



بِالطَّبْعِ	bi T-Tab'	of course
تَفَضُّلاً	tafaDDalā	if you (two) please
مَعِيَ	ma'i	with me
لِمَاذَا	limādhā?	why?
مِصْعَدٌ	miS'ad	elevator
لِأَنَّهُ	li'annahu...	because it...
شُرْفَةٌ	shurfa	balcony
تُطِلُّ (أُطِلُّ) عَلَى	tuTill (aTall) 'alā	it overlooks (to overlook)
مِيْدَانُ التَّحْرِيرِ	maydān at-taHrir	Tahrir Square (in Cairo)
أَسْتَطِيعُ أَنْ	astati' an	I can
أَرَى (رَأَى)	ara (ra'a)	I see (to see)
الْمُتَحَفِ الْمِصْرِيِّ	al-mutHaf al-miSriyy	the Egyptian Museum
قَنَوَاتُ (قَنَاة) فِضَائِيَّةٌ	qanawāt (qanāt) faDā'iyya	satellite channels (channel)
لِلْأَسَفِ	li l-'asaf	unfortunately
تِلِفِيزْيُونٌ	tilifizyūn	television
رَأْيِكَ	ra'yuk	your opinion (m.)
جَمِيلَةٌ	jamila	beautiful (f.)
أَحْتَاجُ (أَحْتَاَجُ)	aHtāj (aHtāj)	I need (to need)
أَشْهَدُ (شَاهِدُ)	ushāhid (shāhad)	I watch (to watch)
كُرَّةُ الْقَدَمِ	kurat al-qadam	football
أَعْرِفُ (عَرَفَ)	a'rif (araf)	I know (to know)
مِصْرَ	miSr	Egypt
مِنْ أَجْلِ...	min ajl...	for the sake of...
ثُمَّ إِنَّ	thumma inna	besides
فُنْدُقٌ	funduq	hotel
أَرْخَصَ (رَخِصَ)	arkhaS (rakhiS)	cheaper (cheap)

D. Cultural Note

In much of the Arab world, hotels are places where a tourist can find the kind of entertainment that is not traditionally part of local Arab culture. The best bars and nightclubs are often in large hotels, and they may also be the only places where hard liquor is available. Also, while swimming in a bathing suit is a taboo for women in many Arab countries, hotel swimming pools in cities of the same countries can be a good place to take a dip.

At the same time, there may be regulations, applying even to foreign hotel chains located in these countries, on women and men sharing a room. Married couples wishing to share a room may be asked to present a marriage certificate before securing their reservation. As a tourist, however, you will probably not be subjected to this measure.

E. Exercises

1. Look at the following perfect tense verbal forms, identify the root consonants, and determine which of the ten forms (I to X) the verb belongs to.
- a. اُنْدَفَعَ (to rush into something)

b. تَقَاتَلَ (to fight)

c. اِنْتَحَرَ (to commit suicide)

d. اسْتَفْغَرِبَ (to find something strange)

e. فَكَّرَ (to think)

f. حَاوَلَ (to try)

g. اُنْذَرَكَ (to become aware, to realize)

h. تَعَلَّمَ (to learn)
2. Read the following numbers out loud, then write the counted nouns in parentheses in the plural, singular, or dual form, as required.
- a. سَبْعَةٌ (جَنِيهِ / جَنِيهَات)

b. إِحْدَاى عَشْرَةٌ (قَنَاة / قَنَوَات)

c. اِثْنَانِ (فَنْدَقَانِ / فَنَادِق)

d. ثَلَاثَ (غَرْفَةٍ / غَرْف)

e. اِثْنَا عَشَرَ (شَخْصاً / أَشْخَاص)
3. Fill in the blanks with the correct word.
- قَنَوَاتُ فِضَائِيَّةٌ / المُمَكِّن / تُطِلُّ / غُرْفَةٌ / المِصْعَد

- a. لدينا \_\_\_\_\_ واحدة فقط بها حمام خاص.
- b. هل من \_\_\_\_\_ أن نرى ميدان التحرير من هنا؟
- c. للأسف \_\_\_\_\_ لا يعمل.
- d. الشرفة \_\_\_\_\_ على ميدان التحرير.
- e. هل لديكم \_\_\_\_\_ أم لديكم قنوات التلفزيون المصري فقط؟

4. Form questions by using either كم *kam* or بكم *bikam*.

- a. (كم / بكم) هذه الغرفة؟
- b. (كم / بكم) يوماً ستقضي في القاهرة؟
- c. (كم / بكم) ضيفاً في الفندق؟
- d. (كم / بكم) جنيهاً معك؟
- e. (كم / بكم) الغرفة التي بها حمام خاص؟

5. Choose the correct form of the counted noun (Hint: dual or plural; masculine or feminine) from the choices in parentheses.

- a. أربعة \_\_\_\_\_ (سعر / أسعار)
- b. إحدى عشرة \_\_\_\_\_ (مصعداً / شرفة)
- c. تسع \_\_\_\_\_ (حمام / قنوات)
- d. خمسة عشر \_\_\_\_\_ (فندقاً / فنادق)
- e.

## Answer Key

1. a. دفع *ḍafʿ* Form VII,
- b. قتل *qatl* Form VI,
- c. نحر *nahr* Form VIII,
- d. غرب *ʿarab* Form X,
- e. فكر *fakr* Form II,
- f. حول *ḥawl* Form III,
- g. درك *ḍarak* Form IV,
- h. علم *ʿilm* Form V,
2. a. جنيهاً *sabʿat junayhāt* seven pounds (plural form)
- b. قناة *iḥḍa ʿashrata qanāt* eleven channels (singular form)
- c. فندقان *funduqān* two hotels (dual form)
- d. غرف *thalāth ghuraf* three rooms (plural form)
- e. شخصاً *ithnā ʿashara shakhS(an)* twelve people (singular form)
3. a. لدينا غرفة واحدة فقط بها حمام خاص. *ladaynā ghurfa wāḥida faqaT biḥā Hammām khāSS.*  
We have only one room with a private bath.

- b. هل من الممكن أن نرى ميدان التحرير من هنا؟

*hal min al-mumkin an narā maydān at-taḥrīr min hunā?*

Can we see Midan al-Tahrir from here? (*lit.*, is it possible that...)

- c. للأسف المصعد لا يعمل.

*li l-āṣaf al-miSʿad lā yaʿmal.*

Unfortunately, the elevator doesn't work.

- d. الشرفة تطل على ميدان التحرير.

*ash-shurfa tuṭill ʿalā maydān at-taḥrīr.*

The balcony overlooks Midan al-Tahrir.

- e. هل لديكم قنوات فضائية أم لديكم قنوات التلفزيون المصري فقط؟

*hal ladaykum qanawāt faḌāʿiyya, am ladaykum qanawāt at-tilifiziyyūn al-miSri faqaT?*

Do you have satellite channels, or do you have only Egyptian TV channels?

4. a. بكم هذه الغرفة؟

*bi kam ḥādhihi l-ghurfa?*

How much is this room?

- b. كم يوماً ستبقى في القاهرة؟

*kam yawm(an) satabqā fi l-qāḥira?*

How many days will you stay in

Cairo?

- c. كم ضيفاً في الفندق؟

*kam Dayf(an) fi l-funduq?*

How many guests are there in the hotel?

- d. كم جنيهاً معك؟

*kam junayh(an) maʿak?*

How many pounds do you have with you?

- e. بكم الغرفة (التي) بها حمام خاص؟

*bi kam al-ghurfa (l-lati) biḥā Hammām khāSS?*

How much is the room with the private bath?

5. a. أربعة أسعار *arbaʿa asaʿār* (four prices)

- b. إحدى عشرة شرفة *iḥḍā ʿashrata shurfa(tan)* (eleven balconies)

- c. تسع قنوات *tisʿ qanawāt* (nine channels)

- d. خمسة عشر فندقاً *khamsat ʿashara funduq(an)* (fifteen hotels)

- e. اثنا عشر ضيفاً *ithnā ʿashara Dayf(an)* (twelve guests)



# SECOND REVIEW

(Modern Standard Arabic)

## Grammar Exercises

1. Identify each item as either a noun-adjective construction, a possessive construction (*iDāfa*), a nominal sentence, or a verbal sentence.

- الشركات المعروفة
- تعلمت اللغة العربية في مصر.
- جامعة كولومبيا
- شركة بترول
- صالة الحفائب
- أنا أمريكي
- لهجة لبنانية
- رحلة طيبة
- الحافلة تكلف جنبيين
- لدينا غرفتان

2. Rearrange the following words to make complete sentences.

- الغرفة / كم / سعر
- المصري / أستطيع / أن / المتحف / أرى
- يعمل / شركة / دونالد / أرامكو / في
- جامعة / كولومبيا / تخرج / دونالد / من
- من / السفر / فضلك / جواز

3. Fill in the blanks with the correct form of the verb, adjective, or the term in the possessive construction by translating the English word in parentheses.

- (arrive) \_\_\_\_\_
- (graduated) \_\_\_\_\_
- (use) \_\_\_\_\_
- (learned) \_\_\_\_\_
- (travel) \_\_\_\_\_

4. Change the perfect tense verbs into imperfect tense verbs.

- درسنا اللغة العربية في اليمن.
- ذهبن إلى الفندق.
- شربتُ بيبسي.
- هل عملتما في شركة أرامكو السعودية؟
- أخذوا الحافلة للمطار.

5. Change the imperfect tense verbs into perfect verbs.

- يحبون التبولة.
- تحدثون اللهجة السعودية.
- هل تدرسن في جامعة كولومبيا؟
- لا يعمل المصعد.
- يشاهدان القنوات الفضائية.

## Vocabulary Exercises

6. Fill in the blanks with the correct word from the options given below. (Hint: Remember to apply the rules of agreement in gender, number, and person.)

- مطار / صالة / الساعة / القنوات / أرخص / الحافلة / غرفة / شركة / أجرة / ألف
- أرامكو من الشركات المعروفة.
  - سأذهب للقاهرة الساعة والنصف.
  - التاكسي عشرون جنياً.
  - وصلت إلى القاهرة الساعة الخامسة والنصف.
  - أخذت إلى المطار.
  - الوصول في نهاية هذا الممر إلى اليمن.
  - يشاهد دونالد الفضائية.
  - هذا الفندق من فندق هيلتون.
  - هل لديكم حمام؟
  - سعر الغرفة ليرة.

7. Translate the following sentences into English.

- أسكن في القاهرة مع صديقي.
- تخرج دونالد من جامعة كولومبيا في عام ١٩٩٥.
- سافرت لوسي إلى لبنان لتعمل في الجامعة الأمريكية في بيروت.
- كان دونالد يعمل مهندساً في فنزويلا.
- مكتب الاستعلامات في نهاية هذا الممر.

8. Translate the following sentences into Arabic.

- Ahmed got his BA from the University of Ohio.
- Gerges, Hind, and Mohammed have the same teacher.
- My wife is a physician and my son is a nurse.
- We traveled to the Sinai Peninsula for (the period of) one week.
- The guests are eating in the hotel restaurant.

9. Fill in the blank with the correct word by choosing from the options given in parentheses.

- أتحدث اللغة العربية \_\_\_\_\_ (بلغة / بأجرة / بلهجة) لبنانية.
- طلب \_\_\_\_\_ (to ask for) موظف \_\_\_\_\_ (الاستعلامات / الجمارك / الجوازات) جواز السفر.
- موظف \_\_\_\_\_ (الاستعلامات / الجمارك / الجوازات) جواز السفر.
- كيف أذهب إلى \_\_\_\_\_ (صاله / فندق / حافلة) الحقائق؟
- (ذهبت / وصلت / أخذت) التاكسي لمطار بيروت.

10. Think of three Arabic words belonging to each of the following categories.

- Family members:
- Lebanese foods:
- Professions:
- Means of transport:
- Nationalities:
- Things in a hotel:

Answer Key

- noun-adjective construction
  - verbal sentence
  - possessive construction
  - possessive construction
  - possessive construction
  - nominal sentence
  - noun-adjective construction
  - noun-adjective construction
  - nominal sentence
  - nominal sentence (with a reversed subject)
- كم سعر الغرفة؟  
kam si'r al-ghurfa?  
How much is the room?
  - أستطيع أن أرى المتحف المصري.  
astaTi' an arā l-matḥaf al-miSri.  
I can see the Egyptian museum.
  - دونالد يعمل في شركة أرامكو.  
dūnāld ya'mal fi sharikat arāmkū.  
Donald works for Aramco Company.
  - دونالد تخرج من جامعة كولومبيا.  
dūnāld takharraj min jāmi'at kūlūmbiyā.  
Donald graduated from Columbia University.
  - جواز السفر من فضلك.  
jawāz as-safar min faDlak.  
Passport, please.

- الحقائق تصل بعد نصف ساعة من وصول المسافرين.  
al-Haqā'ib taSil ba'd niSf sā'a min wusūl al-musāfirin.  
The luggage arrives half an hour after the arrival of travelers.
  - علي ودونالد تخرجاً من جامعة كولومبيا.  
'ali wa dūnāld takharrajā min jāmi'at kūlūmbia.  
Ali and Donald graduated from Columbia University.
  - اللبنانيون يستخدمون العداد.  
al-lubnāniyūn yastakhdimūn al-'addād.  
The Lebanese use the meter.
  - دونالد ولوسي تعلموا الكثير عن لبنان.  
dūnāld wa lūsi ta'allamā al-kathir 'an lubnān.  
Donald and Lucy learned a lot about Lebanon.
  - لا يسافر الكثير من الأردنيين إلى البتراء.  
lā yusāfir al-kathir min l-urduniyyin ila l-batrā'.  
Not many Jordanians travel to Petra.

- ندرس اللغة العربية في اليمن.  
nadrus al-lugha al-'arabiyya fi l-yaman.  
We study Arabic in Yemen.
  - يذهبن إلى الفندق.  
yadh-habna ila l-funduq.  
They go to the hotel.
  - أشرب بيبسي.  
ashrab bibsi.  
I drink Pepsi.
  - هل تعملان في شركة أرامكو السعودية؟  
hal ta'malān fi sharikat arāmkū s-sa'ūdiyya?  
Do you work for Saudi Aramco?

- يأخذون الحافلة للمطار.  
ya'khudhūn al-Hāfila li l-maTār.  
They take the bus to the airport.
- أحبوا التبولي.  
aḥabbu t-tabūla.  
They liked tabouli.
- تحدثتم اللهجة السعودية.  
taHaddatḥum al-lahja s-sa'ūdiyya.  
You spoke the Saudi dialect.
- هل درستن في جامعة كولومبيا؟  
hal darastunna fi jāmi'at kūlūmbiyā?  
Did you study at Columbia University?
- ما عمل المصعد.  
mā 'amil al-miS'ad.  
The elevator did not work.
- شاهدنا القنوات الفضائية.  
shāhada l-qanawāt al-faDā'iyya.  
They watched satellite channels.
- شركة أرامكو من الشركات المعروفة.  
sharikat arāmkū min ash-sharikāt al-ma'rūfa.  
Aramco is a well-known company.
  - سأذهب للقاهرة الساعة السابعة والنصف.  
sa-adh-hab li l-qāhira s-sā'a s-sābi'a wa n-niSf.  
I will go to Cairo at 7:30.
  - أجرة التاكسي عشرون جنيهاً.  
ujrat at-tāksi 'ishrūn junayḥan.  
The taxi fare is twenty pounds.
  - وصلت إلى مطار القاهرة الساعة الخامسة والنصف.  
waSalt ilā maTār al-qāhira s-sā'a l-khāmisa wa n-niSf.  
I arrived at Cairo Airport at 5:30.
  - أخذت الحافلة إلى المطار.  
akhadht al-Hāfila ila l-maTār.  
I took the bus to the airport.
  - صاله الوصول في نهاية هذا الممر.  
Sālat al-wuSūl fi nihāyat hādha l-mamarr.  
The arrival lounge is at the end of this corridor.

# READING PASSAGE 1

(Modern Standard Arabic)

## السفر في اليمن

as-safar fi l-yaman Travel in Yemen

تتوافر رحلات طيران دولية لعدد من المدن اليمنية الكبرى مثل صنعاء

وعدن، ويصل معظم زوار اليمن إلى مطار صنعاء الدولي ثم يستخدمون خطوط

الطيران المحلي للوصول إلى المدن الأخرى، لا توجد حافلات من مطار صنعاء

للمدينة، ويكلف التاكسي ١٢ دولاراً أمريكياً من المطار إلى أي مكان في صنعاء.

يستطيع المسافر أن يتنقل داخل المدن اليمنية في التاكسي والذي يكلف

حوالي دولاراً أمريكياً واحداً للمسافات القصيرة التي لا تزيد عن عشر دقائق ولا

يستخدم اليمنيون العدا. وهناك أيضاً الحافلات الصغيرة التي لا يزيد سعرها عن

١٥ سنتاً أمريكياً للتذكرة، كما يستطيع السائح أن يؤجر سيارة خاصة بحوالي

٥٠ دولاراً أمريكياً في اليوم الواحد. أما بالنسبة للتنقل بين المدن الصغيرة في

اليمن فيستطيع المسافر أن يستخدم وسائل النقل الجماعي الرخيصة أو أن يؤجر

سيارة خاصة تساعد على حرية الحركة في المناطق البعيدة.

توجد في اليمن سلاسل الفنادق الخمسة نجوم العالمية مثل الشيراتون والتي

يصل سعرها إلى ١٠٠ دولار للغرفة كما توجد فنادق الأربعة نجوم والتي يصل

سعر الغرفة فيها إلى ٥٠ دولاراً، كما توجد بعض الفنادق ذات الثلاثة نجوم

والنجمتين والتي يقل سعرها عن ٢٠ دولاراً.

عملة اليمن هي الريال اليمني ويتكون من ١٠٠ فلس. يستطيع المسافر أن

يغير العملة الأجنبية في أي مكتب صرافة في المدن الكبرى، ولا يوجد سعر رسمي

للدولار أو سوق سوداء، ويصل سعر الدولار إلى حوالي ١٣٠ ريال.

g. صالة الوصول في نهاية هذا الممر.

yushāhid dūnald al-qanawāt al-faDā'iyya.

Donald watches satellite channels.

h. هذا الفندق أرخص من فندق هيلتون.

hādhā l-funduq arkhaS min funduq hiltūn.

This hotel is cheaper than the Hilton.

i. هل لديكم غرفة بحمام؟

hal ladaykum ghurfa bi-Hammām?

Do you have a room with a bath?

j. سعر الغرفة ألف ليرة.

si'r al-ghurfa alf līrā.

The price of the room is a thousand

lira.

7. a. I live in Cairo with my friend.

b. Donald graduated from Columbia

University in 1995.

c. Lucy traveled to Lebanon to work at

the American University of Beirut.

d. Donald was working as an engineer

in Venezuela.

e. The information desk is at the end of

this corridor.

8. a. حصل أحمد على الليسانس من جامعة أوهايو.

b. لجرجس وهند ومحمد نفس المدرس.

c. تعمل زوجتي طبيبة وابني ممرض.

d. سافرنا إلى سيناء لمدة أسبوع.

e. يأكل الضيوف في مطعم الفندق.

9. a. أتحدث اللغة العربية بلهجة لبنانية.

ataHaddath al-lugha l-'arabiyya bi-

lahja lubnāniyya.

I speak Arabic with a Lebanese

accent.

b. طلب موظف الجوازات جواز السفر.

Talab muwaDHDHaf al-jawāzāt jawāz

as-safar.

The immigration officer asked for the

passport.

c. كم سعر الغرفة ذات الحمام الخاص؟

kam si'r al-ghurfa dhāt al-Hammām al-

khāS?

How much is a room with a bath?

d. كيف أذهب إلى صالة الحقائب؟

kayfa adh-hab ilā Sālat al-Haqā'ib?

How can I go to the luggage claim?

e. أخذت التاكسي لمطار بيروت.

akhadht at-tāksi li maTār bayrūt.

I took the taxi to Beirut Airport.

10. a. Family members:

أخ / زوجة / أخت

b. Lebanese foods:

كبة / تبولة / لبننة

c. Professions:

مهندس / مدرس / طبيب

d. Means of transport:

الحافلة / التاكسي / الطائرة

e. Nationalities:

مصري / لبناني / سعودي

f. Things in a hotel:

تليفزيون / شرفة / غرفة



International flights are available to a number of major Yemeni cities like San'aa and Aden. Most of Yemen's visitors arrive at San'aa International Airport, then use local airlines to get to other cities. There are no buses from San'aa airport into the city, and taxis from the airport to any part of the city cost twelve U.S. dollars.

The traveler can get around Yemeni cities by taxi, which costs about one American dollar for short distances that take no more than ten minutes. Yemenis do not use a meter. There are also small buses that do not cost more than 15 American cents for a ticket. The tourist can also rent a private car for about 50 U.S. dollars per day. For travel between small cities in Yemen, the traveler can use the inexpensive public means of transportation, or rent a private car, which will allow for more freedom of movement in remote areas.

There are international five-star hotel chains in Yemen, such as the Sheraton, with prices of up to 100 dollars, as well as four-star hotels where rooms can cost as much as 50 dollars. There are also some two- and three-star hotels where prices are less than 20 dollars.

The currency of Yemen is the Yemeni rial. There are 100 fals in a rial. The traveler can exchange foreign currencies at any exchange bureau in the big cities. There is no official rate for the dollar, and no black market. The exchange rate for the U.S. dollar is about 130 Yemeni rial.

Vocabulary

اليَمَنَ <i>al-yaman</i>	Yemen
(تَوَافَرَ) <i>tatawāfar (tawāfar)</i>	are available (to be available)
رِحَالَاتُ الطَّيْرَانِ <i>rihlāt aT-Tayarān</i>	flights
دَوْلِيَّة <i>dawliyya</i>	international
عَدَد <i>'adad</i>	number, a number of
صَنْعَاء <i>San'ā'</i>	San'aa (the capital of Yemen)
عَدَن <i>'adan</i>	Aden (a city in Yemen)
زُؤَار (زَائِر) <i>zuwwār (zā'ir)</i>	visitors (visitor)
خُطُوطُ الطَّيْرَانِ <i>khuTūt aT-Tayarān</i>	airlines
مَحَلِّي <i>maHalli</i>	local
أُخْرَى <i>ukhrā</i>	others
الَّذِي <i>alladhi</i>	which
أَيَّ <i>ayy</i>	any

مَكَان <i>makān</i>	place
يَسْتَطِيعُ أَنْ <i>yastaTi' an</i>	is able to
(تَنَقَّلَ) <i>yatanaqqal (tanaqqal)</i>	gets around (to get around)
دَاخِل <i>dākhil</i>	inside
حَوَالِي <i>Hawālī</i>	approximately
مَسَافَات <i>masāfāt</i>	distances
قَصِيرَة <i>qaSira</i>	short
(دَقِيقَة) <i>daqā'iq (daqīqa)</i>	minutes (minute)
سَنَت <i>sant</i>	cent
تَذَكُّرَة <i>tadhkara</i>	ticket
كَمَا <i>kamā</i>	similarly, as, as well
(أُجِّرَ) <i>yu'ajjir (ajjar)</i>	rents, hires
أَمَّا بِالنِّسْبَةِ لـ... <i>ammā bin-nisba li...</i>	as for...
بَيْنَ <i>bayn</i>	between
وَسَائِلُ (وَسِيلَة) النِّقْلِ <i>an-naql wasā'il (wasila)</i>	means of transportation
تَنَقَّلَ <i>tanaqqul</i>	transportation
جَمَاعِي <i>jamā'i</i>	public
عَلَى تُسَاعِدُهُ (سَاعَدَ) <i>tusā'iduhu (sā'ada) 'alā...</i>	helps him to...
حُرِّيَة <i>Hurriya</i>	freedom
حَرَكََة <i>Haraka</i>	movement
مَنَاطِقُ (مِنْطَقَة) <i>manāTiq (minTaqa)</i>	regions
نَائِيَة <i>nā'iya</i>	remote
سَلَاسِلُ فَنَادِيْق (سِلْسِلَة) <i>salāsil fanādiq (silsila)</i>	hotel chains (chain)
نُجُوم (نَجْمَة) <i>nujūm (najma)</i>	stars (star)
عَالَمِيَة <i>'ālamiiyya</i>	international
بَعْض <i>ba'D</i>	some
ذَات <i>dhāt</i>	of, which have
يَقِلُّ (قَلَّ) عَنْ <i>yaqill (qall) 'an</i>	to be less than





عملة	'umla
أجنبية	ajnabiyya
مكتب صرافة	maktab Sirāfa
ريال يمني	riyāl yamani
يتكون (تكون) من	yatakawwan (takawwan) min
فلس	fals
رسمي	rasmi
حصل على	Haṣal 'alā
ليسانس	lisāns
نفس	nafs
قلم (أقلام)	qalam (aqlām)
شهادة	shahāda
طويل	Tawīl
أخت (أخوات)	ukht (akhawāt)
أحب	aḥabb
أسوان	aswān
أوجد (يوجد)	awjad (yūjid)
حمل	Hamal
المساء	almasā'
قطار	qīTār
سيناء	saynā'
طائرة	Tā'ira
أسبوع	usbū'
بيت (بيوت)	bayt (buyūt)
ليلة (ليالي)	layla (layālī)
مشى	mashā
مطعم (مطاعم)	maT'am (maTā'im)
سائح (سائحين)	sā'iH (sā'iHūn)

currency	
foreign	
exchange bureau	
Yemeni riyal	
is made up of	
penny (the smallest unit of a Yemeni riyal)	
official	
to earn, be awarded, get	
B.A.	
the same	
pen(s)	
degree	
tall	
sister(s)	
to like, to love	
Aswan (a city in Southern Egypt)	
to bring about	
to carry	
evening	
train	
Sinai Peninsula	
airplane	
week	
house(s)	
night(s)	
he walked	
restaurant(s)	
tourist(s)	

# LESSON 8

(Modern Standard Arabic)

## بِكم تشتري الدولار؟

### bikam tashtari d-dūlār? How Much Do You Buy Dollars For?

#### A. Dialogue

Donald is about to walk into a bank near Khan El-Khalili market in Cairo when he is approached by a black market dealer.

بائع السوق السوداء: هل تريد أن تُغيّر بعضَ الدُولارات؟

دونالد: نعم، ولكنّي سأغيّرها في هذا البنك.

بائع السوق السوداء: سوف أدفع لك أكثر من البنك.

دونالد: بِكم تشتري الدولار؟

بائع السوق السوداء: أدفع سبعة جنيّات للدولار الواحد.

Donald checks the exchange rates in the bank.

دونالد: ولكن الفرق بين سعرِك وسعر صرّف البنك لن يكون كبيراً.

بائع السوق السوداء: هذا ليس صحيحاً، تستطيع أن تشتري سيّئة أرغفة من الخبز بهذا الفرق، ما رأيك؟

دونالد: لا أريد أن أغيّر شكراً، ولكن لماذا لا تُغيّر البنوك بنفس هذا السعر؟

بائع السوق السوداء: هذا هو خطأ الحكومة التي تحاول أن تتحكّم في سعر الدولار. هل وجدتُ فندقاً لتسكن فيه؟

دونالد: نعم.

بائع السوق السوداء: أنظّم أيضاً رحلات سفاري في الصحراء البيضاء، تكلف الرحلة خمسمائة جنيّة للفرد. ما رأيك؟

دونالد: ليس لديّ الوقت الكافي ل هذه الزيارة، سأذهب هناك في الزيارة القادمة، إن شاء الله. شكراً مع السّلامة.



bā'i' as-sūq as-sawdā': hal turid an tughayyir ba'D ad-dūlarāt?  
dūnald: na'am, wa lākinnī sa'ughayyiruha fi hādha l-bank.  
bā'i' as-sūq as-sawdā': sawfa adfa' laka akthar min al-bank.  
dūnald: bikam tashtari d-dūlār?  
bā'i' as-sūq as-sawdā': adfa' sab'at junayhāt li d-dūlār al-wāHid.

dūnald: walākin al-farq bayna si'rak wa si'r Sarf al-bank lan yakūn kabir(an).  
bā'i' as-sūq as-sawdā': hādha laysa SaHiH(an), tastaTi' an tashtari sittat arghifa min al-khubz bi hādha l-farq. mā ra'yak?  
dūnald: lā urid an ughayyir, shukran, walākin limādha lā tughayyir al-bunūk binafs hādha s-si'r?  
bā'i' as-sūq as-sawdā': hādha huwa khaTa' al-Hukūma llati tuHāwil an tataHakkam fi si'r ad-dūlār. hal wajadt funduq(an) li taskun fih?  
dūnald: na'am.  
bā'i' as-sūq as-sawdā': unaDHDHim ayDan raHalāt safāri fi S-SaHrā' al-bayDā' tukallif ar-riHla khamsumi'at junayh li l-fard, mā ra'yak?  
dūnald: laysa ladayya l-waqt al-kāfi hādhihi z-ziyāra, sa-adhhab hunāk fi z-ziyāra l-qādimā, in shā'a l-lāh. shukran, ma'a s-salāma.

Black market dealer: Do you want to change some dollars?  
Donald: Yes, but I am going to change them in this bank.  
Black market dealer: I will pay you more than the bank.  
Donald: How much do you buy dollars for?  
Black market dealer: I pay seven pounds for one dollar.

Donald: But the difference between your rate and the bank exchange rate is not a lot.  
Black market dealer: That's not true. You can by six loaves of bread for that difference! What do you think?  
Donald: I don't want to change any, thank you. But why don't the banks change at the same rate?  
Black market dealer: It's the government's fault for trying to control the price of the dollar. Have you found a hotel to stay in?  
Donald: Yes.  
Black market dealer: I also arrange safaris in the White Desert. The trip costs 500 pounds per person. What do you think?  
Donald: I don't have enough time during this visit. I will go along on my next trip, God willing. Thank you, good-bye.

B. Grammar and Usage

1. THE FUTURE TENSE

A. THE FORMATION OF THE FUTURE TENSE

There are two ways of forming the future tense in Arabic: a) the appropriate form of the imperfect verb is preceded by the word سَوْفَ sawfa, or b) the prefix سـ sa- is attached to the appropriate form of the imperfect verb.

سَوْفَ أَذْفَعُ لَكَ أَكْثَرَ مِنَ الْبَنْكِ.  
sawfa adfa' laka akthar min al-bank.  
I will pay you more than the bank.

سَأَغَيِّرُهَا فِي هَذَا الْبَنْكِ.  
sa'ughayyiruha fi hādha l-bank.  
I will change them in this bank.

If the sentence has no verb, the future markers سَ and سَوْفَ precede an appropriate imperfect form of the verb كَانَ kān (was).

سَيَكُونُ سَعْرُ الْجُنَيْهِ أَرْبَعَةَ عَشَرَ سِنْتًا فَقَطْ.  
sayakūn si'r al-junayh arba'at 'ashara santan faqaT.  
The value of the pound will be only 14 cents.

سَوْفَ يَكُونُ سَعْرُ الدُولَارِ أَرْبَعَةَ عَشَرَ سِنْتًا فَقَطْ.  
sawfa yakūn si'r ad-dulār arba'at 'ashara santan faqaT.  
The value of the dollar will only be 14 cents.

The full conjugation of كَانَ kān in the imperfect tense is shown in the following table.

THE IMPERFECT FORM OF THE VERB كَانَ kān (TO BE)					
Singular		Plural		Dual	
أَنَا I	أَكُونُ akūn	نَحْنُ we	نَكُونُ nakūn		
أَنْتَ you (m.)	تَكُونُ takūn	أَنْتُمْ you (m.)	تَكُونُونَ takūnūn		
أَنْتِ you (f.)	تَكُونِينَ takūnin	أَنْتُنَّ you (f.)	تَكُنَّ takūnna	أَنْتُمَا you (m./f.)	تَكُونَانِ takunān
هُوَ he	يَكُونُ yakūn	هُمْ they (m.)	يَكُونُونَ yakūnūn	هُمَا they (m.)	يَكُونَانِ yakūnān
هِيَ she	تَكُونُ takūn	هُنَّ they (f.)	يَكُنَّ yakunna	هُمَا they (f.)	تَكُونَانِ takūnān

B. NEGATIVE FORM OF THE FUTURE TENSE

لَنْ lan (will not) is used to negate future tense verbs. Because لَنْ lan is both a negative and a future marker, similar to English won't, it precedes the imperfect tense verb directly, without سـ sa- or سَوْفَ sawfa. For example:



الحُكُومَة سَتَنْتَحَكِّمُ فِي سِعْرِ الدُولَارِ.

al-Hukūma ṣatataHakkam fī si'r ad-dūlār.

The government will control the price of the dollar.

الحُكُومَة لَنْ تَنْتَحَكِّمُ فِي سِعْرِ الدُولَارِ.

al-Hukūma lan tataHakkam fī si'r ad-dūlār.

The government will not control the price of the dollar.

سَأَغَيِّرُهَا فِي هَذَا الْبَنْكِ.

ṣa'ughayyiruha fī hādha l-bank.

I will change them in this bank.

لَنْ أَغَيِّرُهَا فِي هَذَا الْبَنْكِ.

lan ughayyiruha fī hādha l-bank.

I will not change them in this bank.

C. ADVERBS EXPRESSING FUTURE

Here are some common adverbs used in future tense sentences.

COMMON FUTURE TENSE ADVERBS		
غَدًا	ghadan	tomorrow
الْأُسْبُوعُ الْقَادِم	al-usbū' al-qādim	next week
الشَّهْرُ الْقَادِم	ash-shahr al-qādim	next month
الْعَامُ الْقَادِم	al-'ām al-qādim	next year
فِيْمَا بَعْدَ	fima ba'd	later
فِي الْمُسْتَقْبَلِ	fī l-mustaqbal	in the future
هَذَا الْمَسَاءَ	hādha l-masā'	this evening
بَعْدَ الظُّهْرِ	ba'd aDH-DHuhr	this afternoon

Here are a couple of examples where these adverbs are used in sentences.

سَيَرْتَفِعُ سِعْرُ الصَّرْفِ الْأُسْبُوعِ الْقَادِمِ.

sayartatī' si'r aS-Sarf al-usbū' al-qādim.

The exchange rate will go up next week.

سَأَذْهَبُ إِلَى الْبَنْكِ غَدًا.

sa'adh-hab ila l-bank ghadan.

I will go to the bank tomorrow.

2. RELATIVE PRONOUNS

A noun can be modified by an adjective or by a phrase or a clause, as in the English sentence *This is the bank that John mentioned*. *That John mentioned* is a relative clause and *that* is a relative pronoun that connects the modifying clause to the noun it modifies. English has other relative pronouns, such as *which*, *whose*, *whom*, and *who*. In Arabic, the main relative pronoun is **الذي** *alladhi*.

هُوَ الْبَنْكُ الْوَحِيدُ الَّذِي يَفْتَحُ يَوْمَ الْأَحَدِ.

huwa al-bank al-waHid alladhi yafṭaH yawm al-aHad.

It is the only bank that opens on Sunday.

هُوَ الرَّجُلُ الَّذِي يَدْفَعُ سَبْعَةَ جَنْيَهَاتٍ لِلدُولَارِ.

huwwa r-rajul alladhi yadfa' sab'at junayhāt li d-dūlār.

He is the man who pays seven pounds for the dollar.

**الذي** *alladhi* changes to agree in gender and number with the noun that the relative clause modifies. In the following example, the feminine relative pronoun **التي** *allati* is used to refer to the feminine noun **الحكومة** *al-Hukūma* (the government).

هَذَا هُوَ خَطَأُ الْحُكُومَةِ الَّتِي تَنْتَحَكِّمُ فِي سِعْرِ الدُولَارِ.

hādha huwa khaṬa' l-Hukūma llati tataHakkam fī si'r ad-dūlār.

It's the fault of the government, which controls the price of the dollar.

RELATIVE PRONOUNS		
	Masculine	Feminine
Singular	الَّذِي <i>alladhi</i>	الَّتِي <i>allati</i>
Plural	الَّذِينَ <i>alladhina</i>	اللاتِي / اللاتِي / اللواتِي <i>allawāti/allā'i/allati</i>
Dual	الَّذَيْنِ / اللذَانِ <i>alladhāni/alladhayni</i>	اللَّتَيْنِ / اللَّتَانِ <i>allatāni/allatayni</i>

Note that relative clauses always follow a *definite* noun or phrase, e.g., *al-bank*, *ar-rajul*, and *al-Hukūma* in the sentences above. If extra information is given about an indefinite noun, that information follows it directly, without a relative pronoun.

The following example has a definite noun **البائع** *al-bā'i'* (the dealer) followed by a relative clause.

رَأَيْتُ الْبَائِعَ الَّذِي كَانَ يَتَحَدَّثُ مَعَ دُونَالِدِ.

ra'ayt al-bā'i' alladhi kân yataHaddath ma'a dūnald.

I saw the dealer who was talking to Donald.

The noun البائع *al-bāi'* is described by the clause يَتَحَدَّثُ مَعَ دُونَالِدِ *yataHaddath ma'a dūnald* ([he] was talking to Donald), which is introduced by the relative pronoun الذي *al-ladhi* (who). Contrast that with the following example:

رَأَيْتُ بَائِعًا يَتَحَدَّثُ مَعَ دُونَالِدِ.  
*ra'ayt bā'i'an yataHaddath ma'a dūnald.*  
I saw a dealer talking to Donald. (*lit.*, I saw a dealer, [he] was talking to Donald)

In the above example, the clause يَتَحَدَّثُ مَعَ دُونَالِدِ *yataHaddath ma'a dūnald*, ([he] was talking to Donald) follows the indefinite noun without the relative pronoun الذي *al-ladhi*.

Here are two more examples illustrating the same contrast.

هَذَانِ هُمَا الْفُنْدُقَانِ اللَّذَانِ قَرَأْتُ عَنْهُمَا.  
*hādhān huma l-funduqān al-ladhān qara't 'anhumā.*  
Those are the two hotels that I read about.

هَذَانِ فُنْدُقَانِ قَرَأْتُ عَنْهُمَا.  
*hādhān funduqān qara't 'anhumā.*  
Those are two hotels I read about.

3. NUMBERS FROM 20 TO 1,000

A. THE TENS

Below are the words for numbers 20 through 90. Notice that they do not have separate forms for feminine and masculine.

NUMBERS 20 TO 90			
Number	Transliteration	Arabic Script	Arabic Numeral
twenty	'ishrūn ('ishrīn)	عِشْرُونَ (عِشْرِينَ)	٢٠
thirty	thalāthūn (thalāthīn)	ثَلَاثُونَ (ثَلَاثِينَ)	٣٠
forty	arba'ūn (arba'in)	أَرْبَعُونَ (أَرْبَعِينَ)	٤٠
fifty	khamṣūn (khamṣīn)	خَمْسُونَ (خَمْسِينَ)	٥٠
sixty	sittūn (sittīn)	سِتُونَ (سِتِينَ)	٦٠
seventy	sab'ūn (sab'in)	سَبْعُونَ (سَبْعِينَ)	٧٠
eighty	thamānūn (thamānin)	ثَمَانُونَ (ثَمَانِينَ)	٨٠
ninety	tis'ūn (tis'in)	تِسْعُونَ (تِسْعِينَ)	٩٠

The ones are joined to the tens with و (and). Note that unlike in English, the ones precede the tens for all two-digit numbers above twenty. For example:

سِتُّ وَعِشْرُونَ حافلةً  
*sitta wa 'ishrūn Hāfila*  
twenty-six buses (*lit.*, six and twenty buses)

The forms given in parentheses ending in ين *-in* are used almost without exception in spoken Modern Standard Arabic. In writing, the form ending in ون *-ūn* is used when the number is the subject of the sentence, but ين *-in* is used when the number is the object of a verb or a preposition.

B. THE HUNDREDS

The word for a hundred in Arabic is مائة *mi'a*, pronounced as if it were spelled مئة. *mi'a* must be followed by و *wa* (and) before a number is added to it.

مائة وثلاث بنات  
*mi'a wa thalāth banāt*  
103 girls  
مائة وخمسة وثلاثون بنتاً  
*mi'a wa khams wa thalāthūn bint(an)*  
135 girls

In other words, one says "a hundred and five and thirty" in Arabic. Both the number and the counted noun change according to the rules of agreement discussed in Lesson 7.

To say 200, use the dual suffix (see Lesson 7). 200 is مائتان *mi'atān*, when referring to a subject of the sentence, and مائتين *mi'atayn* otherwise. When followed by a noun, the ن in مائتان *mi'atān* or مائتين *mi'atayn* is dropped. Thus, 200 girls would be مائتا بنت *mi'atā bināt*.

The numbers 300 through 900 are as follows:

<sup>1</sup> The accusative case ending -on is added to some counted nouns in more formal usage, but it is usually dropped in spoken MSA. For more information about case.



NUMBERS 300 TO 900			
Number	Transliteration	Arabic Script	Arabic Numeral
three hundred	thalāthumi'a	ثَلَاثُمِائَة	٣٠٠
four hundred	arba'umi'a	أَرْبَعُمِائَة	٤٠٠
five hundred	khamsumi'a	خَمْسُمِائَة	٥٠٠
six hundred	sittumi'a	سِتْمِائَة	٦٠٠
seven hundred	sab'umi'a	سَبْعُمِائَة	٧٠٠
eight hundred	thamānimi'a	ثَمَانِمِائَة	٨٠٠
nine hundred	tis'umi'a	تِسْعُمِائَة	٩٠٠

C. Vocabulary

سُوق	sūq	market
سَوْدَاء	sawdā'	black
تُرِيد (أَرَاد)	turid (arād)	you want (to want)
سَأْغَيِّرُهَا (غَيَّر)	sa'ughayyirha (ghayyar)	I will change them (to change)
سَوْفَ	sawfa	will
أَكْثَر	akthar (kathir)	more (a lot)
تَشْتَرِي (اشْتَرَى)	tashtarī (ishtara)	you buy (to buy)
فَرْق	farq	difference
سِعْر صَرَف	si'r Sarf	exchange rate
بَنْك (بُنُوك)	bank (bunūk)	bank(s)
صَحِيحاً	SaHiHan	true
تَسْتَطِيع (اسْتَطَاع)	tastaTi' (istaTā')	you can (to be able to)
أَرْغِفَة (رَغِيف)	arghifa (raghif)	loaves
خُبْز	khubz	bread
لَكِنْ	lākin	but
لِمَاذَا	limādha	why

خَطَأً (أَخْطَأ)	khaTa' (akhTā')	fault; mistake(s)
حُكُومَة	Hukūma	government
تُحَاوِل	tuHāwil	it tries
أَنْ	an	that, to
تَتَحَكَّم (تَحَكَّمَ)	tataHakkam (taHakkam)	it controls (to control)
دُولَار	dūlār	dollar
وَجَدْتُ	wajadt	I found
بَائِع	bā'i'	seller
أُنْظِم (نَظَّمَ)	unaDHDHim (naDHDHam)	I organize (to organize)
سَفَارِي	safāri	safari
صَحْرَاء	SaHrā'	desert
بَيْضَاء	bayDa' (f.)	white
تُكَلِّف (كَلَّف)	tukallif (kallaf)	it costs (to cost)
رِحْلَة	riHla	trip
خَمْسُمِائَة	khamsumi'a	five hundred
كَافِي	kāfi	enough
قَادِمَة	qādima	next; coming
إِنْ شَاءَ اللَّهُ	inshā'allah	God willing; hopefully (often appended to a sentence in the future tense)

D. Cultural Note

The black market for currency exchange is only one of many informal economies that exist in Arab countries. It is often blamed on poor government management, as the fictional black market dealer in the dialogue argues, but is also linked to a general lack of resources, making it a common phenomenon in many low-income areas of the world.

For the same reasons, it is common in many Arab countries to find people peddling products from makeshift tables on busy streets of the city or preparing a surprising variety of foods from carts parked on the sidewalk. In Egypt, you can also find sizeable street markets where produce is sold directly from donkey carts, which are used to bring goods into town from the country.

## E. Exercises

1. Use سَوْفَ *sawfa*, لَنْ *lan*, or سَ *sa* to change the sentences to the future tense.

- لا أريد أن أغير جنيهاً.
- لم أدفع لك أكثر من البنك.
- حاولت الحكومة أن تتحكم في سعر الدولار.
- يشترى دونالد بعض الجنيهاً.
- يذهب دونالد إلى البنك كل يوم.

2. Use the correct form of the relative pronoun.

- رأيت موظف البنك \_\_\_\_\_ كان يتحدث مع دونالد.
- هذه هي الجريدة \_\_\_\_\_ أحبها.
- أنا مع الحكومات \_\_\_\_\_ تتحكم في الأسعار.
- الرجل \_\_\_\_\_ ينظم الرحلات اسمه يحيى.
- هذا هو الرجل \_\_\_\_\_ حدثتك عنه.

3. Put the following words in the right order to make sentences.

- البنك – يفتح – القادم – الأسبوع – سوف.
- إلى – لن – الصحراء – أذهب – غداً.
- في – فرنسا – المستقبل – سأسافر – إلى.
- أخي – هذا – سأزور – المساء.
- كثيراً – فيما – سأشتري – بعد.

4. Arrange the following scrambled sentences to make a meaningful paragraph.

ثم تحدثنا عن مشكلة سعر صرف الدولار في مصر.

و هناك قابل بائع السوق السوداء.

عندما كان دونالد في مصر، أراد أن يغير بعض الدولارات.

ذهب إلى البنك.

فكر دونالد، لكنه لم يغير الدولارات.

قال البائع أنه سيدفع أكثر من البنك.

5. There is an error in the underlined portion of each of the following sentences. Find the error and correct it to form a meaningful sentence.

- لن سأدفع لك الدولارات.
- قابلت بائع الذي يغير الدولارات.

c. الحكومة هي الذي تتحكم في سعر الصرف.

d. هذا هو الفندق اللذين ذهبت إليه.

e. رأيت عشرين بنات.

## Answer Key

- لن أريد أن أغير جنيهاً.  
*lan urid an ughayir junayhāt.*  
I will not want to change any pounds.
  - لن أدفع لك أكثر من البنك.  
*lan adfa' lak akthar min al-bank.*  
I will not pay you more than the bank.
  - سوف تحاول الحكومة أن تتحكم في سعر الدولار.  
*sawfa tuhāwil al-Hukūma 'an tataHakim fi si'r ad-dūlār.*  
The government will try to control the price of the dollar.
  - سيشتري دونالد بعض الجنيهاً.  
*Sayashtari dūnald ba'D al-junayhāt.*  
Donald will buy some pounds.
  - سوف يذهب دونالد إلى البنك كل يوم.  
*sawfa yadh-hab dūnald ila l-bank kull yawm.*  
Donald will go to the bank every day.
- رأيت موظف البنك الذي كان يتحدث مع دونالد.  
*ra'ayt muwaDHDHaf al-bank alladhī kān yataHaddath ma'a dūnald.*  
I saw the bank employee who was talking to Donald.  
هذه هي الجريدة التي أحبها.  
*hādhihi hiya l-jarida illati uHibbuhā.*  
This is the newspaper I like.  
أنا مع الحكومات التي تتحكم في الأسعار.  
*anā ma'a l-Hukūmāt allatī tataHakkam fi l-'as'ār.*  
I am supportive of (Lit., with) governments that control prices.  
الرجل الذي ينظم الرحلات اسمه يحيى.

*ar-rajul alladhī yunaDHDHim ar-rihlāt ismu(hu) yaHya.*

The man who organizes the trips is named Yehia.

هذا هو الرجل الذي حدثتك عنه.  
*hādha huwwa r-rajul alladhī Hadathtak 'anhū.*  
This is the man that I told you about.

- سوف يفتح البنك الأسبوع القادم.  
*sawfa yafthaH al-bank al-'usbū' al-qādim.*  
The bank will open next week.  
لن أذهب إلى الصحراء غداً.  
*lan adh-hab ila S-SaHrā' ghadan.*  
I won't go to the desert tomorrow.  
سأسافر إلى فرنسا في المستقبل.  
*sa'usāfir ilā faransa fi l-mustaqbal.*  
I will travel to France in the future.  
سأزور أخي هذا المساء.  
*sa'azūr akhi hādha l-masā'.*  
I will visit my brother tonight.  
سأشتري كثيراً فيما بعد.  
*sa'ashtari kathir(an) fimā ba'd.*  
I will buy a lot later on.

- عندما كان دونالد في مصر، أراد أن يغير بعض الدولارات. ذهب إلى البنك. وهناك قابل بائع السوق السوداء. قال البائع أنه سيدفع أكثر من البنك. فكر دونالد، لكنه لم يغير الدولارات. ثم تحدثنا عن مشكلة سعر صرف الدولار في مصر.

*'indamā kān dūnald fi miSr, 'arād an yughayir ba'D ad-dūlārāt. dhahab ila l-bank. wa hunāk qābal bāi' as-sūq as-sawdā'. qāl al- bāi' innahu sayadfa' akthar min al-bank. fakkār dūnald, lākin lam yughayyir ad-dūlārāt. thumma taHaddathā 'an mushkilat si'r Sart ad-dūlār fi miSr.*

When Donald was in Egypt, he wanted to change some dollars. He went to the bank. There he met the black market dealer. The dealer said he would pay more than the bank. Donald thought about it, but he didn't change any dollars. Then they discussed the problem of the dollar exchange rate in Egypt.

5. a. لن أدفع لك الدولارات. لن أدفع 'adfa' (to pay)
- b. قابلت البائع الذي يغير الدولارات. البائع al-bā'i' (the seller)
- c. الحكومة هي التي تتحكم في سعر الصرف. التي allati (who/which)
- d. هذا هو الفندق الذي ذهبت إليه. الذي alladhi (which/who, sg.)
- e. رأيت عشرين بنتاً. بنتاً bint(an) (girl, sg.)

## LESSON 9

(Modern Standard Arabic)

### كَمْ الإيجار؟

kam al-ijār? How Much Is the Rent?

#### A. Dialogue

Nadia and Lucy are looking at a furnished apartment in Beirut that Lucy is thinking of renting.

نادية: هذه شقة كبيرة جداً، بها أربع غرف وصالة وحمامان!

لوسي: هي شقة جميلة جداً فالشرفة تطل على حديقة كبيرة وهي قريبة من الجامعة.

نادية: نعم هذا صحيح، ولكن ما رأيك في الأثاث؟

لوسي: لا أعجبني، ولا تعجبني أدوات المطبخ، فالأطباق قديمة والأوعية محروقة.

صاحب الشقة: من الممكن أن أشتري أوعية جديدة.

نادية: وماذا عن الأثاث؟

صاحب الشقة: لا أستطيع أن أشتري أثاثاً جديداً إلا إذا وقعت على عقد إيجار لمدة سنتين على الأقل.

لوسي: ولكنني لا أعرف إذا كنت سأبقى في بيروت لمدة سنتين. أريد أن أوقع العقد لمدة عام.

صاحب الشقة: في هذه الحالة لن أستطيع أن أغير الأثاث.

لوسي: ماذا عن تغيير هذه الكراسي وهذا الدولاب وذلك السرير فقط؟

صاحب الشقة: موافق ولكن سأغير واحد فقط من هذه الأشياء كل شهر.

لوسي: كم إيجار الشقة في الشهر؟

صاحب الشقة: سبعمئة دولار.

لوسي: هذا أكثر مما كنت أتوقع، سأدفع خمسمئة دولار فقط.



nādyā: hādhihi shaqqa kabira jiddan bihā arba' ghuraf wa Sāla wa Hammāmān!  
lūsi: hiya shaqqa jamila jiddan fa sh-shurfa tuTill 'ala Hadiqa kabira, wa hiya qariba min al-jāmi'a.  
nādyā: na'am hādha SaHiH, wa lākin mā ra'yik fi l-athāth?  
lūsi: lā yu'jibuni, walā tu'jibuni adawāt al-maTbakh, fa l-aTbāq qadima wa l-aw'iya maHrūqa.  
SāHib ash-shaqqa: min al-mumkin an ashtari aw'iya jadida.  
nādyā: wa mādha 'an al-athāth?  
SāHib ash-shaqqa: lā astaTi' an ashtari athāth(an) jadid(an) illa idha waqqa'ti 'ala 'aqd ijār limudat sanatayn 'ala l-aqqal.  
lūsi: wa lākinni lā a'rif idha kunt sa'abqā fi bayrūt limudat sanatayn. urid an uwaqqi' al-'aqd limudat 'ām.  
SāHib ash-shaqqa: fi hādhihi l-Hāla lan astaTi' an ughayyir al-athāth.  
lūsi: mādha 'an taghyir hādhihi l-karāsi wa hādha d-dulāb wa dhalik as-sarir faqaT?  
SāHib ash-shaqqa: muwāfiq wa lākin sa'ughayyir wāHid faqaT min hādhihi l-ashyā' kull shahr.  
lūsi: kam ijār ash-shaqqa fi sh-shahr?  
SāHib ash-shaqqa: sab'umi'at dūlār.  
lūsi: hādha akthar mimma kunt atawaqqa', sa'adfa' khamsumi'at dūlār faqaT.

Nadia: This apartment is very big; it has four bedrooms and two bathrooms!  
Lucy: It is quite beautiful, and the balcony overlooks a big garden. And it's also close to the University.  
Nadia: Yes, that's true, but what do you think of the furniture?  
Lucy: I don't like it, and I don't like the kitchen utensils. The dishes are old, and the pots are burnt.  
Landlord: I can buy you new pots and pans.  
Nadia: And what about the furniture?  
Landlord: I can't buy you new furniture unless you sign a lease for at least two years.  
Lucy: But I don't know if I will be in Beirut for two years. I want to sign a one-year lease.  
Landlord: In that case, I won't be able to change the furniture.  
Lucy: What about replacing just these chairs, this armoire, and that bed?  
Landlord: Agreed, but I will only change one of these things each month.  
Lucy: How much is the rent per month?  
Landlord: 700 dollars.  
Lucy: That's more than I was expecting; I'll only pay 500 dollars.

B. Grammar and Usage

1. DEMONSTRATIVES

Demonstratives are words that are used to point verbally to objects, such as the English *this, these, that, and those*. هَـذِهِ hādhihi, the Arabic demonstrative adjective meaning "this," is used in the following sentence.

هَـذِهِ شَقَّةٌ كَبِيرَةٌ.  
hādhihi shaqqa kabira.  
This is a big apartment.

In Arabic, demonstratives agree with the noun to which they refer in gender and number. Unlike adjectives, demonstratives always precede the noun in Arabic.

DEMONSTRATIVES			
هَذَا hādha	this (m.)	ذَلِكَ dhalik	that (m.)
هَذِهِ hādhihi	this (f.)	تِلْكَ tilka	that (f.)
هَؤُلَاءِ hā'ulā'i	these (m.)	أُولَئِكَ ulā'ik	those (m.)
هَؤُلَاءِ hā'ulā'i	these (f.)	أُولَئِكَ ulā'ik	those (f.)
هَـذَانِ (هَـذَيْنِ) hādhān (hadhayn)	these two (m.)	ذَانِكَ (ذَيْنِكَ) dhānik (dhaynik)	those two (m.)
هَاتَانِ (هَاتَيْنِ) hātān (hātayn)	these two (f.)	تَانِكَ (تَيْنِكَ) tānik (taynik)	those two (f.)

Remember that plural non-human nouns are treated as feminine singular for purposes of agreement. This is why هَـذِهِ hādhihi (this, f. sg.) is used in هَـذِهِ الْأَشْيَاءُ hādhihi l-ashyā' (these things), whereas هَؤُلَاءِ hā'ulā'i (these, m. pl.) is used in هَؤُلَاءِ النَّاسُ hā'ulā'i n-nās (these people).

Note that a noun modified by a demonstrative also has a definite article preceding it:

هَـذِهِ الْكَرَاسِي  
hādhihi l-karāsi  
these chairs (lit., this (f.) the chairs)

If a demonstrative is followed by an indefinite noun, the phrase is then interpreted as a full nominal sentence. Contrast the following complete sentence to the previous example:

هَـذِهِ كَرَاسِي  
hādhihi karāsi.  
These are chairs. (lit., this (f.) chairs)

In order to express the meaning *These are the chairs* in Arabic, and to distinguish this sentence from the phrase *these chairs*, one says something like *These ones, they are the*





chairs. In other words, a pronoun that agrees with the noun in person, number, and gender is inserted. That pronoun is underlined in the second example below:

هَذِهِ الْكَرَاسِي

vs.

هَذِهِ هِيَ الْكَرَاسِي.

*hādhīhi l-karāsi*

*hādhīhi hiya l-karāsi.*

these chairs

These are the chairs. (*lit.*, this (*f.*) it the chairs)

The same contrast is illustrated in the following three examples:

ذَلِكَ السَّرِير

*dhālik as-sarīr*

that bed

ذَلِكَ سَرِير.

*dhālik sarīr.*

That is a bed.

ذَلِكَ هُوَ السَّرِير.

*dhālik huwa s-sarīr.*

That is the bed. (*lit.*, that it the bed)

2. MORE NUMBERS: THOUSANDS AND MILLIONS

A. THE THOUSANDS

The word for *thousand* in Arabic is أَلْف *alf*. The plural form is أَلَف *ālāf* (thousands). To say 2000, use the dual form أَلْفَان *alfān* (for the subject of the sentence) or أَلْفَيْن *alfayn* (for the object of a verb or object of a preposition), but note that أَلْفَيْن *alfayn* is the form usually used in speaking, regardless of the case. To express several (anywhere from 3 to 999) thousands, treat أَلْف *alf* as any other counted noun, meaning that numbers from 3,000 to 10,000 are expressed using the plural form أَلَف *ālāf*, whereas numbers from 11,000 to 999,000 are expressed using the singular form أَلْف *alf*.

ثَلَاثَةُ أَلَف

*thalāthat ālāf*

three thousand (*lit.*, thousands)

The word أَلَف *ālāf* (thousands) is in the plural form here, because it is a counted noun following the number 3.

Any counted noun that follows whole thousands (1,000, 2,000, 3,000, etc.) should be in the singular form.

ثَلَاثَةُ أَلَف ضَيْف

*thalāthat ālāf Dayf*

three thousand guests (*lit.*, three thousands guest)

The word ضَيْف *Dayf* (guest) is in the singular form because it is the counted noun following 3,000.

To add other digits, join أَلْف *alf* with a و *wa* (and):

أَرْبَعَةُ أَلَفٍ وَأَرْبَعَةٌ وَأَرْبَعُونَ ضَيْفًا.

*arba'at ālāf wa arba'a wa arba'un Dayf(an).*<sup>1</sup>

four thousand, forty-four guests (*lit.*, four thousands and four and forty guests)

Note that ضَيْفًا *Dayf(an)* (guest) is in the singular, following the rule for 44.

أَرْبَعَةُ أَلَفٍ وَأَرْبَعُمِائَةٍ وَأَرْبَعَةُ ضُيُوفٍ

*arba'at ālāf wa arba'umi'a wa arba'at Duyūf.*

four thousand, four hundred four guests (*lit.*, four thousands and four hundred and four guests)

In the last example, the plural form ضُيُوفٍ *Duyūf* (guests) is used. Thus the counted noun—ضَيْف *Dayf(an)* or ضُيُوف *Duyūf* in our examples—is singular or plural depending on the ones and tens digits alone.

Finally, remember that Arabic numerals are written and read from left to right, as in English.

١.٢٣٤

أَلْفٌ وَمِائَتَانِ وَأَرْبَعَةٌ وَثَلَاثُونَ

*alf wa mi'atān wa arba'a wa thalāthūn*

one thousand, two hundred, thirty-four (*lit.*, one thousand and two hundred and four and thirty)

B. THE MILLIONS

The word *million* works just like أَلْف *alf*. Its plural form is مِلَايِينَ *malāyīn*, and its dual form is مِلْيُونَيْنِ *milyūnayn* or مِلْيُونَانِ *milyūnān*, depending on the function of the noun it modifies.

The rules for numbers will only become natural with practice. You can promote your number reading skills by always reading out loud any numeral that you encounter in a text, especially dates. To get yourself started, memorize these two examples so you will never have to pause when reading them.

عَامُ أَلْفٍ وَتِسْعُمِائَةٍ

*'ām alf wa tis'umi'a*

the year 1900

عَامُ أَلْفَيْنِ

*'ām alfayn*

the year 2000

<sup>1</sup> The counted noun that follows numbers can have the ending *-an*. The pronunciation of this ending is optional in spoken Modern Standard Arabic.

C. Vocabulary

إِنِّجَار	ijār
شَقَّة	shaqqa
بِهَا	biha
صَالَة	Sāla
حَمَّامَان	Hammāmān
حَدِيقَة	Hadiqa
قَرِيبَة	qariba
أَثَاث	athāth
يُغْجِبُنِي (أَعْجَبَ)	yu'jībuni (a'jab)
أَدَوَات (اداة)	adawāt (adā)
مَطْبَخ	maTbakh
أَطْبَاق (طبق)	aTbāq (Tabaq)
قَدِيمَة	qadima
أَوْعِيَة (وعاء)	aw'iya (wi'ā')
مَحْرُوقَة	maHrūqa
جَدِيدَة	jadida
إِلَّا	illa
وَقَعْتُ عَلَى	waqqa't 'ala
عَقْدَ	'aqd
سَنَتَيْنِ	sanatayn
سَابَقَى (بقي)	sa'abqa (baqiya)
بَيْرُوت	bayrūt
فِي هَذِهِ الْحَالَة	fi hādhīhi l-Hāla
كَرَاسِي (كرسي)	karāsi (kursi)
دُولَاب	dulāb
ذَلِكَ	dhalik
سَرِير	sarir

rent
apartment
it has
living room
two bathrooms
garden
close
furnishings
I like (to like)
utensil(s)
kitchen
dish(es)
old
pot(s)
burnt
new
except
you signed
contract
two years
I will stay (to stay)
Beirut
in that case
chair(s)
armoire; closet
that
bed

مُؤَافِقَة	muwāfiqa	agreed
أَشْيَاء (شيء)	ashya' (shay')	things (thing)
شَهْر	shahr	month
مِمَّا	mimmā	... than what ...
أَتَوَقَّع (توقع)	'atawaqqa' (tawaqqa')	I expect (to expect)

D. Cultural Note

Many people in Arab cities now live in modern high-rises. Before the days of air conditioning, however, those who lived in private houses would often design their homes with an open courtyard or garden in the middle of the house. Its main function was to keep the house cool, but it also allowed the family some privacy. Because most of the windows would overlook the courtyard, the family would have a peaceful garden view shut off from the noises and strangers on the street.

Even in the high-rises of today there are some traces of this architectural style. Many modern apartment buildings built in Arab cities include an open center yard. Kitchens often have windows onto these spaces, which still perform the function of bringing cool air into the house.

E. Exercises

1. Use the correct form of the demonstrative pronoun to complete the following sentences.

a. الدولاب قديم جدا. \_\_\_\_\_

b. هي البنت التي تسكن معي. \_\_\_\_\_

c. ما رأيك في الأثاث؟ \_\_\_\_\_

d. الشقة تطل على حديقة جميلة. \_\_\_\_\_

e. سَأَبْقَى في بيروت لكل السنتين. \_\_\_\_\_

2. Form complete sentences by matching the demonstrative pronoun in column A with the phrases in column B.

A

a. هذا

b. هذه

c. هذه

d. هذا

e. هؤلاء

B

هم أصدقائي من الجامعة

هو زوج نادية

هي زوجة دونالد

هي بيروت الجميلة

هو صديقي الذي حدثتك عنه



3. Write the following numbers in Arabic.

- مائة وخمسة وثلاثون
- مائة وأربعون
- تسعمائة
- خمسمائة وسبعة
- ثلاثمائة وأربعون

4. Arrange the following words so that they form complete sentences.

- حدثتك - هذه - أمس - التي - هي - عنها - الشقة
- الأطباق - هذه - قديمة - جداً
- هنا - مدة - جداً - جميلة - فهذه - المدينة - سابقى - طويلة
- الدرس - لا - هذا - أفهم
- الشقة - بها - وصالة - هذه - غرف - وحمامان - خمس

5. Choose the right word to fill in the blanks in the following sentences.

- أدوات / تغير / جنيه / حمام / عقد / الإيجار
- في شقتي خمس غرف ولكن هناك \_\_\_\_\_ واحد.
  - سأدفع سبعمائة \_\_\_\_\_ فقط لهذه الشقة.
  - أريدك أن \_\_\_\_\_ بعض هذا الأثاث.
  - سأوقع \_\_\_\_\_ الأسبوع القادم.
  - سوف نشترى \_\_\_\_\_ المطبخ غداً.

## Answer Key

- هذا الدولاب قديم جداً.  
*hādha d-dulāb qadīm jiddan.*  
*This* armoire is very old.
  - هذه هي البنت التي تسكن معي.  
*hādhihi hiya l-bint allati taskun ma'i.*  
This is the girl who lives with me.
  - ما رأيك في هذا الأثاث؟  
*mā ra'yak fi hādha l-'athāth?*  
What do you think of *this* furnishing?
  - هذه الشقة تطل على حديقة جميلة.  
*hādhihi sh-shaqa tuTill 'alā Hadiqa jamila.*  
*This* apartment overlooks a beautiful garden.
- سأبقى في بيروت لكنتا هاتين السنتين.  
*s'abqā fi bayrūt likilta hātayn as-sanatayn.*  
I will stay in Beirut for both of *these* years.
  - هذا هو صديقي الذي حدثتك عنه.  
*hādha hu wadīqī al-dhi ḥadḥak 'anhu.*
  - هذه زوجة دونالد.  
*hādha hu zūjātūnāld.*
  - هذه هي بيروت الجميلة.  
*hādha hiya bayrūt al-jamila.*
  - هذا هو زوج نادية.  
*hādha hu zūjātūnādīya.*
  - هؤلاء هم أصدقائي من الجامعة.  
*hāulāu hum aṣḍiqā'ī min al-jāma'a.*

- ١٣٥ *mi'a wa khamas wa thalāthūn*
  - ١٤٠ *mi'a wa arba'ūn*
  - ٩٠٠ *tis'umi'a*
  - ٥٠٧ *khamsumi'a wa sab'a*
  - ٣٤٠ *thalāthumi'a wa arba'ūn*

- هذه هي الشقة التي حدثتك عنها أمس.
  - هذه الأطباق قديمة جداً.
  - سأبقى هنا مدة طويلة فهذه المدينة جميلة جداً.
  - لا أفهم هذا الدرس.
  - هذه الشقة بها خمس غرف وصالة وحمامان.

- في شقتي خمس غرف ولكن هناك حمام واحد.  
*Hammām (bathroom)*  
*fi shaqati khams ghuraf wa lākin hunāk Hammām wāHid.*  
In my apartment there are five rooms, but there is only one bathroom.
  - سأدفع سبعمائة جنيه فقط لهذه الشقة.

- جنيه *junayh* (a pound)  
*sa'adfa' sab'umi'at junayh faqaT li hādhihi sh-shaqa.*  
I will only pay seven hundred pounds for this apartment.
- أريدك أن تغير بعض هذا الأثاث.  
*tughayyir (to change)*  
*uriduk an tughayyir ba'D hādha l-'athāth.*  
I want you to change some of this furniture.
- سأوقع عقد الإيجار الأسبوع القادم.  
*'aqd al-ijār (the rental contract)*  
*sa'uwaqqi' 'aqd al'ijār al-'usbū' al-qādīm.*  
I will sign the rental contract next week.
- سوف نشترى أدوات المطبخ غداً.  
*adawāt (utensils)*  
*sawfa nashtari adawāt al-maTbakh ghadan.*  
We will buy the kitchen utensils tomorrow.

# LESSON 10

(Modern Standard Arabic)

## هَذَا كَثِيرٌ جِدًا.

*hādhā kathīr jiddan!* That's Too Expensive!

### A. Dialogue

Donald wants to buy Lucy a gift for her birthday.

صاحب المحل: تَفَضَّلْ هُنَا يَا أَسْتَاذًا! مَا الَّذِي تَبَحَثُ عَنْهُ؟

دونالد: أَبَحَثُ عَنْ هَدِيَّةٍ لِرُؤُوسَتِي.

صاحب المحل: اشْتَرِ لَهَا جَلَابِيَّةً، سَوْفَ تُعْجِبُهَا.

دونالد: كَمْ سِعْرُهَا؟

صاحب المحل: سِعْرُهَا خَمْسُونَ جُنْيَةً فَقَطْ.

دونالد: هَذَا كَثِيرٌ جِدًا أَرْنِي شَيْءً آخَرَ.

صاحب المحل: أَنْظِرْ إِلَى هَذِهِ الْعُقُودِ الْفُضِيَّةِ! سَوْفَ تُعْجِبُهَا أَكْثَرَ حَتَّى مِنْ الْجَلَابِيَّةِ.

دونالد: أَرْنِي هَذَا الْعَقْدَ مِنْ فَضْلِكَ.

صاحب المحل: هَذَا أَفْضَلُ عَقْدٍ عِنْدِي، ذَوْقُكَ جَمِيلٌ.

دونالد: كَمْ سِعْرُهُ؟

صاحب المحل: ١٠٠ جُنْيَةٍ فَقَطْ.

دونالد: لَكِنْ هَذَا الْعَقْدُ أَعْلَى بِكَثِيرٍ مِنَ الْجَلَابِيَّةِ.

صاحب المحل: هَذَا أَفْضَلُ سِعْرٍ سَتَجِدُهُ فِي السُّوقِ.

Donald starts to walk away.

صاحب المحل: اِنْتَظِرْ يَا أَسْتَاذَ، مَاذَا تُرِيدُ أَنْ تَدْفَعَ؟

دونالد: أُرِيدُ أَنْ أَنْفِقَ ٥٠ جُنْيَةً أَوْ ثَمَانِيَةَ دُولَارَاتٍ لَا أَكْثَرَ وَلَا أَقَلَّ.

صاحب المحل: سَأُعْطِيكَ الْعَقْدَ بـ ٧٥ جُنْيَةً لِكَيْ تُصْبِحَ رَبُونًا دَائِمًا لِي.

دونالد: لَنْ أَدْفَعَ أَكْثَرَ مِنْ ٥٠ جُنْيَةً.

Donald turns to leave.

صاحب المحل: مَا رَأَيْكَ فِي ٥٥ جُنْيَةً؟

دونالد: اِتَّفَقْنَا، تَفَضَّلْ.

*SāHib al-maHall: tafaDDal hunā yā ustādh. ma lladhi tabHath 'anhū?*

*dūnald: abHath 'an hadiyya li zawjati.*

*SāHib al-maHall: ishtari lahā jallābiyya, sawfa tu'jibuhā.*

*dūnald: kam si'ruhā?*

*SāHib al-maHall: si'ruhā khamsūn junayhan faqaT.*

*dūnald: hādhā kathir jiddan, arini shay' arkhaS.*

*SāHib al-maHall: unDHur ilā hādhihi l-'uqūd al-fiDDiyya, sawfa tu'jibhā akthar Hattā min al-jallābiyya.*

*dūnald: arini hādhā al-'iqd min faDlak.*

*SāHib al-maHall: hādhā afDal 'iqd 'indi, dhawquk jamil.*

*dūnald: kam si'ruh?*

*SāHib al-maHall: mi'at junayh faqaT.*

*dūnald: lākin hādha l-'iqd aghlā bi kathir min al-jallābiyya.*

*SāHib al-maHall: hādhā afDal si'r satajiduh fi s-sūq.*

*SāHib al-maHall: intaDHir yā ustādh, mādha turid an tadfa'?*

*dūnald: urid an unfiq khamsin junayh(an) aw thamāniyat dūlārāt lā akthar walā aqall.*

*SāHib al-maHall: sa'u'Tik al-'iqd bi-khamsa wa sab'in junayh(an) likay tuSbiH zabūn(an) dā'im(an) li.*

*dūnald: lan adfa' akthar min khamsin junayh(an).*

*SāHib al-maHall: mā ra'yuk fi khamsa wa khamsin junayh(an)?*

*dūnald: ittafaqnā, tafaDDal.*

Shop Owner: Welcome, sir. What are you looking for?

Donald: I'm looking for a present for my wife.

Shop Owner: Buy her a jalabiyya.<sup>1</sup> She'll love it.

Donald: How much is it?

Shop Owner: It's only fifty pounds.

Donald: That's too expensive. Show me something cheaper.

Shop Owner: Look at these silver necklaces. She'll like that even more than the *jalabiyya*.

Donald: Show me this necklace, please.

Shop Owner: This is the nicest necklace I have. You have good taste.

Donald: How much is it?

Shop Owner: Only 100 pounds.

Donald: But this necklace is much more expensive than the *jalabiyya*!

Shop Owner: This is the best price you'll find in the market.

<sup>1</sup> *jalabiyya* is a long loose dress worn by both men and women. It can be as casual as a house shirt or beautifully embroidered for formal occasions.



Shop Owner: Wait, sir, how much do you want to pay?  
Donald: I want to spend 50 pounds, or eight dollars. No more and no less.  
Shop Owner: I will give the necklace to you for 75 pounds so you will become a regular customer of mine.  
Donald: I won't pay more than 50 pounds.

Shop Owner: What do you think of 55 pounds?  
Donald: Agreed. Here you are.

B. Grammar and Usage

1. THE IMPERATIVE

The imperative mood is used to issue orders or requests, as in the following examples from the dialogue.

تَفَضَّلْ.  
tafaDDal.  
Come in.  
اُنْظُرْ.  
unDHur.  
Look.  
اِنْتَظِرْ.  
intaDHir.  
Wait.

The imperative is derived from the imperfect tense (see Lesson 6) of the you, singular or plural, form of the verb. Follow these steps to form the imperative:

- a. Drop the imperfect tense prefix, e.g., يَتَفَضَّلُ yatafaDDal (he helps himself) -> تَفَضَّلْ tafaDDal (help yourself).
- b. Also drop the ن at the end of the imperfect verb in the feminine singular and masculine plural, e.g., يَبْحَثُونَ yabHathūn (they look for, m. pl.) -> اِبْحَثُوا ibHathū (look for). But if the verb is in the feminine plural form, the ن is not dropped, as in تَبْحَثْنَ tabHathna -> اِبْحَثْنَ ibHathna.
- c. Add an ا after the و of the masculine plural form, as in اِبْحَثُوا ibHathū (look for).

If the verb is Form II, III or V, there are no more steps. This is how the imperative verb تَفَضَّلْ tafaDDal (come in) is derived.

For Forms I, VII, VIII and X verbs, follow the additional step below:

- d. Add an ا to the beginning of the word. The short vowel on the ا will be the same as the short root vowel of the imperfect stem. For example, the short vowel in the

imperfect stem of the verb كَتَبَ kataba (to write) is u, as in يَكْتُبُ yaktub. Thus the same u is the prefix on the imperative form of that verb: اُكْتُبْ ukṭub. For Form IV verbs, add a hamza, so the word begins with ا rather than an ا.

IMPERATIVE OF THE VERB اُنْظُرْ unDHar (TO LOOK)				
	Imperfect		Imperative	
you (m. sg.)	تَنْظُرْ	tanDHur	اُنْظُرْ	unDHur
you (f. sg.)	تَنْظُرِينَ	tanDHurīna	اُنْظُرِي	unDHuri
you (m. pl.)	تَنْظُرُونَ	tanDHurūn	اُنْظُرُوا	unDHurū
you (f. pl.)	تَنْظُرْنَ	tanDHurna	اُنْظُرْنَ	unDHuna
you (m./f. dual)	تَنْظُرَانِ	tanDHurān	اُنْظُرَا	unDHurā

Arabic also has a construction similar to the English contraction let's: The prefix لـ li is added to the beginning of the we form of the imperfect verb, as in the following example:

لِنَنْظُرْ إِلَى هَذِهِ الْعُقُودِ الْفِضْيَةِ.  
linanDHur ilā hādhihi l-'uqūd al-fiDDiyya.  
Let's look at these silver necklaces.

Alternatively, the word دَعْنَا da'na is used, as in the following example from the dialogue:

دَعْنَا نَتَحَدَّثَ عَنِ السِّعْرِ.  
da'nā nataHaddath 'an as-si'r.  
Let's talk about the price.

Both li and da'na are followed by a full imperfect form of the verb, نَنْظُرْ nanDHur (we look) and نَتَحَدَّثُ nataHaddath (we talk).

2. POLITE REQUESTS

As in English, it is often more polite in Arabic to ask for something indirectly than to use the imperative. The following expressions are often used to replace the imperative.

هَلْ مِنَ الْمُمْكِنِ أَنْ...?  
hal min al-mumkin an . . . ?  
Is it possible to . . . ?/Can you . . . ?

هَلْ تَسْتَطِيعُ أَنْ...؟  
*hal tastaTi' an . . . ?*  
Could you . . . ?

Both expressions end with the word أَنْ *an*, roughly equivalent to English *to in to go or to be*. أَنْ *an* is always followed by a verb in the imperfect tense, as in the following examples:

هَلْ مِنَ الْمُمْكِنِ أَنْ تَرِنِي هَذَا الْعَقْدَ؟  
*hal min al-mumkin an turini hādha l-'iqd?*  
Can you show me this necklace?

هَلْ تَسْتَطِيعُ أَنْ تُعْطِيتَنِي هَذَا الْعَقْدَ بِخَمْسِينَ جَنْبِهَا؟  
*hal tastaTi' an tu'Tiyyani hādha l-'iqd bikhamsin junayh(an)?*  
Could you give me this necklace for 50 pounds?

أَنْ *an* requires some slight changes in the form of the imperfect verb that follows it. This special verbal form is called the subjunctive mood and will be discussed in Lesson 15. Although the prefixes of imperfect verbs following أَنْ *an* do not change, the suffixes do, just like in the imperative. Specifically, the ن -n at the end of the feminine singular *you* and the masculine plural *you* and *they* forms is dropped. For example:

هَلْ مِنَ الْمُمْكِنِ أَنْ تَنْظُرَنِي إِلَى هَذِهِ الْعُقُودِ الْفِضِيَّةِ؟  
*hal min al-mumkin an tanDHuri ila hādhihi l-'uqūd al-fiDDiyya?*  
Can you (f. sg.) look at these silver necklaces? (*lit.*, Is it possible for you to . . . ?)

The ن of the imperfect verb following أَنْ *an* is not dropped in the feminine plural *they* form.

هَلْ مِنَ الْمُمْكِنِ أَنْ يَنْظُرْنَ إِلَى هَذِهِ الْعُقُودِ الْفِضِيَّةِ؟  
*hal min al-mumkin an yanDHurna ilā hādhihi l-'uqūd al-fiDDiyya?*  
Can they (f. pl.) look at these silver necklaces? (*lit.*, Is it possible for them to . . . ?)

### 3. COMPARATIVE AND SUPERLATIVE

#### A. COMPARATIVE

When adjectives are used to compare two or more things in degree, they take a special comparative form in Arabic, as in English, e.g., *a nice view* vs. *a nicer view*. For example:

عَقْدَ أَفْضَلَ <i>'iqd afDal</i>	العَقْدَ الْأَفْضَلُ <i>al-'iqd al-afDal</i>
a <u>better</u> necklace	the <u>better</u> necklace

The word pattern for the comparative is *a-CCaC*. It is formed by adding the prefix ا 'a- to the base form of the adjective. If there is a long vowel between the second and third

consonants, it changes into a short vowel *fatHa* (َ). The same form is used for all genders and numbers. For example:

Base Form	Comparative Form
رَخِيصَ <i>rakhiS</i> (cheap)	أَرْخَصَ <i>arkhaS</i> (cheaper)
حَسَنَ <i>Hasan</i> (good)	أَحْسَنَ <i>aHsan</i> (better)
كَثِيرَ <i>kathir</i> (many, much)	أَكْثَرَ <i>akthar</i> (more)
غَالِي <i>ghāli</i> (expensive)	أَغْلَى <i>aghlā</i> (more expensive)

The comparative form can also be used to modify a verb, as in the following example:

أَجْرِي أَسْرَعَ مِنْ صَدِيقِي.  
*ajri asra' min Sadiqi.*  
I run faster than my friend.

To compare two things, the comparative form is used with the word مِنْ *min* (than), as in the following examples:

هَذَا الْعَقْدَ أَغْلَى مِنَ الْجَلَابِيَّةِ.  
*hādha l-'iqd aghlā min al-jalābiyya.*  
This necklace is more expensive than the *jallābiyya*.

هَذَا الْعَقْدَ أَفْضَلَ مِنْ ذَلِكَ.  
*hādha l-'iqd afDal min dhālik.*  
This necklace is better than that one.

#### B. SUPERLATIVE

The superlative form of an adjective is the form that expresses the highest degree attained in a certain quality under comparison, as in the English *the nicest person*. Arabic doesn't have a special superlative form and uses the comparative form instead.

One way to express the superlative is to use a special construction, comparable to the possessive construction, where the adjective in the comparative form precedes, rather than follows, an indefinite noun.

هَذَا أَفْضَلَ عَقْدٍ عِنْدِي.  
*hādha afDal 'iqd 'indi.*  
This is the best necklace I have.

\* This comparative is irregular because the last root consonant is the "weak" consonant y.



هذا أَفْضَلُ سَعَرٍ فِي السُّوقِ.  
hādhā afḌal si'r fi s-sūq.  
This is the best price in the market.

Another way to form the superlative is by preceding the comparative with the definite article ال al.

هذا العَقْدُ هُوَ الْأَعْلَى  
hādhā l-'iqd huwa l-aḡhlā.  
This necklace is the most expensive. (lit., This necklace, it is the most expensive)  
هذا السَّعْرُ هُوَ الْأَفْضَلُ.  
hādhā s-si'r huwa l-afḌal.  
This price is the best. (lit., This price, it is the best)

4. WORDS FOR COLORS

There are two types of color adjectives in Arabic. The first type consists of adjectives derived from nouns, which have the same form as the adjectives of nationality you learned in Lesson 2. For example:

بُرْتُقَالِي burtuqālī (orange, m.)  
بُرْتُقَالِيَّةٌ burtuqālīyya (orange, f.)

Here are some other common adjectives of this type.

COLOR ADJECTIVES ENDING IN -i/-iyya		
Masculine Singular	Feminine Singular	
زَهْرِيّ zahri	زَهْرِيَّةٌ zahriyya	pink
فِضِّيّ fiDDi	فِضِّيَّةٌ fiDDiyya	silver
ذَهَبِيّ dhahabī	ذَهَبِيَّةٌ dhahabiyya	gold
بُنِّيّ bunni	بُنِّيَّةٌ bunniyya	brown

These adjectives follow the regular patterns of gender and number agreement.

The second type of color words consists of adjectives that have the form aCCaC in the masculine singular, e.g., أَحْمَرُ aHmar (red). The feminine form of these adjectives always follows the CaCCā' pattern, and the plurals, the CuCC pattern.

COLOR ADJECTIVES OF THE aCCaC FORM			
Masculine Singular	Feminine Singular	Masculine/ Mixed Plural	
أَحْمَرُ aHmar	حَمْرَاءُ Hamrā'	حُمُرُ Humr	red
أَصْفَرُ aṢfar	صَفْرَاءُ Ṣafrā'	صُفُرُ Ṣufr	yellow
أَخْضَرُ akhḌar	خَضْرَاءُ khaḌrā'	خُضُرُ khuḌr	green
أَزْرَقُ azraq	زَرْقَاءُ zarqā'	زُرُقُ zurq	blue
أَسْوَدُ aswad	سَوْدَاءُ sawda'	سُودُ sūd	black
أَبْيَضُ abyaḌ	بَيْضَاءُ bayḌā'	بِيضُ biḌ	white

Note that the vowel in the plural form biḌ does not follow the regular CuCC pattern. Also remember that adjectives referring to groups of non-human items must be in the feminine singular form, so the plural forms given above are only used to refer to groups of people.

جَلَابِيَّاتٌ بَيْضَاءُ  
jalābiyyāt bayḌā' (f. sg.)  
white jalabiyyas  
أَمْرِيكِيُّونَ بِيضُ  
amrikiyyūn biḌ (m./mixed pl.)  
white Americans

C. Vocabulary

مَحَلٌّ maḤall shop  
يَبْحَثُ (يَحْتِ) عَنْ yabHath (baHath) 'an he looks (to look) for  
هَدِيَّةٌ hadiyya gift  
جَلَابِيَّةٌ jallābiyya jalabiyya



أُرِينِي (أَرَى) <i>arini (arâ)</i>	show me (to show)
أَرْخَصَ <i>arkhaS</i>	cheaper
اُنْتَظِرْ(نَظَرَ) <i>unDHur! (naDHar)</i>	Look! (to look)
عُقُود (عَقْدَ) <i>'uqūd ('iqd)</i>	necklaces
فَضِيَّة <i>fiDDiyya</i>	silver (f.)
حَتَّى <i>Hattâ</i>	even
ذَوْقُكَ <i>dhawquk</i>	your taste
أَغْلَى <i>aghlâ</i>	more expensive
أَفْضَل <i>afDal</i>	better, preferable
سَتَجِدْهُ (وَجَدَ) <i>satajiduh (wajad)</i>	you will find it (to find)
اِنْتَظِرْ <i>intaDHir!</i>	Wait!
أَنْفِقْ (نَفَقَ) <i>anfaq (anfaq)</i>	I spend (to spend)
أَقَلَّ <i>aqall</i>	less
سَأُعْطِيكَ (أَعْطَى) <i>sa'u'Tik (a'Tâ)</i>	I will give you (to give)
لِكَي <i>likay</i>	in order to
تُصْبِحَ <i>tuSbiH</i>	you become
زَبُون <i>zabûn</i>	client, customer
دَائِمًا <i>dâ'imân</i>	always
اتَّفَقْنَا <i>ittafaqnâ!</i>	Agreed! ( <i>lit.</i> , we agreed)

D. Cultural Note

In the Arab world, malls and stores similar to those in the West are found side by side with the more traditional commercial institution of the *sūq*, or bazaar. These colorful marketplaces have a large variety of shops, which are usually very specialized. A traditional Arab marketplace is made up of areas specialized by product, for example, areas for gold, textiles, spices and incense, brass, or copper.

Bargaining is traditional and expected in most shops in the Arab world. It is the system by which the savvy salesperson identifies the value of a product to a given individual right on the spot! It is impossible for the customer to tell how far the price of an item is from the wholesale price at which the shopkeeper acquired it. Therefore, it is best to bargain by offering a lower price, or otherwise, simply to walk out of the shop. If you

choose the former, think carefully before naming a price, and don't name a price on something you don't actually intend to buy: it is bad form to decide not to buy something after the vendor has agreed to the price you named.

Most people wouldn't bargain in very expensive shops or in places where price tags are marked on items in order not to appear cheap, a quality looked down upon in the Arab world. Still, if you are not afraid of coming off as a bit stingy, you may find that you can bargain down a hotel room, a rental car, or even products in an up-market shop where items are marked with price tags.

E. Exercises

1. Use the correct imperative form of the verb *نَظَرَ naDHar* (to look) to complete the sentences.

- a. يا دونالد، يا لوسي، يا نادية \_\_\_\_\_.
- b. يا سمير، يا دونالد \_\_\_\_\_.
- c. يا لوسي \_\_\_\_\_.
- d. يا مريم، يا لوسي، يا نادية \_\_\_\_\_.
- e. يا دونالد \_\_\_\_\_.

2. Change the underlined adjectives into their comparative or superlative form, according to the context.

- a. السفر بالطائرة سريع من السفر بالقطار.
- b. الطقس في القاهرة فضل من الطقس في سوريا.
- c. محمد جميل من لوسي.
- d. الطعام في المطعم جيد من الطعام في البيت.
- e. دراسة العربية صعب من دراسة الإنجليزية.

3. Put the underlined verbs in the form required after the word *أَنْ an*.

- a. هل من الممكن أَنْ ذهبت معي إلى المكتب؟
- b. هل تستطيع أَنْ ستساعدني في هذه المشكلة؟
- c. من اللازم أَنْ سوف أعمل واجبي الآن.
- d. هل من الممكن أَنْ نظرت إلى هذه العقود الفضية؟
- e. هل تستطيع أَنْ سأعطيك العقد بـ ٧٥ جنيها.





4. Put the following words in the right order to make logical sentences.

- العقد – من – أرخص – هذا – الجلابية
- العقد – المحل – أغلى – هذا – في
- هدية – لزوجتي – الجلابية – أفضل – ستكون – هذه
- اللغة – من – اللغة – أصعب – هذه – العربية
- أخي – أطول – من – أنا

5. Fill in the blanks by choosing among the words in parentheses.

- هنا يا أستاذ. (تعجبها / تفضل / أريد)
- لن \_\_\_\_\_ أكثر من خمسين جنيهاً في السوق. (أنفق / أنظر / أرني)
- \_\_\_\_\_ مع صاحب المحل على سعر الجلابية. (نظرت / اتفقت / أردت)
- ما \_\_\_\_\_ في هذا السعر؟ (تدفع / ذوقك / رأيك)
- سأعطيك سعراً جيداً \_\_\_\_\_ تصبح زبوناً دائماً لي. (لكن / لكي / لن)

## Answer Key

- a. يا دونالد، يا لوسي، يا نادية انظروا! *yā dūnald, yā lūsi, yā nādyā unDHurā!*  
Donald, Lucy, and Nadia, look!  
b. يا سمير، يا دونالد انظرا! *yā samir yā dūnald, unDHurā!*  
Samir, Donald, look!  
c. يا لوسي انظري. *yā lūsi, unDHuri!*  
Lucy, look!  
d. يا مريم، يا لوسي، يا نادية انظرن. *yā maryam yā lūsi yā nādyā, unDHurna!*  
Mariam, Lucy, and Nadia, look!  
e. يا دونالد انظر. *yā dūnald, unDHuri!*  
Donald, look!
- a. أسرع *asra'* (faster)  
b. أفضل *afDal* (better)  
c. أجمل *ajmal* (more beautiful)  
d. أجود *ajwad* (better)
- e. أصعب *aS'ab* (more difficult, harder)  
a. تذهب *tadh-hab* (you go)  
b. تساعدني *tusā'idni* (you help me)  
c. أعمل *a'mal* (I work)  
d. تنظر *tanDHur* (she looks)  
e. تعطيني *tu'Tiani* (you give me)
- a. هذا العقد أرخص من الجلابية. *hādha l-'iqd arkhaS min al-jallābiyya.*  
This necklace is cheaper than the dress.  
b. العقد أغلى في هذا المحل. *al-'iqd aghlā fi hādha l-maHall.*  
The necklace is more expensive in this shop.  
c. هذه الجلابية ستكون أفضل هدية لزوجتي. *hādhihi l-jallābiyya sa-takūn afDal hadiyya li-zawjati.*  
This jalabiyya will be the best present for my wife.

- d. هذه اللغة أصعب من اللغة العربية. *hādhihi l-lugha aS'ab min al-lugha l-'arabiyya.*  
This language is more difficult than Arabic.  
e. أنا أطول من أخي. *anā aTwal min akhi.*  
I am taller than my brother.
- a. تفضل *tafaDDal* (please come in)  
b. أنفق *unfiq* (I spend)  
c. اتفقت *ittafaqt* (I agreed)  
d. رأيك *ra'yuk* (your opinion)  
e. لكي *likay* (in order to)



# LESSON 11

(Modern Standard Arabic)

## وَجِبَّةٌ طَيِّبَةٌ

*wajba Tayyiba! Enjoy Your Meal!*

### A. Dialogue

Donald and Lucy have just been seated for dinner at a nice restaurant and are waiting for Nadia and Samir to arrive.

دونالد: هَلْ أَنْتِ مُتَأَكِّدَةٌ أَنَّ الْحِزْنَ السَّاعَةَ السَّاسَةَ؟ السَّاعَةُ الْآنَ

السَّابِغَةُ إِلَّا الرَّبْعَ وَأَنَا جَوْعَانٌ جَدًّا.

لوسي: يَجِبُ أَنْ نَنْتَظِرَ، لَا يُمْكِنُ أَنْ نَطْلُبَ الطَّعَامَ قَبْلَ أَنْ يَصِلَا.

دونالد: وَلَكِنِّي سَأَمُوتُ مِنَ الْجَوْعِ، سَأَطْلُبُ شَاطِئَةَ هَامْبُورْجَر.

Donald finishes ordering just as Samir and Nadia walk in.

نادية: نَأْسَفُ جَدًّا عَلَى هَذَا التَّأَخِيرِ، فَقَدْ كَانَ الْمُرُورُ سَيِّئًا جَدًّا.

لِمَاذَا لَمْ تَبْدَأِ الْأَكْلَ بِدُونِنَا؟

لوسي: فِي الْوَاقِعِ...

دونالد: بِالطَّبْعِ لَا!

They sit down and begin to look over the menu.

سَمِير: أُرِيدُ حُمُصًا وَوَرَقَ عَنَبٍ وَخِيَارَ وَسَلَطَةَ بِالإِضَافَةِ إِلَى

البَاذِنْجَانِ فَهُوَ لَذِيذٌ جَدًّا فِي هَذَا الْمَطْعَمِ.

دونالد: هَلْ هُنَاكَ لَحْمٌ فِي وَرَقِ الْعِنَبِ؟

سَمِير: نَعَمْ وَبِهِ أَيْضًا أُرْزٌ وَقَرْفَةٌ.

نادية: أُرِيدُ أَيْضًا بَعْضَ الْكُبَيْبَةِ.

دونالد: مَا هِيَ الْكُبَيْبَةُ؟

نادية: هِيَ عِبَارَةٌ عَنْ كُرَاتٍ مِنَ اللَّحْمِ الْمَقْرُومِ وَالْبُرْغُلِ.

لوسي: هَلْ مِنَ الْمُمْكِنِ أَنْ نَشْتَرِكَ فِي طَلَبِ مَشْوِيَّاتٍ وَاحِدٍ كَطَبَقِ

رئيسي؟ سَيَكُونُ بِهِ دَجَاجٌ وَكُفْتَةٌ وَكَبَابٌ.

The waiter brings Donald his hamburger.

عَامِلُ الْمَطْعَمِ: تَفَضَّلُ الْهَامْبُورْجَرِ، وَجِبَّةٌ طَيِّبَةٌ.

*dūnald: hal anti muta'akkida anna al-Hajz as-sā'a s-sādisa? as-sā'a l-ān as-sābi'a illā r-rub' wa anā jaw'ān jiddan.*

*lūsi: yajib an nantaDHir, lā yumkin an naTlub aT-Ta'ām qabla an yaSilā.*

*dūnald: wa lākinni sa'amūt min al-jū'. sa'aTlub shaTirat hāmburgar.*

*nādyā: na'asaf jiddan 'ala hādha t-ta'khīr faqad kān al-murūr sayyi' jiddan. limādhā lam tabda'ā l-akl bīdūninā?*

*lūsi: fi-l-wāqi'...*

*dūnald: bi T-Tab' lā.*

*samir: urid HummuS(an) wa waraq 'inab wa khiyār wa salaTa bi l-iDāfa ila l-bādhinjān fahuwa ladhīdh jiddan fi hādha l-maT'am.*

*dūnald: hal hunāk laHm fi waraq al-'inab?*

*samir: na'am, wa bihi ayDan urz wa qirfa.*

*nādyā: urid ayDan ba'D al-kubayba.*

*dūnald: mā hiya l-kubayba?*

*nādyā: hiya 'ibāra 'an kurāt min al-laHm al-mafrūm wa l-burghul.*

*lūsi: hal min al-mumkin an nashtarik fi Talab mashwiyyāt wāHid kaTabaq ra'isi? sayakūn bihi dajāj wa kufṭa wa kabāb.*

*'āmil al-maT'am: tafaDDal al-hāmburgar, wajba Tayyiba!*

Donald: Are you sure that the reservation was for 6:00? It is 6:45 now and I am hungry.

Lucy: We have to wait; we cannot order the food before they arrive!

Donald: But I am going to die of hunger. I am going to order a hamburger.

Nadia: Sorry we're late. The traffic was really bad. Why didn't you start without us?

Lucy: Well, actually...

Donald: Of course not!

Samir: I would like hummus and grape leaves, cucumber salad, in addition to eggplant dip, which is quite delicious here.

Donald: Is there meat in the grape leaves?

Samir: Yes, and rice and cinnamon.

Nadia: I want *kobeba* as well.

Donald: What is *kobeba*?

Nadia: It is made of balls of ground beef and bulgur wheat.

Lucy: Can we share one order of grilled meats for a main dish? It includes chicken, kofta, and kebab.

Waiter: Here is your hamburger. Enjoy your meal!

B. Grammar and Usage

1. THE PLURAL FORM OF NOUNS AND ADJECTIVES

A. THE REGULAR PLURALS

A regular or a “sound” plural form of a noun or an adjective is formed by adding an ending to it, just as in English.

The regular masculine plural ending is **ون** -*ūn*. For example:

مُدَّرِسٌ <i>mudarris</i> teacher	مُدَّرِسُونَ <i>mudarrisūn</i> teachers
عَامِلٌ <i>‘āmil</i> worker	عَامِلُونَ <i>‘āmilūn</i> worker

Remember that nouns that refer to objects, rather than humans, take the feminine singular form as their plural form, so the regular plural forms discussed here are only used when nouns refer to groups of people. The plural ending **ين** -*in* is used when the noun is the object of a sentence or follows a preposition.

مُدَّرِسٌ <i>mudarris</i> teacher	مُدَّرِسُونَ <i>mudarrisūn</i> teachers ( <i>m. pl.</i> , subject)	مُدَّرِسِينَ <i>mudarrisīn</i> teachers ( <i>m. pl.</i> , object)
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In spoken language, the -*in* form is used almost exclusively, whether the noun functions as a subject or an object of a sentence.

The regular feminine plural is formed by adding the suffix **ات** -*āt*, whether the noun is a subject or an object of a sentence. This plural form is only derived from feminine singular nouns ending in **ة** -*a(t)*. The singular suffix is dropped before the plural ending is added.

مُدَّرِسَةٌ <i>mudarrisat(t)</i> teacher (f. pl.)	مُدَّرِسَاتٌ <i>mudarrisāt</i> teachers (f. pl.)
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B. THE IRREGULAR PLURALS

Many nouns have irregular plural forms in Arabic, also called “broken” plurals. The vowels of the root are changed, added, or taken out, “breaking” the basic root form of the noun. In some cases, prefixes and/or suffixes are also added. While there are exceptions to this rule, underived nouns, which are short and close to their root forms and have neither prefixes nor suffixes, usually have irregular plurals; longer, derived nouns, those with prefixes and/or suffixes, usually have regular plurals.

There are over forty patterns of “broken” plurals, so it is most practical to memorize the

irregular plural form along with the singular form of the noun. Listed below are a few of the more common patterns.

<b>Singular:</b> صَدِيقٌ <i>Sadiq</i> (friend) طَبِيبٌ <i>Tabib</i> (doctor)	aCCiCā' أَصْدِقَاءُ <i>aSdiqā'</i> (friends) أَطِبَّاءُ <i>aTibbā'</i> (doctors)
سُوقٌ <i>sūq</i> (market) قَلَمٌ <i>qalam</i> (pen) وَلَدٌ <i>walad</i> (boy) شَخْصٌ <i>shakhS</i> (person)	aCCāC أَسْوَاقٌ <i>aswāq</i> (markets) أَقْلَامٌ <i>aqlām</i> (pens) أَوْلَادٌ <i>awlād</i> (boys) أَشْخَاصٌ <i>ashkhāS</i> (persons)
ابْنٌ <i>ibn</i> (son) إِسْمٌ <i>ism</i> (name)	aCCā' أَبْنَاءُ <i>abnā'</i> (sons) أَسْمَاءُ <i>asmā'</i> (names)
مَطْعَمٌ <i>maT'am</i> (restaurant) مَكْتَبٌ <i>maktab</i> (desk; office)	(ma)CāCiC مَطَاعِمٌ <i>maTā'im</i> (restaurants) مَكَاتِبٌ <i>makātib</i> (offices)
بَيْتٌ <i>bayt</i> (house) ضَيْفٌ <i>Dayf</i> (guest)	CuCuC بُيُوتٌ <i>buyūt</i> (houses) دُيُوفٌ <i>Duyūf</i> (guests)
رَجُلٌ <i>rajul</i> (man) جَمَلٌ <i>jamal</i> (camel)	CiCāC رِجَالٌ <i>rijāl</i> (men) جِمَالٌ <i>jimāl</i> (camels)

In the glossary, the irregular plural forms are included next to the singular forms.

2. ORDINAL NUMBERS

Ordinal numbers indicate the order in which items come, such as “first,” “second,” or “third” in English. In Arabic, ordinal numbers can be easily distinguished from the numbers used in counting: most of them have an **ا** -*ā-* following the first root consonant. The only exception is **أَوَّلٌ** *āwwal* (first), which is not derived from **وَاحِدٌ** *wāHid* (one).

The table below includes the numbers *first* to *twelfth*. They are presented together with

the definite article because, as you will see below, this is the form used in telling time.

ORDINAL NUMBERS		
الأوّل	<i>al-awwal</i>	the first
الثّاني	<i>ath-thāni</i>	the second
الثّالث	<i>ath-thāliṭh</i>	the third
الرّابع	<i>ar-rābi'</i>	the fourth
الخامس	<i>al-khāmis</i>	the fifth
السّادس	<i>as-sādis</i>	the sixth
السّابع	<i>as-sābi'</i>	the seventh
الثّامن	<i>ath-thāmin</i>	the eighth
التّاسع	<i>at-tāsi'</i>	the ninth
العاشر	<i>al-'āshir</i>	the tenth
الحادي عشر	<i>al-Hādī 'ashar</i>	the eleventh
الثّاني عشر	<i>ath-thāni 'ashar</i>	the twelfth

3. TELLING TIME

To tell time, use the word السّاعة *as-sā'a* (the hour) followed by the definite and feminine form of the ordinal number.

كَم السّاعة الآن يا لوسي؟  
*kam as-sā'a l-'ān yā lūsi?*  
What time is it now, Lucy?

السّاعة الآن الرّابعة مساءً.  
*as-sā'a l-'ān ar-rābi'a masā'an.*  
It is now four o'clock in the evening. (*lit.*, The hour now the fourth in the evening)

For one o'clock, the word واحدة *wāHida*, the feminine form of the cardinal number *one*, is used instead of the ordinal number أوّل *awwal* (first).

السّاعة الآن الواحدة صباحاً.  
*as-sā'a l-ān al-wāHida SabāHan.*  
It is now one o'clock in the morning.

السّاعة الحاديّة عشرَة  
*as-sā'a l-Hādiya 'ashra*  
eleven o'clock

السّاعة الثّانيّة عشرَة  
*as-sā'a th-thāniya 'ashra*  
twelve o'clock

To express a time that is not exactly on the hour, the fractions نصف *niSf* (a half), ربع *rub'* (a quarter), and ثلث *thulth* (a third) are added following و *wa* (and).

السّاعة الرّابعة والنّصف  
*as-sā'a r-rābi'a wa n-niSf*  
half past four

السّاعة الرّابعة والرّبع  
*as-sā'a r-rābi'a wa r-rub'*  
quarter past four

السّاعة الرّابعة والثلث  
*as-sā'a r-rābi'a wa th-thulth*  
four twenty (*lit.*, a third past four)

The same fraction words are used with the word إلا *illā* (minus), to express time in the latter part of the hour, as in the following examples:

السّاعة الخامسة إلا الثّلاث  
*as-sā'a l-khāmisa illa th-thulth*  
four forty (*lit.*, five o'clock minus a third)

السّاعة الخامسة إلا الرّبع  
*as-sā'a l-khāmisa illa r-rub'*  
four forty-five (*lit.*, five o'clock minus a quarter)

Any other interval of time is expressed using the exact number and the words دقيقة *daqīqa* (minute) or دقائق *daqā'iq* (minutes) preceded by the word و *wa* (and), as in:

السّاعة الثّانيّة وخمس وعشرون دقيقة  
*as-sā'a th-thāniya wa khams wa 'ishrūn daqīqa*  
2:25 (*lit.*, eight o'clock and five and twenty minutes)

السّاعة الواحدة وخمس دقائق  
*as-sā'a l-wāHida wa khams daqā'iq*  
1:05 (*lit.*, one o'clock and five minutes)

Numbers three to ten are followed by the plural form of the noun, دقائق *daqā'iq* (minutes), while numbers 11 to 59 are followed by the singular form, دقيقة *daqīqa* (minute), according to the rules you learned in Lesson 7.

C. Vocabulary

مَطْعَمٌ *maT'am*  
مُتَأَكِّدَةٌ *muta'akkida*  
حَجَزَ *Hajz*  
جَوْعَان *jav'ān*  
يَجِبُ (وَجِبَ) أَنْ *yajib (wajab) an*  
نَطْلُبُ (طَلَبَ) *naTlub (Talab)*  
طَعَام *Ta'am*  
قَبْلَ *qabla*  
سَأْمُوتُ (مَاتَ) *sa'amūt (māt)*  
جَوْعَ *jū'*  
شَطِيرَةٌ *shaTira*  
هَامْبُورْجَر *hāmburgar*  
نَأْسَفُ (أَسَفَ) *na'saf (a'saf)*  
تَأْخِيرَ *ta'khir*  
فَقَدَ (قَدَ) *faqad (qad)*  
مُرُورَ *murūr*  
سَيِّئُ *sayyi'*  
تَبَدَّأَ (بَدَأَ) *tabda'a (bada')*  
أَكَلَ *akl*  
يَدُونِنَا *bidūninā*  
فِي الْوَاقِعِ *fi l-wāqi'*  
حُمُصٌ *HummuS*  
وَرَقَ *waraq*  
عِنَبَ *'inab*  
خِيَارَ *khiyār*  
سَلْطَةَ *salaTa*  
بِالإِضَافَةِ إِلَى *bi l-iDāfa ila*

restaurant  
sure (f.)  
reservation  
hungry  
he must (to have to)  
we order (to order)  
food  
before  
I will die (to die)  
hunger  
sandwich  
hamburger  
we are sorry (to be sorry)  
delay  
so, and  
traffic  
bad  
you (pl.) start (to start)  
food, eating  
without us  
actually  
chickpeas; garbanzo beans  
leaves  
grape  
cucumbers  
salad  
in addition to

بَاذِنْجَان *bādhinjān*  
لَذِيذَ *ladhidh*  
لَحْمَ *laHm*  
أُرْزَ *urz*  
قِرْفَةَ *qirfa*  
كُبَيْبَةَ *kubayba*  
عِبَارَةٌ عَنْ *'ibāra 'an*  
كُرَاتَ *kurāt*  
مَفْرُومَ *mafrūm*  
بُرْغُلَ *burghul*  
نَشْتَرِكُ فِي *nashtarik fi*  
طَلَبَ *Talab*  
مَشْوِيَّاتَ *mashwiyyāt*  
رَئِيسِي *ra'isi*  
دَجَاجَ *dajāj*  
كُفْتَةً *kufta*  
كَبَابَ *kabāb*  
عَامِلَ *'āmil*  
وَجِبَةٌ طَيِّبَةٌ *wajba Tayyiba!*

eggplant  
delicious  
meat  
rice  
cinnamon  
kobeba, meatballs  
equivalent to  
balls  
ground  
bulgur wheat  
we partake in, share  
order  
grilled meats  
principal  
chicken  
spiced ground beef grilled on a skewer  
spiced meat grilled on a skewer  
worker  
Enjoy your meal! (lit., good meal)

D. Cultural Note

The diversity of the countries that make up the Arab world has afforded it an equally diverse array of foods. One thing that unites them is the original Bedouin influence. Tracing back to this heritage is the use of staples such as lamb meat, dates, and various forms of yogurt, which are still among the basic components of the Middle Eastern diet. More recently, Lebanese cuisine has had a broad influence on menus across the region, to such a degree that many foods now generally associated with Arab cuisine are in fact Lebanese in origin. The most typical characteristic of a Lebanese meal is that it begins with *mezza*, a variety of cold and hot finger foods and dips. Also typical of Arab cuisine are the hollow rounds of flat bread called *khubz*. *khubz* often replaces the fork and knife as a utensil for scooping up the delicious dishes, especially in the *mezza* course.



## E. Exercises

1. Arrange the following words to form meaningful sentences.

- النصف – الآن – الثامنة – و – الساعة
- المطاعم – لأن (because) – ذيد – أحب – فيها – جداً – اللبنانية – الأكل
- حُمصاً – وسلطة – ورق – بالإضافة إلى – عنب – أريد
- ستطلب – اليوم – ماذا – في – المطعم – ؟
- الثامنة – أتناول الطعام – صباحاً – لم – منذ – الساعة

2. Provide the plural form of the following singular nouns.

- رجل
- مطعم
- مدرس
- دقيقة
- مصري

3. Say what time it is in Arabic.

- 4:15
- 9:00 AM
- 2:30
- 1:45
- 3:35

4. Provide the singular forms of the following plural nouns.

- ضيوف
- مطاعم
- أشخاص
- أسواق
- رجال

5. Fill in the blank with the appropriate word from the choices in parentheses.

- من الممكن أن \_\_\_\_\_ في طلب مشويات واحد. (نضيف / نطلب / نشترك)
- هل \_\_\_\_\_ بعض الباذنجان؟ (تريد / تطلب / يكون)
- هل تحب كرات اللحم \_\_\_\_\_ . (السلطة / المفروم / الشطيرة)
- هذا هو الطبق \_\_\_\_\_ . (الرئيسي / المشوي / المفروم)
- سأطلب شطيرة \_\_\_\_\_ . (أرز / سلطة / هامبورجر)

## Answer Key

- السَّاعَةُ الآن الثَّامِنَةُ والنِّصْفُ.  
as-sā'a l-ān ath-thāmina wa n-niSf.  
The time is now 8:30.
  - أحب المطاعم اللبنانية لأن الأكل فيها لذيق جداً.  
uHibb al-maTā'im al-lubnāniyya li-anna l-akl fihā ladhīdh jiddan.  
I like Lebanese restaurants because the food there is very delicious.
  - أريد حُمصاً وسلطة بالإضافة إلى ورق عنب.  
urid hummuS(an) wa salaTa bi l-iDāfa ilā waraq 'inab.  
I would like some chickpeas, salad, and stuffed vine leaves.
  - ماذا ستطلب في المطعم اليوم؟  
mādhā sa-taTlub fi l-maT'am al-yawm?  
What will you order at the restaurant today?
  - لم أتناول الطعام منذ الساعة الثامنة صباحاً.  
lam atanāwal aT-Ta'am mundhu s-sā'a th-thāmina SabāHan.  
I have not eaten since 8 o'clock in the morning.
- رجال rijāl (men)
  - مطاعم maTā'im (restaurants)
  - مدرسات mudarrisūn (teachers, m.)
  - دقائق daqā'iq (minutes)
  - مصريون / مصريات miSriyyūn / miSriyyāt (Egyptians, m./Egyptians, f.)
- الساعة الآن الرابعة والربع. as-sā'a l-ān ar-rābi'a wa r-rub'. It is now 4:15.
  - الساعة الآن التاسعة صباحاً. as-sā'a l-ān at-tāsi'a SabāHan. It is now 9 AM.
  - الساعة الآن الثانية والنصف. as-sā'a l-ān ath-thāniya wa n-niSf. It is now 2:30.
  - الساعة الآن الثانية إلا الربع. as-sā'a l-ān ath-thāniya illa r-rub'. It is now a quarter to two.
  - الساعة الآن الثالثة وخمس وثلاثون دقيقة. as-sā'a l-ān ath-thālitha wa khams wa thalāthūn daqiqa. It is now 3:35.
- ضييف Dayf (a guest)
  - مطعم maT'am (a restaurant)
  - شخص shakhS (a person)
  - سوق sūq (a market)
  - رجل rajul (a man)
- نشترك nashtarik (we share)
  - تريد turid (you want)
  - المفروم al-mafrūm (ground)
  - الرئيسي ar-ra'isi (the main)
  - هامبورجر hāmburger (hamburger)

## Grammar Exercises

1. Change the following sentences to the future tense using a future tense word such as **غداً**.

- أكلت بعض الحمص في المطعم.
- الجنه أغلى من الليرة اللبنانية.
- اشترى دونالد أوعية جديدة.
- وقع دونالد العقد لمدة سنة.
- دونالد في الحفلة.

2. Put the following sentences in the negative form.

- سأكون في القاهرة غداً.
- هناك لحم في ورق العنب اللبناني.
- أريد حمصاً وورق عنب.
- سأطلب شطيرة هامبورجر.
- سأدفع سبعة جنيهات للدولار.

3. Choose the right relative pronoun to complete the blanks in the following sentences. (The same pronoun can be used more than once.)

- الذي / التي / اللذان / الذين
- رأيت عامل المطعم \_\_\_\_\_ كنت تتكلم عنه.
  - هذه هي الشقة \_\_\_\_\_ أفضلها.
  - هذه هي الأوعية \_\_\_\_\_ اشتريتها.
  - هذان هما الزبوان \_\_\_\_\_ جاء إلى المطعم أمس.
  - هؤلاء هم أصدقائي \_\_\_\_\_ قابلتهم في الجامعة.

4. Write down the following numbers in Arabic.

- 25
- 29
- 20
- 200
- 24

5. Correct the errors in the following sentences.

- هذا هما الرجلان اللذان كانا يعملان في المطعم.
- لن سوف أسافر إلى بيروت غداً.
- هاتان الشقة جميلة.
- هؤلاء البنك قريب من الفندق.
- لن سأكل في هذا المطعم.

## Vocabulary Exercises

6. Put the following words in the correct order to make complete sentences.

- يا - إلى - أستاذ - المطعم - تفضل
- الجلابية - العقد - أريد - أن - التي - أشتريها - من - هذا - أعلى
- أرى - الممكن - الفضية - من - أن - هذه - العقود - هل - ؟
- مشويات - في - دونالد - طبق - ستشترك - لوسي - واحد - و
- واحد - عقد - يوقع - عام - الشقة - دونالد - أن - يريد - لمدة

7. Decide which of the words in the group does not belong.

- مطبخ / حمام / صالة / إيجار
- أطباق / أثاث / سرير / بنك
- رحلة / زيارة / سفاري / الصحراء البيضاء
- صاحب الشقة / صاحب المطعم / عامل المطعم / دولار
- سعر الصرف / الدولار / الجنيه / عقد الإيجار

8. Choose the correct word to fill in the blanks in the following sentences.

العقد / الإيجار / السوداء / جلابية / الأكل

- سأشتري \_\_\_\_\_ لزوجتي غداً.
- كم سعر هذا \_\_\_\_\_ الفضي؟
- هل وقعت عقد \_\_\_\_\_ مع صاحبة الشقة؟
- ليس الفرق بين سعر البنك والسوق \_\_\_\_\_ كبيراً.
- هل تفضل \_\_\_\_\_ اللبناني أم الأكل المصري؟

9. Place the following sentences in the right order to form a coherent paragraph.

- دونالد ولوسي يبحثان عن شقة ليسكنها فيها لمدة عام.
- لوسي تعمل في الجامعة الأمريكية ببيروت.
- بعد شهر من البحث (looking) وجدوا شقة جميلة جداً.
- ولكن دونالد يبحث (is looking for) عن عمل في شركة بترول.
- دونالد ولوسي يسكنان في بيروت.



## رسالة من مسافر في تونس

risāla min musāfir fi tūnis A Letter from a Traveler in Tunis

عزيزتي سعاد،

بعد التحية والسلام،

أكتب إليك من مدينة تونس. سأحكي لك من البداية، أخذنا القطار القديم من "المرسى" إلى وسط البلد بالعاصمة تونس، ثم مشينا في شارع الحبيب بورقيبة الواسع الأخضر بمبانيه التي بنيت في عهد الاحتلال الفرنسي بجانب المباني السكنية الحديثة والفنادق. وكانت المباني البيضاء تلمع مع سماء البحر المتوسط الزرقاء، وكانت المدينة مليئة بالناس والسيارات، بينما امتلأت المقاهي بالرجال الذين كانوا يتحدثون وهم يشربون القهوة أو الشاي ويدخنون السجائر. وكان معظم الناس يرتدون الملابس الغربية، باستثناء عدد قليل من النساء اللاتي ارتدين الأحذية التي تغطي رؤوسهن. لم تكن المدينة أو ساكنوها بنفس درجة المحافظة التي توقعناها من قراءة الدليل السياحي.

وعندما ذهبنا إلى المدينة القديمة لم نصدق أننا في نفس المدينة، دخلنا شوارع ضيقة مزدحمة مليئة بالحياة والحركة والألوان والروائح. يبيع أصحاب المحلات بضائعهم من محلات صغيرة تملأ مساحة لا تزيد عن ميل مربع. أينما ذهبنا كانت هناك الكثير من المحلات الصغيرة المليئة بالألوان اللامعة والموسيقى والبخور، وامتلأت سوق العطور برائحة العطور الجميلة داخل الزجاجات الملونة. وبجانب سوق العطور، رأينا سوق الطرابيش والتي تصنع فيه الطرابيش كما كانت تصنع منذ قرون، كما رأينا أصحاب المحلات يبيعون الملابس والسجاجيد والهدايا التذكارية والمنتجات الجلدية والسيراميك والجواهر والأثاث والتحف القديمة والكتب والأطعمة والمشروبات، من السهل أن تتوه في المدينة القديمة.

إلى اللقاء.

المخلص،

أحمد

## Answer Key

1. a. سأكل بعض الحمص في المطعم غداً.  
b. سيكون الجنيه أعلى من الليرة اللبنانية الأسبوع القادم.  
c. سوف يشتري دونالد أوعية جديدة في المساء.  
d. سيوقع دونالد العقد لمدة سنة يوم الخميس.  
e. سيكون دونالد في الحفلة يوم الجمعة القادم.
2. a. لن أكون في القاهرة غداً.  
b. ليس هناك لحم في ورق العنب اللبناني.  
c. لا أريد حمصاً وورق عنب.  
d. لن أطلب شطيرة هامبورجر.  
e. لن أدفع سبعة جنيهات للدولار.
3. a. الذي  
b. التي  
c. التي  
d. اللذان  
e. الذين
4. a. خمسة وعشرون  
b. تسعة وعشرون  
c. عشرون  
d. مائتان  
e. أربعة وعشرون
5. a. هذان هما الرجلان اللذان كانا يعملان في المطعم.  
b. لن أسافر إلى بيروت غداً.  
c. هذه الشقة جميلة.  
d. هذا البنك قريب من الفندق.  
e. لن أكل في هذا المطعم.
6. a. تفضل إلى المطعم يا أستاذ.  
b. هذا العقد أعلى من الجلاية التي أريد أن أشتريها.  
c. هل من الممكن أن أرى هذه العقود الفضية؟  
d. ستشترك لوسي ودونالد في طبق مشويات واحد.  
e. يريد دونالد أن يوقع عقد الشقة لمدة عام واحد.
7. a. إيجار  
b. بنك  
c. الصحراء البيضاء  
d. دولاب  
e. عقد الإيجار
8. a. جلاية  
b. العقد  
c. الإيجار  
d. السوداء  
e. الأكل
9. دونالد ولوسي يسكنان في بيروت. لوسي تعمل في الجامعة الأمريكية ببيروت. ولكن دونالد يبحث عن عمل في شركة بترو. دونالد ولوسي يبحثان عن شقة ليسكنها فيها لمدة عام. وبعد شهر من البحث وجدوا شقة جميلة جداً.
10. لم يغير دونالد عند بائع السوق السوداء، ثم تحدثا عن مشكلة الدولار في مصر، وبعد ذلك حاول البائع أن يأخذ دونالد في رحلة سفاري.



Dear Suad,

Greetings!

I am writing you from Tunis. I will tell you the story from the beginning. We took the old train from La Marsa into the downtown area of the capital, Tunis. Then we walked on the wide, green street of Habib Bourguiba with its buildings built in the French colonial period, alongside the modern residential buildings and hotels. The white buildings glowed in the blue Mediterranean sky. The city was full of people and cars, while the coffee shops were full of men talking and drinking coffee or tea and smoking cigarettes.

Most people were wearing Western clothes except for a small number of women who were wearing veils that covered their heads. The city and its residents were not as conservative as we expected from reading the guidebook.

When we went to the old city, we could not believe we were in the same city. We entered narrow, crowded streets full of life, movement, colors, and scents. The shop owners sell products from small shops filling an area no bigger than one square mile.

Everywhere we went there were lots of tiny shops full of bright colors, music, and incense. The perfumer's market is full of the beautiful scent of perfume in colored bottles. Beside the perfumer's market was the fez-maker's market, where fezzes are made just as they were centuries ago. We also saw the shop owners selling clothes, rugs, souvenirs, leather products, ceramics, jewelry, furniture, antiques, books, food, and drink. It is easy to get lost in the old city.

Until we meet again.

Sincerely,

Ahmed

Vocabulary

عَزِيزَتِي	'azizati	my dear
تَحِيَّةٌ	taḥiyya	greetings
سَأُحْكِي لَكَ (حِكَى)	sa'aḥki laki (ḥakā)	I will tell you (to tell)
بِدَايَةٌ	bidāya	beginning
وَسَطُ الْبَلَدِ	wasat al-balad	downtown
عَاصِمَةٌ	'āSima	capital city
وَاسِعٌ	wāsi'	wide
مَبَانٍ (مَبْنَى)	mabāni (mabna)	buildings
بُنِيَتْ (بَنَى)	buniyat (banā)	built

• ...

عَهْدٌ	'ahd	era, epoch
اِحْتِلَالٌ	iḥtilāl	occupation
بِجَانِبِ	bi-jānib	beside
سَكَنِيَّةٌ	sakaniyya	residential
حَدِيثَةٌ	Haditha	modern
تَلْمَعُ (لَمَعَ)	talma' (lama')	shining
سَمَاءٌ	samā'	sky
الْبَحْرُ الْمُتَوَسِّطُ	al-baḥr al-mutawassiṭ	Mediterranean Sea
نَاسٌ	nās	people
بَيْنَمَا	baynamā	while
اِمْتَلَأَتْ	imtala'at	were filled with
مَقَاهِي (مَقَّهَى)	maqāhi (maqhā)	coffee shops
رِجَالٌ (رَجُلٌ)	rijāl (rajul)	men
يُدَخِّنُونَ (دَخَّنَ)	yudakhkhinūn (dakhkhan)	they smoke
سَجَائِرُ (سَجَارَةٌ)	sajā'r (sijāra)	cigarettes
يَرْتَدُونَ (ارْتَدَى)	yartadūn (irtadā)	they wear
مَلَابِسٌ	malābis	clothing
غَرْبِيَّةٌ	gharbiyya	Western
بِاسْتِثْنَاءِ	bistithnā'	with the exception of
قَلِيلٌ مِنْ	qalīl min	a little of; a few
نِسَاءٌ (اِمْرَأَةٌ)	nisā' (imra'a)	women
أُحْجِبَةُ (حِجَابٌ)	aḥjiba (ḥijāb)	women's head cover(s)
تُغْطِي (غَطَّى)	tughaTTi (ghaTTā)	they cover
سَاكِنُوهَا	sākinūhā	its residents
دَرَجَةٌ	daraja	extent, degree
مُحَافَظَةٌ	muḥāfaDHa	conservatism
قِرَاءَةٌ	qirā'a	reading
دَلِيلٌ سِيَاحِي	dalīl siyāHi	guide book



نُصَدِّقُ أَنَّ nuSaddiq (Saddaq) anna  
دَخَلْنَا dakhalnā  
ضَيِّقَةً Dayyiqā  
مُزْدَحِمَةً muzdahima  
حَيَاةَ Hayā

we believe (to believe) that  
we entered  
narrow  
crowded  
life

## LESSON 12

(Modern Standard Arabic)

### عِنْدَ الطَّبِيبِ

'ind aT-Tabib At the Doctor's

#### A. Dialogue

الطَّبِيبُ: مَا هِيَ الْمُسْكَلةُ؟  
دُونَالِد: أَشْعُرُ بِأَلَمٍ فِي صَدْرِي، وَفِي ذِرَاعِي الْيُسْرَى، أَخَافُ أَنْ تَكُونَ  
أُزْمَةً قَلْبِيَّةً.  
الطَّبِيبُ: هَلْ أَصِيبُ أَحَدَ أَقَارِبِكَ بِأَزْمَاتٍ قَلْبِيَّةٍ مِنْ قَبْلُ؟  
دُونَالِد: لَا، عَلَى حَسَبِ عِلْمِي.  
الطَّبِيبُ: هَلْ تُمَارِسُ التَّمْرِينَاتِ الرِّيَاضِيَّةَ؟  
دُونَالِد: أَذْهَبُ لِصَالَةِ التَّمْرِينَاتِ الرِّيَاضِيَّةِ ثَلَاثَ مَرَّاتٍ أُسْبُوعِيًّا  
لِحَمْلِ الْأَثْقَالِ.  
الطَّبِيبُ: هَلْ تُمَارِسُ أَيَّةَ تَدْرِيبَاتٍ أُخْرَى غَيْرَ حَمْلِ الْأَثْقَالِ؟  
دُونَالِد: لَا فَأَنَا مَشْغُولٌ جِدًّا، كَمَا أُجْرِيتُ لِي عَمَلِيَّةٌ جِرَاحِيَّةٌ فِي  
رُكْبَتِي الْعَامَ الْمَاضِي، لِذَلِكَ كَانَ يَجِبُ عَلَيَّ أَنْ أَقْلَلَ مِنْ  
الْجَرِيِّ وَالْقَفْزِ لِمُدَّةِ عَامٍ.  
الطَّبِيبُ: هَلْ تَأْكُلُ الْكَثِيرَ مِنَ الطَّعَامِ الْمَلِيءِ بِالْبُهَارَاتِ؟  
دُونَالِد: نَعَمْ، فَأَنَا مِنْ عَاشِقِي الْبُورِيَّتُو بِالْبُهَارَاتِ.  
الطَّبِيبُ: لَا أَعْتَقِدُ أَنَّ هَذِهِ أُزْمَةٌ قَلْبِيَّةٌ، وَلَكِنْ سَأَعْطِيكَ رَقْمَ تَلِفُونِ  
أَخْصَانِي قَلْبٍ لِكَيْ تَتَّكَدَ مِنْ ذَلِكَ.

aT-Tabib: mā hiya l-mushkila?

dūnald: ash'ur bi alam fi Sadri wa fi dhirā'i l-yusrā akhāf an takūn azma qalbiyya.

aT-Tabib: hal uSib aHad aqāribak bi azamāt qalbiyya min qabl?

dūnald: lā, alā Hasab 'ilmi.

aT-Tabib: hal tumāris at-tamrīnāt ar-riyāDiyya?

dūnald: adh-hab liSalat at-tamrīnāt ar-riyāDivya thalāth marrāt usbu'iyyan lilhaml al athqal.



*aT-Tabib: hal tumāris ayyat tadribāt ukhrā khayr Hamī al-athqāl?*  
*dūnald: lā fa-anā mashghūl jiddan, kamā ujriyat li 'amaliyya jirāHīyya fi rukbatī al-'ām al-māDī, lidhālīk kān yajib 'alayya an uqallil min al-jarī wa l-qafz limudat 'ām.*  
*aT-Tabib: hal ta'kul al-kathīr min aT-Ta'ām al-malī' bi l-buhārāt?*  
*dūnald: na'am, fa-anā min 'āshiqī l-buritū bi l-buhārāt.*  
*aT-Tabib: lā a'taqid anna hādhihi azma qalbiyya wa lākin sa'u'Tik raqam tilifūn akhiSSā'i qalb likay tata'akkad min dhālīk.*

Doctor: So, what seems to be the problem?  
Donald: I have pain in my chest and in my left arm. I am afraid it might be a heart attack!  
Doctor: Has anyone in your family had a heart attack before?  
Donald: Not that I know of.  
Doctor: Do you exercise?  
Donald: I go to the gym three times a week to lift weights.  
Doctor: Do you do any exercise besides lifting weights?  
Donald: No, because I'm very busy. Also, I had a knee surgery last year, so I have to reduce any running and jumping for a year.  
Doctor: Do you eat a lot of spicy foods?  
Donald: Yes, I am a big fan of spicy burritos.  
Doctor: I don't think it is a heart attack, but I will give you the number of a heart specialist so you can make sure.

B. Grammar and Usage

1. DERIVING NOUNS FROM VERBS

There are four types of commonly used nouns that are derived from verbs: verbal nouns, active participles, passive participles, and nouns of location.

A. THE VERBAL NOUN

Verbal nouns in Arabic are similar in function and meaning to English nouns ending in *-ing*.

*يَجِبُ عَلَيَّ أَنْ أَقْلِلَ مِنْ الْجَرِيِّ وَالْقَفْزِ لِمُدَّةٍ عَامٍ.*  
*yajib 'alayya an uqallil min al-jarī wa l-qafz limuddat 'ām.*  
I have to reduce my running and jumping for a year.

The nouns *running* and *jumping* are derived from the verbs *to run* and *to jump*. In Arabic, the verbal nouns derived from Form I verbs, such as *يَجْرِي yajrī* (run) and *يَقْفِز yaqfiz* (jump), are irregular and must be learned along with the verb. The verbal nouns derived from Forms II through X verbs are formed in a regular manner, presented in Appendix A.

For example, to form the verbal noun from a Form II verb (CaCCaC), such as *غَيَّر ghayyara* (to change), the prefix *ت ta-* is added to the beginning of the word and a vowel *ي i* is inserted before the last root consonant. Hence, the verbal noun is *تَغْيِير taqhyir* (changing), and it follows the pattern *ta-CCiC*.

*يَجِبُ عَلَى دُونَالِدِ تَغْيِيرُ عَادَاتِ أَكْلِهِ.*  
*yajib 'alā dūnald taqhyir 'ādāt aklih.*  
Donald has to change his eating habits. (*lit.*, necessary for Donald changing his eating habits.)

To form the verbal noun from a Form III verb (CāCaC), add *مُ mu-* to the beginning of the stem and a *ة* at the end. *مُشَاهَدَة mushāhada* (watching) is derived from the verb *شَاهَد shāhad* (to watch) and has the pattern *mu-CāCaCa*.

*يُحِبُّ دُونَالِدُ مُشَاهَدَةَ التِّلْفِيزِيُونِ.*  
*yuHibb dūnald mushāhadat at-tilifiziyyūn.*  
Donald likes watching TV.

Notice that not every word ending in *-ing* in English corresponds to an Arabic verbal noun. English *-ing* words are also used to create verbal forms, present or past progressive tenses, such as *I am/was running*.

Compare:

*أَكَلَ الطَّعَامَ الْمَلِيَّ بِالْبُهَارَاتِ يُسَبِّبُ آلامَ الصَّدْرِ.*  
*akl (verbal noun) aT-Ta'ām al-malī' bi l-buhārāt yusabbib ālām aS-Sadr.*  
Eating spicy food causes chest pain.

With the following example:

*يَأْكُلُ دُونَالِدُ طَعَامًا مَلِيًّا بِالْبُهَارَاتِ.*  
*ya'kul (verb in the imperfect tense) dūnald Ta'ām malī' bi l-buhārāt.*  
Donald is eating spicy food.

B. THE ACTIVE PARTICIPLE

The active participle is used to refer to the doer of the action expressed by the verb. It is similar to nouns ending in *-er* or *-ent* in English, e.g., *producer* or *resident*. Here are some examples of Arabic active participles derived from Form I verbs.

كَتَبَ	كَاتِب
katab	kātib
to write	writer
صَنَعَ	صَانِع
Sana'	Sāni'
to produce	producer
سَكَنَ	سَاكِن
sakan	sākin
to reside	resident
عَشَقَ	عَاشِق
'ashiq	'āshiq
to love	lover



All active participles derived from Form I verbs follow the pattern CāCīC. To derive the active participle from Form II to X verbs, simply add the prefix مُـ *mu-* to the imperfect stem of the verb and replace the vowel between the second and the third root consonants with a *kasra* (ِ).

يَتَكَلَّمُ yatakallam he speaks	مُتَكَلِّمٌ mutakallim speaker
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Like other nouns, participles change depending on the gender, number, and case of the subject of the verb to which they refer.

Many nouns referring to professions are active participles. For example:

مُهَنْدِسٌ muhandis (engineer)	مُمَرِّضٌ mumarriD (nurse)	مُدَرِّسٌ mudarris (teacher)	تَاجِرٌ tājir (trader)
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C. THE PASSIVE PARTICIPLE

The passive participle is a noun referring to an object of the action expressed by the verb.

كُتِبَ katab to write	مَكْتُوبٌ maktūb written one (lit., something written)
كُسِرَ kasar to break	مَكْسُورٌ maksūr broken one (lit., something broken)
شُرِبَ sharib to drink	مَشْرُوبٌ mashrūb a drink (lit., something drunk)

A passive participle can also have an adjectival meaning.

شَغَلَ shaghal to work	أَنَا مُشْغُولٌ جِدًّا. anā <u>mashghūl</u> jiddan. I am very <u>busy</u> . (cf. over-worked)
طَبَخَ Tabakh to cook	الطَّعَامُ مَطْبُوخٌ بِالْبُحَارَاتِ. al-Ta'ām <u>maTbūkh</u> bi l-buhārāt. The food is <u>cooked</u> with spices.
عَرَفَ araf to know	هُوَ أَخْصَانِي قَلْبٌ مَعْرُوفٌ. huwa akhiSSā'i qalb <u>ma'rūf</u> . He is a well-known heart-specialist.

A passive participle derived from Form I verbs is produced by adding مـ *ma-* to the beginning of the verb, and و *ū* between the second and third root consonants. Like the active participle, these nouns change according to gender, number, and case, and can be definite or indefinite.

For Form II to Form X verbs, the only difference between the active participle and the passive participle is the short vowel between the last two root letters. The passive participle has a *fatHa* (َ) between the last two root consonants, while the active participle has a *kasra* (ِ):

مُنْتِجٌ muntij producer	مُنْتَجٌ muntaj produced, product
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Because short vowels are usually not included in written MSA, the active and passive participles for these verb forms are indistinguishable in writing. It is necessary to guess from the context whether the noun is an active participle or a passive participle.

D. NOUNS OF LOCATION

The noun of location refers to the place where the action of the verb occurs. In general, nouns of location are formed by adding مـ *ma-* to the beginning of the word and a *fatHa* (َ) between the last two root consonants. There is no vowel between the first two consonants of the root. You have already learned several nouns from this category:

مَدْرَسَةٌ madrasa school	مَطَارٌ maTār airport	مَطْعَمٌ maT'am restaurant	مَكْتَبٌ maktab office	مَكْتَبَةٌ maktaba library
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Some nouns of location end with the feminine marker ة, but the appearance of this feature is unpredictable. The plural form of Form I nouns of location is produced by adding a *kasra* (ِ) after the first root letter and the I -ā after the second.

مَكْتَبٌ maktab office	مَكَاتِبٌ makātib offices
مَطْعَمٌ maT'am restaurant	مَطَاعِمٌ maTā'im restaurants

Note that the pattern used to derive nouns of location is not used productively in the language to create new words. Still, knowing it will help you guess the meaning of such nouns when you come across them.



2. REFLEXIVE FORMS

A. REFLEXIVE VERBS

As you saw in Lesson 7, some verb forms have a reflexive meaning, such as the Form V verb below, placed next to the non-reflexive equivalent.

غَيَّرَ ghayyara to change (something)	تَغَيَّرَ taghayyara to change oneself
--	--

When this reflexive form of the verb is used, the verb does not take an object, because the subject is the same as the intended object of the verb.

لن يتَغَيَّرَ دونالد أبداً.  
lan yataghayyar dūnald abadan.  
Donald will never change. (lit., Donald will never change himself)

Contrast this sentence to the example where the non-reflexive Form II verb *ghayyar* (to change) is used.

غَيَّرَت لوسي عادات أكل دونالد.  
ghayyarat lūsi 'ādāt akl dūnald.  
Lucy changed Donald's eating habits.

The verb is followed by the direct object *Donald's eating habits*.

B. REFLEXIVE CONSTRUCTION

MSA also has a reflexive construction, formed by following a verb with the word نَفْسَ (self), or, less commonly, the word ذَاتَ (self), to which the object pronoun suffixes are added.

أَجْهَدْتُ نَفْسِي.  
ajhadt nafsī.  
I tired myself out.  
أَمْرَضَ نَفْسَهُ بِكَثْرَةِ الطَّعَامِ.  
amraD nafsahu bikathrat aT-Ta'am  
He made himself sick by overeating (lit., by the large quantity of food).

3. PARTS OF THE BODY

Here are the MSA words for the various parts of the body.

PARTS OF THE BODY		
eye(s)	'ayn ('aynān)	عَيْنَ (عَيْنَانِ)
arm(s)	dhira' (dhirā'an)	ذِرَاعَ (ذِرَاعَانِ)
leg(s)	sāq (sāqān)	سَاقَ (سَاقَانِ)
hand(s)	yad (yadān)	يَدَ (يَدَانِ)
back	DHahr	ظَهْرَ
stomach	mi'da	مِعْدَةَ
head	ra's	رَأْسَ
nose	anf	أَنْفَ
throat	zawr	زَوْرَ
ear (s)	udhun (udhunān)	أُذُنَ (أُذُنَانِ)
heart	qalb	قَلْبَ
hair	sha'r	شَعْرَ
nail(s)	DHifr (aDHāfir)	ظِفْرَ (أظافر)
neck	raqaba	رَقَبَةَ
mouth	famm	فَمَ
tooth (teeth)	sinn (asnān)	سِنَ (أَسْنَانِ)
elbow(s)	kū' (akwā)	كُوعَ (أَكْوَاعِ)
knee(s)	rukba (rukab)	رُكْبَةَ (رُكْبِ)

C. Vocabulary

طَبِيبَ Tabib	doctor
مُشْكِلَةٌ mushkila	problem
أَشْعُرُ (شعر) 'ash'ur (sha'ar)	I feel
أَلَمَ alam	pain
يُسْرَى yusrā	left



أَخَافُ (خَافَ) أَن	akhāf (khāf) an	I fear that (to fear)
أَزْمَةٌ قَلْبِيَّةٌ	azma qalbiyya	heart attack
أُصِيبُ بِـ	uSib bi	was afflicted with
أَقَارِبِكَ (قَرِيب)	aqāribak (qarib)	your relatives
عَلَى حَسَبِ	'alā Hasab	according to
عِلْمِي	'ilmi	my knowledge
تُمَارِسُ (مَارَسَ)	tumāris (māras)	you practice
تَمَرِّنَات	tamrīnāt	exercises
رِیَاضِيَّة	riyāDiyya	athletic (f.)
صَالَةُ التَّمَرِّنَاتِ الرِیَاضِيَّةِ	Sālat at-tamrīnāt ar-riyāDiyya	gym
حَمَلٌ	Haml	lifting
أَثْقَالٌ (ثَقَلَ)	athqāl (thiqal)	weights
تَدْرِيبَات	tadrībāt	training
مَشْغُولٌ	mashghūl	busy
أُجْرِیْتُ	ujrīyat	was performed
عَمَلِيَّةٌ جِرَاحِيَّةٌ	'amaliyya jirāhiyya	surgical operation
رُكْبَتِي	rukbatī	my knee
مَاضِي	māDi	past
لِذَلِكَ	lidhālik	for that reason
يَجِبُ عَلَيَّ أَنْ	yajib 'alayya an	it is necessary for me to
أَقَلِّلُ مِنْ	uqallil min	I lessen
جَرِي	jari	running
قَفَزَ	qafz	jumping
مَلِيّ	mali'	full
بُهَارَات	buhārāt	spices
عَاشِقِينَ	'āshiqīn	enthusiasts
أَعْتَقِدُ (اعْتَقَدَ) أَنَّ	a'taqid (i'taqad) anna	I think that
رَقْمٌ	raqam	number

تَلِيفُونٌ	tilifūn	telephone
أَخْصَاصِي	akhiSSā'i	specialist
تَتَأَكَّدُ (تَأَكَّدَ) مِنْ	tata'akkad min	you make sure of

## D. Cultural Note

Health and well-being are fundamental topics of casual conversation in the Arab world. For instance, it is common in some Arab countries to ask **كَيْفَ صِحَّتُكَ الْيَوْمَ؟** *kayfa SiHHatuk al-yawm?* (How is your health today?) right after greeting the person. At the same time, people will almost never respond negatively to this question, even if their health is not good. Assuming that one's health could always be worse, and that it is always good to be thankful, the typical response to this question is simply **الحمد لله** *al-Hamdulillāh* (Thank God).

There is also a taboo associated with speaking the names of more severe diseases. Sometimes euphemisms are used to refer to them. For example, cancer is consistently referred to as **المرض الجش** *al-maraD al-wiHish* (the bad disease) in Egyptian Arabic.

In most Arab countries, healthcare is provided for free or for a nominal cost, but the service is usually inferior to the much better-equipped, but expensive, private hospitals.

## E. Exercises

1. Fill in the blanks with the correct word from the choices in parentheses.

- ذهب دونالد لطبيب عندما شعر بألم في \_\_\_\_\_. (أظافره / شعره / معدته)
- يعمل أحمد كبائع للكتب في \_\_\_\_\_. (مطعم / مكتب / مكتبة) بالقاهرة.
- \_\_\_\_\_ (طبّاخ / ممرض / مهندس) فندق السلام بدمشق ممتاز.
- هل تمارس أية \_\_\_\_\_ (تدريبات / عِنان / عمليات) أخرى؟
- لن أذهب معكم للمطعم فأنا \_\_\_\_\_ (معروف / متكلم / مشغول) جداً.

2. Fill in the blanks with a verbal noun, an active participle, a passive participle, or a noun of location as required by the context, derived from the verbs in parentheses.

- أحمد زويل عالم كيمياء \_\_\_\_\_. (عرف).
- نجيب محفوظ \_\_\_\_\_. (كتب) مصري.
- لم يذهب دونالد إلى الحفلة لأن ساقه \_\_\_\_\_. (كسر).
- ذهبت لوسي ودونالد إلى \_\_\_\_\_. (طعم) ليتناولوا طعام الغداء.
- هذا الطعام \_\_\_\_\_. (طبخ) بالكثير من البهارات.

3. Derive verbal nouns from the following verbs.



- a. كَتَبَ
- b. تَغَيَّرَ
- c. أُنتِجَ
- d. دُرِّسَ
- e. أَكَلَ

4. Put the following words in the right order to form meaningful sentences.

- a. يومياً – التمرينات – تمارس – لوسي – الرياضية
- b. أذنه – بألم – في – دونالد – يشعر
- c. مريض – دونالد – عادات – غير – أكله – لأنه
- d. مكتبه – يذهب – الصباح – كل – إلى – في – دونالد – يوم
- e. العملية – بسبب (because of) – يستطيع – يجري – دونالد – أن – الجراحية – لا

5. Derive the perfect stem of the verb from which the following nouns (verbal noun, active participles, or passive participles) were derived.

- a. عاشقي
- b. مشغول
- c. منتجات
- d. مشاهدة
- e. تدريبات

### Answer Key

1. a. معدته *mi'datuh* (his stomach)
  - b. مكتبة *maktaba* (a library)
  - c. طبّاح *Tabbākh* (a cook)
  - d. تدريبات *tadribāt* (exercises)
  - e. مشغول *mashghūl* (busy)
2. a. معروف *ma'rūf* (famous)
  - b. كاتب *kātib* (a writer)
  - c. مكسورة *maksūra* (broken)
  - d. المطعم *al-maT'am* (the restaurant)
  - e. مطبوخ *maTbūkh* (cooked)
3. a. كتابة *kitāba* (writing)
- b. تَغَيَّرَ *taghayyur* (change)
- c. إنتاج *intāj* (production)
- d. تدريس *tadris* (teaching)
- e. أكل *akl* (food; eating)
4. a. لوسي تمارس التمرينات الرياضية يومياً. *lūsi tumāris at-tamrināt ar-riyāDiyya yawmiyyan.* Lucy exercises daily.

- b. دونالد يشعر بألم في أذنه. *dūnald yash'ur bi-alam fi udhunih.* Donald feels pain in his ear.
- c. غَيَّرَ دونالد عادات أكله لأنه مريض. *ghayyar dūnald 'ādāt aklih li-annahu mariD.* Donald changed his eating habits because he is sick.
- d. يذهب دونالد إلى مكتبه كل يوم في الصباح. *yadh-hab dūnald ilā maktabih kull yawm fi S-SabāH.* Donald goes to his office every day in the morning.

- e. لا يستطيع دونالد أن يجري بسبب العملية الجراحية. *lā yastaTi' dūnald an yajri bi-sabab al-'amaliyya l-jirāHiyya.* Donald cannot run because of the surgery.
- 5. a. عَشَقَ *'ashiq* (to love)
- b. شَغَلَ *shaghal* (to engage, to occupy)
- c. نَتَجَ *nataj* (to result)
- d. شَاهَدَ *shāhad* (to watch)
- e. دَرَّبَ *darrab* (to train)

# LESSON 13

(Modern Standard Arabic)

## في العمل

fi l-'amal At Work

### A. Dialogue

Lucy and Nadia are meeting for lunch at Nadia's office.

لوسي: أنا آسفة على هذا التأخير يا نادية، المرور كان سيئاً جداً.

نادية: لست هذه مشكلة، هل ما زال لديك وقت لتتري المكتب قبل الغداء؟

لوسي: نعم، أريني المكتب.

نادية: تفضلني معي. هذه هي صالة الاستقبال وهذه هي حجرة

الفاكس وماكيئة التصوير، وتخدم هذا الطابق بالكامل.

لوسي: كم موظفاً يعمل في هذا الطابق؟

نادية: ثمانية محررين وتسعة صحفيين.

لوسي: والله؟ يا حرام، في هذه المساحة الصغيرة؟

نادية: فعلاً هذه المساحة صغيرة ولكن كل صحفي لديه كمبيوتر

بشبكة إنترنت.

لوسي: وأين مكتبك؟

نادية: في الطابق العلوي.

لوسي: آه، هذا الطابق للمحررين والصحفيين فقط، أمّا الطابق

العلوي فلرئيسة التحرير!

نادية: بالضبط، سري إن كنت سوف تشفقين على أيضاً.

*lūsi: anā āsifa 'ala hādhā t-ta'khīr yā nādya, al-murūr kān sayyi' jiddan.*

*nādya: laysat hādhīhi mushkila, hal mā zāl ladayki waqt litaray l-maktab qabl al-ghodā'?*

*lūsi: na'am, arini l-maktab.*

*nādya: tafaDDali mā'i. hādhīhi hiya Sālat al-istiqbāl, wa hādhīhi hiya Hujrat al faks wa makīnat al ta'swīr, wa takhdum hadha l-Tabīq bi l-kamil.*

*lusi: kam muwaDHDHafan ya'mal fi hādha T-Tabīq?*

*nadya: thamāniyat muHarririn wa tis'at SaHafiyyin.*

*lusi: wa l-lāhi? yā Harām, fi hādhihi l-misāHa S-Saghira?*

*nādya: fi'lan hādhihi l-misāHa Saghira wa lākin kul SaHafi ladayh kumbyūtar bishabakat itharnit.*

*lusi: wa ayn maktabuki?*

*nādya: fi T-Tabīq al-'ulwi.*

*lūsi: āh, hādhā T-Tabīq li l-muHarririn wa S-SaHafiyyin faqaT, amma aT-Tabīq al-'ulwi fa lira'isat at-taHarir!*

*nādya: bi D-DabT, sanarā in kunti sawfa tushfiqin 'alayya ayDan.*

Lucy: Sorry I am late. The traffic was horrible.

Nadia: It's ok. Do you still have time to see the office before lunch?

Lucy: I think so. Please show me around.

Nadia: Well, this is the reception lounge, and this is the fax and photocopy room. It serves the whole floor.

Lucy: How many people work on this floor?

Nadia: Eight editors and nine journalists.

Lucy: Really? How terrible! In this little space?

Nadia: Well, there isn't a lot of space, but each desk has a computer on an Ethernet network.

Lucy: Where is your office?

Nadia: Upstairs.

Lucy: Oh, I see. This floor is just for the writers and editors, but the upstairs is for the editor in chief!

Nadia: Exactly. Let's go up and see whether you'll feel bad for me, too!

### B. Grammar and Usage

#### 1. IRREGULAR VERBS: VERBS BEGINNING IN A LONG VOWEL IN THE PERFECT TENSE

Verbs that begin with a one of the long vowels, either **يـ**, **وـ**, or **اـ**, in the perfect tense have slightly irregular behavior. These vowels can either be part of the prefix or the first root letter.

Form IV, VII, VIII, and X verbs, such as **اِسْتَقْبَلَ** *istaqbal* (he received), all begin with the letter **اـ**.<sup>1</sup> This letter is replaced with a short vowel in the imperfect tense. In the case of Forms VII to X, the **اـ** changes to **fatHa** ( **َ** ), following the imperfect prefix **y-**.

**اِنْبَسَطَ**

*inbasaT*

he enjoyed himself

**يَنْبَسِطُ**

*yanbasiT*

he enjoys himself

In the case of Form IV verbs, the **اـ** is replaced with a **damma** ( **ُ** ) in the imperfect tense.

<sup>1</sup>Form Lesson 7 for more examples and Appendix A for a summary of different verb patterns.





following the imperfect prefix *y-*.

أَرْسَلَ  
*arsala*  
he sent

يُرْسِلُ  
*yursil*  
he sends

Other verbs begin with **يـ**, **وـ**, or **اـ** because it is the first letter of their three-letter root. While roots with **يـ** or **اـ** as their first root consonant are rather rare, you have already encountered several verbs with **وـ** as their first root letter.

وَجَبَ *wajab* (it was necessary)

وَصَلَ *wasal* (he arrived)

Note that the letter **و** is pronounced as the consonant *w*, because it precedes a vowel.

In Form I verbs, the letter **و** turns into a *fatHa* ( **َ** ) in the imperfect tense, which follows the imperfect prefix **يـ**.

يَجِبُ *yajib* (it is necessary)

يَصِلُ *yaSi* (he arrives)

Form VIII verbs, derived from roots having **و** as the first root letter, have a peculiar form. Look at the formation of the Form VIII verb from the root **وَفَقَ** *wafaq* (to agree to).

1. وَفَقَ 2. اَوْتَفَقَ 3. اِتَّفَقَ 4. اِتَّفَقَ  
*wafaq* *ittafaq*

The Form I verb **وَفَقَ** *wafaq* (to agree to) is first modified according to the pattern used for form VIII verbs, *aCtaCaC*: an **اـ** at the beginning and a **تـ** after the first root consonant are added to create **اَوْتَفَقَ**. Next, the **و** is changed to **تـ**, forming **اِتَّفَقَ**. Because of the lack of a vowel between the two letters **تـ**, they are compressed into **تـ** (with a *shadda*) to form the verb **اِتَّفَقَ** *ittafaq* (to agree to).

## 2. IRREGULAR VERBS: WEAK VERBS

Weak verbs are those that have a vowel as the last root letter, e.g., **ع - ن - ي** (mean). These verbs are irregular because the terminal vowel of the perfect stem changes in the imperfect tense. For example:

عَنِ  
*'anā*  
it meant

يَعْنِي  
*ya'nī*  
it means

ع - ن - ي  
[root letters]

The last letter of the perfect stem, **عـ**, changes into **يـ** in the imperfect. There is a great variety of changes that the terminal vowel of a weak verb can undergo. We will discuss the three most common types below.

- **عـ** in the perfect stem changes to **يـ** in the imperfect stem (see section A, below),

- **يـ** in the perfect stem changes to **عـ** in the imperfect stem (see section B, below),
- **اـ** in the perfect stem changes to **وـ** in the imperfect stem (see section C, below).

## A. TERMINAL **عـ** IN THE PERFECT STEM TO TERMINAL **يـ** IN THE IMPERFECT STEM

The change from the terminal **عـ** to the terminal **يـ** is the most common type of change.

جَرَى  
*jara*  
he ran (Form I)

يَجْرِي  
*yajri*  
he runs

All rules about weak verbs apply equally to any verb form (I through X) derived from the same weak root. For example, the terminal **عـ** in the perfect form of the Form IV verb **أَعْطَى** *a'Tā* (to give), derived from the root **ع - ط - ع**, changes to **يـ** in the imperfect stem, as did the terminal **عـ** of **عَنِ** *anā* (to mean).

أَعْطَى  
*a'Tā*  
he gave (Form IV)

يُعْطِي  
*yu'Ti*  
he gives

Notice the same change in the verbs below belonging to Forms VIII and X.

اِنْتَهَى  
*intahā*  
he finished (Form VIII)

يَنْتَهِي  
*yantahī*  
he finishes

ن - ه - ع  
[root letters]

اِشْتَرَى  
*ishtarā*  
he bought (Form X)

يَشْتَرِي  
*yashтари*  
he buys

ش - ر - ع  
[root letters]

## B. TERMINAL **يـ** IN THE PERFECT STEM TO TERMINAL **عـ** IN THE IMPERFECT STEM

Verbs with roots that end in **يـ** in the perfect stem change that vowel into **عـ** in the imperfect stem.

نَسِيَ  
*nasi*  
he forgot

يَنْسَى  
*yansā*  
he forgets

ن - س - ع  
[root letters]

## C. TERMINAL **اـ** IN THE PERFECT STEM TO TERMINAL **وـ** IN THE IMPERFECT STEM

Some verbs with roots that end in **اـ** in the perfect stem change that vowel to **وـ** in the imperfect stem.



دَعَا	يَدْعُو	د - ع - و
<i>da'ā</i>	<i>yad'ū</i>	
he invited	he invites	[root letters]
بَدَا	يَبْدُو	ب - د - ا
<i>badā</i>	<i>yabdū</i>	
he seemed	he seems	[root letters]

#### D. STEM CHANGES BEFORE TENSE SUFFIXES

When tense suffixes are added to weak verbs, there is generally no change in the sound of the stem, only in the way it is written. The long vowel letter simply changes from its final form to its medial form.

يَنْتَهِي	تَنْتَهِيْنَ
<i>yantahi</i>	<i>tantahin</i>
he finishes	you (f. sg.) finish

However, for stems ending in **ي** *ā*, the long vowel changes in sound as well. It becomes **اَ** *ay* when a suffix is added, as in:

انْتَهَى	انْتَهَيْتِ
<i>intahā</i>	<i>intahayti</i>
he finished	you (f. sg.) finished

The terminal **اَ** *ā* of the stem is dropped in the following example when the suffix **وا** is added.

انْتَهَى	انْتَهَوْا
<i>intahā</i>	<i>intahū</i>
he finished	they finished

Similarly, the terminal **ي** *i* of the stem is dropped when the suffix **ون** *-ūn* is added:

يُعْطِي	يُعْطُون
<i>yu'Ti</i>	<i>yu'Tūn</i>
he gives	they give

When conjugating weak verbs ending with an **اَ** *ā*, some forms require that the **اَ** be dropped, while in others it changes to **و**:

دَعَا	دَعَوْتَ	دَعَتْ
<i>da'ā</i>	<i>da'awta</i>	<i>da'at</i>
he called	you (m. sg.) called	she called

The rules regarding which suffixes force the last letter to change into a short vowel are based on the complex rules of Arabic phonology. You will not need to memorize any of these rules, but you should learn to recognize common weak verbs, even when the last

vowel does not appear in writing. For your reference in writing, tables of complete conjugations of the different weak verb types appear in Appendices C through E.

## C. Vocabulary

آسِفَةٌ	<i>āsifa</i>	sorry
مَا زَالَ	<i>mā zāl</i>	still ( <i>lit.</i> , has not stopped)
قَبْلَ	<i>qabl</i>	before
غَدَاءَ	<i>ghadā'</i>	lunch
حُجْرَةٌ	<i>Hujra</i>	room
فَاكْسَ	<i>fāks</i>	fax
مَآكِينَةٌ	<i>mākina</i>	machine
تَصْوِيرَ	<i>taSwir</i>	copying
تَخْدُمُ (خَدَمَ)	<i>takhdum (khadam)</i>	it serves (to serve)
طَابِقَ	<i>Tābiq</i>	story (of a building)
بِالْكَامِلِ	<i>bi l-kāmil</i>	all of it
مُحَرِّرِينَ	<i>muHarriin</i>	editors
صَحَفِيِّينَ	<i>SaHāfiyyin</i>	journalists
وَاللَّهِ؟	<i>wa l-lāhi?</i>	Really?
يَا حَرَامَ!	<i>yā Harām!</i>	Oh, what a shame!
مِسَاحَةً	<i>misāHa</i>	area
فِعْلًا	<i>fi'lan</i>	truly
كُمْبِيُوتَر	<i>kumbyūtar</i>	computer
شَبَكَةً	<i>shabaka</i>	net
إِثْرَانِيَت	<i>itharnit</i>	ethernet
عُلْوِي	<i>'ulwi</i>	upper
رَئِيسَةَ التَّحْرِيرِ	<i>ra'isat at-taHarir</i>	editor-in-chief
بِالضَّبْطِ	<i>bi D-DabT</i>	exactly
تُشَفِّقِينَ (أَشْفَقَ) عَلَيَّ	<i>tushfiqin (ashfaq)</i>	you (f. sg.) sympathize with me
'ulhiyya		

SUPPLEMENTAL VOCABULARY: FAXES, COMPUTERS, E-MAIL, INTERNET		
مَلَفٌ	<i>malaʔf</i>	file
إِنْتَرْنِت	<i>intarnit</i>	Internet
الشَّاشَةُ	<i>ash-shāsha</i>	monitor
الفَأْرَةُ	<i>al-faʔra</i>	mouse
السُّوْفُوتُ وَيِر	<i>as-suftwir</i>	software
الطِّبَاعَةُ	<i>aT-Tibāʔa</i>	printing
مَوْقِعٌ عَلَى الشَّبَكَةِ	<i>mawqiʔ ʔala sh-shabaka</i>	Website
فَاكْسٌ	<i>fāks</i>	fax
أَرْسَلَ فَاكْسًا	<i>arsal fāks(an)</i>	to send a fax
اسْتَلَمَ فَاكْسًا	<i>istalam fāks(an)</i>	to receive a fax
الْبَرِيدُ الْإِلِكْتُرُونِي	<i>al-barid al-iliktrūni</i>	e-mail
يَفْتَحُ	<i>yafṭaH</i>	to open
مَرْفُقٌ	<i>murfaq</i>	attachment
يَتَصَفَّحُ الْإِنْتَرْنِت	<i>yataSaffaH al-intarnit</i>	to browse the Internet
فَيَرُوسُ كُمْبِيُوتَر	<i>fayrus kumbyūtar</i>	computer virus
وَصَلَةُ الْإِنْتَرْنِت	<i>waSlat al-intarnit</i>	Internet connection
يَتَّصِلُ بِالْإِنْتَرْنِت	<i>yattaSil bi l-intarnit</i>	to connect to the Internet

D. Cultural Note

The workweek in most Arab countries is scheduled based on the weekly holiday of the Muslim majority, which is Friday. Typically, the weekend consists of Friday only or, more rarely, Friday and Saturday.

The demographics of workplaces in Arab countries are as diverse as the peoples that make up the Arab world. Because of the great need for skilled workers in the oil-rich countries of the region, and the lack of employment opportunities in others, many individuals travel abroad looking for work.

In some Arab countries, opportunities for women are severely limited by cultural expectations and taboos. In Saudi Arabia, for instance, women are discouraged from working in professions that require extensive contact with male clients. In other countries,

such as Egypt, where workplace culture has been influenced more by the country's socialist history than by its Islamic one, women make up a more significant portion of the working population.

E. Exercises

1. Fill in the blank with the correct word from the choices in parentheses.
- a. في مكتبٍ نادية (طابق / حجرة فاكس / ماكينة تصوير).
- b. عدد المحررين الذين يعملون في الطابق (عشرة / ثمانية / تسعة).
- c. مساحة الطابق (كبيرة / صغيرة / طويلة).
- d. مكتب \_\_\_\_\_ في الطابق العلوي. (الصحفيين / المحررين / رئيسة التحرير).
- e. كل صحفي لديه شبكة (إنترنت / إيترنت / فاكس).
2. Change the following perfect tense verbs into the imperfect tense; use the *huwa* (he) form.
- a. وجب
- b. استخدم
- c. استقبل
- d. انبسط
- e. أرسل
3. Change the following perfect tense verbs into the imperfect tense; use the *ana* (I) form.
- a. وصل
- b. اتفق
- c. وجد
- d. عنى
- e. أعطى
4. Change the following perfect tense verbs into the imperfect tense using the person indicated in parentheses.
- a. انتهى (هو)
- b. اشترى (هو)
- c. أعطوا (هم)
- d. وصلنا (نحن)
- e. رأى (هو)

# LESSON 14

(Modern Standard Arabic)

ألو، أحمد؟

alū, aHmad? Hello, Ahmed?

## A. Dialogue

Georgette, Ahmed's girlfriend, calls Ahmed to discuss plans to take a trip to the beach.

أحمد: ألو؟

جورجات: ألو، أحمد؟

أحمد: نعم، أنا أحمد، أهلاً يا جورجات. كيف حالك؟

جورجات: بخير والحمد لله، كيف حالك أنت يا أحمد؟

أحمد: بخير، كيف حال أخيك، هل يشعر بتحسن؟

جورجات: نعم، هو أفضل الآن وعاد اليوم للعمل.

أحمد: الحمد لله.

جورجات: هل ستأتي معنا صباح يوم السبت إلى شاطئ البحر لنسبح؟

أحمد: لن أستطيع، يجب أن أبقى في البيت لكي أذاكر.

جورجات: ولكن هذه هي الإجازة الوحيدة في فصل الربيع، وسيكون

الشاطئ جميلاً لأن الجو ليس حاراً كما في الصيف.

أحمد: أنا أفضل الذهاب في الصيف لكي لا أفكر في الامتحانات

طوال الوقت.

جورجات: إذا لم تأت معنا فسأحزن كثيراً. على أي حال سنذهب في

الساعة العاشرة صباحاً وسنعود يوم الأربعاء، أرجو أن تغير

رأيك.

أحمد: سأفكر في هذا، ولكن إذا لم أستطع أن أذهب معكم، هل

سنذهبون في شهر يونية؟

جورجات: ربما. لو كنت مكانك، لذهبت الآن دون تفكير، مع السلامة.

أحمد: مع السلامة.

5. Match the words from column A with the words in column B to form meaningful possessive expressions.

A

صالَة

رئيسَة

يا

الطابق

شبكة

B

إيثرنيت

العلوي

الاستقبال

حرام

التحرير

## Answer Key

1. a. ماكينة تصوير mākinat taSwīr (copy machine)

b. ثمانية thamāniya (eight)

c. صغيرة Saghira (small, young)

d. رئيسة التحرير ra'isat at-taHrir (the editor-in-chief)

e. إيثرنت itharnit (Ethernet)

2. a. يجب yajib (he must)

b. يستخدم yastakhdim (he uses)

c. يستقبل yastaqbil (he receives)

d. ينبسط yanbasiT (he is happy, he enjoys himself)

e. يرسل yursil (he sends)

3. a. أصل aSil (I arrive)

b. أتفق attafiq (I agree)

c. أجد ajid (I find)

d. أعني a'ni (I mean)

e. أعطي u'Ti (I give)

4. a. ينتهي yantahi (it ends, he finishes)

b. يشتري yashtari (he buys)

c. يعطون yu'Tūn (they give)

d. نصل naSil (we arrive)

e. يرى yarā (he sees)

5. a. صالة الاستقبال Sālat al-istiqbāl (reception)

b. رئيسة التحرير ra'isat at-taHrir (the editor-in-chief)

c. يا حرام! yā Harām! (How terrible!)

d. الطابق العلوي aT-Tabiq al-'ulwi (upstairs)

e. شبكة إيثرنت shabakat itharnit (ethernet network)

aHmad: alū?  
jurjāt: alū, aHmad?  
aHmad: na'am, anā aHmad, ahlan yā jurjāt. kayfa Hālik?  
jurjāt: bi-khayr wa l-Hamdulillāh, kayfa Hāluk ant yā aHmad?  
aHmad: bi-khayr, kayfa hāl akhik? hal yash'ur bi-taHassun?  
jurjāt: na'am, huwa afDal al-ān wa 'ād al-yawm li l-'amal.  
aHmad: al-Hamdulillāh.  
jurjāt: hal sata'ti ma'anā SabāH yawm as-sabt ilā shāTi' l-baHr linasbaH?  
aHmad: lan astaTi', yajib an abqā fi l-bayt likay udhākir.  
jurjāt: wa lākin hādhihi hiya al-ijāza l-waHida fi faSI ar-rabi' wa sayakūn ash-shāTi' jamil li'anna l-jaww laysa Hārr kamā fi S-Sayf.  
aHmad: anā ufaDDil adh-dhihāb fi S-Sayf likay lā ufakkir fi l-imtiHānāt Tiwāl al-waqT.  
jurjāt: idhā lam ta'ti ma'anā fa-sa'aHzan kathiran. 'ala ayy Hāl sanadhab fi s-sā'a l-'āshira SabāHan wa sana'ūd yawm al-arbi'a'. arjū an tughayyir ra'yak.  
aHmad: sa'ufakkir fi hādhā, wa lākin idhā lam astaTi' an adhab ma'akum, hal satadhabūn fi shahr junya?  
jurjāt: rubbamā. law kunt makānak ladhababt al-ān dūn tafkir. ma'a s-salāma!  
aHmad: ma'a s-salāma.

Ahmed: Hello?  
Georgette: Hello, Ahmed?  
Ahmed: Yes, this is Ahmed. Hello Georgette, how are you?  
Georgette: Fine, thanks (*lit.*, praise to God). How are you, Ahmed?  
Ahmed: Fine. How is your brother? Is he feeling better?  
Georgette: He is better now and has gone back to work today.  
Ahmed: Thank God.  
Georgette: Are you coming with us Saturday morning to the beach to go swimming?  
Ahmed: I don't think I will make it to the beach. I have to stay at home to study.  
Georgette: This is the only vacation this spring. The beaches are so nice now, because the weather is not as hot as in the summer.  
Ahmed: I prefer to go in the summer, so that I don't have to think about my exams all the time.  
Georgette: If you don't come with us, I'll be really sad. In any case, we will be leaving at ten in the morning and returning the following Wednesday. I hope you'll change your mind.  
Ahmed: I will think about it, but if I cannot go with you, would you go in June?  
Georgette: Maybe, but if I were you, I would go now without thinking twice. Good-bye!  
Ahmed: Bye.

B. Grammar and Usage

1. ANSWERING WHY QUESTIONS

There are several words in Arabic that are used to answer questions starting with لماذا *limādha* (why). They include لأن *li'anna* (because), بسبب *bisabab* (because of), لي *li* (in order to), and لكي *likay* (in order to).

A. لأن *li'anna* (BECAUSE)  
لأن *li'anna* (because) must be followed by a complete sentence that begins with a noun or a pronoun. In the following example, لأن *li'anna* (because) is followed by a noun.  
لَنْ تَذْهَبَ جُورْجَاتُ إِلَى الشَّاطِئِ لِأَنَّ أَحْمَدَ مَشْغُولٌ.  
*lan tadh-hab jurjāt ila sh-shāTi' li'anna aHmad mashghūl.*  
Georgette will not go to the beach because Ahmed is busy.

When لأن *li'anna* is followed by a sentence that has a pronominal subject, the pronoun attaches to لأن *li'anna* in the form of a possessive suffix.  
لَا أَفَكِّرُ فِي دِرَاسَتِي لِأَنَّنِي فِي إِجَارَةٍ.  
*lā ufakkir fi dirāsati li'ananī fi ijāza.*  
I am not thinking about studies because I am on vacation.

The following table shows لأن *li'anna* with different pronominal suffixes attached to it.

لأنَّ <i>li'anna</i> (BECAUSE) WITH PRONOMINAL SUFFIXES		
Singular	Plural	Dual
لَأَنَّنِي <i>li'annani</i> (because I . . .)	لَأَنَّنَا <i>li'annanā</i> (because we . . .)	
لَأَنَّكَ <i>li'annaka</i> (because you ( <i>m.</i> ) . . .)	لَأَنَّكُمْ <i>li'annakum</i> (because you ( <i>m.</i> ) . . .)	لَأَنَّكُمَا <i>li'annakumā</i> (because you ( <i>m./f.</i> ) . . .)
لَأَنَّكِ <i>li'annaki</i> (because you ( <i>f.</i> ) . . .)	لَأَنَّكُنَّ <i>li'annakunna</i> (because you ( <i>f.</i> ) . . .)	
لَأَنَّهُ <i>li'annahu</i> (because he . . .)	لَأَنَّهُمْ <i>li'annahum</i> (because they ( <i>m.</i> ) . . .)	لَأَنَّهُمَا <i>li'annahumā</i> (because they ( <i>m./f.</i> ) . . .)
لَأَنَّهَا <i>li'annahā</i> (because she . . .)	لَأَنَّهُنَّ <i>li'annahunna</i> (because they ( <i>f.</i> ) . . .)	

B. بسبب *bisabab* (BECAUSE OF)  
بسبب *bisabab* (because of) is always followed by a noun.  
لَا أَحِبُّ الصَّيْفَ بِسَبَبِ الْحَرَّةِ الْمُرْتَفِعَةِ.  
*lā uHibb aS-Sayf bisabab al-Harāra l-murtafi'a.*  
I do not like summer because of the heat.

C. **لِ** *li* (IN ORDER TO, FOR)

**لِ** *li* (in order to, for) is followed by an imperfect tense verb or by the corresponding definite verbal noun.

يَجِبُ أَنْ أَبْقَى فِي الْبَيْتِ لِأَذَاكِرِ.  
*yajib an abqā fi l-bayt li-'udhākir.*  
I have to stay at home in order to study.

يَجِبُ أَنْ أَبْقَى فِي الْبَيْتِ لِلْمَذَاكِرَةِ.  
*yajib an abqā fi l-bayt li l-mudhākara.*  
I have to stay at home for studying.

D. **لِيْكَ** *likay* (IN ORDER TO, SO THAT)

**لِيْكَ** *likay* (in order to, so that) is followed by an imperfect tense verb.

يَجِبُ أَنْ أَبْقَى فِي الْبَيْتِ لِيْكَ أَذَاكِرِ.  
*yajib an abqā fi l-bayt likay udhākir.*  
I have to stay at home in order to study.

2. **CONDITIONAL SENTENCES**

Conditional sentences express the idea of *if . . . then*, as in *If I were you, I would go*. Here's a conditional sentence in Arabic from the dialogue.

لَوْ كُنْتُ مَكَانَكَ لَدَهَبْتُ دُونَ تَفْكِيرِ.  
*law kunt makānak ladhahabt dūn tafkir.*  
If I were you, I would go without thinking (twice).

A conditional sentence is made up of a clause expressing the condition, *If I were you*, and a clause expressing the result, *I would go without thinking*. There are two words in Arabic that correspond to the English *if*: **إِذَا** *idhā* and **لَوْ** *law*.

A. **إِذَا** *idhā* (IF)

**إِذَا** *idhā* is the more common of the two conjunctions. It is always followed by a perfect tense verb, regardless of the tense used in the result clause. The prefix **فَ** *fa* can optionally be used in the result clause, similar to *then* in English. It attaches to the first word of the result clause. The tenses in MSA result clauses following **فَ** *fa* match those used in English.

إِذَا لَمْ تَأْتِ مَعَنَا فَسَاحْزَنْ كَثِيرًا.  
*idhā lam ta'ti ma'anā fasa'aHzan kathīran.*  
If you do not come with us, I will be upset.

إِذَا سَافَرْنَا فِي مَارِسَ سَيَكُونُ الْجَوُّ جَمِيلًا.  
*idhā sāfarnā fi māris sayakūn al-jaww jamīlan.*  
If we travel in March, the weather will be nice.

إِذَا دَهَبْتُ إِلَى الشَّاطِئِ سَأَتِي مَعَكَ.  
*idhā dhahabt ila sh-shāTi' sa'āti ma'ak.*  
If you go to the beach, I will come with you.

In a conditional structure, the **فَ** *fa* is never used if the result clause is in the perfect tense, as in the following example:

إِذَا لَمْ تُسَافِرْ مَعَ هَالَةَ حَزَنَتْ.  
*idhā lam tusāfir ma'a hāla Hazinat.*  
If you do not travel with Hala, she will be upset.

B. **لَوْ** *law*

The word **لَوْ** *law* is used in a conditional sentence where the condition is untrue or impossible, as in this example from the text.

لَوْ كُنْتُ مَكَانَكَ لَدَهَبْتُ دُونَ تَفْكِيرِ.  
*law kunt makānak ladhahabt dūna tafkir.*  
If I were you (*lit.*, in your place), I would go without thinking twice.

The verb following **لَوْ** *law* must be in the perfect tense. Note that the verb in the result clause, which is also in the perfect tense, is preceded by the prefix **لَ** *la*. This prefix has no translation, but simply marks the beginning of the result clause in a conditional sentence beginning with **لَوْ** *law*.

3. **IRREGULAR VERBS: HOLLOW VERBS**

Verbs that have a long vowel as the middle letter of their root are called "hollow verbs." For example:

عاد - أ د ع - عاد *'ād* (he returned)  
كان - أ ن ك - كان *kān* (he was)

The middle letter of the perfect stems of these verbs is always **ā**, though it changes into a short vowel for some conjugations. In the imperfect tense, it can change to either **ū** or **i**, or remain **ā**.

زاد	يزيد	زِدْتُ
<i>zād</i>	<i>yazīd</i>	<i>zidt</i>
it/he increased	it/he increases	I increased

كَانَ  
kān  
he was

يَكُونُ  
yakūn  
he is

كُنْتُ  
kunt  
I was

Notice that in the / form of the perfect tense, the long vowel in the *he* form of the perfect tense is replaced with the corresponding short vowel. That is, و *ū* is replaced with ( *u* ), and ي *ī* is replaced with ( *i* ).

You can find a full conjugation of a hollow verb in Appendix F.

4. IRREGULAR VERBS: DOUBLED VERBS

Doubled verbs are those that are derived from roots in which the second consonant and the third consonant are identical. In writing, the repeated root consonant is written only once, if the verb belongs to Form I, with a *shadda* ( ّ ) on top. For example:

عَدَّ  
'adda  
he counted

يَعُدُّ  
ya'udd  
he counts (Form I)

Doubled consonants can also be found in Form IV verbs.

أَحَبَّ  
aHabba  
he loved

يُحِبُّ  
yuHibb  
he loves (Form IV)

The addition of some suffixes requires that a short vowel be added between the doubled consonants.

أَحَبَّيْتَ aHbabt (you loved)  
عَدَّدْتَ 'adqdt (you counted)

A fully conjugated doubled verb أَحَبَّ aHabba (he loved) is included in Appendix G. It is not important that you memorize all of these forms, but that you be able to recognize doubled verbs when the doubled consonant is represented with a *shadda*, as in أَحَبَّ aHabba (he loved), as well as when the two letters are separated by a short vowel, as in أَحَبَّيْتَ aHbabt (you loved).

Remember that Form II verbs always have a doubled second root consonant. For example:

قَدَّمَ qaddama (he presented)

When a Form II verb is derived from a doubled verb root, the derived verb simply has the usual Form II shape: CaCCaC is the *he*-form of the perfect tense and yuCaCCiC is the *he*-form of the imperfect tense. Hence, حَرَّرَ Harrar (to liberate), a Form II verb derived from the doubled verb root ر-ح-ر , follows the usual pattern. In writing, it has a doubled middle letter, with a *shadda* on top, followed by another instance of the same letter.

حَرَّرَ  
Harrar  
he freed

يُحَرِّرُ  
yuHarrir  
he liberates

Unlike other forms derived from doubled verbs, perfect and imperfect stems of Form II verbs do not change according to the suffix in any conjugation.

5. SAYING DATES

There are several ways to write dates in Arabic. Like Arabic script, Arabic dates are read from right to left, beginning with the day, then the month, and then the year. The month can either be spelled out or not, depending on how formal the context is.

٢٠٠٥/٤/٢٠  
'ishrin arba'a sanat alfayn wa khamsa  
4/20/2005 (informal)

٢٠ إبريل ٢٠٠٥  
al-'ishrūn min ibril, sanat alfayn wa khamsa  
April 20, 2005 (more formal)

In addition to names of months derived from French, there are also Arabic names for the same months (see next section). These are used in Lebanon, Syria, Jordan, the Palestinian Authority, and Iraq, whereas the Arabized versions of French month names are used in most other parts of the Arab world. Here's the same date with a Levantine month name.

٢٠ أيار ٢٠٠٥  
al-'ishrūn min ayyār, sanat alfayn wa khamsa  
April 20, 2005

6. MONTHS OF THE YEAR, DAYS OF THE WEEK, SEASONS

The following table includes both Levantine and Arabized versions of the names for months.

MONTHS OF THE YEAR				
	Levantine Names		Arabized Names	
January	<i>kānūn ath-thāni</i>	كانون الثاني	<i>yanāyir</i>	يَنَآيِر
February	<i>shubāṭ</i>	شُبَّاط	<i>fibrāyir</i>	فِبْرَايِر
March	<i>ādhār</i>	آذَار	<i>māris</i>	مَارِس
April	<i>nisān</i>	نيسان	<i>ibril</i>	إِبْرِيل
May	<i>ayyār</i>	أَيَّار	<i>māyū</i>	مَآيُو
June	<i>Huzayrān</i>	حُزَيْرَان	<i>yunya</i>	يُونِيَّة
July	<i>tammūz</i>	تَمُوز	<i>yulya</i>	يُولِيَّة
August	<i>āb</i>	آب	<i>aghustūs</i>	أَغُسْطُس
September	<i>aylūl</i>	أَيْلُول	<i>sibtimbir</i>	سِبْتِمْبِر
October	<i>tishrin al-awwal</i>	تِشْرِين الأوَّل	<i>uktūbar</i>	أَكْتُوبَر
November	<i>tishrin ath-thāni</i>	تِشْرِين الثاني	<i>nuvambir</i>	نُوفَمْبِر
December	<i>kānūn al-awwal</i>	كانون الأوَّل	<i>disambir</i>	دِيسَمْبِر

The days of the week are included in the following table.

DAYS OF THE WEEK		
Saturday	<i>yawm as-sabt</i>	يَوْمُ السَّبْتِ
Sunday	<i>yawm al-aḥad</i>	يَوْمُ الْأَحَدِ
Monday	<i>yawm al-ithnayn</i>	يَوْمُ الْإِثْنَيْنِ
Tuesday	<i>yawm ath-thulāthā'</i>	يَوْمُ الثَّلَاثَاءِ
Wednesday	<i>yawm al-arbi'a'</i>	يَوْمُ الْأَرْبِعَاءِ
Thursday	<i>yawm al-khamis</i>	يَوْمُ الْخَمِيسِ
Friday	<i>yawm al-jum'a</i>	يَوْمُ الْجُمُعَةِ

Here is the table giving the names of the seasons.

SEASONS OF THE YEAR		
summer	<i>faSl aS-Sayf</i>	فَصَلُ الصَّيْفِ
fall	<i>faSl al-kharif</i>	فَصَلُ الْخَرِيفِ
winter	<i>faSl ash-shitā'</i>	فَصَلُ الشِّتَاءِ
spring	<i>faSl ar-rabi'</i>	فَصَلُ الرَّبِيعِ

C. Vocabulary

أَلُو <i>alū</i>	hello
كَيْفَ حَالُكَ؟ <i>kayfa hāluk?</i>	How are you?
بِخَيْرٍ <i>bi-khayr</i>	well
الْحَمْدُ لِلَّهِ <i>al-Hamdulillāh</i>	thank God
تَحْسُنُ <i>taHassun</i>	getting better
أَفْضَلُ <i>aḌal</i>	better
عَادَ <i>'ād</i>	returned
سَتَأْتِي (أَتَى) <i>sata'ti (atā)</i>	you will come (to come)
شَاطِئُ الْبَحْرِ <i>shāṬi' al-baḤr</i>	the beach
نَسْبَحُ <i>nasbaḤ</i>	we swim
أُذَاكِرُ <i>udhākir</i>	I study
إِجَازَةٌ <i>ijāza</i>	vacation
فَصَلُ <i>faSl</i>	semester; season
جَوٌّ <i>jaww</i>	weather
حَارَ <i>Hār</i>	hot
أَفْضَلُ <i>ufaḌḌil</i>	I prefer
أَفَكَّرَ (فَكَّرَ) فِي <i>ufakkir (fakkar) fi</i>	I think (to think) about
امْتِحَانَاتُ <i>imtiHānāt</i>	exams
طَوَالُ <i>Tiwāl</i>	all along; the length of



إذا <i>idhā</i>	if
سَأَحْزَنُ <i>sa'aHzan</i>	I will be sad
أَيَّ <i>ayy</i>	any
حال <i>Hāl</i>	situation; condition
أَرْجُو (رَجَا) أَنْ <i>arjū (rajā) an</i>	I hope (to hope) that
رُبَّمَا <i>rubbamā</i>	maybe
لَوْ <i>law</i>	if
دُونَ <i>dūn(a)</i>	without
تَفْكِير <i>tafkir</i>	thinking

## D. Cultural Note

A variety of calendars are in use in the Arab world. The most commonly used is the Western solar calendar, called the **ميلادي** *milādī* calendar. You have learned in the lesson that in some regions of the Arab world, Arabized versions of the French month names are in use. In informal contexts, however, months are referred to by numbers. March, for example would be simply **شَهْرُ ثَلَاثَةِ** *shahr thalātha* (lit., month three).

Islamic holidays are marked by the Islamic **هجري** *hijrī* calendar, named after Muhammad's migration (**هَجْرَة** *hijra*) from Mecca to Medina in 622 AD, which marks its first year. This calendar is lunar, which means that months correspond to moon cycles and fall eleven days earlier on the Western calendar each year. The month of Ramadan, **رَمَضَان** *ramaDān*, when Muslims are required to fast during daylight hours, is the most famous of the months in the Islamic calendar. Other Islamic holidays, such as the Feast of Breaking the Fast, **عيد الفطر** *'id al-fiTr*, also called the Small Feast, and the Feast of the Sacrifice, **عيد الأضحي** *'id al-aD-Hā*, also called the Big Feast, follow the lunar calendar as well.

## E. Exercises

1. Answer the following questions using **لِ** *lī* (to; in order to), **لِكَي** *likay* (in order to), or **لِأَنَّ** *li'anna* (because).

- لماذا لن يذهب أحمد إلى الشاطئ؟
- لماذا يفضل أحمد الذهاب إلى الشاطئ في الصيف؟
- لماذا سأل أحمد عن صحة (health) أخي هالة؟
- لماذا تدرس اللغة العربية؟
- لماذا اتصلت هالة بأحمد؟

2. Arrange the following words to form complete sentences.

- مكانك - لو - مع - هالة - لذهبت - كنت
- ستحزن - إذا - هالة - لم - كثيرا - أحمد - يذهب - مع
- للعمل - لو - لما - كان - مريضا - ذهب
- الامتحانات - إذا - أحمد - فكر - فلن - بالرحلة - في - يستمتع
- سيكون - إبريل - إذا - أفضل - سافرت - الجو - في

3. Change the following affirmative sentences in the perfect tense into negative sentences in the future tense using the particle **لَنْ** *lan*.

- كان أخو هالة مريضا.
- زاد عدد المسافرين للشاطئ مع هالة.
- زارت هالة صديقها في سوريا.
- قالت هالة لأحمد أنها ستحزن إذا لم يذهب معها.
- عاد أخو هالة إلى العمل.

4. Write out the following dates in words.

- ٢٠٠٤/٤/٢٠
- ١٩٩٩/١١/٦
- ١٩٨٣/١٢/٢
- ٢٠٠٢/١/٩
- ١٩١٨/٨/٢

5. Match the words from column A with words from column B to form meaningful possessive constructions or prepositional phrases.

A	B
a. مع	حالك
b. الحمد	الوقت
c. شاطئ	لله
d. كيف	البحر
e. طوال	السلامة



## Answer Key

1. a. لأنه مشغول بالامتحانات.  
*li-annahu mashghūl bi l-imiṭHānāt.*  
Because he is busy with exams.
- b. كي لا يفكر في الدراسة.  
*kay lā yufakkir fi d-dirāsa.*  
In order not to think of studying.
- c. لأنه كان مريضاً.  
*li-annahu kān mariḌ(an).*  
Because he was sick.
- d. لأدرس تاريخ الشرق الأوسط.  
*li-adrus tāriḫ ash-sharq al-awsaṬ.*  
In order to study the history of the Middle East.
- e. كي تطلب منه أن يذهب معها إلى الشاطئ.  
*kay taṭlub minhu an yadh-hab ma'ahā ila sh-shāṭi'.*  
In order to ask him to go with her to the beach.
2. a. لو كنت مكانك لذهبت مع هالة.  
*law kunt makānak la-dhahab ma'a hāla.*  
If I were in your place, I would have gone with Hala.
- b. إذا لم يذهب أحمد مع هالة ستحزن كثيراً.  
*idhā lam yadh-hab aḤmad ma'a hāla, sa-taḤzan kathiran.*  
If Ahmed did not go with Hala, she would be very upset.
- c. لو كان مريضاً لما ذهب للعمل.  
*law kān mariḌ(an) lamā dhahab li l-'amal.*  
If he were sick, he would not have gone to work.

- d. إذا فكر أحمد في الامتحانات فلن يستمتع بالرحلة.  
*idhā fakkara aḤmad fi l-imiṭHānāt fa-lan yastamti' bi r-riḥla.*  
If Ahmed thought of his exams, he would not enjoy the trip.
- e. إذا سافرت في إبريل سيكون الجو أفضل.  
*idhā sāfart fi ibril sa-yakūn al-jaww aḌal.*  
If you travel in April, the weather will be better.
3. a. لن يكون أخو هالة مريضاً.  
*lan yakūn akhū hāla mariḌ(an).*  
Hala's brother will not be sick.
- b. لن يزيد عدد المسافرين للشاطئ مع هالة.  
*lan yazid 'adad al-musāfirin li sh-shāṭi' ma'a hāla.*  
The number of people going to the beach with Hala will not increase.
- c. لن تزور هالة صديقتها في سوريا.  
*lan tazūr hāla Sadiqat-hā fi sūriyā.*  
Hala will not visit her friend in Syria.
- d. لن تقول هالة لأحمد أنها ستحزن إذا لم يذهب معها.  
*lan taqūl hāla li-aḤmad annahā sa-taḤzan idhā lam yadh-hab ma'ahā.*  
Hala will not tell Ahmed that she will be upset if he does not go with her.
- e. لن يعود أخو هالة إلى العمل.  
*lan ya'ūd akhū hāla ila l-'amal.*  
Hala's brother will not return to work.
4. a. العشرون من إبريل (نيسان) سنة ألفين وأربعة.  
*al-'ishrūn min ibril (nisān) sanat alfayn wa arba'a.*  
April 20, 2004

- b. الحادي عشر من يونية (حزيران) سنة ألف وتسعمائة وتسعة وتسعون.  
*al-Hādī 'ashr min yunyah (Huzayrān) sanat alf wa tis'umi'a wa tis'a wa tis'ūn.*  
October 6, 1999
- c. الثاني من ديسمبر (كانون الأول) سنة ألف وتسعمائة وثلاثة وثمانون.  
*ath-thānī min disambir (kānūn al-awwal) sanat alf wa tis'umi'a wa thalātha wa thamānūn.*  
December 2, 1983
- d. التاسع من يناير (كانون الثاني) سنة ألفين واثنين.  
*at-tāsi' min yanāyir (kānūn ath-thānī) sanat alfayn wa ithnayn.*  
January 9, 2002
- e. الثاني من أغسطس (آب) سنة ألف وتسعمائة وثمانية عشر.  
*ath-thānī min aghusṬus (āb) sanat alf wa tis'umi'a wa thamāniyat 'ashar*  
August 3, 1918

5. a. مع السلامة  
*ma'a s-salāma*  
good-bye
- b. الحمد لله  
*al-Hamdu li-llāh*  
thank God
- c. شاطئ البحر  
*shāṭi' al-baḤr*  
the beach
- d. كيف حالك؟  
*kayfa Ḥāluk?*  
How are you?
- e. طوال الوقت.  
*Tiwāl al-waqt*  
all the time

## أخبار من الصحافة العربية

akhbār min aS-SaHāfa l-'arabiyya News from the Arabic Press

## A. Text

بداية الصراع بين المشرق والمغرب العربيين  
أعلن بعض المحللين في الشرق الأوسط أن فشل عقد القمة العربية في تونس في  
شهر مارس من عام ٢٠٠٤ قد يؤدي إلى صراع سياسي بين دول المشرق العربي  
ودول المغرب العربي. وكان هذا الصراع قد بدأ عندما قررت تونس تأجيل عقد  
القمة العربية بعد أن وصل وزراء الخارجية العرب إلى العاصمة التونسية تونس  
لمناقشة أجندة القمة. وأعلنت مصادر مسؤولة أن تونس قررت أن تؤجل القمة  
بعد ظهور خلافات حول أجندة تونس للإصلاح في العالم العربي، وأنها لم  
تتساور مع الدول الأعضاء.  
وقد بدا أن هناك تكتلان أحدهما مشرقى والآخر مغربي، التكتل المشرقي تقوده  
مصر والسعودية وسوريا والبحرين ويحاول معاقبة تونس بنقل القمة لمقر  
جامعة الدول العربية في القاهرة، والتكتل الآخر تقوده تونس والمغرب والجزائر  
ويطالب بحق تونس في عقد القمة على أراضيها في وقت لاحق.

bidāyatu S-Sirā'i bayna l-mashriqi wa l-maghribi l-'arabiyyayn  
a'lanā ba'Du l-muḥallilīna fī sh-sharqi l-awsaTi anna fashala 'aqdi l-qimmatī l-'arabiyyati fī  
tūnis fī shahri mārisa min 'āmi alfayn wa arba'at qad yu'addi ilā Sirā'in siyāsīyyin bayna  
duwali l-mashriqi l-'arabiyyi wa duwali l-maghribi l-'arabiyyi. wa kāna hādha S-Sirā'u qad  
bada'a 'indamā qarrarat tūnis ta'jila 'aqdi l-qimmatī l-'arabiyyati ba'da an waSala wuzarā'u  
l-khārijīyyati l-'arabu ilā l-'āsimati t-tūnisīyyati tūnis limunāqashati ajindati l-qimma. wa  
a'lanat maSādīrun mas'ūlatun anna tūnis qarrarat an tu'ajjila l-qimmata ba'd DHuhūri  
khilāfātīn Hawla ajindata tūnis li l-Islāhi fī l-'ālamī l-'arabiyyi wa annahā lam tatashāwar  
ma'a d-duwali l-a'Dā'.

wa qad badā anna hunāka takattulāni aHaduhuma mashriqiyyun wa l-ākharu maghribiyyun.  
at-takattulu l-mashriqiyyu taqūduhu miSru wa s-sa'ūdiyyatu wa sūriyā wa l-baHrayn wa  
yuHāwīlu mu'āqabata tūnis binaqli l-qimmatī li-maqari jāmi'ati d-duwali l-'arabiyyati li l-

qāhirati, wa t-takattulu l-ākharu taqūduhu tūnisu wa l-maghribu wa l-jazā'iru wa yuTālibu bi-  
Haqqi tūnis fī 'aqdi l-qimmatī 'alā arāDihā fī waqtin lāHiq.

THE BEGINNING OF A CONFLICT BETWEEN THE ARAB EAST AND THE ARAB WEST  
Some analysts in the Middle East have reported that the failure to hold the Arab Summit  
in Tunisia in March of 2004 might lead to a political conflict between the countries of the  
Arab East and those of the Arab West. This struggle began when Tunisia decided to  
postpone the Arab Summit after the Foreign Ministers from the Arab countries had  
already arrived in the Tunisian capital Tunis to discuss the Summit's agenda. Some  
responsible sources announced that Tunisia decided to postpone the conference after  
some differences arose regarding Tunisia's agenda on reform in the Arab world, and the  
fact that it did not consult the other Arab members.

It appeared there were two blocs: one Eastern and the other Western. The Eastern bloc is  
led by Egypt, Saudi Arabia, Syria, and Bahrain. This block is trying to punish Tunisia by  
moving the Summit to the headquarters of the Arab League in Cairo. The other bloc is led  
by Tunisia, Morocco, and Algeria. It calls for Tunisia's right to hold the meeting on its  
territory at a later time.

## B. Grammar and Usage

## 1. THE CASE SYSTEM

Depending on the role it plays in a sentence, a noun takes slightly different forms in very  
formal MSA. For example, the noun التكتل at-takattul (the bloc) has three different forms,  
as given below.

التكتل	التكتل	التكتل
at-takattulu	at-takattulā	at-takattulī

These different forms are called "cases." MSA has three cases: nominative, accusative,  
and genitive. Adjectives also have different case forms. Prepositions and pronouns do not.

## A. THE NOMINATIVE CASE

Nouns in the nominative case have the ending ( ة ) -u when definite singular, or ( ة )  
un when indefinite singular.

المغرب	al-maghribu (Morocco)
البداية	al-bidāyatu (the beginning)
وزير	wazīrun (a minister)

The dual nominative ending is ان -ān, and the plural masculine nominative ending is  
ون un, as in:

أَعْلَنَ الْمَسْؤُولُونَ أَنَّ...  
a'ana l-mas'ūlūn anna . . .  
The responsible [parties] announced that . . .

A noun must be in the nominative case if it is the subject of the sentence:

تَقُودُ الْمَغْرِبُ التَّكْتُلُ الْآخَرُ  
taqūdu l-maghribu t-takattula l-ākharu  
Morocco leads the other bloc.

Or a part of the predicate in a nominal sentence.

الْآخَرُ تَكْتُلُ مَغْرِبِي.  
al-ākharu takattulun maghribiyyun.  
The other is a Western bloc.

As it is a part of the predicate, تَكْتُلُ takattulun (bloc) is in the nominative case. The subject of the sentence, الْآخَرُ al-ākharu (the other), is also in the nominative case. The adjective مَغْرِبِي maghribiyyun (Western) is in the nominative case as well, as it has to agree in case with the noun تَكْتُلُ takattulun (bloc). Note that the case ending is dropped whenever a noun or an adjective marked by it is at the end of a sentence, so the nominative case ( ة ) -un on the adjective مَغْرِبِي maghribiyyun is not pronounced in this sentence.

When a nominative, or any other case ending, follows a feminine noun ending in ة -t, this ending, which is often silent, is pronounced.

العاصمة	العاصمة
al-āSima	al-āSimatu
the capital (no case marker)	the capital (with a nominative case marker)

## B. THE ACCUSATIVE CASE

Accusative nouns end in ( ة ) -a when definite singular, and in ( ة ) -an when indefinite singular. As mentioned in Lesson 4, it is a convention of written Arabic to write the *tanwin*, representing the ending -an, over an additional letter ا.

صِراعاً  
Sirā'an  
a conflict

Dual nouns and adjectives carry the ending يَن -ayn in the accusative.

مِصْرِيَيْنِ  
miSriyyayn  
two Egyptians

The regular plural masculine nouns and adjectives carry the ending يَن -in in the accusative case.

سَعُودِيَيْنِ  
sa'ūdiyyin  
Saudi Arabians

The marker of the accusative case for regular feminine plural nouns and adjectives is the short vowel ( ة ) -i.

يُنَاقِشُ الْمُحَلِّلُونَ الْخِلَافَاتِ بَيْنَ الطَّرْفَيْنِ.  
yunāqishu l-muHallilūna l-khilāfāti bayna T-Tarafayni.  
The analysts are discussing the differences between the two parties.

A noun is in the accusative case if it is the object of a verb:

الْفَشَلُ سَيُسَبِّبُ صِراعاً.  
al-fashalu sayusabbibu Sirā'an.  
The failure will cause a conflict.

Or if it follows the particles إِنَّ inna (that) or أَنَّ anna (that):<sup>1</sup>

أَعْلَنَ أَنَّ الْفَشَلُ سَيُسَبِّبُ صِراعاً.  
a'ana anna l-fashalu sayusabbibu Sirā'an.  
He announced that the failure would cause a conflict.

Or if it functions as an adverb:

بَدَأَتِ الْقِمْةُ أَخيراً  
bada'at al-qimmatu akhīran.  
The summit finally began.

## C. THE GENITIVE CASE

The genitive case ending is ( ة ) -i for definite singular nouns and ( ة ) -in for indefinite singular nouns:

صِراعٍ Sirā'in (conflict)

The genitive case ending for dual nouns is يَن -ayn. For regular masculine plural nouns, it is يَن -in. Note that these dual endings are the same as the corresponding markers of the accusative case.

مُحَلِّلَيْنِ	مُحَلِّلِينَ
muHallilayn	muHallilin
two analysts	analysts

<sup>1</sup> You have seen many examples of the word أَنَّ anna (that) in previous chapters. The word إِنَّ inna has the same meaning and function, but it is only used with the verb قَالَ qāla (to say) and at the beginning of a sentence.



A noun is in the genitive case if it follows a preposition.

قَدْ يُؤَدِّي إِلَى صِرَاعٍ طَوِيلٍ.  
qad yu'addi 'ilā Sirā'in Tawil.  
It might lead to a long conflict.

The noun صِرَاع *Sirā'in* (conflict) follows the preposition إِلَى *ilā* (to) and is in the genitive case.

Or if it follows another noun in a possessive construction.

أَجْنَدَةُ الْقِمَّةِ  
ajindat al-qimmatī  
the summit agenda (*lit.*, the agenda [of] the summit)

The word الْقِمَّةِ *al-qimmatī* (the summit) is in the genitive case because it is the second term in a possessive construction.

Here is a table with the different case endings. Note that the gender distinction is made only in the plural, whereas the distinction in definiteness is apparent only in the singular due to the characteristic indefinite ending *-n*.

THE CASE ENDINGS			
	Nominative (Subject)	Accusative (Object)	Genitive (Object of a preposition)
Singular Indefinite	-un	-an	-in
Singular Definite	-u	-a	-i
Dual	-ān	-āyn	
Plural Masculine	-ūn	-īn	
Plural Feminine	-u	-ī	

The following table lists the case forms of the noun مَسْئُول *mas'ūl* (the responsible [one]).

THE CASE FORMS OF مَسْئُول <i>mas'ūl</i> (THE RESPONSIBLE [ONE])			
	Nominative	Accusative	Genitive
Singular Indefinite	مَسْئُولٌ <i>mas'ūlun</i>	مَسْئُولًا <i>mas'ūlan</i>	مَسْئُولٍ <i>mas'ūlin</i>
Singular Definite	الْمَسْئُولُ <i>al-mas'ūlu</i>	الْمَسْئُولَ <i>al-mas'ūla</i>	الْمَسْئُولِ <i>al-mas'ūli</i>
Dual	مَسْئُولَانِ <i>mas'ūlān</i>	مَسْئُولَيْنِ <i>mas'ūlayn</i>	مَسْئُولَيْنِ <i>mas'ūlayn</i>
Plural Masculine	مَسْئُولُونَ <i>mas'ūlūn</i>	مَسْئُولِينَ <i>mas'ūlīn</i>	مَسْئُولِينَ <i>mas'ūlīn</i>
Plural Feminine	مَسْئُولَاتُ <i>mas'ūlātu</i>	مَسْئُولَاتِ <i>mas'ūlāti</i>	مَسْئُولَاتِ <i>mas'ūlāti</i>

2. THE MOOD MARKERS

Verbs in the imperfect tense can come in three slightly different forms, called moods: indicative, subjunctive, and jussive. Verbs in the perfect tense do not change according to mood.

A. THE INDICATIVE MOOD

Verbs are normally in the indicative mood, unless they are preceded by a small number of particles, introduced below. For this reason, the indicative is the default representation of verbs in charts and examples. It is the only verbal mood you have encountered so far in this course.

The marker of the indicative mood is the final (') -u in the هِيَ *hiya* (she), هُوَ *huwa* (he), نَحْنُ *naHnu* (we), أَنَا *ana* (I), and أَنْتَ *anta* (you, m. sg.) forms.

يُحَاوِلُ التَّكْتُلَ الْمَشْرِقِيَّ مُعَاقِبَةً تُونِسَ.  
yuHāwilu t-takattulu l-mashriqiyyu mu'āqabata tūnis.  
The Eastern bloc is trying to punish Tunisia.

The indicative form for all other personal forms is the same as the default form of the verb, listed in the conjugation tables.

يُحَاوِلُونَ مُعَاقِبَةَ تُونِسَ  
yuHāwilūna mu'āqabata tūnis.  
They are trying to punish Tunisia.

## B. THE SUBJUNCTIVE MOOD

Verbs are in the subjunctive mood when they follow one of the particles listed below:

- لَنْ *lan* (will not)<sup>1</sup>  
 أَنْ *an* (that)<sup>2</sup>  
 فَـ *fa* (so, therefore)  
 لِـ *li* (because, in order to)  
 لِكَيَّ *likay* (in order to)

The following table lists the subjunctive forms of the verb *yaktub* (he writes) next to their indicative counterparts.

THE VERB يَكْتُبُ <i>yaktub</i> (HE WRITES) IN THE INDICATIVE AND THE SUBJUNCTIVE					
Person		Indicative		Subjunctive	
أَنَا	<i>ana</i>	أَكْتُبُ	<i>aktubu</i>	أَكْتُبَ	<i>aktuba</i>
نَحْنُ	<i>naHnu</i>	نَكْتُبُ	<i>naktubu</i>	نَكْتُبَ	<i>naktuba</i>
أَنْتَ	<i>anta</i>	تَكْتُبُ	<i>taaktubu</i>	تَكْتُبَ	<i>taktuba</i>
أَنْتِ	<i>anti</i>	تَكْتُبِينَ	<i>taktubina</i>	تَكْتُبِي	<i>taktubi</i>
أَنْتُمْ	<i>antum</i>	تَكْتُبُونَ	<i>taktubūna</i>	تَكْتُبُوا	<i>taktubū</i>
أَنْتُنَّ	<i>antunna</i>	تَكْتُبْنَ	<i>taktubna</i>	تَكْتُبْنَ	<i>taktubna</i>
أَنْتُمَا	<i>antumā</i>	تَكْتُبَانِ	<i>taktubāni</i>	تَكْتُبَا	<i>taktubā</i>
هُوَ	<i>huwa</i>	يَكْتُبُ	<i>yaktubu</i>	يَكْتُبَ	<i>yaktuba</i>
هِيَ	<i>hiya</i>	تَكْتُبُ	<i>taktubu</i>	تَكْتُبَ	<i>taktuba</i>
هُمْ	<i>hum</i>	يَكْتُبُونَ	<i>yaktubūna</i>	يَكْتُبُوا	<i>yaktubū</i>
هُنَّ	<i>hunna</i>	يَكْتُبْنَ	<i>yaktubna</i>	يَكْتُبْنَ	<i>yaktubna</i>
هُمَا (m.)	<i>humā</i>	يَكْتُبَانِ	<i>yaktubāni</i>	يَكْتُبَا	<i>yaktubā</i>
هُمَا (f.)	<i>humā</i>	تَكْتُبَانِ	<i>taktubāni</i>	تَكْتُبَا	<i>taktubā</i>

Notice that the marker of the subjunctive mood is the short vowel ( ) -a at the end of verb forms used with the pronouns هِيَ *hiya* (she), هُوَ *huwa* (he), نَحْنُ *naHnu* (we), أَنَا *ana* (I), and أَنْتَ *anta* (you, m.).

بَعْدَ أَنْ يَصِلَ الْوَزِيرُ...  
*ba'da an yaSila l-wazir . . .*  
 After the minister arrives . . .

For verb forms that end with -na or -ni in the indicative, the subjunctive is formed by removing this ending. In the following example, the verb يَفْرَرُونَ *yufarrūna* (they decide) is in the indicative mood.

قَدْ يَفْرَرُونَ تَأْجِيلَ عَقْدِ الْقِمَّةِ  
*qad yufarrūna ta'jila 'aqdi l-qimma.*  
 They might decide to postpone holding the summit.

Contrast this to the example below, in which the subjunctive form of the same verb is used.

لَنْ يَفْرَرُوا تَأْجِيلَ عَقْدِ الْقِمَّةِ  
*lan yufarrū t'ajila 'aqdi l-qimma.*  
 They will not decide to postpone holding the summit.

Notice that the letter *l* is added to the end of the *they* form of the verb out of convention, but is not pronounced.

## C. THE JUSSIVE MOOD

Verbs must be in the jussive mood when they come after one of the following particles:

- لَمْ *lam* (did not)<sup>1</sup>  
 لِـ *li* (let's)<sup>2</sup>

In the following table you'll find the verb يَكْتُبُ *yaktub* (he writes) conjugated in the indicative and the jussive.

<sup>1</sup> A particle negating a future action using the imperfect  
<sup>2</sup> A particle similar to the "to" of the English infinitive form

<sup>1</sup> A particle used to negate a past action in combination with the imperfect verb  
 (see Lesson 10)

THE VERB يَكْتُبُ <i>yaktub</i> (HE WRITES) IN THE INDICATIVE AND JUSSIVE MOODS					
Person		Indicative		Jussive	
أَنَا	<i>ana</i>	أَكْتُبُ	<i>aktubu</i>	أَكْتُبْ	<i>aktub</i>
نَحْنُ	<i>naHnu</i>	نَكْتُبُ	<i>naktubu</i>	نَكْتُبْ	<i>naktub</i>
أَنْتَ	<i>anta</i>	تَكْتُبُ	<i>taktubu</i>	تَكْتُبْ	<i>taktub</i>
أَنْتِ	<i>anti</i>	تَكْتُبِينَ	<i>taktubina</i>	تَكْتُبِي	<i>taktubi</i>
أَنْتُمْ	<i>antum</i>	تَكْتُبُونَ	<i>taktubūna</i>	تَكْتُبُوا	<i>taktubū</i>
أَنْتُنَّ	<i>antunna</i>	تَكْتُبْنَ	<i>taktubna</i>	تَكْتُبْنَ	<i>taktubna</i>
أَنْتُمَا	<i>antumā</i>	تَكْتُبَانِ	<i>taktubāni</i>	تَكْتُبَا	<i>taktubā</i>
هُوَ	<i>huwa</i>	يَكْتُبُ	<i>yaktubu</i>	يَكْتُبْ	<i>yaktub</i>
هِيَ	<i>hiya</i>	تَكْتُبُ	<i>taktubu</i>	تَكْتُبْ	<i>taktub</i>
هُمْ	<i>hum</i>	يَكْتُبُونَ	<i>yaktubūna</i>	يَكْتُبُوا	<i>yaktubū</i>
هُنَّ	<i>hunna</i>	يَكْتُبْنَ	<i>yaktubna</i>	يَكْتُبْنَ	<i>yaktubna</i>
هُمَا (m.)	<i>humā</i>	يَكْتُبَانِ	<i>yaktubāni</i>	يَكْتُبَا	<i>yaktubā</i>
هُمَا (f.)	<i>humā</i>	تَكْتُبَانِ	<i>taktubāni</i>	تَكْتُبَا	<i>taktubā</i>

Notice that the jussive mood is marked by the absence of a final vowel in the verb forms used with pronouns **هي** *hiya* (she), **هو** *huwa* (he), **نحن** *naHnu* (we), **أنا** *anā* (I), and **أنت** *anta* (you, m.).

**لَمْ تَتَشَاوَرْ تُونِسَ مَعَ الدُّوَلِ الْأَعْضَاءِ.**  
*lam tatashāwar tūnis ma'a d-duwali l-a'Dā'.*  
Tunisia did not consult with the member countries.

**تَتَشَاوَرُ** *tatashāwar* (consult) is in the jussive mood because it follows **لَمْ** *lam*.

If the verb conjugated with one of these five pronouns is a hollow or weak verb (see Lessons 13 and 14), the vowel is dropped from either the middle or end of the verb, as in the following example:

**قَدْ يُؤَدِّي ذَٰلِكَ إِلَىٰ مُعَاقِبَةٍ تُونِسَ.**  
*qad yu'addi dhālika ilā mu'āqabati Tūnis.*  
That might lead to punishment of Tunisia.

**لَمْ يُؤَدِّ ذَٰلِكَ إِلَىٰ مُعَاقِبَةٍ تُونِسَ**  
*lam yu'addi dhālika ilā mu'āqabati Tūnis.*  
That did not lead to punishment of Tunisia.

The full conjugations of hollow and weak verbs in the jussive are available in Appendices C through F. For the verb forms that end with *-na* or *-ni* in the indicative, the jussive is formed, like the subjunctive, by dropping these endings.

**لَمْ يَتَشَاوَرُوا مَعَ الدُّوَلِ الْأَعْضَاءِ.**  
*lam yatashāwarū ma'a d-duwali al-a'Dā'*  
They did not consult with the member countries.

Again, the letter **ل** is added at the end of the verbs in the *they* form out of convention, but is not pronounced.

## C. Vocabulary

أَخْبَار (خَبَر)	<i>akhbār (khabar)</i>	news
صَحَافَة	<i>SaHāfa</i>	journalism, press
بِدَايَة	<i>bidāya(tu)</i>	beginning
مِرَاع	<i>Sirā'</i>	struggle
مَشْرِق	<i>mashriq</i>	East
مَغْرِب	<i>maghrib</i>	West
أَعْلَنَ أَنْ	<i>a'lan anna</i>	he announced that
مُحَلِّلِينَ	<i>muHallilīn(a)</i>	analysts
الشَّرْقِ الْأَوْسَطِ	<i>ash-sharq al-awsaT</i>	the Middle East
فَشَل	<i>fashal</i>	failure
عَقْد	<i>'aqd</i>	convening
قِمَّة	<i>qimma</i>	summit
يُؤَدِّي	<i>yu'addi</i>	leads to
سِيَاسِي	<i>siyāsi</i>	political
قَرَّرَتْ	<i>qarrarat</i>	she decided
تَأْجِيل	<i>ta'jil</i>	postponement
وُزَرَاء (وَزِير) الْخَارِجِيَّةِ	<i>wuzarā' (wazir) al-khārijīyya</i>	foreign minister(s)

مُنَاقَشَة <i>munāqasha</i>	discussion
أَجِنْدَة <i>ajinda</i>	agenda
مَصْدَر (مَصَائِر) <i>maSdar (maSādir)</i>	source(s)
مَسْؤُولَة <i>mas'ūla</i>	responsible
تَوَجَّل <i>tu'ajjal</i>	she postpones
ظُهور <i>DHuhūr</i>	appearance
خِلَافَات <i>khilāfāt</i>	differences; divisions
حَوْل <i>Hawl</i>	about; surrounding
إِصْلَاح <i>iSlāH</i>	reform
تَتَشَاوَر (تَشَاوَر) <i>tatashāwar (tashāwar)</i>	she consults (to consult)
أَعْضَاء (عُضْو) <i>a'Dā' ('uDw)</i>	member(s)
تَكْتَلَن <i>takattulān</i>	two blocs
تَقُودُه (قَاد) <i>taqūduhu (qād)</i>	she leads it (to lead)
سُورِيَا <i>sūriyā</i>	Syria
الْبَحْرَيْن <i>al-baHrayn</i>	Bahrain
مُعَاقِبَة <i>mu'aqaba</i>	punishing
نَقَلَ <i>naql</i>	moving
مَقَرَّ <i>maqarr</i>	headquarters
جَامِعَة الدُّوَل الْعَرَبِيَّة <i>jāmi'at ad-duwal al-'arabiyya</i>	the Arab League ( <i>lit.</i> , the College of Arab States)
الْمَغْرِب <i>al-maghrib</i>	Morocco
الْجَزَائِر <i>al-jazā'ir</i>	Algeria
حَقَّ <i>Haqq</i>	right
أَرْضِهَا (أَرْض) <i>arāDihā (arD)</i>	her lands (land)
لَا حِق <i>lāHiq</i>	later, subsequent

## D. Cultural Note

The media in most Arab countries have long been subject to government censorship. With the spread of satellite technology to every corner of the Arab world, even remote villages now have access to television programming and news from other Arab countries.

and beyond. In some cases, this has marginalized the effectiveness of government control of local presses. The most prominent development that has accompanied the spread of satellite technology in the region is the establishment of the Al-Jazeera Network, which broadcasts out of Qatar. This high budget, glossy network is often called the CNN of the Arab world. It offers a more contemporary style of reporting that competes successfully with the local networks and newspapers. You can check it out on the Internet at: [www.aljazeera.net](http://www.aljazeera.net).

Some other sites are:

[www.akhbarelyom.org.eg](http://www.akhbarelyom.org.eg)  
[www.ahram.org.eg](http://www.ahram.org.eg)  
[www.daralhayat.com](http://www.daralhayat.com)

## E. Exercises

1. Name the case of the underlined words. Explain why this particular case is used.

- أعلن المحللون بداية صراع جديد.
- هناك تكتلان في المنطقة.
- وصل وزراء الخارجية العرب.
- وصل وزراء الخارجية العرب.
- تقود مصر التكتل الأول.

2. The underlined nouns are in the wrong case. Change the case endings to make meaningful sentences.

- أعلن المسؤولين عن عقد القمة في تونس.
- أعلنت مصادر مسؤولة أن القمة سوف تعقد في القاهرة.
- القمة سوف تعقد في تونس.
- التكتلين أحدهما مشرقى والآخر مغربى.
- أحب المدرسون الذين يعطون بعض الاستقلال للطلاب.

3. Negate the following sentences using لَنْ *lan* (will not), remembering that this particle must be followed by a verb in the subjunctive mood.

- تحاول تونس عقد القمة على أراضيها.
- تقود مصر التكتل المشرقى.
- سيؤدى هذا الصراع إلى مشاكل سياسية كثيرة.
- أعلن بعض المحللين عن فشل القمة.
- الدولتان قررتا تأجيل القمة.



4. Arrange the following words to form sentences.

- a. الشهر – سوف – القادم – القمة – العربية – تعقد – على – أراضي – تونس  
b. حققها – لن – القمة – على – عن – في – تونس – عقد – أراضيها – تتخلى  
c. تكتلان – مغربي – الآخر – هناك – أحدهما – مشرقى – و  
d. تونس – مسؤولة – تأجيل – أن – قررت – مصادر – القمة – أعلنت  
e. الأعضاء – تتشاور – مع – الدول – لم – تونس

Answer Key

1. a. nominative, subject  
b. nominative, predicate  
c. nominative, subject  
d. genitive, second part of the possessive construction  
e. accusative, object

2. a. المسؤولين

al-mas'ūlūn  
officials

b. مصادر

maSādiru  
sources

c. القمة

al-qimmatu  
the summit

d. التكتلان

at-takettulān  
the two blocs

e. المدرسين

al-muddarrisin  
the teachers

3. a. لن تحاول تونس عقد القمة على أراضيها.

lan tuHāwila tūnis 'aqd al-qimma 'ala arādihā.

Tunisia will not try to hold the summit on its territory.

b. لن تقود مصر التكتل المشرقي.

lan taqūda miSr at-takattul al-mashriqi.

Egypt will not lead the Eastern bloc.

c. لن يؤدي هذا الصراع إلى مشاكل سياسية كثيرة.

lan yu'addi hādha S-Sirā' ilā mashākil siyāsiyya kathira.

This conflict will not lead to many political problems.

d. لن يعلن بعض المحللين عن فشل القمة.

lan yu'lin ba'D al-muHallilin 'an fashal al-qimma.

Some analysts will not announce the failure of the summit.

e. الدولتان لن تقررنا تأجيل القمة.

ad-dawlatān lan tuqarrirā ta'jil al-qimma.

The two countries will not decide to postpone the summit.

4. a. سوف تعقد القمة العربية على أراضي تونس الشهر القادم.

Sawfa tu'qad al-qimma l-'arabiyya 'alā 'arāDi tūnis ash-shahr al-qādim.

The Arab summit will be held on Tunisian territory next month.

b. لن تتخلى تونس عن حقها في عقد القمة على أراضيها.

lan tatakhallā tūnis 'an Haqqihā fi 'aqd al-qimma 'alā 'arāDihā.

Tunisia will not give up its right to hold the summit on its territory.

c. هناك تكتلان أحدهما مشرقى والآخر مغربي.

hunāka takattulān aHaduhumā mashriqqi wa l-ākhar maghribi.

There are two blocs, the first of which is Eastern, and the other is Western.

d. أعلنت مصادر مسؤولة أن تونس قررت تأجيل القمة.

a'lanat maSādir mas'ūla anna tūnis qarrarat ta'jil al-qimma.

High ranking sources have announced that Tunisia decided to postpone the summit.

e. لم تتشاور تونس مع الدول الأعضاء.  
lam tatashāwar tūnis ma'a d-duwal al-a'Dā'.

Tunisia did not consult with member states.

# FOURTH REVIEW

(Modern Standard Arabic)

## Grammar Exercises

1. Define each of the following words either as a verbal noun, an active participle, or a present participle.

- تغيير
- كاتب
- مكتوب
- مدرس
- قفز

2. Form verbal nouns from the following verbs.

- جری
- استقبل
- درس
- قفز
- قدم

3. Form active participles from the following verbs.

- عمل
- شرب
- ذاكر
- درس
- ذهب

4. Form passive participles from the following verbs.

- كتب
- صنع
- شغل
- استخدم
- عقد

5. Rewrite the following sentences in the future tense.

- استقبل الرئيس التونسي وزير الخارجية المصري.
- وجد دونالد شقة في بيروت.
- دعا وزير الخارجية لحل الصراع بين البلدين (solving).
- قادت تونس التكتل الغربي.
- وصلت لوسي من بيروت أمس.

## Vocabulary Exercises

6. Rearrange the following words to form complete sentences.

- السعودية - مصر - التكتل - تفود - المشرقي - و
- أن - يؤجل - الخارجية - القمة - وزير - قرر
- المرور - لأن - سيناً - كان - تأخرت
- التمرينات - يمارس - الرياضية - هل - دونالد - ؟
- في - كمدرس - أعمل - القاهرة

7. Decide which word in each group does not belong.

- صحفي - مكتب - مدرس - محرر
- وصل - شعر - فكر - غير رأيه
- حمل الأثقال - القمة - الجري - القفز
- مشكلة - صراع - خلاف - عملية جراحية
- ذراع - بهارات - ركبة - قلب

8. Choose the correct word to fill in the blanks.

القمة / قلبية / رئيسة / الشاطئ / البهارات

- قال الطبيب لدونالد "لا تأكل الكثير من \_\_\_\_\_."
- دونالد ليست عنده أزمة \_\_\_\_\_.
- ذهب أحمد مع هالة إلى \_\_\_\_\_ في الصيف.
- لم تعقد \_\_\_\_\_ في تونس.
- مكتب \_\_\_\_\_ التحرير في الطابق العلوي.



9. Match the words in column A with those in column B to create phrases and sentences.

A	B
a. أَسْكَنَ	صالَة الاستقبال
b. هناك صراع	لنَسبَح
c. هذه هي	في الطابق العلوي
d. سأعطيك رقم	سياسي بين هاتين الدولتين
e. سنذهب إلى الشاطئ	تليفون أخصائي قلب

10. Reorder the following sentences to form a meaningful paragraph.

- لوجود خلافات حول الأجندة.  
أدى هذا إلى وجود تكتلين أحدهما مغربي والآخر مشرقي.  
ثم أعلنت مصر أن القمة يجب أن تعقد في القاهرة.  
أجلت تونس القمة العربية.

Answer Key

1. a. verbal noun  
b. active participle  
c. passive participle  
d. active participle  
e. verbal noun

2. a. جَرَى  
b. استقبال  
c. تدريس  
d. قَفَزَ  
e. تقديم

3. a. عامل  
b. شارب  
c. مذاكرة  
d. مدرّس  
e. ذاهب

4. a. مكتوب  
b. مصنوع
- c. مشغول  
d. مستخدم  
e. معقود

5. a. سيستقبل الرئيس التونسي وزير الخارجية المصري.  
b. سيجد دونالد شقة في بيروت.  
c. سيدعو وزير الخارجية لحل (solving) الصراع بين البلدين.  
d. ستقود تونس التكتل الغربي.  
e. ستصل لوسي من بيروت غداً.

6. a. تقود مصر والسعودية التكتل المشرقي.  
b. قرر وزير الخارجية أن يؤجل القمة.  
c. تأخرت لأن المرور كان سيئاً.  
d. هل يمارس دونالد التمرينات الرياضية؟  
e. أعمل كمدرس في القاهرة.

7. a. مكتب  
b. وصل  
c. القمة  
d. عملية جراحية  
e. بهارات

8. a. البهارات  
b. قلبية  
c. الشاطئ  
d. القمة  
e. رئيسة

9. a. أَسْكَنَ في الطابق العلوي.  
b. هناك صراع سياسي بين هاتين الدولتين.  
c. هذه هي صالة الاستقبال.  
d. سأعطيك رقم تليفون أخصائي القلب.  
e. سنذهب إلى الشاطئ لنسبح.

10. أجلت تونس القمة العربية لوجود خلافات حول الأجندة، ثم أعلنت مصر أن القمة يجب أن تعقد في القاهرة. أدى هذا إلى وجود تكتلين أحدهما مغربي والآخر مشرقي.



# READING PASSAGE III

(Modern Standard Arabic)

## الخاطبة.كوم

al-khātiba.com Matchmaker.com

إيجاد عروس أو عريس دائماً يسبب صعوبات كبيرة في العالم العربي بسبب الفصل بين الجنسين وأهمية الخصوصية للعائلة العربية. في الماضي كان الحصول على النصف الطويل يتم من خلال "الخاطبة" وهي امرأة تعرف الكثير من العائلات في المنطقة وتستطيع أن تجد الشخص المناسب طبقاً للمواصفات المطلوبة.

ولكن في عصر التكنولوجيا هناك نوع جديد من الخاطبة وهو مواقع التعارف والزواج على الإنترنت. في عصر الإنترنت يستطيع الباحث عن زوج أو زوجة أن يختار من بين عدد أكبر من المرشحين. الآن لن تضطر البنت أن تقبل العريس الذي لا تريده لأنه هو الاختيار الوحيد الذي وجدته لها الخاطبة. يستطيع العزاب العرب أن يبحثوا عن شريك في مدينة أخرى بل في بلد أخرى أو قارة أخرى.

ولكن يقول بعض المعارضين لهذه المواقع أنه من السهل إعطاء معلومات غير صحيحة مما قد يؤدي إلى الكثير من المشاكل، بخلاف الخاطبة التقليدية التي تعرف الكثير عن أسر المنطقة. على أي حال، يبدو أن ظاهرة خاطبة الإنترنت ستستمر لأن آلاف العزاب العرب يزورون مواقع الزواج يومياً.

### MATCHMAKER.COM

Finding a bride or groom can cause great difficulties in the Arab world because of the separation of the sexes and the importance of privacy to the Arab family. In the past, finding one's better half was achieved by means of a matchmaker, a woman who knows many families in the area and can find a suitable person based on the qualities requested by the family.

But in the age of technology there is a new type of matchmaker -- Internet sites for acquaintance and marriage. In the age of the Internet, those looking for a husband or wife

can choose from among a larger number of candidates. A woman will not be forced to accept a partner she doesn't want because he is the only choice that the matchmaker found for her. Arab singles can look for a partner in another city or even another country or continent.

Still, some opponents of these sites say that it is easy to give false information, leading to many problems, as opposed to the traditional matchmaker, who would know a lot about the families of the neighborhood. In any case, it seems that the phenomenon of Internet matchmaking will continue, because thousands of single Arab persons visit marriage sites every day.

### Vocabulary

خاطبة	khāTiba	matchmaker
إيجاد	ijād	finding
عروس	'arūs	bride
فصل	faSl	separation
جنسين	jinsayn	sexes (du.)
أهمية	ahamiyya	importance
خصوصية	khuSūSiyya	privacy
عائلة	'ā'ila	family
حصول على	HuSūl 'ala	obtaining
حلو	Hulw	sweet, pretty, nice
يتم (تم)	yatimm (tamm)	to be achieved
من خلال	min khilāl	through
مناسب	munāsib	appropriate
طبقاً لـ	Tibqan li	according to
مواصفات	muwāSafāt	characteristics
مطلوبة	maTlūba	demand, required
عصر	'aSr	age, era
تكنولوجيا	tiknulājya	technology
نوع	naw'	kind
تعارف	ta'āruf	acquaintance, getting to know

زَواجَ	zawāj	marriage
باحث	bāHith	one looking for, researcher
يَخْتارُ (اختار)	yakhtār (ikhtār)	he chooses (to choose)
مُرَشِّحِينَ	murashshaHin	candidates
تَضْطَرُّ (اضطرّ) أَنْ	tuDTarr (iDTurr) an	she is forced to (to force)
تَقْبِلُ (قبل)	taqbal (qabil)	she accepts (to accept)
إِخْتِيَارَ	ikhtiyār	choice
وَحِيدَ	waHid	only
عَزَابَ (عزّب)	'uzzāb ('azab)	single(s)
شَرِيكَ	sharik	partner
بَلْ	bal	(and) even, rather, however
قَارَّةَ	qārra	continent
مُعَارِضِينَ	mu'āriDin	opponents
سَهْلَ	sahl	easy
إِعْطَاءَ	i'Tā'	giving
مَعْلُومَاتَ	ma'lūmāt	information
غَيْرَ	ghayr	not
بِخِلَافَ	bi khilāf	as opposed to
تَقْلِيدِيَّةَ	taqlidiyya	traditional
أُسْرَ (أسرة)	usar (usra)	families
يَبْدُو (بدا) أَنَّ	yabdū (badā) anna	it seems (to seem) that
ظَاهِرَةً	DHāhira	phenomenon
سَتَسْتَمِرُّ (استمر)	satastamirr (istamar)	will continue (to continue)
يَوْمِيًّا	yawmiyan	daily

# LESSON 16

(Egyptian Arabic)

## el-ahramāt The Pyramids

### A. Dialogue

Donald is taking an afternoon off to visit the Pyramids of Giza. As he is strolling the grounds by the Great Pyramid of Cheops, he sees a sign saying “Camel Rides for \$1.” He talks to Ahmad, the camel driver.

dūnald: SabāH el-khēr, ya rayyis, 'awiz arkab eg-gamal wi takhudni laffa, iza kān mumkin?

aHmad: SabāH en-nūr. māshi ya bēh, itfaDDal, eg-gamal we g-gammāl taHt amrak.

dūnald: Tayyib, el-yafTa bta'tak bet'ul dolār wāHid lirikūb eg-gamal ma'a murshid siyāHi. SaHH ek-kalām dah?

aHmad: aywa ya ustāz, bidolār wāHid barakkibak eg-gamal wi balaffifak Hawalēn el-haram ek-kebir dah, haram khūfu, wmumkin law Habbēt, bawarrik fein iS-Sōt wi D-Dō'.

dūnald: māshi kalamak. anā sme't in iS-Sōt wi D-Dō' 'arD gamil bi-yeHki tarikh el-ahramāt wabul-hōl. Tayyib, adfa'lak delwa'ti walla ba'd ma nkhallass?

aHmad: āh, mumkin tedfa'li delwa'ti 'abl mā terkab eg-gamal.

dūnald: Tab, yalla bina. ādi d-dolār aho. ittikil 'ala-llah.

After going full circle around the pyramid, Donald and Ahmad arrive back where they had started their journey.

dūnald: mutashakkir 'awi, yā rayyis, khalās, nazzilni hena.

aHmad: māshi, yā bēh, khallik māsik fi 'antar kwayyis.

However, much to Donald's surprise, getting off the camel was not as easy as getting on it. Ahmad did not bring the camel down to its knees, but rather, looked straight up into Donald's eyes and said, in a very serious voice. . .

aHmad: bass 'abl mā'anazzilak min 'a g-gamal, lāzim tedfa'li ba'tit el-Hisāb.

dūnald: Hisāb ēh, yā 'amm. anā mish dafa'tilak dolār zayy ma l-yafTa bta'tak bit'ul?

aHmad: aywa ya ustāz, ed-dolār dah 'alashān rukūb eg-gamal, lākin en-nizūl minnu luh Hisāb tāni.

dūnald: 'aSdak ēh Hisāb tāni?

aHmad: ya'ni mumkin masalan, tis'a w-tis'in dolār.

dūnald: yanhar iswid, di sir'a 'alani. iz-zāy te'ul keda? enta magnūn? anā Haballagh 'annak fi shurtat es-siyāHa. waddini a'rab maktab siyaHa au shirkit is-siyāHa.

aHmad: la', la'. d-ana bahazzar ya bēh, ana 'aSdi-l ba'shish betā'i.

dūnald: āh, 'ul keda. Tayyib, 'ashān khaTrak bass, ādi dolār tāni aho ba'shish.

Donald: Good morning, boss. I want to ride the camel, and for you to take me around if possible?

Ahmad: Good morning. Okay, sir. Please come. The camel and the camel-driver are at your disposal.

Donald: All right, your sign says one dollar to ride the camel along with a tourist guide. Is that right?

Ahmad: Yes, sir, for a dollar, I'll let you ride the camel and take you around this great pyramid, the Pyramid of Cheops, and perhaps, if you'd like, I can show you where the Sound and Light Show is.

Donald: Sounds good. I heard that the Sound and Light is a beautiful show. It tells the history of the Pyramids and the Sphinx. Okay, should I pay now or when we're finished?

Ahmad: Yes, you can pay me now, before you get on the camel.

Donald: All right, let's go. Here's the one dollar. Trust in God and let's get going.

Donald: Thank you very much, driver. That's enough, let me off here.

Ahmad: Okay, sir. Keep holding on tight to Antar.

Ahmad: But before I let you down off the camel, you have to pay me the rest of the fare.

Donald: What fare are you talking about, man? Didn't I pay you a dollar just like your sign says?

Ahmad: Yes, sir. That dollar is for getting on the camel, but getting off of it is a different fare.

Donald: What do you mean a "different fare"?

Ahmad: I mean, you can say, for instance, ninety-nine dollars.

Donald: Oh my God, that's highway robbery. How can you say that? Are you crazy? I'm going to report you to the Tourist Police. Take me to the nearest tourist office or to a tourist agency.

Ahmad: No, no, sir, I am just kidding. I meant my tip!

Donald: Oh, so that's it. Okay, only for your sake, here's another dollar tip.

B. Pronunciation

1. THE EGYPTIAN DIALECT

Like other Arabic dialects, Egyptian Arabic is primarily a spoken language, rarely used in written communication, where Modern Standard Arabic is the norm. Because the Arabic script was devised to represent the sounds of Classical and Modern Standard Arabic, the additional sounds that exist in Arabic dialects like Egyptian are not represented by it. For these reasons, the transliteration in Latin script is used to represent Egyptian Arabic in Lessons 16 to 20, as in all other dialect lessons.

You may encounter many different varieties of Egyptian Arabic, depending on whether the speakers are from the urban centers or the rural areas, from the North or the South of Egypt. We teach the Cairene variety of Egyptian Arabic in Lessons 16 to 20, as it is the most commonly used Egyptian dialect, spoken in the urban centers of the North but understood throughout Egypt.

2. VOWELS IN EGYPTIAN ARABIC

Like *fuSHā*, Egyptian Arabic has six basic vowels, *ā*, *ū*, *i*, *a*, *u*, and *i*. In addition to these, Egyptian Arabic also has the short vowels *o* and *e*, and their long counterparts, *ō* and *ē*. These two vowel sounds often replace the *ū* and *i* sounds.

*arkab* (I ride) (short *a*)  
*'āwiz* (I want) (short *i*)  
*mumkin* ([it is] possible, maybe) (short *u*)  
*SabāH* (morning) (long *ā*)  
*ek-kebir* ([the] large [one]) (long *i*)  
*en-nūr* (light) (long *ū*)

The short *o*-sound corresponds to the *aw* sound in MSA. For example:

Egyptian Arabic	MSA
<i>Sōt</i> (sound)	صوت <i>Sawt</i>
<i>Dō'</i> (light)	ضوء <i>Daw'</i>

The short *e* vowel in Egyptian Arabic corresponds to either the short *a* or the short *i* vowel of *fuSHā*. For example:

Egyptian Arabic	MSA
<i>yeHki</i> (to tell a story)	يُحكي <i>yaHki</i>
<i>sme't</i> (I heard)	سمعت <i>sami'tu</i>

As in many other Arabic dialects, in Egyptian, the definite article has the form *el*, instead of *al*. When *el* precedes "sun" letters, the vowel *e* can change to a short *i* vowel, as in *is-siyāHa* (travel; tourism) or *iS-Sōt wi D-Dō'* (the sound and light). The pronunciation may vary, so one can hear *en-nūr* (the light) or *in-nūr* and *el-yafTa* (the sign) or *il-yafTa*.

Egyptian Arabic also has two compound vowels, or diphthongs, the *aw* and *ay* sounds, as in:

*law* (if)  
*zayy* (like).

3. CONSONANTS IN EGYPTIAN ARABIC

Most consonantal sounds in Egyptian Arabic are the same as those used in MSA. We discuss below those consonants where Egyptian Arabic differs from MSA.

A. THE LACK OF THE CONSONANT *q*

Colloquial Egyptian Arabic doesn't have the consonant *q*. This MSA sound is normally reduced in pronunciation to a *hamza* sound.

Egyptian Arabic	MSA
<i>delwa'ti</i> (now)	الْوَقْتُ <i>el-waqtu</i>
<i>'abl</i> (before)	قَبْلَ <i>qabla</i>
<i>ba'it</i> (the rest of)	بَقِيَّةَ <i>baqiyyah</i>
<i>'aSdak ēh?</i> (What do you mean?)	قَصْدَكَ <i>qaSdak</i>

Thus, it is not difficult to come up with a *fuSHā* equivalent of an Egyptian Arabic word

containing a *hamza*: Simply substitute a *qāf* for the *hamza* and then look up the word in a dictionary to find its meaning. At the same time, a number of words used in Egyptian that belong to the educated and more formal language retain their *qāf*, such as the words *al-iqtisād* (the economy) and *raqam* (number). Also, you should know that not every *hamza* in Egyptian Arabic corresponds to an MSA *q*-sound; there are also those Egyptian Arabic words with *hamza* where this sounds corresponds to the same sound in MSA.

B. THE CONSONANT *g*

Urban Egyptian Arabic, spoken in Cairo and the northern cities of Egypt, has the consonant *g*, pronounced just like the *g*-sound in the English words *go* and *get*. This sound corresponds to the *j*-sound in *fuSHā* (i.e., the sound found in the English words *jam* and *John*).<sup>1</sup>

Egyptian Arabic	MSA
eg-gamal (the camel)	الجمال <i>aj-jamal</i>
gamil (beautiful)	جميل <i>jamil</i>
magnūn (crazy)	مجنون <i>majnūn</i>

C. THE LACK OF CONSONANT *dh*

The sound *dh*, represented by the letter *ذ* *dhāl* in *fuSHā*, is pronounced as a *z*-sound in Egyptian Arabic. Compare the Egyptian Arabic words below to their *fuSHā* equivalents.

Egyptian Arabic	MSA
iza (if)	إذا <i>idhā</i>
ustāz (Mr., Sir, Professor)	أستاذ <i>ustādh</i>

D. THE LACK OF THE CONSONANT *th*

The *th*-sound of *fuSHā* is pronounced as either a *t*- or an *s*-sound in Egyptian Arabic, and there is no definite rule about this variation.

Egyptian Arabic	MSA
tāni (other, second)	ثاني <i>thāni</i>
masalan (for example)	مثلا <i>mathalan</i>

C. Grammar and Usage

1. PERSONAL PRONOUNS IN EGYPTIAN ARABIC

The following table lists the subject pronouns used in Egyptian Arabic.

SUBJECT PRONOUNS IN EGYPTIAN ARABIC			
Singular		Plural	
I	anā	we	eHna
you (m.)	enta	you (m./f.)	entu(m)
you (f.)	enti		
he	howwa	they (m./f.)	homma
she	heyya		

Notice that most Egyptian Arabic personal pronouns are very close in form to those in *fuSHā*. The *fuSHā* *a* corresponds to *e* in Egyptian Arabic forms *enta*, *enti*, *eHna*, and *entu(m)*, and *u* corresponds to *o* in Egyptian Arabic forms *howwa* and *homma*. In the plural, *eHna* (we) differs from the *fuSHā* *naHnu* in that it lacks the initial *n* and ends in *a* instead of *u*. A more important difference is that Egyptian Arabic does not distinguish between masculine and feminine forms in the second and third person plural. The Egyptian Arabic *they* pronoun, *homma*, differs the most from its equivalent in *fuSHā*, *hum*; the two share only the initial *h*-sound.

2. IMPERFECT TENSE IN EGYPTIAN ARABIC

Egyptian Arabic imperfect tense is similar to the one that exists in *fuSHā*. The imperfect verb is formed by adding the appropriate prefixes and/or suffixes to the imperfect tense stem, which follows the pattern CCVC. For example, The verb ركب *rakib* (he rode, to ride) is *byerkab* (he rides) in the *he* form of the imperfect tense. Note, however, that the forms of Egyptian Arabic prefixes differ slightly from their forms in MSA; more importantly, the prefix *b-/bi-* precedes the pronominal prefix in all persons.

THE IMPERFECT INDICATIVE OF THE VERB <i>rakib</i> (TO RIDE)			
Singular		Plural	
anā	<i>barkab</i>	eHna	<i>bnerkab</i>
enta	<i>bterkab</i>	entu(m)	<i>bterkabu</i>
enti	<i>bterkabi</i>		
howwa	<i>byerkab</i>	homma	<i>byerkabu</i>
heyya	<i>bterkab</i>		

dūnald byerkab eg-gamal 'alashan yishūf el-haram.  
Donald rides the camel to see the pyramid.

When the main verb follows the expressions *lāzim* (should, must), *mumkin* (can, able to; possible, maybe), or 'āwiz (want), the subjunctive form of the imperfect tense must be used. The subjunctive form in Egyptian Arabic is the same as the indicative form, but without the prefix *b-/bi-*.

A. *lāzim* (SHOULD, MUST)

*lāzim* is invariant and does not change to match the person or number of the subject. In

<sup>1</sup> In certain rural parts of Egypt, outside of Cairo and other urban centers where Cairene dialect is spoken, the *g* sound is pronounced in a manner concordant with *fuSHā*, i.e., as a *j* sound, whereas the *q* sound is pronounced as a hard *q* instead.

order to indicate a different subject, the verb that follows *lāzim* has to be used in the right personal form.

*lāzim tedfa'li ba'it el-Hisāb.*  
You have to pay me the rest of the fare.

*enta lāzim titkallim ma'āha.*  
You have to speak to her.

*mish lāzim nikhallaS 'abl ma nimshi?*  
Don't we have to finish before we leave?

B. 'āwiz (WANT)

'āwiz is the equivalent of the verb *to want* in English. Its counterpart in *fuSHā* is *yuridu* يريد. 'āwiz can be followed by an object noun, as in:

*(howwa) 'āwiz gamal.*  
He wants a camel.

Or it can be combined with a verb, as in:

*(howwa) 'āwiz yirkab gamal.*  
He wants to ride a camel.

*(heyya) 'awza tidfa' el-Hisāb.*  
She wants to pay the bill.

'āwiz is a present participle, not a verb (see Lesson 12, explaining the formation and the use of present participles in MSA), that combines with verbs in the imperfect tense. Notice that 'āwiz changes its form depending on the gender and number of the subject.

THE EXPRESSION 'āwiz arkab (I WANT TO RIDE)			
Singular		Plural	
anā	'āwiz arkab	eHna	'awzin nerkab
enta	'āwiz terkab	entu(m)	'awzin terkabu
enti	'awza terkabi		
howwa	'āwiz yerkab	homma	'awzin yerkabu
heyya	'awza terkab		

C. mumkin (CAN, ABLE TO; POSSIBLE, MAYBE)

Like *lāzim*, *mumkin* (can, able to; possible, maybe) is an invariant word that can be used as an adverb or as a modal particle, followed by a verb in the imperfect tense. *mumkin* can also be used as a tag question, as in:

*'āwiz arkab eg-gamal, mumkin?*  
I want to ride the camel; can I?

In the following table, *mumkin* is combined with the imperfect tense verb *yedfa'* (he pays).

THE EXPRESSION mumkin yedfa' (HE CAN PAY)			
Singular		Plural	
anā	mumkin adfa'	eHna	mumkin nedfa'
enta	mumkin tedfa'	entu(m)	mumkin tedfa'u
enti	mumkin tedfa'i		
howwa	mumkin yedfa'	homma	mumkin yedfa'u
heyya	mumkin tedfa'		

*w-mumkin law Habbēt, bawarrik fēn iS-Sōt wi D-Dō'.* (used as an adverb)  
And perhaps, if you'd like, I can show you where the Sound and Light Show is.

*mumkin tedfa'li delwa'ti 'abl mā terkab eg-gamal.* (used as a modal particle)  
You can pay me now, before you get on the camel.

D. Vocabulary

SabāH	morning
'āwiz	I want to
el-haram; el-ahramāt	the pyramid; the pyramids
gamal; gimāl	camel; camels
gammāl	camel-driver
taHt amrak (m.); amrik (f.)	at your disposal; all yours
murshid siyāHi	tourist guide
takhudni (m.); takhdini (f.)	take me (e.g., for a ride)
kebir (m.); kebira (f.)	big; large
eS-Sōt wi D-Dō'	the Sound and Light
gamil (m.); gamila (f.)	beautiful
laffa	a ride (e.g., around a place or city)
Tayyib	okay, all right
yafTa	sign, poster
beta'tak (m.); beta'tik (f.)	yours
wāHid (m.); waHda (f.)	one
SaHH?	Right?, Okay?
ek-kalām dah	(that) what you're saying/you said
w(i)	and
aywa	yes, yeah
Hawalēn	around
māshi	okay; will do
da(h) (m.); di(h) (f.)	this; that
hass	but, only
walla	or, or else



<i>ba'd</i>	after
<i>'abl</i>	before
<i>yalla bina</i>	let's go
<i>mutashakkir</i> (m.);	
<i>mutashakkira</i> (f.)	thank you
<i>'awi</i>	very
<i>rayyis</i>	boss, chief (used informally to address a male service provider)
<i>khalās</i>	that's it; right here; no more
<i>nazzilini</i> (m.); <i>nazzilini</i> (f.)	drop me off, let me down
<i>hena</i>	here
<i>khallik māsik</i> (m.);	
<i>khaliki maska</i> (f.)	keep holding on, don't let go of
<i>Hisāb</i>	account, bill, charge, fare
<i>law</i>	if
<i>tidfa'li</i> (m.); <i>tifa'ili</i> (f.)	you pay me ( <i>yidfa</i> [to pay])
<i>ēh?</i>	what?
<i>zayy</i>	like, as, such as
<i>y'ani . . .</i>	I mean . . .
<i>mumkin</i>	can, able to; maybe, possible
<i>masalan</i>	for example, like
<i>keda</i>	something like, you can say
<i>tis'a w-tis'in</i>	ninety-nine
<i>yanhar iswid!</i>	Oh, my God! (Lit., Oh, what a black day it is!)
<i>magnūn; maganin</i>	crazy
<i>'alani</i>	open, public, flagrant
<i>maktab is-siyāHa</i>	tourist office
<i>shirkīt is-siyāHa</i>	tourist company, travel agency
<i>Haballagh 'annak</i> (m.);	
<i>'annik</i> (f.)	I will report you
<i>el-bulis</i>	the police
<i>shortat is-siyāHa</i>	tourist police
<i>ustāz</i> (m.); <i>ustāza</i> (f.)	sir, Mr.; madam, Mrs.; professor
<i>'alashān</i>	because, so that, in order to
<i>'ashān khaTrak</i> (m.); <i>khaTrik</i> (f.)	for your sake, for you
<i>kwayyis</i> (m.); <i>kwayyisa</i> (f.)	good
<i>lākin</i>	but
<i>bēh</i> (m.)	Sir
<i>sitt hānim</i> (f.)	Madam

## E. Cultural Note

Egypt is home to many of the world's most valuable historic monuments, the most notable of which are the Great Pyramids of Giza and the Sphinx. The three pyramids, standing on the Giza Plateau, are the Pyramid of Khufu, the Pyramid of Khafre, and the Pyramid of Menkaure, dating from the time of the Old Kingdom (2650–2134 B.C.). King Khufu, who ruled from 2589–2566 B.C., also known by the Greek name “Cheops,” was the father of pyramid building at Giza. He was the son of King Sneferu and Queen Hetpeheres. The Pyramid of Khufu is made up of 2,300,000 individual stones of limestone and granite ranging in weight from 2.5 to 9 tons, and it weighs 6.5 million tons.

Khafre, who was the son of Khufu, was also known as Rakhaef or Chephren. He ruled from 2520–2494 B.C. and is responsible for the second largest pyramid complex at Giza, which includes the Sphinx, a Mortuary Temple, and a Valley Temple. Khafre may be best known for his statues, the most famous among them being, of course, the Sphinx.

Menkaure, also known as Mycerinus, ruled from 2490–2472 B.C. He is believed to be Khufu's grandson.

The pyramids are essentially tombs wherein the kings and their families were buried with their possessions, after being mummified. The belief was that the possessions would be everything the king would need in the afterlife.

## F. Exercises

1. Match the words from the A column to those in the B column to form phrases or short sentences.

A	B
a. <i>SaHH</i>	<i>we g-gammāl</i>
b. <i>'awiz arkab</i>	<i>siyāHi</i>
c. <i>ittikil</i>	<i>'awi</i>
d. <i>mutashakkir</i>	<i>wi D-Dō'</i>
e. <i>murshid</i>	<i>'alani</i>
f. <i>eg-gamal</i>	<i>is-siyāHa</i>
g. <i>lāzim tedfa'li</i>	<i>'ala l-lah</i>
h. <i>di sir'a</i>	<i>eg-gamal</i>
i. <i>shurtat</i>	<i>ba'it el-Hisāb</i>
j. <i>iS-Sōt</i>	<i>ek-kalām dah?</i>

2. Put the words in the correct order to form coherent sentences.

- Hisāb / ēh / tāni / 'aSdak / ?*
- minnu / tāni / en-nizūl / Hisāb / luh / lākin*
- 'annak / is-siyāHa / fi Janā / bulis / Haballagh*
- iS-Sōt / gamil / sme't / 'arD / anā / wi D-Dō' / inn*
- 'alashān / dah / eg-gamal / rukūb / ed-dolār*

3. Fill in the blanks with the correct verb in the imperfect tense to form complete sentences.

- heyya 'awza \_\_\_\_\_ eg-gamal.
- eHna \_\_\_\_\_ nerkab eg-gamal.
- homma \_\_\_\_\_ eg-gamal fi S-SabāH.
- enti lāzim \_\_\_\_\_ ba'it el-Hisāb.
- homma \_\_\_\_\_ yedfa'ūli delwa'ti 'abl mā yerkabu eg-gamal.

4. Fill in the blank with the correct personal pronoun.

- \_\_\_\_\_ maganin?
- \_\_\_\_\_ 'awzin yedfa'u delwa'ti.
- \_\_\_\_\_ mutashakirin 'awi, yā rayyis.
- \_\_\_\_\_ mumkin tedfa'i ba'it el-Hisāb.
- \_\_\_\_\_ mish lāzim yikhallaS 'abl mā yimshi?

5. Find and correct the errors in the following sentences. A hint is provided in parentheses.

- aywa ya ustāz, bi dolār wāHid arakkibik eg-gamal wa-alaffikom Hawalein el-haram. (pronoun-verb agreement)
- anā sme't in iS-Sōt wi D-Dō 'arD gamila b-yeHku tarikh el-ahramāt wabul-hōl. (noun-adjective agreement, pronoun-verb agreement)
- āh, mumkin tedfa'ūli delwa'ti 'abl mā yerkab eg-gamal. (pronoun-verb agreement)
- māshi, yā sit, khallik māsik fi-'antar kwayyis. (pronoun-verb agreement)
- SabāH el-kheir, ya rayyis, 'awzin arkab eg-gamal w-takhudni laffa, iza kân mumkin? (pronoun-verb agreement)

## Answer Key

- SaHH ek-kalām dah?
  - 'āwiz arkab eg-gamal
  - ittikil 'alallah
  - mutashakkir 'awi
  - murshid siyāHi
  - eg-gamal we g-gammāl
  - lāzim tedfa'li ba'it el-Hisāb
  - di sir'a a'lani
  - shurtat is-siyāHa
  - iS-Sōt wiD-Dō'
- aSdak ēh Hisāb tāni?
  - lākin en-nizūl minnu luh Hisāb tāni.
  - anā Haballagh 'annak fi bulis is-siyāHa.
- anā sme't inn iS-Sōt wi D-Dō' 'arD gamil.
  - ed-dolār dah 'alashān rukūb eg-gamal.
- heyya 'awza terkab eg-gamal.
  - eHna 'awzin nerkab eg-gamal.
  - homma beyirkabu eg-gamal fi S-SabāH.
  - enti lāzim tedfa'ili ba'it el-Hisāb.
  - homma lāzim yedfa'ūli delwa'ti 'abl mā yerkabu eg-gamal.
- entu(m) maganin?
  - homma 'awzin yedfa'u delwa'ti.
  - eHna mutashakirin 'awi, yā rayyis.

- enti mumkin tedfa'i ba'it el-Hisāb.
  - howwa mish lāzim yikhallaS 'abl mā yimshi?
5. a. aywa ya ustāz, bi dolār wāHid arakkibak eg-gamal wa-alaffik Hawalein el-haram.
- b. anā sme't in iS-Sōt wi D-Dō' 'arD gamil bi-yeHki tarikh el-ahramāt w-abu l-hōl.

- āh, mumkin tedfa'uli delwa'ti 'abl mā terkabu eg-gamal.
- māshi, yā sitt, khalliki maska f 'antar kwayyis.
- SabāH el-kheir, ya rayyis, 'awzin nerkab eg-gamal w-takhudna laffa, iza kân mumkin?

# LESSON 17

(Egyptian Arabic)

## riHla fi n-nīl A Cruise on the Nile

### A. Dialogue

After much walking and sightseeing, Donald and Lucy decided they needed a quiet cruise on the Nile river, the heart and soul of Egypt. They called on their friend Layla to see if she could help them arrange a cruise on a *felucca*.

*lūsi: alō, SabāH el-khēr, ya layla, izzayyik? ana lūsi.*

*layla: ahlān ya karīm, es-salāmu 'alēkum ya rayyis. 'awzinak ti'millena gawla siyāHeyya.*

*lūsi: āh eHna kwayyisin el-Hamdulillāh. isma'i ya layla, anā w-dūnald kunna 'awzin nirkab felūka 'ala n-nīl w-nitfassaH Hawalēn el-qāhira w-Tab'an 'ashān neshūf ghurūb esh-shams.*

*layla: aywa ya lūsi, di fikra 'aZīma.*

*lūsi: hāyil ya layla. eHna min zamān w-nifsina ni'mil keda.*

Donald, Lucy, and Layla arrive at the dock where they are met by Karim, Layla's brother, and Mahmud, the *felucca* boatman.

*dūnald: ahlān ya karīm, es-salāmu 'alēkum ya rayyis. 'awzinak ti'millena gawla siyāHeyya Helwa wi t-farragna 'ala l-qāhira wi g-giza wi g-gezira, w-ba'dein 'awzin neshūf ghurūb esh-shams. Helw ek-kalām dah?*

*maHmūd: āh, 'awi ya bēh, itfaDDalu anā taHt amrokum.*

*dūnald: da kalām gamil ya rayyis maHmūd. yalla ya lūsi, yalla ya layla, rkabu 'ashān ma n-Dayya'shi wa't.*

Everybody gets settled in the *felucca*, while the gentle breeze pulls the sails forward.

*layla: ēh ra'yik ya lūsi fi n-nīl wi fi l-manZar?*

*lūsi: Hōga gamila 'awi, fō' ma kont atSawwar. mumkin aHoT idi fi l-mayya?*

*layla: āh Tab'an, bas khalli bālik el-felūka sa'āt bit-mil yimin wi-shmāl, fa-khalliki maska kwayyis fi l-markib. en-nīl dah nahr 'aZīm, ya lūsi, aTwal nahr fi l-'ālam, biykūn 'ariD 'awi f-manāti' w-dayya' fimanāti' tanya.*

*dūnald: ya salām, dal manZar rā'i'. el-mabāni, wi l-'arabiyyāt, wi t-tamasil, wi k-kabāri. māsha'allāh.*

*karīm: anā beyit-hayya'li inn ir-rayyis maHmūd el-marakbi biyleff w-byerga 'ashān nilHā' ghurūb esh-shams.*

Lucy: Hello? Good morning, Layla. How are you? This is Lucy.

Layla: Hello, Lucy, how are you? We missed you and Donald. I hope you are both well.

Lucy: Yes, we're fine, thanks. Listen, Layla, Donald and I were thinking of taking a ride on a *felucca* on the Nile. We want to take a tour around Cairo and, of course, see the sunset!

Layla: Yes, Lucy, that's a great idea.

Lucy: That's wonderful, Layla. We have been wanting to do this for so long.

Donald: Hi, Karim. Good-day, boatman. We want you to take us on a nice cruise and show us Cairo, Giza, and Gezira, and after that we want to see the sunset. Sound good?

Mahmud: Yes, sir, no problem at all.

Donald: That sounds beautiful, boatman Mahmud. Lucy, Layla, come on, get on so that we don't lose time.

Layla: So, Lucy, what do you think of the Nile and the view?

Lucy: It is so beautiful, over and above what I had expected. Can I put my hand in the water?

Layla: Yes, of course. But watch out, because the *felucca* sometimes sways to the right and to the left. Be sure that you hold on tight to the boat. Lucy, the Nile is a magnificent river, the longest river in the world. It is very wide in some areas and narrow in others.

Donald: Wow! The view is spectacular. The buildings, cars, statues, bridges—it's amazing!

Karim: I have a feeling that Mahmud the boatman is turning around and back so that we don't miss the sunset.

### B. Pronunciation

#### CONSONANT CLUSTERS IN EGYPTIAN ARABIC

In *fuSHā*, groups of two or more consonants cannot be found at the beginning of a word.

In Egyptian Arabic, on the other hand, two-consonant clusters are often found at the beginning of a word. Compare the two alternative pronunciations of the following words in Egyptian Arabic.

<i>ghurūb</i> (sunset)	<i>ghrūb</i>
<i>tekūnu</i> (you are, you will be)	<i>tkūnu</i>
<i>bekhēr</i> (doing well)	<i>bkhēr</i>

### C. Grammar and Usage

#### 1. THE PERFECT TENSE: THE VERB *rikib* (TO RIDE)

In Egyptian Arabic, as in MSA, the perfect tense is formed by the addition of suffixes to the perfect tense stem. The following table shows the verb *rikib* (to ride) (*rikiba* in *fuSHā*) in the perfect tense. Notice that the *he* form, *rikib* in the table below, doesn't have a personal ending.

PERFECT TENSE OF THE VERB <i>rikib</i> (TO RIDE)			
Singular		Plural	
<i>ana</i>	<i>rikib-t</i>	<i>eHna</i>	<i>rikib-na</i>
<i>enta</i>	<i>rikib-t</i>	<i>entu</i>	<i>rikib-tom</i>
<i>enti</i>	<i>rikib-ti</i>		
<i>howwa</i>	<i>rikib</i>	<i>homma</i>	<i>rikib-u</i>
<i>heyya</i>	<i>rikb-it</i>		

If you compare the perfect tense endings used in Egyptian Arabic to those in MSA (see Lesson 4), you'll notice that the feminine plural form and the dual form are absent from the colloquial Arabic of Egypt, as from many other dialects of Arabic. Also notice the lack of final vowels on the *he* and *you* forms in the singular.

## 2. THE OBJECT PRONOUN SUFFIXES

Object pronouns in Egyptian Arabic can be either independent words or suffixes. The independent pronouns are *iyay* (me), *iyak* (you, m. sg.), *iyaki* (you, f. sg.), *iyah* (him), *iyaha* (her), *iyana* (us), *iyakom* (you, m./f. pl.), and *iyahom* (them, m./f.). However, they are rarely used in colloquial Egyptian Arabic. The object pronoun suffixes are similar to those in *fuSHā*.

OBJECT PRONOUN SUFFIXES IN EGYPTIAN ARABIC			
Singular		Plural	
me	-ni	us	-na
you (m.)	-ak	you (m./f.)	-kom/kum
you (f.)	-ik		
him	-u	they (m./f.)	-hom
her	-ha		

Notice the slight differences in the form of these pronouns as compared to the *fuSHā* forms (see Lesson 6). The following two tables show the object pronoun suffixes attached to the perfect tense verb *shakar* (he thanked) and imperfect tense verb *yoshkor* (he thanks).

PERFECT TENSE OF THE VERB <i>shakar</i> (TO THANK) WITH OBJECT PRONOUN SUFFIXES			
Singular		Plural	
ana	<i>shakar<sup>n</sup>i</i>	eHna	<i>shakar<sup>n</sup>na</i>
enta	<i>shakar<sup>a</sup>k</i>	entu	<i>shakar<sup>a</sup>kom</i>
enti	<i>shakar<sup>i</sup>k</i>		
howwa	<i>shakar<sup>u</sup></i>	homma	<i>shakar<sup>u</sup>hom</i>
heyya	<i>shakar<sup>ha</sup></i>		

IMPERFECT TENSE OF THE VERB <i>shakar</i> (TO THANK) WITH OBJECT PRONOUN SUFFIXES			
Singular		Plural	
ana	<i>beyoshkor<sup>i</sup></i>	eHna	<i>beyoshkor<sup>n</sup>na</i>
enta	<i>beyoshkor<sup>a</sup>k</i>	entu	<i>beyoshkor<sup>a</sup>kom</i>
enti	<i>beyoshkor<sup>i</sup>k</i>		
howwa	<i>beyoshkor<sup>u</sup></i>	homma	<i>beyoshkor<sup>u</sup>hom</i>
heyya	<i>beyoshkor<sup>ha</sup></i>		

ana bashkorak 'ala l-yām ig-gamil dah.  
I thank you for such a beautiful day.

eHna shakar<sup>n</sup>āha ba'd ma rgi'na min ir-riHla  
We thanked her after we returned from the trip.

howwa beyoshkor<sup>u</sup> l'innu rāgil Tayyib.  
He is thanking him because he is a good man.

## 3. PREPOSITIONS WITH THE OBJECT PRONOUN SUFFIXES

The following table shows the object pronoun suffixes attached to the preposition *min* (from). Notice the doubling of the last consonant of the preposition when a pronoun is attached to it.

PREPOSITION <i>min</i> (FROM) WITH OBJECT PRONOUN SUFFIXES			
Singular		Plural	
from me	<i>minni</i>	from us	<i>minnina</i>
from you (m.)	<i>minnak</i>	from you (m./f.)	<i>minnokom</i>
from you (f.)	<i>minnik</i>		
from him	<i>minnu</i>	from them (m./f.)	<i>minnohom</i>
from her	<i>minnaha</i>		

Here is an example from the dialogue of the preposition *li* (to, for) with *eHna* (we) attached to it:

anā Hakallimlik karim akhūya 'alashān yerattib l-ena yām nrūH fih kullina ma'a ba'D.  
I will talk to my brother, Karim, and have him arrange a day when we can all go together.

Note that the *fuSHā* *li* (to, for) is pronounced as a simple *l* in Egyptian Arabic, and so is the form *ila* (to). Some other Egyptian Arabic prepositions are 'ala (on), fi (in), and 'and (at).

## 4. POSSESSIVE SUFFIXES IN EGYPTIAN ARABIC

The possessive suffixes in Egyptian Arabic are very similar in form and function to possessive suffixes in MSA (see Lesson 5). They attach to the end of the noun they modify. Notice that, except for the first person singular, they are also the same as the object pronoun suffixes.

POSSESSIVE SUFFIXES			
Singular		Plural	
my	-i	our	-nā
your (m.)	-ak	your (m./f.)	-kom
your (f.)	-ik		
his	-u	their (m./f.)	-hom
her	-ha		

The table below shows the noun *id* (hand) with possessive suffixes attached to it. Notice that the initial long *i* of *id* is replaced by the short *i* in the *she* form and all the plural forms.

THE NOUN <i>id</i> (HAND) WITH POSSESSIVE SUFFIXES			
Singular		Plural	
my hand	<i>idi</i>	our hand	<i>idna</i>
your hand (m.)	<i>idak</i>	your hand	<i>idkum</i>
your hand (f.)	<i>idik</i>		
his hand	<i>idu</i>	their hand	<i>idthom</i>
her hand	<i>idha</i>		

Possessive suffixes can be added only to indefinite nouns.

Egyptian Arabic also uses the word *betā'* (*lit.*, thing) to show possession, but only with non-human and definite nouns, which it must follow. The pronominal suffixes are added to *betā'*. Let us use the definite noun *el-kitab* (book) as an example.

<i>ek-kitab betā'i</i>	my book
<i>ek-kitab betā'ak</i>	your book (m. sg.)
<i>ek-kitab betā'ik</i>	your book (f. sg.)
<i>ek-kitab betā'u</i>	his book
<i>ek-kitab betā'ha</i>	her book
<i>ek-kitab betā'na</i>	our book
<i>ek-kitab betā'kum</i>	your book (pl.)
<i>ek-kitab betā'hum</i>	their book

In some instances, particularly when answering a question, an Egyptian Arabic speaker may very well omit the noun and use only *betā'* with suffixes in the response. For example, if the question is:

*kitāb min dah?*  
Whose book is this?

The answer can be:

*betā'i.*  
Mine.

## 5. NUMBERS FROM 1 TO 19 IN EGYPTIAN ARABIC

Egyptian Arabic numbers are similar to their MSA counterparts (Lesson 7). The main difference is in the pronunciation of the MSA *th*, which is pronounced as *t* in Egyptian Arabic. There are also differences in the structure of compound numbers from 11 to 19.

NUMBERS 1 TO 19 IN EGYPTIAN ARABIC	
1	<i>wāHid</i>
2	<i>etnein</i>
3	<i>talāta</i>
4	<i>Arba'a</i>
5	<i>khamsa</i>
6	<i>sitta</i>
7	<i>sab'a</i>
8	<i>tamanya</i>
9	<i>tes'a</i>
10	<i>'ashra</i>
11	<i>Hidāshar</i>
12	<i>etnāshar</i>
13	<i>talattāshar</i>
14	<i>arba'tāshar</i>
15	<i>khamastāshar</i>
16	<i>sittāshar</i>
17	<i>saba'tāshar</i>
18	<i>tamantāshar</i>
19	<i>tesa'tāshar</i>

## D. Vocabulary

<i>alō?</i>	Hello? (on the phone)
<i>ahlan</i>	hi, hello, welcome
<i>waHashtūna (waHash)</i>	we missed you (to miss)
<i>el-Hamdulillāh</i>	Fine, thanks. ( <i>lit.</i> , praise to God)
<i>isma' (m.); isma'i (f.)</i>	Listen!
<i>felūka</i>	felucca
<i>en-nil</i>	the Nile
<i>nit-fassaH</i>	we take a tour, go for a ride, go on an outing
<i>el-qāhira</i>	Cairo
<i>eg-giza</i>	Giza
<i>eg-gezira</i>	island; Gezira (an island between Cairo and Giza)
<i>el-ma'adi</i>	Maadi (a Cairo suburb)
<i>Tab'an</i>	of course, naturally
<i>ghurūb</i>	sunset
<i>esh-shams</i>	the sun
<i>fikra</i>	idea
<i>'aZim (m.), 'aZima (f.)</i>	great, outstanding
<i>marakbi</i>	boatman
<i>es-salāmu 'alēkum</i>	hello ( <i>lit.</i> , peace be with you)
<i>qawla</i>	tour

<i>Helw</i> (m.), <i>Helwa</i> (f.)	nice, beautiful, sweet ( <i>m. form</i> ); also: Sounds good!
<i>tifarragna</i>	you show us
<i>ba'dein</i>	later; afterwards
<i>gamil</i>	beautiful
<i>man Dayya'shi</i>	so that we don't waste
<i>wa't</i>	time
<i>ēh ra'yak?</i> (m.), <i>ēh ra'yik?</i> (f.)	What do you think?
<i>Hāga</i>	thing; something
<i>fō' ma kont atSawwar</i>	beyond what I expected
<i>id</i>	hand
<i>moyya</i>	water
<i>sā'it</i>	at which time, when
<i>yimin</i>	right
<i>shemāl</i>	left
<i>markib</i>	boat
<i>nahr</i>	river
<i>aTwal</i>	longer, (the) longest
<i>'ālam</i>	world
<i>'ariD</i> (m.); <i>'ariDa</i> (f.)	wide
<i>dayya'</i> (m.); <i>dayya'a</i> (f.)	narrow
<i>manTi'a; manāTi'</i>	region(s)
<i>ya salām!</i>	Wow!, Oh my!, Oh dear!
<i>ra'y</i>	opinion
<i>manZar; manāZir</i>	sight(s); spectacles(s)
<i>mabna; mabāni</i>	building(s)
<i>'arabeyya; 'arabiyyāt</i>	car(s)
<i>kobri; kabāri</i>	bridge(s)
<i>timsāl; tamsil</i>	statue(s)
<i>masha'allāh!</i>	Amazing!, Good!, Bravo!
<i>nilha'</i>	we catch it in time, we make it on time

## E. Cultural Note

Egypt stretches vertically along the Nile River, its heart and soul for thousands of years. The Nile is the longest river in the world and runs for 4,187 miles. It has three major tributaries, the White Nile, the Blue Nile, and the Atbara. The source of the Blue Nile is in the highlands of Ethiopia. On each side of the Nile, Egypt stretches into arid desert.

Throughout history, the Nile has provided Egyptians with drinking and irrigation water, fish, and waterfowl. Houses were built with papyrus reeds that grow on its banks. In Ancient Egypt paper was made out of papyrus as well. Until the Aswan dam was built in the 1960s, the Nile flooded the farmlands on a yearly basis, providing natural irrigation and fertilization.

## F. EXERCISES

1. Match the words in column A to those in column B to form phrases or short sentences.

A	B
a. <i>da r-rayyis MaHmūd</i>	<i>ya layla</i>
b. <i>'awzin nirkab</i>	<i>aS-Sawwar</i>
c. <i>ghurūb</i>	<i>wi-shmāl</i>
d. <i>izzayyik</i>	<i>felūka</i>
e. <i>gawla</i>	<i>til-ā'lam</i>
f. <i>anā taHt</i>	<i>el-marakbi</i>
g. <i>da kalām</i>	<i>esh-shams</i>
h. <i>fō' ma kont</i>	<i>amrokom</i>
i. <i>yimin</i>	<i>gamil</i>
j. <i>aTwal nahr</i>	<i>siyāHeyya</i>

2. Put the words in the correct order to form coherent sentences.

- kunna / felūka / 'ala / 'awzin / n-nil / nirkab*
- 'aZima / di / ya / fikra / lūsi / aywa*
- gamil / ya / da / MaHmūd / kalām / rayyis*
- fi n-nil / ra'yik / l-manZar / ya / wi fi / l / ēh / lūsi / ?*
- salām / da / rā'i' / ya / l-manZar.*

3. Add the correct possessive suffixes to the following nouns, as instructed in parentheses.

- kalām* (our)
- mant'i'a* (his)
- nahr* (their)
- ra'y* (you, f. sg.)
- timsāl* (her)

4. Attach the correct object pronoun suffixes to the conjugated verb in parentheses.

- howwa 'awzak (ti'mil) gawla siyāHeyya.*
- homma 'awzinak (takhod) naHyit eg-gezira.*
- heyya 'awza r-rayyis MaHmūd (yifarrag) 'al-qāhira.*
- ya dūnald, enta w-lūsi, el-falūka sa'āt bit-mil yimin w-shemāl, fa (khalli) maskin kwayyis fi l-markib.*
- eHna binleff wi (byerga') a'shān nilha' ghurūb esh-shams.*

5. Correct the errors found in the following sentences. (Hint: The underlined phrases are instances of incorrect pronoun usage, noun-verb agreement, or noun-adjective agreement.)

- 'ashān teshūfu sh-shams wi homma betoghrob 'ala l-'ahramāt.
- ēh ra'yikum ya lūsi fi n-nīl wa fi l-manZar?
- en-nīl dah nahr 'aZima, ya lūsi, aTwal nahr fi l-'ālam, bitkūn 'arīD 'awi f-manāti'.
- ir-rayyis maHmūd el-marakbi biyleffu w-byerga'u 'ashān nīlha' ghurūb esh-shams.
- ahlan ya lūsi izzayyak enta?

## Answer Key

- da r-rayyis maHmūd el-marakbi
  - 'awzin nirkab felūka
  - ghurūb esh-shams
  - izzayyik ya layla
  - gawla siyāHeyya
  - anā taHt amrokom
  - da kalām gamil
  - fō' ma kont aS-Sawwar
  - yimin wi shmāl
  - aTwal nahr fi l-'ālam
- kunna 'awzin nirkab felūka 'ala n-nīl.
  - aywa ya lūsi di fikra 'aZima.
  - da kalām gamil ya rayyis maHmūd.
  - ēh ra'yik ya lūsi fi n-nīl wi fi l-manZar?
  - ya salam da l-manZar rā'i'.
- alamna
  - manti'tu
  - nahrohom
  - ra'yik
  - timsalha
- howwa 'awzak ti'millu gawla siyāHeyya.
  - homma 'awzinak takhodhom naHyit eg-gezira.
  - heyya 'awza ir-rayyis maHmūd yifarragha 'ala l-qāhira.
  - ya dūnald, enta w-lūsi, el-falūka sa'āt bit-mil yimin wi shmāl, fa khallikom maskin kwayyis fi l-markib.
  - eHna binleff wi biy-ragga'na 'ashān nīlHa' ghurūb esh-shams.
- 'ashān teshūfu sh-shams wi heyya btoghrob 'ala l-'ahramāt.
  - ēh ra'yik ya lūsi fi n-nīl wi fi l-manZar?
  - en-nīl dah nahr 'aZim, ya lūsi, aTwal nahr fi l-'ālam, beykūn a'riD 'awi f-manāti'.
  - ir-rayyis maHmūd el-marakbi biyleff wi byerga 'ashān nīlHa' ghurūb esh-shams.
  - ahlan ya lūsi izzayyik enti?

# LESSON 18

(Egyptian Arabic)

## ziyāra li l-matHaf el-maSri A Visit to the Egyptian Museum

### A. Dialogue

Layla and Karīm decided to take Donald, who has always been fascinated by the ancient Egyptian civilization, to the world-famous Egyptian Museum. Karīm hails the taxi which will take them from Heliopolis to downtown Cairo.

karim: es-salamu 'alēkum ya rayyis, el-matHaf el-maSri, law samaHt, el-antik-khāna. bikām el-'ogra min hena l-wisT el-balad?

sawwā' it-taksi: wallāhi illi tshūfu ya sa'att il-bēh. ta'riban keda 'ashara gnēh.

layla: mish kitir dah ya rayyis?

dūnald: la', kwayyis, ya layla. id-dūlu 'ashara bass 'ala sharT yisū' 'ala mahlul!

karim: āh, enta bitkhāf min Tari't es-sewā'a f-maSri.

The taxi arrives at the museum.

karim: khod ya dūnald tazkartak, khodi ya layla. imshu warāya 'ashān Ha-nkhoshsh min el-bāb er-ra'isi hnāk.

dūnald: ya salām, da l-mabna min barra shaklu 'aZim, w-biyToll bi-galāla 'ala mdān et-taHrir.

karim: el-matHaf el-maSri etbana fi 'ahd el-khidēwi 'abbās Helmi et-tāni sanat alf w-tomnomeyya saba'a w-tis'in. w-iftitāH el-matHaf nafsu kan fi sanat alf w-tos'umeyya w-etnein.

layla: Tab yalla nodkhol, aSl anā ma gitsh el-matHaf dah min sinin.

Donald, Layla, and Karīm enter the museum through the magnificent front door.

dūnald: ommal fēn el-mumyāt?

karim: ma ti'lla'sh. mish Ha-nfawwitha!

dūnald: tiftikru Ha-'dar ashūf mumiit ramsis?

karim: ah Tab'an.

layla: biyit-hayya'li biyiiftaHu el-Hogra illi fiha mumiit ramsis sa'tēn bass kull yōm, 'ashān yeHafZu 'alēha.

karim: Tab yalla niTla' fō' 'abl ma yi'filūha. aheh ya dūnald, Hogrit il-mumya. khoshsh, ma tkhafsh!

dūnald: ana mish misadda' 'enayya! shāyef 'oddāmi mumiit 'insān kan 'āyish min alāf es-sinin.

karim: w-'abl ma nimshi ya dūnald, Ha-niktiblak 'ismak b il-logha l-hiroghlifeyya!

Karīm: Peace be with you, driver. The Egyptian Museum, please, the Antik-khana. How much is the fare from here to downtown?

Taxi Driver: Well, sir, whatever you think is fair. It will be around ten pounds.

Layla: Isn't that a lot, driver?

Donald: No, that's okay, Layla. Give him ten, but on the condition that he drive slowly.

Karīm: Yes, it's scary how (lit., you are scared of the way) they drive in Egypt.

Karim: Here's your ticket, Donald. Here's yours, Layla. Follow me, because we are going to enter at the main entrance over there.

Donald: Oh wow, the building looks magnificent from the outside, so majestic overlooking the Tahrir Square.

Karim: The Egyptian Museum was built during the reign of Khedive Abbas Helmi II in 1897. The opening of the museum itself was in 1902.

Layla: Okay, let's go inside. I have not been to this museum in years.

Donald: Where are the mummies?

Karim: Don't worry! We won't skip that!

Donald: Do you think I will be able to see the mummy of Ramsis?

Karim: Yes, of course.

Layla: I believe they open the chamber with Ramsis' mummy for only two hours every day in order to preserve it.

Karim: Okay, let's go upstairs before they close it. Here it is, Donald, the mummy chamber. Enter. Don't be afraid.

Donald: I can't believe my eyes! I see the mummy of a human being who was alive thousands of years ago.

Karim: And before we leave, Donald, we will write your name in hieroglyphics.

B. Grammar and Usage

1. THE DEFINITE ARTICLE IN EGYPTIAN ARABIC

The definite article in Egyptian Arabic has the same form and follows the same rules as the article in *fuSHā*. The only difference is that in Egyptian Arabic, the article is pronounced *el* or *il*, and not *al*. When preceded by the conjunction *wa* (and), it is usually pronounced *il*.

<i>el-matHaf el-maSri</i>	the Egyptian Museum
<i>es-sewā'a</i>	the driving
<i>et-tāni</i>	the second (one)
<i>er-ra'isi</i>	the main (one)
<i>el-mumyāt</i>	the mummies

2. THE PERFECT TENSE: THE VERBS *gih* (TO COME)

AND *'idir* (TO BE ABLE TO)

Below are the perfect tense forms of the verb *gih* (to come), جاء *ja'a* in MSA, and the verb *'idir* (to be able), قدر *qadira* in MSA.

PERFECT TENSE OF THE VERB <i>gih</i> (TO COME)			
Singular		Plural	
<i>ana</i>	<i>gēt</i>	<i>eHna</i>	<i>gēna</i>
<i>enta</i>	<i>gēt</i>	<i>entu</i>	<i>gētu</i>
<i>enti</i>	<i>gēti</i>		
<i>howwa</i>	<i>gih</i>	<i>homma</i>	<i>gom</i>
<i>heyya</i>	<i>gat</i>		

PERFECT TENSE OF THE VERB <i>'idir</i> (TO BE ABLE TO)			
Singular		Plural	
<i>ana</i>	<i>'idirt</i>	<i>eHna</i>	<i>'idima</i>
<i>enta</i>	<i>'idirt</i>	<i>entu</i>	<i>'idirtu</i>
<i>enti</i>	<i>'idirti</i>		
<i>howwa</i>	<i>'idir</i>	<i>homma</i>	<i>'idru</i>
<i>heyya</i>	<i>'idrit</i>		

3. THE FUTURE TENSE IN EGYPTIAN ARABIC

In *fuSHā*, the future tense is formed by placing the particle سَوْفَ *sawfa* before the imperfect tense verb or by attaching the suffix *sa-* directly to the beginning of the verb (see Lesson 8). The future tense in colloquial Egyptian Arabic is formed by attaching the prefix *Ha-* (sometimes also reduced to *H-*) to the verb conjugated in the imperfect tense.<sup>1</sup> *Ha-* is followed by a different imperfect prefix depending on the personal form of the verb. For example, in the *howwa* (he) form, *Ha-* is followed by *y-*.

THE FUTURE PREFIX <i>Ha-</i> WITH IMPERFECT TENSE PREFIXES			
Singular		Plural	
<i>ana</i>	<i>Ha-</i>	<i>eHna</i>	<i>Ha-n-</i>
<i>enta</i>	<i>Ha-t-</i>	<i>entu</i>	<i>Ha-t-</i>
<i>enti</i>	<i>Ha-t-</i>		
<i>howwa</i>	<i>Ha-y-</i>	<i>homma</i>	<i>Ha-y-</i>
<i>heyya</i>	<i>Ha-t-</i>		

The tables below give the future tense forms of the verbs *yekhoshsh* (he enters) and *ye'dar* (he is able to).

FUTURE TENSE OF THE VERB <i>yekhoshsh</i> (HE ENTERS)			
Singular		Plural	
<i>ana</i>	<i>Ha-akhoshsh</i>	<i>eHna</i>	<i>Ha-nkhoshsh</i>
<i>enta</i>	<i>Ha-tkhoshsh</i>	<i>entu</i>	<i>Ha-tkhoshshu</i>
<i>enti</i>	<i>Ha-tkhoshshi</i>		
<i>howwa</i>	<i>Ha-ykhoshsh</i>	<i>homma</i>	<i>Ha-ykhoshshu</i>
<i>heyya</i>	<i>Ha-tkhoshsh</i>		

FUTURE TENSE OF THE VERB <i>ye'dar</i> (HE IS ABLE TO)			
Singular		Plural	
<i>ana</i>	<i>Ha-'dar</i>	<i>eHna</i>	<i>Ha-ne'dar</i>
<i>enta</i>	<i>Ha-te'dar</i>	<i>entu</i>	<i>Ha-te'daru</i>
<i>enti</i>	<i>Ha-te'dari</i>		
<i>howwa</i>	<i>Ha-ye'dar</i>	<i>homma</i>	<i>Ha-ye'daru</i>
<i>heyya</i>	<i>Ha-te'dar</i>		

<sup>1</sup> *Ha-* is also often pronounced *ha-*.



imshu warāya 'ashān Han-khoshsh min el-bāb er-ra'isi.  
Follow me, because we are going to enter at the main entrance.

tiftikru Ha-'dar ashūf mummyit ramsis?  
Do you think I will be able to see the mummy of Ramsis?

mish Han-fawwit-ha.  
We won't skip that.

w-'abl ma nimshi ya dūnald, Han-iktiblak 'ismak . . .  
And before we leave, Donald, we will write your name . . .

4. WORD ORDER IN EGYPTIAN ARABIC

As discussed earlier, sentences in fuSHā can begin with a verb, a noun, a pronoun, an adjective, an adverb, or a preposition (see Lessons 4, 5, and 6). In colloquial Egyptian Arabic, the preference is to start the sentence with a subject noun or a pronoun, much like in English. So, the most common word order is *Subject - Verb - (Object) - (Other Elements)* in sentences that contain a verb and a subject.

el-matHaf el-maSri etbana fi 'ahd el-khidēwī 'abbās Helmi et-tāni.  
The Egyptian Museum was built during the reign of Khedive Abbas Helmi II.

enta bitkhāf min Tari'it es-sewā'a f-maSr.  
It is scary how they drive in Egypt.

iftitāH el-matHaf nafsū kan fi sanat alf tos'umeyya w-etnēin.  
The opening of the museum itself was in 1902.

A sentence can also start with an object noun, which, in that case, is emphasized.

el-mumyāt, enta lāzim teshufha aktar min marra.  
The mummies, you need to see them more than once.

5. NEGATION IN EGYPTIAN ARABIC

There are two negative particles in Egyptian Arabic, *ma* and *mish*. They are invariable words that precede the word that is negated. *mish* is used with pronouns, nouns, adjectives, and adverbs.

<i>mish ana</i>	not me
<i>mish walad/bint</i>	not a boy/a girl
<i>mish ketir/a</i>	not much, not many ( <i>m./f.</i> )
<i>mish delwa'ti</i>	not now
<i>mish bokra</i>	not tomorrow
<i>mish be-sor'a</i>	not quickly

Just like in fuSHā, different particles of negation are used with verbs depending on the tense: *ma* is used with perfect tense, imperative, and imperfect tense verbs; *mish* is used with future tense verbs and sometimes, imperfect tense verbs.

A. THE NEGATIVE PARTICLE *ma*

The negative particle *ma* is used with perfect tense, imperative, and imperfect tense verbs. Below is the verb *kan* (he was) in the negative perfect tense form. Note that the suffix *-sh* is added to the end of all negative verbs regardless of the tense and personal form.

THE NEGATIVE FORM OF THE PERFECT TENSE VERB <i>kan</i> (HE WAS)			
Singular		Plural	
<i>anā</i>	<i>ma kontish</i>	<i>eHna</i>	<i>ma konnāsh</i>
<i>enta</i>	<i>ma kontish</i>	<i>entu</i>	<i>ma kontūsh</i>
<i>enti</i>	<i>ma kontish</i>		
<i>howwa</i>	<i>ma kansh</i>	<i>homma</i>	<i>ma kanūsh</i>
<i>heyya</i>	<i>ma kanish</i>		

*anā ma kontish fi l-matHaf embārah.*  
I wasn't at the museum yesterday.

*enta ma kontūsh ma'āna 'ala l-felūka.*  
You were not with us on the felucca.

Here are the negative forms of the perfect tense verb *gih* (he came).

THE NEGATIVE FORM OF THE PERFECT TENSE VERB <i>gih</i> (HE CAME)			
Singular		Plural	
<i>anā</i>	<i>ma gitsh</i>	<i>eHna</i>	<i>ma gināsh</i>
<i>enta</i>	<i>ma gitsh</i>	<i>entu</i>	<i>ma gitūsh</i>
<i>enti</i>	<i>ma gitish</i>		
<i>howwa</i>	<i>ma gāsh</i>	<i>homma</i>	<i>ma gūsh</i>
<i>heyya</i>	<i>ma gatsh</i>		

*anā ma gitsh el-matHaf dah min sinin.*  
I have not been to this museum in years.

*howwa ma gāsh ma'āna 'ashān khāf min Hogrit el-mumyāt.*  
He did not come with us because he was scared of the mummy chamber.

*ma* is also used with imperfect tense verbs. Here are the negative forms of the imperfect tense verb *yigi* (he comes). Notice the use of the prefix *bi-/b-* with the imperfect tense verb.

THE NEGATIVE FORM OF THE IMPERFECT TENSE VERB <i>yigi</i> (HE COMES)			
Singular		Plural	
<i>anā</i>	<i>ma bagish</i>	<i>eHna</i>	<i>ma bingish</i>
<i>enta</i>	<i>ma bitgish</i>	<i>entu</i>	<i>ma bitgūsh</i>
<i>enti</i>	<i>ma bitgish</i>		
<i>howwa</i>	<i>ma biygish</i>	<i>homma</i>	<i>ma biygūsh</i>
<i>heyya</i>	<i>ma bitgish</i>		

The common Egyptian Arabic expression *ma fish* (there isn't/aren't . . . ) makes use of the negative word *ma*.

*ma fish māni'.*

I have no objection.

*ma fish shakk.*

There is no doubt.

Without the negative *ma*, we have the expression *fi* (there is/are . . . ).

*fi Hogra li l-mumyāt.*

There is a chamber for mummies.

*fi* is the equivalent of the *fuSHā* word هناك *hunāka* (there is/are . . . ).

## B. THE NEGATIVE PARTICLE *mish*

*mish* is used with future and sometimes, imperfect tense verbs.

*ana mish misadda' 'enayya!*

I don't believe my eyes!

Below, *mish* is used with an imperfect tense verb in a negative question.

*mish biyToll 'ala mdān et-taHrir?*

Doesn't it overlook Tahrir Square?

*mish* is most commonly encountered with future tense verbs.

*mish Ha-nfawwit-ha!*

We will not skip it!

*eHna mish Ha-nrūH el-matHaf bokra.*

We will not go to the museum tomorrow.

*mish* is often used with modal expressions, such as *ā'wiz* (want) and *lāzim* (must).

*howwa mish lāzim yirkab el-felūka.*

He must not ride the felucca.

*ana mish 'āwiz adkhol Hogrit el-mumyāt.*

I do not want to enter the mummy chamber.

*mish* is also used in verbless, equational sentences.

*ana mish Soghayyar.*

I am not young.

*mish* is also used to negate equational sentences in the future tense, which employ the verb *yekūn* (he is), conjugated below in the future tense.

THE NEGATIVE FORM OF THE FUTURE TENSE VERB <i>Ha-ykūn</i> (HE WILL BE)			
Singular		Plural	
<i>anā</i>	<i>mish Ha-kūn</i>	<i>eHna</i>	<i>mish Ha-nkūn</i>
<i>enta</i>	<i>mish Ha-tkūn</i>	<i>entu</i>	<i>mish Ha-tkūnu</i>
<i>enti</i>	<i>mish Ha-tkūni</i>		
<i>howwa</i>	<i>mish Ha-ykūn</i>	<i>homma</i>	<i>mish Ha-ykūnu</i>
<i>heyya</i>	<i>mish Ha-tkūn</i>		

*homma mish Ha-ykūnu hnāk fi l-matHaf.*

They will not be there at the museum.

*ya'ni enti mish Ha-tkūni hena?*

You mean you will not be here?

Below are the negative forms of the verb *yigi* (he comes) in the future tense. Remember that when forming the future tense, the imperfect tense verb loses its initial *bi* /-b- prefix.

THE NEGATIVE FORMS OF THE FUTURE TENSE VERB <i>Ha-yigi</i> (HE WILL COME)			
Singular		Plural	
<i>anā</i>	<i>mish H-āgi</i>	<i>eHna</i>	<i>mish Ha-nigi</i>
<i>enta</i>	<i>mish Ha-tigi</i>	<i>entu</i>	<i>mish Ha-tigu</i>
<i>enti</i>	<i>mish Ha-tigi</i>		
<i>howwa</i>	<i>mish Ha-yigi</i>	<i>homma</i>	<i>mish Ha-yigu</i>
<i>heyya</i>	<i>mish Ha-tigi</i>		

*anā mish H-āgi ma'ākum li l-matHaf.*

I will not come with you to the museum.

*homma mish Ha-yigu min el-bāb el-ra'isi.*

They will not come from the main entrance.

*imshu warāya a'shān mish Han-khosh min el-bāb er-ra'isi henāk.*

Follow me, because we are not going to enter from the main entrance over there.

*mish Ha-niktiblak 'ismak bi l-logha l-hiroghliffeyya.*

We will not write your name in hieroglyphics.

C. Vocabulary

<i>ziyāra</i>	to visit, a visit
<i>matḥaf (matāḤif)</i>	museum(s)
<i>maSri</i> (m.); <i>maSreyya</i> (f.)	Egyptian
<i>wisT el-balad</i>	downtown, center of city
<i>law samaḥT</i>	please; if you please
<i>antik-kḥāna</i>	the Egyptian Museum
<i>bikām el-ogra?</i>	How much is the fare?
<i>illi tshūfu</i>	it's up to you, whatever seems right ( <i>lit.</i> , whatever you see)
<i>sa'att el-bēh</i>	Sir
<i>ta'rīban</i>	approximately; around
<i>kitir</i> (m.); <i>kitira</i> (f.)	much, many, a lot
<i>id-dūlu</i> (pl.)	give him
<i>'ala sharT</i>	on condition, provided that
<i>ysisū</i> (m.); <i>tisū</i> (f.)	he drives; she drives
<i>'ala mehlu</i> (m.); <i>'ala mehlaha</i> (f.)	slow; slowly, with caution
<i>Tari't</i>	the way, the method
<i>tazkartak</i> (m.); <i>tazkartik</i> (f.)	your ticket
<i>imshu warāya.</i>	Follow me.
<i>Ha-nkhoshsh</i>	we will enter
<i>el-bab</i>	the door, the entrance
<i>ra'isi</i>	main, principal
<i>min barra</i>	from the outside, the exterior
<i>shaklu</i> (m.); <i>shaklaha</i> (f.)	(it) looks, (it) appears
<i>biyToll</i> (m.); <i>biTToll</i> (f.)	it overlooks
<i>bigalāla</i>	majestically
<i>midān et-taḤrir</i>	Tahrir Square (famous square in Cairo)
<i>etbana (yibni)</i>	was built (to build)
<i>'ahd</i>	era
<i>el-khidēwi</i>	Khedive
<i>sanat</i>	in the year
<i>iftitāH</i>	the opening
<i>yalla nodkholl</i>	Let's go inside!
<i>ma gitsh</i>	I have not come, I did not come
<i>sinin</i>	years
<i>'ommāl</i>	Sol, Well, then!, But then!
<i>ma ti'la'sh.</i> (m.); <i>ma ti'la'ish.</i> (f.)	Don't worry.
<i>mish Hanfawwit-ha.</i>	We will not skip it.
<i>tiftikru?</i> (pl.); <i>tiftikir?</i> (m. sg.);	
<i>tiftikri?</i> (f. sg.)	Do you think?
<i>Ha-'dar</i>	I will be able
<i>mumya</i>	mummy

<i>ramsis</i>	Ramses
<i>biyiftaHu</i>	they open, they are open
<i>sa'tēn; sā'a waḤda</i>	two hours, one hour
<i>yeh-Hafzu</i>	they (can) preserve
<i>ye'fil</i>	he closes
<i>te'fil</i>	she closes
<i>khoshsh</i> (m.); <i>khoshshi</i> (f.)	enter; go in
<i>ma-tkhafsh!</i> (m.);	
<i>ma-tkhafish!</i> (f.)	Don't be afraid!
<i>mish misadda'!</i> (m.);	
<i>mish misadda'a!</i> (f.)	I don't/can't believe (it)!
<i>'enayya</i>	my eyes
<i>'insān</i> (m.); <i>insāna</i> (f.)	human being; person
<i>kan 'āyish</i> (m.); <i>kānit 'aysha</i> (f.)	used to live; once lived; was once living
<i>nimshi</i>	we leave; we depart; we go
<i>Ha-niktiblak</i> (m.); <i>Ha-niktiblik</i> (f.)	we will write (for) you
<i>ismak</i> (m.); <i>ismik</i> (f.)	your name
<i>el-hiroghlifeyya</i>	hieroglyphics

D. Cultural Note

The Egyptian Museum is one of the major attractions of Cairo, being world-renowned for its magnificent collection of Ancient Egyptian antiquities. Another area of interest is Old Cairo, where the sights and sounds have hardly changed since its beginnings. There are ancient Coptic Christian churches in Old Cairo near the ruins of the Roman Fortress of Babylon.

Islamic Cairo is a world of ancient mosques, bazaars, or "souks," and medieval forts, such as the Citadel of Saladin (Qal'at al-Jabal) built around 1176 as a defense against the Crusaders. The Citadel, located on the Muqattam (Mu'attam) Hills, has a spectacular view of the city. The Citadel also contains museums, including the Jewel Museum, the Cairo Carriage Museum, and a military museum. It is also home to three historic mosques: the Mohammed Ali Mosque, the Al-Nasir Mohammed Mosque, and the Suleyman Pasha Mosque.

Also worth a visit in Islamic Cairo are the Carpet Market and the Mosque and Mausoleum of Al-Ghuri, where one can see performances of the Whirling Dervishes. There are also Al-Azhar University and Mosque, founded in 969 A.D. and believed to be the oldest university in the world, and the Al-Hussein Square, filled with restaurants and cafes. Next to it is the Bazaar of Khan el-Khalili, which has not only the largest variety of souvenirs, but also the widest selection of household goods, fabrics, and clothes.

In addition to history, Egypt is also famous, especially in the Arab world, for its film industry, which is over a hundred years old. Prolific directors, such as Youssef Chahine, and world-famous stars, like Omar Sharif, have international appeal. Throughout the Arab

world, especially during Muslim holidays, TV and film festivals include the older beloved Egyptian films, musicals, dramas, and comedies from the 1950s and newer—some say not as good—contemporary works. A typical retrospective of Egyptian films will include one or more of the following:

- 1936, *salāma fi kheir* [Salama Is Fine], directed by Niyazi Mustafa, starring Naguib El-Rihani.
- 1959, *du'aa' el-karawān* [The Nightingale's Prayer], directed by Henri Barakat, starring Fatin Hamama and Ahmed Mazhar.
- 1969, *el-mumya'* [The Mummy], directed by Shadi Abdel Salam, starring Ahmed Marei and Ahmed Higazi.
- 1975, *uridu Hallan* [I Want a Solution], directed by Said Marzouk, starring Fatin Hamama.
- 1992, *el-irhāb wi l-kabāb* [Terrorism and Kabob], directed by Sharif 'Arafa, starring Adel Emam.
- 2003, *muwāTin, w-mukhbir, w-Harāmi* [A Citizen, a Detective, and a Thief], directed by Daud Abdel Sayyid, starring Khalid Abu El-Naga and Shaaban Abdel Rahim.

The following are some links to Web sites related to Egyptian cinema.

- <http://www.sis.gov.eg/movie/html/mov04.htm>
- [http://s3.masrawy.com/masrawy/Top/Regional/Africa/Egypt/Arts\\_and\\_Entertainment/](http://s3.masrawy.com/masrawy/Top/Regional/Africa/Egypt/Arts_and_Entertainment/)
- <http://www.hejleh.com/countries/egypt.html>
- [http://www.cinematichaddad.com/Cinematich/LatestNews\\_3.HTM](http://www.cinematichaddad.com/Cinematich/LatestNews_3.HTM) (in Arabic)
- <http://cinema.ajeeb.com/> (in Arabic, with videos clips of Egyptian films)

E. Exercises

1. Match the words from column A to those in column B to form phrases or short sentences.

A	B
a. bikām	er-ra'isi
b. yisū'	el-maSriyyin
c. el-bāb	alf qiT'a
d. el-matHaf	el-'ogra
e. el-qism	shakk
f. wara'	el-maSri

g. meyya w-i'shrīn	il-mumyāt
h. ma-fish	el-bardi
i. Hogrit	'ala mehlu
j. el-qudamā'	el-khāmis

2. Put the words in the correct order to form coherent sentences.

- a. min / fimaSr / enta / es-sewā'a / bitkhāf / Tari't
- b. el-bāb / warāya / min / er-ra'isi / 'ashān / imshu / Han-khoshsh
- c. mummyt / ashūf / Ha-'dar / ramsis / tiftikru / ?
- d. sa'tein / el-Hogra / yōm / bas / koll / biyiftaHu
- e. mummyt / 'āyish / 'oddāmi / min / shāyef / kan / alāf / es-sinin / 'insān

3. Change the tense of the verbs in parentheses as indicated, keeping in mind the rules of agreement.

- a. enti (biykhāf) min Tari't es-sewā'a f-maSr. (imperfect tense)
- b. eHna (yigij) el-matHaf dah lamma konna Soghayyarin. (perfect tense)
- c. 'alashān layla Tūl 'omraha ('awiz yodkhol) Hogrit el-mumyāt. (imperfect tense)
- d. fi Hogrit el-mumyāt homma (yishūf) mummyt ramsis. (perfect tense)
- e. fi l-matHaf el-maSri, entu (ye'dar) teshūfu el-Hogra illi fiha el-mumyāt. (future tense)
- f. ya dūnald, anā (Han-iktib) 'ismak bi l-logha l-hiroghlifeyya! (future tense)

4. Use the negative particles ma or mish to negate the word in parentheses.

- a. en-nās hena (biysū'u) 'ala mehloham.
- b. la', (fiH) shakk inn il-matHaf kebir 'awi.
- c. dūnald khāyif, ('awiz) yodkhol Hogrit il-mumyāt.
- d. iftitāH el-matHaf (kan) fi sanat alf tos'umeyya w-talāta.
- e. eHna bokra (yedkhol) min el-bab er-ra'isi.

5. Fill in the blank by selecting the right word from the choices shown in parentheses.

- a. bikām el-'ogra \_\_\_\_\_ hena l-wisT el-balad? (ila - fi - min - a'la - fō')
- b. da l-mabna min barra shaklu \_\_\_\_\_. (kitir - 'aZima - ra'isi - galāla - 'aZim)
- c. tiftikru Ha-'dar \_\_\_\_\_ mummyt ramsis? (ākhud - adkhol - ashūf - akhoshsh - afawwit)
- d. el-matHaf el-maSri etbana \_\_\_\_\_ 'ahd el-khidēwi 'abbās Helmi. (min - 'abl - 'ala - ila - fi)
- e. el-mabna biyTol bi-galāla \_\_\_\_\_ midān et-taHrir. (fō' - min - fi - a'la - ila)

- bikām* el-'ogra
  - yisū* 'ala meħlu
  - el-bāb er-ra'isi
  - el-matHaf el-maSri
  - el-qism el-khāmis
  - wara' el-bardi
  - meyya w-'ishrin 'alf qiT'a
  - ma-fish shakk
  - Hogrit il-mumyāt
  - el-maSriyyin el-qudamā'
- enta bitkhāf min Tari't es-sewā'a f-maSr.
  - imshu warāya 'ashān Hankhoshsh min el-bāb er-ra'isi.
  - tiftikru Ha-'dar ashūf mumyit ramsis?
  - biyiġtaHu l-Hogra sa'tēn bass koll yōm.
  - shāyef 'oddāmi mumyit 'insān kan 'āyish min alāf es-sinin.
- enti bitkhāfi min Tari't es-sewā'a f-maSr.
  - eHna qina el-matHaf dah lamma konna Soghayyarin.
  - 'alashān layla Tūl 'omraha 'awza todkhol Hogrit el-mumyāt.

- fi Hogrit el-mumyāt homma shāfu mumyit ramsis.
  - fi l-matHaf el-maSri, entu Ha-te'daru tshūfu el-Hogra illi fiha el-mumyāt.
  - ya dūnald, anā Haktib 'ismak bi l-logħa l-hiroghliġeyya!
- en-nās hena ma biysu'ūsh 'ala mehlohom.
    - la', ma-fish shakk inn il-matHaf kebir 'awi.
    - dūnald khāyif, mish 'awiz yodkhol Hogrit il-mumyāt.
    - iftitāH el-matHaf ma kansh fi sanat alf tos'umeyya w-talāta.
    - eHna bokra mish Hanedkhol min el-bab er-ra'isi.
  - bikām el-'ogra min hena l-wisT el-balad?
    - da l-mabna min barra shaklu 'aZim.
    - tiftikru Ha-'dar ashūf mumyit ramsis?
    - el-matHaf el-maSri etbana fi 'ahd el-khidēwi 'abbās Helmi.
    - el-mabna biyToll bi-galāla 'ala midān et-taHrir.

A. Dialogue

Mohammad and his fiancé, Amira, are planning to get married after Mohammad's graduation and after finding an apartment. Amira has invited her American friend Donald to her home to meet her mother and discuss the housing situation.

*amira:* aħlan ya dūnald, itfaDDal, nawwart betna!

*dūnald:* aħlan ya amira, izzayyik, wi z-zayyi mĦammad? inshallah tkūnu bkhēr. betku gamil awi.

*maĦammad:* izzayyak ya dūnald, aħlan w-saħlan, itfaDDal, ta'āla hena f-makānak el-mofaDDal fi l-balakōna.

*dūnald:* enta 'ārif inn il-balakonāt aktar Hāga bte'gebni f-maSr? bizzāt el-balakōna di.

*amira:* tishrab ēh ya dūnald? 'andena 'ahwa, w-shai, w-Hagāt sa''a.

*dūnald:* ākhud 'ahwa maZbūT, min faDlik ya amira. izzay SiĦHit Hadritik, ya ustāza suād? suād: el-Ħamdulillāh ya dūnald, ya ibni, bas wallāhi mashghulin 'ala mĦammad w-'amira. ba'al-hom aktar min sanatēn biy-dawwaru 'ala sha''a yet-gawwizu fiha.

*maĦammad:* ya dūnald, as'ār esh-sho'a' et-tamlik ba'it khayaleyya.

*dūnald:* Tayyib, dawwartu 'ala sha''a igār?

*suād:* ah, dawwaru f-kull Hitta, bas ma la'ūsh ayy Hāga 'orayyeba. Da Hatta fi l-mudun eg-gedida, as'ār esh-sho'a' betibda' min metēn alf gnēh w-Tāli'.

*amira:* aywa ya māma, w-minhom biyoTlobu khamsin fiHl-meyya mo'addam, y'ani mit alf gnēh, we l-bā'i 'ala talat sinin. minēn nigib mablagħ zay dah? Ħarām wallāhi, da ZoIm.

*dūnald:* bass anā mistagħrab li'inn ana shāyif 'omarāt ketira fi l-qāhera w-kullaha sho'a' faDya tamāman. lēh ma-sa'altūsh fiha?

*maĦammad:* aSHab el-o'marāt dol Tamma'in, ya'ni 'arDinha li l-Taba'āt el-ghaneyya bass.

*suād:* kull esh-sho'a' di faDya 'ashān qanūn el-'igār eg-gedid biysmaH li SāHib el-'omāra ye-'aggar esh-sha''a b-se'r es-sū'.

*maĦammad:* eHna Tab'an fakkarna fiha gidiyyan, li'innina mish 'awzin nitgawwiz wi n'ish fi byūt aħalina. bass lamma amira titkħarrag w-tishtagħal, mumkin sa'it-ha nit'āsım el-igār.

*dūnald:* emta Ha-tkhallaSSi g-gam'a ya amira?

*amira:* faDilli sana ya dūnald.

*maĦammad:* ma fish sakan kefāya yestau'ib kull en-nās.

*dūnald:* ah wallāhi ma'āk ħa'. w-bēni w-bēnak, el-Hall el-waHid liku imma trūHu t'ishu fi l-aryāf, aw tinsu fikrit eg-gawwāz!

*amira:* ma-t'olsh keda ya dūnald, anā f-'arDak. fal allāh wala fālak! kull 'o'da w-leha Hallal.

Amira: Hello, Donald. Please come in. It's such a pleasure to see you.

Donald: Hello, Amira. How are you, and how is Mohammad? I hope you are well. Your home is very beautiful.

Mohammad: How are you, Donald? Welcome, please come in. Come over here to your favorite place on the balcony.

Donald: Do you know that what I love most in Egypt are the balconies? Especially this balcony.

Amira: Donald, what would you like to drink? We have coffee, tea, and cold drinks.  
Donald: I'll have coffee, medium sweet, if you please, Amira. How are you, Ms. Suad?  
Suad: Fine, thanks, Donald, my son. But, honestly, we are concerned about Mohammad and Amira. They have been looking for two years for an apartment in which to live once they are married.  
Mohammad: Donald, the prices of condominiums have become unreal.  
Donald: Okay, have you looked for a rental apartment?  
Suad: Yes, they looked everywhere, but they did not find anything close by. Even in the new cities, the prices of apartments start at two hundred thousand pounds and up.  
Amira: Yes, Mommy, and some of them ask for a fifty percent down payment, meaning one hundred thousand pounds, and the rest over three years. Where can we come up with an amount like that? By God, shame on them! This is wrong.  
Donald: But I'm amazed, because I see many buildings in Cairo and all of them are nothing but empty apartments. Why haven't you asked there?  
Mohammad: Those landlords are greedy. In other words, they are offering them exclusively to the wealthy.  
Suad: All these apartments are vacant because the New Rent Law allows the landlord to rent the apartment at market price.  
Mohammad: Of course, we thought about it seriously, because we do not want to get married and live at our parents' homes. But when Amira graduates and works, we can then share the rent.  
Donald: When are you going to finish school, Amira?  
Amira: I have one more year left, Donald.  
Mohammad: There is not enough housing to accommodate all the people.  
Donald: Yes, indeed, you are right. Between you and me, your only solution is either to go live in the countryside or to drop the idea of marriage!  
Amira: Don't say that, Donald, I beg you. God forbid! To every problem there is a solution (*lit.*, For every knot, there is someone to untie it).

B. Grammar and Usage

1. QUESTION WORDS IN EGYPTIAN ARABIC

As in MSA, there are two kinds of question words in Egyptian Arabic: The question particle *hal*, used in yes-no questions, and question words such as *min* (who) or *ēh* (what), used in specific questions (see Lesson 3).

QUESTION WORDS IN EGYPTIAN ARABIC	
<i>hal</i>	question particle used in yes-no questions
<i>min</i>	who
<i>ēh</i>	what
<i>emta</i>	when
<i>fēn</i>	where
<i>min-ēn</i>	from where; where
<i>bi-kām</i>	how much
<i>izzōy</i>	how
<i>ayy</i>	which
<i>min illi</i>	who
<i>ēh illi</i>	what
<i>lēh</i>	why
<i>b-ēh</i>	with what . . .
<i>add ēh</i>	how much; how long

In the dialogue, there are several examples of question words used in context:

*izzayyak ya dūnald?*  
How are you, Donald?  
  
*lēh ma sa'altūsh fiha?*  
Why haven't you asked there?  
  
*hal dawwartu 'ala sha''a igār?*  
Have you looked for a rental apartment?  
  
*minēn nigib mablagh zayy dah?*  
Where can we get such an amount [of money]?  
  
*emta Hat-khallaSSi eg-gam'a ya amira?*  
When will you finish school, Amira?

Question words normally come at the beginning of the sentence. A question can also be asked using a rising intonation, without placing the question word at the beginning of the sentence, e.g., *tishrab ēh ya dūnald?* (What would like to drink, Donald?, *lit.*, You drink what, Donald?) or *sha'it min di?* (Whose apartment is this?, *lit.*, The apartment of who is this?).

2. DEMONSTRATIVE PRONOUNS IN EGYPTIAN ARABIC

Egyptian Arabic demonstrative pronouns and adjectives differ in structure and pronunciation from those in *fuSHā* (see Lesson 9).

DEMONSTRATIVE PRONOUNS IN EGYPTIAN ARABIC				
	Masculine		Feminine	
Singular	dah/da (this)	dah/da, dahowwa (that)	dih/di (this)	daheyya (that)
Plural	dōl (these)	dōl, dahomma, dolahomma (those)	dōl, dih/di (these)	dōl, dahomma, dolahomma (those)

In Egyptian Arabic, demonstratives always appear after the noun, unlike in MSA, where they can both follow and precede the noun. Also note that there are no dual forms in Egyptian Arabic; plural forms are used instead.

el-'omāra dī kbira.  
This building is large.

el-balakōna dī  
this balcony

minēn nigīb mablagħ zayy dah?  
Where can we get such an amount?

aS-Hab el-'omarāt dōl Tamma'in.  
Those landlords are greedy.

kull esh-sho'a' dī faDya.  
All these apartments are vacant.

3. NOUN AND ADJECTIVE GENDER IN EGYPTIAN ARABIC

As in *fuSHā*, nouns are either masculine or feminine in Egyptian Arabic. A singular feminine noun in Egyptian Arabic is usually formed by adding the ending *-a*.

ustāz (m.)	ustāza (f.)	professor; Mr., Mrs.
SāHib (m.)	SaHba (f.)	friend, owner

When a feminine noun is followed by another noun in a possessive construction, its ending changes to *-it*.

ustāz <u>it</u> et-tarikh	history professor
SaHb <u>it</u> karim	Karim's friend

Adjectives also have a masculine form and a feminine form, as they have to agree with the noun they modify.

gedid (m.)	gedida (f.)	new
orayyeb (m.)	orayyeba (f.)	near
ghani (m.)	ghaneyya (f.)	rich; wealthy

When singular masculine nouns have irregular, “broken” plural forms (see next section), the plural noun is actually in the feminine gender. For example:

sha''a (m. sg.) (apartment)	sho'a' (f. pl.) (apartments)
bēt (m. sg.) (house, home)	biyūt (f. pl.) (houses, homes)

4. BROKEN PLURALS IN EGYPTIAN ARABIC

There are two types of plurals in MSA: regular, or “sound,” plurals, and irregular, or “broken,” plurals. In Egyptian Arabic, the most common form of plural, for both nouns and adjectives, is the irregular, “broken” plural. Below are some broken plurals that appeared in the dialogue.

SOME NOUNS WITH BROKEN PLURALS IN EGYPTIAN ARABIC		
Singular	Plural	
bēt	biyūt	house/houses
Hall	Hulāl	solution/solutions
sha''a	sho'a'	apartment/apartments
'o'da	'o'ad	knot/knots
se'r	as'ār	price/prices
rīf	aryāf	rural area/rural areas
SāHib	aS-Hāb	landlord/landlords; friend/friends
ahl	ahāli	family/families
'ahwa	'ahāwi	coffee/coffees
mablagħ	mabāligh	amount/amounts
qanūn	qawānin	law/laws
gedida	gedida; godād (pl., animate nouns)	new
ketira	ketira (sg.); kotār (pl., animate nouns)	many
ghani; ghaneyya	aghneya (sg.); ghonāy (pl., animate nouns)	wealthy

5. MONTHS OF THE YEAR AND DAYS OF THE WEEK

In Egypt, the names of months are derived from the names used in the Gregorian calendar, e.g., January, February, etc.

yanāyer	January
febrāyer	February
māris	March
ebril; abril	April
māyo	May
yonyo; yonya	June
yolyo; yolya	July
aghostos	August
sebtember	September
oktōbar	October
november	November
disember	December

Here are the names of the days of the week.

<i>el-Hadd</i>	Sunday
<i>el-itnēn</i>	Monday
<i>et-talāt</i>	Tuesday
<i>el-arba'</i>	Wednesday
<i>el-khamis</i>	Thursday
<i>eg-gom'a</i>	Friday
<i>es-sabt</i>	Saturday

C. Vocabulary

<i>azma</i>	shortage, crisis
<i>sakan</i>	housing
<i>nawwart betna.</i>	It's a pleasure to see you. ( <i>lit.</i> , you brought light into our home)
<i>sha''a; sho'a'</i>	apartment(s)
<i>ta'āla (ta'āli, ta'ālu) hena</i>	come over here
<i>makān</i>	place, location
<i>mofaDDal</i>	preferred, favorite
<i>bal(a)kōna</i>	balcony
<i>bizzāt</i>	especially
<i>tishrab (tishrabi, tishrabu) ēh?</i>	What would you like to drink?
<i>'andena</i>	(we) have
<i>'ahwa</i>	coffee
<i>shāy</i>	tea
<i>Hagāt (Hāga) sa'a</i>	cold drinks (drink)
<i>maZbūt</i>	medium sweet (coffee)
<i>min faDlak (m.); min faDlik (f.);</i>	please
<i>min faDloku (pl.)</i>	
<i>ma'āk Ha' (m.); ma'āki Ha' (f.)</i>	you are right, you are correct
<i>ya (ijbni (m.); ya binti (f.)</i>	my son; my daughter
<i>mashghulin</i>	we are worried
<i>ba'al-hom</i>	they have been
<i>sana; sanatēn (du.), sinin (pl.)</i>	a/one year, two years, years
<i>dawwar</i>	to look for
<i>yet-gawwiz</i>	he gets married, to get married
<i>as'ār (se'r)</i>	prices (price)
<i>esh-sho'a' et-tamlik</i>	condominiums
<i>khayāleyya</i>	unreal, unrealistic
<i>kull Hitta</i>	everywhere
<i>orayyeb (m.); orayyeba (f.)</i>	close by, near
<i>el-mudun eg-gedida</i>	the new cities
<i>tibda' min (yibda' min)</i>	it starts (to start) at
<i>metēn</i>	two hundred

<i>w-Tāli'</i>	and over
<i>bāba</i>	daddy
<i>māma</i>	mommy
<i>minhom . . .</i>	among which are . . .
<i>fi l-meyya</i>	percent
<i>mīt alf</i>	a hundred thousand
<i>minēn?</i>	from where?
<i>mablagh</i>	amount (of money)
<i>Harām!</i>	Have a heart!; Shame on you!
<i>Zolm</i>	unfairness; wrong
<i>ana mistaghrab</i>	I am amazed
<i>shāyif (sg.), shayfin (pl.)</i>	I see
<i>'omāra (sg.); 'omarāt (pl.)</i>	(apartment) building(s)
<i>faDya (f.); fāDi (m.)</i>	empty, vacant
<i>tamāman</i>	totally
<i>lēh?</i>	why?
<i>sa'al (m.); sa'alit (f.); sa'alu (pl.)</i>	he asked; she asked; they asked
<i>aS-Hāb el-'omarāt (pl.),</i>	landlords, landlord
<i>Sāhib (sg.)</i>	
<i>Tamma'in (pl.); Tammā' (sg.)</i>	greedy
<i>'arDinha</i>	they are offering them
<i>el-Taba'āt el-ghaneyya</i>	the wealthy
<i>qanūn</i>	law
<i>el-igār</i>	rent
<i>yismaH (m.); tismaH (f.)</i>	it allows
<i>aggar (m.); aggarit (f.)</i>	he rented, she rented
<i>sē'r es-sū'</i>	market price
<i>giddiyan</i>	seriously
<i>biyūt, bēt (sg.)</i>	houses, homes
<i>ahalina; ahl (sg.)</i>	our parents; family
<i>tishtaghal (f.); yishtaghal (m.)</i>	she works, he works
<i>nit'āsīm</i>	we share
<i>emta?</i>	when?
<i>faDil-li</i>	I have . . . left, what remains for me . . .
<i>ma fish . . .</i>	there is no . . .
<i>yestaw'ib (m.); testaw'ib (f.)</i>	he accommodates, she accommodates
<i>ma'āk Ha'.</i>	You are right.
<i>bēni w-bēnak (w-bēnik)</i>	to tell you the truth, between us
<i>imma . . . aw</i>	either . . . or
<i>aryāf</i>	the countryside
<i>insu (pl.); ensa, ensi (f. sg.)</i>	you (can) forget about . . .
<i>fikra</i>	idea
<i>ana f-'arDak (m.); f-'arDik (f.)</i>	I beg you



fai allāh wala fālak (m.); God forbid!  
wala fālik (f.)  
kull 'o'da w-leha Hallal. To every problem there is a solution. (lit., For every knot there is someone to untie it.)

D. Cultural Note

Cairo has had an acute housing shortage since the 1970s. Among the causes are the exploding population (Egypt has one of the highest birth rates in the world), the massive migration from smaller towns and cities to the capital for jobs, the conversion of many apartments to offices and businesses, and the deterioration of existing housing, as there is no housing code. Although a form of rent control is in place, most landlords find clever ways of getting around it to charge large rents. Apartments for sale are either unaffordable or unfit for habitation without expensive renovations. And there are hardly any single-family dwellings in Cairo.

In Egypt, it is considered socially unacceptable for couples to marry unless the groom has secured an apartment. The housing shortage often results in either exceptionally long waits before marriage or the breakup of the couple. Many couples who are determined to marry end up reluctantly living with parents, causing tension in and economic strain on a family.

E. Exercises

1. Fill in the blanks with the correct question word by choosing from the options provided in parentheses and looking at the answer that follows the question.
- a. entu mashghulin 'ala \_\_\_\_\_?  
eHna mashghulin 'ala mHammad w-amira.  
(emta, fein, izzay, min, eh)
- b. \_\_\_\_\_ SiHHit HaDritak, ya ustāz aHmad?  
anā SiHHiti b-kheir el-Hamdullilāh.  
(emta, fein, ad eh, leh, izzayy)
- c. \_\_\_\_\_ dawwaru 'ala sha''a?  
dawwaru f-kull Hitta, bass ma la'ūsh ayy Hāga.  
(emta, fēn, izzay, min min, bikām)
- d. \_\_\_\_\_ as'ār esh-sho'a'?  
as'ār esh-sho'a' betibda' min metēn alf gnēh w-Tāli'.  
(fein, izzay, bikām, leh, hal)
- e. \_\_\_\_\_ enta mistaghrab ya dūnald?  
anā mistaghrab li'inn anā shāyif 'omarāt ketira fi l-qāhera w-kullaha sho'a' faDya tamāmān.  
(fein, izzay, bikām, leh, hal)

2. Match the words from column A to those in column B to form phrases or short sentences.

A	B
a. ta'āla	el-ghaneyya
b. bēni	es-sū'
c. mit alf	et-tamlīk
d. el-mudun	el-'omāra
e. se'r	hena
f. 'andena	w-bēnak
g. ahlan	w-sahlan
h. el-Taba'ūt	eg-gedida
i. SāHib	gnēh
j. esh-sho'a'	'ahwa w-shai

3. Put the words in the correct order to form coherent sentences.

- a. min / sha''a / sanatēn / aktar / biy-dawwaru / ba'al-hom / 'ala  
b. khayaleyya / esh-sho'a' / ba'it / et-tamlīk / as'ar  
c. kefāya / kull / sakan / en-nās / mafish / yestaw'ib  
d. yet-gawwizu / 'ala / fiha / sha''a / biy-dawwaru  
e. el-mofaDDal / hena / fi / ta'āla / fi l-balakōna / makānak

4. Fill in the blanks with the correct demonstrative pronoun.

- a. minēn nigib mablagh zayy \_\_\_\_\_?  
b. el-balakōna \_\_\_\_\_ bizzāt makānak el-mofaDDal.  
c. SāHib el-'omāra \_\_\_\_\_ biy-'aggar esh-sha''a b-se'r es-sū'.  
d. en-nās \_\_\_\_\_ mish 'awzīn y'ishu ma'a ahalihom.  
e. ozmit es-sakan \_\_\_\_\_ mushkila kbira.

5. Fill in the blanks with the correct word in parentheses. Pay attention to agreement.

- a. el-biyūt dī shaklaha Helw, Ha'i'i \_\_\_\_\_ awi.  
(kebir, ghaneya, gamila, godad, khayali)  
b. fih f-maSr delwa'ti qawanin \_\_\_\_\_ li l-igār.  
(ghaneya, gedida, gamila, godād, ketir)  
c. heyya dī el-'omāra \_\_\_\_\_ illi fiha sho'a' faDya.  
(el-gamil, el-ketira, el-waHid, el-khayāleyya, el-waHida)  
d. SāHib el-o-māra Tammā', 'āriD esh-sha'a bi-se'r \_\_\_\_\_.  
(ghani, gamil, kobār, khayāli, gamila)  
e. en-nās illi b-yedfa'u metēn alf gnēh fi sha''a, homma nās \_\_\_\_\_ awi.  
(ghaneya, gamila, kobār, ghonāy, ketira)

Answer Key

1. a. entu mashghulin 'ala min?  
b. izzayy SiHHit HaDritak, ya ustāz aHmad?  
c. fēn dawwaru 'ala sha''a?  
d. bikām as'ār esh-sho'a'?  
e. lēh enta mistaghrab ya dūnald?
2. a. ta'āla hena  
b. bēni w-bēnak  
c. mit alf gnēh  
d. el-mudun eg-geḍida  
e. se'r es-sū'  
f. 'andena 'ahwa w-shai  
g. ahlan w-sahlan  
h. el-Taba'ūt el-ghaneya  
i. SāHib el-'omāra  
j. esh-sho'a' et-tamlik
3. a. ba'al-hom aktar min sanatēn biy-dawwaru 'ala sha''a.  
b. as'ar esh-sho'a' et-tamlik ba'it khayaleyya.  
c. mafish sakan kefāya yestaw'ib kull en-nās.  
d. biy-dawwaru 'ala sha''a yeg-gawwizu fiha.

- e. ta'āla hena fi makānak el-mofaDDal fi l-balakōna.
4. a. minēn nigib mablagh zayy dah?  
b. el-balakōna dī bizzāt makānak el-mofaDDal.  
c. SāHib el-'omāra dah (dahowwa) biy-'aggar esh-sha''a b-se'r es-sū'.  
d. en-nās dōl mish 'awzin y'ishu ma'a ahalihom.  
e. azmit es-sakan dī (daheyya) mushkila kbira.
5. a. el-biyūt shaklaha Helw, Ha'i'i gamila awi.  
b. fih fi maSr delwa'ti qawanin gedida li l-igār.  
c. heyya di el-'omāra el-waHida illi fiha sho'a' faDya.  
d. SāHib el-'omāra Tammā, ā'riD esh-sha''a bi-se'r khayāli.  
e. en-nās illi b-yedfa'u metēn alf gnēh f-sha''a, homma nās ghonāy awi.

LESSON 20

(Egyptian Arabic)

mubarāt el-qimma l-maSreyya The Egyptian Super Bowl

A. Dialogue

It is Friday morning, the day of the soccer match between the traditional archrivals Al-Ahli and Al-Zamalik. Karim, who is a die-hard Zamalik fan, has asked his American friend Lucy to come and watch the game on television with him and his family. And he has invited his friend Samir, a staunch Ahli fan, to join them.

*lūsi:* el-Hāga illi b-te'gebni yōm match el-ahli we z-zamālik, howwal hudū' we l-rawa'an fi shawāri' maSr kollaha. ya'ni wa't el-mubarāh biykūn esh-sha'b el-maSrī kullu, riggāla w-sittāt, kobār w-'aTfāl, a'dīn 'oddām et-televizyōn b-yit-larragu 'ala l-match.

*karim:* SaHH. mish bass fi l-qāhera. Hatta fi l-mudun et-tanya, wi l-muHafZāt, illi 'andohom fira' kōra, tela'ihom barDo b-yshagga'u imma l-'ahli aw ez-zamālik.

*samir:* boSS ya karim, boSS! el-ahli ba'ālu khamas sitt da'āyi' b-yhāgim hogamāt khaTira, w-DāghiT 'ala difa' ez-zamālik. meSayTarin 'ala noSS el-mal'ab. anā 'albi Hāsīs in fi gōn Ha-yigi.

*karim:* ya 'amm da kullu kalām fāDi. khaT el-bakāt beta' ez-zamālik Hadid we l-golkipar beta'na b-yel'ab fi l-muntakhab, fākīr match maSr ma'a l-muntakhab et-tunsi? da bass fi l-bidāya, el-ahli farHān bi nafsū. istanna shwayya lamma z-zamālik yibtidi l-hugūm. es-sanādi farawdit ez-zamālik ra'bin ed-dawri kullu. enta nesit eHna 'amalna fik-um ēh fi l-match illi fāt? talat tigwān zayy il-'asal. kull wāHid aHla mit-tāni. w-kull da b-sabab "sūka" nigm ez-zamālik eg-geḍid fi khaTT en-noSS, Sāni' el-le'b, el-playmaker el-maystro.

*samir:* eh, eh, 'o'af 'andak! enta nāsi match el-ittiHād es-sakandari lamma t-hazamtum henāk wāHid Sifr, walla match el-ismai'li illi t'adiltu fih? walla 'āwiz te'olli inn il-ahli ma-fihūsh la'iba dawliyyin fi l-muntakhab? eHna 'andena aHsan genaHēn fi maSr, "mustafa" w-"shaTTa", el-wing left we l-wing rayt.

*karim:* māshi, illi t'ūlu. Tayyib homma kānu fēn lamma dakkokom el-olombi etnēn wāHid, walla l-hazima l-munkara 'oddām et-tirsāna talāta Sifr?

*lūsi:* entu ya gamā'a 'ammalīn titkallimu ma'a ba'D fi Hagāt tarikheyya wala mihtammin bi l-match 'ala t-televizyōn. ma'a inn el-fir'itēn b-yela'bu mubarāh rā'i'a fiha kull funūn ek-kōra l-Hadisa. anā shayfa inn ez-zamālik howwa l-fari' el-aHsan, zayy ma b-y'ūlu; le'b, w-fann w-handasa! w-biSarāHa keda, anā bashagga' el-Je'ba l-Helwa. ma tiz'alsh minni ya samir, bass ana zamalkaweya. el-match 'arrab 'al hāf tayim, w-lissa mafish egwān.

*samir:* mat-khafish. fi sh-shōT et-tāni, el-ahli Haygib gōn.

*karim:* da bo'dokom! ez-zamālik Hay-HoTT gonēn gowwa shabakit el-ahli, w Ha-yintihī el-match etnēn Sifr.

Lucy: The one thing that I like about the day of the Ahli-Zamalik match is the peace and quiet on the streets of all of Egypt. I mean, during the game, the entire Egyptian population, men and women, adults and children, are sitting in front of their television watching the match.

Karim: That's right. Not only in Cairo, but even in other cities and governorates that have football teams. You will still find them rooting for either Ahli or Zamalik.

Samir: Look, Karim, look! Ahli has been attacking fiercely over the last five, six minutes, and pressuring Zamalik's defense. They have total control over midfield. My heart tells me there's a goal coming.



Karim: That's all good for nothing, man. Zamalik's backfield is made of steel and our goalkeeper plays for the national team. Do you remember the match between Egypt and the Tunisian national team? This is only the beginning and Ahli players are feeling good about themselves. Just wait a bit until Zamalik starts attacking. This year, Zamalik's forwards have instilled fear throughout the league. Did you forget what we did to you in the last match? Three goals [that tasted] like honey. Each one sweeter than the other. And all of that because of Souka, Zamalik's new midfield star, the playmaker, the maestro.

Samir: What, what? Stop right there. Did you forget the match with the Al-Ittihad Al-Sakandri [Alexandria United], when you were defeated there one to nil? Or the Al-Ismaili [Ismailiya team] match, where you ended up in a draw? Or are you trying to tell me that Ahli has no international players on the national team? We have the two best wingers in Egypt, Mustafa and Shatta, the left winger and the right winger.

Karim: Okay, whatever you say. But where were they when Al-Olombi [Olympic] blasted you two to one, or for the humiliating defeat at the hands of Al-Tirsana [Arsenal] three to nil?

Lucy: Guys, you are talking non-stop to each other about past history and are not concerned about the match on TV, even though the two teams are playing a superb match with all the art of modern football. I see that Zamalik is the better team. As they say: It is play, art, and design! And frankly speaking, I am a fan of good games. Don't be upset with me, Samir, but I am a Zamalik fan. The match is close to half time, and still no goals.

Samir: Don't worry. In the second half, Ahli is going to score a goal.

Karim: Don't even think of it! Zamalik is going to score two goals in Ahli's net, and the match will end two to zero.

B. Grammar and Usage

1. GREETINGS IN EGYPTIAN ARABIC

Below are examples of greetings and typical responses to them commonly used in the Egyptian dialect. There are the traditional, formal expressions, used when addressing someone older or higher in rank, and the more common, informal ones used in addressing friends or family members.

Greeting	Typical Response
<i>ahlan; ahlan w-sahlan</i>	<i>ahlan bik</i> (m.); <i>ahlan w-sahlan bik</i> (m.) <i>ahlan biki</i> (f.); <i>ahlan w-sahlan biki</i> (f.) <i>ahlan bikom</i> (pl.); <i>ahlan w-sahlan bikom</i> (pl.) Hello to you.
Welcome; Hello; Hi	
<i>izzayyak?</i> (m. sg. infml.);	<i>izzayyak enta?</i> (m. sg.); <i>el-Hamdulillāh, shukran.</i>
<i>izzay HaDritak?</i> (m. sg. fml.);	<i>izzayyik enti?</i> (f. sg.); <i>el-Hamdulillāh, shukran.</i>
<i>izzayyik?</i> (f. sg. infml.);	<i>izzayyokum?; izzayyoku?</i> (pl.);
<i>izzay HaDritik?</i> (f. sg. fml.);	

<i>izzayyokum?</i> (pl. infml.);	<i>el-Hamdulillāh, shukran.</i>
<i>izzay HaDaratkum?</i> (pl. fml.)	
How are you?	How are you?; Fine, thanks. (lit., Praise to God, thanks)
Still more informal are the following expressions:	
<i>izzay SiHHitak?</i> (m. sg. infml.);	<i>kwayyis, el-Hamdulillāh.</i>
<i>izzay SiHHitik?</i> (f. sg. infml.);	<i>kwayyisa, el-Hamdulillāh.</i>
<i>izzay SiHHitkum?</i> (pl. infml.)	<i>kwayyisin, el-Hamdulillāh.</i>
How's your health?	I'm fine, thanks to God.
<i>ēh akhbārak?</i> (m.)	<i>wallāhi 'āl; mish baTTāl.</i>
<i>ēh akhbārik?</i> (f.)	<i>wallāhi 'āl; mish baTTāla.</i>
<i>ēh akhbārkom?</i> (pl.)	<i>wallāhi 'āl; mish baTTalīn.</i>
How's it going?	Well (by God), all right; Not bad.
<i>'āmil ēh?</i> (m.)	<i>māshi l-Hāl.</i>
<i>'amla ēh?</i> (f.)	<i>māshi l-Hāl.</i>
<i>'amlin ēh?</i> (pl.)	<i>māshi l-Hāl.</i>
How are you doing?	I'm/We're okay.

2. NATIONALITIES

Similar to MSA, in Egyptian Arabic nouns indicating nationality are formed by adding the ending *-i*, for masculine, or *-eyya*, for feminine, to the name of the country.

Name of the Country	Nationality
<i>maSr</i> (Egypt)	<i>maSri</i> (m.); <i>maSreyya</i> (f.) (Egyptian)
<i>amrika</i> (America)	<i>amrikāni</i> (m.); <i>amrikaneyya</i> (f.) (American)
<i>tūnis</i> (Tunisia)	<i>tunsi</i> (m.); <i>tuniseyya</i> (f.) (Tunisian)
<i>libnān</i> (Lebanon)	<i>libnāni</i> (m.); <i>libnaneyya</i> (f.) (Lebanese)
<i>ingiltera</i> (England)	<i>inglizi</i> (m.); <i>inglizeyya</i> (f.) (English)
<i>kanada</i> (Canada)	<i>kanadi</i> (m.); <i>kanadeyya</i> (f.) (Canadian)

3. COMMON ADVERBS IN EGYPTIAN ARABIC

Below are lists of common adverbs used in Egyptian Arabic.

ADVERBS OF TIME	
<i>imbārah</i>	yesterday
<i>bakra</i>	tomorrow
<i>delwa'ti</i>	now
<i>en-naharda</i>	today
<i>imbārah bi l-lel</i>	last night
<i>Hāleyyan</i>	currently; presently
<i>mo'akharan; min 'orayyib</i>	recently; lately
<i>akhiran</i>	finally; lastly
<i>SabāHan; eS-SobH</i>	in the morning
<i>bakra S-SobH</i>	tomorrow morning
<i>el-lela; el-lelā di</i>	tonight
<i>'abl</i>	before
<i>ba'd</i>	after
<i>ba'dēn</i>	afterwards; thereafter; then; next

ADVERBS/PREPOSITIONS OF PLACE	
<i>hena</i>	here
<i>henāk</i>	there
<i>wara</i>	behind
<i>'oddām</i>	in front of
<i>tō</i>	above; up
<i>taHt</i>	below; under
<i>Hawālēn</i>	around
<i>Hawāli</i>	about; around; approximately
<i>'ala-mtidād</i>	along
<i>gamb</i>	near; close to; next to
<i>min khilāl; 'an Tari'</i>	through; by
<i>fi 'ay makān; fi makān tāni</i>	anywhere; elsewhere

ADVERBS OF MANNER	
<i>bisor'a; sari'an</i>	quickly; fast
<i>biboT'; bi r-rāHa</i>	slowly; slow
<i>biSōt 'āli</i>	loudly
<i>biSarāHa</i>	frankly; candidly
<i>li Hosn il-HaZZ</i>	fortunately
<i>li sū' il-HaZZ</i>	unfortunately
<i>bifarHa</i>	happily
<i>bighaDab</i>	angrily
<i>bihudū'; bihadāwa</i>	calmly
<i>biz'i'</i>	with shouting/yelling
<i>biquwwa; bi'iwwa</i>	strongly; forcefully
<i>Tabi'i</i>	naturally

ADVERBS OF FREQUENCY	
<i>dayman</i>	always
<i>abadan</i>	never
<i>ketir</i>	frequently
<i>nādir</i>	rarely
<i>aHyānan</i>	sometimes
<i>'ādatan</i>	normally; usually
<i>yawmeyyan; kull yōm</i>	daily; every day
<i>shahreyyan; kull shahr</i>	monthly; every month
<i>sanaweyyan; kull sana</i>	yearly; annually; every year

ADVERBS OF DEGREE	
<i>giddan; awi</i>	very
<i>mish awi</i>	not very; not much
<i>aktar</i>	more
<i>a'all</i>	less
<i>ta'riban</i>	almost

4. CONNECTING SENTENCES AND IDEAS

The following examples from the dialogue contain speech connectors and conjunctions.

*anā shāyef inn ez-zamālik howwa l-fari' el-aHsan, zayy ma b-y'ūlu: le'b, w-fann w-handasa!*

I see that Zamalik is the better team, as they say: It is play, art, and design!

*biSarāHa keda, anā bashagga' el-le'ba l-Helwa . . .*

Frankly speaking, I am a fan of good games . . .

*ma-tiz'alsh minni ya samir, bass ana zamalkāwi.*

Don't be upset with me, Samir, but I am a Zamalik fan.

Below are examples of other commonly used speech connectors and conjunctions.



SPEECH CONNECTORS AND CONJUNCTIONS	
<i>lākin</i>	however
<i>innama</i>	however
<i>awwalan; sāneyan; sālsan</i>	firstly; secondly; thirdly
<i>ya'ni</i>	meaning . . . ; I mean . . . ; more or less
<i>bisabab</i>	because of; for reasons of
<i>in-natiga innu (innaha)</i>	consequently; as a result
<i>bikhoSūs</i>	with respect to; with regard to; concerning; regarding
<i>kamān</i>	also; moreover; more
<i>bass</i>	but
<i>imma . . . aw . . .</i>	either . . . or
<i>la . . . wala . . .</i>	neither . . . nor
<i>Hatta</i>	even
<i>Hatta law</i>	even if
<i>ma'a inn</i>	even though

**5. UNITS OF MEASUREMENT**  
The metric system is used in Egypt. Below are common units of measurement, including some traditional ones.

WEIGHTS	
<i>kilogrām; kilo</i>	kilogram
<i>noS kilo</i>	half kilo
<i>rob' kilo</i>	quarter kilo
<i>tomn kilo</i>	eighth kilo
<i>grām</i>	gram
<i>noSS grām</i>	half gram
<i>wi''a (old-fashioned)</i>	oka (1.248 kg)
<i>we'iyya; we'iyyāt</i>	ounce; ounces
<i>raTī; arTāl</i>	pound; pounds

VOLUME	
<i>litr</i>	liter
<i>noS litr</i>	half liter
<i>rob' litr</i>	quarter liter
<i>tilt litr</i>	third liter
<i>galōn; galonāt</i>	gallon; gallons

DISTANCE	
<i>kilometr; kilo</i>	kilometer
<i>noSS kilo</i>	half kilometer
<i>sentimetr; santi (santi wāHid)</i>	centimeter
<i>millimetr; milli (milli wāHid)</i>	millimeter
<i>mil; amyāl</i>	mile; miles
<i>yarda; yardāt</i>	yard; yards
<i>'adam; a'dām</i>	foot; feet
<i>būSa; buSāt</i>	inch; inches
<i>faddān; fadadīn</i>	feddan (approx. 4,201 sq. meters)
<i>shibr; ashbār</i>	span(s) of the hand

### C. Vocabulary

<i>hudū'</i>	calm; quiet
<i>rawa'a</i>	serenity; peacefulness
<i>esh-sha'b</i>	the people
<i>riggāla</i>	men
<i>sittāt</i>	women
<i>kobār</i>	adults; elderly
<i>aTfāl</i>	children
<i>televizyōn</i>	television
<i>muHafZāt (pl.); muHafza</i>	governorate(s)
<i>fira' kōra (pl.); fari' kōra</i>	soccer team(s)
<i>barDo (barDak)</i>	still ( <i>adv.</i> )
<i>hagamāt khaTira (pl.); hagma</i>	fierce attack(s)
<i>DāghiT (m.); DaghTa (f.)</i>	pressuring
<i>Difā'</i>	defense
<i>miSayTarīn</i>	they are in control of
<i>noSS el-mal'ab</i>	midfield
<i>'albi Hāsis.</i>	I can feel it.
<i>ya 'amm!</i>	Hey, man!; Hey, you!
<i>kalām fāDi</i>	useless
<i>khaTT el-bakāt (khaTT eD-Dahr)</i>	backfield
<i>gōlkiper (Hāris el-marma)</i>	goalkeeper
<i>el-muntakhab</i>	the all-star team, the national team
<i>el-muntakhab et-tunsi</i>	the Tunisian national team
<i>farHān bi nafsū</i>	he is feeling good about himself; vain
<i>istanna! (m.); istanni! (f.)</i>	Wait!
<i>tarawda</i>	forwards, attackers

<i>ra'bin; rā'ib</i>	they are instilling fear
<i>nesit?</i> (m.); <i>nesiti?</i> (f.)	Have you forgotten?
<i>talat tigwān</i>	three goals
<i>'asal</i>	sweet ( <i>lit.</i> , honey)
<i>bisabab</i>	because of
<i>nigm</i>	star
<i>khaTT en-noSS</i>	midfield
<i>Sāni' el-le'b</i>	playmaker
<i>'o'af 'andak!</i> (m.); <i>'o'afi 'andik!</i> (f.)	Hold it! Wait a minute!
<i>wāHid Sifr</i>	one (to) nil
<i>etnēn wāHid</i>	two (to) one
<i>talāta Sifr</i>	three (to) nil
<i>dawliyyin</i> (pl.); <i>dawli</i> (s.)	international
<i>genaHēn; genāH</i>	winger(s)
<i>māshi, illi t'ūlu.</i>	Okay, whatever you say.
<i>dakkokom</i> (m.); <i>dakkitkom</i> (f.)	he/she demolished you
<i>hazima munkara</i>	humiliating defeat
<i>funūn ek-kōra l-Hādīsa</i>	the art of modern soccer
<i>le'b, w-fann, w-handasa!</i>	It is play, art, and design!
<i>zamalkāwi</i> (m.);	a fan of Zamalik
<i>zamalkaweyya</i> (f.)	
<i>ahlāwi</i> (m.); <i>ahlaweyya</i> (f.)	a fan of El-Ahli
<i>shōT; esh-shōT et-tāni</i>	one half (of a soccer match); the second half
<i>da bo'dokom</i> (pl.);	don't even think of it
<i>da bo'dak</i> (sg.)	
<i>gowwa</i>	in; inside
<i>shabaka</i>	net
<i>Ha-yintihi</i> (m.); <i>Ha-tintihi</i> (f.)	it will end

D. Cultural Note

Egypt's national pastime is soccer. Not only is it the national sport, but it is also something that is an integral part of people's everyday lives. At times, the preoccupation with it gets so extreme that it actually leads to break-ups in families. That is how deep the passion for the sport is in Egypt.

More than 35 teams, from the elite, premier league teams, to the first, second, and third division teams, exist in Egypt. Every major Egyptian city and governorate has a soccer team, and in some of these cities, one can find several teams, either old, established teams or new, privately owned ones. In Cairo alone, there are about five or six teams. For some unexplained reason, Egyptians, regardless of where they are from, have historically been divided into two camps, depending on which of the two major Cairo soccer teams

they support, the Zamalik team or the Al-Ahli team. This is a tradition that has been passed on for generations: the Zamalik team, traditionally also called the Nadi Al-Mukhtalat (the Mixed Club), used to represent the upper echelon of society during the monarchy, and its archrival, the Al-Ahli team, the National Team, always represented people from the lower echelons of society.

When these two teams play one another, the entire country is glued to the television sets and radios. Over the years, people have turned this event into a kind of a national holiday. The only unfortunate aspect of this is that on the following day, one half of the country will be happy, while the other half will have to put up with the boastful behavior of the victorious side.

E. Exercises

1. Match the words from column A with those in column B to form phrases or short sentences.

A	B
a. <i>esh-sha'b</i>	<i>khaTira</i>
b. <i>hagamāt</i>	<i>minni</i>
c. <i>al-muntakhab</i>	<i>et-tāni</i>
d. <i>istanna</i>	<i>zamalkāwi</i>
e. <i>Sani'</i>	<i>'al-maSri</i>
f. <i>ma tiz'alsh</i>	<i>et-tunsi</i>
g. <i>esh-shōt</i>	<i>el-le'b</i>
h. <i>anā</i>	<i>shwayya</i>

2. Put the words in the correct order to form coherent sentences.

- a. *biykūn / kullu / et-televizyōn / el-maSri / wa't / ā'id / el-mubarāh / 'oddām / esh-sha'b*
- b. *illi / et-tanya / Hatta / fira' / 'andohom / fi l-mudun / kōra*
- c. *'amalna / ēh / fi l-match / illi / eHna / enta / fikum / fāt / nesit / ?*
- d. *fiha / b-yel'abu / funūn / el-fir'itēn / ek-kōra / mubarāh / l-Hādīsa / rā'ia' / kull*
- e. *shabakit / gowwa / gonēn / el-ahli / Hay-HoTT / ez-zamālik*

3. Say the following statements or questions in Egyptian Arabic.

- a. His heart tells him there's a goal coming.
- b. Did you forget what we did to you in the last match?
- c. They have the two best wingers in Egypt.
- d. Two goals [that tasted] like honey.
- e. She is an Ahli fan.



4. Insert the correct word as indicated in parentheses.

- lamma ruHna amrika, el-fari' el-maSri kan b-yel'ab ma'a l-fari' \_\_\_\_\_ (nationality)
- kunna a'din 'oddām et-televizyōn \_\_\_\_\_ talat sa'āt. (pick an adverb of place: en-naharda, Hawāli, Hāleyan, gamb, henāk)
- \_\_\_\_\_ inn el-fari' el-aHsan howwa illi Haygib eg-gōn. (pick an adverb of manner: biboT', li Hosn il-HaZZ, bifarHa, Tabi'i, 'ala mahlak)
- heyya \_\_\_\_\_ ma rāHit mubarāt kōra. (pick an adverb of frequency: 'ādatan, aHyānan, 'omri, yaumeyyan, 'omraha)
- āh wallāhi, anā \_\_\_\_\_ bashagga' el-le'ba l-Helwa. (pick an adverb of degree: a'all, ta'riban, mogarrad, Ha'i'i, aktar)

5. Fill in the blanks with the appropriate connector phrase.

- khaTT el-bakāt beta' ez-zamālik Hadid, \_\_\_\_\_ el-golkipēr mish kwayyis.
- el-ahli b-yhāgim hagamāt khaTira, \_\_\_\_\_ ez-zamālik mesayTar 'ala noSS el-mal'ab.
- eHna 'andena aHsan genaHēn fi maSr, w- \_\_\_\_\_ aHsan gōlkipēr.
- fiH hudū' w-rawa'ān fi shawāri' maSr, w-kull dah \_\_\_\_\_ match el-ahli we z-zamālik.
- ez-zamālik Haygib gōn \_\_\_\_\_ fi sh-shōT el-awwal \_\_\_\_\_ esh-shōT et-tāni.

Answer Key

- esh-sha'b al-maSri
  - hagamāt khaTira
  - al-muntakhab et-tunsi
  - istanna shwayya
  - Sani' el-le'b
  - ma tiz'alsh minni
  - esh-shōt et-tāni
  - anā zamalkāwi
- wa't el-mubarāh biykūn esh-sha'b el-maSri kullu ā'id 'oddām et-televizyōn.
  - Hatta fi l-mudun et-tanya illi 'andohom fira' kōra.
  - enta nsit eHna 'amalna fikum ēh fi l-matsh illi fāt?
  - el-fir'itēn b-yel'abu mubarāh rā'i'a fiha kull funūn ek-kōra l-Hadisa.
  - ez-zamālik Hay-HoTT gonēn gowwa shabakit el-ahli.
- howwa 'albu Hāsis in fi gōn Ha-yigi.
  - enta nesit eHna a'malna fikum ēh fi l-matsh illi fāt?
  - homma 'andohom aHsan genaHēn fi maSr.
  - gonēn zayy il-'asal.
  - heyya 'ahlaweyya.
- lamma ruHna amrika, el-fari' el-maSri kan b-yel'ab ma'a l-fari' el-amrikāni.
  - kunna a'din 'oddām et-televizyōn Hawāli talat sa'āt.
  - Tabi'i inn el-fari' el-aHsan howwo illi Haygib eg-gōn.
  - heyya 'omraha ma rāHit mubarāt kōra.
  - āh wallāhi, anā Ha'i'i bashagga' el-le'ba l-Helwa.

- khaTT el-bakāt beta' ez-zamālik Hadid, lakin (bass) el-golkipēr mish kwayyis.
- el-ahli b-yhāgim hagamāt khaTira, ma'a inn ez-zamālik meSayTar 'ala noSS el-mal'ab.
- eHna 'andena aHsan genaHēn fi maSr, w-kamān aHsan gōlkipēr.
- fiH hudū' w-rawa'ān fi shawāri' maSr, w-kull dah bisabab match el-ahli we z-zamālik.
- ez-zamālik Haygib gōn imma fish-shōT el-awwal aw esh-shōT et-tāni.



# FIFTH REVIEW

(Egyptian Arabic)

## 1. Put the words in the parentheses in the correct form, and then translate the sentences into English.

Example: *lūsi* ('āwiz) (yerkab) eg-gamal, lakin eg-gammāl mish hena.

*lūsi* 'awza terkab eg-gamal, lakin eg-gammāl mish hena.

Lucy wants to ride the camel, but the camel driver is not here.

- eHna ('āwiz) (yeTla') fō' eg-gamal delwa'ti.
- entu ('āwiz) (yerkab) felūka, w- (yitfassaH) 'ala n-niil?
- en-nās (lāzim) (yodkhol) min el-bāb er-ra'isi beta' el-matHaf.
- esh-sho'a' hena ghalya awi (too expensive), enti (mumkin) (yedawwar) fi Hitta tania.
- anā ('āwiz) (yetfarrag) 'ala t-televizyōn, 'alashān (yeshūf) matsh ek-kōra.

## 2. Complete the sentences by forming expressions of possession using the words in parentheses.

- ah, mumkin teHoTT (id + enta) fi l-mayya.
- enti shufti (sha'a + howwa) eg-gedida?
- eHna f maSr ('and + eHna) aHsan fari' kōra fi afriqya!
- ya rayyis maHmūd, eHna a'wzin nerkab el-feluka (betā' + enta)!
- anā mish 'āwiz aDayya' (wa't + anā) fi kalām fāDi.

## 3. Match the words from column A to those in column B to form phrases or sentences.

### A

- el-yafTa beta'itkom bet'ul
- eHna ma gināsh el-matHaf dah
- ya dūnald, as'ār esh-sho'a' en-naharda
- fari' ek-kōra bta'na
- nedfa' el-Hisāb delwa'ti
- heyya mish mesadda'a
- itfaDDalu hena

### B

- walla ba'd ma n-khallas eg-gawla?
- 'enēha!
- fi l-balakōna
- khamsa dolār li rkūb eg-gamal
- min talat sinin
- ba'it khayaleyya!
- b-yel'ab mubarāh rā'i'a

## 4. Put the words in the correct order to form coherent sentences.

- Ha-yakhodna / el-haram / laffa / ek-kebir / Hawalēn / howwa
- 'abl / yalla / ghurūb / el-felūka / bina / esh-shams / nerkab / !
- HaHbik / izzayyik, / dūnald / amira / el-amrikāni / w-izzay / ya / ?
- Ha-nitgawwiz / ma / w-tishtaghal / amira / eHna / 'abl / mish / titkharrag
- tegibli / min / 'ahwa / karim / maZbūT / faDlak / ya / mumkin

## 5. Read the following passage and translate it into English. Then answer the questions below it.

*karim: alō. Mumkin at-kallim ma'a SāHib el-'omāra, min faDlak?*

*SāHib el-'omāra: aywa, anā SāHib el-'omāra, ayy khidma?*

*karim: ahlan, min faDlak eHna kunna 'awzin neshūf law 'andak sho'a' faDya.*

*SāHib el-'omāra: aywa, 'andena sho'a' igār w-tamlik.*

*karim: mumkin as'alak bikām 'igār esh-sho'a' eS-Soghayyara, ya'ni odit nōm [bedroom] waHda?*

*SāHib el-'omāra: wallāhi esh-sho'a' eS-Soghayyara igarha alf w-metēn ginēh fi sh-shahr.*

*karim: ma 'andaksh Hāga arkhaS?*

*SāHib el-'omāra: la wallāhi, di arkhaS Hāga 'andena delwa'ti.*

*karim: Tayyib shukran, anā Ha-dawwar fi makān tāni li'inn el-igār dah ketir 'alayya.*

- min illi biy-dawwar 'ala sha'a?
- min illi 'andu sho'a'?
- esh-sha'a eS-Soghayyara fiha kām ōdit nōm?
- bikām igār esh-sha'a kull shahr?
- ēh illi bi-yfakkaru ye'milūh karim w-khaTibtu?
- lēh karim Ha-ydawwar fi makān tāni?

## 6. Put the underlined words or phrases in the negative form by using the negative particles *ma* or *mish*.

- eHna 'awzin nerūH el-matHaf en-naharda.
- homma kānu m'āna lamma rkibna l-felūka.
- heyya rāHit esh-sha'a mbāraH.
- dūnald w-lūsi dafa'u Hsāb el-'ahwa we sh-shāy.
- Fi sh-shōT et-tāni, el-fari' beta'kom Ha-ygib gōn.
- ana kont fi l-matHaf lamma shāfu l-mumya?

## 7. Pick a word and fill in the blanks. Then, translate the sentences into English.

*en-naharda / ma'a innu / li'inn / 'ala mahlak / itnāshar*

- ana gibt et-tazāker, w-dafa't \_\_\_\_\_ gnēh.
- ma t-su'sh bisor'a, khallik māshi \_\_\_\_\_.
- ma khadnāsh esh-sha'a \_\_\_\_\_ se'raha kan khayāli.
- dūnald rikib eg-gamal \_\_\_\_\_ biy-khāf min ig-gimāl.
- kunna 'awzin nerūH el-matHaf \_\_\_\_\_, mish bokra.

## 8. Choose the right question word to complete the questions below.

*lēh / ēh / min / izzay / emta / fēn*

- \_\_\_\_\_ illi HaTT ek-kōra gowwa eg-gōn?





- b. \_\_\_\_\_ *Ha-nrūH neshūf el-mumya?*
- c. \_\_\_\_\_ *el-makān illi mumkin negib minnu tazāker?*
- d. \_\_\_\_\_ *en-nās fi maSr bi-ysū'u b-Tarī'a magnūna?*
- e. \_\_\_\_\_ *ek-kalām illi nta bit-'ūlu dah?*
- f. \_\_\_\_\_ *Ha-n'aggar sha'a w-eHna ma 'andenāsh filūs (money)?*

9. Change the gender and/or number of the words in parentheses, as indicated in brackets. Then translate the sentences into English.

- a. *esh-shāri* illi warāna fih (*beit*) (*kebir*). [plural + gender]
- b. *ākhir marra rkibna felūka kōnit min khamas (sana)*. [plural]
- c. *esh-sha''a bta'itkom (shaklu)* gamil awi. [gender]
- d. *gowwa l-ōDa, kan fih (rāgil) w-(sit) a'din bi-yitfarragu 'ala t-televizyōn*. [plural]
- e. *lamma kharagna kullina, el-makān ba'a (faDya) tamāman*. [gender]

10. Put the verbs in parentheses in the future tense.

- a. *lamma (ruHna) henāk, (shufna) ghurūb esh-shams*.
- b. *karim (ye'mil) lina gawla siyāHeyya fi l-qāhera*.
- c. *bokra kull en-nās (yit-farrag) 'ala mubarāt el-qimma*.
- d. *ittitāH el-matHaf (kān) ba'd sanatēn*.
- e. *dūnald w-lūsi (rikbu) felūka 'ala n-nil, w-ba'dēn anā (khadtohom) fi ziyāra li l-qāhera*.

## Answer Key

1. a. eHna 'awzin nīTla' fō' eg-gamal  
delwa'ti.  
We want to get on top of the camel now.
- b. entu 'awzin terkabu felūka, w-  
tiffassaHu 'ala n-nil?  
Do you want to ride a felucca, and go for a cruise (*lit.*, take a trip) on the Nile?
- c. en-nās lāzim todkhol min el-bāb er-  
ra'isi beta' el-matHaf.  
People must enter from the museum's main gate.
- d. esh-sho'a' hena ghalya awi, enti  
mukin tedawwarj fi Hitta tania.  
Apartments here are very expensive; you can look elsewhere.
- e. ana 'awiz atfarrag 'ala t-televizyōn,  
'alashān qshūf match el-kōra.  
I want to watch television, so that I

- can see the soccer match.
2. a. ah, mumkin teHoTT idak fi l-mayya.
- b. enti shufti sha''itu eg-gedida?
- c. eHna f maSr 'andena aHsan fari' kōra  
fi afriqya!
- d. ya rayyis maHmūd, eHna 'awzin  
nerkab el-feluka bta'tak!
- e. anā mish 'awiz aDayya' wa'ti fi kalām  
fāDi.
3. a. el-yafTa beta'itkom bet'ul khamsa  
dolār li rkūb eg-gamal.
- b. eHna ma gināsh el-matHaf dah min  
talat sinin.
- c. ya dūnald, as'ār esh-sho'a' en-  
naharda ba'it khayaleyya!
- d. fari' ek-kōra bta'na b-yel'ab mubarāh  
rā'i'a.
- e. nedfa' el-Hisāb delwa'ti walla ba'd ma  
nkhallaS eg-gawla?
- f. heyya mish mesadda'a 'enēha!  
g. itfaDDalu hena fi l balakona.

4. a. howwa Ha-yakhodna laffa Hawalēn el-  
haram ek-kebir.
- b. yalla bina nerkab el-felūka 'abl ghurūb  
esh-shams!
- c. izzayyik ya amira, w-izzayy dūnald  
SaHbib el-amrikāni?
- d. eHna mish Ha-nitgawwiz 'abl ma  
amira titkharrag w-tishtaghal.
- e. min faDlak ya karim, mumkin tegibli  
'ahwa maZbūT.

5. Karim: Hello. Can I please speak to the landlord?

Landlord: Yes, I am the landlord; how may I help you?

Karim: Hi. If you please, we wanted to see if you had any vacant apartments.

Landlord: Yes, we have rental apartments and condominiums.

Karim: Can I ask you how much the rental is for the small apartments, I mean, [those with] one bedroom?

Landlord: Well, the rental for small apartments is one thousand, two hundred pounds a month.

Karim: Don't you have anything cheaper?

Landlord: No, I'm sorry, this is the lowest thing we have right now.

Karim: Okay, thank you. I will look elsewhere, because this rent is too much for me.

- a. karim howwa illi biy-dawwar 'ala  
sha''a.
- b. illi a'ndu sho'a' howwa SaHib el-  
'omāra.
- c. esh-sha''a eS-Soghayyara fiha odit  
nōm waHda.
- d. igār esh-sha'a kull shahr alf w-metēn  
gnēh.
- e. karim w-khaTibtu biy-fakkaru  
ye'aggaru sha''a.

f. karim Ha-ydawwar fi makān tāni li'inn  
igār esh-sha''a ketir 'alēh.

6. a. eHna mish 'awzin nerūH el-matHaf en-  
naharda.
- b. homma ma kanūsh ma'āna lamma  
rkibna l-felūka.
- c. heyya ma raHitsh esh-sha'a embāraH.
- d. dūnald w-lūsi ma dafa'ūsh Hisāb el-  
'ahwa we sh-shāy.
- e. fi sh-shōT et-tāni, el-fari' beta'kom  
mish Ha-ygib gōn.
- f. ana ma kontish fi l-matHaf lamma  
shāfu el-mumya?

7. a. anā gibt et-tazāker, w-dafa't itnāshar  
gnēh.

I got the tickets and paid twelve pounds.

b. ma t-su'sh bisor'a, khallik māshi 'ala  
mahlak.

Don't drive fast; just keep going slowly.

c. ma khadnāsh esh-sha'a li'inn se'raha  
kan khayālī.

We didn't take the apartment because its price was unbelievable.

d. dūnald rikib eg-gamal ma'a innu biy-  
khāf min ig-gimāl.

Donald rode the camel, even though he is afraid of camels.

e. kunna a'wzin nerūH el-matHaf en-  
naharda, mish bokra.

We wanted to go to the museum today, not tomorrow.

8. a. min illi HaTT ek-kōra gowwa eg-gōn?

b. emta Ha-nrūH neshūf el-mumya?

c. fēn el-makān illi mumkin negib minnu  
tazāker?

d. lēh en-nās fi maSr bi-ysū'u b-Tarī'a  
magnūna?

e. ēh ek-kalām illi enta bit-'ūlu dah?

# LESSON 21

(Iraqi Arabic)

**ta'āli niHtifil! Come, Let's Celebrate!**

## A. Dialogue

Layla receives Lucy in her house. After welcoming her and asking her about her health, Layla sets out to tell Lucy about how her father almost did not bless her marriage to Hassan. But now she can happily show Lucy her wedding dress and chat about her future plans.

*lūsi: masā' il-khēr!*

*layla: masā' in-nūr, lūsi. TfaDHli!*

*lūsi: shukran!*

*layla: shlōn iS-SiHHa?*

*lūsi: zēna l-Hamdilla, inti shlōnich?*

*layla: l-Hamdilla; tfaDHli stariHi.*

*lūsi: mabrūk 'al khuTūba!*

*layla: shukran jazilan, lūsi.*

*lūsi: gālaw abūch ma chān mwāfiq 'al-khutūba? lēsh?*

*layla: abūya lāzāl 'āyish bi l-'uSūr il-wuSTa; chān ygūl mā mumkin azawwij wiHda min banāti l-wāHid kurdi.*

*lūsi: shlōn akhiran wāfaq?*

*layla: wāfaq ba'admā 'ammi w-khāli Hichaw wiyyā. l-Hamdilla mishat 'ala khēr. ta'āli niHtifil! tHibbin sh-shirbin 'aSir Purtuqāl aw tuffāH?*

*lūsi: 'aSir Purtuqāl, law samaHti.*

*layla: shūfi badlat iz-zafāf māliti!*

*lūsi: allah! kullish Hilwa! yamta tizzawjin?*

*layla: bi S-Sēf, inshālla.*

*lūsi: wēn rāH t'ishin ba'd iz-zawāj?*

*layla: iHna lāzim nrūH li l-baSra.*

*lūsi: tHibbin il-baSra?*

*layla: amūt 'al baSra! l-baSrah kullish Hilwa!*

*lūsi: inshālla azūrich hnāk.*

*layla: akid!*

Lucy: Good afternoon!

Layla: Good afternoon, Lucy. Come in!

Lucy: Thanks!

Layla: How are you?

Lucy: I'm fine, thanks. And you?

Layla: Fine. Please sit down.

Lucy: Congratulations on the engagement!

f. izzay Ha-n'aggar sha'a w-eHna ma 'andenāsh filūs?

9. a. esh-shāri' illi warāna fih biyūt kebīra.

b. ākhir marra rekibna felūka kānit min khamas shīnin.

c. esh-sha'a beta'itkom shaklaha gamil awi.

d. gowwa el-ōda, kan fih riggāla w-sittāt a'din bi-yitfarragu 'ala t-televizyōn.

e. lamma kharagna kullina, el-makān ba'a fāDi tamāman.

10. a. lamma Ha-nrūH henāk, Ha-nshūf ghurūb esh-shams.

b. karīm Ha-ye'mil lina gawla siyāHeyya fi l-qāhera.

c. bokra kull en-nās Ha-titfarrag 'ala mubarāt el-qimma.

d. iftitāH el-matHaf Ha-ykūn ba'd sanatēn.

e. dūnald w-lūsi Ha-yerkabu felūka 'ala n-nil, w-ba'dēn anā Ha-khod-hom fi ziyāra li l-qāhera.

Layla: Thanks a lot!

Lucy: They said your father did not agree to the engagement? Why?

Layla: My father still lives in the Middle Ages! He was saying that he would never marry any one of his daughters to a Kurdish man.

Lucy: How did he eventually agree?

Layla: He consented after my uncles (*lit.*, maternal uncle and paternal uncle) had talked to him. Thank God, it went all right! Come, let's celebrate! Would you like orange juice or apple juice?

Lucy: Orange juice, please.

Layla: Look at my wedding dress!

Lucy: Wow! It is so pretty. When is the wedding?

Layla: In the summer, hopefully.

Lucy: Where are you going to live after the wedding?

Layla: We have to live in Basrah.

Lucy: Do you like Basrah?

Layla: I love Basrah (*lit.*, I'm dying for Basrah)! Basrah is very beautiful!

Lucy: I hope to visit you there.

Layla: Of course!

B. Pronunciation

1. WRITING THE IRAQI DIALECT

Like other Arabic dialects, Iraqi Arabic is primarily a spoken language, rarely used in written communication, where Modern Standard Arabic is the norm. Because the Arabic script was devised to represent the sounds of Classical and Modern Standard Arabic, the additional sounds that exist in Arabic dialects like Iraqi are not represented by it. For these reasons, the transliteration in Latin script is used to represent Iraqi Arabic in Lessons 21 to 25, as in all other dialect lessons.

Many widely different dialects are spoken in Iraq, but we have chosen to present here the dialect spoken in Baghdad, the capital of Iraq, while avoiding any too strongly marked features of the dialect.

2. VOWELS IN IRAQI ARABIC

In addition to the six vowels found in MSA (*ā, ū, ī, a, u, and ī*), Iraqi Arabic has two more vowels: the long vowel *ō*, found in *shlōnich?* (How are you?) and *ē*, corresponding the MSA *ay*, as in *zēn* (good)—MSA *zayn*. The long vowel *ō* often corresponds to the vowel combination *aw* in the MSA, as in *yawm* (day) or *nawm* (sleep), pronounced in Iraqi as *yōm* and *nōm*.

3. CONSONANTS IN IRAQI ARABIC

Iraqi Arabic has all the consonants found in *fuSHā* except for the emphatic consonant *D* (ح), which is always replaced by the emphatic *DH* sound. A *fuSHā* word like *tataDDali*

(Sit down; Come in; Have some, please) is *tfaDHli* in Iraqi Arabic, and *ayDan* (also, too) is pronounced *ayDHan*. However, Iraqi Arabic also has three consonants not found in *fuSHā*: *g, ch, and p*.

A. THE CONSONANT g

In Iraqi Arabic, the hard *g*-sound (found in the English words *go* and *give*) replaces the MSA consonant *q* (ق).

Iraqi Arabic	MSA
<i>gāl</i>	<i>qāla</i> (said)
<i>gām</i>	<i>qāma</i> (stood up)

However, not all *q*'s are pronounced as *g*'s in Iraqi Arabic. The word *mwāfiq* (agreeing) in the dialogue (MSA *muwāfiq*) retains its *q*. So do the words *qalam* (pen), *qamiS* (shirt), *qadim* (old), and many others. There are no set rules regarding this transformation, and sometimes a certain word can be pronounced either way: *qarib* or *girib* (nearby), *qalb* or *galib* (heart), and *quwwa* or *guwwa* (strength, force). *fuSHā* pronunciation with *q* is often used in the spoken Iraqi dialect in more formal situations and by highly educated individuals. Remember, however, that all the *g*'s in Iraqi Arabic are MSA *q*'s, except when the word is borrowed from foreign sources, such as *gallan* (gallon) and *glāS* (drinking glass).

B. THE CONSONANT ch

The consonant *ch*, found in the expression *shlōnich?* (How are you?), is similar to the *ch* in the English word *chess*, and replaces the MSA sound *k*.

Iraqi Arabic	MSA
<i>chān</i>	<i>kān</i> (was)
<i>simach</i>	<i>samak</i> (fish)

Again, not every *k* turns into *ch* in Iraqi Arabic; the words *kalām* (speech), *kāmil* (perfect), and *kursi* (chair) are among the many *fuSHā* words that have the same pronunciation in Iraqi Arabic. On the other hand, some words are pronounced with either *k* or *ch*: *kam* or *cham* (how many), and *kis* or *chis* (paper/plastic bag). This transformation of *k* into *ch* also occurs in the feminine possessive/object suffixes—but not in their masculine equivalents: *shlōnich* (*f.*) vs. *shlōnaḵ* (*m.*). While most occurrences of *ch* correspond to MSA *k*, some words with *ch* have come to Iraqi Arabic from foreign languages, such as Turkish and Persian: *tarāchi* (earrings), *chaTal* (fork), and *chādar* (blanket).

C. THE CONSONANT p

This sound, found in the word *purtuqāl* in the dialogue, is identical to the English *p* sound in *pen*. It is mostly found in words borrowed from other languages. Iraqis say *pācha* for a lamb's cooked head; *pāsha*, as in the Ottoman title; and *chorpāya* for *bed*—all words not

found in *fuSHā*. However, people in the south of Iraq tend not to use the *p* sound, and the above words are pronounced *bācha*, *bāsha*, and *chorbāya*.

C. Grammar and Usage

1. THE FEMININE ENDING IN IRAQI ARABIC

As in MSA, the feminine endings of Iraqi nouns and adjectives are represented by the suffix *-a(t)*. For instance, the word *Hilwa* (nice) is the equivalent of the *fuSHā* word *Hulwa*. (The only difference is that, in very formal MSA, *Hulwa* can have the form *Hulwatun*, *Hulwatan*, or *Hulwatin*, depending on its grammatical case. Grammatical case does not exist in Iraqi Arabic or in any other colloquial dialect of Arabic.)

Note how a word like *badla* (dress) in the dialogue becomes *badlat* when it is followed by another word in a possessive construction, as in *badlat iz-zafāf* (wedding dress) or *badlat layla* (Layla's dress). Compare this to *badla Hilwa* (nice dress) and *Hadiqa jamila* (a beautiful garden).

2. GREETINGS AND GOOD-BYES IN IRAQI ARABIC

There are many greeting expressions in Iraqi Arabic, one being the *fuSHā as-salāmu* 'alaykum (peace be upon you), which is known all around the Arab and the Islamic worlds. Other common Iraqi greetings and good-byes are listed in the following table.

GREETING	RESPONSE
<i>SabāH il-khēr</i> (good morning)	<i>SabāH in-nūr</i> (good morning)
<i>masā' il-khēr</i> (good afternoon)	<i>masā' in-nūr</i> (good afternoon)
<i>halaw, hala</i> (hello)	<i>halaw, hala, halaw bik/bich</i> (Hello to you!, m./f.)
<i>shlōnak?/shlōnich?</i> (How are you?, m./f.)	<i>zēn/zēng l-Hamdilla</i> (Good, thank God, m./f.)
<i>shlōn iS-SiHḥa?</i> (How are you?)	<i>zēn/zēng l-Hamdilla</i> (Good, thank God)
<i>marHaba</i> (hello; welcome)	<i>marHaba</i>
<i>tiSbaH</i> (m.) 'ala khēr (good night); <i>tiSbaHin</i> (f.) 'ala khēr; <i>tiSbaHūn</i> (pl.) 'ala khēr	<i>ajma'in</i> (you, too)
<i>ma'a s-salāma</i> (good-bye)	<i>ma'a s-salāma</i>

Iraqis tend to prolong their greetings by saying the above phrases more than once and by asking about the health of the person (*shlōn iS-SiHḥa?*) and of his or her family.

3. PERSONAL PRONOUNS IN IRAQI ARABIC

The subject personal pronouns in Iraqi Arabic are similar to those in MSA, but fewer in number, as dual and feminine plural forms are not used.

Note that the initial *a* sound in all *fuSHa* pronouns but *ana* changes to *i* in Iraqi Arabic, and that *huwa* and *hiya* double the middle consonants *w* and *y* into *huwwa* and *hiyya*.

Also, a single plural *you* pronoun, *intu*, and a single *they* pronoun, *humma*, are used for both masculine and feminine.

PERSONAL PRONOUNS IN IRAQI ARABIC			
Singular		Plural	
I	<i>āni</i>	we	<i>iHna</i>
you (m.)	<i>inta</i>	you (m./f.)	<i>intu</i>
you (f.)	<i>inti</i>		
he	<i>huwwa</i>	she	<i>humma</i>
they (m./f.)	<i>hiyya</i>		

4. IMPERFECT TENSE IN IRAQI ARABIC

As a general rule, Iraqi Arabic verb forms are simpler and more regular than *fuSHā* verb forms. For example, in the imperfect tense, no distinction is made in Iraqi Arabic between the indicative mood and the subjunctive mood; instead, the indicative forms are used in all contexts. Compare the Iraqi Arabic imperfect forms of the verb *gāl* (to say) with their *fuSHā* equivalents in the following table, where the verbs are used with personal pronouns.

IMPERFECT TENSE OF THE IRAQI ARABIC VERB gāl (TO SAY) AND ITS EQUIVALENT IN MSA			
Singular		Plural	
Iraqi Arabic	<i>fuSHā</i>	Iraqi Arabic	<i>fuSHā</i>
<i>āni agūl</i>	<i>ana aqūlu</i>	<i>iHna ngūl</i>	<i>naHnu naqūlu</i>
<i>inta tgūl</i>	<i>anta taqūlu</i>	<i>intu tgūlūn</i> (m.)	<i>antum taqūlūna</i>
<i>inti tgūlīn</i>	<i>anti taqūlīna</i>	<i>intu tgūlūn</i> (f.)	<i>antunna taqulna</i>
<i>huwwa ygūl</i>	<i>huwa yaqūlu</i>	<i>humma ygūlūn</i> (m.)	<i>hum yaqūlūna</i>
<i>hiyya tgūl</i>	<i>hiya taqūlu</i>	<i>humma ygūlūn</i> (f.)	<i>hunna yaqulna</i>

Again, the *fuSHā* dual (*antuma taqūlāni*) is not found in Iraqi Arabic, which uses the plural for this purpose.

5. FUTURE TENSE AND MODAL PARTICLES IN IRAQI ARABIC

Imperfect verbs can be coupled with different invariant modal words, such as *rāH* (going to), used to express near future, *yimkin* (may, may be), *lāzim* (must, should), and *mumkin* (maybe, possible, can). These words, in an unchanged form, combine with any imperfect conjugated form to express different modalities of verbal meaning. Below is the particle *rāH* with the conjugated forms of the verb *zzawaj* (to marry).

<i>rāH azzawaj</i>	I am going to get married.
<i>rāH tizzawaj</i>	You (m.) are going to get married.
<i>rāH tizzawjīn</i>	You (f.) are going to get married.
<i>rāH yizzawaj</i>	He is going to get married.
<i>rāH tizzawaj</i>	She is going to get married.



<i>rāH nizzawaj</i>	We are going to get married.
<i>rāH tizzawjūn</i>	You ( <i>m./f. pl.</i> ) are going to get married.
<i>rāH yizzawjūn</i>	They are going to get married ( <i>m./f. and du.</i> ).

You need, however, to differentiate between *rāH*, the invariant modal particle, and *rāH*, the verb (to go) (*rāHa* in *fuSHā*), a full verb conjugated in section 6, below. So *rāH arūH* means "I'm going to go."

To negate *rāH*, *lāzim*, and *mumkin*, use *ma* or *mā*; to negate *yimkin* (which is more regularly used in the affirmative), use *la* or *lā*.

<i>āni mā mumkin arūH li l-Hafḷa.</i>
I cannot go to the party.
<i>layla ma lāzim trūH li l-mūSil.</i>
Layla should not go to Mosul.
<i>humma la yimkin yrūHūn li l-madrasa.</i>
They would/may not go to school.

6. VERB CONJUGATION IN IRAQI ARABIC

The following table shows the conjugation of five Iraqi Arabic verbs, all found in the dialogue of this lesson.

VERB CONJUGATION: THE IMPERFECT IN IRAQI ARABIC					
	<i>‘āsh</i> (to live)	<i>rāH</i> (to go)	<i>Habb</i> (to love)	<i>zār</i> (to visit)	<i>wāḷaq</i> (to agree)
<i>āni</i>	<i>a’ish</i>	<i>arūH</i>	<i>aHibb</i>	<i>azūr</i>	<i>awāḷiq</i>
<i>inta</i>	<i>t’ish</i>	<i>trūH</i>	<i>tHibb</i>	<i>tzūr</i>	<i>twāḷiq</i>
<i>inti</i>	<i>t’ishin</i>	<i>trūHin</i>	<i>tHibbin</i>	<i>tzūrin</i>	<i>twāḷiqin</i>
<i>huwwa</i>	<i>y’ish</i>	<i>yrūH</i>	<i>yHibb</i>	<i>yzūr</i>	<i>ywāḷiq</i>
<i>hiyya</i>	<i>t’ish</i>	<i>trūH</i>	<i>tHibb</i>	<i>tzūr</i>	<i>twāḷiq</i>
<i>iHna</i>	<i>n’ish</i>	<i>nrūH</i>	<i>nHibb</i>	<i>nzūr</i>	<i>nwāḷiq</i>
<i>intu</i>	<i>t’ishūn</i>	<i>trūHūn</i> ( <i>tirHūn</i> )	<i>tHibbūn</i>	<i>tzūrūn</i>	<i>twāḷqūn</i>
<i>humma</i>	<i>y’ishūn</i>	<i>yrūHūn</i> ( <i>yirHūn</i> )	<i>yHibbūn</i>	<i>yzūrūn</i>	<i>ywāḷqūn</i>

The pattern is quite similar to that of *fuSHā*: all forms for the same person start with the same sounds. One difference is that the *fatHā* or *Damma* following the first consonant sound is omitted in Iraqi Arabic, creating consonant clusters at the beginning of the word. Note how the *fuSHā* form *tazūru* (she visits) becomes *tzūr*, *tarūHu* (she goes), *trūH*, and *nuHibbu* (we love), *nHibb*. The same applies to the other verb forms. In Iraqi Arabic, *fuSHā* verb forms are often shortened and pronounced without their final vowels.

D. Vocabulary

<i>tfaDHli.</i>	Please; Please, come in.
<i>shukran</i>	thanks
<i>shukran jazilan</i>	thanks a lot
<i>shlōn iS-SiHHa?</i>	How are you? ( <i>lit.</i> , How is the health?)
<i>zēna l-Hamdilla</i> (f.).	Fine, thanks. ( <i>lit.</i> , Fine, praise to God)
<i>tfaDHli stariHi.</i>	Please, sit down.
<i>mabrūk</i>	congratulations
<i>gālaw</i>	they said
<i>abūch</i>	your father
<i>lāzāl ‘āyish</i>	still living
<i>bi l-‘uSūr il-wuSta</i>	in the Middle Ages
<i>kurdi</i>	Kurdish
<i>khālī</i>	my maternal uncle
<i>‘ammi</i>	my paternal uncle
<i>zēn</i> (m.)	good
<i>ta‘āli!</i> (f.)	Come!
<i>‘aSir purtuqāl</i>	orange juice
<i>‘aSir tuffāH</i>	apple juice
<i>law samaHti</i>	if you please
<i>kullish Hilwa</i>	very nice
<i>wēn rāH t’ishin?</i>	Where will you live?
<i>ba’d iz-zawāj</i>	after marriage
<i>inshālla</i>	I hope; hopefully ( <i>lit.</i> , God willing)
<i>azūrich</i> (f.)	I visit you
<i>hnāk</i>	there

E. Cultural Note

Iraq is a country with many ethnic groups and religious sects. There are the Arabs, who constitute about 75 percent of the population, the Kurds, between 15 and 20 percent, and several other minority groups such as the Turkmens, Armenians, and Assyrians. Of all these groups, Muslims are the majority, and the rest are mostly Christians of different denominations. The Muslims are divided into Shiites (about 60 percent) and Sunnis (about 40 percent). On an individual and communal level, Arabs and Kurds, Shiites and Sunnis, and other ethnic and religious groups have always been able to interact and intermarry and generally coexist peacefully (even when the political situation helped to enhance the separateness of these groups). However, a small percentage of the population still believe that they should keep to themselves and preserve the "purity" of their origin, thus resisting the crossing of ethnic, religious, and, to a lesser extent, sectarian barriers. However, biases of this kind are gradually wearing out in Iraq.

At the same time, the majority of Muslims in Iraq would still be adamantly opposed to marrying their daughters to Christian men, because in Islam a Muslim woman's marriage

to a Christian man is not a valid one. On the other hand, a marital union between a Muslim man and a Christian woman is legal, and, therefore, interreligious marriages of this kind are performed in Iraq.

Although arranged marriages still take place in Iraq, especially in rural areas, a woman can generally choose her future husband. Her parents or guardians, however, must also be approached before the engagement can take place. They normally consent after inquiring about the man's religion, family name, reputation, credentials, and economic standing. If these are satisfactory, parents normally give their approval; if not, a woman may encounter mild or severe opposition, and may need to enlist the help of relatives and/or neighbors, whose role is to intercede on her behalf. Whatever the case, the family's "blessing" gives the marriage its needed "legality."

F. Exercises

1. Put the imperfect verbs in parentheses in the correct form. Then translate the sentences into English.

Example: Hassan (tHibb) nādyā, bas nādyā (yHibb) khālīd.  
Hassan yHibb nādyā, bas nādyā tHibb khālīd.  
Hassan loves Nadia, but Nadia loves Khalid.

- a. āni lāzim (nrūH) li l-baSra ba'd iz-zawāj.
- b. huwwa yimkin (tzūr) baghdād.
- c. hiyya rāH (t'ishin) bi l-mūSil.
- d. abūya mā mumkin (tizzawwaj) wiHda 'arabbiyya.
- e. layla (yishrab) 'aSir tuffāH.

2. Fill in the blanks with the following words.

zēna / in-nūr / zēn / zēna (or zēn) l-Hamdilla / SabāH in-nūr / il-khēr

- a. lūsi tgūl masā' \_\_\_\_\_, w- layla tgūl masā' \_\_\_\_\_.
- b. shlōnich? \_\_\_\_\_ l- Hamdilla.
- c. shlōnak? \_\_\_\_\_ l-Hamdilla.
- d. SabāH l-khēr? \_\_\_\_\_.
- e. shlōn iS-SiHHa? \_\_\_\_\_.

3. Match the words in column A with those in the column B to form correct phrases or sentences.

- A
- a. iHna
  - b. lūsi
  - c. inti
  - d. layla w lūsi

- B
- rāH yrūH lil-Hafla (to the party)
  - tzūrin karīma
  - jamila
  - yshirbūn (drink) 'aSir

- e. āni
- f. huwwa
- g. 'aSir
- h. Hadiqa

- tHibb dūnald
- nwāfiq 'al khuTūba
- lāzim azūr zaynab
- laymūn (lemon)

4. Say the following sentences in Iraqi Arabic.

- a. How are you (f.)?
- b. I'm going to drink orange juice.
- c. Apple juice, please.
- d. How are you, Dūnald?
- e. She is going to get married.

5. Put the words in the correct order to form coherent sentences.

- a. āni / w- / lūsi / tuffāH / 'aSir / nishrab
- b. ywāfiq / abūya / mā / mumkin
- c. t'ishin / wēn / rāH / ?
- d. kurdi / āni
- e. stariHi / tfaDHli

Answer Key

- 1. a. āni lāzim (arūH) li l-baSra ba'd iz-zawāj.  
I must go to Basrah after I get married.
- b. huwwa yimkin (yzūr) baghdād.  
He may visit Baghdad.
- c. hiyya rāH (t'ish) bi l-mūSil.  
She is going to live in Mosul.
- d. abūya mā mumkin (yizzawwaj) wiHda 'arabbiyya.  
My father cannot marry an Arab woman.
- e. layla (tishrab) 'aSir tuffāH.  
Layla drinks apple juice.
- 2. a. lūsi tgūl masā' il-khēr, w-layla tgūl masā' in-nūr.
- b. shlōnich? zēna l-Hamdilla.
- c. shlōnak? zēn l-Hamdilla.
- d. SabāH il-khēr? SabāH in-nūr.
- e. shlōn iS-SiHHa? zēna (or zēn) l-Hamdilla.
- 3. a. iHna nwāfiq 'al khuTūba.
- b. lūsi tHibb dūnald.
- c. inti tzūrin karīma.
- d. layla w-lūsi yshirbūn (drink) 'aSir.
- e. āni lāzim azūr zaynab.
- f. huwwa rāH yrūH li l-Hafla (to the party).
- g. 'aSir laymūn.
- h. Hadiqa jamila.
- 4. a. shlōnich?
- b. āni rāH ashraf 'aSir portuqāl.
- c. 'aSir tuffāH, law samaHti.
- d. shlōnak dūnald?
- e. hiyya rāH tizzawwaj.
- 5. a. āni w-lūsi nishrab 'aSir tuffāH.
- b. mā mumkin abūya ywāfiq.
- c. wēn rāH t'ishin?
- d. āni kurdi.
- e. tfaDHli stariHi.

# LESSON 22

(Iraqi Arabic)

## li s-sinama To the Movies

### A. Dialogue

Nadia wants Lamis to go with her to the movies, but Lamis can only go to the afternoon show, as she has other arrangements in the evening. What kind of film will they see? Will they be going by bus or by taxi? Or should they ask Lucy to take them in her car?

nādyā: ta'āli nrūH li s-sinama yōm il-khamis ij-jāy.

lamis: khōsh fikra! bas yā dōr nrūH?

nādyā: dōr is-sā'a sab'a, lēsh?

lamis: āni mā agdar arūH wiyyāch, li'an lāzim ashūf Sadiqtī fātin sā'a sitta.

nādyā: ma-yhim, nrūH dōr il-'aSir, aw nrūH yōm ij-jum'a.

lamis: shinu rāH nshūf? filim 'arabi lō filim ajnabi?

nādyā: hassa māku filim 'arabi zēn, bas aku filim hindi kullish Hilu.

lamis: idhan nshūf il-film il-Hindi, bas shlōn nrūH li s-sinama?

nādyā: nākhudh taksi aw nrūH bi l-bās.

lamis: lēsh ma-nshūf idha lūsi tigdar tākhkudhna b sayyāratha?

nādyā: āni rāH akhābirha bāchir.

lamis: aHsan fikra! bēsh is-sā'a niTla' mn il-bēt?

nādyā: niTla' sā'a thintēn w-rubu' aw thintēn w-nuS.

lamis: kullish zēn! l-filim yibdi tlātha w-rubu' w-yintihi khamsa w-thilith. Bas minu yrāfiqna li s-sinama?

nādyā: 'ummi rāH tiji wiyyāna.

lamis: 'aDHim! ttifaqna?

nādyā: ttifaqna. ashūfich bāchir.

lamis: inshālla.

Nadia: Let's go to the movies this Thursday.

Lamis: A good idea! But which show should we go to?

Nadia: The seven o'clock show; why?

Lamis: I can't go with you, because I have to see my friend Fatin at six.

Nadia: No problem; we can go to the afternoon show, or go on Friday.

Lamis: What are we going to see, an Arabic or a foreign film?

Nadia: Right now there is no good Arabic film showing, but there's a very good Indian film.

Lamis: Let's see the Indian film, then. But how are we going to go to the movies?

Nadia: We will take a taxi or go by bus.

Lamis: Why don't we see if Lucy could take us in her car?

Nadia: I will call her tomorrow.

Lamis: Great! (*lit.*, the best idea) What time shall we leave (the house)?

Nadia: We'll leave at 2:15 or 2:30.

Lamis: Very good! The movie starts at 3:15 and ends at 5:20. But who will accompany us to the movies?

Nadia: My mother will come with us.

Lamis: Great! Agreed? (*lit.*, Did we agree?)

Nadia: Agreed. I'll see you tomorrow.

Lamis: Okay! (*lit.*, God willing!)

### B. Pronunciation

The negative particle *mā*, used in *fuSHā* to negate verbs and other words, is often pronounced as *ma*, with a shorter vowel, in Iraqi Arabic. Exceptions are reserved for contexts where the particle is followed by an imperfect verb in the *I* form, as in *āni mā agdar arūH wiyyāch* (I can't go with you). *mā* is also used before the possession-denoting prepositions 'ind and l, as in *mā 'indi* and *māli* (I don't have). *māli* (I don't have), which should not be confused with the possessive *māli* (mine) discussed below, is used in idiomatic contexts, as in *māli khulug* (I don't feel well) or *māli shughul* (I have no business; i.e., doing something or being somewhere). Unlike *mā*, *ma* is generally merged with the word it negates, as in Nadia's *ma-yhim* (It doesn't matter) and Lamis's *ma-nshūf* above.

āni ma-riHit.

I didn't go.

mā 'indi sayyāra.

I don't have a car.

l-filim ma-Hilu.

The film is not good.

Note that in the last sentence, *ma* is followed by an adjective, something that *fuSHā* does not permit.

### C. Grammar and Usage

#### 1. THE DEFINITE ARTICLE IN IRAQI ARABIC

The definite article in Iraqi Arabic has two distinct forms: *il* and *l*. *il* is used when the previous word ends in a consonant, and *l* is used when it ends in a vowel or when the article starts the phrase or the sentence.

yōm il-khamis

Thursday

dōr il-'aSir

the afternoon show

nshūf il-film il-hindi.

We'll see the Indian film.

*mn il-bēt*  
from the house

*nrūH bi l-bāS.*  
We'll take the bus (*lit.*, We go by bus).

*l-filim yibdi tlātha w-rubu'.*  
The film starts at 3:15 (*lit.*, at three and a quarter).

When the definite article precedes a "sun" consonant, it takes the sound of that consonant, as it does in MSA.

*li s-sinama*  
to the cinema

*bēsh is-sā'a?*  
What time is it?

In Iraqi Arabic, however, the consonant *j* is treated as a "sun" letter, too.

*yōm il-khamīs ij-jāy*  
the coming Thursday

*yōm ij-jum'a*  
Friday

Remember that when a noun with the definite article is modified by an adjective, the adjective, too, is preceded by a definite article, as in *il-film il-Hindi* (the Indian film).

## 2. QUESTION WORDS IN IRAQI ARABIC

Iraqi Arabic has a number of question words, which are quite different from those in MSA. The most common among these are *minu* (who?), *shinu* (what?), *shaku* (what's up?), *yemta* (when?), *wēn* (where?), *shlōn* (how?), *bēsh* (how much?), *lēsh* (why?), *yā* (which?), and *mnēn* (where from?). They all have a fixed form and are used with all genders and numbers.

*minu* (who?) is the equivalent of the MSA *man* (who?).

*minu yrāfiqna?*  
Who is going to accompany us?

*minu baTal il-filim?*  
Who is the main actor (*lit.*, hero) of the film?

Note that the MSA *man huwa?* (Who is he?), *man hiya?* (Who is she?), and *man hum?* (Who are they?) have Iraqi Arabic equivalents in *minhuwwa?*, *minhiyya?*, and *minhumma?*. In Iraqi Arabic, however, the two words are (or seem to be) merged into one.

*shinu* (what?) is the equivalent of the MSA *mādhā*.

*shinu rāH nshūf?*  
What are we going to see?

*shinu yrid?*  
What does he want?

*shaku?* (What's up?/What's happening?) is the equivalent of the MSA *mādhā HaSal?* or *mādhā yaHSil?* *shaku* is sometimes coupled with the word *māku*—*shaku māku?*—to convey the same meaning.

Like the MSA *mata*, *yemta* (when?) is used to inquire about when something is, was, or will be done.

*yemta nākul?*  
When shall we eat?

*yemta akaltu?*  
When did you eat?

*wēn* (where?) is used, like the MSA *ayna*, to inquire about where something is found or taking place.

*wēn il-maT'am?*  
Where is the restaurant?

*wēn riHtu?*  
Where did you go?

In the previous lesson, you learned how to use *shlōn* in greetings, as in *shlōn iS-SiHa?* (How are you?). *shlōn* (how?), the equivalent of the MSA *kayfa*, is also used to ask about how things are, were, or will be done.

*shlōn nrūH li s-sinama?*  
How do we go to the cinema?

*shlōn sawwēti?*  
How did you (*f. sg.*) do it (*m.*)?

*bēsh* (how much?) precedes both nouns and verbs, functioning as the equivalent of the MSA *bikam*, as in:

*bēsh il-baTTikh?*  
How much are the melons?

*bēsh ishtirēti l-badla?*  
How much did you (*f. sg.*) pay for the dress?

Used with different structures (such as nouns, verbs, and participles) or on its own, *lēsh* (why?) is the equivalent of the MSA *limādhā*.





*lēsh nākul bi l-bēt?*  
Why do we eat at home?

In this lesson's dialogue, *lēsh* is used at the end of the sentence.

*dōr is-sā'a sab'a, lēsh?*  
The seven o'clock show; why?

Followed by nouns only, *yā* (which?) is the equivalent of the MSA *ayyu* or *ayya*, as in:

*yā dōr rāH trūHūn?*  
Which showing will you be going to?

Note that Iraqi Arabic also uses the word *ay* to express the same meaning.

*ay filim nshūf?*  
Which film shall we see?  
  
*ay maT'am nrūH?*  
Which restaurant shall we go to?

*mnēn* or *mmēn* (where from?) is a short form of *min wēn* (from where), which is also used, but less frequently, in Iraqi Arabic.

*mnēn jibti t-tuffāH?*  
Where did you (f. sg.) get the apples from?  
  
*mnēn inta/inti/intu?*  
Where are you (m./f./pl.) from?

Note that in more formal contexts (and also to sound more courteous), Iraqis say *min ay balad jāy* (m. sg.)/*jāyya* (f. sg.)/*jāyyin* (pl.)? (*lit.*, Which country or town do you come from?)

Finally, yes-no questions in Iraqi Arabic, as in *fuSHā*, are asked by simply using a rising intonation at the end of the sentence. No other changes are necessary.

*nākhudh taksi?*  
Do we/shall we take a taxi?  
  
*akaltu?*  
Did you (pl.) eat?  
  
*trūHūn lō ma-trūHūn?*  
Do you (pl.) want to go or not?  
  
*'indak waqit?*  
Do you (m.) have time?

3. TELLING TIME IN IRAQI ARABIC

To ask the time, say:

*bēsh is-sā'a?*  
or *s-sā'a bēsh?*  
What time is it?

To tell the time, start with the hour and then add or deduct the minutes and/or the seconds. For instance, Iraqis say *sitta w-khamsa* (five minutes after six) and *sitta illa 'ashra* (ten minutes to six), phrases which literally mean "six and five" and "six minus ten," respectively. Let's go around the clock to learn the basics about telling the time in Iraqi Arabic.

<i>s-sā'a wiHda</i> (or <i>bi l-wiHda</i> )	one o'clock
<i>s-sā'a wiHda w-khamsa</i>	five minutes after one ( <i>lit.</i> , one and five)
<i>s-sā'a wiHda w-'ashra</i>	ten minutes after one
<i>s-sā'a wiHda w-rubu'</i>	one fifteen ( <i>lit.</i> , one and a quarter)
<i>s-sā'a wiHda w-thilith</i>	one twenty ( <i>lit.</i> , one and a third)
<i>s-sā'a wiHda w-nuS illa khamsa</i>	one twenty-five ( <i>lit.</i> , one and a half minus five)
<i>s-sā'a wiHda w-nuS</i>	one thirty ( <i>lit.</i> , one and a half)
<i>s-sā'a wiHda w-nuS w-khamsa</i>	one thirty-five ( <i>lit.</i> , one and a half and five)
<i>s-sā'a thintēn illa thilith</i>	one forty ( <i>lit.</i> , two minus one third)
<i>s-sā'a thintēn illa rubu'</i>	quarter to two ( <i>lit.</i> , two minus a quarter)
<i>s-sā'a thintēn illa 'ashra</i>	ten to two
<i>s-sā'a thintēn illa khamsa</i>	five to two
<i>s-sā'a thintēn</i>	two o'clock
<i>s-sā'a tlātha</i>	three o'clock
<i>s-sā'a arba'a</i>	four o'clock

Note that the hours are equivalent to the Iraqi Arabic cardinal numbers (e.g., one, two, ...), unlike MSA, which uses ordinal numbers (e.g., first, second, ...). The feminine forms *wiHda* (one) and *thintēn* (two) are used instead of *wāHid* and *thnēn*.

Here are the Iraqi Arabic numbers from 5 to 12.

<i>khamsa</i> (five)
<i>sitta</i> (six)
<i>sab'a</i> (seven)
<i>thmānya</i> (eight)
<i>tis'a</i> (nine)
<i>'ashra</i> (ten)
<i>(H)da'ash</i> (eleven)
<i>thna'ash</i> (twelve)

Like MSA, Iraqi Arabic also uses smaller divisions of time, such as *daqiqā* (minute) and *thāniya* (second) to specify the exact time.

wiHda w-daḡiqa (one minute after one)  
wiHda w-daḡiqtēn (two minutes after one)  
wiHda w-tlath daḡāyiq w-thāniya (three minutes and one second after one)  
wiHda w-arba' daḡāyiq w-tlath thawāni (four minutes and three seconds after one)

Although telling the time in Iraqi Arabic is based on the same method used in MSA, Iraqis drop the definite article from the words expressing time, reserving it sometimes for the initial word, sā'a, only: sā'a sab'a or is-sā'a sab'a and sā'a khamsa w-rubu' are the equivalents of the MSA ḡs-sā'a ṣ-sābi'a and ḡs-sā'a l-khāmisa wa-l-rub'.

4. SAYING “YES” OR “NO” IN IRAQI ARABIC

A. na'am, bali, AND i: YES

In conversation, these words are used as short answers or as a part of longer ones. Although they are used interchangeably, na'am is the most formal term, bali is less formal, and i is very colloquial:

riHtu li s-sinama?  
Did you go to the movies?  
  
na'am/bali/i.  
Yes.  
or  
na'am/bali/i, riHna.  
Yes, we went.

B. lā: NO

Like na'am, lā is used as a short answer or as a part of a longer one.

riHti li l-maT'am?  
Did you go to the restaurant?  
  
lā./lā, ma-riHit.  
No./No, I didn't go.

One needs, however, to differentiate between lā (no) and la (don't). la is the equivalent of the MSA lā, which, in combination with an imperfect tense verb, forms a negative request or a command, as in the following sentences:

la tākhudh taksi!  
Don't take a taxi!  
  
la trūH bi l-bāS!  
Don't go by bus!

5. POSSESSIVE SUFFIXES AND POSSESSIVE EXPRESSIONS IN IRAQI ARABIC

Iraqi Arabic possessive endings approximate those found in MSA.

POSSESSIVE ENDINGS IN IRAQI ARABIC			
Singular		Plural	
my	-i	our	-na
your (m.)	-ak	your (m./f.)	-kum
your (f.)	-ich		
his	-a	her	-ha
their (m./f.)	-hum		

The -i (my) form and all of the plural forms are the same as those found in MSA, as in Sadiḡti (my friend), Sadiḡatkum (your friend), or Sadiḡathum (their friend).

For the other forms, the difference may or may not be slight: Compare Sadiḡtak to the MSA Sadiḡatuka, Sadiḡtich to Sadiḡatuki, Sadiḡta to Sadiḡatuhū, and Sadiḡathā to Sadiḡatuhā.

The words māl (lit., property) and 'ind (with) are also used to express possession: The possessive endings are attached to these words rather than to the possessed noun itself. In the structure l-filim māli (my film), for instance, the word filim (film) remains the same, while the word māl, which follows it, undergoes the changes in person and number: māli, mālak, mālich, mālg, mālhā, mālng, mālukum, mālhum. Coupled with a feminine noun, such as sā'a (watch), the word māl becomes mālṭ or mālāt: s-sā'a mālṭi, mālṭak, mālṭich, mālṭg, mālāt-hā, mālātng, mālātukum, mālāt-hum.

'ind, on the other hand, precedes the item being possessed, as in 'indi/'indak/'indich /'inda/'idha/'idna/'idkum sayyāra (I/you, m./you, f./he/she/we/they have/has a car). Note that the n sound in 'idha, 'idna, and 'idkum is omitted to avoid a three-consonant cluster.

6. OBJECT PRONOUN SUFFIXES IN IRAQI ARABIC

An object pronoun replaces a noun that functions as the grammatical object of a sentence. Like those in fuSHā, Iraqi Arabic object pronouns take the form of suffixes attached to verbs. The attached pronoun may vary slightly according to the ending of the verb to which it is attached. The following table shows the verb nTa (to give) with object pronouns attached to its imperfect form.

nTa (TO GIVE) WITH OBJECT PRONOUN SUFFIXES IN IRAQI ARABIC		
	Singular	Plural
huwwa	yinTini (he gives me)	yinTina (he gives us)
	yinTik (he gives you, m.)	yinTikum (he gives you, f./m.)
	yinTich (he gives you, f.)	
	yinTi (he gives him/it)	yinTihum (he gives them)
	yinTihā (he gives her/it)	

Note that the final vowel in the imperfect verb *yinTī* (he gives) is lengthened when the object pronoun is attached to it. Compare:

*huwwa rāH yinTī lūsi sā'a.*  
He'll give Lucy a watch.

with

*huwwa rāH yinTīha sā'a.*  
He'll give her a watch.

Some of these pronouns, however, have slightly different forms when attached to a verb that ends with a consonant, such as the verb *shāf* (to see):

THE VERB <i>shāf</i> (TO SEE) WITH SUBJECT PRONOUN SUFFIXES		
	Singular	Plural
huwwa	<i>yshūfni</i> (he sees <u>me</u> )	<i>yshūfna</i> (he sees <u>us</u> )
	<i>yshūfak</i> (he sees <u>you</u> , m.)	<i>yshūfkum</i> (he sees <u>you</u> , f./m.)
	<i>yshūfich</i> (he sees <u>you</u> , f.)	
	<i>yshūfa</i> (he sees <u>him/it</u> )	
	<i>yshūfha</i> (he sees <u>her/it</u> )	<i>yshūfhum</i> (he sees <u>them</u> )

As you can see, the differences occur when the *you* and *him* suffixes are attached to the verbs.

7. PERFECT TENSE IN IRAQI ARABIC

Iraqi Arabic has a perfect tense form that is very similar to the MSA form. When conjugated, however, the Iraqi Arabic perfect verb, like the imperfect verb, has fewer forms. The difference in pronunciation can be easily noted in the chart below, which presents the verb *shirab* (to drink) in combination with personal pronouns.

PERFECT TENSE OF THE IRAQI ARABIC VERB <i>shirab</i> (TO DRINK) AND ITS EQUIVALENT IN MSA			
Singular		Plural	
Iraqi Arabic	<i>fuSHā</i>	Iraqi Arabic	<i>fuSHā</i>
<i>āni shirabit</i>	<i>ana sharibtu</i>	<i>iHna shirabna</i>	<i>naHnu sharibna</i>
<i>inta shirabit</i>	<i>anta sharibta</i>	<i>intu shirabtu</i> (m.)	<i>antum sharibtum</i>
<i>inti shirabti</i>	<i>anti sharibti</i>	<i>intu shirabtu</i> (f.)	<i>antunna sharibtunna</i>
<i>huwwa shirab</i>	<i>huwa shariba</i>	<i>humma shirbaw</i> (m.)	<i>hum sharibu</i>
<i>hiyya shirbat</i>	<i>hiya sharibat</i>	<i>humma shirbaw</i> (f.)	<i>hunna sharibna</i>

Apart from dispensing with the final *fatHa* and *damma* (compare *shirabit* to the MSA *sharibtu*), Iraqi Arabic verbs change the initial and sometimes the middle vowels of perfect verbs that are not hamzated (starting with *ī*, as in *qkal* [he ate], or hollowed, like *shāf* [he saw]). A verb like *Sana'a* (he made) becomes *Sina'*, with the first *fatHa* changing into *kasrah*. Furthermore, Iraqi Arabic does not always accommodate consonant

clusters, especially at the end of words. For instance, the MSA verb *nimtu* (I slept) is pronounced *nimī* in Iraqi Arabic, a pattern that repeats itself in most verbs of the same category: the MSA *qmtu*, *waqaftu*, and *Halimtu* have *gimit*, *wigafit*, and *Hilamit* (got up, stood up, and dreamed) as their equivalents.

8. VERB CONJUGATION IN IRAQI ARABIC

The table below shows the conjugation of five Iraqi Arabic verbs in the perfect tense.

VERB CONJUGATION: THE PERFECT TENSE IN IRAQI ARABIC					
	<i>rāH</i> (to go)	<i>shāf</i> (to see)	<i>akhadh</i> (to take)	<i>rād</i> (to want)	<i>Tila'</i> (to go out)
<i>āni</i>	<i>riHīt</i>	<i>shifit</i>	<i>akhadhīt</i>	<i>ridit</i>	<i>Tila'it</i> (or <i>Tla'it</i> )
<i>inta</i>	<i>riHīt</i>	<i>shifit</i>	<i>akhadhīt</i>	<i>ridit</i>	<i>Tila'it</i> (or <i>Tla'it</i> )
<i>inti</i>	<i>riHti</i>	<i>shifti</i>	<i>akhadhiti</i>	<i>ridti</i>	<i>Tila'ti</i>
<i>huwwa</i>	<i>rāH</i>	<i>shāf</i>	<i>akhadh</i>	<i>rād</i>	<i>Tila'</i>
<i>hiyya</i>	<i>rāHat</i>	<i>shāfat</i>	<i>akhdhat</i>	<i>rādat</i>	<i>Til'at</i>
<i>iHna</i>	<i>riHna</i>	<i>shifna</i>	<i>akhadhna</i>	<i>ridna</i>	<i>Tila'na</i>
<i>intu</i>	<i>riHtu</i>	<i>shiftu</i>	<i>akhadhtu</i>	<i>ridtu</i>	<i>Tila'tu</i>
<i>humma</i>	<i>rāHaw</i>	<i>shāfaw</i>	<i>akhdhaw</i>	<i>rādaw</i>	<i>Til'aw</i>

Some of the marked differences between Iraqi Arabic and MSA can be seen in the *you* plural forms of the verbs *rāH* (to go) and *akhadh* (to take), *riHtu* and *akhadhtu*, where the final *m* found in the MSA, *ruHtum* and *akhadhtum*, is dropped. Compare also the *-aw* ending of the *they* verb form, as in *rāHaw* and *Til'aw*, with its MSA equivalent in *rāHū* and *Tala'ū*.

D. Vocabulary

<i>yōm</i>	day
<i>yōm il-khamis</i>	Thursday
<i>khōsh fikra</i>	a good idea
<i>yā dōr rāyHin?</i>	To which showing are you going?
<i>dōr is-sā'a sab'a</i>	the seven o'clock show ( <i>lit.</i> , session)
<i>lēsh?</i>	Why?
<i>mā agdar arūH</i>	I can't go
<i>wiyyāch</i> (f. sg.)	with you
<i>li'an</i>	because
<i>lāzim ashūf</i>	I must see
<i>Sadiqtī</i> (f.)	my friend
<i>ma-yhim</i>	no problem ( <i>lit.</i> , it doesn't matter)
<i>dōr il-'aSir</i>	the afternoon show
<i>kullish Hilu</i>	very good ( <i>lit.</i> , sweet)
<i>hassa</i>	now

<i>māku</i>	there isn't
<i>ajnabi</i>	foreign
<i>l-film il-hindi</i>	the Indian film
<i>nrūH bi l-bāS</i>	we'll take the bus
<i>idha</i>	if
<i>tākhudhna</i>	she takes us
<i>b-sayyāratha</i>	in her car
<i>akhābirha</i>	I call her
<i>bāchir</i>	tomorrow
<i>mn il-bēt</i>	from here ( <i>lit.</i> , from the house)
<i>yibdi</i>	it starts
<i>yintih</i>	it ends
<i>minu yrāfiqna?</i>	Who will accompany us?
<i>ummi</i>	my mother
<i>'aDHim</i>	great
<i>ttifaqna?</i>	Agreed? ( <i>lit.</i> , Did we agree?)
<i>ashūfich.</i> (f. sg.)	I'll see you.

E. Cultural Note

The official workweek in Iraq, as in most of the Arab world, includes six days, from Saturday through Thursday. Friday, the Muslim holy day, is the weekend break during which people catch up on their household duties, visit each other, or entertain themselves and their families by having a picnic, walking along the river, eating at a restaurant, or going to the movies. War conditions have undoubtedly affected these activities. Not many people like to wander out in the streets, especially after dark, and few can afford eating out nowadays. However, Iraqi restaurants still prepare their inimitable dishes: *tikkah* (grilled meat or liver pieces) and *kebab* (grilled minced meat) are sold at hundreds of small stands in Iraqi cities. The movies, too, are still drawing varied customers, who insist on going to see their favorite films.

Egyptian films are popular in Iraq; so are Indian ones, whose sentimental plots and singing and dancing Iraqis find very appealing. "Foreign" movies, including any film (other than Indian) with Arabic subtitles, also have their fans; action-filled American and British movies are especially attractive to young Iraqi males. For many young Iraqi women, however, going to see a film may not be an easy thing. Parents often decide what their daughters can or cannot watch; they may also insist on having their daughters accompanied by a brother or an older female relative.

When going out, Iraqis depend heavily on buses and taxis, both being relatively inexpensive forms of transportation. Although there are many bridges built on main rivers (such as the Tigris, the Euphrates, and Shat Al-Arab), people still use ferries and small boats to move from one side to the other. The destruction of many bridges during war times has somewhat increased the popularity of river transportation.

F. Exercises

1. Fill in the blanks in the sentences below with the following perfect verbs.

*shifit / akhadhti / rādat / shirabtu / riHna / Til'aw*

- a. *inti* \_\_\_\_\_ *taksi*.
- b. *intu* \_\_\_\_\_ *may* (water).
- c. *āni* \_\_\_\_\_ *filim* 'irāqi.
- d. *iHna* \_\_\_\_\_ *li s-sinama*.
- e. *lūsi* \_\_\_\_\_ *qalam* (pen).
- f. *nādyā w-lamis* \_\_\_\_\_ *qabil sā'a*.

2. Answer the following questions with the appropriate time of day for the following activities.

- a. *yamta tug'ud/tgu'din* (wake up) *min in-nōm?*
- b. *yamta tiTla'/TTil'in lish-shughul* (work) *aw li l-madrasa* (school)?
- c. *bēsh is-sā'a titghadda/titghaddin* (take your lunch)?
- d. *bēsh is-sā'a tirja'/trij'in* (return) *li l-bēt?*
- e. *bēsh is-sā'a tnām/tnāmin?*

3. Choose the correct question word to form a question.

- a. (*yā; shinu*) *badla rāH tishtirin?*
- b. (*lēsh; shaku*) *ma-trūH li l-matHaf* (museum)?
- c. (*minu; bēsh*) *yrid akil* (food)?
- d. (*yemta; minu*) *tzūrūn lūsi?*
- e. (*shinu; wēn*) *rāyiH?*
- f. (*mnēn; shinu*) *jibti l-'aSir* (juice)?

4. Match the questions in column A with the correct answers in column B.

- A
- a. *minu yiji wiyyāna?*
  - b. *bēsh is-sā'a tiji l-bētna?*
  - c. *trūH wiyyāna li l-madrasa?*
  - d. *s-sā'a bi t-tis'a lo bi l'ashra?*
  - e. *aku maT'am* (restaurant) *amriki?*
  - f. *shifit layla lō ma-shifit-ha?*
  - g. *shlōn lōn* (color) *bētkum?*

- B
- i, *arūH wiyyākum*.
  - bētna lōna aHmar* (red).
  - ukhti* (my sister) *tiji wiyyāna*.
  - aji bi l-arba'a*.
  - lā, māku maT'am amriki*.
  - is-sā'a bi l-'ashra*.
  - shifit-ha*.

5. Say the following in Iraqi Arabic.

- a. Where did you (*m. sg.*) go?
- b. Did Lucy see the Indian film?



- c. You (*f. sg.*) wanted to go by car.  
d. When did you (*pl.*) leave the house?  
e. Why did you (*f. sg.*) take the pen?

Answer Key

1. a. *inti akhadhti taksi.*  
b. *intu shirabtu may.*  
c. *āni shifit filim 'irāqi.*  
d. *iHna riHna li s-sinama.*  
e. *lūsi rādat qalam.*  
f. *nādyā w-lamis Til'aw qabil sā'a.*
2. Answers will vary, but here are some possibilities:  
a. *s-sā'a thmānya.*  
b. *s-sā'a tis'a illa rubu'.*  
c. *s-sā'a thna'ash.*  
d. *s-sā'a khamṣa w-nuS.*  
e. *s-sā'a 'ashra ('ashra w-nuS or Hda'ash or thna'ash illa rubu').*
3. a. *yā badla rāH tishtirin?*  
b. *lēsh ma trūH li l-matHaf?*  
c. *minu yrid akil?*  
d. *yemta tzūrūn lūsi.*  
e. *wēn rāyiH?*  
f. *mnēn jibti l-'aSir?*
4. a. *minu yiji wiyyāna? ukhti tiji wiyyāna.*  
b. *bēsh is-sā'a tiji l-bētna? aji bi l-arba'a.*  
c. *trūH wiyyāna li l-madrassa? i, arūH wiyyākum.*  
d. *s-sā'a bi t-tis'a lō bi l'ashra? s-sā'a bi l-'ashra.*  
e. *aku maT'am amriki? lā, māku maT'am amriki.*  
f. *shifit layla lō ma-shifit-ha? shifit ha.*  
g. *shlōn lōn (color) bētkum? bētna lōna aHmar.*
5. a. *wēn riHit?*  
b. *shāfat lūsi l-film il-hindi?*  
c. *inti ridti trūHin bi s-soyyāra.*  
d. *yemta Tila'tu?*  
e. *lēsh akhadhti l-qalam?*

LESSON 23

(Iraqi Arabic)

sh-rāH tishtirin? What Are You Going to Buy?

A. Dialogue

Fatima and Lucy go shopping. They like the *sūg*, but have to bargain in a marketplace where the prices of food and other goods have been on the rise.

*fāTma:* hādha s-sūg isma l-kaDhmiyya, jiddan qadīm.  
*lūsi:* allah! āni aHibb il-aswāq il-qadima. ma-shifit ha-s-sūg min qabil.  
*fāTma:* shūfi l-fākiha shgad Hilwa!  
*lūsi:* i, wi-l-khuDHra ayDHan!  
*fāTma:* sh-rāH tishtirin? hnāna ybi'ūn malābis nisā'yya w-rijālliyya, w-kulshi.  
*lūsi:* SaHiH? āni miHtāja qamiS wi-blūza, w-Hidhā', w-janTa w-malābis dākhiliyya. ha-l-isbū' rāH asāfir il-bayrūt.  
*fāTma:* awwal nishtiri fākiha w-khuDHra w-ba'dēn nishtiri l-ashyā' il-'ukhra.  
*lūsi:* ta'āli nishtiri min hādha l-bayyā'.  
*fāTma:* bēsh iT-Tamāta?  
*bayyā':* l-kilū b-khamṣin dinār.  
*fāTma:* kullish ghālya! tbi'ha b-khamṣa wi-tlāthin?  
*bayyā':* lā-walla ma-ySir.  
*fāTma:* b-arba'in?  
*bayyā':* yalla ikhdhu. shgad tridūn?  
*fāTma:* kilu w-nuS.  
*lūsi:* qabil sana chānat iT-TamāTa rikhiSa.  
*fāTma:* hal-ayyām kulshī ghāli. sh-tishtirin ba'ad?  
*lūsi:* arid min hādha t-tuffāH w-dhāka l-'inab.  
*fāTma:* w-āni rāH ashtiri hāy il-baTTikha.  
*lūsi:* ybi'ūn laHam hnāna?  
*fāTma:* balī, min dhāka l-qaSSāb, hnāka.  
*lūsi:* w-arid ayDHan buSaI w-khas wi-khyār w-Halīb w-miliH.  
*fāTma:* nishtiri qisim minhum min dhich il-mara, khuDHrat-ha zēna.  
*lūsi:* shūfi hadhōla l-awlād! ybi'ūn 'ilich w-Habb w-fistiḡ. tijin nishtiri?  
*fāTma:* yella, lēsh lā!

Fatima: This market is called Al-KaDHimiyya. Very old.  
Lucy: I love old shopping places. I haven't seen this one before.  
Fatima: See how good the fruits are?  
Lucy: And the vegetables, too!  
Fatima: What are you going to buy? Here they (also) sell women's and men's clothes and everything.  
Lucy: Really? I need a shirt, a blouse, a pair of shoes, a bag, and (some) underwear. This week I am traveling to Beirut.

Fatima: Let's first buy the fruits and vegetables and then (we can) buy the other things.  
Lucy: Let's buy from this vendor.  
Fatima: How much are the tomatoes?  
Vendor: Fifty dinars a kilos.  
Fatima: Very expensive! Can you sell it for thirty-five?  
Vendor: No (by God), it's not possible.  
Fatima: For forty?  
Vendor: You can take it (for this price). How much do you want?  
Fatima: One and a half kilos.  
Lucy: A year ago the tomatoes were cheap.  
Fatima: These days everything is expensive. What else do you want?  
Lucy: I want some of these apples and those grapes.  
Fatima: And I will buy this melon.  
Lucy: Do they sell meat here?  
Fatima: Yes, see that butcher there?  
Lucy: And I also want onions, lettuce, cucumbers, milk, and salt.  
Fatima: We'll buy some of them from that woman. Her vegetables are fresh.  
Lucy: See these boys? They're selling gum, (pumpkin) seeds, and pistachio (nuts). Shall we have some?  
Fatima: Let's, why not!

B. Pronunciation

CONSONANT CLUSTERS IN IRAQI ARABIC

Consonant clusters mostly occur at the beginning and in the middle of an Iraqi Arabic word, often following patterns that contrast with those found in MSA. Namely, Iraqi Arabic tends to use consonant clusters where MSA separates them with a vowel, and vice-versa. Compare the following Iraqi Arabic words, all containing initial clusters, with their equivalents in MSA.

IA	ḥaāna (here)	ḥaāka (there)	khyār (cucumbers)	ṭrid (she wants)	ybi' (he sells)	ySir (it's possible)	yḡūl (he said)
MSA	huna	hunāka	khiyār	turid	yabi'	yaSir	yaqūl

However, Iraqi Arabic is also known for adding a vowel where there is a consonant cluster in fuSHā, especially at the end of a word. In the previous lesson you saw this in the perfect tense of hollow verbs, such as *nimīt* (I slept), *riHit* (I went), and *shifit* (I saw). verbs whose fuSHā equivalents have a consonant cluster at the end. The table below contains other Iraqi words, all taken from this lesson's dialogue.

IA	qabīl (before)	laḥam (meat)	'ilīch (chewing gum)	milīḥ (salt)	qisim (a part)	ba'ad (after)
MSA	qabl	laḥm	'ilk	milḥ	qism	ba'd

Relevantly, too, the short vowels found in the MSA prepositions *li* (to, for) and *bi* (for, in) are generally dropped from their Iraqi Arabic equivalents:

IA	l-bayrūt (to Beirut)	l-lūsi (for Lucy)	b-sittin dinār (for sixty dinars)	b-khamsa w arba'in (for forty-five)	b-baghdād (in Baghdad)
MSA	li bayrūt	li lūsi	bi sittin	bi khamsatīn wa arba'in	bi baghdād

When the above prepositions are followed by a word starting with the definite article, the form produced has the same pronunciation as the MSA form.

layla bi l-madrasa.  
Layla is in school.

layla rāḥat li l-madrasa.  
Layla went to school.

lūsi bi l-mūSil.  
Lucy is in Mosul.

Similarly, clustering is occasioned when the Iraqi Arabic coordinating conjunction *w* (and) is followed by a word not introduced by the definite article.

hnāna ybi'ūn malābis nisā'yya w-rijālliyya, w-kulshi.  
Here they sell women's and men's clothes and everything.

However, the clustering disappears when *w* is followed by a word made definite by *il* or *l*.

wī l-khuDHra ayDHan!  
And the vegetables, too!

wī t-tuffāH bēsh?  
And how much are the apples?

In the last example, note that the definite article mirrors the "sun" consonant that follows it.

C. Grammar and Usage

1. DEMONSTRATIVES IN IRAQI ARABIC

Like MSA, Iraqi Arabic has demonstrative words expressing nearness and distance, used either alone or with a noun.

Two of these forms, *hādha* and *dhāka*, are identical to their counterparts in MSA, and *hādhi* is similar to *hādhihi*; the rest, however, are quite different, and for beginning learners of Iraqi Arabic, it is sufficient to remember the first of each set of variations.

DEMONSTRATIVES IN IRAQI ARABIC				
	Masculine		Feminine	
Singular	<i>hādha</i> (this)	<i>hadhāka/dhāka</i> (that)	<i>hādhi/hāya</i> (this)	<i>hadhicha/dhicha</i> (that)
Plural	<i>hadhōla/dhōla</i> (these)	<i>dhakōla/hadhōlāk or dhōlāk</i> (those)	<i>hadhōla/dhōla/ hadhanni</i> (these)	<i>dhakōla/dhōlāk/ hadhōlāk</i> (those)

Iraqi Arabic also has the demonstrative *ha*, always used with a noun, which can be used in place of any demonstrative expressing nearness. In the dialogue, Lucy says: *hā-l-isbū' rāH asāfir il-bayrūt* (This week, I'll be traveling to Beirut) and *ma-shifit hā-s-sūg min qabil* (I haven't seen this market before). *ha* can be prefixed to nouns of all genders and numbers.

2. *hnāna/hnā* AND *hnāka/hnāk* (HERE AND THERE)

*hnāna/hnā* (here) and *hnāka/hnāk* (there), like their counterparts in *fuSHā*, *huna* (here) and *hunāk* (there), are used to indicate the nearness or distance of things. Note the consonant clusters in the Iraqi Arabic expressions and the addition of *na* to *hnā*, especially in the Baghdadi dialect.

*sh-rāH ySir hnāna?*  
What's going to happen here?

*ta'āli hnāna!*  
Come here!

*nrūH hnāka?*  
Shall we go there?

*āni mā-rūH hnāka.*  
I don't go there.

3. THE VERB *chān* (TO BE) IN IRAQI ARABIC

*chān* is the equivalent of the MSA *kān* (to be).

*chān il Halib ghāli.*  
Milk was expensive.

*chānat iT-TamāTa rikhiSa.*  
The tomatoes were cheap.

When *chān* is used with a verb in the imperfect tense, it expresses a progressive action in the past.

*chānat tissawwag.*  
She was shopping.

*chān yishtighil.*  
He was working.

The conjugation of *chān* is in the table below.

THE VERB <i>chān</i> (TO BE) IN THE PERFECT TENSE AND THE IMPERFECT TENSE		
	Perfect	Imperfect
<i>āni</i>	<i>chinit</i>	<i>akūn</i>
<i>inta</i>	<i>chinit</i>	<i>tkūn</i>
<i>inti</i>	<i>chinti</i>	<i>tkūnin</i>
<i>huwwa</i>	<i>chān</i>	<i>ykūn</i>
<i>hiyya</i>	<i>chānat</i>	<i>tkūn</i>
<i>iHna</i>	<i>chinna</i>	<i>nkūn</i>
<i>intu</i>	<i>chintu</i>	<i>tkūnūn</i>
<i>humma</i>	<i>chānaw</i>	<i>ykūnūn</i>

4. VERB CONJUGATION IN IRAQI ARABIC

Three new verbs from this lesson's dialogue are conjugated in the perfect tense and the imperfect tense below.

THE PERFECT TENSE OF THE VERBS <i>shtira</i> (TO BUY), <i>bā'</i> (TO SELL), AND <i>sāfar</i> (TO TRAVEL)			
	<i>shtira</i> (to buy)	<i>bā'</i> (to sell)	<i>sāfar</i> (to travel)
<i>āni</i>	<i>shtirēt</i>	<i>bi'it</i>	<i>sāfarit</i>
<i>inta</i>	<i>shtirēt</i>	<i>bi'it</i>	<i>sāfarit</i>
<i>inti</i>	<i>shtirēti</i>	<i>bi'ti</i>	<i>sāfarti</i>
<i>hiyya</i>	<i>shtirat</i>	<i>bā'at</i>	<i>sāfrat</i>
<i>huwwa</i>	<i>shtira</i>	<i>bā'</i>	<i>sāfar</i>
<i>iHna</i>	<i>shtirēna</i>	<i>bi'na</i>	<i>sāfarna</i>
<i>intu</i>	<i>shtirētu</i>	<i>bi'tu</i>	<i>sāfartu</i>
<i>humma</i>	<i>shtiraw</i>	<i>bā'aw</i>	<i>sāfraw</i>

THE IMPERFECT TENSE OF THE VERBS <i>sḥtira</i> (TO BUY), <i>bā'</i> (TO SELL), AND <i>sāfar</i> (TO TRAVEL)			
	<i>sḥtira</i> (to buy)	<i>bā'</i> (to sell)	<i>sāfar</i> (to travel)
	<i>ashtiri</i>	<i>abi'</i>	<i>asāfir</i>
<i>āni</i>	<i>tishtiri</i>	<i>tbi'</i>	<i>tsāfir</i>
<i>inta</i>	<i>tishtirīn</i>	<i>tbi'īn</i>	<i>tsāfirīn</i>
<i>inti</i>	<i>tishtirīn</i>	<i>tbi'īn</i>	<i>tsāfirīn</i>
<i>hiyya</i>	<i>tishtiri</i>	<i>tbi'</i>	<i>tsāfir</i>
<i>huwwa</i>	<i>yishtiri</i>	<i>ybi'</i>	<i>ysāfir</i>
<i>iHna</i>	<i>nishtiri</i>	<i>nbi'</i>	<i>nsāfir</i>
<i>intu</i>	<i>tishtirūn</i>	<i>tbi'ūn</i>	<i>tsāfirūn</i>
<i>humma</i>	<i>yishtirūn</i>	<i>ybi'ūn</i>	<i>ysāfirūn</i>

D. Vocabulary

<i>hādha s-sūg</i>	this market
<i>isma . . .</i>	its name
<i>jiddan qadīm</i>	very old
<i>aHibb</i>	I like/love
<i>l-aswāq il-qadima</i>	old markets
<i>min qabil</i>	before ( <i>lit.</i> , from before)
<i>shūfi l-fākiha!</i>	Look at the fruit(s)!
<i>shgad Hilwa</i>	very beautiful
<i>wi-l-khuDHra ayDHan</i>	and the vegetables too
<i>shinu rāH tishtirīn?</i>	What are you going to buy?
<i>hnāna ybi'ūn</i>	they sell here
<i>malābis nisā'yya w-rijālīyya</i>	women's and men's clothes
<i>kulshi</i>	everything
<i>SaHiH?</i>	Really?
<i>miHtāja (f.)</i>	I need ( <i>lit.</i> , I'm in need of)
<i>qamiS w-blūza</i>	a shirt and a blouse
<i>Hidhā' w-janTa</i>	a pair of shoes and a bag
<i>malābis dākhilīyya</i>	underwear
<i>hal-isbū'</i>	this week
<i>awwal</i>	first
<i>nishtiri</i>	we buy
<i>ba'dēn</i>	then
<i>l-ashyā' il-'ukhra</i>	the other things
<i>min hādha l-bayyā'</i>	from this vendor
<i>hādhi T-TamāTa</i>	these ( <i>lit.</i> , this) tomatoes
<i>ghālya (f.)</i>	expensive
<i>qabil sana</i>	a year before
<i>iT-TamāTa</i>	the tomatoes
<i>rikhiSa (f.)</i>	cheap

<i>kilū w-nuS</i>	a kilo and a half
<i>ba'ad shinu tirdīn?</i>	What else do you want?
<i>hādha t-tuffōH</i>	these apples
<i>dhāka l-'inab</i>	those ( <i>lit.</i> , that) grapes
<i>hāy il-baTTikha</i>	this melon
<i>ybi'ūn laHam hnāna?</i>	Do they sell meat here?
<i>il-gaSSab</i>	the butcher
<i>buSal</i>	onions
<i>khas</i>	lettuce
<i>khyār</i>	cucumbers
<i>Halīb</i>	milk
<i>miliH</i>	salt
<i>qisim minhum</i>	some ( <i>lit.</i> , a part) of them
<i>dhich il-mara</i>	that woman
<i>hadhōla l-awlād</i>	these boys
<i>'ilich</i>	gum
<i>Habb</i>	pumpkin (or watermelon) seeds
<i>fistiq</i>	pistachio nuts
<i>yella, lēsh lā!</i>	Let's, why not!

E. Cultural Note

The big cities of Iraq, such as Baghdad, Mosul, and Basrah, are full of old, even ancient, marketplaces (*sūgs*) where items of daily living, together with luxury goods, are sold. There are meat markets, fish markets, vegetable and fruit markets, and various other markets where clothes, footwear, and all kinds of accessories are put out for sale. And there are gold and silver markets where jewelry, decorative objects, and silverware can be found. There are also those markets where the shop owners spend a good portion of their days making the products they sell. For those interested in copper, bronze, and pottery, Iraqi cities pride themselves on having markets where exquisite household articles and souvenirs, all hand-crafted, are sold at reasonable prices.

To find the best values, however, one must learn how to bargain. There are those buyers who would slash the cost by half, and gradually, following the seller's response, raise the offer to something that is acceptable to both parties.

Nowadays, traders and business owners unanimously favor the American dollar over the Iraqi dinar, which has so considerably lost its value that those who go shopping often carry their Iraqi money in sacks—reserving their wallets for dollars, if they have them. There were times when the *dirham* (equal to 1/20 of a dinar) bought a whole meal or two and when the *fiIs* (1/1,000 of a dinar) bought one or two rock candies. They have survived only in history books and in proverbs such as *l-fils il-aHmar yinfa'ak bi l-yōm il-aswad* (*lit.*, a red fils will be useful to you on a black day).



F. Exercises

1. Fill in the blanks below with the correct form of the following imperfect verbs.

- trūH / tishtirūn / tsāfrin / tbi' / ysāfrūn / nishtiri
- a. dūnald w lūsi rāH \_\_\_\_\_ il baghdād.  
b. samira trid \_\_\_\_\_ li s-sūg.  
c. l-mara \_\_\_\_\_ Halib.  
d. intu \_\_\_\_\_ 'inab.  
e. tHibbin \_\_\_\_\_ li l-baSra?  
f. iHna \_\_\_\_\_ laHam.

2. Fill in the blanks below with the correct form of the following perfect verbs.

- shtirēti / sāfarit / sāfar / shtirat / riHit / bi'tu
- a. lūsi \_\_\_\_\_ janTa w Hidhā'.  
b. dūnald \_\_\_\_\_ il 'ammān.  
c. inta \_\_\_\_\_ li s-sinama.  
d. āni \_\_\_\_\_ li l-khārij (abroad).  
e. inti \_\_\_\_\_ miliH w-filfil (salt and pepper).  
f. intu \_\_\_\_\_ dhaHab w-fiDHā (gold and silver).

3. Translate the following dialogue into English.

dūnald: bēsh il-mishmish (apricots)?  
bayyā': l-kilu b-khamsa w-arba'in dinār.  
dūnald: wir-rummān (pomegranates)?  
bayyā': b-sittīn.  
dūnald: tinTi b-khamsin?  
bayyā': shgad trid?  
dūnald: nuS kilu.

4. Use the correct perfect form of the verb chān (to be) to fill in the blanks.

- a. l-laHam \_\_\_\_\_ rihkiS.  
b. lūsi \_\_\_\_\_ farHāna (happy).  
c. āni \_\_\_\_\_ bi s-sūg.  
d. layla w lūsi \_\_\_\_\_ bi l-mūSil.  
e. iHna \_\_\_\_\_ bi l-baS (in the bus).  
f. intu \_\_\_\_\_ hnāna lō hnāk?  
g. dūnald \_\_\_\_\_ bi sh-shughul (at work).

5. Match the words in column A with those in column B to form grammatically correct phrases or sentences.

- A
- a. hnāna ybi'ūn  
b. āni w-lūsi  
c. dhakōla l-awlād  
d. wēn il-qalam?  
e. dhāk id-dukkān (store)  
f. tishtirin chāy (tea)?  
g. hādhi l-binit (girl)  
h. trūHin li l-madrasa (school)?

- B
- l-qalam hna  
ybi' khas w khyār  
laHam w-khubuz (bread)  
nishtiri fākiha w-khuDHra  
bali, ashtiri  
yishtirūn 'ilich  
bali arūH  
chānat farHāna

Answer Key

1. a. dūnald w lūsi rāH ysāfrūn il baghdād.  
b. samira trid trūH li s-sūg.  
c. l-mara tbi' Halib.  
d. intu tishtirūn 'inab.  
e. tHibbin tsāfrin li l-baSra?  
f. iHna nishtiri laHam.
2. a. lūsi shtirat janTa w Hidhā'.  
b. dūnald sāfar il 'ammān.  
c. inta riHit li s-sinama.  
d. āni sāfarit li l-khārij.  
e. inti shtirēti miliH w-filfil.  
f. intu bi'tu dhaHab w-fiDHā.
3. Donald: How much are the apricots?  
Vendor: Forty-five dinars a kilo.  
Donald: And the pomegranates?  
Vendor: Sixty.  
Donald: Can you give them (lit., it) for fifty?
4. a. l-laHam chān rihkiS.  
b. lūsi chānat farHāna.  
c. āni chinit bi s-sūg.  
d. layla w lūsi chānaw bi l-mūSil.  
e. iHna chinna bi l-baS.  
f. intu chintu hnāna lō hnāk?  
g. dūnald chān bi sh-shughul.
5. a. hnāna ybi'ūn laHam w-khubuz.  
b. āni w-lūsi nishtiri fākiha w-khuDHra.  
c. dhakōla l-awlād yishtirūn 'ilich.  
d. wēn il-qalam? l-qalam hnā.  
e. dhāk iddukkān ybi' khas w-khyār.  
f. tishtirin chāy? bali, ashtiri.  
g. hādhi l binit chānat farHāna.  
h. truHin li l-madrasa? bali arūH.

# LESSON 24

(Iraqi Arabic)

## taHDHirāt il-'id Eid Preparations

### A. Dialogue

It is the last week of Ramadan, but Maha is not quite ready for Eid. She has to shop, bake, and finish some sewing jobs. She and Lucy discuss what they have to do and offer to help each other.

maha: bāqī isbū' 'a l-'id w-āni liHad il-ān ma-khallaSit ashghāli.  
lūsi: wa-la āni! 'indi ashyā' hwāya lāzim asawwiha.  
maha: sh-bāqilich issawwin?  
lūsi: lāzim ajib Hājāt iT-Tabikh w-abdi asawwi l-kēk w il-klēcha w-arattib il-bēt.  
maha: āni nafs ish-shi; SSawri li l-ān ma-waddēt badilti li l-khayyāT.  
lūsi: āni bāchir rāyHa li s-sūg, ajiblich shi w yāya?  
maha: law samaHti jibili TaHin w-bēDH w-zibid li l-kēk; w-jibili bakirtēn, wiHda Hamra w-wiHda bēDHā.  
lūsi: inshālla. bas sh-rāH tkhayTin bi l-bakrāt?  
maha: akhayyiT bihum badlat binti nūr w-qamiS ibni aHmed. w-'indi pardāt ithnēn lāzim akhayyiThum.  
lūsi: inTini l-malābis āni akhayyiThum.  
maha: lā, mustaHil!  
lūsi: lēsh mustaHil? 'ūd sā'dini bi l-kēk.  
maha: fikra 'aDHima. khalli nkhalliS shughulna bsur'a Hatta nirtāH nafsiiyyan.  
lūsi: rāyHin makān bi l-'uTla?  
maha: zawji rāyiH li l-mūSiil Hatta yshūf abū w-'umma. w-intu?  
lūsi: iHna bāqin hnā li'an ahal dūnald rāH yijūn il-baghdād.  
maha: jibihum yemna, w-kulna nrūH il-madinat il-al'āb.  
lūsi: khōsh fikra! nākhudh ij-jahāl w il-'ā'ila kulha.  
maha: akūn jiddan sa'ida.

Maha: One week is left (to prepare) for Eid, and I haven't finished my work or chores yet.  
Lucy: Neither have I. I have many things to do.  
Maha: What else do you have to do?  
Lucy: I have to get the baking ingredients and start making the cake and the klēcha<sup>1</sup> and tidying up the house.  
Maha: Same with me; imagine, I still haven't taken the fabric for my dress to the tailor.  
Lucy: I am going to the market tomorrow; can I bring you anything?  
Maha: Please bring me flour and eggs and butter for the cake, and bring me two cotton reels, one red and one white.

<sup>1</sup> *Klēcha* is a kind of pastry stuffed with either nuts or dates.

Lucy: Okay (*lit.*, God willing). But what do you want to sew with the reels?  
Maha: I'll sew my daughter Noor's dress and my son Ahmed's shirt. I also have two curtains that I have to sew.  
Lucy: Give me the clothes and I'll sew them (for you).  
Maha: No! Impossible!  
Lucy: Why impossible? You could help me with preparing the cake.  
Maha: A great idea! Let's finish our work quickly so that we can relax.  
Lucy: Are you going anywhere during the holiday?  
Maha: My husband is going to Mosul to see his mother and father. And you?  
Lucy: We're staying here because Donald's family is coming to Baghdad.  
Maha: Bring them over (*lit.*, near us), and we'll all go to the play-land.  
Lucy: A good idea! We'll take the kids and the whole family.  
Maha: I'll be very pleased!

### B. Pronunciation

#### 1. SHORT FORMS OF 'ala (ON, FOR) AND shinu (WHAT?)

'ala (on, for) is often shortened to 'a when it precedes a noun beginning with the definite article.

bāqī isbū' 'a l-'id.  
One week is left (to prepare) for Eid.  
  
l-kēk 'a l-mēz.  
The cake is on the table.

But:

shinu 'ala qamiSich?  
What is on your (f. sg.) shirt?  
  
'ala qamiSi warda Hamra.  
On my shirt is a red flower.

shinu (what?) is shortened to sh- and merged with the word following it.

sh-bāqilich issawwin?  
What else do you have to do?  
  
sh-rāH issawwin bāchir?  
What are you going to do tomorrow?

#### 2. DOUBLE CONSONANTS ss AND SS

In this lesson's dialogue, the words *ssawwin* and *SSawri* start with double consonants. The first *s/S* sound is in fact a transformation of the consonant *t*, which should mark the beginning of both verbs. Because the *t* sound precedes a "sun" consonant, it often mirrors that consonant in pronunciation, hence the words *tizzawjīn* (you get married), not

*tiṭṭawjin*; *shshūfin* (you see), not *tshūfin*; and *ssibHin* (you swim), not *tsibHin*—all have the *t* sound reflecting the consonant that follows it. The *t*, however, retains its pronunciation when it is followed by a “moon” consonant (or a vowel) as in *trūHin* (you go), *trij’in* (you come back), *tkhayTin* (you sew), and *tāklin* (you eat).

C. Grammar and Usage

1. IMPERATIVE VERBS IN IRAQI ARABIC

Iraqi Arabic has only three forms for the imperative: masculine, feminine, and plural, unlike MSA, which also has dual and feminine plural forms. Imperative verbs are formed in the same way their equivalents in MSA are; the difference lies mostly in pronunciation. Compare the imperative verbs in this lesson’s dialogue with their counterparts in *fuSHā*:

IRAQI ARABIC IMPERATIVE VERBS	<i>fuSHā</i> EQUIVALENTS
<i>SSawri</i> (imagine, <i>f. sg.</i> )	<i>taSawwari</i>
<i>sā’dini</i> (help me, <i>f. sg.</i> )	<i>sā’idini</i>
<i>jibili</i> (bring me, <i>f. sg.</i> )	<i>ijlibili</i>
<i>jibihum</i> (bring them, <i>m./f. pl.</i> )	<i>ijlibihum</i>
<i>nTini</i> (give me, <i>f. sg.</i> )	<i>ā’Tini</i>
<i>khalli</i> (let/let’s)	<i>khalli</i> (or <i>da’i</i> )

Iraqi Arabic imperative verbs are generally more like their MSA equivalents than is apparent in the above table. The one below shows a number of commonly used imperative verbs with their *fuSHā* equivalents.

IRAQI ARABIC IMPERATIVE VERBS IN MASCULINE SINGULAR	<i>fuSHā</i> EQUIVALENTS
<i>ishrab</i> (drink)	<i>ishrab</i>
<i>irbaH</i> (win)	<i>irbaH</i>
<i>imna’</i> (prevent)	<i>imna’</i>
<i>isma’</i> (listen, hear)	<i>isma’</i>
<i>itruk</i> (leave something or someone alone)	<i>utruk</i>
<i>irja’</i> (come back)	<i>irji’</i>
<i>nāqish</i> (discuss)	<i>nāqish</i>
<i>Hārib</i> (fight)	<i>Hārib</i>
<i>dāwim</i> (continue)	<i>dāwim</i>
<i>jurr</i> (pull)	<i>jurr</i>
<i>rūH</i> (go)	<i>rūH</i> or <i>idhhab</i>
<i>shtiri</i> (buy)	<i>ishtgri</i>
<i>bi’</i> (sell)	<i>bi’</i>

When used to address females or a group, the Iraqi Arabic imperative verb acquires, as in *fuSHā*, final *i* and *u* vowel sounds respectively: *SSawwar* (imagine) becomes *SSawri* and *SSawru* and *sā’id* (help) become *sā’di* and *sā’dū*. But unlike their counterparts in *fuSHā*, many of these verbs may undergo further changes, such as losing their initial *i* sound and adding or dropping middle vowels: *irja’* becomes *riji’*; *ishrab*, *shirbi*; *irbaH*, *rubHi*; *imna’*, *min’i*; *isma’*; *sim’i*; *nāqish*, *nāqshi*; *Hārib*, *Hārb*; and *dāwim*, *dāwmi*. The plural forms of all these verbs are like the feminine, except of course for the final vowel sound *u*. Some imperative verbs, however, remain the same (except for the addition of the final vowel sounds *i* and *u*) when they are used to address a female or a group. See, for example, some of the verbs listed in the above table: *jurr*, *jurri*, *jurru*; *rūH*, *rūHi*, *rūHu*; and *bi’*, *bi’i*, *bi’ū*.

Negative orders, requests, or commands are formed in Iraqi Arabic by using the particle *la* in front of the imperfect verb, as in *la ssā’dini* (don’t help me), *la jibili* (don’t bring me), and *la tinTini* (don’t give me).

The expressions *min faDHLak*, *min faDHlich*, and *min faDHilkum* or *law samaHt*, *law samaHti*, and *law samaHtu*—all meaning “please/if you please”—often precede the request or command, as in the following sentences:

- min faDHLak*, *nTini* *chāy*.  
Please (*m. sg.*), give me tea.
- law samaHti*, *jibili* *Halib*.  
Please (*f. sg.*), get/bring (*f. sg.*) me milk.

2. THE DUAL IN IRAQI ARABIC

In Iraqi Arabic the dual is formed by adding the suffix *-ēn* to singular nouns. Note some singular nouns, all of them masculine, and their dual counterparts from this lesson’s dialogue below.

DUAL NOUNS	
Singular	Dual
<i>isbū’</i> (a week)	<i>isbū’ēn</i> (two weeks)
<i>bēt</i> (a house)	<i>bētēn</i> (two houses)
<i>sūg</i> (a mall or market)	<i>sūgēn</i> (two malls or markets)
<i>makān</i> (a place)	<i>makānēn</i> (two places)
<i>’id</i> (Eid)	<i>’idēn</i> (two Eids)

The dual of feminine nouns, ending in *-a(t)*, is also formed also by adding *-ēn*, but the *t* that precedes it is pronounced.

DUAL NOUNS	
Singular	Dual
<i>kēkg</i> (one cake)	<i>kēktēn</i> (two cakes)
<i>badlq</i> (one dress)	<i>badiltēn</i> (two dresses)
<i>bakrg</i> (a spool/cotton reel)	<i>bakirtēn</i> (two spools/cotton reels)
<i>bēDHā</i> (one egg)	<i>bēDHtēn</i> (two eggs)
<i>fikra</i> (idea)	<i>fikirtēn</i> (two ideas)

Note the insertion of the vowel *i* in *badl*il*tēn*, *bakirtēn*, and *fikirtēn* to avoid the clustering of three consonants.

Generally speaking, the dual in Iraqi Arabic takes much simpler forms than it does in MSA. Because there is no grammatical case in Iraqi Arabic, the dual ending is always *-ēn*. In addition, the adjective following the Iraqi Arabic dual is usually in the plural, not dual, form.

*l-bēDHtēn* (f. du.) *zurug* (m. pl.)  
The two eggs are blue.

*shtirēyt bēDHtēn* (f. du.) *zurug* (m. pl.)  
I bought two blue eggs.

The plural form of nouns is often used instead of the dual form, even with the number *thnēn* (two), as in:

*bēDHāt ithnēn*  
two eggs  
  
*pardāt ithnēn*  
two curtains

Note that the word *thnēn* in all the examples above acquires an initial *i* to avoid a hard-to-pronounce clustering of three consonants, *pardāt ithnēn*.

3. FAMILY MEMBERS

The following are the Arabic Iraqi words used to refer to family members.

FAMILY MEMBERS	
Family Member	Example
<i>umm/māma</i> (mother)	<i>ummi</i> (my mother)
<i>abu/ab/bāba</i> (father)	<i>abūya</i> (my father)
<i>zawja/mara</i> (wife)	<i>zawijti/marti</i> (my wife)
<i>zawj/rajil</i> (husband)	<i>zawji/rajli</i> (my husband)
<i>bint/binit</i> (daughter)	<i>binti</i> (my daughter)
<i>ibin</i> (son)	<i>ibni</i> (my son)
<i>ukhut</i> (sister)	<i>ukhti</i> (my sister)
<i>akhu/'akh</i> (brother)	<i>akhūya</i> (my brother)
<i>jidda/bibi</i> (grandmother)	<i>jidditi/bibiti</i> (my grandmother)
<i>jiddu</i> (grandfather)	<i>jiddi</i> (my grandfather)
<i>amm/'ammu</i> (paternal uncle; also used as a term of respect for older men)	<i>'ammī</i> (my paternal uncle)
<i>khāl/khālu</i> (maternal uncle)	<i>khāli</i> (my maternal uncle)
<i>khāla</i> (maternal aunt)	<i>khāliti</i> (my maternal aunt)
<i>amma</i> (paternal aunt)	<i>'amti</i> (my paternal aunt)
<i>binit khāl</i> (maternal cousin, f.)	<i>bit khāli</i> (my maternal cousin)
<i>ibin khāl</i> (maternal cousin, m.)	<i>ibin khāli</i> (my maternal cousin)
<i>binit 'amm</i> (paternal cousin, f.)	<i>bit 'ammī</i> (my paternal cousin)
<i>ibin 'amm</i> (paternal cousin, m.)	<i>ibin 'ammī</i> (my paternal cousin)
<i>Hafida/bint il ibin/bint il-binit</i> (granddaughter)	<i>Hafidti/bit ibni/bit binti</i> (my granddaughter)
<i>Hafid/'ibn il-ibin/ibn il-binit</i> (grandson)	<i>Hafidi/ibin ibni/ibin binti</i> (my grandson)
<i>bint il-'ukhut/bint il-akh</i> (niece; lit., sister's daughter and brother's daughter, respectively)	<i>bint ukhti/bint akhūya</i> (my niece)

In general, these and other terms used for family members resemble their equivalents in MSA. For instance, the word *channa* (daughter-in-law) has *kanna* for its *fuSHā* counterpart, the word *nisib* (a male in-law) has *nasib*, the word *ahal* (kin, family) has *ahl*, and the words *'ā'ila* (family) and *qarib* (relative) are usually pronounced as they are in MSA.

4. VERB CONJUGATION IN IRAQI ARABIC

In the following tables, four new verbs, all taken from this lesson's dialogue, are conjugated in the perfect, the imperfect, and the imperative, respectively.

THE PERFECT TENSE OF <i>sawwa</i> (TO DO), <i>khallaS</i> (TO FINISH), <i>khayyaT</i> (TO SEW), AND <i>jāb</i> (TO BRING)				
āni	sawwēt	khallaSit	khayyaTit	jibit
inta	sawwēt	khallaSit	khayyaTit	jibit
inti	sawwēti	khallaSti	khayyaTti	jibti
huwwa	sawwa	khallaS	khayyaT	jāb
hiyya	sawwat	khallaSat	khayTat	jābat
iHna	sawwēna	khallaSna	khayyaTna	jibna
intu	sawwētu	khallaStu	khayyaTtu	jibtu
humma	sawwaw	khalSaw	khayTaw	jābaw

THE IMPERFECT TENSE OF <i>sawwa</i> (TO DO), <i>khallaS</i> (TO FINISH), <i>khayyaT</i> (TO SEW), AND <i>jāb</i> (TO BRING)				
āni	asawwi	akhalliS	akhayyiT	ajib
inta	ssawwi	tkhalliS	tkhayyiT	jib
inti	ssawwin	tkhalSin	tkhayTin	jibin
huwwa	ysawwi	ykhalliS	ykhayyiT	yjib
hiyya	ssawwi	tkhalliS	tkhayyiT	jib
iHna	nsawwi	nkhalliS	nkhayyiT	njib
intu	ssawwūn	tkhalSūn	tkhayTūn	jibūn
humma	ysawwūn	ykhaliSūn	ykhayTūn	yjibūn

Note the doubling of the consonants *s* and *j* in imperfect tense forms verbs *sawwa* (to do) and *jāb* (to bring), requiring an initial *t*, as discussed earlier.

THE IMPERATIVE FORM OF <i>sawwa</i> (TO DO), <i>khallaS</i> (TO FINISH), <i>khayyaT</i> (TO SEW), AND <i>jāb</i> (TO BRING)				
inta	sawwi	khalliS	khayyiT	jib
inti	sawwi	khalSi	khayTi	jibi
intu	sawwu	khalSu	khayTu	jibū

D. Vocabulary

bāqī	there remain(s)
'a l-'id	for Eid
liHād il-ān	until now
ma khallaSit	I have not finished
ashghāli	my work/chores
'indi ashyā' hwāya.	I have many things.
sh-bāqilich issawwin?	What else do you have to do?
ajib	I bring
Hājāt iT-Tabikh	cooking ingredients
abdi	I start
asawwi	I make/do

arattib il-bēt.	I tidy up the house.
nafs ish-shi	the same thing
SSawril (sg.)	Imagine!
li l-ān	until now (not to be confused with li'an [because])
ma waddēt	I didn't take
li l-khayyāT	to the tailor
ajiblich	I'll bring/get you
TaHin	flour
bēDH	eggs
zibid	butter
bakirtēn	two spoons
wiHda Hamra	a red one
wiHda bēDH	a white one
sh-rāH tkhayTin?	What are you going to sew?
bakrāt	spools
ibni	my son
pardāt ithnēn	two curtains
'ūd sā'dini	(you could) help me
khalli nkhalliS	let's finish
shughulna	our work
Hatta nirtāH	so that we can rest
makān	place
bi l-'uTla	during the holiday
zawji	my husband
abū w-umma	his father and mother
ahal dūnald	Donald's family
jibhum yemna!	Bring them over (lit., near us)!
kulna	all of us
madinat il-ol'āb	play-land
nākhudh	we take
ij-jahāl	the children
il-'ā'ila kulha	the whole family
akūn jiddan sa'ida.	I'll be very pleased.

E. Cultural Note

Like other Arabic and Islamic nations, Iraq celebrates 'id ul-fiTr, a three-day holiday that follows Ramadan, the fasting month, and 'id ul-aD-Ha, a four-day holiday that commemorates Abraham's sacrifice of his son. For both 'ids, or feasts, people start to prepare well in advance the food they will serve, the clothes they will wear, and the trips to relatives and friends they will undertake. The Eid is also a time when people tend to show almost unbridled generosity toward the less fortunate among relatives and friends, but also toward children, theirs in particular, whom they shower with gifts (mostly of money) and take along to fairs or amusement parks. Children learn early in life to say *uyyankum sa'ida!* (Happy are your days!) or *'idkum mbārak!* (Blessed be your Eid!)

magic words that will make the most firmly established Scrooge among relatives open his or her purse.

Iraqis, however, are generally well-known for their generosity and strong sense of obligation toward family and friends. They like to help each other, and just before Eid, the whole family gets together to make one of the most popular Eid pastries, *klêcha*—a turnover-like dessert, stuffed with dates or nuts, called *kaHk* or *kak* elsewhere in the Arab world.

The two Eids are the only holy days during which Iraqis also enjoy a break from official work. Other holidays are mainly limited to the mid-year and summer vacations for teachers and students—everyone else is allowed a much shorter yearly vacation, which most people tend to enjoy during the summer.

F. Exercises

1. Use one of the following imperative verbs to fill in the blanks in the sentences below.

- rûH* (go) / *shtirili* (buy me) / *jîbi* (bring) / *inTîni* (give me) / *sawwinna* (make for us)
- a. *lûsi*, \_\_\_\_\_ *ibnich w-ta'âli l-bêtna*.  
b. *aHmad*, \_\_\_\_\_ *li l-madrasa*.  
c. *mâma*, \_\_\_\_\_ *kêk*.  
d. *bâba*, \_\_\_\_\_ *badla*.  
e. 'ammu, \_\_\_\_\_ *l-kitâb* (the book) *min faDHLak*.

2. Match the words in column A with those in column B to form grammatically correct sentences.

A	B
a. <i>khallaSit</i>	<i>râH il-arbil</i>
b. <i>law samaHti</i>	<i>l-bêt aHmad</i>
c. <i>nTîni</i>	<i>sâ'idni</i>
d. <i>abûya</i>	<i>jîbili kêk</i>
e. <i>ummi</i>	<i>ashghâli kulha</i>
f. <i>la trûHûn</i>	<i>ssawwi baqlawa</i>
g. <i>min faDHLak</i>	<i>'aSir</i> (juice) <i>min faDHLak</i>

3. Change the following requests/commands into the negative form.

- a. *rûH l-madinat il-al'âb*.  
b. *sawwi klêcha*.  
c. *khalliS ish-shughul kulla* (finish all the work).  
d. *jîb bêDH w-TaHîn*.

4. Change the underlined singular nouns into dual ones.

- a. *arid qalam* (pen).  
b. *abûya jâb tuffâHa* (brought an apple).  
c. *ummi shtirat badla*.  
d. *ukhti jâbat* (gave birth to) *walad*.  
e. *khâli 'inda* (has) *bêt*.  
f. *layla khayTat* (sewed) *qamiS*.

5. Change the imperative verbs in the following sentences into the plural form.

- a. *rûH li s-sinama*.  
b. *khallis b-sur'a* (finish quickly).  
c. *khayyiT il-malâbis*.  
d. *jîb il-ahal yamna*.

Answer Key

1. a. *lûsi*, *jîbi* *ibnich w-ta'âli l-bêtna*.  
b. *aHmad*, *rûH* *li l-madrasa*.  
c. *mâma*, *ssawwinna* *kêk*.  
d. *bâba*, *shtirili* *badla*.  
e. 'ammu, *nTîni* *l-kitâb* (the book) *min faDHLak*.
2. a. *khallaSit ashghâli kulha*  
b. *law samaHti jîbili kêk*  
c. *nTîni 'aSir* (juice) *min faDHLak*  
d. *abûya râH il-arbil*  
e. *ummi ssawwi baqlâwa*  
f. *la trûHûn l-bêt aHmad*  
g. *min faDHLak sâ'idni*
3. a. *la trûH l-madinat il-al'âb*.  
b. *la ssawwi klêcha*.  
c. *la tkhalliS ish-shughul kulla*.  
d. *la jîb bêDH w-TaHîn*.
4. a. *arid qalamên*.  
b. *abûya jâb tuffâHtên*.  
c. *ummi shtirat badiltên*.  
d. *ukhti jâbat* (gave birth) *waladên*.  
e. *khâli 'inda* (has) *bêtên*.  
f. *layla khayTat qamiSên*.
5. a. *ruHu li s-sinama*.  
b. *khalSu b-sur'a*.  
c. *khayTu il-malâbis*.  
d. *jîbu il-ahal yamna*.

# LESSON 25

(Iraqi Arabic)

## isbū' malyān! A Full Week!

### A. Dialogue

It's Thursday, and Yasmin, a university teacher, is telling Donald about the highlights of her week. Yasmin has taken the children to the zoo, given an evening lecture on the poet Nazik al-Malaika, gone to Habbaniyya Lake for a swim, and dined out with some friends. Next week, however, she will have to stay at home to correct exams.

yāsmīn: hal-isbū' khallaṣ bsur'a!

dūnald: ī, Ṣaḥīḥ; ṢṢawri hal-yōm khamis! 'indi alif shaghla w-mā adri yemta asawwiha. māku wakī!

yāsmīn: kulna hichi; bas tidrī, āni sawwēt hwāya ashyā' hal-isbū'.

dūnald: kullish zēn; shīnu sawwayti?

yāsmīn: nibdi min yōm is-sabit: ba'd id-dawām akhadht ij-jahāl l-Hadiqat il-Haywānāt. chān yōm jamil. shifna Haywānāt ma-shāyfiha min zamān.

dūnald: mathalan?

yāsmīn: chān aku asad w-nimir w-dubba wiyya awlād-ha, w Hayya Tūlha akthar min khamis amṭār, w-aku Tyūr ghariba: zurug, w-khuDHur, w-Humur, w-Sufur. twannasna dhāk il-yōm. bas yōm il-aḥḤad, ma-gidarit aṬla'; chān 'indi taṢliḤ.

dūnald: w-yōm ith-thinēn?

yāsmīn: yōm ith-thinēn inṬēt muḤāDHara b-jāmi'at baghdād.

dūnald: muḤāDHara? b-'ay mawDHū'?

yāsmīn: tkallamit 'an nāzik il-malā'ika.

dūnald: 'aDHim!

yāsmīn: w-yōm ith-thalāthā' riḤna li l-Habbānniya. l-awlād rādaw ysibHūn. wi l-bārHa, l-arbi'ā', akalna barra wiyya ba'DH il-aSdiqā'.

dūnald: khōsh sawwayti! l-wāḤid lāzim yiṬla' ba'd id-dawām.

yāsmīn: bas tidrī, sbū' ij-jāy lāzim abqa bi l-bēt aṢalliḤ imtiHānāti.

Yasmin: This week went by (*lit.*, finished) very quickly.

Donald: Yes, indeed! Imagine, today is Thursday! I have a thousand tasks, and I don't know when to do them. There's no time.

Yasmin: We're all like that. But you know what? I did a lot of things this week.

Donald: Very good! What did you do?

Yasmin: Starting from Saturday, after work, I took the children to the zoo. It was a beautiful day. We saw animals we hadn't seen in a long time.

Donald: Like what?

Yasmin: There was a lion, a tiger, a bear with her cubs, a snake more than five meters long, and some unusual birds: blue, green, red, and yellow. We enjoyed ourselves that day, but on Sunday, I could not go out; I had to do some correcting.

Donald: And on Monday?

Yasmin: On Monday, I gave a lecture at Baghdad University.

Donald: A lecture? On what subject?

Yasmin: I talked about Nazik al-Malaika.

Donald: Great!

Yasmin: And on Tuesday, we went to Habbaniyya. The boys wanted to swim. And yesterday, Wednesday, we ate out with some friends.

Donald: You did well! One needs to go out after work!

Yasmin: But you know what? Next week I'll have to stay home to correct my exams.

### B. Pronunciation

In Iraqi Arabic, a word's last consonant cluster is often separated by a vowel when the word is followed by a word starting with a consonant to avoid having a three-consonant cluster, but the cluster remains intact when it is followed by a vowel or sometimes, the coordinating conjunction *w*.

riḤit amis.

I went yesterday.

riḤt il-yōm.

I went today.

ba'ad wēn riḤti?

Where else did you go?

ba'd id-dawām riḤit li s-sūg.

After work I went to the market.

shifit-ha qabīl yōm ij-jum'a.

I saw her before Friday.

shifit-ha qabīl il-bārHa.

I saw her before last night.

mā 'indi wakīṭ.

I don't have time.

rāḤ ashūfak wakīṭ id-dawām.

I'll see you (*m. sg.*) during working hours.

'inda alīf dinār.

He has one thousand dinars.

'inda alīf w-miyyat (mit) dinār.

He has one thousand, one hundred dinars.

The preposition *min* (from) becomes *mn* (a cluster) when it precedes a vowel, but it remains as it is before a consonant.

yamta Ṭila'tu min Hadiqat il-Haywānāt?

When did you leave the zoo?

yamta Ṭila'tu mn il-bēt?

When did you leave the house?

### C. Grammar and Usage

#### 1. COMPARATIVE AND SUPERLATIVE IN IRAQI ARABIC

In Iraqi Arabic, the comparative and the superlative forms of adjectives are formed, as in MSA, by changing the vowel pattern in the word to *a-CC-a-C*. For example, *jamil* (beautiful) becomes *ajmal* (more beautiful); *Tawil* (long), *aṬwal* (longer); and *chibir* (big/old), *akbar* (bigger). The comparative form of the adjective is used with the particle *min* (than), as in:

layla aqwa min salwa.  
Layla is stronger than Salwa.

aHmad aTwal min akhū.  
Ahmed is taller than his brother.

For the superlative form, Iraqi Arabic uses the comparative form preceded by the definite article *il/l*:

lamis il-akbar.  
Lamis is the oldest.

maha l-azghar.  
Maha is the youngest.

The comparative form without *min* and without an article can also be used, as in:

lamis akbar khawāt-ha.  
Lamis is the oldest among her sisters.

The comparative and superlative forms of adjectives do not change for number or gender. The following table contains a number of commonly used comparatives and superlatives, some of which appear in this lesson's dialogue.

IRAQI ARABIC ADJECTIVES	COMPARATIVE	SUPERLATIVE
<i>zēn</i> (good/nice)	<i>aHsan</i> (better/nicer)	<i>l-aHsan</i> (the best)
<i>sayyi'</i> , <i>mū zēn</i> (bad)	<i>aswa'</i> (worse)	<i>l-aswa'</i> (the worst)
<i>'aDHim</i> (great)	<i>a'DHam</i> (greater)	<i>l-a'DHam</i> (the greatest)
<i>gharib</i> (strange/unusual)	<i>aghrab</i> (more unusual)	<i>l-ghrab</i> (the most unusual)
<i>jamil</i> (beautiful)	<i>ajmal</i> (more beautiful)	<i>l-ajmal</i> (the most beautiful)
<i>dhaki</i> (clever)	<i>adhka</i> (cleverer)	<i>l-adhka</i> (the cleverest)
<i>Hilu</i> (sweet)	<i>aHla</i> (sweeter)	<i>l-aHla</i> (the sweetest)
<i>wāsi'</i> (wide/spacious)	<i>awsa'</i> (wider)	<i>l-awsa'</i> (the widest)
<i>bārid</i> (cold)	<i>abrad</i> (colder)	<i>l-abrad</i> (the coldest)
<i>Hār</i> (hot)	<i>aHarr</i> (hotter)	<i>l-aHarr</i> (the hottest)
<i>qalil</i> (little)	<i>aqall</i> (less/fewer)	<i>l-aqall</i> (the least/fewest)

## 2. THE VERB *gidar* (CAN)

The verb *gidar* (can) is widely used in combination with other verbs to denote the ability to do or to be. It comes in the perfect tense and the imperfect tense, but not in the imperative, and the verb following it is always imperfect. Compare the following sets of sentences with *gidar* coupled with verbs from this lesson's dialogue.

THE VERB <i>gidar</i> (CAN)	
Imperfect	Perfect
<i>āni agdar asbaH</i> . I can swim.	<i>āni gidarīt asbaH</i> . I could swim.
<i>inta tigdar tibdi</i> . You can start.	<i>inta gidarīt tibdi</i> . You could start.
<i>inti tgidrīn titkallimin</i> . You can speak.	<i>inti gidartī titkallimin</i> . You could speak.
<i>huwwa yigdar yibqa</i> . He can stay.	<i>huwwa gidar yibqa</i> . He could stay.
<i>hiyya tigdar tākul</i> . She can eat.	<i>hiyya gidrat tākul</i> . She could eat.
<i>ihna nigdar nākhudh il-imiHān</i> . We can take the exam.	<i>iHna gidarna nākhudh il-imiHān</i> . We could take the exam.
<i>intu tgidrūn tSalHūn imtiHānātkum</i> . You can mark your own exams.	<i>intu gidartu tSalHūn imtiHānātkum</i> . You could mark your own exams.
<i>Humma yigdrūn ykhalsūn b-sur'a</i> . They can finish quickly.	<i>humma gidaw ykhalsūn b-sur'a</i> . They were able to finish quickly.

To negate this verb, the particle *mā* or *ma* is used.

*mā agdar asbaH*.  
I can't swim.

*ma yigdar yākul*.  
He can't eat.

## 3. NUMBERS FROM 1 TO 20 IN IRAQI ARABIC

Except for differences in pronunciation and grammatical form, Iraqi Arabic numbers are the same as those in MSA (see Lessons 7 and 8).

NUMBERS FROM 1 TO 20			
1	<i>wāHid</i>	11	<i>Hda'ash</i>
2	<i>thnēn</i>	12	<i>thna'ash</i>
3	<i>tlātha</i>	13	<i>tlaTa'ash</i>
4	<i>arba'a</i>	14	<i>arba'Ta'ash</i>
5	<i>khamsa</i>	15	<i>khumuSTa'ash</i>
6	<i>sitta</i>	16	<i>siTTa'ash</i>
7	<i>sab'a</i>	17	<i>sabi'Ta'ash</i>
8	<i>thmānya</i>	18	<i>thminTa'ash</i>
9	<i>tis'a</i>	19	<i>tsi'Ta'ash</i>
10	<i>'ashra</i>	20	<i>'ishrin</i>

When used in sentences, Iraqi Arabic numbers assume the same form regardless of their function in the sentence (i.e., they do not have different case forms), and, with the exception of *wāHid* (one), regardless of the gender of the noun they modify: Iraqis say



*asad* (m.) *wāḤid* (one lion) and *Ḥayya* (f.) *wiḤḍa* (one snake), but they say *asadēn iṭhnēn* (two lions) and *Ḥaytēn iṭhnēn* (two snakes), *tlath isūd* (three lions) and *tlath Ḥayyāt* (three snakes), *arba' isūd* and *arba' Ḥayyāt*, and so on: *khamis/sitt/sabī'/'thman/tisi'/'ashir isūd/Ḥayyāt*. From 11 upward, however, the numbers usually modify singular nouns, as in MSA: *Hḍa'ash nimir* (eleven tigers), *thna'ash dubba* (twelve she-bears), and *'ishrin ghazāla* (twenty deer).

Compound numbers from 20 to 99 are formed, as in MSA, by adding any one of the single numbers from 1 to 9 to *'ishrin* (twenty), *tlāthin* (thirty), *arba'in* (forty), etc., as in: *wāḤid w-'ishrin* (twenty-one), *thnēn w-'ishrin* (twenty-two), *tlātha w-'ishrin* (twenty-three), *arba'a w-'ishrin* (twenty-four), etc. The remaining numbers in Iraqi Arabic follow the pattern found in MSA but differ, often slightly, in pronunciation: *miyya* (hundred), *mitēn* (two hundred), *tlathmiyya* (three hundred), *arba'miyya* (four hundred), *khamismiyya* (five hundred) and so on, with the word *miyya* (hundred) being added to the number. The same can be done with *alf* or *alif* (thousand) and its plural *ālāf*, and with *milyōn* (million) and its plural *malāyīn*: *alf*, *alfēn* (two thousand), *tlattālāf* (three thousand), *arba'tālāf* (four thousand), *khamistālāf* (five thousand), etc.; and *milyōn*, *milyōnēn* (two million), *tlath malāyīn* (three million), *arba' malāyīn* (four million), *khamis malāyīn* (five million), etc.

4. COLORS IN IRAQI ARABIC

Most of the words used for colors in MSA are also found in Iraqi Arabic, with small differences in pronunciation that characterize the dialect. Iraqi Arabic colors are pluralized when used to modify plural and dual nouns.

*Tērēn khuDHur*  
two (*du.*) green birds (*pl.*)

*Tyūr khuDHur*  
green (*pl.*) birds (*pl.*)

The feminine forms of color apply when they follow singular nouns, as in *Tēra Safra* (a yellow female bird), but also in *mit baTTa Safra* (a hundred yellow ducks), and *alif ghazāla Safra* (a thousand yellow deer). The following table contains the most common Iraqi Arabic words for colors, used in phrases.

COLOR WORDS IN IRAQI ARABIC		
Masculine Singular	Feminine Singular	Plural
<i>bēt abyāDH</i> (a white house)	<i>badla bēDHā</i> (a white dress)	<i>badlāt biDH</i> (white dresses)
<i>dubb aswad</i> (a black bear)	<i>dubba soda</i> (a black she-bear)	<i>dubbab/dubbāt sūd</i> (black bears) (m./f.)
<i>Tēr aHmar</i> (a red bird)	<i>Tēra Hamra</i> (a red bird)	<i>Tyūr Humur</i> (red birds)
<i>Hidhā' akhDHar</i> (a pair of green shoes)	<i>janTa khaDHra</i> (a green bag)	<i>aḤḍhiya khuDHur</i> (green shoes)
<i>bāb aSfar</i> (a yellow door)	<i>sayyāra Saḥra</i> (a yellow car)	<i>sayyārāt Sufur</i> (yellow cars)
<i>qalam azrag</i> (a blue pen)	<i>waraqa zarga</i> (a blue paper)	<i>aqlām zurug</i> (blue pens)
<i>dukkān qahwā'i</i> (a brown store/shop)	<i>qanafa qahwā'iyya</i> (a brown couch)	<i>qanafāt qahwā'iyyāt</i> (brown couches)
<i>DHuwa banāfsajī</i> (a purple light)	<i>warda banāfsajīyya</i> (a purple flower)	<i>aDHwiya banāfsajīyya</i> (purple lights)
<i>qamīS wardī</i> (a pink shirt)	<i>tannūra wardīyya</i> (a pink skirt)	<i>tannūrāt wardīyyāt</i> (pink skirts)
<i>nimir purtiqālī</i> (an orange tiger)	<i>dijāja purtiqālīyya</i> (an orange hen)	<i>dijājāt purtiqālīyyāt</i> (orange hens)
<i>ribāT riSāSi</i> (a grey tie)	<i>blūza riSāSiyya</i> (a grey blouse)	<i>blūzāt riSāSiyyāt</i> (grey blouses)
<i>kūb fiDHDHī</i> (a silver cup)	<i>khāshūga fiDHDHīyya</i> (a silver spoon)	<i>kwāba fiDHDHīyya</i> (silver cups)
<i>Hzām dhahabī</i> (a golden belt)	<i>sā'a dhahabīyya</i> (a golden watch)	<i>sā'āt dhahabīyya</i> (golden watches)

However, the above rules are often broken. For instance, the colors that end with the vowel sound *i* (m. sg.) in the first column are also used to refer to plural, both feminine and masculine, entities. One may say *blūzāt* (f. pl.) *riSāSi* (grey shirts) instead of *blūzāt riSāSiyyāt*. One may also say *blūza riSāSi* instead *blūza riSāSiyya*, treating just as loosely all the other words in this category: *lōn Hashishi* (grass-green color) and *alwān Hashishi/Hashishiyya* (grass-green colors).

5. DAYS OF THE WEEK IN IRAQI ARABIC

The Iraqi week starts on Saturday and ends on Friday. The words denoting the days of the week are:

- sabit* (Saturday)
- aḤḤad* (Sunday)
- thinēn* (Monday)
- thalāthā'* (Tuesday)
- arbi'ā'* (Wednesday)
- khamīs* (Thursday)
- jum'a* (Friday)

These words are preceded by the definite article when used in phrases or sentences, except when they are intended to be indefinite.

*yōm il-khamīs akhalliS imtiHānāti.*  
On Thursday, I('ll) finish my exams.

yōm is-sabit 'idna mtiHān.  
On Saturday, we have an exam.

But:

chān yōm thalāthā', mū arbiā'.  
It was a Tuesday, not a Wednesday.

6. **aku** (THERE IS) AND **māku** (THERE ISN'T)

aku (there is) and māku (there isn't) are common Iraqi Arabic expressions, used in questions or statements, depending on the context and intonation. Note their use in the following sentences:

aku arba' jāmi'āt b-baghdād.  
There are four universities in Baghdad.

aku dawām yōm is-sabit?  
Is there work on Saturday?

lā, māku.  
No, there isn't.

māku 'indi filis aHmar.  
I'm broke. (lit. I don't have one red "cent.")

akid māku fil b-Hadiqat il-Haywānāt?  
Are you sure there is no elephant in the zoo?

7. **VERB CONJUGATION IN IRAQI ARABIC**

The following tables show the conjugation of five new Iraqi verbs in the perfect, imperfect, and imperative forms. Note that the verb *dīra* (to know) does not have an imperative form. Note also that the verb *tkallam* (to talk) can be used interchangeably with another Iraqi Arabic verb, *Hicha* (to talk), which is the counterpart of the MSA *Haka*, and conjugates in exactly the same way as *bīda* (to start) and *bīqa* (to stay), below.

VERB CONJUGATION: THE PERFECT TENSE					
	<i>bīda</i> (to start)	<i>dīra</i> (to know)	<i>bīqa</i> (to stay)	<i>sībaH</i> (to swim)	<i>tkallam</i> (to speak)
<i>āni</i>	<i>bidēt</i>	<i>dirēt</i>	<i>biqēt</i>	<i>sībaHit</i>	<i>tkallamit</i>
<i>inta</i>	<i>bidēt</i>	<i>dirēt</i>	<i>biqēt</i>	<i>sībaHit</i>	<i>tkallamit</i>
<i>inti</i>	<i>bidēti</i>	<i>dirēti</i>	<i>biqēti</i>	<i>sībaHti</i>	<i>tkallamti</i>
<i>huwwa</i>	<i>bīda</i>	<i>dīra</i>	<i>bīqa</i>	<i>sībaH</i>	<i>tkallam</i>
<i>hiyya</i>	<i>bidat</i>	<i>dirat</i>	<i>biqat</i>	<i>sībHat</i>	<i>tkallimat</i>
<i>iHna</i>	<i>bidēna</i>	<i>dirēna</i>	<i>biqēna</i>	<i>sībaHna</i>	<i>tkallamnū</i>
<i>intu</i>	<i>bidētu</i>	<i>dirētu</i>	<i>biqētu</i>	<i>sībaHtu</i>	<i>tkallamtu</i>
<i>humma</i>	<i>bidaw</i>	<i>diraw</i>	<i>biqaw</i>	<i>sībHaw</i>	<i>tkallimaw</i>

VERB CONJUGATION: THE IMPERFECT TENSE					
	<i>bīda</i> (to start)	<i>dīra</i> (to know)	<i>bīqa</i> (to saty)	<i>sībaH</i> (to swim)	<i>tkallam</i> (to speak)
<i>āni</i>	<i>abdi</i>	<i>adri</i>	<i>abqa</i>	<i>asbaH</i>	<i>atkallam</i>
<i>inta</i>	<i>tibdī</i>	<i>tidri</i>	<i>tibqa</i>	<i>tisbaH</i>	<i>titkallam</i>
<i>inti</i>	<i>tibdīn</i>	<i>tidrin</i>	<i>tibqīn</i>	<i>tsibHīn</i>	<i>titkalmin</i>
<i>huwwa</i>	<i>yibdi</i>	<i>yidri</i>	<i>yibqa</i>	<i>yisbaH</i>	<i>yitkallam</i>
<i>hiyya</i>	<i>tibdī</i>	<i>tidri</i>	<i>tibqa</i>	<i>tisbaH</i>	<i>titkallam</i>
<i>iHna</i>	<i>nibdī</i>	<i>nidri</i>	<i>nibqa</i>	<i>nisbaH</i>	<i>nitkallam</i>
<i>intu</i>	<i>tibdūn</i>	<i>tidrūn</i>	<i>tibqūn</i>	<i>tsibHūn</i>	<i>titkalmūn</i>
<i>humma</i>	<i>yibdūn</i>	<i>yidrūn</i>	<i>yibqūn</i>	<i>ysibHūn</i>	<i>yitkalmūn</i>

VERB CONJUGATION: THE IMPERATIVE				
	<i>bīda</i> (to start)	<i>bīqa</i> (to stay)	<i>sībaH</i> (to swim)	<i>tkallam</i> (to speak)
<i>inta</i>	<i>ibdi</i>	<i>ibqa</i>	<i>isbaH</i>	<i>tkallam</i>
<i>inti</i>	<i>ibdi</i>	<i>ibqi</i>	<i>sībHi</i>	<i>tkallim/tkalmi</i>
<i>intu</i>	<i>ibdu</i>	<i>ibqu</i>	<i>sībHu</i>	<i>tkallimu/tkalmu</i>

D. **Vocabulary**

<i>khallaS b-sur'a</i>	finished quickly
<i>hal-yōm khamis.</i>	Today is Thursday.
<i>'indi</i>	I have
<i>alif shaghla</i>	a thousand tasks
<i>mā adri.</i>	I don't know.
<i>māku wakī.</i>	There's no time.
<i>kulna hichi.</i>	We're all like that.
<i>bas tidri?</i>	You know what? (lit., But do you know?)
<i>nibdī min</i>	we start from
<i>ba'd id-dawām</i>	after work
<i>akhadht ij-jahāl.</i>	I took the children.
<i>Hadiqat il-Haywānāt</i>	the zoo
<i>chān yōm jamil.</i>	It was a beautiful day.
<i>shifna Haywānāt</i>	we saw animals
<i>ma-shāyfiha min zamān.</i>	We haven't seen (them) in a long time.
<i>mathalan?</i>	like what?, for example?
<i>chān aku</i>	there was
<i>asad</i>	lion
<i>nimir</i>	tiger
<i>dubba</i>	she-bear
<i>Hayya</i>	snake
<i>Tūlha</i>	its length
<i>akthar min</i>	more than
<i>khamis amtār</i>	five meters

<i>aku Tyūr ghariba.</i>	There were unusual birds.
<i>zurug</i>	blue
<i>khuDHur</i>	green
<i>Humur</i>	red
<i>Sufur</i>	yellow
<i>twannasna.</i>	We enjoyed ourselves.
<i>ma-gidarit aTla'.</i>	I could not go out.
<i>taSliH</i>	grading, marking
<i>inTēt muHāDHara</i>	I gave a lecture
<i>b-jāmi'at baghdād</i>	at the university of Baghdad
<i>b-'ay mawDHū'?</i>	On what subject?
<i>tkallamit</i>	I talked
<i>yōm ith-thalāthā'</i>	Tuesday
<i>rādaw ysiḥHūn.</i>	They wanted to swim.
<i>l-arbi'ā'</i>	Wednesday
<i>akalna barra.</i>	We ate outside.
<i>ba'DH il-aSdiqā'</i>	some friends
<i>abqa bi l-bēt.</i>	I am staying home.
<i>aSalliH imtiHānāti.</i>	I grade my exams.

E. Cultural Notes

Once known as Mesopotamia, Iraq is a country where the most ancient civilization known to the world took root and flourished and produced leaders like Assurbanipal and Hammurabi, men whose monuments still exist in museums today. And though wars and invasions have heedlessly ravaged the precious relics of this civilization, Iraq has been known to bounce back, to rebuild, and to reassert its love for learning in both the arts and the sciences.

Modern Iraq is one of the few Arab countries where women, too, have left their mark on the nation's heritage and culture. Women have found a space of their own outside the house and have sought some worthy vocations for themselves since the early decades of this century. At first, teaching in segregated schools was the favored occupation for women, who, due to Islamic habits, preferred to work in environments dominated by their sex. Gradually, however, more women found their way to professions previously controlled by men, and worked side by side with them, not just as nurses, but as doctors and university professors. Iraq has also produced some fine female poets, famous among whom is Nazik al-Malaika, whose poetry and nonfiction works have been widely anthologized and translated into many languages.

Iraqis, however, are also fun-loving and highly sociable people. If they are not spending time with friends and relatives, they may be engaging in other recreational pursuits, such as strolling by the river, going to the zoo, or swimming in a lake on weekends or after work, the late afternoon sun furnishing a much cooler climate for such activities. Iraqis can be truly devout Muslims, but they also acknowledge the claim this world has on them.

F. Exercises

1. Choose one of the verbs in parentheses to make a correct sentence.

- a. *dūnald*, *b-'ay mawDHū'* (*tkallamiti*, *tkallamit*)?
- b. *yāsmīn* (*biqa*, *biqat*) *bi j-jāmi'a li s-sā'a sitta.*
- c. *layla* (*khalSat*, *khallaS*) *shughulha bsur'a.*
- d. *bāsil* (*sibaH*, *sibHat*) *bi l-Habbāniyya amis.*
- e. *lūsi rāH* (*yibdi*, *tibdi*) *tSalliH imtiHānāt-ha.*
- f. *l-awlād* *bidaw* (*yimshūn*, *timshūn*).

2. Say the following sentences in Iraqi Arabic:

- a. I can't swim.
- b. Shall we go on Thursday or on Sunday?
- c. I gave a lecture.
- d. Rania is stronger than Jumana.
- e. Lucy went to the university.

3. Fill in the blanks with the following comparative and superlative adjectives:

- l-akbar / asra' / akthar / l-aHsan / aqua / aTwal*
- a. *Hādhī il-Hayya* \_\_\_\_\_ *min dhīch il-Hayya.*
  - b. *ma-shifit* \_\_\_\_\_ *min hadha l-asad.*
  - c. *minu* \_\_\_\_\_, *lamis lo Sadiqat-ha?*
  - d. *minu* \_\_\_\_\_, *hādhī l-badla lo badlat ummi?*
  - e. *dūnald yākul* \_\_\_\_\_ *min lūsi.*
  - f. *lūsi tisbaH* \_\_\_\_\_ *min dūnald.*

4. Which of the two colors in the parentheses below better matches each noun?

- a. *l-Hashish* (*aswad*; *akhDHar*)
- b. *s-sima* (*sky*) (*zarga*; *Hashishi*)
- c. *l-walad* (*riSāSi*; *asmar*)
- d. *t-tuffāHa* (*sōda*; *Hamra*)
- e. *l-warda* (*banafsajīyya*; *fiDHiyya*)
- f. *n-nimir* (*abyaDH*; *portuqāli*)
- g. *Sadiqti* (*shagra*; *dhababiyya*)

5. Match the words in column A with those in column B to create complete sentences.

A	B
a. <i>chān yām</i>	<i>biha asad w-nimir</i>
b. <i>amis Tila'it</i>	<i>rāHaw li j-jāmi'a</i>

- c. *hal-yōm thalāthā'*,  
 d. *Hadiqat il-Haywānāt*  
 e. *yōm ij-jum'a*  
 f. *dūnald w-yāsmīn*  
 g. *yāsmīn khalSat*  
 h. *tkallamit 'an*

- māku dawām*  
*jamil*  
*mū arbi'ā'*  
*ba'd id-dawām*  
*nāzik il-malā'ika*  
*shighilha*

## Answer Key

- a. *dūnald*, b-*'ay mawDHū' tkallamit?*
  - b. *yāsmīn* biqat bi j-jāmi'a li s-sā'a sitta.
  - c. *layla* khalSat shughulha b-sur'a.
  - d. *bāsil* sibaH bi l-Habbāniyya amis.
  - e. *lūsi* *rāH* tibdi tSalliH imtiHānāt-ha.
  - f. *l-awlād* bidaw yimshūn.
- a. *āni* mā agdar asbaH.
  - b. *nruH* yōm il-khamis lo yōm il-aHHad?
  - c. *nTēt* muHāDHara.
  - d. *rānya* aqwa min jumāna.
  - e. *lūsi* *rāH*at li j-jāmi'a.
- a. *Hādhi il-Hayya* aTwal min dhich il-Hayya.
  - b. *ma-shifit* aqwa min hādha l-asad.
  - c. *minu* l-akbar, *lamis* lo Sadiqāt-ha?
  - d. *minu* l-aHsan, hādhi l-badla lo badlat ummi?
  - e. *dūnald* yākul akthar min lūsi.
  - f. *lūsi* tisbaH asra' min dūnald.
- a. *l-Hashish* akhDHar
  - b. *s-sima* zarga
  - c. *l-walad* asmār (brown, tanned)
  - d. *t-tuffāHa* Hamra
  - e. *l-warda* banafsajiyya
- a. *n-nimir* purtuqāli
  - g. Sadiqti shagra (blonde)
- a. *chān* yōm *jamil*.
  - b. *amis* *Tila'it* ba'd id-dawām.
  - c. *hal-yōm thalāthā'*, *mū arbi'ā'*.
  - d. *Hadiqat il-Haywānāt* biha asad w-nimir.
  - e. *yōm ij-jum'a* māku dawām.
  - f. *dūnald* w-yāsmīn *rāHaw* li j-jāmi'a.
  - g. *yāsmīn* *khalSat* shighilha.
  - h. *tkallamit 'an* *nāzik il-malā'ika*.

# SIXTH REVIEW

(Iraqi Arabic)

## 1. Fill in the blanks with the following verbs.

*yzūrūn / nwāfiq / Tila'it / yrūH / ashrah / tāklūn / t'ish*

- l-awlād* *rāH* \_\_\_\_\_ 'amhum.
- iHna* \_\_\_\_\_ 'ala kulshi tgūla.
- lamis* \_\_\_\_\_ bi l-baSra.
- intu* *rāH* \_\_\_\_\_ bi l-maT'am hal-yōm?
- āni* \_\_\_\_\_ amis w-awwal amis.
- dūnald* *ma-yrid* \_\_\_\_\_ li l-mūSil.
- arid* \_\_\_\_\_ 'aSir.

## 2. Fill in the blanks with the following nouns.

*banāt / iS-SiHa / sā'a / Halib / bēDHten / dawām / 'uTla*

- shlōn* \_\_\_\_\_?
- aHtāj* \_\_\_\_\_ w-khubuz (bread).
- bēsh* \_\_\_\_\_?
- yōm is-sabit* 'idna \_\_\_\_\_.
- bi l-'id 'idna \_\_\_\_\_.
- tihTājīn* \_\_\_\_\_ lō tlath bēDHāt?
- l-madrasa* biha \_\_\_\_\_ w-awlād.

## 3. Choose the correct adjective from the options given in the parentheses.

- zawji* (*karīm; karima*)
- ukhti* (*qawi; qawiyya*)
- l-Hadiqa* (*wās'a; wāsi'*)
- yāsmīn insāna* (*laTifa; laTif*)
- dūnald ishtira* l-lūsi badla (*jamil; jamila*)
- abūya jāb baTTikha* (*chibira; chibir*)
- l-Hayya* (*Tawil; Tawila*)

## 4. Replace the words in parentheses below with the following possessive suffixes.

*-hum / -ha / -i / -a / -na / -kum / -ak*

- hādha qalam* (*lūsi*).
- shifit kitāb* (*dūnald*)?
- dhāka bēt* (*ani*).

- d. *rāH nākhudh akil (iHna) wiyyāna.*  
e. *rāH ashtiri min dukkān (mājid w-khālīd).*  
f. *hādhi malābis (intu).*  
g. *yemta tsāfir il-balad (inta)?*

5. Replace the words in parentheses below with the following attached object pronouns.

- ha / -a / -ni / -hum / -kum / -ich / -na
- a. *nTēt (lūsi w-dūnald) kitābēn.*  
b. *aHmad rāH yshūf (saffāna).*  
c. *zūru (āni) sbū' ij-jāy.*  
d. *wēn shift (intu) 'ammi w-'amti?*  
e. *rāH anTi (inti) il-miftāH (key) bāchir.*  
f. *ta'ālu sā'du (iHna) sbū' ij-jāy.*  
g. *nūr thibb (aHmad).*

6. Use the correct form of the verb *chān* in each of the following sentences.

- a. *l-walad (chān; chānat) zēn.*  
b. *inti (chān; chinti) bi l-baSra.*  
c. *ukhti (chānaw; chānat) bi j-jāmi'a.*  
d. *khālī w-khāliti (chinna; chānaw) ysiBHūn.*  
e. *āni w-zawijiti (chinna; chintu) bi s-sūg amis.*  
f. *inta w-akhūk (chānaw, chintu) b-Hadiqat il-Haywānāt.*  
g. *āni (chānat, chinit) anTi muHāDHara.*

7. The verbs *Hicha* (to talk), *misha* (to walk), *bicha* (to cry), and *nisa* (to forget) conjugate in the same way as the verb *bida* (to begin) (see Lesson 30). Fill in the spaces in the following table with the correct perfect forms of these verbs.

	<i>Hicha</i>	<i>misha</i>	<i>bicha</i>	<i>nisa</i>
<i>ani</i>	<i>Hichēt</i>			
<i>inta</i>		<i>mishēt</i>		
<i>inti</i>			<i>bichēti</i>	
<i>huwwa</i>			<i>bicha</i>	
<i>hiyya</i>				<i>nisat</i>
<i>iHna</i>				<i>nisēna</i>
<i>intu</i>		<i>mishētu</i>		
<i>humma</i>	<i>Hichow</i>			

8. Match the words in column A with those in column B to make grammatically correct sentences.

A

- iHna mā 'idna*  
*lamis w-lūsi*  
*dūnald*  
*āni w-awlādi*  
*inta w-zawijtak*  
*SabāH*  
*jīb wiyyāk tuffāH*  
*s-sā'a thmānya*  
*ummi w-abūya chānaw*  
*halyōm shinu*

B

- yrid ysāfir bi l-'id*  
*w-moz w-'inab*  
*sayyāra*  
*w-nuS illa khamisa*  
*bi l-isbū'*  
*b-almānya* (in Germany)  
*sāfraw qabil yomēn*  
*n'ish b-baghdād*  
*il-khēr*  
*ta'ālu l-bētna*

9. Say the following sentences in Iraqi Arabic.

- a. I love animals.  
b. I'll see you after work.  
c. I went to the movies.  
d. What do you have in the bag?  
e. Which apple do you want?  
f. I have a thousand dinars.

10. Provide the appropriate responses to the following Iraqi Arabic greetings.

- a. *masā' il-khēr.*  
b. *ma'a s-salāma.*  
c. *shlōnak?*  
d. *shlōnich?*  
e. *marHaba?*  
f. *s-salāmu 'alaykum.*  
g. *tiSbaHūn 'ala khēr.*

Answer Key

1. a. *l-awlād rāH yzūrūn* 'amhum.  
b. *iHna pwāliq* 'ala kulshi tgūla.  
c. *lamis t'ish* bi l-baSra.  
d. *intu rāH tākliūn* bi l-maT'am hal-yom?  
e. *āni Tila'it* amis w-awwal amis.  
f. *dūnald ma-yrid yrūH* li l-mūSil.  
g. *arid ashrah* 'aSīr.
2. a. *shlōn [S-SiHa?*  
b. *aHtāj Halīb* w-khubuz (bread).  
c. *bēsh is-sā'a?*  
d. *yōm is-sabit 'idna dawām.*  
e. *bi l-'id 'idna 'uTla.*
- f. *tiHtājīn bēDHtēn lo tlath bēDHāt?*  
g. *l-madrasa biha banāt w-awlād.*
3. a. zawji *karīm*  
b. ukhti *qawiyya*  
c. l-Hadiqa *wās'a*  
d. Yāsmīn *insāna laTifa*  
e. *dūnald ishtira* l-lūsi badla *jamila*  
f. *abūya jāb baTTikha chibira*  
g. l-Hayya *Tawila*
4. a. *hādha qalamha.*  
b. *shifit kitāba?*

- c. *dhāka bēti*.  
d. *rāH nākhudh akilāg* *wiyyāna*.  
e. *rāH ashtiri min dukkān* *hum*.  
f. *hādhī malābiskum*.  
g. *yamta tsāfir il-baladgk?*
5. a. *nTēt-hum* *kitābēn*.  
b. *aHmad* *rāH yshūftg*.  
c. *zūrūnj sbū* *ij-jāy*.  
d. *wēn shiftu* *'ammi w-'amti?*  
e. *rāH anTīgh* *il-mittāH* (key) *bāchir*.  
f. *ta'ālu sādūng isbū* *ij-jāy*.  
g. *nūr tHibbg*.
6. a. *l-walad* *chān* *zēn*.  
b. *inti* *chinti* *bi l-baSra*.  
c. *ukhti* *chānat* *bi j-jāmi'a*.  
d. *khāli w-khālti* *chānaw* *ysibHūn*.  
e. *āni w-zawijiti* *chinnā* *bi s-sūg amis*.  
f. *inta w-akhūk* *chintu* *b-Hadiqat* *il-Haywānāt*.  
g. *āni* *chinit* *anTi* *muHāDHara*.
- 7.

	Hicha	misha	bicha	nisa
ani	Hichēt	mishēt	bichēt	nisēt
inta	Hichēt	mishēt	bichēt	nisēt
inti	Hichēti	mishēti	bichēti	nisēti
Huwwa	Hicha	misha	bicha	nisa
Hiyya	Hichat	mishat	bichat	nisat
iHna	Hichēna	mishēna	bichēna	nisēna
Intu	Hichētu	mishētu	bichētu	nisētu
Humma	Hichaw	mishaw	bichaw	nisaw

8. *iHna mā 'idna sayyāra*  
*lamis w-lūsi sāfraw qabil yōmēn*  
*dūnald yrid ysāfir bi l-'id*  
*āni w-awlādi n'ish b-baghdād*  
*inta w-zawijtak ta'ālu l-bētna*  
*SabāH il-kher*  
*jib wiyyāk tuffāH w-moz w-'inab*  
*s-sā'a thmānya w-nuS illa khamsa*  
*ummi w-abūya chānaw b-almānya*  
*halyōm shinu bi l-isbū'*
9. a. *āni aHibb il-Haywānat*.  
b. *ashūfak ba'd id-dawām*.  
c. *riHit li s-sinama*.  
d. *shaku 'indich bi j-janTa?*  
e. *yā TuffāHa tridin?*  
f. *'indi alif dinār*.
10. a. *masā' in-nūr*.  
b. *ma'a s-salāma*.  
c. *zēn il-Hamdilla*.  
d. *zēna l-Hamdilla*.  
e. *marHaba/ahlan*.  
f. *'alaykum is-salām*.  
g. *ajma'in*.

# LESSON 26

(Lebanese Arabic)

*shū l-mishkle? What's the Problem?*

## A. Dialogue

Nadia's son Ahmad and his girlfriend Georgette want to get married. Ahmad's family is opposed to the marriage because Georgette is Christian and Ahmad is Muslim. In the following conversation they are talking to Lucy about their troubles.

*aHmad: mā ba'rif kif baddi ZabbiTa ma' ahli. anā bHebba la-jorjet bas ahli mā byismaHūli itjawwaza.*  
*lūsi: lē yā aHmad? shū l-mishkle? lē mā byismaHūlak ahlak titjawwaza la-jorjet?*  
*aHmad: ma bta'rfi . . . anā shī'i w-lēzim itjawwaz waHdi shi'iyye mitli w-hiyye mārūniyye 'a shēn heyk lēzim titjawwaz wāHad mārūni mitla. shū baddnā na'mul? ba'd khamsta'shar sine Harb ahliyye libnēn ba'du Tāyfi.*  
*lūsi: shū 'indak ikhtiyarēt lēkin?*  
*aHmad: fiyi itrika la jorjet w-itjawwaz bint tēniye ta'jibun la-ahli. bas anā mā baddi.*  
*lūsi: mish bayyak kēn baddu yēk titjawwaza la-bint 'amtak, shū kēn isma?*  
*aHmad: zeineb.*  
*lūsi: aywā, zeineb.*  
*aHmad: bala. bas anā baddi jorjet w-bas.*  
*lūsi: mishkle kbire. Tab, shū raH ta'mul ya'ni?*  
*aHmad: walla, fiyi ēkhida la-jorjet w-nrūH 'a 'ubruS - izā badda - w-ntjawwaz jawwēz madani.*  
*jorjet: lā, yā aHmad, kif baddnā nrūH 'a 'ubruS la-Hālnā? shū raH yi'ūlu ahli w-ij-jirān? mish ma'ūl kif 'am bitfakkir.*  
*aHmad: bas hayda mish kil shi, yā lūsi. anā ba'dni mā 'indi shi''a w-ba'dni 'am-bfattish 'a shighel w-mā blē'i Sarli sine.*  
*jorjet: aSdu yā lūsi, izā tjawwaznā, shū baddnā nēkul w-nishrab? w-weyn baddnā n'ish?*  
*lūsi: ya'ni l-waD' l-iqtīSādi kamēn Diddak yā aHmad, mish heyke?*

Ahmad: I don't know how I will work things out with my family. I love Georgette, but my family wouldn't let me marry her.  
Lucy: Why, Ahmad? What's the problem? Why wouldn't your family let you marry Georgette?  
Ahmad: You know . . . I am a Shiite and I should marry a Shiite girl (*lit.*, like myself). Georgette is Maronite. So she has to marry a Maronite (*lit.*, like herself). What can we do? After 15 years of civil war, Lebanon is still sectarian.  
Lucy: But what alternatives do you have?  
Ahmad: I could leave Georgette and marry a girl (*lit.*, another girl) that my family likes. But I don't want to.  
Lucy: Didn't your father want you to marry your cousin? What was her name?  
Ahmad: Zeineb.  
Lucy: Exactly, Zeineb.  
Ahmad: Yes, he did. But I want Georgette only.

Lucy: This is a big problem. Okay, so what are you going to do?

Ahmad: Well, I can take Georgette to Cyprus—if she wants—and we can have a civil marriage [there].

Georgette: No, Ahmad, how can we go to Cyprus alone? What are my family and the neighbors going to say? I can't believe you think like this! (*lit.*, it's unbelievable how you think)

Ahmad: But that's not all, Lucy. I still don't have an apartment, and I'm still looking for a job and haven't been able to find anything for a year now.

Georgette: In other words, Lucy (*lit.*, he means, Lucy): If we get married, what are we going to eat and drink? And where are we going to live?

Lucy: So, the economic situation is also against you, Ahmad, isn't it?

B. Pronunciation

1. WRITING THE LEBANESE DIALECT

Like other Arabic dialects, Lebanese Arabic is primarily a spoken language, rarely used in written communication, where Modern Standard Arabic is the norm. Because Arabic script was devised to represent the sounds of Classical and Modern Standard Arabic, the additional sounds that exist in Arabic dialects like Lebanese are not represented by it. For these reasons, the transliteration in Latin script is used to represent Lebanese Arabic in Lessons 26 to 30, as in all other dialect lessons.

While there are differences in pronunciation among different Lebanese speakers, depending on the region they come from, the Lebanese Arabic you will learn in the following five lessons is the most commonly used variant of modern Lebanese Arabic which doesn't reflect regional specificities in pronunciation.

2. VOWELS IN LEBANESE ARABIC

In addition to the six vowels in *fuSHā*, *ā*, *ū*, *ī*, *a*, *u*, and *i*, Lebanese Arabic has four more vowels: two long vowels, *ē* and *ō*, and two short vowels, *e* and *o*. The Lebanese Arabic words *lē* (why), *mishkle* (problem), and *gorjet* (Georgette), all from the dialogue, contain these vowels.

3. CONSONANTS IN LEBANESE ARABIC

A. THE CONSONANT q

The MSA consonant *q* is normally replaced with a *hamza* sound ( ' ) in Lebanese Arabic, as in:

'ubruS (Cyprus)	قُبْرُصْ
yi'ūlu (they say)	يَقُولُوا
'aSdu (he means)	قَصْدُهُ
ma''ūl (understandable, reasonable)	مَعْقُول

At the same time, the many *fuSHā* words that contain a *hamza* almost always lose it in Lebanese Arabic. This is why it is reasonable to suspect that whenever a *hamza* is found in Lebanese Arabic, it corresponds to the consonant *q* in *fuSHā*. A number of words in Lebanese Arabic that belong to the educated and more formal language retain their *qāf*, such as *iqtiSādī* (economics).

B. THE CONSONANT j

The consonant *j* is pronounced as the sound *zh* in the English word *pleasure*. Take a look at the following examples and compare them to their *fuSHā* equivalents.

gorjet	جورجيت
Georgette	
itjawwaza.	أَتَزَوَّجُهَا
I am marrying her.	
ta'jibun.	تُعْجِبُهُمْ
They like her.	

C. THE CONSONANT dh

The *fuSHā* sound *dh* is pronounced as a *z* sound in Lebanese Arabic. Compare the Lebanese Arabic words below to their *fuSHā* equivalents.

izan (so)	إِذَا
izā (if)	إِذَا

D. THE CONSONANT th

The *fuSHā* sound *th* is pronounced as either *s* or *t* in Lebanese Arabic, without a specific rule governing this variation. Notice how the following two words, written and pronounced identically in *fuSHā*, differ in their pronunciation of the *th*.

sēniye (second, measure of time)	ثَانِيَّة
tēniye (second, ordinal number; another)	ثَانِيَّة

4. THE FEMININE ENDING

In *fuSHā*, the feminine form of nouns and adjectives is indicated by the ending *-a*. In Lebanese Arabic, the feminine ending is pronounced in two ways. Compare the following examples with their *fuSHā* equivalents.

- After q, ' , t, z, d, s, and in most cases after r, the feminine ending is -a.  
shī'a (Shi'a) شِيعَة  
shī''a (apartment) شَقَّة
- After all other sounds, the feminine ending is -e, and frequently also -i, without any distinction between the two.  
mishkle (problem) مُشْكَلَة  
sine (year) سَنَة  
Tāfiye (sectarianism) طَائِفِيَّة  
mārūniyye (Maronite) مارُونِيَّة  
ahliyye (civil) أَهْلِيَّة  
tēniye (another) ثَانِيَّة  
waHdi (one, f.) وَاحِدَة

C. Grammar and Usage

1. THE PERSONAL PRONOUNS

The following table lists the personal pronouns used in Lebanese Arabic.

PERSONAL PRONOUNS			
Singular		Plural	
I	anā	we	naHna
you (m.)	enta/ente	you (m./f.)	entu
you (f.)	enti		
he	huwwi	they (m./f.)	hinni
she	hiyyi		

Notice that most Lebanese Arabic personal pronouns are very close in form to those in fuSHā. The main difference consists in the fact that the fuSHā a sound is pronounced as either e (enta/ente and enti) or i (huwwi, hiyyi and enti) in Lebanese Arabic. In the plural, naHna (we) differs from the fuSHā naHnu only in the last vowel. The plural you pronoun, entu, starts with the Lebanese Arabic e and lacks the final consonant m, unlike its fuSHā counterpart, antum. The Lebanese Arabic they pronoun, hinni, differs the most from its equivalent in fuSHā, hum; the two share only the initial sound h. A more important difference between Lebanese Arabic and fuSHā is that Lebanese Arabic does not distinguish between masculine and feminine forms in the plural and has no dual pronouns.

2. THE POSSESSIVE SUFFIXES

The possessive endings in Lebanese Arabic are presented in the following table.

POSSESSIVE SUFFIXES			
Singular		Plural	
my	-i	our	-nā
your (m.)	-ak	your (m./f.)	-kun
your (f.)	-ik		
his	-u	their (m./f.)	-un
her	-a		

The Lebanese Arabic possessive endings for the we and you plural forms are identical to those in fuSHā. For all other persons they differ slightly and need to be learned. In contrast to fuSHā, possessive endings in Lebanese Arabic are attached directly to the end of the noun without an intervening vowel. The following table shows the noun ahl (family) with the possessive endings attached to it.

THE NOUN ahl (FAMILY) WITH POSSESSIVE SUFFIXES			
Singular		Plural	
my family	ahli	our family	ahlnā
your (m.) family	ahlak	your (m./f.) family	ahlkun
your (f.) family	ahlik		
his family	ahlu	their (m./f.) family	ahlun
her	ahla		

3. THE IMPERFECT TENSE

Lebanese imperfect tense has two forms, the imperfect indicative and the imperfect subjunctive.

THE IMPERFECT INDICATIVE OF THE VERB 'eref (TO KNOW)			
Singular		Plural	
anā	ba'rif	naHna	mna'rif
enta	bta'rif	entu	bta'rifu/bta'rfu
enti	bta'rif/bta'rfi		
huwwi	bya'rif	hinni	bya'rifu/bya'rfu
hiyyi	bta'rif		

mā ba'rif kif baddi ZabbīTa ma' ahli.  
I don't know how I will work things out with my family.  
  
bta'rfi anā shī'i.  
You know I am Shiite.

The imperfect subjunctive form is used after modal words, such as lēzim (should, must), baddi (I want to), and fiyi (I can). This form of the imperfect tense lacks the prefixes b- and m-, but is otherwise indistinguishable from the indicative form.



- *lēzim* (should, must)

*lēzim* (should, must), a participle, is invariant, i.e., its form doesn't change depending on the person and number of the subject. Instead, the verb that follows *lēzim* is conjugated in the imperfect tense and indicates the person, gender, and number of the subject.

*lēzim rūH 'a beirūt.*  
I need to go to Beirut.

*shū lēzim ta'mal bukra?*  
What do you have to do tomorrow?

*mish lēzim tZabbTu l-ūDa?*  
Don't you need to tidy the room?

- *baddi* (I want to)

*baddi* (I want to) is a noun with a possessive pronoun attached to its end to indicate the subject of the action expressed. When the subject changes, the pronominal suffix attached to *baddi* changes as well. The following table shows the different forms of *baddi* (I want to) followed by the imperfect verb 'eref (to know).

THE EXPRESSION <i>baddi</i> (I WANT TO)			
Singular		Plural	
<i>anā</i>	<i>baddi a'rif</i>	<i>naHna</i>	<i>baddnā na'rif</i>
<i>enta</i>	<i>baddak ta'rif</i>	<i>entu</i>	<i>baddkun ta'rifu/ta'rtu</i>
<i>enti</i>	<i>baddik ta'rifi/ta'rti</i>		
<i>huwwi</i>	<i>baddu ya'rif</i>	<i>Hinni</i>	<i>baddun ya'rifu/ya'rtu</i>
<i>hiyyi</i>	<i>badda ta'rif</i>		

*kif baddā trūH 'a 'ubruS la-Hālā?*  
Why does she want to go to Cyprus alone?

*shū baddak tēkul w-tishrab?*  
What do you want to eat and drink?

Another function of *baddi* (I want to) is to indicate the future tense.<sup>1</sup> Its equivalent in English is either the future with *going to* or with *will*. Which translation of *baddi* is the correct one, *want to*, *going to*, or *will*, depends on the context. Take a look at some examples.

*shū baddnā nēkul w-nishrab?*  
What are we going to eat and drink?

*shū baddnā na'mul?*  
What are we going to do?

*mā ba'rif kif baddi ZabbīTa ma' ahli.*  
I have no idea how I will work things out with my family.

<sup>1</sup> For a more detailed discussion of the future tense, see Lesson 2.7.

- *fiyi* (I can)

*fiyi* (I can) consists of the preposition *fi* (in) followed by an object pronoun suffix. The object pronoun suffix expresses the subject and therefore, has to change accordingly, e.g., *fiy* (he can), *fiyā* (she can), etc. *Fiyi* is followed by the imperfect subjunctive form of the verb, without the prefix *b-/m-*. In the following table, the verbal phrase *fiyi ikhtār* (I can/could choose) is fully conjugated.

THE EXPRESSION <i>fiyi ikhtār</i> (I CAN/COULD CHOOSE)			
Singular		Plural	
I can choose	<i>fiyi ikhtār</i>	we can choose	<i>finā nikhtār</i>
you ( <i>m.</i> ) can choose	<i>fik tikhtār</i>	you ( <i>m./f.</i> ) can choose	<i>fikun tikhtāru</i>
you ( <i>f.</i> ) can choose	<i>fiki tikhtāri</i>		
he can choose	<i>fiy ikhtār</i>	they ( <i>m./f.</i> ) can choose	<i>fiyun yikhtāru</i>
she can choose	<i>fiyā tikhtār</i>		

For a negative form, add the negative particle *mā* in front of *fiyi*.

*mā fiyi ikhtār.*  
I can't choose.

4. VERB CONJUGATION

The conjugational patterns of Lebanese Arabic verbs are generally similar to those in *fuSHā*. However, *fuSHā* and Lebanese Arabic verbs differ in their internal vowels; e.g., *samaHa* (he allowed) in *fuSHā* is *semeH* in Lebanese.

In the table below, you will find five verbs from the dialogue, conjugated in the imperfect indicative. The first three columns have verbs in Form I: sound, hamzated, and hollow (see Lessons 13 and 14). The last two columns present a verb in Form II and a verb in Form V. Because the differences in the internal vowelings between Lebanese Arabic verbs and their *fuSHā* counterparts are too elaborate to explain here, simply study the conjugation patterns of these five commonly used verbs.

THE IMPERFECT INDICATIVE IN LEBANESE ARABIC					
	<i>semeH</i> (to allow)	<i>akhad</i> (to take)	<i>rāH</i> (to go)	<i>ZabbīT</i> (to fix)	<i>tjawwaz</i> (to marry)
Verb Form	I (sound)	I (hamzated)	I (hollow)	II	V
<i>anā</i>	<i>bismaH</i>	<i>bēkhud</i>	<i>brūH</i>	<i>bZabbīT</i>	<i>bitjawwaz</i>
<i>enta</i>	<i>btismaH</i>	<i>btēkhud</i>	<i>btrūH</i>	<i>bitZabbīT</i>	<i>bitijawwaz</i>
<i>enti</i>	<i>btismaHi</i>	<i>btēkhdi</i>	<i>btrūHi</i>	<i>bitZabTi</i>	<i>bitijawwazi</i>
<i>huwwi</i>	<i>byismaH</i>	<i>byēkhud</i>	<i>byrūH</i>	<i>byiZabbīT</i>	<i>byitjawwaz</i>
<i>hiyyi</i>	<i>btismaH</i>	<i>btēkhud</i>	<i>btrūH</i>	<i>bitZabbīT</i>	<i>bitijawwaz</i>
<i>naHna</i>	<i>mnismaH</i>	<i>mnēkhud</i>	<i>mnrūH</i>	<i>minZabbīT</i>	<i>mnitjawwaz</i>
<i>entu</i>	<i>btismaHu</i>	<i>btēkhdu</i>	<i>btrūHu</i>	<i>bitZabTu</i>	<i>bitijawwazu</i>

D. Vocabulary

<i>baddi</i>	I want
<i>ZabbiTa</i>	I fix it
<i>bas</i>	but; only
<i>byismaHūli</i>	they allow me
<i>tjawwaza</i>	I marry her
<i>lē</i>	why
<i>shū</i>	what
<i>mishkle</i>	problem
<i>shi'i (shi'iyye, f.)</i>	Shiite
<i>lēzim</i>	should, must
<i>w</i>	and
<i>mārūniyye</i>	Maronite
<i>'a shēn heyk</i>	that's why
<i>ba'd</i>	yet, still
<i>Harb ahliyye</i>	civil war
<i>Tāyfi</i>	sectarian
<i>ikhtiyarēt (ikhtiyār, sg.)</i>	choices
<i>fiyi</i>	I can
<i>itrika</i>	I leave her
<i>mish</i>	not
<i>bayyak</i>	your father ( <i>m.</i> )
<i>yēk</i>	you (independent object pronoun)
<i>bala</i>	yes
<i>kbire (kbīr, m.)</i>	big
<i>Tab</i>	okay, well
<i>raH</i>	will, shall
<i>walla</i>	well, <i>adv.</i> ( <i>lit.</i> by God)
<i>ēkhida</i>	I take her
<i>nrūH</i>	we go
<i>'a</i>	to
<i>'ubruS</i>	Cyprus
<i>izā</i>	if
<i>jawwēz madani</i>	civil marriage
<i>la-Hālnā</i>	(we) alone
<i>yi'ūlu</i>	they say
<i>jirān (jār, sg.)</i>	neighbors
<i>ma'ūl</i>	understandable, believable
<i>bittakkir</i>	(you) think (conjugate like <i>Zabbit</i> )
<i>hayda</i>	this
<i>shi''a</i>	apartment
<i>bfattish 'a shighel</i>	I look for a job (conjugate like <i>Zabbit</i> )
<i>ble'i</i>	I find

<i>I-waD' I-iqtiSādi</i>	the economic situation
<i>kamēn</i>	also
<i>Diddak</i>	against you
<i>mish heyke?</i>	Isn't it so?, Right?

E. Cultural Note

Lebanon is a multi-religious society with eighteen officially recognized religious sects, twelve Christian and six Muslim. Different sects do not have equal power; their share of the legislative, executive, political, and administrative power depends on the number of their adherents and historical role. One of the key functions of each sect is the execution of the personal status law, which primarily regulates marriage and divorce, by its religious echelon.

As in neighboring Israel, inter-religious marriage ceremonies cannot be officially performed in Lebanon. Therefore, many Lebanese favor the introduction of civil marriage in Lebanon. They believe that civil marriage in Lebanon would be cheaper, as there would be no need to travel to Cyprus to be married in a civil court, and it would allow them to preserve their religious identity while marrying a person of another religion. Proponents of civil marriage also believe it will gradually help eliminate sectarianism in Lebanon. In an attempt to present the Lebanese with such an alternative, President Elias Hrawi submitted a draft law to institute civil marriage in 1998. This law was not ratified by the Parliament, although it was endorsed by the Council of Ministers. While the younger generation embraced Hrawi's proposal, the powerful Muslim and Christian clergy condemned civil marriage as a threat to public morals and the traditional Lebanese family.

F. Exercises

1. Put the words in the parentheses in the correct form, then translate the sentences into English.

Example: *anā (baddi) (bēkul) tabbule bas bint 'amti (baddi) (bēkul) salaTa tēniye.*  
*anā baddi ēkul tabbule bas bint 'amti badda tēkul salaTa tēniye.*  
I want to eat tabouli but my cousin wants to eat a different salad.

- a. *mariam (lēzim) (bZabbit) kill il-mashēkil ma' ahla.*
- b. *yā mona, (lēzim) (bitjawwaz) wāHad libnēni.*
- c. *khālti rimā (baddi) (itrik) libnēn w-('ish) b-amerika.*
- d. *bayyi (bifakkir) ba'dni 'ind ij-jirān.*
- e. *naHna mā (ba'rif) izā sāmīr w-aHmad (bifattish) 'a shighel bi beirūt.*

2. Say the following statements or questions in Lebanese Arabic.

- a. What's this?
- b. Where is Ahmad's apartment?
- c. Do you (*f.*) want to know our neighbors?
- d. I am Maronite (*m.*) also.
- e. We have to go to Beirut.

3. Match the words from column A to those in column B to form phrases or short sentences.

A	B
a. lēzim	shāy yā betina?
b. baddkun	madani
c. shū	heyk
d. raH tēkhdi	trūHi 'a sh-shighel
e. 'a shēn	ma''ūl
f. jawēz	tishrabu shi?
g. mish	baddak ta'mul bi-'ubruS?

4. Put the words in the correct order to form coherent sentences.

- a. yfattish / maHmūd / khāli / baddu / 'a / shi''a / akbar  
b. ma / btismaHli / zeineb / 'a / l-baHr / la-Hāli / rūH  
c. kill / hayda / shi  
d. sine / Sarli / b-libnēn  
e. ma / bya'jibni / l-iqtSādi / l-waD'

5. Read the following passage and answer the questions that follow it.

ahlan. anā ismi zeineb. anā bint 'amtu la aHmad. bayyu la aHmad byismaHlu yitjawwaz bas bint shi'iyye mitli. anā bHebbu la aHmad bas huwwi ma baddu yitjawwazni. baddu bas haydi . . . shu isma . . . l-mārūniyye . . . jorjēt. hiyye lēzim titjawwaz wāHad mārūni w-titrik aHmad.

- a. mīn (who) byaHki?  
b. shu isma?  
c. hiyye bitHebbu la aHmad?  
d. aHmad byiHebba?  
e. hiyye bitHebba la jorjēt?

Answer Key

1. a. mariam lēzim tZabbit kill il-mashēkil ma' ahla. Mariam should fix all problems with her family.

b. yā mona, lēzim titjawwazi wāHad libnēni. Mona, you should marry a Lebanese [guy].

c. khālti rimā badda titrik libnēn w-t'ish b-amerika. My aunt Rima wants to leave Lebanon and live in America.
- d. bayyi byifakkir ba'dni 'ind ij-jirān. My father thinks I'm still at the neighbors'.

e. naHna mā mna'rif izā sāmir w-aHmad byifattishu 'a shighel bi-beirūt. We don't know if Samir and Ahmad are looking for a job in Beirut.
2. a. shū hayda?

b. weyn shi''at aHmad?

- c. baddik ta'rfi jirānnā?  
d. anā mārūni kamēn.  
e. lēzim nrūH 'a beirūt.

3. lēzim trūHi 'a sh-shighel. You (f.) have to go to work.  
baddkun tishrabu shi? Do you (pl.) want to drink something?  
shū baddak ta'mul bi-'ubruS? What do you (m.) want to do in Cyprus?  
raH tēkhdi shāy yā betina? Are you (f.) going to get tea, Betina?  
'a shēn heyk because of that  
jawēz madani civil marriage  
mish ma''ūl unbelievable

4. a. khāli maHmūd baddu yfattish 'a shi''a akbar. My uncle Mahmud wants to look for a bigger apartment.  
b. ma btismaHli zeineb rūH 'a l-baHr la-Hāli. Zeineb doesn't let me go to the sea alone.

- c. hayda kill shi. This is all.  
d. Sarli sine b-libnēn. I've been in Lebanon for a year.  
e. ma bya'jibni l-waD' l-iqtSādi. I don't like the economic situation.
5. Hi. My name is Zeineb. I am Ahmad's cousin. His father allows him to marry only a Shiite girl, like myself. I love Ahmad but he doesn't want to marry me. He wants only this . . . what's her name . . . the Maronite . . . Georgette. She should marry a Maronite and leave Ahmad.
- a. bint 'amtu la aHmad btaHki.  
b. isma zeineb.  
c. hiyye bitHebbu la aHmad.  
d. aHmad ma byiHebba.  
e. hiyye ma bitHebba la jorjēt.

# LESSON 27

(Lebanese Arabic)

feyrūz Feiruz

## A. Dialogue

Nadia's husband Ali is a huge fan of the famous Lebanese singer Feiruz, and he doesn't tolerate any criticism of his idol. He has just attended her concert in the city of Ba'lbek and is sharing his impressions with Lucy and Donald.

dūnald: kif kēnet il-Hafli bi-ba'lbek yā 'ali?

'ali: biṭjannin!

lūsi: mbayyen nbasaTet ktir, mā heike?

'ali: nbasaTet w-noSSI min mā byinbusiT? feyrūz haydi, mish Hada tēni . . . bta'rfu uSSata?

'ali: bi-ZZabeT. mā kēn 'indun shi''a, kēnu sēknin b-ūDa. bas bayyā kēn insēn ktir Tayyib.

lūsi: kif kēn Tayyib w-mā byismaHlā trūH 'ā rrādio Hatta tghanni?

'ali: bala, kēn 'am byitrikā trūH bas b-sharT, bta'rfi shū huwwe?

lūsi: mā ba'rif.

dūnald: anā kamēn ma ba'rif. shū huwwe?

'ali: mā tkun la-Hālā. trūH bas iza kēnu immā aw khayyā ma'ā. bta'rfu fi l-awwal bas kēnet zghire, kēnet bitghanni la-jjirān?

dūnald: akid Habbu Sawtā ktir.

'ali: mā fi shakhS mā byHebb Sawtā la-feirūz.

nādyā: shu ha l-Haki yā 'ali? kif mā fi? ma ibnu li-zghir la-abu yūsef mā byHebbā la-feyrūz.

'ali: enti kamēn! hayda mā byifham shi bi l-musi'a l-'arabiyye . . . shū baddik fih!

lūsi: bta'rfu shū ismā l-Ha'i'i?

dūnald: kif, mish ismā feyrūz?

lūsi: lā, ismā nuhād Haddād.

'ali: brāvo 'aleyki, yā lūsi! Sirti bta'rfi ktir 'an libnēn.

dūnald: akhadet isem shuhra, ya'ni?

'ali: bala, bas Sāret mashhūra. mā ba'rif le bas kēn fiyya tekhtār ismēn: shahrazēd aw feyrūz. w-hiyye Habbet it-tēni.

Donald: How was the concert in Ba'lbek, Ali?

Ali: Incredible!

Lucy: Looks like you had a lot of fun, didn't you?

Ali: I sure did! Who wouldn't have fun? This is Feiruz we're talking about—the one and only . . . Do you know her story?

Lucy: I know a little about her. She comes from a poor family . . .

Ali: Exactly. They didn't own an apartment; instead, they lived in a single room. Her father was a very good man, though.

Lucy: How was he a good man if he wouldn't (*lit.*, didn't) let her go to the radio station to sing live?

Ali: But he did let her go to the radio station on one condition; do you know what it was?

Lucy: I don't.

Donald: I don't either. What was it?

Ali: That she not go by herself. (*lit.*, that she is not alone) That she might go only if her mother or brother were to accompany her (*lit.*, were with her). Did you know, at first, when she was little, she used to sing for the neighbors?

Donald: They must have loved her voice.

Ali: There isn't anyone who doesn't love the voice of Feiruz.

Nadia: What are you talking about, Ali? What do you mean there isn't anyone? (*lit.*, how isn't there) Abu Yusef's younger son doesn't like her.

Ali: What are you talking about! (*lit.*, you too) That guy doesn't know anything about Arabic music . . . Don't even mention him!

Lucy: Do you know her real name?

Donald: What do you mean; isn't it Feiruz?

Lucy: No, her name is Nuhad Haddad.

Ali: Bravo, Lucy! You have learned a lot about Lebanon lately.

Donald: So, she took a stage name?

Ali: Yes, on the way to getting famous. I don't know why, but she could choose between two names—Shahrazad or Feiruz. And she loved the latter one.

## B. Pronunciation

### THE DEFINITE ARTICLE

In Lebanese Arabic, the definite article has two forms: *il* and *l*. *il* is used when the previous word ends in a consonant, and *l*, when it ends in a vowel. For example:

kif kēnet il-Hafli?

How was the concert?

fi l-awwal

in the beginning

shu ha l-Haki?

What are you talking about? (*lit.* What is this talk?)

As in fuSHā, when the definite article precedes a “sun” consonant (*t, th, j, d, dh, r, z, s, sh, S, D, T, Z, l, n*), it mirrors the sound of that consonant.

Habbet it-tēni.

She loved the second one.

trūH 'ā r-rādio.

She goes to the radio.

Note that the letter *j*, pronounced like the sound *zh* in English *measure*, is a “sun” consonant in Lebanese Arabic.

kēnet bitghanni la j-jirān.

She used to sing for the neighbors.

When the definite article precedes words starting with two consonants and the first one is a “sun” consonant, the article takes the form *li*, as in:

*ibnu li-zghīr la abu yūsef*  
Abu Yusef’s younger son

Be careful not to confuse the definite article *li* with the preposition *la* (for).

Finally, in Lebanese Arabic, as in MSA, when a definite noun is modified by an adjective, the adjective is also definite and must be preceded by an article, as in:

*ismā l-Ha’ī’i*  
her real name

The noun *ismā* (her name) is definite because the possessive pronoun -ā (her) is attached to it.

C. Grammar and Usage

1. OBJECT PRONOUN SUFFIXES

Lebanese Arabic object pronouns, like those in the MSA, take the form of pronominal endings attached to verbs.

OBJECT PRONOUN SUFFIXES			
Singular		Plural	
me	-ni	us	-nā
you (m.)	-ak	you (f./m.)	-kun
you (f.)	-ik		
him/it	-u	them (f./m.)	-un
her/it	-a		

Object pronoun suffixes are identical to the possessive endings, presented in Lesson 26, except for -ni (me).

The following table shows the verb *byitrik* (he lets/leaves) in the imperfect tense with object pronouns attached to it.

THE VERB <i>byitrik</i> (HE LETS/LEAVES) IN THE IMPERFECT TENSE WITH OBJECT PRONOUN SUFFIXES			
Singular		Plural	
he lets me	<i>byitrikni</i>	he lets us	<i>byitriknā</i>
he lets you (m.)	<i>byitrikak</i>	he lets you (m./f.)	<i>byitrikun</i>
he lets you (f.)	<i>byitrikik</i>		
he lets him/it	<i>byitriku</i>	he lets them (m./f.)	<i>byitrikun</i>
he lets her/it	<i>byitrikā</i>		

2. THE PERFECT TENSE

Lebanese Arabic has a single perfect tense form, which is very similar to the corresponding MSA form.

In the following table, the verb *akhad* (to take) is conjugated in the perfect tense. Note that the stress in the *I* and *you* forms, singular and plural, falls on the second syllable, while in the *he*, *she*, and *they* forms, it is on the first syllable (the stressed syllables are underlined).

THE VERB <i>akhad</i> (TO TAKE) IN THE PERFECT TENSE			
Singular		Plural	
I took	<i>akhad(e)t</i>	we took	<i>akhadnā</i>
you (m.) took	<i>akhad(e)t</i>	you (m./f.) took	<i>akhadtu</i>
you (f.) took	<i>akhadtī</i>		
he took	<i>akhad</i>	they (m./f.) took	<i>akhadu</i>
she took	<i>akhad(e)t</i>		

Note the lack of the final -m in the Lebanese Arabic form *akhadu* (they took), contrasting with the MSA form *akhadtum* (you took, pl.). The *I*, *you* (m.), and *he* forms are identical to the MSA so-called pausal forms, in which the final short vowels are not pronounced.

MSA: *akhadtu* (full form); *akhadt* (pausal form)

vs.

Lebanese Arabic: *akhadt/akhad(e)t* (I took)

The optional -e- in *akhad(e)t* is dropped when the verb is followed by a pronominal suffix and sometimes, when followed by another word.

Here is the verb *akhad* (he took) in the perfect tense with object pronouns attached to it.

THE PERFECT TENSE OF THE VERB <i>akhad</i> (TO TAKE) WITH OBJECT PRONOUN SUFFIXES			
Singular		Plural	
he took me	<i>akhadni</i>	he took us	<i>akhadnā</i>
he took you (m.)	<i>akhadak</i>	he took you (m./f.)	<i>akhadkun</i>
he took you (f.)	<i>akhadiik</i>		
he took him/it	<i>akhadu</i>	he took them (m./f.)	<i>akhadun</i>
he took her/it	<i>akhada</i>		

When an object pronoun suffix follows the verb in the perfect tense, as in the examples below, the final vowel -u of the *you* (pl.) and *they* forms becomes long and the stress moves to it. The ending -nā changes to -nē when any object pronoun is added to the verb, and the stress moves there as well.

*akhadtu* + -u → *akhadtū*  
you (pl.) took + him → You (pl.) took him/it.

akhadtu + -a → akhadūtū  
you (pl.) took + her/it → You (pl.) took her/it.

akhadu + -u → akhadū  
they took + him → They took him.

akhadnā + -u → akhadnē  
we took + him → We took him/it.

akhadnā + -ak → akhadnēk  
we took + you (m.) → We took you (m.).

The perfect tense verb is negated by placing the particle *mā* in front of it.

*mā akhadnē.*  
We didn't take him.

*mā akhadūtū.*  
You didn't take him.

*mā akhadū.*  
They didn't take him.

### 3. VERB CONJUGATION

Below are the conjugations of five verbs in the perfect tense.

VERB CONJUGATION: THE PERFECT TENSE					
	semaH (to allow)	akal (to eat)	rāH (to go)	ZabbaT (to fix)	tjawwaz (to marry)
Verb Form	I (sound)	I (hamzated)	I (hollow)	II	V
I	samaH(e)t	akal(e)t	reH(e)t	ZabbaT(e)t	tjawwaz(e)t
you (m.)	samaH(e)t	akal(e)t	reH(e)t	ZabbaT(e)t	tjawwaz(e)t
you (f.)	samaHti	akalti	reHti	ZabbaTti	tjawwazti
he	semaH	akal	rāH	ZabbaT	tjawwaz
she	semiHet	akalet	rāHet	ZabbaTet	tjawwazet
we	samaHnā	akalnā	reHnā	ZabbaTnā	tjawwaznā
you (pl.)	samaHtu	akaltu	reHtu	ZabbaTtu	tjawwaztu
they	semiHu	akalu	rāHu	ZabbaTu	tjawwazu

Below are two verbs from the dialogue conjugated first in the perfect and then in the imperfect indicative tense. The verb *fehim* (to understand) is a sound Form I verb and the verb *ikhtār* (to choose) a hollow Form VIII verb.

THE SOUND VERB <i>fehim</i> (TO UNDERSTAND)		
	Perfect Tense	Imperfect Tense
I	fhim(e)t	bifham
you (m.)	fhim(e)t	btifham
you (f.)	fhimti	btifhami
he	fehim	byifham
she	fehmet	btifham
we	fhimnā	mnifham
you (pl.)	fhimtu	btifhamu
they	fehmu	byifhamu

### 4. THE VERB *kēn* (WAS, WERE) IN THE PERFECT TENSE

THE VERB <i>ikhtār</i> (TO CHOOSE)		
	Perfect Tense	Imperfect Tense
I	khtar(e)t	bikhtār
you (m.)	khtar(e)t	btikhtār
you (f.)	kharti	btikhtāri
he	khtār	byikhtār
she	khtāret	btikhtār
we	khtarnā	mnikhtār
you (pl.)	khtartu	btikhtāru
they	khtaru	byikhtāru

The hollow verb *kēn* (was/were) is a verb with a weak middle radical.<sup>1</sup> *kēn* has three uses, similar to its *fuSHā* counterpart *kān* (was/were): a. it expresses the past of the verb to be, b. it expresses a habitual past and incomplete action, similar to English *used to*, and c. it expresses the past progressive action, similar to English *was/were doing*. When used in a habitual or past progressive context, *kēn* precedes a verb in the imperfect indicative tense. In the following sentence *kēn*, in the form of *kēnet*, means first “was,” and then “used to.”

*bas kēnet zghire kēnet bitghanni la j-jirān.*  
When she was little she used to sing for the neighbors.

*kēn* has two stems in the perfect tense, *kēn-* and *kin-*. Here is its complete conjugation.

THE PERFECT TENSE OF THE VERB <i>kēn</i> (WAS/WERE)			
Singular		Plural	
I was	kinet/kin	we were	kinnā
you (m.) were	kinet/kin	you were	kintu
you (f.) were	kinti		
he was	kēn	they were	kēnu
she was	kēnet		

<sup>1</sup> See Lesson 14 for a discussion of hollow verbs.

D. Vocabulary

<i>bitjannin</i>	incredible ( <i>lit.</i> , it makes you crazy)
<i>mbayyen</i>	obvious
<i>w-noSS</i>	indeed, surely (an emphatic expression that follows the emphasized word—verb, noun, or adjective, <i>lit.</i> , and a half)
<i>haydi</i>	this ( <i>f.</i> )
<i>Hada</i>	one, someone
<i>uSSata</i>	her story
<i>shwayye</i>	a little
<i>'annā</i>	about her
<i>'ile</i>	family
<i>fa'ira</i>	poor
<i>'indun</i>	they have
<i>kēnu sēknin</i>	they used to live
<i>ūDa</i>	room
<i>insēn</i>	man, person
<i>Tayyib</i>	good-hearted
<i>Hatta</i>	in order to
<i>tghanni</i>	she sings
<i>b-sharT</i>	on a condition
<i>immā</i>	her mother
<i>khayyā</i>	her brother
<i>awwal</i>	beginning
<i>zghire (zghir, m.)</i>	little
<i>akid</i>	sure
<i>Sawtā</i>	her voice
<i>shu ha l-Hakī?</i>	What are you talking about? ( <i>lit.</i> , What is this talk?)
<i>mā fi</i>	there isn't
<i>byifham</i>	he understands
<i>musi'a</i>	music
<i>Ha'i'i</i>	real
<i>isem shuhra</i>	stage name ( <i>lit.</i> , fame name)
<i>mashhūra (mashhūr, m.)</i>	famous
<i>tekhtār</i>	she chooses
<i>ismēn</i>	two names

E. Cultural Note

Feiruz is not only the most famous Lebanese singer but also a legend of contemporary Arabic music (visit [www.fairouz.com](http://www.fairouz.com) for more information and music samples). Born Nuhad Haddad on November 21, 1935, in a little Lebanese village, Feiruz soon moved with her family to a poor neighborhood of Beirut where her father worked in typesetting.

Her voice was discovered by a teacher from the National Conservatory, who was looking for new talents. He helped her join the national radio choir and two months later, after her conservative father was assured that Feiruz would sing only patriotic songs, she recorded her first solo songs. She became a huge success overnight.

At the radio, Feiruz met Aasi Rahbani, a budding composer who was working as a police officer at the time. Aasi became her husband in 1954 and the composer with whom Feiruz recorded most of her songs. Their musical style is famous and combines the exclusive beauty of her passionate, Eastern voice with Western musical nuances.

Her first live concert was in the summer of 1957 in the temple of Jupiter in the city of Ba'lbek, in front of the largest audience that ever gathered there. Since then, until the beginning of the civil war, Feiruz sang on that stage almost yearly. She returned to Ba'lbek in 1998 and her concerts were a smashing success. In the late 1970's, Feiruz started singing the jazz-influenced songs of her son Ziad (see [www.ziad-rahbani.net](http://www.ziad-rahbani.net)). In May of 1999, Feiruz performed at the MGM Grand Hotel in Las Vegas in front of 10,000 fans.

F. Exercises

1. Read the dialogue in Lesson 26 and find all nouns with a definite article. How many different forms of the definite article did you find? Explain the differences.

2. Supply the correct form of *kēn* (was/were), then translate the sentences into English.

- Example: *bintu (kēn) ktir Tayyibe.*  
*bintu kēnet ktir Tayyibe.*  
His daughter was very nice.
- a. *bayyi mā (kēn) yismaHli rūH 'ā j-jām'a la-Hāli.*  
b. *jirānnā mā (kēn) bi beytun.*  
c. *anā w-khālṭi rimā (kēn) jirān b-amerika.*  
d. *yā, zeineb, shu (kēn) ta'mlu enti w-khayyik bas (kēn) sāknin b-libnēn?*  
e. *anā mā (kēn) a'rif izā sāmir w-aHmad fattashu 'a shighel bi beirūt.*

3. Translate the following sentences into Lebanese Arabic.

- a. I don't know (*lit.*, understand) anything at work.  
b. Isn't his name Kamal?—No, his name is Ahmad.  
c. He can go to the concert with his father and mother.  
d. I don't like Enrique Iglesias's voice. He doesn't sing well.  
e. Our father leaves us alone.  
f. Did you (*f.*) take him to the hospital?—No, I didn't take him yet.

4. Match the questions from column A to their answers in column B to create a dialogue.

A  
nbasaTTi bi-l-Hafli?  
nbasaTet w-noSS. lē mā nbasaTTi enti?  
shu ha l-Haki? kif mā bta'rfi?  
kēn Tayyib il-akel, kif mā 'ajabik?

anā mā bifham bi-l-akel? it-tabbūle  
bitjannin w-l-kibbe kamēn . . .  
shwayye? bas akid Habbu l-musi'a?

5. Answer the following questions.

- a. shu bta'rif lūsi 'an feirūz?
- b. kif kēnet t'ish 'ilet feirūz (or 'iletā la feirūz)?
- c. 'ali byiHebb feirūz? lē?
- d. w-enta/enti bta'rif/bta'rfi feirūz? bitHebb/bitHebbi Sawtā?
- e. bta'rif/bta'rfi shakhS mashhūr mitl feirūz b-amerika?
- f. bitHebb/bitHebbi l-musi'a l-'arabiyye?

Answer Key

- 1. l-mishkle, l-waD' — The form of the definite article is l because the preceding words shū and ya'ni end in vowels.  
ij-jirān — The form of the definite article is ij because it precedes the word jirān, beginning in a sun consonant, and follows a word, w-, ending in a consonant.
- 2. a. bayyi mā kēn yismaHli rūH 'ā j-jām'a la-Hāli. My dad didn't let me go to the university alone.  
b. jirānnā mā kēnu bi-beytun. Our neighbors were not at [their] home.  
c. anā w-khāliti rimā kinnā jirān b-amerika. My aunt and I were neighbors in America.  
d. yā, zeineb, shu kintu ta'mlu enti w-khayyik bas kintu sāknin b-libnēn? Zeineb, what were you and your

B  
mā 'ajabni l-akel.  
mā ba'rif.  
bala, Habbūā.  
lā, it-tabbūle mā kēnet Tayyibe, bas immi w-bayyi Habbu l-kibbe shwayye . . .  
mā kēn Tayyib. enti mā btifhami bi-l-akel.  
mish ktir. w-enti?

- brother doing when you were living in Lebanon?
- e. anā mā kint a'rif izā sāmīr w-aHmad fattashu 'a shighel bi beirūt. I didn't know if Samir and Ahmad had searched for work in Beirut.
- 3. a. mā bifham shi bi sh-shighel.  
b. mish ismu kamāl? lā, ismu aHmad.  
c. fiy yrūH 'ā l-Hafli ma' bayyu w- immu.  
d. mā bHebb Sawtu la Enrique Iglesias. mā byighanni mnēH.  
e. bayynā byitriknā la-Hālnā.  
f. akhadti 'ā l-mustashfa? lā, mā akhadtu ba'd.
- 4. nbasaTTi bi-l-Hafli?  
mish ktir. w-enti?  
Did you have fun at the party?  
Not much. And you?  
nbasaTet w-noSS. lē mā nbasaTTi enti?  
mā ba'rif.

I had a lot of fun. You didn't you have fun?  
I don't know.  
shu ha l-Haki? kif mā bta'rfi?  
mā 'ajabni l-akel.  
What kind of an answer (lit. talk) is that? How come you don't know?  
I didn't like the food.  
kēn Tayyib il-akel, kif mā 'ajabik?  
mā kēn Tayyib. enti mā btifhami bi-l-akel.  
The food was tasty; how come you didn't like it?  
It wasn't tasty. You don't know what good food is (lit., you don't understand food).  
anā mā bifham bi-l-akel? it-tabbūle bitjannin w-l-kibbe kamēn . . .  
lā, it-tabbūle mā kēnet Tayyibe, bas immi w-bayyi Habbu l-kibbe shwayye . . .  
I don't know what good food is? The tabouli was fantastic, and the kibbe too . . .  
No, the tabouli wasn't tasty, but my mom and dad liked the kibbe a little . . .  
shwayye? bas akid Habbu l-musi'a?  
bala, Habbūā.  
A little? But they surely [must have] liked the music?  
Yes, they liked it.

- 5. a. shu bta'rif lūsi 'an feirūz? – bta'rif isma l-Ha'i'i w-kamēn shwayye 'an 'iletā.  
What does Lucy know about Feiruz?

– She knows her real name and also a little about her family.  
b. kif kēnet t'ish 'ilet feirūz ['iletā la-feirūz]? – kēnet 'ilet feirūz fa'ira, kēnu sēknin b-ūDa, mish b-shi''a.  
How did Feiruz's family use to live? – Feiruz's family was poor; they lived in a [single] room, not in an apartment.  
c. 'ali byiHebb feirūz? lē? – bala, 'ali byiHebb feirūz ktir 'a shēn Sawtā byijannin.  
Does Ali like Feiruz? Why? – Yes, Ali likes Feiruz a lot because her voice is fantastic.  
d. Answers may vary. w-enta/enti bta'rif/bta'rfi feirūz? bitHebb/bitHebbi Sawtā?  
And you, do you know Feiruz? Do you like her voice?  
bala, a'rifa w-bHebb Sawta ktir.  
Yes, I know her, and I like her voice a lot.  
e. Answers may vary. bta'rif/bta'rfi shakhS mashhūr mitl feirūz b-amerika?  
Do you know a famous person like Feiruz in America?  
ba'rif / mā ba'rif . . .  
I know / don't know . . .  
f. Answers may vary. bitHebb/bitHebbi l-musi'a l-'arabiyye?  
Do you like Arabic music?  
shwayye/ktir . . .  
A little/a lot . . .



# LESSON 28

(Lebanese Arabic)

shū 'am ta'mli? What's Up?

## A. Dialogue

Lucy, a visiting professor at the American University in Beirut, advises her undergraduate student Amal about her future job options and graduate study. Amal, who is majoring in English literature, feels ambivalent about teaching English in Lebanese schools because of the low salary and discipline issues, and is considering other options.

lūsi: ahlan amal, kifik? kif iS-SaHa?

amal: mēshi l-Hāl, kifik enti?

lūsi: mnēHa, tfaDDali!

amal: mersi.

lūsi: shū 'am ta'mli?

amal: walla, mitl ma bta'rfi ha s-sine raH khallīS ij-jēm'a.

lūsi: shū ha ta'mli ba'deyn?

amal: ma 'ashēn heyk baddi iHke ma'ik. b-SarāHa baddi a'rif shū 'indi ikhtiyārēt.

lūsi: awwal shi iza mā baddik tidrisi ba'd, fiki trūHi tishtighli. ikhtiSāSik ktir mēshi b-libnēn. fiki tlē'i shighel b-sur'a. kill il-madēris halla baddun asētze bi'allmu inglize.

amal: bas mā raH a'baD ktir.

lūsi: ma'ik Ha'.

amal: w-kamēn mā fiyi 'allim wlēd Zghār, mā byisma'u l-kalēm, ta'rfi shū alla ibna la-jārti haydik il-yōm? bas rejī' min il-madrāse alla "yā māmā, il-yōm ta'allamna l-ktēbe". allatlu "w-shū katabtu, yā māmā?". alla "mā ba'rif, ba'd mā ta'allamna l-irēye."

lūsi: mahDūm, walla.

amal: mish ma''ūl!

lūsi: Tab, izan fiki tfattshi 'a shighel tēni aw tkaffi dirāstik.

amal: aSdik 'addim 'a mājistēr?

lūsi: ē, fiki trūhi tidrisi b-amerika. lē mā t'addmi 'a jjēm'a tē'i?

amal: yu si el ey?

lūsi: ē.

amal: shū l-"web sait" tabā'a?

lūsi: ma'ik alam?

amal: lā, mā ma'i.

lūsi: tilmize bala alam? hayda alam, tfaDDali, ktibi l-'inwēn. ilik Hada b-amerika?

amal: bala, khāliti sēkni b-los angeles.

Lucy: Hi, Amal, how are you? How are you doing?

Amal: Well, things are fine, how are you?

Lucy: Good, come on in!

Amal: Thanks.

Lucy: What's up? (lit., What are you doing?)

Amal: Well, as you know, this year I'm graduating.

Lucy: And what are you going to do after that?

Amal: Well, that's why I want to talk to you. To tell you the truth, I want to know what options I have.

Lucy: First, if you don't want to study anymore, you could find a job (lit., you could go to work). Your major is very popular in Lebanon. You can find a job quickly. All schools now are looking for English teachers.

Amal: But I wouldn't get paid very much.

Lucy: You're right.

Amal: And also I can't teach little kids. They don't listen. Do you know what my neighbor's son told her the other day? When he got back from school he said to her: "Mom, today we learned how to write". She told him: "What did you write, sweetie?" He said to her: "I don't know, we still haven't learned how to read".

Lucy: That's cute.

Amal: Unbelievable!

Lucy: Well then, you can look for another job or continue your education.

Amal: You mean apply for an M.A.?

Lucy: Yeah, you can go study in the United States. Why don't you apply to my university?

Amal: UCLA?

Lucy: Right.

Amal: What's its Web site?

Lucy: Do you have a pen?

Amal: No, I don't.

Lucy: A student without a pen? Here's a pen; here you go, write the URL. Do you have any family (lit., anyone) in the United States?

Amal: Yes, my aunt lives in LA.

## B. Pronunciation

### CONSONANT CLUSTERS

While in *fuSHā* no more than two consonants can appear together, in Lebanese Arabic, as in other Arabic dialects, even three-consonant clusters can be found in many words. In the examples below, the short vowel, which exists in corresponding MSA words, is dropped in Lebanese Arabic, creating a two-consonant cluster.

LA	sēkni (living)	jārti (my neighbor)	Zghār (little)	asētze (teachers)	bta'rfi (you know)	ta'mli (you do)	tfaDDali (come on in)
MSA	sākīna	jārgati	Sighār	asātīdha	ta'rfi	ta'mgli	tafaDDali

The short vowel *i* is dropped from the preposition *bi* (in) in the following examples.

LA	b-sur'a (quickly)	b-libnēn (in Lebanon)	b-SarāHa (honestly)
MSA	bi-sur'a	bi-libnān	bi-SarāHa

In Lebanese Arabic, as in other dialects, words can also contain clusters of three consonants. This usually happens in the imperfect tense of Form II verbs, specifically the singular *you* or *they* form.

LA	t'addmi (you apply, f.)	tfattshj (you search, f.)	b'allmu (they teach)	inglize (English)
MSA	tuqaddimi	tufattishi	yu'allimūn	ingiliziyya

Lebanese Arabic is well-known for the opposite phenomenon as well. Where *fuSHā* has a *sukūn*, signaling a consonant cluster, Lebanese Arabic adds an extra vowel.

LA	shighel (work)	isem shuhra (stage name)	bi Z-ZabeT (exactly)
MSA	shughl	ism shuhra	bi D-DabT

C. Grammar and Usage

1. THE FUTURE TENSE

In Lebanese Arabic the future tense is formed by placing the particles *raH* or *ha* (used interchangeably) before the imperfect tense form of the verb without *b-/m-* prefix. This tense corresponds to either the future tense (using *will* or *going to*) or to the present progressive tense (*to be doing*) in English.

ha ssine raH khalliS ij-jēm'a.  
I'm graduating (lit., finishing university) this year.

shū ha ta'mli ba'deyn?  
What are you going to do afterwards?

raH a'baD ktir.  
I'll get paid a lot.

To negate the future simply add the negative particle *mā* in front of *raH* or *ha*.

ha ssine mā raH khalliS ij-jēm'a.  
I'm not graduating this year.

shū mā ha ta'mli ba'deyn?  
What aren't you going to do afterwards?

mā raH a'baD ktir.  
I'm not going to get paid much.

2. DEMONSTRATIVES

Lebanese Arabic demonstrative pronouns are fewer and simpler than their counterparts in *fuSHā*.

DEMONSTRATIVES IN LEBANESE ARABIC				
	Masculine		Feminine	
Singular	hayda (this)	haydēk (that)	haydi (this)	haydēki (that)
Plural	haydōl (these)	haydōlēk (those)	haydōl (these)	haydōliki (those)

Note that the *dh* sound in MSA demonstratives (e.g., *hādha* [this, m.]) is replaced by the *d* sound in Lebanese Arabic. Lebanese Arabic also adds a *y* in the middle of the word.

hayda alam.  
This is a pen.

hayda mish kill shi.  
That's not all.

hayda mā byifham shi.  
This [guy] doesn't understand anything.

feyrüz haydi.  
This is Feiruz.

The Lebanese Arabic demonstratives for nearness (*this*, *these*) given in the above table always function as pronouns, i.e., they cannot modify a noun. A single demonstrative adjective, *ha* (this), is used with nouns of any gender or number.

ha ssine raH khalliS ij-jēm'a.  
This year I'm graduating.

shu ha l-Haki?  
What are you talking about? (lit., What's this talk?)

Note that a demonstrative is used in the expression *haydēk il-yōm* (that day), meaning "the other day," as in:

ta'rfi shū alla ibna la-jārti haydēk il-yōm?  
Do you know what my neighbor's son told her the other day?

3. EXPRESSING POSSESSION

Three different constructions involving the prepositions *la* (for), *ma'* (with), and *'ind* (at, on) are used in Lebanese Arabic to express the concept of possession. Possessive suffixes are added to these prepositions to express different persons and number. The preposition *la* is usually used in combination with *il*, its variant form, which carries the possessive endings.

POSSESSIVE CONSTRUCTIONS			
	la (for)	ma' (with)	'ind (at, on)
I have	(la) ili	ma'i	'indi
you have	(la) ilak	ma'ak	'indak
you (f.) have	(la) ilik	ma'ik	'indik
he has	(la) ilu	ma'u	'indu
she has	(la) ila	ma'a	'inda
we have	(la) ilnā	ma'nā	'innā
you have	(la) ilkun	ma'kun	'inkun
they have	(la) ilun	ma'un	'inkun

The three possessive constructions are used in different contexts with slightly varying meanings.

A. *la* (FOR)

The possessive construction with *la* (for) expresses different forms of possession, as described below. Depending on its function, it takes different forms.

- *il-*

In this construction, *la*, taking the form of *il*, indicates relationships between people, such as those within a family. Depending on the grammatical person of the owner, *il-* combines with different possessive suffixes. For example:

*ilik Hada b-amerika?*  
Do you have someone (i.e., family) in America?

*ila ikht b-amerika.*  
She has a sister in America.

- *la il-*

The possessive construction with *la* is also used to express ownership over an object, and corresponds to the English possessive pronouns *mine*, *yours*, *hers*, etc. It can be also translated with the construction "X belong(s) to Y." When used with this meaning, it always appears as *la il-*. For example:

*ha l-bēt la ilkun?*  
Is this house yours (pl.)?/Does this house belong to you? (*lit.*, Is this house for you?)

*hayda la ilik?*  
Is this yours?/Does this belong to you? (*lit.*, Is this for you?)

In short, whenever you want to say "X is mine" or "X belong(s) to me" use *la il-* in "*X la ili*", and when you want to say "I have X," where X is a person, use *ili* alone in "*ili X*."

- *la*

*la* can also be used in a possessive construction, or an *iDāfa*, as an alternative way of marking the possessive relationship between two nouns.<sup>1</sup> For example:

*ibna la-jārti*  
my neighbor's son (*lit.*, her son for my neighbor)

*Sawta la-feyrūz*  
Feiruz's voice (*lit.*, her voice for Feiruz)

Note that *la* is also frequently used in its original prepositional meaning, which should not be confused with the expression of possession, as in:

*kēnet bitghanni la-jjirān.*  
She used to sing for the neighbors.

B. *ma'* (WITH)

The possessive construction with the preposition *ma'* (with) expresses the meaning of having something on oneself, at the particular moment. Its literal meaning is "X is with someone." Negate it with *mā*.

*ma'ik alam?*  
Do you have a pen on you? (*lit.*, Is a pen with you?)

*mā ma'i.*  
No, I don't. (*lit.*, No [pen] with me.)

*ma'ik Ha'.*  
You are right. (*lit.*, The right is with you.)

C. '*ind* (AT, ON)

The possessive construction with '*ind* (at, on) denotes a general sense of being in possession of something. It is also used in statements such as *I have a class*, *I have school*, or *I have a choice*. It is negated with *mā*. Note that in the *we* and *you* plural forms ('*innā* and '*inkun*), the *d* in '*ind* is dropped. The preposition *fi* can be added in front of '*ind* with no change in meaning.

*mā kēn (fi) 'indun shi''a.*  
They didn't have an apartment.

*baddi a'rif shū (fi) 'indi ikhtiyārēt.*  
I want to know what options I have.

*kam siyyāra 'inkun?*  
How many cars do you own?

*fi 'indik madrase bukra?*  
Do you have school tomorrow?

4. EXPRESSING POSSESSION WITH *tē'* AND *tabā'*

The expressions *tē'* and *tabā'*, meaning "belonging to," resemble possessive pronouns and adjectives in function. *tē'* and *tabā'* are followed by possessive suffixes and represent another way to express belonging and ownership in Lebanese Arabic. Sometimes, they indicate not so much ownership as association, for example, with an institution.

<sup>1</sup> See Lesson 4 for a discussion of the possessive construction in MSA.

POSSESSIVE EXPRESSIONS <i>tē'</i> AND <i>tabā'</i> WITH POSSESSIVE SUFFIXES		
my/mine	<i>tē'i</i>	<i>tabā'i</i>
your/yours (m.)	<i>tē'ak</i>	<i>tabā'ak</i>
your/yours (f.)	<i>tē'ik</i>	<i>tabā'ik</i>
his, its	<i>tē'u</i>	<i>tabā'u</i>
her/hers, its	<i>tē'a</i>	<i>tabā'a</i>
our/ours	<i>tē'nā</i>	<i>tabā'nā</i>
your/yours	<i>tē'kun</i>	<i>tabā'kun</i>
their/theirs	<i>tē'un</i>	<i>tabā'un</i>

When used as possessive pronouns, *tē'* and *tabā'* are interchangeable with *la il-*; when they are used as possessive adjectives, they may be replaced with the possessive endings (*-i*, *-ak*, *-ik*, etc.) or the possessive *la*, an alternative to the *iDāfa*.

Like adjectives in Arabic, the possessive words *tē'* and *tabā'* follow the noun they modify.

*lē mā t'addmi 'a j-jēm'a tē'i?*

Why don't you apply to my university? (*lit.*, . . . to the university to which I belong/with which I am associated?)

Compare this with *lē mā t'addmi 'a jēm'ati?* (Why don't you apply to my university?), where a possessive suffix *-i* is used instead.

If *tabā'* is followed by a noun, it contracts to *taba'*, as in:

*l-"web sait" taba' l-istēz*

the professor's Web site/the Web site belonging to the professor

Compare this with "*web-sait*"-*u la l-istēz* (the professor's Web site/the Web site belonging to the professor), where *la* is used.

*hayda tabā'ik?*

Is this yours?/Does this belong to you?

Compare this with *hayda la ilik?* (Is this yours?/Does this belong to you?).

### 5. VERB CONJUGATION

Below you will find three verbs, *āl* (to say, to tell), *Hiki* (to speak, talk), and *abaD* (to get paid, earn), conjugated in the perfect and imperfect indicative. If *āl* (to say, to tell) is followed by a pronominal object, as in *I told him*, the verb has to combine with the preposition *la* (for), to which an object pronoun suffix is added. Below is the conjugation of *āl* (to say, to tell) with and without the preposition. After a perfect tense verb ending in a vowel, the preposition *la* becomes *i*; after a perfect tense verb ending in a consonant, it becomes *ill* (except for the *she* form, where it is *l*). In the imperfect tense, the preposition is *l* for all forms.

THE VERB <i>āl</i> (TO SAY, TO TELL)				
	Perfect	With <i>la</i> (to) and <i>-u</i> (him)	Imperfect	With <i>la</i> (to) and <i>-u</i> (him)
I	<i>il(e)t</i>	<i>iltillu</i> (I said to him)	<i>b'ūl</i>	<i>b'illu</i> (I say to him)
you (m.)	<i>il(e)t</i>	<i>iltillu</i>	<i>bit'ūl</i>	<i>bit'illu</i>
you (f.)	<i>ilti</i>	<i>iltillu</i>	<i>bit'ūli</i>	<i>bit'illu</i>
he	<i>āl</i>	<i>āllu</i>	<i>by'ūl</i>	<i>by'illu</i>
she	<i>ālet</i>	<i>aletlu</i>	<i>bit'ūl</i>	<i>bit'illu</i>
we	<i>ilnā</i>	<i>alnēlu</i>	<i>min'ūl</i>	<i>min'illu</i>
you (pl.)	<i>iltu</i>	<i>iltūlu</i>	<i>bit'ūlu</i>	<i>bit'illūlu</i>
they	<i>ālu</i>	<i>ālūlu</i>	<i>byi'ūlu</i>	<i>byi'illūlu</i>

THE VERB <i>Hiki</i> (TO SPEAK, TALK)		
	Perfect	Imperfect
I	<i>Hkēt</i>	<i>beHki</i>
you (m.)	<i>Hkēt</i>	<i>bteHki</i>
you (f.)	<i>Hkiti</i>	<i>bteHki</i>
he	<i>Hiki</i>	<i>byeHki</i>
she	<i>Hikyet</i>	<i>bteHki</i>
we	<i>Hkinā</i>	<i>mneHki</i>
you (pl.)	<i>Hkitu</i>	<i>bteHku</i>
they	<i>Hikyu</i>	<i>byeHku</i>

THE VERB <i>abaD</i> (TO GET PAID, TO EARN)		
	Perfect	Imperfect
I	<i>abaD(e)t</i>	<i>ba'baD</i>
you (m.)	<i>abaD(e)t</i>	<i>bta'baD</i>
you (f.)	<i>abaDti</i>	<i>bta'baDi</i>
he	<i>abaD</i>	<i>bya'baD</i>
she	<i>abaDet</i>	<i>bta'baD</i>
we	<i>abaDnā</i>	<i>mna'baD</i>
you (pl.)	<i>abaDtu</i>	<i>bta'baDu</i>
they	<i>abaDu</i>	<i>bya'baDu</i>

## D. Vocabulary

*mēshi l-Hāl.*

*mnēHa*

*sine*

*khalliS*

*jēm'a*

*ba'deyn*

*il lke*

Things are going fine.

good (f.)

year

I finish (conjugate like *Zabbat*)

university

afterwards

I speak, I talk

<i>tidrisi</i>	you ( <i>f.</i> ) study
<i>ikhtiSāSik</i>	your ( <i>f.</i> ) major, specialty
<i>mēshi</i>	popular ( <i>lit.</i> , going)
<i>b-sur'a</i>	fast ( <i>lit.</i> , with speed)
<i>halla</i>	now
<i>asētze</i> ( <i>istēz</i> , sg.)	teachers
<i>byi'allmu</i>	they teach (conjugate like <i>Zabbat</i> )
<i>a'baD</i>	I get paid, I earn
<i>inglize</i>	English
<i>ma'ik Ha'.</i>	You are right.
<i>wlēd</i>	children
<i>Zghār</i> ( <i>Zghīr</i> , sg.)	little
<i>mā byisma'u l-kalēm.</i>	They don't listen.
<i>alla</i>	he told her
<i>haydik il-yōm</i>	the other day
<i>reji'</i>	he came back, he returned
<i>māmā</i>	mommy
<i>ktēbe</i>	writing (verbal noun)
<i>irēye</i>	reading (verbal noun)
<i>mahDūm</i>	cute
<i>izan</i>	then, in that case
<i>tkaffi</i>	you ( <i>f.</i> ) continue
<i>dirāstik</i>	your ( <i>f.</i> ) education
<i>'addim</i>	I apply (conjugate like <i>Zabbat</i> )
<i>mājistēr</i>	master's degree
<i>tē'i</i>	my
<i>tabā'a</i>	its, her
<i>ē</i>	yeah
<i>bala</i>	without
<i>alam</i>	pen
<i>'inwēn</i>	address
<i>ilik</i>	you ( <i>f.</i> ) have

### E. Cultural Note

Studying languages is an essential part of Lebanese education. Most elementary, junior high, and high schools use two languages as their official languages of instruction: Arabic for the subjects of history, Arabic literature, and Arabic language, and either French or English for all the science subjects. In junior high or high school a third language is usually added, so by the time students graduate from high school, it is assumed that they have mastered two languages and have a strong background in a third one. However, many people whose language of instruction at school was French feel they need to study English in specialized language schools. Most of these are members of the younger generation who have realized that English is a huge asset when you look for a job.

To teach in language schools, called *madēris ir-rāshidin* (adult schools), or in any school in Lebanon, you don't need any teaching credentials. A Bachelor's is often enough for schoolteachers and a relative mastery of English for language school instructors. Many Americans who go to Lebanon to study Arabic find their first employment in such language schools. A lot of Lebanese prefer them to working at regular schools as well, since the wages are a little higher, the working hours are more flexible, and there are no discipline issues.

### F. Exercises

1. Give the *fuSHā* equivalents for the following Lebanese Arabic words. (Tip: Supply the short vowels.)

*mishkle*, *waHdī* (one, f.), *b-sharT*, *zghire*, *tghanni*

2. Transform the following statements from the imperfect or the perfect tense to the future tense. In your sentences, include the information provided in the parentheses.

- a. *biHebba la-feyrūz.* (*bas btisma' Sawta*)
- b. *I-asētze mā by'allmu l-faransi*, *bas il-inglize.* (*bi-l-madēris il-ingliziye*)
- c. *jārti amal mā kēnet bi-beyta.* (*ba'd yōm*)
- d. *yā, Hasan, shu kintu ta'mlu enta w-khayyak?* (*bas riHtu 'a libnēn*)
- e. *akhadti 'a l-mustashfa?* (*bukra*)

3. Translate the following statements into Lebanese Arabic.

- a. This is a school.
- b. These are schools.
- c. This is a Lebanese girl.
- d. They teach Arabic in this school.
- e. I don't like this job.
- f. These little kids know how to write and read well (*lit.*, know writing and reading).

4. Answer the following questions.

- a. *lē mā kēn ya'rif ibna la-jjāra shu ketib bi-l-madrase?*
- b. *lē mā badda amal tishtighl bi-l-madēris?*
- c. *w-enta/enti bta'rif/bta'rfi asētze by'allmu inglize?* *byiHebbu shighlun?*
- d. *shu aHsan shighel b-amerika?*

5. Put the words in the parentheses in the correct form to make expressions of possession.

- a. *ha l-alam* (*tē' + enti*)?
- b. (*ma' + entu*) *sayyāra?*
- c. *bint ij-jirān* (*'ind + hiyyi*) *shi''a bitjannin.*

- d. *il-ktēbe w-il-irēye mish la (la + anā). anā bHebb ishtighel bas ma bHebb id-dirēse.*  
e. *'am bfakkir Sarli sē'a. ma ba'rif shū baddi a'mul—il-ikhtiSaSāt (tabā') ha jjem'a mā by'ajbūni. raH addim 'a jēm'a tēniye.*

Answer Key

1. *mushkila, wāHida, bi-sharT, Saghira, tughanni*  
2. a. *raH/ha tHebba la-feyrūz bas btisma' Sawta.*  
You'll like Feiruz when you hear her voice.  
b. *bi-l-madēris il-ingliziye l-asētze mā raH/ha y'allmu l-faransi, bas il-inglize.*  
In the English schools, teachers won't teach French, just English.  
c. *jārti amal mā raH/ha tkūn bi-beyta ba'd yōm.*  
My neighbor Amal isn't going to be at [her] home in a day.  
d. *yā, Hasan, shu raH/ha ta'mlu enta w-khayyak bas btrūHu 'a libnēn?*  
Hasan, what are you and your brother going to do when you go to Lebanon?  
e. *raH/ha tēkhdī 'a l-mustashfa bukra?*  
Are you (f.) going to take him to the hospital tomorrow?  
3. a. *haydi madrase.*  
b. *haydāl madēris.*  
c. *haydi binet libnēniye.*  
d. *b-ha l-madrase by'allmu 'arabe.*  
e. *mā by'jibni ha shshighel.*  
f. *ha l-wlēd li-Zghār bya'rfu l-ktēbe w-il irēye mnēH.*  
4. a. *lē mā kēn ya'rif ibna la-jjāra shu ketib bi-l-madrase?*  
Why didn't the neighbor's son know what he wrote at school?  
*huwwi mā bya'rif il-irēye.*  
He doesn't know how to read.

- b. *lē mā badda amal tishtighl bi-l-madēris?*  
Why doesn't Amal want to work in schools?  
*mā raH ta'baD ktir wi-l-wlēd mā byisma'u l-kalēm.*  
She's not going to get paid much and kids don't listen.  
c. –d. Answers may vary.  
Model answers:  
c. *w-enta/enti bta'rif/bta'rfi asētze by'allmu inglize? byiHebbu shighlun?*  
Do you know teachers of English? Do they like their job?  
*khayyi by'allim inglize b-madrase Zghire b-“Santa Monica” w-mā byiHebb shighlu ktir.*  
My brother teaches English at a small school in Santa Monica, and he doesn't like his job very much.  
d. *shu aHsan shighel b-amerika?*  
What's the best job in the United States?  
*la ili, aHsan shighel b-amerika istēz jēm'a/duktūr/tishtighil bi-l-kompiutar.*  
For me, the best job in the United States is a university professor/a physician/to work in computer[s].  
5. a. *ha l-alam tē'ik?*  
Is this pen yours (f.)?  
b. *ma'kun sayyāra?*  
Do you (pl.) have a car with you?  
c. *bint ij-jirān 'inda shi''a bitjannin.*  
The neighbor's daughter has a fantastic apartment.  
d. *il-ktēbe w-il-irēye mish la ili. anā bHebb ishtighel bas ma bHebb id dirēse.*

Writing and reading are not for me. I like working but I don't like studying.  
e. *'am bfakkir Sarli sē'a. ma ba'rif shū baddi a'mul—il-ikhtiSaSāt taba' ha j-jēm'a mā by'ajbūni. raH addim 'a jēm'a tēniye.*

I've been thinking for an hour. I don't know what to do—I don't like the majors at this university. I'll apply to another university.

# LESSON 29

(Lebanese Arabic)

## 'an jad bta'rfi tiTbukhi! You Really Know How to Cook!

### A. Dialogue

Nadia is teaching Lucy how to cook a traditional Lebanese rice garnish.

*lūsi: ktir 'ajabni l-ghada mbēriH! 'an jad bta'rfi tiTbukhi!*

*nādyā: shū 'ajabik aktar—ttabbūle walla llūbya b-rizz?*

*lūsi: ttabbūle ktir 'ajabetni bas ir-rizz byjannin. fiki t'allmini kif biTbukhu?*

*nādyā: tikram 'aynik! 'a fikra, halla ken baddi iTbukhu. ta'i 'a l-maTbakh Hatta farjiki.*

*lūsi: emtin, halla?*

*nādyā: ē, iza ma fi 'indik shi.*

*lūsi: lā.*

*nādyā: Tab. awwal shi, lēzim yikun fi 'indik rizz, w-sha'riyye w-zēt. tēkhdi kibbeyyet rizz w . . .*

*lūsi: kibbeyyet rizz? mish alile? la-kam wāHad 'am niTbukh?*

*nādyā: shakhSēn aw tlēte. Tayyib. tghaSSli ktir mnēH . . .*

*lūsi: kām marra bghayyir il-māy?*

*nādyā: shi tlet marrāt, ba'dēn biHoTTi 'a janab w-btēkhdi shwayyet sha'riyye . . .*

*lūsi: mish abel ma nēkhud ish-sha'riyye lēzim nHoTT iz-zēt 'a l-ghāz?*

*nādyā: mennik alile yā binet, mennik alile! bta'rfi tiTbukhi aHsan minni! ya'ni btēkhdi nuS kibbeyyet zēt w-bitHoTTi 'a l-ghāz. bas byighli tēkhdi shwayyet sha'riyye shi nuS kibbeyye w-bti'liya bi z-zēt Hatta tSir lawna dahabi. ba'dēn, biHoTTi r-rizz li ghaSSalti min abel w-kamēn biHoTTi kibbeyytēn w-nuS māy w-btitriki la-stawi.*

*lūsi: mā aTyab rizzik yā nādyā!*

*nādyā: yalla, bukra enti ha ta'llmini Tabkha amerikaniyye.*

*lūsi: tikrami. bas ana mā ba'rif iza fiyi iTbukh mitlik. akid mā raH iZbaT ma'i.*

*nādyā: raH iZbaT w-nuS, mā tkhāfi! w-iza mā ZabaT ktir ha tēkli. shū raH tkibbi ya'ni?*

*lūsi: lā, ha a'mal mitl juHa. kēn 'indu tlet tifeHēt. kēn baddu yēkul weHdi bas abel ma akala shēfa shwayye kharbēni. ām kibba w-akhad it-tēniye. Tuli'et kharbēni kamēn, am kibba tēni.*

*nādyā: shū, mā yikūn kibbun killun?*

*lūsi: lā, Taffa DDaw w-akal it-tēlte.*

Lucy: I liked the lunch a lot yesterday! You really know how to cook!

Nadia: Which did you like more—the tabouli or the green beans and rice?

Lucy: I liked the tabouli, but the rice was incredible. Can you teach me how to cook it?

Nadia: Sure, with pleasure! By the way, I wanted to cook it just now. Come along to the kitchen and I'll show you (*lit.*, in order to show you).

Lucy: When, now?

Nadia: Yeah, unless you have something to do.

Lucy: No, I don't.

Nadia: Great. First of all, you need [to have] rice, vermicelli, and oil. You take a cup of rice and then you . . .

Lucy: One cup? Isn't that too little? How many people are we cooking for?

Nadia: Two or three. Okay. You wash the rice thoroughly . . .

Lucy: How many times do I run the water through it (*lit.*, change the water)?

Nadia: Well, about three times; then put it aside. So, take a little vermicelli . . .

Lucy: Before we do the vermicelli, don't we need to put the oil on the stove?

Nadia: You really are something, girl. You know how to cook better than me! So, you take a half a cup of oil and put it on the stove. When it just begins to bubble, you take a bit of the vermicelli, about half a cup, and fry it in the oil until it (*lit.*, its color) gets to be sort of golden. Then, add the rice, which you've already washed, and add two and a half cups of water and let it cook till it's done.

Lucy: Your rice is really great, Nadia!

Nadia: Well, some day you'll teach me an American dish.

Lucy: Sure, with pleasure. But I don't know if I can cook as well as you (*lit.*, like you). For sure, it's not going to work out so well with me.

Nadia: Oh, it will! Don't worry! And if you don't get it right, you'll still eat it. What, are you going to throw it away?

Lucy: No, I'll do like Juha. He had three apples and wanted to eat one, but before he did, he saw that it had gone a little bad. So, he threw it away and got another one. But that one also turned out to be a little bad, so he threw it away as well.

Nadia: What, he didn't throw them all out?

Lucy: No, he switched off the light and ate the third one.

### B. Grammar and Usage

#### 1. QUESTION WORDS

Lebanese Arabic question words are presented in the following table, followed by example sentences.

QUESTION WORDS	
<i>min</i>	who
<i>shū</i>	what
<i>weyn</i>	where
<i>la weyn</i>	where to
<i>min weyn</i>	from where
<i>emtin</i>	when
<i>lē</i>	why
<i>kif</i>	how
<i>addē</i>	how much
<i>kam</i>	how many

*min Tabakh il-ghada mbēriH?*

Who cooked lunch yesterday?

*shū 'am biySir?*

What's going on?

weyn rāH bayyak?  
Where did your father go?

la weyn rāyiH?  
Where are you going (to)?

min weyn akhadti ha zzēt?  
From where did you get this oil?

emtin rāyiHa 'a ssū'?  
When are you going to the market?

lē ma baddik trūHi ma'i?  
Why don't you want to go with me?

kif baddak ir-rizz?  
How would you like the rice?

addē ha'u la l-khebez?  
How much is the bread?

kam walad 'inkun?  
How many kids do you (pl.) have?

2. NEGATIVE FORM OF NOUNS, ADJECTIVES, ADVERBS, AND PARTICIPLES

A. *mish* (NO, NOT)  
The negative particle *mish* is used to negate nouns, adjectives, adverbs, numbers, and participles. Its equivalent in English is either *no* or *not*.<sup>1</sup>

- Nouns  
*min weyn akhadti ha r-rādio?*  
From where did you get this radio?  
*hayda mish rādio. haydi msajjle.*  
This is not a radio. (lit., This is no radio.) This is a tape recorder.
- Numbers  
*kam walad 'inkun? tlēte?*  
How many kids do you (pl.) have? Three?  
*lā, mish tlēte. tnēn bas.*  
No, not three. Just two.

<sup>1</sup> Note that verbs are negated using the negative particle *ma*. See Lessons 26 and 27.

- Adjectives  
*shū 'am biySir?*  
What's going on?  
*mish mhimm.*  
[It's] not important.
- Adverbs  
*emtin baddak trūH 'a ssū'?*  
When do you go to the market?  
*mish halla.*  
Not now.  
*bas akid il-yōm?*  
But today for sure?  
*lā, mish il-yōm.*  
No, not today.  
*lē, mā bitHebbu la ha ssū'?*  
Why, don't you like this market?  
*mish ktīr.*  
Not much.
- Participles  
*bitHebb feirūz?*  
Do you like Feiruz?  
*mā ba'rīf. mish sēm'a Sawta.*  
I don't know. I have not heard her [voice].

B. *menn-* (NO, NOT)  
*menn-* is another particle used to negate nouns, adjectives, adverbs, and participles. Like *mish*, *menn-* does not negate verbs. This particle is followed by possessive suffixes, as shown in the table below. Note that the suffix indicates the gender, number, and person of the grammatical subject of the sentence in which *menn-* occurs. Bear in mind that in Arabic what is negated is actually a noun, an adjective, an adverb, or a participle. In almost all cases, *menn-* can be used instead of *mish*. If *mish* negates the subject, a separate subject pronoun is necessary, but because *menn-* carries possessive suffixes indicating the subject, it is not necessary to add a separate subject pronoun, e.g., *menni hōn* vs. *anā mish hōn* (I am not here).



THE NEGATIVE PARTICLE <i>menn-</i> WITH POSSESSIVE SUFFIXES			
I'm not	<i>menni</i>	we're not	<i>mennā</i>
you're not (m.)	<i>mennak</i>	you're not (pl.)	<i>menkun</i>
you're not (f.)	<i>mennik</i>		
he/it's not	<i>mennu</i>	they're not	<i>mennun</i>
she/it's not	<i>menna</i>		

Nouns

*shū hayda? bēt?*  
What is this? A house?

*la, mennu bēt (= mish bēt). haydi binēye.*  
No, it's not a house. This is a building.

Adjectives

*lē ma baddik trūHi ma'i?*  
Why don't you want to go with me?  
  
*li-ennū mennak sari' (= li-ennū enta mish sari'). w-siyyārtak menna mnēHa*  
(= *mish mnēHa*).  
Because you're not fast. And your car is not good.

*addē ha'u la l-khebez?*  
How much is the bread?

*mennu ghāli (= mish ghāli).*  
It's not expensive.

Adverbs

*emtin il-Hafle? bukra?*  
When is the party? Tomorrow?

*la, menna bukra (= mish bukra).*  
No, it's not tomorrow.

Participles

*la weyn rāyiH?*  
Where is he going (to)?

*mennu rāyiH (= mish rāyiH) 'a maTraH.*  
He's not going anywhere. (*lit.*, He is not going to a place.)

*emtin rāyiHa 'a ssū'?*  
When are you going to the market?

*menni rāyiHa (= mish rāyiHa) 'a ssū' il-yōm.*  
I'm not going to the market today.

3. USING *fi* (THERE IS/ARE . . . )

To express *there is . . .* and *there isn't . . .*, use *fi . . .* and *mā fi . . .* respectively.

*fi shi il-yōm?*  
Is there anything today?

*lā, mā fi shi.*  
No, there's nothing./There isn't anything.

*mā fi Hafle?*  
Isn't there a party?

*bala, fi. 'ind yūsef. baddak trūH?*  
Oh, yes, there is. At Yusef's. Do you want to go?

4. PLURAL NOUNS

Lebanese Arabic plural nouns are formed in a similar way to plural nouns in MSA (see Lesson 11). Like *fuSHā*, Lebanese Arabic has three grammatical numbers: singular, dual, and plural. To express the singular, Lebanese uses the singular noun without any qualifiers, e.g., *binet* (a/one girl), *walad* (a/one boy). The dual has only one ending, *-ēn* (occasionally pronounced as *-eyn*), used with both the masculine and feminine nouns, e.g., *binṭēn'* (two girls), *waladēn* (two boys). When a dual noun ends in *tā' marbūTā*, the *t*-sound becomes audible before the dual suffix, e.g., *sayyara* (a car), *sayyartēn* (two cars). The plural is indicated by the use of a plural noun, e.g., *banēt* (girls), *awlēd* (boys).

5. NUMBERS

Much like in *fuSHā*, in Lebanese Arabic an unmodified singular noun implies the number "one," e.g., *binet* (one girl), *walad* (one boy). The word for "one" is *wāHad* (m.)/*weHdi* (f.) and can be added after the noun for emphasis, e.g., *bin(e)t weHdi* (one girl), *walad wāHad* (one boy). To say two, Lebanese uses the dual noun, e.g., *binṭēn'* (two girls), *waladēn* (two boys). Again, the number is not obligatory, but can be used for emphasis, as when ordering something in a restaurant, e.g., *tnēn ahwi* (two coffees). The feminine form of two, *tintēn*, is used in telling the time, e.g., *tintēn w-nuS* (half past two). Like in *fuSHā*, when the cardinal numbers from 3 to 10 are followed by a noun, the noun must be in the plural form, e.g., in *fuSHā* we say *thalāthat ashkhāS* (three people), *khams sa'āt* (five hours).

However, Lebanese Arabic differs from *fuSHā* in one fundamental way. In MSA we find opposite gender agreement between the number and the noun, meaning that a masculine noun is modified by a feminine number, and vice versa (see Lesson 7). Lebanese Arabic, on the other hand, always uses the masculine form of the number to modify both masculine and feminine nouns. However, when numbers between 3 and 10 are not

\* The short vowel *e* in the singular form *binet* (a/one girl), typically added in Lebanese Arabic, is dropped in other forms, as in the dual form *binṭēn* (two girls/daughters) or the possessive form *binī* (my daughter).

followed by a noun in Lebanese Arabic, they appear in their feminine form, ending in *-a/e*. Furthermore, if the noun modified by a number starts with a vowel, the feminine form of the number is used, e.g., *arba't iyēm* (four days), *'ashrat ālēf* (ten thousand). The table below gives examples of both of these usages—when the number is used alone and when it is followed by a noun. Two examples are given for the latter case—one with a masculine noun and the other with a feminine noun.

NUMBERS 1 TO 10			
	Independent	Followed by a Noun	
one	<i>wāHad/weHdī</i>	<i>ktēb (wāHad)/walad</i>	<i>siyyāra (weHdī)/binet</i>
two	<i>tnēn (tintēn)</i>	<i>ktēbēn/waladēn</i>	<i>siyyārtēn/binetēn</i>
three	<i>tlēte</i>	<i>tlet kutub/awlēd</i>	<i>tlet siyyārāt/banēt</i>
four	<i>arba'a</i>	<i>arba' kutub</i>	<i>arba' siyyārāt</i>
five	<i>khamse</i>	<i>khamš kutub</i>	<i>khamš siyyārāt</i>
six	<i>sitte</i>	<i>sitt kutub</i>	<i>sitt siyyārāt</i>
seven	<i>saba'a</i>	<i>saba' kutub</i>	<i>saba' siyyārāt</i>
eight	<i>tmēne</i>	<i>tmen kutub</i>	<i>tmen siyyārāt</i>
nine	<i>tisa'a</i>	<i>tisa' kutub</i>	<i>tisa' siyyārāt</i>
ten	<i>'ashra</i>	<i>'ashr kutub</i>	<i>'ashr siyyārāt</i>

When numbers between 11 and 19 are not followed by a noun, they lose their final *r*. Like in *fuSHā*, the noun following the number is in the singular form in Lebanese Arabic.

NUMBERS 11 TO 19			
	Independent	Followed by a Noun	
eleven	<i>Hdāsh</i>	<i>Hdāshar ktēb</i>	<i>Hdāsh siyyāra</i>
twelve	<i>tnāsh</i>	<i>tnāshar ktēb</i>	<i>tnāshar siyyāra</i>
thirteen	<i>tlētāsh</i>	<i>tlētāshar ktēb</i>	<i>tlētāshar siyyāra</i>
fourteen	<i>arba'atāsh</i>	<i>arba'atāshar ktēb</i>	<i>arba'atāshar siyyāra</i>
fifteen	<i>khamstāsh</i>	<i>khamstāshar ktēb</i>	<i>khamstāshar siyyāra</i>
sixteen	<i>sittāsh</i>	<i>sittāshar ktēb</i>	<i>sittāshar siyyāra</i>
seventeen	<i>saba'atāsh</i>	<i>saba'atāshar ktēb</i>	<i>saba'atāshar siyyāra</i>
eighteen	<i>tmantāsh</i>	<i>tmantāshar ktēb</i>	<i>tmantāshar siyyāra</i>
nineteen	<i>tisa'atāsh</i>	<i>tisa'atāshar ktēb</i>	<i>tisa'atāshar siyyāra</i>

A single form, ending in *-in*, is used for the tens, whether the number is used independently or is followed by a singular noun.

NUMBERS 20 TO 90	
twenty	<i>'ashrin</i>
thirty	<i>tletin</i>
forty	<i>arba'in</i>
fifty	<i>khamsin</i>
sixty	<i>sittin</i>
seventy	<i>sab(a)'in</i>
eighty	<i>tmenin</i>
ninety	<i>tis-(a)'in</i>

The noun following the hundreds and the thousands is also in the singular form.

NUMBERS 100 TO 9,000			
one hundred	<i>miyye</i>	one thousand	<i>āl(e)f</i>
two hundred	<i>mitēn</i>	two thousand	<i>alfēn</i>
three hundred	<i>tletmiyye</i>	three thousand	<i>tlet ālēf</i>
four hundred	<i>arba'miyye</i>	four thousand	<i>arba't ālēf</i>
five hundred	<i>khamsmiyye</i>	five thousand	<i>khamst ālēf</i>
six hundred	<i>sittmiyye</i>	six thousand	<i>sitt ālēf</i>
seven hundred	<i>saba'miyye</i>	seven thousand	<i>saba't ālēf</i>
eight hundred	<i>tmenmiyye</i>	eight thousand	<i>tment ālēf</i>
nine hundred	<i>tisa'miyye</i>	nine thousand	<i>tisa't ālēf</i>

6. DAYS OF THE WEEK

Days of the week in Lebanese Arabic differ from their MSA counterparts only in pronunciation. Notice how all rules of the distinctive Lebanese Arabic pronunciation apply here, e.g., the pronunciation of the definite article, the change of the sound *th* into a *t*-sound, the omission of the *hamza*, etc. To say *on Tuesday*, just use the word for the day of the week by itself, e.g., *ttalēta* (Tuesday/on Tuesday).

DAYS OF THE WEEK					
<i>s-sabet</i>	<i>l-aHad</i>	<i>t-tanēn</i>	<i>t-talēta</i>	<i>l-arba'a</i>	<i>l-khamis</i>
Saturday	Sunday	Monday	Tuesday	Wednesday	Thursday
				Friday	

*shu ra'yak nrūH 'a s-sinema j-jima'a?*

Do you want to go to the movies on Friday?

*khallinā nrūH as-sabet.*

Let's go on Saturday.

*ma Sirnā rāyHin kill sabet. khallinā nghayyir il-yōm.*

We've been going every Saturday. Let's change the day.

C. Vocabulary

<i>ghada</i>	lunch
<i>mbēriH</i>	yesterday
<i>'an jad</i>	really
<i>tiTbukhi</i>	you cook ( <i>f.</i> )
<i>walla</i>	or
<i>rizz</i>	rice
<i>tikram 'aynik!</i>	You are welcome!/With pleasure!
<i>'a fikra</i>	by the way
<i>halla</i>	now
<i>ta'il</i>	Come! ( <i>f.</i> )

<i>maTbakh</i>	kitchen
<i>farjiki</i>	I am showing you ( <i>f.</i> )
<i>emtin</i>	when
<i>sha'riyye</i>	vermicelli
<i>zēt</i>	cooking oil
<i>kibbeyye</i>	cup
<i>alile</i>	little
<i>tlēte</i>	three
<i>tghaSSli</i>	you wash it ( <i>f.</i> )
<i>bghayyir</i>	I change
<i>māy</i>	water
<i>tHoTTi</i>	you put ( <i>f.</i> )
<i>'a janab</i>	aside
<i>shwayye</i>	a little
<i>abel</i>	before
<i>ghāz</i>	cooker
<i>mennik</i>	you are not ( <i>f.</i> )
<i>byighli</i>	it boils
<i>bti'liya</i>	you ( <i>f.</i> ) fry it ( <i>f.</i> )
<i>lawna</i>	its color
<i>dahabi</i>	golden
<i>li</i>	which
<i>stawi</i>	it is ready/it is cooked
<i>Tabkha</i>	dish
<i>tikramil</i>	You are welcome! With pleasure!
<i>akid</i>	sure
<i>tkhāfi</i>	you are afraid ( <i>f.</i> )
<i>tkibbi</i>	you throw it ( <i>f.</i> )
<i>tiffeHēt</i>	apples
<i>shēfa</i>	he saw it
<i>Tuli'et</i>	it turned out to be
<i>Taffa</i>	he switched off
<i>Daw</i>	light
<i>tēlte</i>	third ( <i>f.</i> )

## D. Cultural Note

Preparing food and eating together is an important part of family life in Lebanon. Many families not only eat dinner together but lunch as well. Employees return home during their lunch hour to eat with their families and relax for an hour. Women usually prepare more than one main course daily with many side dishes. Female relatives and neighbors often exchange recipes and cook meals together. Showing hospitality is very important, so when relatives and friends visit a family, they are served food and beverages. Coffee or tea is followed or preceded by a helping of fresh fruit and then, sweets and cookies.

Even if the guest is not hungry, it is polite to try the served food. Expect also that the hosts will urge you insistently.

Many stores serve coffee and tea to their customers even on their first visit to the store. When clients of a shop are also neighbors, they frequently come down and sit with the owner to drink a hot or cold beverage and chat about family affairs, politics, or culture.

## E. Exercises

### 1. Translate the English sections of the following dialogue into Lebanese Arabic.

Muna: Who went to the concert with you?  
Grace: *binet min ij-jēm'a*.  
Muna: *libnēniyye*?  
Grace: No, she's not Lebanese. She's Syrian.  
Muna: *sēkne hōn, b-libnēn*?  
Grace: *ē, ma' wlēda*.  
Muna: *shu isma*?  
Grace: *Su'ād*.  
Muna: *anā ba'rifa*. How many kids does she have? Four?  
Grace: No, not four. Actually, she has five.  
Muna: *ā, mā ba'rifa*.  
Grace: She'll teach me how to make tabouli.  
Muna: *emtin? bukra*?  
Grace: No, not tomorrow.

### 2. Answer the following questions.

- weyn sēkin/sēkni*?
- kam yōm bi-j-jima'a (a week) tishtighelli*?
- abel kam sine tjawwazu immak w-bayyak/immik w-bayyik*?
- lē 'am tidrus/tidrsi libnēni*?
- addē Ha'' siyyartak/ik*?
- shū 'amalt embēriH*?

### 3. Fill in the blanks by choosing the correct word—a number, a question word, or a noun.

*khamst'ashar / tlēt / khams / marra / weyn / (ij)-jima'a / arba' / emtin / (i)t-tanēn / ma'i / 'ashrin / ma'i*

- mbēriH bas rja'et min as-sū' akalet \_\_\_\_\_ tiffeHēt*.
- kam \_\_\_\_\_ iltillak: mā fik trūH 'a ssinema abel ma khallaset min il-irēye*.
- \_\_\_\_\_ raH t'addim 'a jjēm'a? l-khamis aw \_\_\_\_\_?*

- d. *lê ma baddak tishrab ahwi ma'nā?*  
\_\_\_\_\_ bas dolar wāHād.  
*mā tkhāf, anā ma'i* \_\_\_\_\_ dolar. *bkaffūnā.*  
e. *min* \_\_\_\_\_ *akhadtu kill ha l-kutub?*

4. Put the following sentences in the negative form. Make any additional changes as necessary.

- a. *fi 'inna akel bi l-bēt bas iza baddak finā nrūH 'a maT'am.*  
b. *aHmad bi l-bēt?*  
c. *min baddu tiffēHa?*  
d. *ha l-alam la ilik?*  
e. *'indun bēt kbir bi beyrūt.*  
f. *shū, ma'ak alam?*

5. Say the following numbers followed by each of the three nouns.

1 / 2 / 3 / 11 / 12 / 13 / 20  
apples / girls / kids

Answer Key

1. Muna: *min rāH 'a l-Haflī ma'ik?*  
Grace: *binet min ij-jēm'a.*  
Muna: *libnēniyye?*  
Grace: *menna/mish libnēniyye. sūriyye.*  
Muna: *sēkne hōn, b-libnēn?*  
Grace: *ē, ma' wlēda.*  
Muna: *shu isma?*  
Grace: *Su'ād.*  
Muna: *anā ba'rifa. kam walad 'inda?*  
*arba'a?*  
Grace: *lā, mish arba'a. b-SarāHa 'inda khamse.*  
Muna: *ā, mā ba'rifa.*  
Grace: *raH t'allimni kif ba'mul tabbūle.*  
Muna: *emtin? bukra?*  
Grace: *lā, mish bukra.*

2. Model answers:  
a. Where do you live?  
*(anā) sēkni b-los anjelos/bi-beirūt. I live (f.) in Los Angeles/Beirut.*  
b. How many days a week do you work?  
*bishtighel khamst/arba't/tlet iyēm*

- bi-jjima'a. I work five/four/three days a week.*  
c. How many years ago did your Mom and Dad get married?  
*immi w-bayyi tjawwazu abel 'ashrin/ khamš w-'ashrin/tletin sine. My Mom and Dad got married twenty/twenty-five/thirty years ago.*  
d. Why are you studying Lebanese?  
*baddi rūH 'a libnēn./baddi ishtighel b-libnēn./khayyi jawwaz binet libnēniyye. I want to go to Lebanon. /I want to work in Lebanon./My brother married a Lebanese woman.*  
e. How much is your car?  
*siyyarti Ha''a khamšmit dolar/alfēn dolar/'ashrat ālēf dolar/'ashrin alf dolar. My car costs \$500/\$2,000/\$10,000/\$20,000.*  
f. What did you do yesterday?  
*mish ktir./mā 'amalet shi./reHet 'a shshighel./kint bi jjēm'a. Not much./ I didn't do anything./I went to work./ I was at the university.*

3. a. *mbēriH bas rja'et min as-sū' akalet tlēt/arba'/khamš tiffeHēt.*  
Yesterday, when I got back from the market, I ate three/four/five apples.  
b. *kam marra iltillak: mā fik trūH 'a ssinema abel ma khallaset min il-irēye.*  
How many times did I tell you? You can't go to the movies until you finish reading.  
c. *emtin raH t'addim 'a jjēm'a? l-khamis aw ij-jima'a/it-tanēn?*  
When are you going to apply to the university? On Thursday or on Friday/Monday?  
d. *lê ma baddak tishrab ahwi ma'nā?*  
Why don't you want to drink coffee with us?  
*ma'i bas dolar wāHād.*  
I have only one dollar.  
*mā tkhāf, anā ma'i khamst'ashar/'ashrin dolar. bkaffūnā.*  
Don't worry, I have fifteen/twenty dollars. That'll be enough.  
e. *min weyn akhadtu kill ha l-kutub?*  
Where did you get all these books from?
4. a. *mā fi 'inna akel bi l-bēt w-iza baddak finā nrūH 'a maT'am.*  
We don't have food at home, and if you want, we can go to a restaurant.  
b. *aHmad mish/mennu bi l-bēt?*  
Isn't Ahmad at home?  
c. *min mā baddu tiffēHa?*  
Who doesn't want an apple?  
d. *ha l-alam mish/mennu la ilik?*  
Isn't this pen yours?  
e. *mā 'indun bēt kbir bi beyrūt.*  
They don't have a big house in Beirut.  
f. *shū, mā ma'ak alam?*  
What, don't you have a pen on you?
5. *tiffēHa, tiffēHtēn, tlēt tiffeHēt, Hdashar tiffēHa, tnashar tiffēHa, tlettashar tiffēHa, 'ashrin tiffēHa binet, bintēn, tlēt banēt, Hdashar binet, tnashar binet, tlettashar binet, 'ashrin binet walad, waladēn, tlēt awlād, Hdashar walad, tnashar walad, tlettashar walad, 'ashrin walad*

# LESSON 30

(Lebanese Arabic)

## weyn rāyHa? Where Are You Going?

### A. Dialogue

Donald needs to go to the American Embassy, located in the Antelias neighborhood of East Beirut, on the other side of town. He is talking to Ahmad's father Ali about the best way to get there.

dūnald: yā aHmad, bta'rif weyn is-safāra l-amerikaniyye?

aHmad: anā mish ktīr ba'rif 'a l-maZbūt. khalli bayyi y'illak.

dūnald: yā abu aHmad, baddi rūH 'a ssafāra l-amerikaniyye. ta'rif kif baddi rūH?

'ali: ē, Tab'an ba'rif. is-safāra l-amerikaniyye b-onToliēs.

dūnald: ā, na'am, b-shar'iye. Tab, shū btanSaHni—bēkhud taksi walla servis?

'ali: khud servis, arkhaSlak bas il-mishwār baddu yēkhud wa'et ktir.

dūnald: ma'lē, 'indi wa'et ktir.

'ali: awwal shi btēkhud servis min vardān 'a d-dawra w-Tab'an byēkhud minnak is-suwwā ijrat servisēn.

dūnald: lē servisēn?

'ali: liennu byimurr awwal shi bi l-ashrafiyye—min vardān 'a l-ashrafiyye servis wāHad w-min il-ashrafiyye 'a ddawra kamēn servis wāHad, 'arift kif.

dūnald: ē, na'm.

'ali: halla, btinzil bi d-dawra w-btisal "min wēn baddi ēkhud servis 'a onToliēs" w-n-nēs byidillūk hawniki. intibih mā yilTush 'aleyk is-suwwā liennu suwwāin beyrūt ktir fannasīn.

dūnald: ma'rūf.

'ali: halla l-iHtimēl it-tēni, iza Habbēt tēkhud taksi fāSlu 'a l-ijra.

Donald signals to a "service" car.

dūnald: dawra?

is-suwwā: servisēn.

dūnald: mēshi.

is-suwwā: tfaDDal, rkab.

On the way, the driver of the "service" car picks up another passenger.

is-suwwā: weyn rāyHa yā demwazēl?

il-binet: ashrafiyye.

is-suwwā: tfaDDali, rkabi. weyn baddik tinzili bi-l-ashrafiyye?

il-binet: Hadd il-MTV.

is-suwwā: tikrami. bwaSSlik.

The driver of the "service" speaks to Donald over his shoulder.

is-suwwā: yā istēz, mbayyen mennak libnēni?

dūnald: ma'ak Ha'. anā min amerika.

is-suwwā: walla? bta'rif haydek il-yōm rikib ma'i min il-maTār wāHad libnēni rēji' min amerika.

dūnald: sēkin hawniki?

is-suwwā: la, rāH a'ad 'ind ikhtu shi shaher. il-mhimm, saaltu "min shu staghrabet b-amerika aktar shi?" ta'rif shu alli?

dūnald: shū?

is-suwwā: alli ma staghrabet aktar min ennu kill il-wiēd byaHku inglizi.

Donald: Ahmad, do you know where the American Embassy is?

Ahmad: I don't know exactly. Let my dad tell you.

Donald: Abu Ahmad, I want to go to the American Embassy. Do you know how I can get there? (*lit.*, Do you know how I should go?)

Ali: Yeah, of course I know. It's in Antelias.

Donald: Oh, yes, in East Beirut. Okay, what would you advise me to take, a "service" car or a taxi?

Ali: Take the "service"; it's cheaper but the trip will take longer.

Donald: Well, that's fine. I have a lot of time.

Ali: First, you take a "service" from Verdun to Dawra. The driver will take two fares (*lit.*, two "services") from you, of course.

Donald: Why two fares?

Ali: Because he'll pass through Ashrafiye; from Verdun to Ashrafiye it's one fare, and from Ashrafiye to Dawra it's another one, you understand.

Donald: Sure.

Ali: Then, you get off at Dawra and ask 'From where exactly do I take a "service" to Atelias?,' and people will give you directions there. You have to make sure that the driver doesn't cheat you; the drivers in Beirut are cheats.

Donald: That's pretty well-known.

Ali: Now, here's another possibility; if you want to take a regular taxi, be sure to bargain with the driver over the fee.

Donald: Dawra?

Taxi driver: Two fares.

Donald: Fine.

Taxi driver: Get in, please.

Taxi driver: Where are you going, Miss?

Girl: Ashrafiye.

Taxi driver: Please, get in. Where do you want to get off in Ashrafiye?

Girl: Near the MTV.

Taxi driver: All right. I'll take you there.

Taxi driver: Sir, it seems like you're not Lebanese.

Donald: You're right. I'm from the States.

Taxi driver: Really? You know, the other day at the airport, I picked up a Lebanese guy, coming from the United States.

Donald: He lives there?

Taxi driver: No, he went to stay with his sister for about a month. So, I asked him, "What surprised you in America?" You know what he told me?

Donald: What?

Taxi driver: He told me, "Nothing surprised me more [than the fact] that all kids [there] speak English."

B. Grammar and Usage

1. IMPERATIVE

Commands are expressed using a special verbal form, called the imperative. The imperative in Lebanese Arabic has three forms: *you* (m.), *you* (f.) and *you* (m./f. pl.). The *you* singular masculine imperative is formed by removing the prefix *bti-/bta-/bte-/bit-* from the corresponding imperfect tense form. For example:

*bitrūH* (you go)                      *rūH* (Go!)

Sometimes, when the stem of the verb starts in a consonant cluster, the prefix *bti-/bta-/bte-/bit-* is replaced by the imperative prefix *i-*, e.g., *bas imshil* (Just walk!) The *you* singular feminine and the *you* plural forms are formed by adding the endings *-i* and *-u*, respectively, to the masculine singular imperative, just like in *fuSHā*.<sup>1</sup> The table below shows the imperative forms of six verbs. The first row shows the corresponding imperfect tense form.

IMPERATIVE					
	<i>mishi</i> (walk)	<i>rji'</i> (go back)	<i>rāH</i> (go)	<i>nizil</i> (go, come down)	<i>semi'</i> (listen)
you, m. sg.	<i>btimshi</i>	<i>btrja'</i>	<i>bitrūH</i>	<i>btinzil</i>	<i>btisma'</i>
you, m. sg.	<i>(i)imshi</i>	<i>(i)rja'</i>	<i>rūH</i>	<i>(i)nzil</i>	<i>(i)sma'</i>
you, f. sg.	<i>(i)imshi</i>	<i>(i)rja'i</i>	<i>rūHi</i>	<i>(i)nzili</i>	<i>(i)sma'i</i>
you, pl.	<i>(i)imshu</i>	<i>(i)rja'u</i>	<i>rūHu</i>	<i>(i)nzilu</i>	<i>(i)sma'u</i>

Here are examples from the dialogue.

*tfaDDal, rkab!*  
Please, get in! (m. sg.)

*tfaDDali, rkabil!*  
Please, get in! (f. sg.)

Here are more examples:

*yalla, rja'u 'a l-bēt b-sur'a!*  
Come on, go back home quickly! (f./m. pl.)

<sup>1</sup> If the verb ends in *i*, the masculine and feminine imperatives are identical, e.g., the form *mishi* (walk) is used when addressing either a woman or a man.

*nzili min is-servis, ba'dēn mshi shi mi't metr w-rkabi servis tēni!*  
Get off the "service," then walk about 100 meters and get on another "service"!  
(f. sg.)

Lebanese verbs (e.g., *akhad* [take]) whose equivalents in *fuSHā* have an initial *hamza* (e.g., '*akhadha*'), never add the optional *i-* prefix in their imperative form. For some verbs, such as the verbs *btēkul* (eat) and *btēkhud* (take), shown in the table below, the stem vowel changes in the feminine singular and plural forms.

A similar change takes place in the masculine form when a pronoun is attached to it (see example in the table).

THE VERBS <i>btēkul</i> (TO EAT) AND <i>btēkhud</i> (TO TAKE) IN THE IMPERATIVE		
you, m. sg.	<i>btēkul</i> (you eat)	<i>btēkhud</i> (you take)
you, m. sg.	<i>kul</i>	<i>khud</i>
you, m. sg. (with a pronoun)	<i>kila</i> (eat it)	<i>khida</i> (take her/it)
you, f. sg.	<i>kili</i>	<i>khidi</i>
you, pl.	<i>kilu</i>	<i>khidu</i>

*yā, zeyneb, kili ha ttiffēHa!*  
Zeyneb, eat this apple!

*yā, wlēd, khidu shokolāTa!*  
Kids, take some chocolate!

The imperative form of the verb *ija* (to come) has a different stem altogether.

THE VERB <i>ija</i> (TO COME) IN THE IMPERATIVE	
you, m. sg.	<i>btiji</i>
you, m. sg.	<i>ta'</i>
you, f. sg.	<i>ta'i</i>
you, pl.	<i>ta'u</i>

*ta'i la hōn! baddi illik shi.*  
Come here! (f. sg.) I want to tell you something.

*ta'u bukra! raH farjikun.*  
Come tomorrow! (pl.) I'll show you.

The negative imperative is formed by placing the negative particle *mā* in front of the verb, which is in the imperfect tense, but without the prefix *b-/bi-*. For example, the negative imperative of the verb *btēkul* (you eat) is *mā tēkul* (Don't eat!). For the feminine form, add the suffix *-i*, and for the plural form, add the suffix *-u* to this form of the verb.

THE NEGATIVE IMPERATIVE						
	don't eat	don't take	don't go	don't come	don't listen	don't get in/ride
you, m. sg.	mā tēkul	mā tēkhud	mā trūH	mā tji	mā tisma'	mā tirkab
you, f. sg.	mā tēkli	mā tēkhdī	mā trūHi	mā tji	mā tisma'i	mā tirkabi

yā muna, bas btrūHi 'ind khāltik, mā tēkhdī ikhtik ma'ik!  
Muna, when you go to your aunt, don't take your sister with you!

yā wlēd, mā tēklu shokolāTa abl il-ghada!  
Kids, don't eat chocolate before lunch!

### 2. RELATIVE CLAUSES

A relative clause is a dependent clause that provides additional information about a noun. It is a clause that modifies the noun and hence, functions a little bit like an adjective. For example, the sentence *I don't know the woman who helped me find my dog* has one relative clause: *who helped me find my dog*. This clause can be replaced with a single adjective such as *helpful*: *I don't know the helpful woman*.

When the relative clause modifies a definite noun, the relative pronoun *li* is used to introduced it, for all persons and genders, and both animate and inanimate nouns. An alternative form of *li* is *yilli*.

biHoTTi rriz li ghaSSalti min abel.  
You're adding the rice, which you have previously washed.

As in *fuSHā*, when a relative clause modifies an indefinite noun, no relative pronoun is used to introduce this clause in Lebanese Arabic. There is no equivalent to the English *who* in the underlined Lebanese Arabic relative clause in the following example.

rikib ma'i wāHad rēji' min amerika.  
A guy who had just returned from America rode with me. (*lit.*, Rode with me someone [who] had returned from America.)

### 3. DERIVING NOUNS FROM VERBS: PARTICIPLES

Participles in MSA were discussed in Lesson 12. In Arabic dialects, participles, especially active participles, are used more frequently than in *fuSHā*. The participial form of the verb is commonly used in Lebanese Arabic in places where *fuSHā*, like English, uses a verb in the imperfect or perfect tense. For example, the English question *Where do you live?*, containing the present tense verb *live*, would only rarely be expressed using the imperfect tense verb *btiskun* (live) in Lebanese Arabic, as in *weyn btiskun?* In most cases, the participle *sēkin* (living) is used to form this question, e.g., *weyn sēkin?* (*lit.*, where living).

There are two types of participles in Lebanese Arabic, just like in *fuSHā*: The active participle, e.g., *sēkin* (living, having lived), *sēm'* (hearing, having heard), and the passive

participle, e.g., *maktūb* (written), *maftūH* (opened). In the next section we will examine the forms and the usage of the active participle.

### A. THE ACTIVE PARTICIPLE

In Lebanese Arabic, the active participle does not carry any marks for person or tense, but it has different forms expressing the grammatical categories of gender and number. Therefore, similar to an adjective, the Lebanese Arabic active participle must match the gender and number of the subject.

*lina* (f. sg.) *rāyHa* (f. sg.) 'a j-jēm'a.  
Lina is going to the university.

For the Form I verbs, the active participle has the pattern CēCiC for the masculine, CēCCi for the feminine, and CēCCin for the plural. If its first root consonant is *D*, *Z*, *S*, *H*, 'T, or occasionally, *r*, the the first vowel is *ā*, e.g., *rāyiH* (going). Because the final letter of the feminine participle in *fuSHā* is *tā'* *marbūTa*, all the rules for its pronunciation apply (see Lesson 21).

ACTIVE PARTICIPLES OF FORM I VERBS					
	returning/ having returned	going/ having gone	hearing/ having heard	riding/ having ridden	living/ having lived
Masculine Singular	rēji' /rēj'	rāyiH	sēmi' /sēm'	rēkib	sēkin
Feminine Singular	rēj'a	rāyiHa	sēm'a	rēkbi	sēkni
Masculine/ Feminine Plural	rēj'in	rāyiHin	sēm'in	rēkbin	sēknin

The participle does not bear any reference to tense and therefore, it can refer to past, present, and future actions. The tense of the action is understood from the context.

*sēm'in* 'an feyrüz?  
Have you (*pl.*) heard about Feiruz?

ba'dni rēj' min il-maTār.  
I've just returned from the airport.

la-weyn rāyiHa bukra?  
Where are you going tomorrow?

Object pronoun suffixes can be attached to active participles just as they are attached to other verbal forms.

*katabt il-maktūb? ē, mbēriH kētibu*.  
Did you (*m. sg.*) write the letter? Yeah, I wrote it yesterday.

*katabtu l-maktūb? ʿē, mbēriH kētbīnu.*  
Did you (*m./f. pl.*) write the letter? Yes, we wrote it yesterday.

Because the participle does not refer to a specific grammatical person, the doer of the action is understood from the context in which the interaction takes place. Think of the English question *Going home?* It can be asked of one, two, or more people depending on the context.

The negative form of the active participle is formed by placing the negative particle *mish* in front of it.

*mish kētbīnu mbēriH.*  
We (or you (*pl.*) or they) didn't write it yesterday. (*lit.*, Not having written (*pl.*) it yesterday.)

*mish sēm'in 'an feyrūz.*  
We (or you (*pl.*) or they) haven't heard about Feyruz.

*mish rāyiHa bukra.*  
I (*f.*) (or you (*f.*) or she) am (are/is) not going tomorrow.

C. Vocabulary

<i>safāra</i>	embassy
<i>'a l-maZbūt</i>	exactly
<i>khallil</i>	Leave!, Let! ( <i>f. sg.</i> )
<i>shar'iye</i>	East Beirut
<i>btanSaHni</i>	you advise me ( <i>m. sg.</i> )
<i>servis</i>	taxi service (in Beirut)
<i>khud!</i>	Take! ( <i>m. sg.</i> )
<i>arkhaSlak</i>	it's cheaper for you
<i>mishwār</i>	trip, going out
<i>wa'et</i>	time
<i>ma'lē.</i>	It's fine., It's nothing.
<i>suwwā</i>	driver
<i>ijra</i>	fee
<i>liennu</i>	because
<i>byimurr</i>	he passes
<i>btinzil</i>	you get off ( <i>m. sg.</i> )
<i>btisal</i>	you ask ( <i>m. sg.</i> )
<i>nēs</i>	people
<i>byidillūk</i>	they give you directions
<i>Intibih!</i>	Watch out! ( <i>m. sg.</i> )

<i>yiITush</i>	he cheats
<i>fannasin</i>	crooks, cheats
<i>ma'rūf</i>	well-known
<i>iHtimēl</i>	possibility
<i>fāSlu</i>	bargain with him ( <i>m. sg.</i> )
<i>rkab</i>	get on ( <i>m. sg.</i> )
<i>demwazēl</i>	Miss
<i>Hadd</i>	next to, near
<i>bwaSSlik</i>	I'll take you
<i>istēz</i>	Sir
<i>rikib</i>	he got on
<i>maTār</i>	airport
<i>rēji'</i>	returning ( <i>participle</i> )
<i>a'ad</i>	he stayed
<i>shaher</i>	month
<i>il-mhimm</i>	What's important is . . . ( <i>lit.</i> , The important thing [is] . . . )
<i>staghrabet</i>	I was/He was astonished, surprised
<i>aktar shi</i>	most of all
<i>ennu</i>	that

D. Cultural Note

A lot of socializing in Lebanon takes place in transportation. Most people rely on the "service" ride to go to work or visit relatives and friends. The "service" is a taxi, in most cases an old Mercedes, with a fixed low fare. Its direction is determined by the first passenger, but other passengers can be picked up on the way if they're going in the same direction. If you are going to a faraway area, the "service" driver might ask you for a double fare or drop you off at a certain location from which you have to take another "service" ride.

Drivers often engage passengers in a conversation or tell stories of things that happened to them or their acquaintances. They might play the radio and sing along with their favorite Arab singers while occasionally shouting at other drivers or pedestrians, much in the fashion of cab drivers in other big cities. One or more passengers in the "service" car might be smoking and might offer you a cigarette as well. If you are a non-smoker, you will have the biggest chance of success in persuading other passangers to abstain from smoking if you give a medical reason.

If you need directions, ask your taxi driver. If the driver doesn't know the particular place, he or she will often stop the car and talk to store owners in the area. Fellow riders will also try to help. Because addresses in Lebanon do not include street numbers or zip codes, but rather only the names of the building owners, frequently, the only way to get somewhere is to ask.



E. Exercises

1. Say the following sentences in Arabic as if you were addressing a male person.

- a. When you take a "service," get in and out of the car quickly.
- b. Don't go to the market tomorrow. We have to go to the American Embassy.
- c. What would you advise me, doctor? —Drink water a lot, walk a lot, and don't eat a lot!
- d. Take a taxi from Dawra!
- e. Watch out! There's a car!

2. Now say the sentences from the previous exercise as if you are addressing a woman.

3. Transform the following statements into commands.

Example: juHa byēkul it-tiffēHa.  
kul it-tiffēHa yā juHa!

- a. yalla, bukra enti ha ta'llmini shi Tabkha amerikaniyye yā lūsi.
- b. tēkhdi kibbeyyet rizz.
- c. tghaSSli ktir mnēH.
- d. bitghayyri l-māy shi tlet marrāt.
- e. ba'dēn bHoTTi 'a janab w-btēkhdi shwayyet sha'riyye.
- f. abel ma btēkhdi shsha'riyye lēzim tHoTTi zzēt 'a l-ghāz.

4. Combine two sentences into one using relative clauses. (You might find that there is more than one way to connect the two sentences.) Then translate the sentences you created.

Example: ha l-binet kenet hōn. hyyi bta'rif weyn sēkin aHmad.  
ha l-binet li kenet hōn bta'rif weyn sēkin aHmad.  
The girl who was here knows where Ahmad lives.  
ha l-binet li bta'rif weyn sēkin aHmad kenet hōn.  
The girl who knows where Ahmad lives was here.

- a. il-istēze rāHet 'a maSar. ken baddi iHke ma'a.
- b. kill il-madēris halla baddun asētze. il-asētze bi'allmu inglize.
- c. mā fiyi 'allim il-wlēd iZ-Zghār. il-wlēd iZ-Zghār mā byisma'u l-kalēm.
- d. fiki t'ishi 'ind khāltik. khāltik sēkni b-los anjelos.
- e. 'indik alam? il-alam byiktub mnēH.
- f. ma'ik il-alam? il-alam byiktub mnēH.

5. Rephrase the following sentences, containing verbs in the imperfect tense, using participles.

- a. bukra ha irja' min faransa.
- b. bta'rfu uSSata?
- c. ba'rif (f.) shwayye 'annā.
- d. byisknu b-ūDa.
- e. bayya byitrikā trūH 'a rrādio b-sharT wāHad.
- f. anā (m.) kamēn ma ba'rif shū huwwe shsharT.
- g. hayda mā byifham shi bi-l-musi'a l-'arabiyye.

6. Now, transform the positive statements in the previous exercise into negative statements, and vice versa.

Answer Key

- 1. a. bas btēkhud servis inzil w-rkab is-siyyāra b-sur'a!  
b. mā trūH 'a ssū' bukra! lēzim nrūH 'a s-safāra l-amerikaniyye.  
c. shū btanSaHni yā doktōr? shrab māy ktir, imshi ktir, w-mā tēkul ktir!  
d. khud servis min id-dawra!  
e. intibih! fi siyyāra!  
2. a. bas btēkhdi servis inzili w-rkabi s-siyyāra b-sur'a!  
b. mā trūHi 'a ssū' bukra! lēzim nrūH 'a s-safāra l-amerikaniyye.  
c. shū btanSaHini yā doktōra? shrabi māy ktir, imshi ktir, w-mā tēkli ktir!  
d. khidi servis min id-dawra!  
e. intibih! fi siyyāra!  
3. a. yalla, bukra 'allmini shi Tabkha amerikaniyye yā lūsi.  
b. khidi kibbeyyet rizz.  
c. ghaSSli ktir mnēH.  
d. ghayyri il-māy shi tlet marrāt.  
e. ba'dēn HoTTi 'a janab w-khidi shwayyet sha'riyye.  
f. abel ma btēkhdi sh-sha'riyye HoTTi z-zēt 'a l-ghāz.
- 4. a. il-istēze li rāHet 'a maSar ken baddi iHke ma'a.  
I wanted to talk to the professor who went to Egypt.  
il-istēze li ken baddi iHke ma'a rāHet 'a maSar.  
The professor to whom I wanted to talk went to Egypt.  
b. kill il-madēris halla baddun asētze bi'allmu inglize.  
All the schools now want teachers who teach English.  
c. mā fiyi 'allim il-wlēd iZ-Zghār li mā byisma'u l-kalēm.  
I can't teach the little kids who don't listen.  
d. fiki t'ishi 'ind khāltik li sēkni b-los anjelos.  
You can live with your aunt who lives in LA.  
e. 'indik alam byiktub mnēH?  
Do you have a pen that writes well?  
f. ma'ik il-alam li byiktub mnēH?  
Do you have on you the pen that writes well?

5. a. *bukra rēji' /rēj'a min faransa.*  
b. *'ārfin uSSata?*  
c. *'ārfi shwayye 'annā.*  
d. *sēknin b-ūDa.*  
e. *bayya tērikā trūH 'a r-rādio b-sharT wāHad.*  
f. *anā kamēn mish 'ārif shū huwwe sh-sharT.*  
g. *hayda mish fēhim shi bi-l-musi'a l-'arabiyye.*

6. a. *bukra mish rēji' /rēj'a min faransa.*  
b. *mish 'ārfin uSSata?*  
c. *mish 'ārfi shwayye 'annā.*  
d. *mish sēknin b-ūDa.*  
e. *bayya mish tērikā trūH 'a rrādio b-sharT wāHad.*  
f. *anā kamēn 'ārif shū huwwe sh-sharT.*  
g. *hayda fēhim shi bi-l-musi'a l-'arabiyye.*

Seventh Review

(Lebanese Arabic)

1. Put the words in the parentheses in the correct form, then, translate the sentences into English.

Example: *bayyi (baddu) (byirūH) 'a madrid bas immi (badda) (bitrūH) 'a Tokyo.*  
*bayyi baddu yirūH 'a madrid bas immi badda trūH 'a Tokyo.*  
My dad wants to go to Madrid, but my mom wants to go to Tokyo.

- a. *betina (lēzim) (bitjawwaz) wāHad milionēr.*  
b. *shu ya khālti, mish (lēzim) (btiTbukhili) shi Tabkha bitjannin il-yōm?*  
c. *bint khāli nadin (badda) (btitrik) libnēn w-(bit'ish) b-amerika.*  
d. *immi (bitfakkir) ba'dni walad Zghir.*  
e. *baddak walla ma baddak (lēzim) (btiji) ma'i.*

2. Put the words in the parentheses in the correct form to produce expressions of possession.

- a. *(ibn + enti) biyjannin!*  
b. *(ma' + huwwi) kibbeyet māy?*  
c. *kam walad ('ind + hiyyi)?*  
d. *ya, aHmad, weyn id-diplōm (tabā' + enta).*  
e. *ha ssiyyara mish (tē' + huwwi)? la, siyyartu kharbēni (broken).*

3. Match the words from column A to those in column B to form phrases or short sentences.

A	B
a. 'indi milyōn dolar	ya doktōr?
b. shu mahDūm	arkhaSlik!
c. ma 'indi wa'et ktir	mishwār Tawil.
d. shū btanSaHni ēkul	ibna la-jārti!
e. khidi bas ktēb wāhad—	bi l-bank.
f. min hōn 'a libiya	marti (my wife) mish Tābkha shi.
g. lēzim nrūH 'a maT'am il-yōm—	'a shēn heyk, illi halla!

4. Put the words in the correct order to form coherent sentences.

- a. *il-ktēbe / emtin / ta'allamt / ?*  
b. *khālid / ya, / D-Daw / bas / btrūH / Taffi / !*  
c. *baddik / tēkli / ya / shu / Habibti / ?*  
d. *'indik / ya / wlēd / madām / ?*  
e. *iltillaḥ / milyōn / marra / : / baddi / ma' / shāy / 'ishrab*

5. Read the following passage and answer the questions.

abel (before, ago)  
ba'd (yet, still)

ahlan. anā ismi rōz. halla sēkni bi beyrūt bas abel sintēn kint sēkni b-amerika ma' immi w-  
bayyi w-khayyi ziyād. bayyi ma by'ajibu kif il-banēt b-amerika w-'ashēn heyk rja'na 'a  
libnēn bas Sirt khamstāshar sine. hōn b-libnēn ma byismaHli bayyi rūH 'a Hafliēt mitl kint  
'am ba'mul b-amerika. ha s-sine raH addim 'a l-AUB bas ba'd ma ba'rīf shu baddi idrus. bas  
khalliS il-AUB - alli bayyi - fiyi addim 'a majistēr b-amerika.

- a. min byaHki?
- b. weyn sēkni halla?
- c. abel kam sine kēnet sēkni b-amerika?
- d. lē rēj'u 'a libnēn?
- e. fiya tirja' 'a amerika? emtin?
- f. shu badda tidrus bi l-AUB?

6. Put the following sentences into the negative form. Make any additional changes as necessary.

- a. iza timshi min hōn, raH tūSal 'a bētu.
- b. zeyneb bi l-bēt?
- c. siyyartu kharbēne Sarla sine.
- d. ha l-kibbeye la ilik?
- e. khayyu la-ziyād 'allam wlēdi 'arabi.
- f. lē baddak taHke ma'i?

7. Fill in the blanks using the correct word—a number, a verb, or a possessive expression. Choose from the words given below. Then, translate the sentences into English.

- tinzli / tkhalliS / tiskun / 'ashrin / 'indu
- a. binti ha s-sine raH \_\_\_\_\_ ij-jēm'a.
  - b. \_\_\_\_\_ dolar mish ktir. kill shi halla Sar ghāli.
  - c. weyn baddik \_\_\_\_\_ ya madām?
  - d. khayyak \_\_\_\_\_ shighel?
  - e. ma' min raH \_\_\_\_\_ bi beyrūt?

8. Translate the English sentences in the following dialogue into Lebanese Arabic.

Muna: When did you come back from America?  
Grace: haydik il-yōm. lē?  
Muna: ken baddi iji la 'indik.  
Grace: You can come today, if you want.  
Muna: I can't today.

Grace: lē, weyn rāyHa?  
Muna: It's Friday. kill jim'a b'allim inglīze b-madrasat "il-Hikme."  
Grace: And tomorrow?  
Muna: bukra ma 'indi shighel.  
Grace: Tayyib, tfaDDali.  
Muna: bas b-sharT.  
Grace: What is it?  
Muna: We'll cook tabbule.  
Grace: You're welcome.

9. Combine the two sentences provided in each example into a single sentence using a relative pronoun. Then translate the sentences you created.

Example: is-siyāra kenet hōn. hyyi ktir 'ajabetni.  
is-siyāra li kenet hōn ktir 'ajabetni.  
I liked the car that was here very much.

- a. 'jabetni T-Tabkha. Tabakhta mbēriH.
- b. baddi inzil 'a j-jēm'a. hiyye b-ashrafiyye.
- c. mā fiyi tjawwaz binet. ma ba'rīf il-binet.
- d. fiki t'ishi 'ind khayyik. khayyik sēkin bi beyrūt.
- e. bHebb bas il-wlēd. il-wlēd byisma'ū l-kalēm.

10. Circle the following words in Lebanese Arabic, horizontally or vertically:

- a. afterwards
- b. kitchen
- c. children
- d. writing
- e. without
- f. Take! (m.)
- g. time
- h. It's fine.
- i. now
- j. sure

s	r	j	a	u	S	ā	'	m
H		m	k	t	é	b	e	a
r	h	a	i	D	'	T	q	T
b	a	'	d	e	y	n	y	b
n	l	l	ā	i	b	a	l	a
w	l	ē	d	k	h	u	d	k
w	a	'	e	t	ô	S	w	h

Answer Key

1. a. *betina lēzim tjawwaz wāHad milionēr.*  
Bettina has to marry a millionaire.  
b. *shu ya khālti, mish lēzim tiTbukkili shi Tabkha bitjannin il-yōm?*  
So, auntie, don't you [think you] have to cook me some terrific dish today?  
c. *bint khāli nadin badda titrik libnēn w-t'ish b-amerika.*  
My cousin Nadine wants to leave Lebanon and live in America.  
d. *immi bitfakkir ba'dni walad Zghir.*  
My mom thinks I am still a little child.  
e. *baddak walla ma baddak lēzim tiji ma'i.*  
Whether you want to or not, you have to come with me.
2. a. *ibnik biyjannin!*  
b. *ma'u kibbeyet māy?*  
c. *kam walad 'inda?*  
d. *ya, aHmad, weyn id-diplōm tabā'ak.*  
e. *ha ssiyyara mish tē'u? la, siyyartu kharbēni.*
3. a. *'indi milyōn dolar bi l-bank.*  
b. *shu mahDūm ibna la-jārti!*  
c. *ma 'indi wa'et ktir 'a shēn heyk, illi halla!*  
d. *shū btanSaHni ēkul ya doktōr?*  
e. *khidi bas ktēb wāhad—arkhaSlik!*  
f. *min hōn 'a libiya mishwār Tawil.*  
g. *lēzim nrūH 'a maT'am il-yōm—marti (my wife) mish Tābkha shi.*
4. a. *emtīn ta'allamt il-ktēbe?*  
b. *ya khālīd, bas btrūH—Taffi D-Daw!*  
c. *shu baddik tēkli ya Habibtī?*  
d. *'indik wlēd ya madām?*  
e. *iltillak milyōn marra: ma baddi ishrab shāy.*
5. Hello. My name is Rose. Now, I live in Beirut, but two years ago, I lived in

- America with my dad, my mom, and my brother Ziyad. My dad doesn't like how girls in America are and that's why we returned to Lebanon when I turned 15. Here in Lebanon, dad doesn't allow me to go out, as I used to do in America. This year I will apply to AUB but I still don't know what I want to study. Dad told me that when I finish AUB, I can apply for a Master's in America.
- a. *rōz btaHki.*  
b. *halla sēkni bi beyrūt.*  
c. *kēnet sēkni b-amerika abel sintēn.*  
d. *rēj'u 'a libnēn 'a shēn bayya ma by'ajibu kif il-banēt b-amerika.*  
e. *ē, fiya tirja' 'a amerika bas tkhalliS il-AUB.*  
f. *ba'd ma bta'rif shu badda tidrus bi l-AUB.*
6. a. *iza ma timshi min hōn, ma raH tūSal 'a bētu.*  
If you don't walk from here, you won't get to his house.  
b. *zeyneb mish (menna) bi l-bēt?*  
Isn't Zeyneb at home?  
c. *siyyartu mish (menna) kharbēne Sarla sine.*  
His car has not been out of order for a year.  
d. *ha l-kibbeye mish la ilik?*  
Isn't this glass yours?  
e. *khayyu la-ziyād ma 'allam wlēdi 'arabi.*  
Zyad's brother didn't teach my kids Arabic.  
f. *lē ma baddak taHke ma'i?*  
Why don't you want to talk with me?
7. a. *binti ha s-sine raH tkhalliS ij-jēm'a.*  
My daughter will finish school this year.

- b. *'ashrīn dolar mish ktir. kill shi halla Sar ghāli.*  
\$20 is not much. Everything now has become expensive.  
c. *weyn baddik tinzli ya madām?*  
Where do you want to get off, Madam?  
d. *khayyak 'indu shighel?*  
Does your brother have a job?  
e. *ma' min raH tiskun bi beyrūt?*  
With who are you going to live in Beirut?
8. Muna: *emtīn tja'ti min amerika?*  
Grace: *haydik il-yōm. lē?*  
Muna: *ken baddi iji la-'indik.*  
Grace: *fiki tiji l-yōm, iza baddik.*  
Muna: *ma fiyi l-yōm.*  
Grace: *lē, weyn rāyHa?*  
Muna: *il-yōm jjim'a. kill jim'a b'allim inglize b-madrasat "il-Hikme".*  
Grace: *w-bukra?*  
Muna: *bukra ma 'indi shighel.*  
Grace: *Tayyib, tfaDDali.*  
Muna: *bas b-sharT.*  
Grace: *shu huwwe?*  
Muna: *raH niTbukh tabbule.*  
Grace: *tikrami.*

9. a. *'jabetnī T-Tabkha li Tabakhta mbēriH.*  
I liked the dish (that) I cooked yesterday.  
b. *baddi inzil 'a j-jēm'a li hiyye b-ashrafiyye.*  
I want to get off at the university, which is in Ashrafiyye.  
c. *mā fiyi tjawwaz binet ma ba'rifa.*  
I can't marry a girl (whom) I don't know.  
d. *fiki t'ishi 'ind khayyik li sēkin bi beyrūt.*  
You can stay with your brother who lives in Beirut.  
e. *bHebb bas il-wlēd li byisma'ū l-kalēm.*  
I like only children who listen.
10. a. afterwards – *ba'deyn*  
b. kitchen – *maTbakh*  
c. children – *wlēd*  
d. writing – *ktēbe*  
e. without – *bala*  
f. Take! (m.) – *khud!*  
g. time – *wa'et*  
h. It's fine. – *ma'lē.*  
i. now – *halla*  
j. sure – *akid*

			a					m
		m	k	t	ē	b	e	a
	h	a	ī					T
b	a	'	d	e	y	n		b
	l	l			b	a	l	a
w	l	ē	d	k	h	u	d	k
w	a	'	e	t				h

# LESSON 31

(Saudi Arabic)

## aHub a'arrefek bi nefsī! I'd Like to Introduce Myself!

### A. Dialogue

Mr. David Jones is on the plane traveling to Jeddah. He strikes up a conversation with Mr. Ra'ad Al-Darwish, his wife, and their sixteen year-old son. Mr. Al-Darwish teaches in an Islamic school in Washington, D.C. He is going to Saudi Arabia with his family for a summer vacation. Mr. Jones is a consultant, visiting Saudi Arabia to conduct research on schools in Saudi Arabia.

mister jōnz: marHabā, aHub a'arrafak bi nafsī. anā ismī deyyid jōnz, wa aHub at'arraf bik. as-sayyid ra'ad: ahlān bik, ana ismī ra'ad wu hādī al-madām, wu hadā lbni, wu huwwa ya sidi amrikāni.

mister jōnz: wani'm ya sayyid ra'ad, itsharraft bi ma'rifatak. as-sayyid ra'ad: iHnā illi itsharrafnā bi ma'rifatak, ish lōnek?

mister jōnz: Tayyib al-Hamdulillāh, wa inta kēf Hālak? as-sayyid ra'ad: zen al-Hamdulillāh.

mister jōnz: bes ya sayyid ra'ad, mumkin as'alak su'āl? as-sayyid ra'ad: itfaDDal.

mister jōnz: bes kēf yukūn ibnek amrikāni?

as-sayyid ra'ad: li'innu itkhalag fi amrika.

mister jōnz: ēsh ismū ibnek?

as-sayyid ra'ad: ismū aHmad, 'indu sitta'shar sanah.

mister jōnz: mashā'allāh, allāh yiHfaZu.

as-sayyid ra'ad: allah yiHfaZak inta. bes inta titkallam 'arabi Tayyib, kēf yiSir?

mister jōnz: ana darast al-'arabi, khaSSatan al-lahje al-hijāziyye, fi jāme'at jorjtawin limuddet sanatēn. we daHin misāfir li jiddah asawwi baHth 'an al-madāris wa al-tedris fi al-mamlakah.

as-sayyid ra'ad: be s-sanatēn, muma'gūl, inta titkallam 'arabi bilmarra Tayyib. insha'allah muwaffag fi muhimmetek.

mister jōnz: shukran, we inta ya seyyid ra'ad ēsh tishtaghil?

as-sayyid ra'ad: ana ya mister jōnz mudarris fi madrasat al-huda fi washintun, wa badarris 'arabi.

mister jōnz: subHānallāh ya akhi, ya'ni inta we ana tagriben fi nafs al-muhime.

as-sayyid ra'ad: hada SaHiH. we bi'idhnillāh miTawwil ma'ana fi jiddah?

mister jōnz: Hawāli sitet shuhūr.

as-sayyid ra'ad: gadish, sitet shuhūr bes? hada galil, bes lāzim tuzūreni fi jiddah.

mister jōnz: Tab'an, akid. yekūnli 'ash-sharaf bizyartak.

as-sayyid ra'ad: fēn tuskun fi jiddah?

mister jōnz: la-lHin ma 'adri, bes insha'allah yukūn garib minnek.

as-sayyid ra'ad: insha'allah, hada huwwa 'inwān maktabi, lāzim tutzūreni.

mister jōnz: akid, itsharraft bi ma'refetek ya 'akh ra'ad.

el sayyed Ra'ad: we ana kamān ya siyyid jōnz. fi amānillāh.

mister jōnz: ma'a s-salāma.

Mr. Jones: Hello, I'd like to introduce myself. My name is David Jones, and I would like to make your acquaintance (*lit.*, to know you).

Mr. Ra'ad: Hello, my name is Ra'ad. This is my wife, and this is my son; he is American.

Mr. Jones: It's an honor, Mr. Ra'ad. I am honored to make your acquaintance.

Mr. Ra'ad: We are the ones who are honored to make your acquaintance. How are you?

Mr. Jones: Fine, thank God, and you how are you?

Mr. Ra'ad: Good, thank God.

Mr. Jones: But, Mr. Ra'ad, can I ask you a question?

Mr. Ra'ad: Please, go ahead.

Mr. Jones: How come your son is American?

Mr. Ra'ad: Because he was born in America.

Mr. Jones: What's his name?

Mr. Ra'ad: His name is Ahmad, and he is sixteen years old.

Mr. Jones: Praise God. May God protect him.

Mr. Ra'ad: May God protect you. But you speak Arabic well; how come?

Mr. Jones: I studied Arabic, especially the Hijazi dialect, at Georgetown University for two years. And now I am going to Jeddah to do some research on schools and education in the kingdom.

Mr. Ra'ad: Only two years, this is not possible. You speak Arabic very well. Hopefully (*lit.*, God willing), you will be successful in your mission.

Mr. Jones: Thank you. And you, Mr. Ra'ad, what do you do?

Mr. Ra'ad: I, Mr. Jones, work as a teacher in Al-Huda School in Washington, and I teach Arabic.

Mr. Jones: What a coincidence (*lit.*, Glory to God), brother. You and I are (*lit.*, work) almost in the same profession.

Mr. Ra'ad: This is true. Hopefully, you will be staying long in Jeddah. (*lit.*, With God's permission, are you staying long in Jeddah?)

Mr. Jones: Nearly six months.

Mr. Ra'ad: What, only six months! This is little. You must visit me in Jeddah.

Mr. Jones: Of course, definitely. It will be my honor to visit you.

Mr. Ra'ad: Where are you staying in Jeddah?

Mr. Jones: I don't know yet, but I hope it will be close to you.

Mr. Ra'ad: Let's hope (*lit.*, God willing). This is the address of my office. You must visit me.

Mr. Jones: Certainly. I am honored to have made your acquaintance, brother Ra'ad.

Mr. Ra'ad: Me, too, Mr. Jones. Good-bye (*lit.*, in God's security).

Mr. Jones: Good-bye.

B. Pronunciation

1. WRITING SAUDI ARABIC

Like other Arabic dialects, Saudi Arabic is primarily a spoken language, rarely used in written communication, for which Modern Standard Arabic is the norm. Because Arabic script was devised to represent the sounds of Classical and Modern Standard Arabic, the additional sounds that exist in Arabic dialects like Saudi are not represented by it. For this reason, the transliteration in Latin script is used in Lessons 31 to 35 to represent Saudi Arabic.

There are three main Arabic dialects spoken in Saudi Arabia: Hijazi, spoken in the western regions of Saudi Arabia and in the cities of Jeddah, Medina, Mecca, and Tayyef; Najdi, spoken by the royal family and in the city of Riyadh; and Shargi, spoken in the eastern regions of Saudi Arabia. Hijazi is the most widely spoken variety and also the language used in the government, by the media, and in business transactions. In Lessons 30 to 35 you will learn the basics of this dialect, also referred to as the Urban Hijazi Arabic.

2. CONSONANTS

Most Urban Hijazi Arabic (UHA) consonants and vowels are the same as those in MSA. We discuss below several consonants that are different.

A. THE LACK OF *dh* AND *th*

The MSA consonant *dh* is pronounced as either *d* or *z*, and the consonant *th* is pronounced as *t* or *s*. Compare the UHA and MSA pronunciations of the following words:

UHA	MSA
<i>hadā</i> (this)	هذا <i>hādha</i>
<i>asta'zan</i> (ask for permission)	استأذن <i>ista'dhan</i>
<i>talāta</i> (three)	ثلاثة <i>thalātha</i>
<i>masalan</i> (for example)	مثلا <i>mathalan</i>

B. THE LACK OF *q*

The MSA *q*, as in *Haqiqa* (truth), is pronounced as *g* in UHA. All *g*-sounds in the examples below correspond to MSA *q*-sounds.

UHA	MSA
<i>itkhalag</i> (was born)	خَلِقَ <i>khuliq</i>
<i>muwaffag</i> (successful)	مَوْفَق <i>muwaffaq</i>
<i>tagriban</i> (nearly)	تَقْرِيْبًا <i>taqriban</i>
<i>al-Hagiga</i> (the truth)	الحَقِيْقَةُ <i>al-Haqiqa</i>
<i>galil</i> (little)	قَلِيْل <i>qalil</i>

3. VOWELS

In addition to the vowels *a*, *i*, *u*, *ā*, *ī*, and *ū*, which are the same as those in MSA, UHA also has the long vowels *ē* and *ō*. The long vowels *ē* and *ō* correspond to the *fushā* sounds *ay* and *aw*, respectively. For example, the MSA word *bayn* (between) is *bēn* in UHA, and *rawH* (spirit) is *rōH* in UHA. Here are examples of words containing the different UHA vowels:

<i>a</i> — <i>hada</i> (this)	<i>ā</i> — <i>al-madāris</i> (schools)
<i>i</i> — <i>ma 'adri</i> (I don't know)	<i>ī</i> — <i>daHīn</i> (now)
<i>u</i> — <i>shukran</i> (thank you)	<i>ū</i> — <i>shuhūr</i> (months)
	<i>ē</i> — <i>kēf</i> (how)
	<i>ō</i> — <i>hadōl</i> (these)

C. Grammar and Usage

1. GREETINGS AND SOCIAL PHRASES

Greetings are very important in Saudi Arabia. Neither casual conversations nor business interactions can start without a fairly long greeting procedure, which includes inquiring about health. Many greetings and other social phrases make reference to *allah* (God). For example, *mashā 'allah* (it is what God wills) is a common phrase used to compliment or praise someone. Through everyday usage, many of these phrases have lost their religious connotations and are used by speakers regardless of their faith, similar to the colloquial English phrase *Thank God!*

GREETINGS AND SOCIAL PHRASES WITH RESPONSES			
Greeting		Response	
<i>marHaba.</i>	Hello.	<i>shukran.</i> or <i>allah yiHfaZak.</i>	Thank you. or May God protect you.
<i>yā halā.</i>	Hello.	<i>shukran.</i> or <i>allah yiHfaZak.</i> or <i>yā halā bik.</i>	Thank you. or May God protect you. or Welcome to you.
<i>ahlan.</i>	Welcome.	<i>shukran.</i> or <i>allah yiHfaZak yā.</i> or <i>halā bik.</i>	Thank you. or May God protect you. or Welcome to you.
<i>ahlan bik.</i>	Welcome to you.	<i>shukran.</i> or <i>allah yiHfaZak.</i> or <i>yā halā bik.</i>	Thank you. or May God protect you. or Welcome to you.
<i>'itsharrafnā.</i>	We are honored.	<i>shukran, allah yiHfaZak.</i>	Thank you. May God protect you.
<i>ēshlōnak?</i>	How are you? ( <i>m.</i> )	<i>zen, al-Hamdulillah. or</i> <i>Tayyib, al-Hamdulillah.</i>	Fine, thanks. ( <i>lit., praise to God</i> )
<i>ēshlōnik?</i>	How are you? ( <i>f.</i> )	<i>zen, al-Hamdulillah. or</i> <i>Tayyiba, al-Hamdulillah.</i>	Fine, thanks. ( <i>lit., praise to God</i> )
<i>kēf Hālak?</i>	How are you? ( <i>m.</i> )	<i>zen, al-Hamdulillah. or</i> <i>Tayyib, al-Hamdulillah.</i>	Fine, thanks. ( <i>lit., praise to God</i> )
<i>kēf Hālik?</i>	How are you? ( <i>f.</i> )	<i>zen, al-Hamdulillah. or</i> <i>Tayyiba, al-Hamdulillah.</i>	Fine, thanks. ( <i>lit., praise to God</i> )
<i>fi'amānillah.</i>	Good-bye. ( <i>lit., go in God's safety</i> )	<i>ma'a s-salāma.</i>	Good-bye. ( <i>lit., go with peace</i> )

2. PERSONAL PRONOUNS

The following table lists the full set of subject personal pronouns in UHA and their equivalents in MSA. Notice the differences between the UHA and MSA pronouns in vowels and some consonants. As in other dialects, there are no dual pronouns, and the masculine plural pronouns are used for both the masculine plural and the feminine plural.

UHA	MSA	
<i>anā</i>	أَنَا <i>anā</i>	I
<i>inta</i>	أَنْتَ <i>anta</i>	you ( <i>m.</i> )
<i>inti</i>	أَنْتِ <i>anti</i>	you ( <i>f.</i> )
<i>huwwa</i>	هُوَ <i>huwa</i>	he
<i>hiyya</i>	هِيَ <i>hiya</i>	she
<i>niHna/iHna</i>	نَحْنُ <i>naHnu</i>	we
<i>intu</i> ( <i>m./f. pl.</i> )	أَنْتُمْ <i>antum</i>	you
<i>humma</i> ( <i>m./f. pl.</i> )	هُمْ <i>hum</i>	they

3. POSSESSIVE SUFFIXES

In UHA, as in MSA, possessive pronouns are suffixes attached to nouns. Possessive pronouns can be attached to nouns, as in *ismi* (my name), or to prepositions, as in *'indu* (he has, *lit., at him*) or *minnak* (from you).

ism- (NAME) WITH POSSESSIVE SUFFIXES		
UHA	MSA	
<i>smi</i>	اسمي <i>ismi</i>	my name
<i>ismak</i>	اسمك <i>ismuk</i>	your ( <i>m.</i> ) name
<i>ismik</i>	اسمكِ <i>ismuki</i>	your ( <i>f.</i> ) name
<i>ismū</i>	اسمه <i>ismū</i>	his name
<i>ismahq</i>	اسمها <i>ismuha</i>	her name
<i>isming</i>	اسمنا <i>ismunga</i>	our name
<i>ismakum</i>	اسمكم <i>ismukum</i>	your ( <i>pl.</i> ) name
<i>ismahum</i>	اسمهم <i>ismuhum</i>	their name

'ind (AT) WITH POSSESSIVE SUFFIXES		
UHA	MSA	
'indī	عندي 'indī	I have
'andak	عندك 'indak	you (m.) have
'indik	عندكِ 'indaki	you (f.) have
'indū	عنده 'indū	he has
'indahā	عندها 'indaha	she has
'indana	عندنا 'indana	we have
'indakum	عندكم 'indakum	you (pl.) have
'indahum	عندهم 'indahum	they have

IMPERFECT TENSE OF THE VERB <i>daras</i> (TO STUDY)				
UHA		MSA		
anā	adrus	anā	أدرسُ adrusu	I study
inta	tudrus	anta	تدرسُ tadrusu	you (m.) study
inti	tudrusi	anti	تدرسينِ tadrusīna	you (f.) study
huwwa	yudrus	huwa	يدرسُ yadrusu	he studies
hiyya	tudrus	hiya	تدرسُ tadrusu	she studies
itḥna/niḥna	nudrus	naḥnu	ندرسُ nadrusu	we study
intu	tudrusū	antum	تدرسون tadrusūna	you (pl.) study
humma	yudrusū	hum	يدرسون yadrusūna	they study

4. VERB CONJUGATION

In UHA, as in *fuSHā*, verbal inflections are represented by prefixes or suffixes added to the verb stem. There are two main verb tenses in UHA: perfect, formed with suffixes, and imperfect, formed with prefixes and suffixes. The future tense is used as well.

The perfect tense refers to past or completed actions, and the imperfect tense refers to past and incomplete actions. Note that UHA verbs inflect for number, singular and plural, but not for dual. UHA is also different from MSA in that it does not have the subjunctive and jussive moods, but it does have the imperative.

In the tables that follow, three common verbs in UHA and in MSA are conjugated in the imperfect tense. Note the lack of final vowels in most UHA forms.

IMPERFECT TENSE OF THE VERB <i>Hab</i> (TO LIKE, TO LOVE)				
UHA		MSA		
anā	āHub	anā	أحبُ uHibbu	I like/love
inta	tuHub	anta	تحبُ tuHibbu	you (m.) like/love
inti	tuHubi	anti	تحبينِ tuHibbīna	you (f.) like/love
huwwa	yuHub	huwa	يحبُ yuHibbu	he likes/loves
hiyya	tuHub	hiya	تحبُ tuHibbu	she likes/loves
itḥna/niḥna	nuHub	naḥnu	نحبُ nuHibbu	we love
intu	tuHubu	antum	تحبونِ tuHibbūna	you (pl.) love
humma	yuHubu	hum	يحبونِ yuHibbūna	they love



IMPERFECT TENSE OF THE VERB <i>ishtaghal</i> (TO WORK)				
UHA		MSA		
<i>anā</i>	<i>ashtaghil</i>	<i>anā</i>	أَسْتَغِلُّ <i>ashtaghilu</i>	I work <sup>1</sup>
<i>inta</i>	<i>tishtaghil</i>	<i>anta</i>	تَسْتَغِلُّ <i>tashtaghilu</i>	you ( <i>m.</i> ) work
<i>huwwa</i>	<i>yishtaghil</i>	<i>huwa</i>	يَسْتَغِلُّ <i>yashtaghilu</i>	he works
<i>Hiyya</i>	<i>tishtaghil</i>	<i>hiya</i>	تَسْتَغِلُّ <i>tashtaghilu</i>	she works
<i>iHna</i>	<i>nishtaghil</i>	<i>naHnu</i>	نَسْتَغِلُّ <i>nashtaghilu</i>	we work
<i>intu</i>	<i>tishtaghilu</i>	<i>antum</i>	تَسْتَغِلُونَ <i>tashtaghiluna</i>	you ( <i>pl.</i> ) work
<i>humma</i>	<i>yishtaghilu</i>	<i>hum</i>	يَسْتَغِلُونَ <i>yashtaghiluna</i>	they work

5. NEGATIVE PARTICLES

As in MSA, negative particles *mā* (not) and *mū* (not) are placed in front of the word to make its meaning negative. *mā* is used before verbs and the expressions *fi* (there is) and *'indi* (I have); *mū* is used elsewhere. Consider the following examples:

*mā fi madrasa bukra.*  
There is no school tomorrow.

*mā 'indi māni'.*  
I have no objection.

*anā mā āHub shughli.*  
I don't like my work.

*mū kabir*  
not big (*m.*)

*ana mū Tayyib.*  
I am not well.

6. QUESTION WORDS

The following are commonly used question words in UHA.

*kēf* (how)  
*ēsh* (what)  
*lēsh* (why)  
*fēn* (where)  
*mīn* (who)  
*mīta* (when)

<sup>1</sup> Note that the verb *ishtaghal* means "to be busy with" in *tuSHā*.

Here are some examples. Note that the question words come at the beginning of the sentences.

*kēf tuHub tishtaghil?*  
How do you like to work?

*ēsh tuHub tishtaghil?*  
What do you like to do?

*lēsh tuHub tishtaghil?*  
Why do you like to work?

*fēn tuHub tishtaghil?*  
Where do you like to work?

*mīn yuHub yishtaghil?*  
Who likes to work?

*mīta tuHub tishtaghil?*  
When do you like to work?

D. Vocabulary

<i>marHaba.</i>	Hello.
<i>āHub ā'arrafak bi nefsi.</i>	I would like to introduce myself.
<i>āHub . . .</i>	I would like . . .
<i>āt'arref bik</i>	to know you
<i>āhlan bik.</i>	Welcome to you.
<i>kēf Hālak?</i>	How are you?
<i>Tayyib, āl-Hamdulillah.</i>	Fine, thanks ( <i>lit.</i> , praise to God).
<i>zen, āl-Hamdulillah.</i>	Fine, thanks ( <i>lit.</i> , praise to God).
<i>hādī</i>	this
<i>al-madām</i>	my wife
<i>ibni</i>	my son
<i>ya sidi!</i>	My friend!, My man!
<i>āmrikāni</i>	American
<i>yā halā</i>	welcome
<i>itsharrafnā.</i>	I am honored to make your acquaintance.
<i>mumkin as'alak su'āl?</i>	Can I ask you a question?
<i>bes</i>	but
<i>kēf yukūn?</i>	How come?
<i>ibnek</i>	your son
<i>li'innu . . .</i>	because he . . .
<i>itkhalag</i>	was born
<i>fi amrika</i>	in America
<i>mashā 'allah</i>	Great! ( <i>lit.</i> , it is what God wills)

<i>esh ismu?</i>	What is his name?
<i>'andu sita'shar sana.</i>	He is sixteen years old ( <i>lit.</i> , he has sixteen years).
<i>allah yihfaZu.</i>	God bless him ( <i>lit.</i> , God keep him).
<i>kēf yiSir?</i>	How come? ( <i>lit.</i> , how it becomes)
<i>daHin</i>	and now
<i>asawwi</i>	I am conducting
<i>baHth</i>	research
<i>il-madāris we il-tadris</i>	schools and teaching
<i>fi l-mamlakah</i>	in the kingdom
<i>insha 'allah muwaffag!</i>	Good luck! ( <i>lit.</i> If God wills, you will be successful!)
<i>ēsh tishtaghil?</i>	What do you do?
<i>subHanallah.</i>	Glory be to God.
<i>tagriben</i>	almost
<i>fi nefs il-mihne</i>	in the same profession
<i>hada SaHiiH</i>	this is true
<i>we bi'idhnillāh.</i>	With God's permission.
<i>miTawwil</i>	you are staying
<i>ma'ana</i>	with us
<i>al-hagiga</i>	actually
<i>sittat shuhūr</i>	six months
<i>gadish?</i>	How long?
<i>hada galil.</i>	This is little.
<i>Tab'an</i>	of course
<i>akid</i>	for sure
<i>yekūnli sh-sharaf bi zyartak.</i>	I will be honored to visit you. ( <i>lit.</i> , by visiting you)
<i>mumkin as'al su'āl?</i>	Can I ask you a question?
<i>itfaDDa!</i>	Go ahead!
<i>li l-Hin</i>	till now
<i>ma'adri</i>	I don't know
<i>'inwān maktabi</i>	my office address
<i>lāzim tzūreni.</i>	You should visit me.
<i>itsharraft.</i>	I am honored.
<i>bi ma'reftek</i>	to get to know you
<i>ya 'akh ra'ad</i>	brother Ra'ad
<i>we ana kamān.</i>	Me, too.

E. Cultural Note

NAMES AND TITLES

Saudi names consist of the person's first name, the middle or father's name, and the family name. The middle name may be preceded by *ibn* (son) or *bint* (daughter). Thus, a person's name may be *sa'd ibn yousif ibn ibrahim al-kheriji*, or *fatma bint 'aqil ibn mohammed al-gazzaz*. The family name is often preceded by the definite article, but there are names without it, for example, *hamza ibn safi shaker*.

First names are used when addressing people. Therefore, Mr. Ra'ad Al-Darwish is addressed as *as-sayyid ra'ad*. Various titles, such as "Dr.," are also used with first names, for example, *Dr. ra'ad*. When people feel especially friendly toward each other, even on their first encounter, they may use the term *akh* (brother) or *ukht* (sister) followed by the first name, as in *akh ra'ad* (brother Ra'ad) and *ukht haya* (sister Haya).

As mentioned earlier, greetings are extremely important in Saudi Arabia. Mastering an assortment of greeting exchanges is essential in coming across as well-mannered. People also ask about each other's health and the health of the members of their families, immediate and extended. In Saudi Arabia, people can spend a few minutes repeatedly greeting each other and asking about their families and relatives. Even if you see someone you know across the room and nod to the person, the greeting ritual will take place regardless of whether you can hear or make out the words.

Expressions refering to God are part of people's everyday speech in Saudi Arabia. God is mentioned in a variety of contexts: when engaging in an important task or giving a presentation or a speech, you say *bism ilāh ar-raHman ar-raHim* (In the name of God, the Merciful, the Compassionate); when someone is announcing good news to you, similar to English *Guess what!*, you say *khēr insh'allah* (Let it be good, if God wills); when expressing uncertainty, you say *allahu a'lam* (Only God knows for sure); when speaking of future plans, you say *rabbana yisahhil* (May our Lord make it easy); and when offering praise or to cast the evil eye away, you say *mashā' allah* (It is what God wills), *tabāarak allah* (May God be blessed), or *subHan allah* (Glory to God).

F. Exercises

1. Match the phrases in column A with the right responses in column B.

A	B
a. <i>shlōnek?</i>	<i>akid.</i>
b. <i>mumkin as'al su'āl.</i>	<i>ismu 'ali.</i>
c. <i>ana ismi mesh'al.</i>	<i>zen, al-Hamdulillah.</i>
d. <i>insha 'allah muwaffag.</i>	<i>yā halā.</i>
e. <i>ēsh ismu?</i>	<i>itfaddal.</i>
f. <i>lāzim tzūreni.</i>	<i>itsharrafnā.</i>
g. <i>marHaba.</i>	<i>allah yiHfaZak.</i>

2. Put the verbs in parentheses in the singular *you* form of the imperfect tense to make complete sentences.

- a. *lāzim (shūrani).*
- b. *fēn (skun)?*
- c. *kēf (rūH)?*
- d. *ēsh (Hub)?*
- e. *mumkin (drus).*

3. Fill in the blanks by choosing among the following prefixes, suffixes, and particles.

- ū / -i / mā- / -kum / -ē / -hum / -ak / n- / a- / mū-
- a. ana ta'bān bi l-marra, lāzim \_\_\_\_rūH albēt.  
b. kēf Hala\_\_\_\_ 'asakum bekhēr?  
c. intu ēsh tuHub\_\_\_\_.  
d. aHub a'arrefek bi neſs\_\_\_\_.  
e. ana \_\_\_\_ a'raf fēn huwwa.  
f. huwwa \_\_\_\_mawjūd.  
g. yisawwu baHth\_\_\_\_ fi tadrīs.  
h. shukran, Hāl\_\_\_\_ Tayyib.  
i. 'afsh\_\_\_\_ katir.  
j. iHna \_\_\_\_ishtaghil galil.

4. Translate the following English utterances into UHA.

- a. How do you like to do your research?  
b. Where do you like to work?  
c. How long do you work?  
d. Can I ask you a question?

5. Complete your part of the following dialogue.

'aHmad: marHaba.  
You: \_\_\_\_\_  
'aHmad: 'inta min fēn?  
You: \_\_\_\_\_  
'aHmad: kēf Halak?  
You: \_\_\_\_\_  
'aHmad: fēn tishtaghil?  
You: \_\_\_\_\_  
'aHmad: ēsh tsawwi fi shughul?  
You: \_\_\_\_\_  
'aHmad: fēn tiskun?  
You: \_\_\_\_\_  
'aHmad: tuHub tzūreni garib.  
You: \_\_\_\_\_  
'aHmad: fi 'amānillah.  
You: \_\_\_\_\_

Answer Key

1. a. shlōnek?—zen, al-Hamdulillah.  
b. mumkin as'al su'āl.—itfaddal.  
c. ana ismi mesh'al.—itsharrafnā.  
d. insha' allah muwaffag.—allah yiHfazak.  
e. ēsh ismu?—ismu 'ali.  
f. lāzim tzūreni.—'akid.  
g. marHaba.—yā halā.  
2. a. lāzim tshūreni.  
b. fēn tuskun?  
c. kēf trūH?  
d. ēsh tHub?  
e. mumkin tudrus.  
3. a. ana ta'bān bi l-marra, lāzim arūH al-bēt.  
b. kēf Halakum 'asakum bekhēr?  
c. intu ēsh tuHubū.  
d. aHub a'arrefek bi neſsi.  
e. ana ma a'raf fēn huwwa.  
f. huwwa mūmawjūd.  
g. yisawwu baHthēn fi tadrīs.  
h. shukran, Hālhum Tayyib.  
i. 'afshak katir.  
j. iHna nishtaghil galil.  
4. a. kēf tuHub tisawil baHth?  
b. fēn tuHub tishtaghil?  
c. li-mita tishtaghil?  
d. mumkin 'as'alak su'āl?  
5. aHmad: marHaba.  
You: yāhalā.  
aHmad: inta min fēn?  
You: amrikāni.  
aHmad: kēf Halak?  
You: Tayyib, al-Hamdulillah.  
aHmad: fēn tishtaghil?  
You: ashtaghil fi al-tadrīs.  
aHmad: ēsh tsawwi fi shughul?  
You: asawwi baHth.  
aHmad: fēn tiskun?  
You: garib min hina.  
aHmad: tuHub tzūreni garib.  
You: akid.  
aHmad: fi amānillah.  
You: ma'a s-salāma.

# LESSON 32

(Saudi Arabic)

‘*andi mashawīr*. I Have Errands to Run.

## A. Dialogue

Mr. Jones has some errands to run. He needs to go to the post office to send letters and postcards to his family and friends in the United States. Then, he needs to stop at the bank. The hotel doorman gives him directions.

jōnz: *salām ‘alaykum*.

al-bawāb: *wa ‘alaykum is-salām*.

jōnz: *ismaHli, kēf arūH agrab maktab barid?*

al-bawāb: *luff yamin fi akhir ash-sharī’, wu ba’den, rūh li l-ishara, wu igTa’ ish-sharī’ ba’ad kida, imshi shwayya tagriben khamsin metir, tilagi madrasa, al-barid mugabil al-madrasa.*

jōnz: *Tayyib, hal fi bank garīb?*

al-bawāb: *al-bank al-āwaTani, fi l-taHliya senter, bes lazim takhud taksi.*

jōnz: *ya tara ta’rif ēsh hiyya awgātal-dawām bi l-bank?*

al-bawāb: *kul al-‘ayām ma’ada al-khamis wa al-jum’a min as-sa’a tamanya aS-SubuH ilā talata wa nuS fi l-misa.*

jōnz: *jazak allah kulli khēr.*

al-bawāb: *ahlan bik.*

At the post office.

jōnz: *abgha arsil jawāb li amrika barid jawwi musajjal.*

muwazzaf al-barid: *hada waznu tag il, min-faDDlak HuTT bi khamsa riyaal Tawābi’ ‘ala Z-Zarf.*

jōnz: *abgha arsil Tard kamān, mita yiwSal?*

muwazzaf al-barid: *law sari’ fi talatat iyam.*

jōnz: *mashkūr.*

muwazzaf al-barid: *la shukur ‘ala wājib.*

Jones hails a taxi and goes to the National Bank at the Tahliya Center.

jōnz: *abgha arūH al-TaHliya senter, kam takhud?*

sawwāg al-taksi: *‘ashara riyāl.*

jōnz: *‘ashara riyāl, hada katir.*

sawwāg al-taksi: *abadan mu katir, hadi hiyya al-ta’rifa.*

jōnz: *Tayyib. yala nimshi li l-TaHliya senter, abgha arūH al-bank al-waTani.*

sawwāg al-taksi: *abshir.*

jōnz: *kam yakhhud wagt?*

sawwāg al-taksi: *‘ashara dagiga.*

jōnz: *mumtāz. ismaHli, ēsh hadōla l-‘amāyir?*

sawwāg al-taksi: *hadōla ‘imarāt sakan li l-ta’jir.*

jōnz: *sūg shwaya shwaya, min-faDlak.*

sawwāg al-taksi: *lēsh, ana basūg bisur’a, inta manak mabsūT min siwāgati?*

jōnz: *illa, bi l-‘aks, inta tsūg bi l-mara Tayyib, wa lākin abgha ashūf al-‘amāyir.*

sawwāg al-taksi: *abshir, daHin akhlik tshūf el-makan min garib.*

jōnz: *shukran.*

sawwāg al-taksi: *wara al-‘imara hādi al-bank haggak.*

jōnz: *Tayyib. itfaDDal al-‘ashara riyāl. ma’a s-salāma.*

Jones: Hello.

Doorman: Hello.

Jones: Excuse me, how can I get to the nearest post office?

Doorman: Turn right at the end of this street, and then walk down the street to the traffic light. Cross the street at the traffic light and walk another 50 meters or so. You will see a large school building. The post office is just opposite the school.

Jones: Okay, is there a bank nearby?

Doorman: The National Bank, in Tahliya Center, but you will need to take a taxi.

Jones: Do you know the working hours at the bank?

Doorman: Every day except Thursday and Friday, from eight in the morning to 3:30 in the afternoon.

Jones: Thank you (*lit.*, May God give you all good).

Doorman: You’re welcome.

Jones: I want to send an airmail registered letter to America.

Post Office Employee: It weighs a lot, so put five riyals’ worth of postage on the envelope, please.

Jones: I would like to send a package, too. When will it get there?

Post Office Employee: If it is express, it will take three days.

Jones: Thanks.

Post Office Employee: You’re welcome (*lit.*, no thanks for a duty).

Jones: I would like to go to Al-Tahliya Center; how much do you charge?

Taxi Driver: Ten riyals.

Jones: Ten riyals? Isn’t that a lot?

Taxi Driver: Not at all. That’s the usual fare.

Jones: Okay. Then let’s go to Tahliya Center; I want to go to Al-Watani Bank.

Taxi Driver: Sure.

Jones: How long will it take to get there?

Taxi Driver: Ten minutes.

Jones: Great. Excuse me, what are those buildings?

Taxi Driver: These buildings are condominiums for rent.

Jones: Drive slowly, please.

Taxi Driver: Why, do I drive fast? Aren’t you happy with my driving?

Jones: No, on the contrary, you drive very well, but I want to look at the buildings.

Taxi Driver: Sure, now I will let you see the place from near.

Jones: Thanks.

Taxi Driver: Your bank is behind this building.

Jones: Okay. Here are the ten riyals. Good-bye.

B. Pronunciation

CONNECTING WORDS INTO PHRASES

As in MSA, the article *al* changes its form to *l* when it is preceded by a word that ends in a vowel.

*ēsh hadōla al-'amāyir* → *ēsh hadōla l-'amāyir*  
these buildings

Elision of the vowel in the article *al* often happens when an article follows a preposition ending in a vowel.

*ma'a al-'ēlā* → *ma'a l-'ēlā* (with the family)  
*fi al-bēt* → *fi l-bēt* (in the house)  
*li il-ishāra* → *li l-ishāra* (to the traffic signal)

C. Grammar and Usage

1. SAYING I WOULD LIKE TO

Use *abgha* to express English *I would like to*:

*abgha asruf hada ash-shēk.*  
I would like to cash this check.

While *abgha* literally means “I want,” it is an appropriate equivalent of *I would like to* in UHA. Here are some more examples:

*abgha arūH al-bank.*  
I would like to go to the bank.

*abgha aftaH Hisāb fi l-bank.*  
I would like to open an account at the bank.

2. NUMBERS FROM 1 TO 12

The numbers in UHA are very similar to those in *fuSHā*.

<i>wāHid</i>	one
<i>itnēn</i>	two
<i>talāta</i>	three
<i>arba'a</i>	four
<i>khamisa</i>	five
<i>sitta</i>	six
<i>sab'a</i>	seven
<i>tamanya</i>	eight
<i>tis'a</i>	nine
<i>'ashara</i>	ten

<i>iHda'sh</i>	eleven
<i>itna'sh</i>	twelve

3. DAYS OF THE WEEK

Here are the names for the days of the week. They differ slightly from those used in MSA.

<i>as-sabt</i>	Saturday
<i>al-aHad</i>	Sunday
<i>al-itnēn</i>	Monday
<i>at-talūt</i>	Tuesday
<i>ar-rabū'</i>	Wednesday
<i>al-khamis</i>	Thursday
<i>al-jum'a</i>	Friday

4. VERB CONJUGATION

Below are the imperfect tense forms of the verb *rāH* (to go). Note that the consonant *w* changes into a long vowel *ū*.

Here is the imperfect tense conjugation of *laff* (to turn, to fold).

THE IMPERFECT TENSE OF THE VERB <i>rāH</i> (TO GO)			
<i>ana</i>	<i>grūH</i>	<i>iHna/niHna</i>	<i>nrūH</i>
<i>inta</i>	<i>turūH</i>	<i>intum</i>	<i>turūHu</i>
<i>inti</i>	<i>turūHi</i>		
<i>huwwa</i>	<i>yurūH</i>	<i>humma</i>	<i>yurūHu</i>
<i>hiyya</i>	<i>turūH</i>		

5. THE IMPERATIVE

The imperative is the command form of the verb. UHA has only three forms for the

THE IMPERFECT TENSE OF THE VERB <i>laff</i> (TO TURN, TO FOLD)			
<i>ana</i>	<i>gluff</i>	<i>iHna/niHna</i>	<i>nluff</i>
<i>inta</i>	<i>tluff</i>	<i>intum</i>	<i>tluffu</i>
<i>inti</i>	<i>tluffi</i>		
<i>huwwa</i>	<i>yluff</i>	<i>humma</i>	<i>yluffu</i>
<i>hiyya</i>	<i>tluff</i>		

imperative: masculine, feminine, and plural. The imperative is formed in the same way as in MSA (see Lesson 10), from the imperfect verb, with minor differences in pronunciation.

THE IMPERATIVE					
	to walk, to go	to cut	to cash, to spend	to eat	to drive
inta	imshi	igTa'	iSruf	kull	sūg
inti	imshi	igTa'í	iSrufi	kulli	sūgi
intum	imshu	igTa'u	iSrufu	kullu	sūgu

6. ADJECTIVES: AGREEMENT AND COMPARISON

A. AGREEMENT

As in MSA, adjectives must agree in gender and number with the noun they modify. For example:

shāri' (m. sg.) Tawil (m. sg.)  
long street

'imāra (f. sg.) Tawila (f. sg.)  
tall building

Because shāri' (street) is masculine and singular, the adjective Tawil must be in the masculine singular form. Because 'imāra (building) is feminine and singular, the adjective Tawila must be in the feminine singular form as well. Here are two more examples.

bēt Saghir (m. sg.)  
a small house

biyūt Sughār (m. pl.)  
small houses

B. COMPARATIVE AND SUPERLATIVE

The same form of an adjective is used for both the comparative (e.g., English bigger) and the superlative (e.g., English the biggest) in UHA. Here are some common adjectives with their comparative/superlative forms.

Base Form	Comparative/Superlative Form
kabir (big; old)	akbar (bigger, older; biggest, oldest)
Saghir (small; young)	aSghar (smaller, younger; smallest, youngest)
katir (much)	aktar (more; most)
ba'id (far)	ab'ad (farther; farthest)
garib (near)	agrab (nearer; nearest)

As in MSA, the pattern used to derive the comparative/superlative from the root form is aCCaC.

k-b-r → akbar (bigger; the biggest)

j-m-l → ajmal (more beautiful; the most beautiful)

s-r-' → asra' (quicker; the quickest)

T-w-l → aTwal (longer/taller; the longest/the tallest)

Like any other adjective, the comparative/superlative adjective is preceded by the definite article if the noun it modifies is definite.

al-bint al-kabirah  
the elder daughter

7. OBJECT PRONOUN SUFFIXES

In Lesson 31 you learned that possessive pronoun suffixes are attached to nouns in order to express possession. As in MSA, object pronoun suffixes are added to verbs and prepositions to denote the object. Their forms, given in the table below, are virtually the same as those in MSA (see Lesson 6).

OBJECT PRONOUN SUFFIXES			
anā	-ni	tarakni (he left me)	li (to me)
inta	-ak	tarakak (he left you, m.)	lak (to you, m.)
inti	-ik	tarakik (he left you, f.)	likí (to you, f.)
huwwa	-u	taraku (he left him)	lu (to him)
hiyya	-aha	tarakha (he left her)	laha (to her)
iHna/niHna	-ana	tarakna (he left us)	lana (to us)
intu	-akum	tarakkum (he left you, pl.)	lakum (to you, pl.)
humma	-ahum	tarahum (he left them)	lahum (to them)

gidāmana  
in front of us

akhadu.  
He took him.

al-sawwāg akhadu li l-bank.  
The driver took him to the bank.

Here's the verb ismaH (to permit, to give permission) with object pronoun suffixes attached.

asmaHlak	permit you (m.)
asmaHlik	permit you (f.)
asmaHlu	permit him
asmaHlaha	permit her
asmaHlana	permit us
asmaHlakum	permit you (pl.)
asmHlahum	permit them

8. DEMONSTRATIVES

Demonstrative adjectives, like other adjectives, must agree with the nouns they modify in gender and number.

DEMONSTRATIVES					
Masculine Singular		Feminine Singular		Plural	
<i>hadā</i>	this	<i>hādī</i>	this	<i>hadōla</i>	these
<i>hadāk</i>	that	<i>hadik</i>	that	<i>hadolāk</i>	those

*hada sh-shēk* (m. sg.)  
this check

*hādī s-siyāra* (f. sg.)  
this car

*hadōla al-beyūt* (m. pl.)  
these houses

*hadōla al-'amāyer* (f. pl.)  
these buildings

*hadāk ar-rijjaal* (m. sg.)  
that man

*hadik as-sitt* (f. sg.)  
that woman

*hadolāk an-naas* (m. pl.)  
those people

*hadolāk as-sittāt* (f. pl.)  
those women

9. ADVERBS

Here are some essential adverbs of place and manner.

*hina* (here)  
*hināk* (there)  
*shiwaya shiwaya* (slowly)  
*bi shwēsh* (slowly)  
*bi sur'a* (quickly)

Note that many adverbs have the same form as masculine adjectives.

*titkallam 'arabi Tayyib.*  
You speak Arabic well.  
  
*zahamtalu katir.*  
I called for him many times.

D. Vocabulary

*'andi mashawir.*  
*ismaHli.*  
*agrab*  
*maktab barid*  
*fi akhir*  
*ash-shari'*  
*ba'dēn*  
*tagriben*  
*mugabil*  
*al-madrasa*  
*jazak allah kulli khēr*  
*jawāb*  
*barid jawwi musajjal*  
*waznu*  
*tagil*  
*khamisa riyāl*  
*Tard*  
*mita yiwSal?*  
*abgha arsil*  
*talata*  
*iyām*  
*la shukur 'ala wajib.*  
*al-tahliya senter*  
*kam takhud?*  
*'ashara*  
*mū katir*  
*abshir*  
*wagt*  
*mumtāz*  
*hadōla l-'amāyir*  
*'imarāt sakan*  
*sh(i)waya*  
*manak?*  
*mabsūT*  
*siwāgati*  
*tshūf*  
*al-makan*  
*garib*  
*al-bank*  
*haggak*  
*awgāt al-dawām*  
*as-sa'a tamanya*

I have errands [to run].  
Excuse me. (*lit.*, give me permission)  
nearest  
post office  
at the end of  
the street  
then  
nearly  
across from, opposite  
the school  
Thank you. (*lit.*, May God grant you all his blessings.)  
letter  
registered airmail  
its weight  
heavy  
five riyals  
package  
When will it arrive?  
I would like to send  
three  
days  
You're welcome. (*lit.*, No thanks for a duty.)  
Tahliya Center  
How much do you charge (*lit.*, take)?  
ten  
not a lot  
sure (*lit.*, be happy)  
time  
great, wonderful  
those buildings  
apartment buildings  
little  
Aren't you?  
happy  
my driving  
you see  
the place  
near  
the bank  
yours  
working hours  
eight o'clock

aS-SubuH the morning  
Tābi' (Tawābi')

E. Cultural Note

People in Saudi Arabia are very friendly and will happily provide you with directions on the street. You can draw their attention by using phrases such as *ismaHli!* (Excuse me!) or *mumkin dagigal* (Just a minute!). Terms such as north, south, west, or east are not normally used when street directions are given. Instead, listen for *yemin* (right), *shumāl/yasār* (left), *dughri* (straight ahead) or other related words, such as *guddām* (in front), *wara* (behind), *jamb* (beside), *fōg* (up, above), *taHat* (down, below) *barra* (outside), and *juwwa* (inside).

Because taxis do not have meters, it is advisable that you ask about the fare before deciding on a ride. While it is acceptable to bargain over the fare, it is always preferable to find out about the fare ranges before taking a cab. It is also appropriate to ask the taxi driver to drive slowly if you think he or she is driving fast.

Numbers are normally given out to the customers waiting in lines at banks and post offices in Saudi Arabia. This prevents problems arising from cutting, because standing in lines is not a custom that is firmly observed in the Arab world.

F. Exercises

1. Match the nouns in column A with the corresponding adjectives in column B.

A	B
a. 'imāra	kabīr
b. sayyāra	Saghīr
c. shāri'	Tawīl
d. bēt	Saghira
e. maktab	kabira

2. Put the verbs in parentheses in the I form of the imperfect tense to make complete sentences.

- a. ana ma aHub (luff) katir.
- b. aHub (mshi) katir.
- c. madri fēn (rūH).
- d. ma a'raf aT-Tariga (gTa') fiha al-HabHab.
- e. ana aHub (shtaghil) katir.

3. Fill in the blanks by choosing the right verb and putting it in the appropriate conjugated form.

Sāg / Habb / rāH / gaTa' / mishi

- a. \_\_\_\_\_ bishwēsh, ana ma aHub as-suwaga bi sur'a.
- b. \_\_\_\_\_ ash-shari' min hina.
- c. \_\_\_\_\_ min hina, hada al-makān mu Tayyib.
- d. intu \_\_\_\_\_ bi shwēsh bi l-mara.
- e. niHna ma \_\_\_\_\_ as-sur'ah.

4. Choose the correct word to agree with the demonstrative.

- a. hada (as-sayyara / al-beyūt / sh-shekēn / al-HabHab) mu Tayyib.
- b. hādī (aT-Tariga / ash-shari' / al-bank / maktab al-barid) mumtāza.
- c. hadōla (ash-shari' / aj-jawāb / aT-Tard / as-sayyarāt) timshi bi sur'a.
- d. hadak (as-sit / as-sittāt / ar-rijāl / aT-Tariga) yuluf bi shwēsh.
- e. hadika (al-masāfa / al-baTikh / awSāl / ash-shēk) tawila.

5. Translate the following sentences into UHA.

- a. Do you have any stamps?
- b. I want to go to the post office.
- c. Turn right at the traffic light.
- d. Cross this street quickly.
- e. Don't drive quickly.

6. Imagine you're asking someone for the directions to a hotel. Complete your part of the following dialogue.

You: \_\_\_\_\_  
Bystander: itfaDDal.  
You: \_\_\_\_\_  
Bystander: hada sh-shari' fi akhru al-bank.  
You: \_\_\_\_\_  
Bystander: imshi shwayya 'ala al-yamin wa ba'dēn luff shumāl.  
You: \_\_\_\_\_  
Bystander: la mu ba'id, garib. kamān isharatēn.  
You: \_\_\_\_\_  
Bystander: la shukr 'ala wajib.



1. a. imāra kabira  
b. sayyāra Saghira  
c. shāri' Tawwil  
d. bēt kabir  
e. maktab Saghir
2. a. ana ma aHub aluff katir.  
b. aHub amshi katir.  
c. madri fēn arūH.  
d. ma a'raf aT-Tariga agTa' fiha al-HabHab.  
e. ana aHub ashtaghil katir.
3. a. sūg bi shwēsh, ana ma aHub as-suwaga bi sur'a.  
b. igTa' ash-shari' min hina.  
c. rūH min hina, hada al-makān mu Tayyib.  
d. intu timshu bi shwēsh bi l-mara.  
e. niHna ma nuHub as-sur'ah.
4. a. hada al-HabHab mu Tayyib.  
b. hādi aT-Tariga mumtāza.  
c. hadōla as-sayyarāt timshi bi sur'a.

- d. hadak ar-rijāl yuluf bi shwēsh.  
e. hadika al-masāfa tawila.
5. a. 'andak Tawābi'?  
b. abgha arūH maktab al-barid.  
c. luff yamin 'ind al-ishara.  
d. igTa' aT-Tarig/as-shari' bi sur'a.  
e. la tusūg bi sur'a.
6. You: ismaHli.  
Bystander: itfaDDal.  
You: fēn al-bank?  
Bystander: hada sh-shari' fi akhru al-bank.  
You: kēf arūH?  
Bystander: imshi shwayya 'ala al-yamin wa ba'dēn luff shumāl.  
You: al-bank ba'id?  
Bystander: la mu ba'id, garib. kamān isharatēn.  
You: mashkūr.  
Bystander: la shukr 'ala wajib.

(Saudi Arabic)

miHtaj shigga li l-ijār. I Need to Rent an Apartment.

A. Dialogue

David Jones wants to rent an apartment in Jeddah. The realtor, Mr. Sa'id, does not have any apartments available and suggests a house.

muwazzef al-istigbāl: maktab al-makkawi li l-iskān, ay khidma?  
jōnz: min faDlak, as-sayyid sa'id mawjūd?  
muwazzef al-istigbāl: tawwu kharaj.  
jōnz: mita yiji tāni?  
muwazzef al-istigbāl: rāji' ba'd shiwayya.  
jōnz: mumkin atruk risāla?  
muwazzef al-istigbāl: itfaDDal.  
jōnz: ana ismi dēvid jōnz wa badawwir 'ala shigga li l-ijār. gullu inni jay li l-maktab.  
muwazzef al-istigbāl: marHaba bak, maHallak wa maktabak.

In the realtor's office.

as-sayyid sa'id: 'ahlan wa sahlan, Mr. jōnz, itfaDDal, galuli inka kalamtani Hawāli gabl nuS-Sa'a. ēsh tishrab, sukhun walla barid?  
jōnz: lā shukran shārib.  
as-sayyid sa'id: mū mumkin, lāzim tishrab Haja, tishrab gahwa.  
jōnz: la shukran, shiribt gahwiti min shiwayya.  
as-sayyid sa'id: illa, billāhi 'alēk, lāzim tishrab Haja.  
jōnz: Tayyib, ākhud shāy.  
as-sayyid sa'id: mā tiDDāyag law shiribtu fi kūb guzāz.  
jōnz: la bi l-mara.  
as-sayyid sa'id: Tayyib, daHin nigdar nushūf al-biyūt al-mutāHa hadōla humma. shogatēn jamb al-taHliya senter wa talāta biyūt fi l-bughdadiyya.  
jōnz: ana ma abgha bēt, ana afaDDil shigga wasT al-balad.  
as-sayyid sa'id: al-'ilā jet ma'ak?  
jōnz: dubaha mā jat. insha'allah kamān shahrēn.  
as-sayyid sa'id: Tayyib, fi l-Hāla hādi aHsanlak tuskun fi bēt. li'annu al-'awāyyil fi l-mamlaka la tuHub sakan al-shugag. al-'uzāb bes humma illi yuskunu fi shugag.  
jōnz: tayyib al-bēt aghla mū kida?  
as-sayyid sa'id: mū sharT, nigdar nurūH daHin nushūfahum. 'asa tilagi wāHid yināsbak.

Receptionist: Al-Makkawi real estate office, can I help you?  
Jones: Is Mr. Sa'id in, please?  
Receptionist: He just stepped out.  
Jones: When is he coming back?  
Receptionist: He will be back in a short while.  
Jones: Can I leave a message?

Receptionist: Sure, go ahead.  
Jones: My name is David Jones, and I am looking for an apartment for rent. Tell him that I am coming to the office.  
Receptionist: You are most welcome. (*lit.*, Welcome to you, consider it your office.)

Mr. Sa'id: Welcome, please come in. They told me you called me half an hour ago. Would you like something to drink, something hot or cold?  
Jones: No, thank you, I am fine.  
Mr. Sa'id: Impossible, you must drink something; would you like to have coffee?  
Jones: No, thank you, I had my coffee a little while ago.  
Mr. Sa'id: No, for God's sake, you must drink something.  
Jones: Okay, I will take tea.  
Mr. Sa'id: Would it bother you if you drink it in a glass?  
Jones: No, not at all.  
Mr. Sa'id: Okay. Now we can look at the available houses. Here they are. Two apartments near Al-TaHliya Center and three houses in Al-Bughdadiyya.  
Jones: I don't wish to rent a house. I prefer an apartment downtown.  
Mr. Sa'id: Is your family with you?  
Jones: They have not arrived yet; hopefully, they will arrive in two months.  
Mr. Sa'id: Okay, then in this case, it is better for you to live in a house. Families in the Kingdom do not like to live in apartments. Single men are the only people who live in them.  
Jones: Okay, but the house is more expensive, right?  
Mr. Sa'id: Not necessarily; we can go now and see a few of them. I hope you will find one that is suitable for you.

B. Pronunciation

THE DEFINITE ARTICLE

As in MSA, the form of the definite article *al* in UHA changes if the noun that follows it begins with a “sun” consonant (see Lesson 3).

*as-salām* ‘alaykum (peace be on you)  
*aT-Tard* (the package)  
*aZ-Zarf* (the envelope)

C. Grammar and Usage

1. POLITE EXPRESSIONS

As mentioned in earlier lessons, *itfaDDal* is a very polite expression, used to mean “sure; please come in; here you are; go ahead,” depending on the situation or question preceding it. Consider the following exchanges.

Question	Response
<i>mumkin atruk risāla?</i> (Can I leave a message?)	<i>itfaDDal.</i> (Sure, go ahead.)
<i>ahlan wa sahlān, itfaDDal.</i> (Welcome, please come in.)	<i>shukran.</i> (Thanks.)
<i>mumkin al-Hisāb?</i> (Can I have the check?)	<i>itfaDDal.</i> (Here you are.)

The expression *wa ni’m*, shown in the example below, is similar to *itsharafna* (*lit.*, we are honored), but expresses more praise and acknowledgement of the origin or the family of the person being addressed. It is an extremely polite response to the mention of a name or origin.

*ana min bēt al-sindi.*  
I am from the Al-Sindi family.

*wa ni’m.*  
My pleasure.

2. PREPOSITIONS

Most prepositions in UHA are very similar to those used in *fuSHā*. Occasionally, there are differences in how prepositions are used with verbs. For example, the verb *yittaSil* (to contact) combines with the preposition *fi* (in) in UHA, whereas in MSA, it combines with *bi* (with).

The following table lists common prepositions and their meanings in isolation. Note how their meanings can change when they accompany verbs in the examples that follow the table.

PREPOSITIONS						
<i>li</i> (for, to)	<i>fi</i> (in)	<i>‘ala</i> (on, for)	<i>bi</i> (by)	<i>ma’a</i> (with)	<i>gabl</i> (before)	<i>ba’d</i> (after)
<i>fōg</i> (over)	<i>taHt</i> (below, under)	<i>guddām</i> (in front of)	<i>wara</i> (behind)	<i>min</i> (from)	<i>‘an</i> (about)	<i>zay</i> (as)

*fi l-bēt*  
at home

*fōg/‘ala al-maktab*  
over/on the desk

*aHub a’raf ‘annak.*  
I would like to know more about you.

*maktab al-makkawi li l-iskān*  
Al-Makkawi real estate office

*a'Ti ar-risāla hādi li as-sayyid sa'id.*  
Give this message to Mr. Sa'id.

*kalam li as-sayyid sa'id.*  
Call Mr. Sa'id for me.

*HuTT bi khamisa riyāl Tawābi' 'ala az-zarf.*  
Put five riyals' worth of postage on the envelope.

*badawwir 'ala shugag.*  
I am looking for apartments.

*bi s-salāma*  
with safety

*bi l-muftāH*  
with the key

### 3. NOUNS

Nouns in UHA inflect for gender and number. Feminine nouns usually end in *-a(t)*, e.g., *risāla* (letter). Many nouns have irregular plurals, which need to be memorized. The table below gives the singular and plural forms of some common nouns.

SINGULAR AND PLURAL FORMS OF NOUNS			
Singular		Plural	
<i>ar-risāla</i>	the letter	<i>ar-rasā'il</i>	the letters
<i>ash-shigga</i>	the apartment	<i>ash-shugag</i>	the apartments
<i>ar-ragam</i>	the number	<i>al-argām</i>	the numbers
<i>al-fundug</i>	the hotel	<i>al-fandādig</i>	the hotels
<i>al-bēt</i>	the house	<i>al-biyūt</i>	the houses
<i>al-'ilā</i>	the family	<i>al-'awayyil</i>	the families
<i>al-'āzib</i>	the single man	<i>al-'uzāb</i>	the single men/people

### 4. EXPRESSING DURATION

To express a progressive or durative action in the present tense, the *ba-/bi-* prefix is added to the imperfect tense verb form. Look at the following table with examples.

IMPERFECT TENSE WITH THE PREFIX <i>ba-/bi-</i>		
<i>ana</i>	<i>bgdawwir 'ala shigga</i>	I am looking for an apartment
<i>inta</i>	<i>bitdawwir 'ala shigga</i>	you ( <i>m.</i> ) are looking for an apartment
<i>inti</i>	<i>bitdawwir 'ala shigga</i>	you ( <i>f.</i> ) are looking for an apartment
<i>huwwa</i>	<i>biydawwir 'ala shigga</i>	he is looking for an apartment
<i>hiyya</i>	<i>bitdawwir 'ala shigga</i>	she is looking for an apartment
<i>inHna/nilHna</i>	<i>bindawwir 'ala shigga</i>	we are looking for an apartment
<i>intum</i>	<i>bitdawwir 'ala shigga</i>	you are ( <i>pl.</i> ) looking for an apartment
<i>humma</i>	<i>biydawwir 'ala shigga</i>	they are looking for an apartment

### 5. THE PERFECT TENSE

The perfect tense in UHA is very similar to the perfect tense in MSA. It indicates an action that was completed in the past. Here are the perfect tense forms of the verbs *kharaj* (to go), *gāl* (to say), and *kān* (was).

THE PERFECT TENSE OF THE VERB <i>kharaj</i> (TO GO)			
	UHA	MSA	
<i>ana</i>	<i>kharajt</i>	خَرَجْتُ <i>kharajtu</i>	I went
<i>inta</i>	<i>kharajt</i>	خَرَجْتَ <i>kharajta</i>	you ( <i>m.</i> ) went
<i>inti</i>	<i>kharajtī</i>	خَرَجْتِ <i>kharajti</i>	you ( <i>f.</i> ) went
<i>huwwa</i>	<i>kharaj</i>	خَرَجَ <i>kharaja</i>	he went
<i>hiyya</i>	<i>kharajāt</i>	خَرَجَتْ <i>kharajat</i>	she went
<i>iHna/nilHna</i>	<i>kharajna</i>	خَرَجْنَا <i>kharajna</i>	we went
<i>intum</i>	<i>kharajtu</i>	خَرَجْتُمْ <i>kharajtum</i>	you ( <i>pl.</i> ) went
<i>humma</i>	<i>kharaju</i>	خَرَجُوا <i>kharajū</i>	they went

THE PERFECT TENSE OF THE VERB <i>gāl</i> (TO SAY)			
	UHA	MSA	
<i>ana</i>	<i>gult</i>	قُلْتُ <i>qultu</i>	I said
<i>inta</i>	<i>gult</i>	قُلْتَ <i>qulta</i>	you ( <i>m.</i> ) said
<i>inti</i>	<i>gulti</i>	قُلْتِ <i>qulti</i>	you ( <i>f.</i> ) said
<i>huwwa</i>	<i>gāl</i>	قَالَ <i>qāla</i>	he said
<i>hiyya</i>	<i>gālat</i>	قَالَتْ <i>qālat</i>	she said
<i>iHna/niHna</i>	<i>gulna</i>	قُلْنَا <i>qulna</i>	we said
<i>intum</i>	<i>gultu/gultum</i>	قُلْتُمْ <i>qultum</i>	you ( <i>pl.</i> ) said
<i>humma</i>	<i>gālu</i>	قَالُوا <i>qālu</i>	they said

THE PERFECT TENSE OF THE VERB <i>kān</i> (WAS)			
	UHA	MSA	
<i>ana</i>	<i>kunt</i>	كُنْتُ <i>kuntu</i>	I was
<i>inta</i>	<i>kunt</i>	كُنْتَ <i>kunta</i>	you ( <i>m.</i> ) were
<i>inti</i>	<i>kunti</i>	كُنْتِ <i>kunti</i>	you ( <i>f.</i> ) were
<i>huwwa</i>	<i>kān</i>	كَانَ <i>kāna</i>	he was
<i>hiyya</i>	<i>kānit</i>	كَانَتْ <i>kānat</i>	she was
<i>iHna/niHna</i>	<i>kunna</i>	كُنَّا <i>kunna</i>	we were
<i>intum</i>	<i>kuntu/kuntum</i>	كُنْتُمْ <i>kuntum</i>	you ( <i>pl.</i> ) were
<i>humma</i>	<i>kānu</i>	كَانُوا <i>kānu</i>	they were

**6. PARTICLES OF TIME: *tawwu* (JUST), *dūbu* (JUST), AND *gidi* (ALREADY)**  
*tawwu* (just), *dūbu* (just), and *gidi* (already) are particles of time used to modify verbs.  
 Note that these particles carry different object pronoun suffixes depending on the person expressed by the subject of the verb. They precede the verb in the perfect tense.

*tawwu kharaj.*  
 He has just gone out.

*dūbi shiribt.*  
 I have just drunk.

*gidi hina min shahrēn.*  
 I have already been here for two months.

As in MSA, the independent subject pronouns in these sentences are optional, because the agent is expressed by the verbal form and the suffix on the particle.

PARTICLES OF TIME WITH OBJECT SUFFIXES			
	<i>taww</i> (just)	<i>dūb</i> (just)	<i>gīd</i> (already)
<i>ana</i>	<i>tawwi</i>	<i>dūbi</i>	<i>gidi</i>
<i>inta</i>	<i>tawwak</i>	<i>dūbak</i>	<i>gidak</i>
<i>inti</i>	<i>tawwik</i>	<i>dūbik</i>	<i>gidik</i>
<i>huwwa</i>	<i>tawwu</i>	<i>dūbu</i>	<i>gidu</i>
<i>hiyya</i>	<i>tawwuha</i>	<i>dūbaha</i>	<i>gidaha</i>
<i>iHna/niHna</i>	<i>tawwuna</i>	<i>dūbana</i>	<i>gidana</i>
<i>intu</i>	<i>tawwukum</i>	<i>dūbukum</i>	<i>gidakum</i>
<i>humma</i>	<i>tawwuhum</i>	<i>dūbuhum</i>	<i>gidahum</i>

**7. THE PARTICLE ‘*asa* (IT IS HOPED)**  
‘*asa* is a particle that expresses the meaning of the English verb *to hope*. It precedes the main verb and can carry object pronoun suffixes expressing the person of the subject of the verb.

THE PARTICLE ‘ <i>asa</i> (IT IS HOPED) WITH OBJECT PRONOUN SUFFIXES	
‘ <i>asāni</i>	it is hoped that I
‘ <i>asāk</i>	it is hoped that you ( <i>m.</i> )
‘ <i>asāki</i>	it is hoped that you ( <i>f.</i> )
‘ <i>asāh</i>	it is hoped that he
‘ <i>asāha</i>	it is hoped that she
‘ <i>asāna</i>	it is hoped that we
‘ <i>asākum</i>	it is hoped that you ( <i>pl.</i> )
‘ <i>asāhum</i>	it is hoped that they

*‘asa tilāgi wāHid yinasibak.*  
 You hope you will find the one you will like. (It is hoped that...)

*‘asāni anjaH.*  
 I hope I will pass the test. (It is hoped that...)

*‘asā yinjaHū / ‘asāhum yinjaHū.*  
 They hope they will pass the test. (It is hoped that...)

D. Vocabulary

<i>shigga</i>	an apartment
<i>li l-ijār</i>	for rent
<i>maktab</i>	office
<i>li l-iskān</i>	for housing
<i>muwazzef</i>	employee
<i>al-istigbāl</i>	the reception
<i>ay</i>	any
<i>khidma</i>	service
<i>mawjūd</i>	present
<i>tawwu</i>	just
<i>kharaj</i>	he went out
<i>mita</i>	when
<i>yiji</i>	he comes
<i>tāni</i>	again
<i>ba'd</i>	after
<i>atruk</i>	I leave
<i>risāla</i>	message
<i>badawwir 'ala</i>	I am looking for
<i>gullu</i>	tell him
<i>innu</i>	that
<i>kalamak</i>	he phoned you
<i>yibgha</i>	he wants
<i>inni jay</i>	I am coming
<i>al-mutāH</i>	the available (ones)
<i>marḥabā bak.</i>	You are most welcome.
<i>maHalak</i>	your place
<i>as-simsār</i>	the realtor
<i>galuli inka . . .</i>	they told me that you . . .
<i>kalamtani</i>	you called me
<i>Hawāli</i>	around, nearly, almost
<i>gabl</i>	before
<i>nuS-sa'a</i>	half an hour
<i>wasT</i>	middle .
<i>ēsh tishrab?</i>	What would you like to drink? ( <i>lit.</i> , What do you drink?)
<i>sukhun</i>	hot
<i>walla</i>	or
<i>barid</i>	cold
<i>mū mumkin</i>	impossible
<i>lāzim tishrab Haja.</i>	You must drink something.
<i>gahwa</i>	coffee
<i>min shiwayya</i>	a while ago ( <i>lit.</i> , from little)
<i>illa, billāhi 'alēk!</i>	No way!, For God's sake! ( <i>lit.</i> , with God on you)

<i>Tayyib</i>	okay
<i>ākhud shāy.</i>	I'll take tea.
<i>mā tiDDāyag</i>	you will not be bothered
<i>law</i>	if
<i>kūb guzāz</i>	a glass cup
<i>shiribtu</i>	you drank it
<i>la bi l-mara</i>	no, not at all; completely, very
<i>nigdar</i>	we can
<i>nushūf</i>	we see
<i>nurūH</i>	we go
<i>daḥin</i>	now
<i>al-biyūt</i>	the houses
<i>kam bēt</i>	a few houses
<i>shagatēn (shigga, shugag)</i>	two apartments (apartment, apartments)
<i>jamb</i>	near
<i>wasT al-balad</i>	downtown ( <i>lit.</i> , middle of the town)
<i>al-bēt aghla, mū kida?</i>	The house is more expensive, isn't it?
<i>al-'ilā</i>	the family
<i>ma'ak</i>	with you
<i>jat</i>	she came
<i>ḍubaha</i>	yet
<i>mā jat</i>	she did not come
<i>fi l-Hala hādī</i>	in this case
<i>a'ajir</i>	to rent
<i>li'annu</i>	because
<i>al-'awāyy'il</i>	the families
<i>fi l-mamlaka</i>	in the Kingdom
<i>'āzib</i>	bachelor, single man
<i>mū sharT</i>	not necessarily
<i>'asa</i>	it is hoped
<i>tilagi</i>	you find
<i>yināsbak</i>	suitable for you
<i>yalla nimshi.</i>	Let's go.

E. Cultural Note

Hospitality is extremely important in Suadi Arabia. Therefore, even during a short visit to an office, expect to be served something to drink, and if you want to look polite and respectful, try not to refuse the offer. It is quite appropriate for the host to keep insisting until the guest accepts the offer. In fact, not doing so may be interpreted as stinginess on his or her part. This is the Saudi way to show how welcomed you are.

The attitude toward time is rather relaxed in Saudi Arabia. Although people make appointments and attempt to keep them, they are usually made for an approximate time. Coming late is generally considered inappropriate, but it is tolerated and even expected,

much more than in the United States. You can anticipate that the other person will arrive as much as an hour late.

F. Exercises

1. The following two columns include parts of an exchange. Please match the sentences in column A with the appropriate responses in column B.

- A

  - a. *huwwa as-sayyid maHmūd mawjūd?*
  - b. *mumkin atruk risāla?*
  - c. *abgha ajik al-maktab.*
  - d. *mīta al-'ilā tiji?*
  - e. *mātiDDāyag law ruHna daHin?*
- B

  - marHaba bak, maHallak wa maktabak.*
  - la bi l-mara.*
  - la' tawwu mishi.*
  - itfaDDal.*
  - kamān shahrēn.*

2. Change the imperfect tense verbs in parentheses into the perfect tense.

- a. *ma (ashrab) gahwa.*
- b. *ana (akhruj) kul yōm.*
- c. *huwwa (yugūl) la' mu mumkin innu yirūH.*
- d. *hiyya (tikūn) fi l-bēt min shiwayya.*
- e. *humma (yishrabū) shāy katir.*
- f. *inti (tigul) al-Hagiga mūkida?*
- g. *niHna dūbna (ma nikhruj).*
- h. *ana (agūl) al-Hagiga.*
- i. *inta (tishūr) hadā al-muwazzaf?*
- j. *inti (tizuri) maSir?*

3. Fill in the blanks by choosing among the prepositions below. Notice that some prepositions combine with nouns, and others, with verbs.

- fi / li / 'ala / bi*
- a. *huwwa bi ydawwir \_\_\_\_ bēt.*
  - b. *arsil hāda aT-Tard \_\_\_\_ maSir.*
  - c. *aftaH \_\_\_\_ al-bāb min faDlak.*
  - d. *massākum allah \_\_\_\_ khēr.*
  - e. *mumkin tittaSil \_\_\_\_ aHmad kamān yomēn.*
  - f. *shūfi \_\_\_\_ kam bēt, min faDlak.*
  - g. *mish \_\_\_\_ l-bēt, mū kida.*

4. Use the appropriate form of the particles *taww*, *dūb*, and *gīd* to match the subject of the verb.

- a. *humma (gīd) raHū al-bēt.*
- b. *iHna (dūb) shiribna shay.*
- c. *inti (taww) kalamtini fi l-telefōn, lēsh titkallami tāni.*
- d. *al-'anūd (dūb) mishiyyit, ma 'adri fēn.*
- e. *ana (gīd) waSilt min sa'a.*

5. Fill in the blanks with an appropriate nationality adjective based on the information given in parentheses.

- a. *inta \_\_\_\_? (min amerika)*
- b. *intum \_\_\_\_? (min holandā)*
- c. *ana \_\_\_\_\_. (min makka)*
- d. *humma \_\_\_\_\_. (min najd)*
- e. *ibni \_\_\_\_\_. (min maSr)*
- f. *ommi \_\_\_\_\_. (min turkiya)*
- g. *hadā ar-rijāl \_\_\_\_\_. (min HaDramūt)*
- h. *Hādī as-sit \_\_\_\_\_. (min al-madina)*

6. The verbs in the parentheses are in the *he* form of the imperfect tense. Provide the appropriate prefix to make the verbs express duration.

- a. *fatama (yiDawwir) 'ala bēt akbar min bēta'ha.*
- b. *huwwa (yimshi) bi l-mara katir.*
- c. *hiyya ma tigdar tiji la'innaha (yudrus) daHin.*
- d. *humma (yurūH) makka katir.*
- e. *lēsh (yiqTa') al-HabHab kida?*
- f. *kēf (yuSruf) il-fulūs hādi kulaha.*
- g. *inta (yusūg) bi l-mara Tayyib.*
- h. *intum lēsh (yukhruj) galil?*
- i. *min (yigūl) ana mū mawjūd?*
- j. *hiyya (yiluff) waraq al-'inab bi l-mara Saghir.*

Answer Key

1. a. huwwa as-sayyid maHmoud mawjūd? la' tawwu mishi.  
b. mumkin atruk risāla? itfaDDal.  
c. abgha gjik al-maktab. marHaba bak, maHallak wa maktabak.  
d. mita al-'ilā tiji? kamān shahrēn.  
e. mātiDDāyag law ruHna daHin? la bi l-mara.

2. a. ma shiribt gahwa.  
b. ana kharajt kul yōm.  
c. huwwa gāl la' mu mumkin innu yirūH.  
d. hiyya kānat fi l-bēt min shiwayya.  
e. humma shirabū shāy katir.  
f. inti gulti al-Hagiga, mū kida?  
g. niHna dūbna ma kharajna.  
h. ana gult al-Hagiga.  
i. inta shurt hadā al-muwazzaf?  
j. inti zurti maSir?

3. a. huwwa biydawwir 'ala bēt.  
b. arsil hāda aT-Tard li maSir.  
c. aftaH li al-bāb min faDlak.  
d. massākum allah bi l-khēr.  
e. mumkin titaSil fiyya kamān yomēn.  
f. shūfi lihūm kam bēt, min faDlak.  
g. mish 'al fi l-bēt, mū kida.

4. a. humma gidahūm raHū al-bēt.  
b. iHna dūbana shiribna shay.
- c. inti tawwik kalamtini fi l-telefōn, lēsh titkallami tāni.  
d. al-'anūd dūbaha mishiyit, ma 'adri fēn.  
e. ana gidani waSilt min sa'a.

5. a. inta amrikani.  
b. intum holandiyyin.  
c. ana makāwi.  
d. humma najdiyyin.  
e. ibni maSri.  
f. omni turkiyya.  
g. hadā ar-rijjāl HaDramūti.  
h. hādi as-sit madiniyya.

6. a. fatama bitDawwir 'ala bēt akbar min bēta'ha.  
b. huwwa biyimshi bi l-mara katir.  
c. hiyya ma tigdar tiji la'innaha bitudrus daHin.  
d. humma biyurūHū makka katir.  
e. lēsh inta bitiqTa' al-HabHab kida?  
f. kēf biyuSruf fulūs hādi kulaha.  
g. inta bitsūg bi l-mara Tayyib.  
h. intum lēsh bitukhrujū galil?  
i. min biygūl ana mū mawjūd?  
j. hiyya bitluff waraq al-'inab bi l-mara Saghir.

LESSON 34

(Saudi Arabic)

ēsh ismaha hādi al aklah? What Is the Name of This Dish?

A. Dialogue

Mr. Jones has been invited to dinner at as-sayyid ra'ad's home. At dinner, Mr. Jones meets his other male friends. Their wives are with the hostess in her quarters. During dinner the conversation is about Islamic festivities.

ra'ad: itfaDDalū, al-'akil jāhiz 'a as-sufra.

jōnz: shukran.

ra'ad: itfaDDal ya mister jōnz khud min hadā.

jōnz: ēsh ismaha hādi al-aklah?

ra'ad: hadā ismu "salig", min aklātnā ash-sha'biyya. wa huwwa 'ibāra 'an waSlāt laHam wa ruz. bi l-mara Ti'im, itfaDDal bi l-'afiyya. ta'rif Tab'an innu ramaDān ba'ad bukra.

jōnz: iywa adri, ēsh hiyya al-'adāt fi ramaDān? ēsh yisawwū an-nās? samHūni li l-su'āl bes mā'indi fikra bi l-marra.

ra'ad: ahlan fik-māfi mushkilah. ya sidi al-muslimin kullahum haySumu Tūl ash-shahr wa ma hayakulū min al-fajr ilā al-maghrib. wa ma raH yishrabū aww yidakhanū kamān min Tulū' ash-shams ilēn ghurūbaha. wa lākin yigdarū yākulū ba'ad al-ghurūb Hatta al-fajr. Sōm ramaDān min arkān al-islām.

jōnz: na'am, wa al-Hajj kamān, mūkida? 'ala fikra huwwa mitā al-Hajj?

ra'ad: al-Hajj fi shahr zul Hijjah. al-muslimin min kul al-'ālam hayiju yi'addū fariDat al-Hajj. simi't innu, as-sana hādi al-Hujj'āj hayukunū aktar min al'ām al-māDi.

jōnz: mumtāz, Tayyib ēsh yigulū an-nās li ba'aD fi hadōla al-munāsabāt?

ra'ad: fi ramaDān al-'awādim tibārik ba'aD bi-gōlahum "ramaDān mubārak", wa fi l-Hajj, yugulu "Hajj mabrūr."

jōnz: Tayyib, wa fi l-munasabāt at-tānya zayy al-afraH masalan?

ra'ad: fi l-'urs, al-'awādim tugūl li l-'arūsa wa li l-'aris "allah yis'idhum" aww, "bi l-afraH wa al-banin."

jōnz: Tayyib, fi ziyarat al-mariD, ēsh rah agūl?

ra'ad: bara wa ba'id ya shikh, bes 'indak Hag lāzim ta'rif ēsh tugūl fi kul al-mawāgif al-ijtimā'iyya. lizālik law zurt mariD tugūllu "gidāmak al-'afiyya," aww "la ba's 'alēk." wu kamān tigdar tugūli salāmtak min kul sharr." ēshbak ya mister jōnz! inta mā btākul. lāzim tākhud laHam kamān.

jōnz: shukran, ana akalt bi kifāya.

ra'ad: lā māyiSir, lāzim tākhud tāni, a'Tini saHnak.

jōnz: la 'an jadd, ma agdar ākul aktar.

ra'ad: la lāzim tākhud tāni, billāhi 'alēk tākhud kamān.

Ra'ad: Please go ahead, the food is (ready) on the table.

Jones: Thank you.

Ra'ad: Please go ahead, have some of this.

Jones: What is the name of this dish?

Ra'ad: This is called *salig*, one of our popular dishes. It is made with pieces of meat and rice. It is very delicious, have some (to your health). You know of course that Ramadan is the day after tomorrow.

Jones: Yes, I know. What are the customs during Ramadan? Excuse my question, but I don't have any idea at all.

Ra'ad: You are welcome to ask, no problem. All Muslims will fast all through the month of Ramadan; they will not eat from dawn to sunset. And they will also not drink or smoke from sunrise to sunset. Everyone says the sunset prayers collectively. Fasting during Ramadan is one of the main pillars of Islam.

Jones: Yes, and so is pilgrimage, isn't it? By the way, when is the pilgrimage?

Ra'ad: It is in *zul Hijjah* month. Muslims from all over the world will come to do their pilgrimage. I heard that this year there will be more pilgrims than last year.

Jones: Great. Okay, what do you say to each other on such occasions?

Ra'ad: During Ramadan people bless each other by saying "Blessed Ramadan," and in pilgrimage they say "Blessed pilgrimage."

Jones: Okay, and on other occasions, like weddings for example?

Ra'ad: At a wedding, people say to the bride and the groom, "May God make them happy," or, "With more happiness and sons."

Jones: Okay, when visiting a sick person, what should I say?

Ra'ad: May it be outside and distant, brother. If you visit a sick person, you say, "you'll find strength ahead." And you can also say, "Your safety from all evil." What's wrong with you, Mr. Jones! You are not eating. You must take more meat.

Jones: Thanks, I ate enough.

Ra'ad: Impossible, you must help yourself again, give me your plate.

Jones: No, really, I cannot eat more.

Ra'ad: No, you should help yourself again. For God's sake, take more.

B. Grammar and Usage

1. MORE SOCIAL EXPRESSIONS

In Saudi Arabia, different social or religious occasions require unique social expressions. The following examples illustrate these expressions and appropriate responses to them.

SOCIAL EXPRESSIONS			
Occasion/Expression		Response	
During Ramadan			
<i>ramaDān karim. ramaDān mubārak. kul ramaDān wa intum bi kheir.</i>	Ramadan is generous. Blessings for Ramadan. Every Ramadan and you are in good health.	<i>allahu akram. ramaDān mubārak 'ala j-jami'. wa inta bikheir wa 'afiyya.</i>	God is more generous. Blessings for all for Ramadan. And you are in good health and strength.
On the Occasion of the Pilgrimage			
<i>Hajj mabrūr.</i>	Blessed pilgrimage.	<i>'ōgbālak.</i>	May you also have it.
During Religious Festivities			
<i>kul 'ām wa intum bi kheir.</i>	May you be in good health every year.	<i>allah yi 'ūdū 'alēkum wa 'alēna bi l-yomn w al-barakāt.</i>	May God return it to you and to us with his blessings and prosperity

For Work Being Completed			
<i>allah yi'Tik al-'afiyya.</i>	May God give you strength.	<i>allah yi'āfik.</i>	May God strengthen you.
Facing a Difficult Situation			
<i>a'ūzu billāh.</i>	I take refuge in God.	<i>allah yikūn fi 'ōnak.</i>	May God give you aid.
Giving Condolences			
<i>'aZZam allah ajrak. al-bagiyya f Hayātak. askan allah meytākum al janah. allah yirHamu. al-marHūm (+ name)</i>	May God greaten your reward. May the remainder be added to your life. May God home your deceased in paradise. May God have mercy on him (speaking of the deceased). The late (+ name)	<i>ajrak wa ajrina. wu fi Hayātak. meytākum wa meytana.</i>	Yours and ours. And your life. Yours and our deceased ones.
After Someone Drinks			
<i>hani'an.</i>	(May you be) healthy.	<i>hanāk allah.</i>	May God give you happiness.
Before a Trip			
<i>bis-salāma inshā 'allah tisāfir wu tirja' bis-salāma.</i>	May you travel and return with safety.	<i>allah yisallimak.</i>	May God make you safe.
Apologizing			
<i>la mu'akhza.</i>	No offense.	<i>ma'lēsh.</i>	Never mind.
Speaking of Something Bad			
<i>la samaH allah. barra wa ba'id.</i>	May God not permit it. May it be outside and distant.		
When Something Is Broken			
<i>ankasar as-shar.</i>	The evil is broken.		
Upon Hearing News			
<i>kheir inshā 'allah.</i>	Let it be good.		
Upon Engaging in a Serious or Dangerous Task			
<i>bism ilāh ar-raHmān ar-raHim.</i>	In the name of God, the Merciful, the Compassionate.		
Expressing Uncertainty			
<i>allahu a'alam.</i>	Only God knows for sure.		



2. MONTHS OF THE YEAR

Saudis do not use the western or Gregorian calendar. Instead, the *hijri* calendar is used. Here are the names of the *hijri* months in UHA.

MONTHS OF THE YEAR		
1	<i>muḥarram</i>	محرم
2	<i>Safar</i>	صفر
3	<i>rabī' al-awwal</i>	ربيع الأول
4	<i>rabī' al-tāni</i>	ربيع الثاني
5	<i>jumād al-awwal</i>	جماد الأول
6	<i>jumād al-tāni</i>	جماد الثاني
7	<i>rajab</i>	رجب
8	<i>sha'bān</i>	شعبان
9	<i>ramaḌān</i>	رمضان
10	<i>shawwāl</i>	شوال
11	<i>zu l-qī'da</i>	ذو القعدة
12	<i>zu l-ḥijja</i>	ذو الحجة

3. THE FUTURE TENSE

There are two ways to express the future tense in UHA. Either the prefix *ha-* can be attached to the verb in the imperfect tense or the word *rāH* (go) can be placed in front of the verb. Notice that this is different from *fuSHā*, where the future tense is formed with *sa-* or *sawfa*.

*haySumu ramaḌān.*  
They will fast during Ramadan.

*hatakul daḤin.*  
You (*m.*) will eat now.

*hatakul daḤin.*  
She will eat now.

*rāH yishrabū ash-shay.*  
They are going to drink the tea.

*hājī l-Ḥaṭṭlah.*  
I will come to the party.

In the following tables, the future tense forms of the verbs *yukun* (he is) and *yaSūm* (he fasts) are given. Notice the deletion of the vowel from the imperfect prefix when *ha-* is added, e.g., *haykūn*, not *hayakūn*.

FUTURE TENSE OF THE VERB <i>yukūn</i> (HE IS)			
<i>ana</i>	<i>ḥakūn</i>	<i>rāH akūn</i>	I will be, I am going to be
<i>inta</i>	<i>ḥatkūn</i>	<i>rāH tukūn</i>	you ( <i>m.</i> ) will be, you're going to be
<i>inti</i>	<i>ḥatkūni</i>	<i>rāH tukūni</i>	you ( <i>f.</i> ) will be, you're going to be
<i>huwwa</i>	<i>ḥaykūn</i>	<i>rāH yukūn</i>	he will be, he is going to be
<i>hiyya</i>	<i>ḥatkūn</i>	<i>rāH tukūn</i>	she will be, she is going to be
<i>iḥna/niḥna</i>	<i>ḥankūn</i>	<i>rāH nukūn</i>	we will be, we are going to be
<i>intum</i>	<i>ḥatkūnū</i>	<i>rāH tukūnū</i>	you ( <i>pl.</i> ) will be, you are going to be
<i>humma</i>	<i>ḥaykūnū</i>	<i>rāH yukūnū</i>	they will be, they are going to be

FUTURE TENSE OF THE VERB <i>yaSūm</i> (HE FASTS)			
<i>ana</i>	<i>ḥaSūm</i>	<i>rāH aSūm</i>	I will fast, I am going to fast.
<i>inta</i>	<i>ḥatSūm</i>	<i>rāH tuSūm</i>	you ( <i>m. sg.</i> ) will fast, you ( <i>m. sg.</i> ) are going to fast
<i>inti</i>	<i>ḥatSūmi</i>	<i>rāH tuSūmi</i>	you ( <i>f. sg.</i> ) will fast, you ( <i>f. sg.</i> ) are going to fast
<i>huwwa</i>	<i>ḥaySūm</i>	<i>rāH yuSūm</i>	he will fast, he is going to fast
<i>hiyya</i>	<i>ḥatSūm</i>	<i>rāH tuSūm</i>	she will fast, she is going to fast
<i>iḥna/niḥna</i>	<i>ḥaSūm</i>	<i>rāH nuSūm</i>	we will fast, we are going to fast
<i>intum</i>	<i>ḥatSūmū</i>	<i>rāH tuSūmū</i>	you ( <i>pl.</i> ) will fast, you ( <i>pl.</i> ) are going to fast
<i>humma</i>	<i>ḥaySūmū</i>	<i>rāH yuSūmū</i>	they will fast, they are going to fast

A future tense verb is made negative by placing the negative particle *ma* (not) in front of it.

*ana ma harūH al-maktab daḤin.*  
I won't go to the office now.

huwwa ma hayrūH al-bēt illa fi l-masā.  
He won't go to the house except in the evening.

inta ma raH tuSruf ash-shēk?  
Aren't you going to cash the check?

C. Vocabulary

as-sufra	the table
al-akil	the food
jāhiz	ready
khud	to take
al-aklah	the dish
aklātnā	our dishes
ash-sha'biyya	popular
'ibāra 'an	tantamount to
waSlāt	pieces
laham	meat
ruz	rice
bi l-mara Ti'im	very delicious
itfaDDal bi l-'afiyya.	Please, have some.
ta'rif	you know
Tab'an	of course
ba'ad bukraH	after tomorrow
iywa	yes
adri	I know
al-'adāt	the customs
an-nās	the people
ēsh yisawwū?	What do they do?
samHūni li l-su'āl.	Excuse me for asking.
bass	but
mā'indi fikra bi l-marra.	I have no idea.
ahlan fik.	You're welcome to ask.
māfi mushkilah.	No problem.
ya sidil	Oh master! Oh brother! (showing surprise or wonder)
al-muslimin	the Muslims
kullahum	every one of them
haySumu	they will fast
Tūl ash-shahr	all along the month
ma hayakulū	they will not eat
yakulū	they eat
min al-tajr	from dawn
ilēn al-maghrib	to dusk
ma raH yishrabū	they will not drink

aww	or
yidakhanū	they smoke
kamān	also, again
min Tulū' ash-shams	from sunrise ( <i>lit.</i> , from the rise of the sun)
ilā ghurūbaha	to the sunset ( <i>lit.</i> , to its setting)
yigdarū	they can
ba'ad	after
al-ghurūb	the sunset
Hatta	until; even
hall	whether
yiSallū	they pray
Salāt al-maghrib	sunset prayers
jama'a	collectively, in congregation
Sōm ramaDān	fasting during Ramadan
arkān al-islām	from the pillars of Islam
al-Hajj	pilgrimage
shahr	month
min kull al-'ālam	from around the world ( <i>lit.</i> , all the world)
hayju	they will come
yi'addū fariDat al-Hajj	they will perform the duty
simi't	I heard
as-sana hādī	this year
al-Hujāj	the pilgrims
al-'ām al-māDi	the previous year
li ba'aD	to each other
hadōla	those
al-'awādīm	people
tibārik ba'aD	bless each other, congratulate each other
bigōlahum	by their saying
ramaDān mubārak!	Blessed Ramadan!
Hajj mabrūl	Blessed pilgrimage!
al-munasabāt at-tānya	other occasions
zayy	like, as
al-afrāH	the weddings
masalan	for example
fi l-'urs	in a wedding
tugūl	you say
'arūsa	bride
'aris	groom
allah yis'idhum!	May God make them happy!
bi l-afrāH wa al-banin!	With happiness and sons!
al-mariD	the sick (person)
ziyara	visit

<i>rah agūl</i>	I am going to say
<i>bara wa ba'id!</i>	Outside and distant! (when talking about something bad)
<i>ya shikh!</i>	Oh, sheikh! (showing wonder and disbelief)
<i>indak Hag!</i>	You are right! ( <i>lit.</i> , you have right)
<i>al-mawāḡif</i>	the situations
<i>ijtimā'iyya</i>	social
<i>laww</i>	if
<i>zurt</i>	you visited
<i>gidāmak al'-afiyya!</i>	May you recover quickly! ( <i>lit.</i> , in front of you the strength)
<i>la ba's 'alēk!</i>	No trouble on you! (wishing a sick person health)
<i>tigdar</i>	you can
<i>ēshbak?</i>	What's wrong with you?
<i>bikifāya</i>	enough
<i>lā māyiSir</i>	it can't be
<i>a'Tini</i>	give me
<i>saHnak</i>	your plate
<i>'an jadd</i>	honestly
<i>ma agdar</i>	I can't
<i>ākul</i>	to eat
<i>bi l-lāhi 'alēk!</i>	For God's sake!

D. Cultural Note

*hijri* months, or months of the Islamic calendar, follow the lunar calendar. Each lunar month begins with the new moon, i.e., the moon in the crescent form, hence, the Islamic symbol of the crescent. The first year of the *hijri* calendar is year 622 A.D., in memory of the year when the prophet Muhammad emigrated from Mecca to Medina. This emigration is called *al-hijra* in Arabic. The *hijri* year has twelve months, but it is shorter than the Gregorian calendar year by eleven days. The Gregorian calendar is referred to in Arabic as the *milādi* calendar.

Saudi Arabians put great emphasis on socializing, especially within the family. Relatives visit with each other regularly, especially during religious holidays. During the Eid festivities, children get *'idayyah*, money gifts, from their parents and grandparents. The two main feasts are *'id al-fiTr*, the feast of breaking the fast after Ramadan, and *'id al-'aDHa*, the feast of the sacrifice. It is during *'id al-'aDHa*, the feast of the sacrifice, that devout Muslims come from all over the world to Mecca to perform their pilgrimage, or *fariDat al-Hajj* (the duty of performing the pilgrimage). During Ramadan, people fast from dawn until sunset. If they work, their workload is usually smaller to allow time for prayers and devotions. After breaking their fast each evening, followers go to the mosque to perform *al-tarāwiH*, prayers consisting of forty *sajdah* during which they read verses from the Qur'an with the goal of having completed the whole Qur'an by the end of month of Ramadan.

There are some important rules to remember during visits to people's homes. During dinner parties, as a rule, men eat separately from women. Couples will be separated, too, and women will eat in the hostess's quarters. A woman's section of the house usually has its own entrance and pathway. Before eating, Saudis often say *bism illah ar-raHmān ar-raHim* (In the name of God, the Merciful, and Compassionate). During dinner, the host and the hostess will constantly offer to serve more food to their guests. This is their way of showing their hospitality and their pleasure at having you over. You may need to thank them and say that you have had enough more than once, because they will not hesitate to serve you again and again. After the meal, it is customary to say *al-Hamdulillāh* (thanks to God) or *'āmer*, an expression meaning "May your house be always prosperous."

E. Exercises

1. Please match the phrases in column A with the appropriate responses in column B.

A	B
a. <i>ramaDān karim.</i>	<i>allah yisallimak.</i>
b. <i>allah yi'Tik al-'afiyya.</i>	<i>hanāk allah.</i>
c. <i>'aZZam allah ajrak.</i>	<i>allahu akram.</i>
d. <i>hani 'an.</i>	<i>allah yi'āfik.</i>
e. <i>bis-salāma inshā' allah.</i>	<i>ajrak wa ajrina.</i>

2. Change the imperfect tense verbs in the brackets into the future tense.

- a. *ana (arūH) makka bukra.*
- b. *fahad (yi'zim) Duyufu al-asbū' al-jayy.*
- c. *inta (tudrus), mūkida?*
- d. *fēn (nimshi) al-yōm.*
- e. *jawahir (tuSruf) al-fulūs kullaha.*
- f. *humma (yirja'ū) min al-madina fi l-masa.*
- g. *inti (tākhdi) ibnik ma'āki li l-doktōr?*
- h. *mita (yiwSalū) al-jamā'ah?*
- i. *min (yugūl) li'omī al-Hagiga?*
- j. *ana (azūr) bēt al-fitiHi garib.*

3. Group the social expressions below by applicable social situation (funeral, visiting a sick person, wedding, pilgrimage, wishing good luck). Phrases may be repeated in more than one situation.

- a. *a'ūzu billāh.*
- b. *allah yi'Tik al-'afiyya.*
- c. *kul 'ām wa intum bi kheir.*
- d. *'aZZam allah ajrak.*

- e. *allah yis'idhum.*
- f. *gidāmak al-'afiyya.*
- g. *bi l-afrāH wa al-banin.*
- h. *la ba's 'alēk.*
- i. *ramaDān karim.*
- j. *Hajj mabrūr.*
- k. *salāmtak min kul sharr.*
- l. *bism illāh ar-raHmān ar-raHim.*

4. Put the following verb roots in the appropriate form of the imperfect tense. Then fill in the blanks and form future sentences by placing the future markers *ha-* or *rāH* in front of them.

s-w-m (to fast) / sh-r-b (to drink) / kh-d-d (to take) / g-d-r (to be able) / 'r-f (to know)  
/ s-m-' (to hear) / q-w-l (to say) / z-r-t (to visit) / r-j-' (to return) / kh-r-j (to go out)

- a. kull al-muslimin \_\_\_\_\_ ramaDān al-jay.
- b. arwa \_\_\_\_\_ 'ilat-hā kamān yōmēn.
- c. Sa'ab wa ghiyath ma \_\_\_\_\_ al-lēla.
- d. fēn \_\_\_\_\_ bi l-sayyāra.
- e. inta \_\_\_\_\_ fēn al-bank, mūkida?
- f. mita hatirja'u \_\_\_\_\_ min makka?
- g. ana billāhi \_\_\_\_\_ li 'aHad.
- h. al-mariDa \_\_\_\_\_ ba'ad kida.
- i. \_\_\_\_\_ shay aww haja tānya?
- j. mafi mushkila, bukra \_\_\_\_\_ al-akhbār.

5. Fill in your part in the following conversation with Sakhr.

sakhr: Tayyib kēf hatrūHū li bēt ad-darwish.

inta: \_\_\_\_\_.

sakhr: 'ārif, bass, ta'rifū laww al-makān garib aww ba'id?

inta: \_\_\_\_\_.

sakhr: mumtāz, kida agdar agūl innu māfi mushkilah. bass min rāH yisūg?

inta: \_\_\_\_\_.

sakhr: inta rāH tusūg, akid ta'rif al-shawāri' tayyib.

inta: \_\_\_\_\_.

sakhr: Tayyib bi s-salāma.

## Answer Key

1. a. ramaDān karim. allahu akram.  
b. allah yi'Tik al-'afiyya. allah yi'āfik.  
c. 'aZZam allah ajrak. ajrak wa ajrina.  
d. han'an. hanāk allah.  
e. bi s-salāma inshā' allah. allah yisallimak.
2. a. ana harūH makka bukra.  
b. fahad hayi'zim Duyufu al-asbū' al-jayy.  
c. inta hatudrus, mūkida?  
d. fēn hanimshi al-yōm.  
e. jawahir hatuSruf al-fulūs kullaha.  
f. humma hayirja'ū min al-madina fi l-masa.  
g. inti hatākhdi ibnik ma'āki li l-doktōr?  
h. mita hayiwSalū al-jamā'ah?  
i. min hayugūl li 'omi al-Hagiga?  
j. ana hazūr bēt al-fitiHi garib.
3. Funeral:  
'aZZam allah ajrak.  
Visiting a sick person:  
gidāmak al-'afiyya.  
la ba's 'alēk.  
salāmtak min kul sharr.  
Wedding:  
allah yis'idhum.  
bi l-afrāH wa al-banin.  
Pilgrimage:  
Hajj mabrūr.  
Good luck:  
a 'ūzu billāh.  
bism ilāh ar-raHmān ar-raHim.
4. a. kull al-muslimin haySūmū/rāH yuSūmū ramaDān al-jay.  
b. arwa hatuzūr (rāH tuzūr) 'ilat-hā kamān yōmēn.  
c. Sa'ab wa ghiyath ma hayukhrūjū (rāH yukhrūjū) al-lēla.  
d. fēn hatākhudni (rāH tākhudni) bi l-sayyāra.  
e. inta hata'rif (rāH ta'rif) fēn al-bank, mūkida?  
f. mita hatirja'u (rāH tirja'ū) min makka?  
g. ana billāhi ma hagūl (rāH agūl) li 'aHad.  
h. al-mariDa ma hatigdar (rāH timishi) ba'ad kida.  
i. hatishrabi (rāH tishrabi) shay aww Haja tānya?  
j. mafi mushkila, bukra hanisma' (rāH nisma') al-akhbār.
5. sakhr: Tayyib kēf hatrūHū li bēt ad-darwish.  
inta: hanrūH bi s-sayyāra.  
sakhr: 'ārif, bass, ta'rifū laww al-makān garib aww ba'id?  
inta: la' garib.  
sakhr: mumtāz, kida agdar agūl innu māfi mushkilah. bass min rāH yisūg?  
inta: ana hasūg.  
sakhr: inta rāH tusūg, akid ta'rif al-shawāri' Tayyib.  
inta: iwa a'rifha tayyib.  
sakhr: Tayyib bi s-salāma.

# LESSON 35

(Saudi Arabic)

## jōnz yurūH as-sūg Jones Goes to the Market

### A. Dialogue

Mr. Jones goes shopping. He first passes by the fish market.

jōnz: ēsh ismu hāda as-samak?

al-bayya': hāda as-samak ismu samak mūsa.

jōnz: TāZa walla metallij?

al-bayya': la' TāZa, alyōm iSTadnah.

jōnz: a'Tini huwwa min faDDLak ashūf.

al-bayya': itfaDDal.

jōnz: Tayyib, kām sa'ru?

al-bayya': al-kilō bi 'ashara riyāl.

jōnz: mumtāz, min faDDLak, abgha minu itnēn kilō.

al-bayya': ibshir.

jōnz: fēn anaDDif as-samak?

al-bayya': anā anaDDif lak huwwa.

jōnz: mashkūr. Tayyib, abgha agDi magāDi tānniya.

al-bayya': ēsh humma?

jōnz: khuDār wu fakiha.

al-bayya': lāzim turūH al-Halaga.

jōnz: fēn al-Halaga?

al-bayya': garīb min hina, hagūl li S-Sabi yiwarrik aT-Tarig.

jōnz: Tayyib, abgha kafiyya kamān, fēn alagiha?

al-bayya': fi s-sūg jamb al-Halaga. ya walad, khud hadal rijjāl li l-Halaga wu kamān warrih fēn as-sūg.

jōnz: shukran.

After shopping for food, Jones looks for a kafiyya (men's headscarf).

jōnz: ēsh shakil il-kafiyya illi 'indak?

al-bayya': 'indī talāta ashkāl.

jōnz: abgha ashufahum kullahum.

al-bayya': ibshir.

jōnz: Tayyib, hadōla mū Tayyibin, abgha shakil aHsan.

al-bayya': itfaDDal.

jōnz: hādī l-kafiyya bi kām?

al-bayya': bi khamasta'sh riyāl.

jōnz: hādī ghaliya jiddan, ākhir kalām kam?

al-bayya': lā, ma abaddil kalāmi abadan, kalām wāHid, khamasta'sh riyāl.

jōnz: lā tigdar ta'Tini l-kafiyya bi tna'sh riyāl.

al-bayya': lā, abadan. inta mannak fāhim al-maSna'iyya fi l-kafiyya.

jōnz: 'ala kēfak, ma abgha, ana harūH hadāk ad-dukkān.

al-bayya': ta'āl, ya sayyid, ta'āl ta'āl. raH abi'lak hiyya bi tna'sh riyāl.

Jones: What is the name of this fish?

The seller: This is a sole. (*lit.*, the fish of Moses)

Jones: Is it fresh or frozen?

The seller: No, (it is) fresh; we caught it today.

Jones: Give it to me, please, so I can have a look.

The seller: Here you are.

Jones: Okay, how much is it?

The seller: One kilo is ten riyals.

Jones: Great, I would like two kilos, please.

The seller: Sure.

Jones: Where can I have the fish cleaned?

The seller: I can clean it for you.

Jones: Thanks. Okay, I would like to buy other groceries.

The seller: What are they?

Jones: Vegetables and fruits.

The seller: You must go to the produce market.

Jones: Where is the produce market?

The seller: Nearby (*lit.*, close to here); I will tell the boy to show you the way.

Jones: Okay, I would like to buy a kafiyya, too; where can I find it?

The seller: At the *souk* next to the produce market. Hey boy, take this gentleman to the produce market and also show him where the *souk* is.

Jones: Thank you.

Jones: What kind of kafiyyas do you have?

The seller: I have three kinds.

Jones: I want to see them all.

The seller: Sure.

Jones: These are not good. I would like something nicer.

The seller: Here you are.

Jones: How much is this kafiyya?

The seller: Fifteen riyals.

Jones: This is very expensive; what is your last word?

The seller: No, I don't change my word. I have one word and that is fifteen riyals.

Jones: No, you can give me the kafiyya for twelve riyals.

The seller: No, never. You don't understand the craftsmanship of the kafiyya.

Jones: As you wish. I don't want it anymore. I will go to that other shop.

The seller: Come, hey, mister, come, come. I am going to sell it to you for twelve riyals.

B. Grammar and Usage

1. THE VOCATIVE PARTICLE yā

The vocative particle *yā* (oh, hey) is frequently used in both UHA and MSA. It can be followed by a noun, an adjective, or a relative clause. Depending on the tone, the intonation, and the word following the particle, *yā* can be used for calling attention, complimenting, calling someone's name, exclamation, and warning.

THE USES OF THE VOCATIVE PARTICLE <i>yā</i>			
Structure	Example	Situation	
<i>yā</i> + proper noun	<i>yā 'alī</i>	calling attention	Hey, Alī!
<i>yā</i> + indef. noun	<i>yā bint</i>	complimenting	Wow, miss!
<i>yā</i> + noun phrase	<i>yā bayyā' al-hāwa; ya sidi</i>	calling someone's name; showing wonder; agreeing	You, candy-seller!; Wow, sir!; Indeed, sir!
<i>yā</i> + adjective	<i>yā fannān; yā sātīr</i>	complimenting; exclamation	A true maestro!; Oh my God!
<i>yā</i> + rel. clause	<i>ya ill fōg</i>	warning	You who are upstairs!

*ya walad, khud hadal rijjāl li l-Halaga.*  
Hey boy, take this gentleman to the produce market.

*ta'āl, ya sayyid, ta'āl, ta'āl.*  
Come, hey mister, come, come.

2. INDEPENDENT PRONOUNS

In UHA, independent pronouns are sometimes used emphatically to replace an object noun. When an independent pronoun is used, the object is indicated both by the object pronoun suffix on the verb and by the independent pronoun. First, consider the following sentences in which the verb is suffixed with *-ni/-li* and followed by the direct object noun.

*a'Tini as-samk.*  
Give me the fish.

*warrini ash-shugag.*  
Show me the apartments.

*jibli as-sayyāra.*  
Bring me the car.

In the examples below, the object nouns are replaced by corresponding independent pronouns, *huwwa*, *hiyya*, or *humma*.

*a'Tini huwwa.*  
Give it to me.

*jibli hiyya.*  
Bring it to me.

*warrini humma.*  
Show them to me.

Here are more examples:

*anā anaDDif lak huwwa.*  
I will clean it for you.

*warrētlaha huwwa.*  
I showed it to her.

*sallamni hiyya.*  
Hand it to me.

*jābli humma.*  
He brought them to me.

3. EXPRESSIONS OF QUANTITY

Expressions of quantity such as *kull* (all) and *ba'D* (a few) can occur either before or after the noun. When they come after the noun, an object pronoun suffix must be added to the expression of quantity. Consider the following examples.

*kull an-nās*  
all the people

*an-nās kullahum*  
all the people

*ba'D an-nās*  
some of the people

*an-nās ba'Dahum*  
some of the people

4. MODAL PARTICLES

UHA does not have modal verbs similar to the English *can*, *must*, *would*, or *should*. Instead, like MSA, it uses particles to express notions of obligation, necessity, probability, or possibility. The following examples illustrate the relevant particles.

- *yimkin* (perhaps; may, might)

*yimkin asāfar bukra.*  
Perhaps I will travel tomorrow./I may travel tomorrow.

*yimkin yijū bukra.*  
Perhaps they will come tomorrow./They may come tomorrow.

- *mumkin* (it is possible; could)

huwwa mumkin yimshi aHsan ba'd al-'amaliyya.  
It is possible that he will walk better after the operation./He could walk better after the operation.

- lāzim (it is necessary; must)

lāzim tuzurani fi l-maktab.  
It is necessary that you visit me in the office./You must visit me in the office.

lāzim turūH al-Halaga.  
It is necessary that you go to the produce market./You must go to the produce market.

5. NEGATION

In MSA, nominal sentences are negated with the verb *laysa*. In UHA, the particle *man*, followed by object pronoun suffix, is used to negate both nominal and verbal sentences.

inta mannak fāhim al-maSna'iyya fi l-kafiyya.  
You are not considering the craftsmanship of the scarf.

intum mannakum fahmanin.  
You (pl.) don't understand.

huwwa mannu kaslān.  
He is not lazy.

hiyya mannaha/mahi 'arfa.  
She does not know.

niHna mannana/maHna jayyin li l-'asha.  
We are not coming to the dinner.

humma mannahum/mahum mabsuTin.  
They are not happy.

The following table gives *man* with the different object pronoun suffixes in examples.

THE NEGATIVE PARTICLE <i>man</i> WITH OBJECT PRONOUN SUFFIXES		
Person	UHA	
<i>anā</i>	<i>manni mabsūT.</i>	I am not happy.
<i>inta</i>	<i>manṣak nājiH.</i>	You (m.) are not passing the test.
<i>inti</i>	<i>mannik mabsūTa.</i>	You (f.) are not happy.
<i>huwwa</i>	<i>mannu jay.</i>	He is not coming.
<i>hiyya</i>	<i>mannaha/mahi hina.</i>	She is not here.
<i>iHna/niHna</i>	<i>mannana/maHna rayHin.</i>	We are not going.
<i>intu</i>	<i>mannakum nājiHin.</i>	You (pl.) are not passing the test.
<i>humma</i>	<i>mannahum/mahum kazabin.</i>	They are not liars.

C. Vocabulary

<i>as-samak</i>	the fish
<i>TāZa</i>	fresh
<i>walla</i>	or
<i>metallij</i>	frozen
<i>al-yōm</i>	today
<i>iSTadnah</i>	we caught (lit., fished) it
<i>kām?</i>	How much?
<i>a'Tini</i>	give me
<i>ashūf</i>	I see
<i>sa'ru</i>	its price
<i>al-kilō</i>	the kilo
<i>bi 'ashara riyāl</i>	for ten riyals
<i>mumtāz</i>	great
<i>min faDDlak</i>	please
<i>abgha</i>	I would like
<i>itnēn kilō</i>	two kilos
<i>ibshir</i>	sure
<i>fēn?</i>	Where?
<i>anaDDif lak huwwa</i>	I can clean it for you
<i>mashkūr</i>	thanks
<i>agDi magāDi tānniya</i>	I go shopping
<i>khuDār wu fakiha</i>	vegetables and fruits
<i>al-Halaga</i>	the produce market
<i>garib</i>	near
<i>hina</i>	here
<i>hagūl</i>	I will say
<i>li S-Sabi</i>	to the boy, to the messenger, to the apprentice
<i>yiwarrik</i>	he shows you
<i>alagiha</i>	you find it
<i>aT-Tarig</i>	the way
<i>khud</i>	take
<i>hadal rijjāl</i>	this man
<i>kamān</i>	also
<i>warrih</i>	show him
<i>ēsh shakil?</i>	What type?
<i>il-kafiyya</i>	the men's headscarf
<i>illi 'indak</i>	that you have
<i>'indi</i>	I have
<i>ashkāl</i>	types
<i>kullahum</i>	all of them
<i>shakil aHsan</i>	a better quality
<i>hādi l-kafiyya bi kām?</i>	How much is this headscarf?

<i>bi khamsta'sh riyāl</i>	fifteen riyals
<i>ghalliya jiddan</i>	very expensive
<i>ākhir kalām kam</i>	your last word
<i>ma abaddil</i>	I don't change
<i>kalāmi</i>	my words
<i>abadan</i>	never
<i>fāhim</i>	understanding
<i>'ala kēfak</i>	as you wish
<i>ma abgha</i>	I don't want
<i>harūH</i>	I will go
<i>ad-dukkān</i>	the store
<i>ta'āl</i>	come
<i>raH abī hiyya</i>	I am going to sell it
<i>al-boyyā'</i>	the seller
<i>ba'D</i>	some
<i>ba'Dahum</i>	some of them
<i>jāb</i>	he brought
<i>sallam</i>	he delivered
<i>warrēt</i>	I showed
<i>fannān</i>	artist
<i>sātir</i>	a protector, a protector screen
<i>al-hāwa</i>	the air
<i>yuDrub</i>	he hits
<i>ishtara</i>	he bought
<i>al-'amaliyya</i>	the operation
<i>al-maSna'iyya</i>	the craftsmanship

D. Cultural Note

Most shopping in Saudi Arabia requires some *fiSāl* (bargaining). You are expected to bargain in the *Halaga* (the produce market), the *bangala* (the fish market), and in the *sūk* (market, bazaar), where you can find items such as *kaffiyyas* (men's headscarves), *mishlaH* (cloaks for men), *'abayyas* (cloaks for women), and *TarHa* (women's head covers). In big department stores, pharmacies, and supermarkets, bargaining is not appropriate.

Politeness and respect are very important to Saudis, and they are especially expected in interactions with elders. To show respect, one should use the plural pronoun *intum* (you) when addressing them, together with the corresponding plural form of the verb, as in *inshā 'allah 'ajabatkum al-hidiyya* (I hope you (*pl.*) liked (*pl.*) the present). This form is also used when addressing superiors.

Saudis, like other Arab peoples, have many unique gestures with special meanings. Here are some examples:

- Placing the right hand to the heart shows affection, respect, or gratitude.
- Among women, to make an offer of food or drink with utmost sincerity, place the right hand to the heart after you make the offer.
- To show utmost respect, Saudis, especially those from the Eastern region or from the royal family, kiss their elders on the forehead, nose, right shoulder, or right hand.
- To show that you have had enough of food and to offer thanks, place the right hand on the heart and pat the heart a few times.
- To express that something is excellent, touch the outer edges of your eyes with your fingertips.
- When making a promise, touch your nose with the tip of your right index finger.
- To express full admiration for the beauty of someone or something, put your right index finger on top of your right cheekbone and go downward diagonally toward the corner of your mouth.
- To show that you are broke, flick your right thumbnail on your front teeth.
- To drive someone away, hold your right hand up and shake it.

E. Exercises

1. Match the phrases in column A with the appropriate response in column B.

A	B
a. <i>kam si'r hadā al-HabHab?</i>	<i>la' mitallij.</i>
b. <i>'indak farawla?</i>	<i>'indi Tawil, wu gaSir.</i>
c. <i>hadā as-samak TāZa?</i>	<i>kalām wāHid.</i>
d. <i>ēsh shakil il-kafiyya illi 'indak?</i>	<i>na'am 'indi.</i>
e. <i>hādi as-sayyara ghalliya jiddan, ākhir kalām kam?</i>	<i>bi 'ishrin riyāl.</i>

2. Fill in the blanks by choosing the right word from the two provided in parentheses.

- a. *humma (mabsuTīn, mabsuTa) fi l-'urs.*
- b. *al-bayyā' (jāb, ad-dukkān) il-kafiyya.*
- c. *(min faDDLak, ibshir) abgha ashūf kafiyya.*
- d. *('indi, illi) talāta shakil.*
- e. *intu (mannkum, mannahum) fi s-sūg, mū kida?*

3. Translate the following English utterances into UHA using the negative particle *man*. Pay attention to the object pronoun suffixes.

- a. You (*m.*) are not lazy.
- b. I am not coming.



- c. She is not happy.
- d. We don't know.
- e. They do not understand.

4. Insert the right modal particle (*lazim, mumkin, or yimkin*) and put the verbs in parentheses in the appropriate form to match the subject.

- a. *inta* \_\_\_\_\_ (*rāH*) *li l-bank li Sarf ash-shēk hadā.*
- b. *hiyya* \_\_\_\_\_ (*mishi*) *Tayyib ba'd al-'amaliyya.*
- c. *intum* \_\_\_\_\_ (*sāfar*) *bukra bas mū akid.*
- d. *anā* \_\_\_\_\_ (*daras*) *al-yōm.*
- e. *niHna* \_\_\_\_\_ (*mishi*) *li l-taHliyya senter, bas aHsan lana nudrus.*

5. Imagine you are shopping at the market. Fill in your part in the following conversation with the vendor.

You: \_\_\_\_\_

*al-bayyā'*: *iwā Taza.*

You: \_\_\_\_\_

*al-bayyā'*: *al-kilō bi 'ashara riyāl.*

You: \_\_\_\_\_

*al-bayyā'*: *kilō wāHid bass, hadā bi l-mara Tayyib, khud aktar.*

You: \_\_\_\_\_

*al-bayyā'*: *Tayyib abshir, hadā huwwa al-kilō, itfaDDal.*

You: \_\_\_\_\_

## Answer Key

1. a. *kam si'r hadā al-HabHab?* bi 'ishrin riyāl.  
b. 'indak farawla? na'am 'indi.  
c. *hadā as-samak TāZa?* la' mitallij.  
d. *ēsh shakil il kafiyya illi 'indak?* 'indi Tawil, wu gaSir.  
e. *hādi as-sayyara ghalliyya jiddan, ākhir kalām kam?* kalām wāHid.
2. a. humma mabsuTin fi l-'urs.  
b. *al-bayyā'* jāb il-kafiyya  
c. min faDDal abgha ashūf kafiyya.  
d. 'indi talāta shakil.  
e. intu mannkum fi s-sūg, mū kida?
3. a. *inta mannak kaslān.*  
b. *anā manni jāy.*  
c. *hiyya mannaha mabsūTa.*  
d. *niHna mannā 'arfin.*  
e. *humma mannahum fahmin.*
4. a. *inta lāzim turūH li l-bank li Sarf ash-shēk hadā.*  
b. *hiyya mumkin timshi Tayyib ba'd al-'amaliyya.*  
c. *intum yimkin tusāfarū bukra bas mū akid.*  
d. *anā lāzim adrus al-yōm.*  
e. *niHna mumkin nimshi li l-taHliyya senter, bas aHsan lana nudrus.*

5. You: *hadā as-samak Taza?*

*al-bayyā'*: *iwā Taza.*

You: *kām si'ru?*

*al-bayyā'*: *al-kilō bi'ashara riyāl.*

You: *Tayyib a'Tini minnu kilō wāHid,*

*minfaDDal.*

*al-bayyā'*: *kilō wāHid bas, hadā bi l-mara*

*Tayyib, khud aktar.*

You: *lā shukran abgha kilō wāHid bass.*

*al-bayyā'*: *Tayyib abshir, hadā huwwa al-kilō, itfaDDal.*

You: *shukran.*

# EIGHTH REVIEW

(Saudi Arabic)

1. Match the phrases in column A with the appropriate response in column B.

A

- ēsh lōnak?*
- fi 'amānillah.*
- ēsh hāda?*
- fēn tuHub tishtaghil?*
- ismaHli.*
- mashkūr.*
- fēn maktab al-barid?*
- allah yi'Tik al-'afiyya.*
- hani' an.*

B

- ma'a s-salāma.*
- hanāk allah.*
- allah yi'āfik.*
- mūba'id min hina.*
- la shukr 'ala wājib.*
- fi madrasa.*
- itfaDDal.*
- manni 'ārif.*
- zen al-Hamdulillah.*

2. Fill in the blanks by choosing an appropriate verb and putting it in the imperfect tense form.

*shirib / daras / Hab / ishtaghal / timshi / tigTa' / takul / iSruf / kharajt / gult*

- 'umar \_\_\_\_\_ shay kulli yōm fi S-SubuH.*
- ibni \_\_\_\_\_ katir.*
- anā \_\_\_\_\_ al-masa aktar min al-SubuH.*
- fēn hiyya \_\_\_\_\_ 'ala il kornish?*
- ta'rifū kēf \_\_\_\_\_ al-HabHab?*
- ēsh \_\_\_\_\_ kul yōm fi SubuH?*
- iHna lāzim \_\_\_\_\_ ash-shēk hāda bukra.*
- humma \_\_\_\_\_ min aS-SubuH ilēn al-masa.*
- ana \_\_\_\_\_ innu mannu jay.*
- ēsh \_\_\_\_\_ ibnik?*

3. Choose from among the prepositions below to complete the following sentences.

*fi / 'ala / fōg / taHt / 'an / bi / li*

- mumkin tirsil aT-Tard hadā \_\_\_\_\_ amerika.*
- fēn al-jawwāb? ma lagitu \_\_\_\_\_ al-tawla.*
- 'asa tittaSil \_\_\_\_\_ muwazzaf al-bank.*
- badawwir \_\_\_\_\_ shigga li l-ijār.*
- mumkin as'al \_\_\_\_\_ si'r hādi as-sayyāra?*

4. Put the verbs in parentheses in the future tense.

- ana (rāH) ash-shirka ba'd yōmēn.*
- samāhir (daras) Tibb fi aj-jami'a.*
- intum (Sām) as-sanna hādi mū kida?*
- fēn (rāH) aS-Sēf al-jay?*
- mita (riji') min aS-Safar?*
- inta (kharajj) tāni?*
- humma (Salla) fi j-jāmi' jamā'a.*
- sa'ad ma (sāfar) hādi as-sana.*

5. Group the following expressions into their appropriate categories: religious festivities, visiting the sick, funeral, wedding, before a trip.

*gidāmak al-'afiyya.*  
*ramaDān karim.*  
*'aZZam allah ajrak.*  
*bi s-salāma inshā'allah.*  
*al-bagiyya fi Hayātak.*  
*allah yis'idhum.*  
*Hajj mabrūr.*  
*tisāfir wu tirja' bi s-salāma.*  
*kul 'ām wa intum bi kheir.*  
*askan allah meytākum al-janah.*  
*la ba's 'alēk.*  
*bi l-afrāH wa al-banin.*  
*kul ramaDān wa intum bi kheir.*

6. Put the verbs in parentheses in the perfect tense.

- as-sana al-maDiyya (adrus) fi jorjtawin.*
- min yōmēn (arūH) atmashi fi al-TaHliya senter.*
- min (yugūl) innu ramaDān bukra?*
- ams inti (tishtiri) awā'i katira.*
- anā ta'bān bi l-marra, li'anni gidi ma (ashrab) ash-shay.*
- al-yōm (nimshi) li l-sūg bas ma (niłagi) shāy tayyib.*
- ya tara (tuSrūfū) ash-shēk illi (a'Titikum) huwwa?*
- hal jawāhir (tirsil) al-jawāb walla lissa'.*

7. One word in each of the following expressions is wrong; find the mistake and make a correction, making the expression suitable for its social situation.

To express uncertainty you say:

*allah ma'āk.*

Upon hearing any news:

*bisalāma inshā'allah.*

When something is broken:  
*ba'd as-shar.*  
Speaking of something bad:  
*subHān allah.*  
Facing a difficult situation:  
*bi'izn illāh.*

8. Put the verbs in parentheses in the imperative form.

- a. *min faDlak (yigTa') aTTari' min hina.*  
b. *(yudrus) aHsanlak ya ibni.*  
c. *(tukhruj) min al-ghurfa anā 'indi shughul katir.*  
d. *(tikalimūna) bukra min faDDlikum.*  
e. *(turūH) gūl li 'ommak yalla nimshi.*

9. Match the questions in column A with their short answers in column B.

A

- a. *kēf nurūH li TaHliyya senter?*  
b. *mita misāfir?*  
c. *ēsh tuHub tākul?*  
d. *lēsh mannak mabSūt?*  
e. *fēn al-bank?*

B

- mugābil al-madrasa.*  
*mariD bi l-marra.*  
*bi l-taksi.*  
*al-yōm inshallāh.*  
*salig min faDDlak.*

10. Make the following sentences negative by inserting an appropriate negative particle.

- a. *anā \_\_\_\_\_ a'rif fēn al-maktab haggi.*  
b. *inta 'indak 'ila \_\_\_\_\_ 'āzib.*  
c. *hiyya \_\_\_\_\_ hina, kharajat min shiwayya.*  
d. *hadā \_\_\_\_\_ SaHiH, anā a'rif al-Hagiga.*  
e. *\_\_\_\_\_ yiSir, lāzim tākul kamān.*  
f. *iHna \_\_\_\_\_ fahmin illi biySir.*  
g. *an-nās illi fōg \_\_\_\_\_ mawjūdīn.*  
h. *inta \_\_\_\_\_ bitudrus Tayyib, anā za'lān minnak.*

Answer Key

1. a. *ēsh lōnak? zen al-Hamdulilah.*  
b. *fi 'amānillah. ma'a s-salāma.*  
c. *ēsh hāda? manni 'ārif.*  
d. *fēn tuHub tishtaghil? fi madrasa.*  
e. *ismaHli, itfaDDal.*  
f. *maskūr. la shukr 'ala wājib.*  
g. *fēn maktab al-barid. muba'id min hina.*  
h. *allah yi'Tik al-'afiyya. allah yi'āfik.*  
i. *hani' an. hanāk allah.*  
2. a. *'umar yishrab shay kulli yōm fi S-SubuH.*  
b. *ibni yudrus katir.*  
c. *anā aHub al-masa aktar min al-SubuH.*  
d. *fēn hiyya timshi 'ala il-kornish.*

- e. *ta'rifū kēf tigTau' al-HabHab?*  
f. *ēsh takul kul yōm fi SubuH?*  
g. *iHna lāzim nuSruf ash-shēk hāda bukra.*  
h. *humma yukhrujū min aS-SubuH ilēn al-masa.*  
i. *ana agūl innu mannu jay.*  
j. *ēsh yishtaghil ibnik?*

3. a. *mumkin tirsil aT-Tard hadā li amerika.*  
b. *fēn al-jawwāb? ma lagitu 'ala/fōg al-tawla.*  
c. *'asa tittaSil fi/bi muwazzaf al-bank.*  
d. *badawwir 'ala shigga li l-ijār.*  
e. *mumkin as'al 'an il si'r hādi as-sayyāra?*

4. a. *ana harūH ash-shirka ba'd yōmēn.*  
b. *samāhir hatudrus Tibb fi aj-jami'a.*  
c. *intum hatSumu as-sanna hādi mūkida?*  
d. *fēn hanrūH aS-Sēf al-jay?*  
e. *mita hatirja'i min aS-Safar?*  
f. *inta hatukhruj tāni?*  
g. *humma haySallū fi j-jāmi' jamā'a.*  
h. *sa'ad ma haysafar hādi as-sana.*

5. Religious festivities:

- ramaDān karim.*  
*Hajj mabrūr.*  
*kul 'ām wa intum bi kheir.*  
*kul ramaDān wa intum bi kheir.*

At funerals:

- 'aZZam allah ajrak.*  
*al-bagiyya fi Hayātak.*  
*askan allah meytākum al janah.*

Visiting the sick:

- la ba's 'alēk.*  
*gidāmak al-'afiyya.*

At weddings:

- bi l-afrāH wa al-banin.*  
*allah yis 'idhum.*

Before a trip:

- bi s-salāma inshā'allah.*  
*tisāfir wu tirja' bi s-salāma.*

6. a. *as-sana al-maDiyya darast fi jorjtawin.*  
b. *min yōmēn ruHt atmashi fi al-TaHliya senter.*  
c. *min gal innu ramaDān bukra?*  
d. *ams inti ishtariti awā'i katira.*  
e. *anā ta'bān bi l-marra, li'anni gidi ma shiribt ash-shay.*  
f. *al-yōm mishina li l-sūg bas ma lagina shāy tayyib.*  
g. *ya tara Saraftū ash-shēk illi a'Titokum huwwa?*  
h. *hal jawāhir rasalit al-jawāb walla lissa'.*

7. To express uncertainty:

- allah ma'āk.*  
*allahu a'alam.*  
Upon hearing any news:  
*bi s-salāma inshā'allah.*  
*kheir inshā'allah.*  
When something is broken:  
*ba'd as-shar.*  
*ankasar as-shar.*  
Speaking of something bad:  
*SubHān allah.*  
*la samaH allah.*  
Facing a difficult situation:  
*bi 'izn illāh.*  
*a'ūzu billāh.*

8. a. *min faDlak igTa' aTTari' min hina.*  
b. *idrus aHsanlak ya ibni.*  
c. *ukhruj min al-ghurfa anā 'indi shughul katir.*  
d. *kalimūna bukra min faDDlikum.*  
e. *rūH gūl li 'ommak yalla nimshi.*

9. a. *kēf nurūH li TaHliyya senter? bi l-taksi.*  
b. *mita misāfir? al-yōm inshallāh.*  
c. *ēsh tuHub tākul? salig min faDDlak.*

- d. *lēsh mannak mabSūt? mariD bi l-marra*  
e. *fēn al-bank? mugābil al-madrasa.*
10. a. *anā ma a'rif fēn al-maktab haggi.*  
b. *inta 'indak 'ila mannak 'āzib.*  
c. *hiyya mannaha hina, kharajat min shiwayya.*
- d. *hadā mū SaHiH, anā a'rif al-Hagīga.*  
e. *ma yiSir, lāzim tākul kamān.*  
f. *iHna mannana fahmin illi biySir.*  
g. *an-nās illi fōg mannahum mawjūdin.*  
h. *inta ma bitudrus Tayyib, anā za'lān minnak.*

## APPENDICES

APPENDIX A: VERB FORMS

VERB FORMS				
	Perfect		Imperfect	Verbal Noun (irregular)
I	كَتَبَ	kataba	يَكْتُبُ	yaktub
II	غَيَّرَ	ghayyara	يُغَيِّرُ	yughayyir
III	شَاهَدَ	shāhada	يُشَاهِدُ	yushāhid
IV	أَرْسَلَ	arsala	يُرْسِلُ	yursil
V	تَكَلَّمَ	takallama	يَتَكَلَّمُ	yatakallam
VI	تَنَاوَلَ	tanāwala	يَتَنَاوَلُ	yatanāwal
VII	اِنْبَسَطَ	inbasaTa	يُنْبَسِطُ	yanbasiT
VIII	اِكْتَسَبَ	iktasaba	يَكْتَسِبُ	yaktasib
IX	لَبَّيْضَ	lbyaDDa	يُلبِّضُ	yabyaDD
X	اِسْتَخْدَمَ	istakhadama	يَسْتَخْدِمُ	yastakhdim

APPENDIX B: ACTIVE AND PASSIVE PARTICLES

Form	ACTIVE AND PASSIVE PARTICLES			
	Perfect		Active Participle	Passive Participle
I	كَتَبَ	kataba	كَاتِبٌ	مَكْتُوبٌ
II	غَيَّرَ	ghayyara	مُغَيِّرٌ	مُغَيَّرٌ
III	سَافَرَ	safara	مُسَافِرٌ	مُسَافَرٌ
IV	أَرْسَلَ	arsila	مُرْسِلٌ	مُرْسَلٌ
V	تَكَلَّمَ	takallama	مُتَكَلِّمٌ	مُتَكَلِّمٌ
VI	تَنَاوَلَ	tanāwala	مُتَنَاوِلٌ	مُتَنَاوِلٌ
VII	اِنْبَسَطَ	inbasaTa	مُنْبَسِطٌ	مُنْبَسِطٌ
VIII	اِكْتَسَبَ	iktasaba	مُكْتَسِبٌ	مُكْتَسَبٌ
IX	لَبَّيْضَ	lbyaDDa	مُلبِّضٌ	مُلبَّيْضٌ
X	اِسْتَخْدَمَ	istakhadama	مُسْتَخْدِمٌ	مُسْتَخْدَمٌ

## APPENDIX C: FIRST CONJUGATION OF WEAK VERBS

### FIRST CONJUGATION OF WEAK VERBS

ميمشي - yamshi  
مسي mashā

Pronoun	Perfect	Imperfect Indicative	Imperfect Subjunctive	Imperfect Jussive
1st	أَنَا مَشَيْتُ	أَمْشِي	أَمْشِي	أَمْشِ
	أَنْتَ مَشَيْتَ	تَمْشِي	تَمْشِي	تَمْشِ
2nd	أَنْتَ مَشَيْتَ	تَمْشِي	تَمْشِي	تَمْشِ
	أَنْتَ مَشَيْتَ	تَمْشِي	تَمْشِي	تَمْشِ
3rd	هُوَ مَشَى	يَمْشِي	يَمْشِي	يَمْشِ
	هِيَ مَشَتْ	تَمْشِي	تَمْشِي	تَمْشِ
3rd	هُم مَشَوْا	يَمْشُونَ	يَمْشُوا	يَمْشُوا
	هُنَّ مَشِينَ	يَمْشِينَ	يَمْشِينَ	يَمْشِينَ
3rd	هُمَا مَشَا	يَمْشِيَانِ	يَمْشِيَانِ	يَمْشِيَا
	هُمَا مَشَا	يَمْشِيَانِ	يَمْشِيَانِ	يَمْشِيَا

## APPENDIX D: SECOND CONJUGATION OF WEAK VERBS

## SECOND CONJUGATION OF WEAK VERBS

يَلَسَى نَسِيْ - yansā nasiya

[illegible]

APPENDIX E: THIRD CONJUGATION OF WEAK VERBS

THIRD CONJUGATION OF WEAK VERBS

يَدْعُو - da'a

Pronoun	Perfect		Imperfect Indicative		Imperfect Subjunctive		Imperfect Jussive	
1st	أَنَا	دَعَوْتُ	da'awtu	أَدْعُو	ad'ū	أَدْعُو	ad'uwa	أَدْعُ
	نَحْنُ	دَعَوْنَا	da'awnā	نَدْعُو	nad'ū	نَدْعُو	nad'uwa	نَدْعُ
	أَنْتِ	دَعَوْتِ	da'awti	تَدْعُو	tad'ū	تَدْعُو	tad'uwa	تَدْعُ
2nd	أَنْتِ	دَعَوْتِ	da'awti	تَدْعِينَ	tad'ina	تَدْعِي	tad'i	تَدْعِي
	أَنْتُمْ	دَعَوْتُمْ	da'awtum	تَدْعُونَ	tad'ūna	تَدْعُوا	tad'ū	تَدْعُوا
	أَنْتُنَّ	دَعَوْتُنَّ	da'awtunna	تَدْعُونَّ	tad'ūna	تَدْعُونَّ	tad'ūna	تَدْعُونَّ
	أَنْتُمَا	دَعَوْتُمَا	da'awtumā	تَدْعَوَانِ	tad'uwāni	تَدْعُوا	tad'uwā	تَدْعُوا
	هُوَ	دَعَا	da'a	يَدْعُو	yad'ū	يَدْعُو	yad'uwa	يَدْعُ
3rd	هِيَ	دَعَتْ	da'at	تَدْعُو	tad'ū	تَدْعُو	tad'uwa	تَدْعُ
	هُم	دَعَوْا	da'aw	يَدْعُونَ	yad'ūna	يَدْعُوا	yad'ū	يَدْعُوا
	هُنَّ	دَعَوْنَ	da'awnā	يَدْعُونَّ	yad'ūna	يَدْعُونَّ	yad'ūna	يَدْعُونَّ
	هُمَا (m)	دَعَا	da'awā	يَدْعَوَانِ	yad'uwāni	يَدْعُوا	yad'uwā	يَدْعُوا
	هُمَا (f)	دَعَتَا	da'atā	تَدْعَوَانِ	tad'uwāni	تَدْعُوا	tad'uwā	تَدْعُوا

APPENDIX F: FIRST CONJUGATION OF HOLLOW VERBS

FIRST CONJUGATION OF HOLLOW VERBS

يَزُورُ - zāra

	Pronoun	Perfect		Imperfect Indicative		Imperfect Subjunctive		Imperfect Jussive	
1st	أَنَا	زَرْتُ	zurtu	أَزُورُ	azūru	أَزُورُ	azūna	أَزُرْ	azur
	نَحْنُ	زَرْنَا	zurā	نَزُورُ	nazūru	نَزُورُ	nazūna	نَزُرْ	nazur
	أَنْتِ	زَرْتِ	zurti	تَزُورُ	tazūru	تَزُورُ	tazūna	تَزُرْ	tazur
2nd	أَنْتِ	زَرْتِ	zurti	تَزُورِينَ	tazūrina	تَزُورِي	tazūri	تَزُورِي	tazūri
	أَنْتُمْ	زَرْتُمْ	zurtum	تَزُورُونَ	tazūrina	تَزُورُوا	tazūru	تَزُورُوا	tazūru
	أَنْتُنَّ	زَرْتُنَّ	zurturnā	تَزُورُنَّ	tazūrina	تَزُورُنَّ	tazūna	تَزُورُنَّ	tazūna
	أَنْتُمَا	زَرْتُمَا	zurturnā	تَزُورَانِ	tazūrāni	تَزُورَا	tazūrā	تَزُورَا	tazūrā
	هُوَ	زَارَ	zāra	يَزُورُ	yazūru	يَزُورُ	yazūna	يَزُرْ	yazur
3rd	هِيَ	زَارَتْ	zārat	تَزُورُ	tazūru	تَزُورُ	tazūna	تَزُرْ	tazur
	هُم	زَارُوا	zāru	يَزُورُونَ	yazūrina	يَزُورُوا	yazūru	يَزُورُوا	yazūru
	هُنَّ	زَرْنَ	zurā	يَزُورُنَّ	yazūrina	يَزُورُنَّ	yazūna	يَزُورُنَّ	yazūna
	هُمَا (m)	زَارَا	zārā	يَزُورَانِ	yazūrāni	يَزُورَا	yazūrā	يَزُورَا	yazūrā
	هُمَا (f)	زَارَتَا	zāratā	تَزُورَانِ	tazūrāni	تَزُورَا	tazūrā	تَزُورَا	tazūrā

CONJUGATION OF DOUBLED VERBS				
aḤabba حَبَّ - yuḤabbu يُحِبُّ				
	Pronoun	Perfect	Imperfect	
1st	أَنَا	أَحَبَبْتُ	أَحِبُّ	uḤabbu
	نَحْنُ	أَحَبَبْنَا	نُحِبُّ	nuḤabbu
	أَنْتَ	أَحَبَبْتَ	تُحِبُّ	tuḤabbu
	أَنْتِ	أَحَبَبْتِ	تُحِبِينَ	tuḤabbina
2nd	أَنْتُمْ	أَحَبَبْتُمْ	تُحِبُونَ	tuḤabbūna
	أَنْتُمْ	أَحَبَبْتُمْ	تُحِبْنَ	tuḤabbina
	أَنْتُمْ	أَحَبَبْتُمْ	تُحِبَانِ	tuḤabbāni
	أَنْتُمْ	أَحَبَبْتُمْ	تُحِبَانِ	tuḤabbāni
3rd	هُوَ	أَحَبَّ	يُحِبُّ	yuḤabbu
	هِيَ	أَحَبَّتْ	تُحِبُّ	tuḤabbu
	هُمْ	أَحَبُّوا	يُحِبُّونَ	yuḤabbūna
	هُنَّ	أَحَبَّنَّ	يُحِبُّنَ	yuḤabbina
	هُمَا (m)	أَحَبَّا	يُحِبَّانِ	yuḤabbāni
	هُمَا (f)	أَحَبَّتَا	تُحِبَّانِ	tuḤabbāni

DEMONSTRATIVE PRONOUNS/ADJECTIVES					
"Close"			"Removed"		
	Singular	Plural	Singular	Plural	
Masculine	هَذَا hādha	هَؤُلَاءِ hā'ulā'ī	ذَلِكَ dhālika	أُولَئِكَ ulā'ika	أُولَئِكَ ulā'ika
Feminine	هَذِهِ hādhīhi	هَؤُلَاءِ hā'ulā'ī	تِلْكَ tilka	أُولَئِكَ ulā'ika	أُولَئِكَ ulā'ika
	this	these	that	those	those



APPENDIX I: SUMMARY OF NUMBERS

GENDER		CASE	THE COUNTED NOUN
Numbers 3 to 9	The number disagrees in gender with the counted noun.	The case of these numbers changes depending on their function in the sentence and is marked at the end with short vowels. For example: <b>ثَلَاثَةٌ</b> <i>thalāthatu</i> , <b>ثَلَاثِ</b> <i>thalāthati</i> , <b>ثَلَاثُهُ</b> <i>thalāthata</i> (three)	Use the <i>plural genitive form</i> of the counted noun. For example: <b>ثَلَاثُونَ بِنَاتًا</b> <i>thalāthūn bintan</i> (thirty girls)
Numbers 20 to 90	These numbers do not change in gender.	The case of these numbers changes depending on their function in the sentence. For example: <b>ثَلَاثُونَ</b> <i>thalāthūn</i> , <b>ثَلَاثِينَ</b> <i>thalāthīn</i> (thirty)	Use the <i>singular accusative form</i> of the counted noun. For example: <b>ثَلَاثُونَ بِنَاتًا</b> <i>thalāthūn bintan</i> (thirty girls)
Hundreds	These numbers do not change in gender.	The case of these numbers changes depending on their function in the sentence and is marked with short vowels. The dual has two forms— <b>بَيْنَ</b> <i>bayna</i> and <b>بَيْنِ</b> <i>bayni</i> .	Use the <i>singular accusative form</i> of the counted noun if there are zeros in the tens and ones places. Otherwise, follow the rule for the last two digits. For example: <b>مائة وخمسة وثلاثون بنتًا</b> <i>mi'a wa khams wa thalāthūna bintan</i> (135 girls), <b>مائة وخمسة بناتٍ</b> <i>mi'a wa khams bandīn</i> (105 girls), <b>مائة بنت</b> <i>mi'ata bintin</i> (100 girls)

GENDER		CASE MARKER	THE COUNTED NOUN
Thousands and above	These numbers do not change in gender.	The case of these numbers changes depending on their function in the sentence and is marked with short vowels. The dual has two forms— <b>بَيْنَ</b> <i>bayna</i> and <b>بَيْنِ</b> <i>bayni</i> .	Follow the rule for the last two digits for case and gender. For example: <b>ألف وخمسة وثلاثون بنتًا</b> <i>alf wa khams wa thalāthūna bintan</i> (1,035 girls), <b>ألف وخمسة بنات</b> <i>alf wa khams bandīn</i> (1,005 girls)
Numbers with strange behavior: The teens The numbers from 11 to 19 are not separated by ٩ as are the other numbers. Compare: <b>ثمانية وخمسون ولدًا</b> <i>thamāniya wa khamsūna waladan</i> (58 boys) with: <b>ثمانية عشر ولدًا</b> <i>thamāniyata ashara waladan</i> (18 boys)	<b>عشرة</b> <i>'ashara</i> (ten) disagrees in gender with the counted noun. When it is joined to form a number from 13 to 19, it agrees with the counted noun. Compare: <b>عشر بناتٍ</b> <i>'ashru bandīn</i> (ten girls) with: <b>خمسة عشر بنتًا</b> <i>khamsa 'asharata bintan</i> (15 girls)	These numbers do not change in case. They always have a <i>fatHa</i> at the end, with the exception of 12, which changes in case like a normal dual. For example: <b>سبعة عشر ولدًا</b> <i>sab'ata 'ashara waladan</i> (17 boys), <b>سبع عشرة بنتًا</b> <i>sab'a 'asharata bintan</i> (17 girls)	The counted noun that follows the number 10 behaves exactly as the counted noun following numbers 3 through 9. It is <i>plural</i> and <i>genitive</i> . For example: <b>عشر بناتٍ</b> <i>'ashru bandīn</i> (ten girls) The counted noun that follows numbers 11 to 19 behaves exactly as the counted noun following the numbers 20 through 90. It is <i>singular</i> and <i>accusative</i> . For example: <b>خمسة عشر ولدًا</b> <i>khamsata 'ashara waladan</i> (15 boys)

These details are not necessary in speech. You should follow the common dialectical simplifications explained in the main text, and only learn to recognize the forms discussed here. You may also use this table as a reference for writing.

APPENDIX J: 250 BASIC PHRASES IN EGYPTIAN, IRAQI, LEBANESE, AND SAUDI ARABIC

Appendix J contains more than 250 basic phrases in Egyptian, Iraqi, Lebanese, and Saudi Arabic. You can listen to the recording of the phrases in each dialect on Recording Set B: Disc 1 (Egyptian), Disc 2 (Iraqi), Disc 3 (Lebanese), and Disc 4 (Saudi).

Greetings and Introductions

	EGYPTIAN	IRAQI	LEBANESE	SAUDI
Hello.	ahlan, iz-zayyak/iz-zayyik/ iz-zayyikum.	Halaw, marhaba, s-salāmu ‘alaykum.	ahlan, marhaba.	marhaba.
Bye.	ma’a s-salāma, salām.	ma’a s-salāma, bayḥāy.	yalla, bay bay.	fi amān illah.
Good morning.	Sabah el-khēr.	Sabah il-khēr.	sabah il-khēr.	Sabah al-khēr.
Good evening.	masa’ el-khēr.	masā’ il-khēr.	masa il-khēr.	masā’ al-khēr.
Good-bye.	ma’a s-salāma.	ma’a s-salāma.	ma’a s-salāmi, b-khāṭrak/b-khāṭrak, y’aṭik il-‘āfiye.	ma’a s-salāma.
Title for a married woman/ an older unmarried woman	madām, ustāza	sayyida, sitt	madām, sitt	sitt, sayyida
Title for a young/ unmarried woman	ānisa	ānisa, sitt	demwazel, mis	ānesa
Title for a man	ustāz	sayyid	mosyu, istēz	sayyid
I am . . . . .	ana . . . . .	āni . . . . .	ana . . . . .	āna . . . . .
My name is . . . . .	(ana) ismī . . . . .	ismī . . . . .	ismī . . . . .	ismī . . . . .
What is your name?	ismak/ismik eh?	shismak/shismich?, I-sm il-karim?	shu ismak/ismik?, (shu) ism, HaDrak/HaDrak?, ism il-karim?	ēsh ismak?
Nice to meet you.	Itsharafna.	tsharafna, ahlan wa sahan.	tsharafna, ina sh-sharaf.	Itsharafna.
You, too.	Itsharafna bik, esh-sharaf ina.	wilḥa ayDhan.	b-HaDrak/b-HaDrak.	blimugābil.
I’d like you to meet . . . . .	aḥlibb a’adimlak/a’adimlik . . . . .	aḥlibb aqadimaki/aqadimich ila . . . . .	b-Hebb ‘arafak ‘arafik a . . . . .	aḥlibb innak ṭagābil . . . . .
a’ like to introduce . . . . . to you.	aḥlibb a’adimlak/a’adimlik . . . . .	(aḥlibb) a’arifak ‘ala . . . . .	b-Hebb ‘aratak/‘arrik ‘a . . . . .	aḥlibb aqadim lak . . . . .

	EGYPTIAN	IRAQI	LEBANESE	SAUDI
What is your nationality?	ginsēy-yitak/-yitik eh?	shinu jinsīlak/jinsīch?	shu hawiyatak/hawiyik?	ēsh hawiyiya jinsiyatak?
Where are you from?	enta/enti min ay balad?	min ay balad?	min weyn enta/enti?; enta/enti min weyn?	inta min tēn?
I am an American.	ana amiriki/amirikiyya.	āni amiriki/amirikiyya.	ana amerikēni/amerkaniyye.	anā amerikāni.
I am Egyptian/Iraqi/ Lebanese/Saudi.	ana maSri/maSriyya.	āni ‘iraqi/‘iraqiyya.	ana libnēni/libneniyye.	ana sa’ūdi.
How are you?	iz-zayyak/iz-zayyik? ‘amill/‘amla eh?	shlorak/shlōnich/shlōnkum?	kifak/kifik?	kēf Hālak?
Fine, thanks. And you?	be khēr, al-Hamdu lillah. w-enta/ w-enti z-zayyak/iz-zayyik?	I-Hamdilla, inta/inti/intu shlorak/shlōnich/shlōnkum?	mnēH/ mnēḥa, w-enta/enti?; mnēshi I-Hāi, w-enta/enti?; tamēn, w-enta/enti?	Tayyib al-Hamdu lillah. wu inta?
I’ll see you later.	ila I-laqi.	khalilna nshufukum.	yalla, bshufak/Ishufik ba dēn.	ashufak ba dēn.

Polite Expressions

	EGYPTIAN	IRAQI	LEBANESE	SAUDI
Please.	min faDiak/min faDiik.	min faDHiak/min faDHiich, raḡḡan.	iza birid/biridi; law samaHet/samahti.	min faDiak.
Thank you.	shukran.	shukran.	shukran; yslāmu.	shukran.
Thank you very much.	shukran gazlan.	shukran jazlan. alif shukr.	shukran kitr, mersi kitr.	shukran jazlan.
You’re welcome.	I-afu.	I-afu, hādha wājib.	tikram/tikrami; tikram ‘aynak/‘aynik.	ahlan fik/ahlan bik.
It’s my pleasure.	ay khidma.	hādha wājibi, ta abkum rāḥa.	‘a rāsi w ‘ayni.	mannūn.

	EGYPTIAN	IRAQI	LEBANESE	SAUDI
Yes, thank you.	aywa, shukan.	na'am, shukan.	ē, shukan.	na'am, shukan.
No, thank you.	la, shukan.	lā, shukan.	la, nersi' la, shukan.	la', shukan.
I beg your pardon?	'ahwan?	I-'afu, sh-gililish-gulit?	'ahwan?	la mu'akha.
I'm sorry.	(ana) āsif/asta.	I-'afu, āni āsif/āsta.	soi; (ana) āsif/ēshi.	āsif.
Excuse me.	'ahwan.	I-'afu, 'dhumi/'dhurini; I-'afu, sāmiHni/sāmiHni.	bi 'izin; 'ahwan.	ismaHli.
Pardon me.	law tismaH/tismaHli.	I-'afu, 'dhumi/'dhurini; I-'afu, sāmiHni/sāmiHni.	'ahwan.	'ahwan/taDian.
That's okay.	m'āleshsh.	zēh, māshi, khāsh.	ma'ale.	ma'lish.
It doesn't matter.	ma-yhimimish.	mayhim, maykhālif.	mish mihimm.	la yihmak/la yihimik.
No problem.	mish mushkila.	māku mushkila.	mish mishkle.	mafi mushkila.

Deciding on the Language

	EGYPTIAN	IRAQI	LEBANESE	SAUDI
Do you speak Arabic/English?	bitt-kallim/kallimi 'arabi/ingilizi?	tiHchi 'arabi/ingilizi?	tahki (m./f.) 'arabi/ingila?	titkolam 'arabi/ingilizi?
Yes/No.	aywa/la(a).	na'am/lā; ilā; bali/lā	ē, (na'm)/la.	na'am/iwa; lā/la'a.
I can speak a little.	ba t-kallim shuwayya basi/la.	ah-chi shuwayya.	ba'ki shwayye	atkalām galli.
I understand a lot, but I don't speak very well.	baHmam el-kalam, bas ma- barkallimsh kuwayyis.	ahham hwaya, bas ma ah-chi kulish zēh.	biHmam mēH, bas ma ba'Hki kīr mēH; biHmam mēH, bas ma ba'rif ah'ki kīr mēH.	ahham shiwayya/gall bas ma atkalām tayyib.
I don't understand.	mish fāhim.	mā ahham.	ma bifiham; mish fēhim/fēhime.	manni fāhim.
Could you repeat that, please?	mumkin te'āha/ te'āliha tāni, min faDlak/taDlik?	mumkin tgāha/tgāliha marra thānya, min faDlak/taDlikH?	fik 'bi'a' 'kanir' mā liet, law samarHet (m.)?; fik tiqa' t kanir ma ilbi, law samah'ti (f.)?	tu'ād ēsh gult, min faDlak.
Sure.	awī.	akid.	akid; tkram/tkrami.	akid/āshir.

	EGYPTIAN	IRAQI	LEBANESE	SAUDI
What does this mean?	di ma'naha eh?	hācha shinu ma'nā?	shu ya'ni hayda?	hadā ēsh ma'nāh?
What does that mean?	dah ma'anah eh?	ahhāka shinu ma'nā?	shu ma'nēta?	hadāka ēsh ma'nāh?
How do you say... in Egyptian/Iraqi/Lebanese/Saudi?	iz-zay te'ā/te'āli... bi l-maSri?	shlōn tgāli/tgāliDH... bi l-rāqī?	shu ya'ni... bi l-lbānēni?; kif baddi āl... bi l-lbānēni?; kif mindi... bi l-lbānēni?	kēf tugūl... bi l-so'adi?
I don't know.	ma-'rafsh, mish 'aref.	mā adri.	ma ba'rif, mish 'arif/āri; shu ba'rifni. (very informal)	manni 'arif.

Needs and Question Words

	EGYPTIAN	IRAQI	LEBANESE	SAUDI
I'd like...	'āwiz/'āwza...	arid...	bhebb... baddi...	abgha.
I need...	miHtag/miHtaga...	ahTāj...	meHtēj/meHtēji...	miHtāj/la.
I am looking for...	b-adawwar 'ala...	adawwir 'ala... arid...	'am blattish 'ā...	badawwir 'ala.
I'm hungry.	(ana) ga'āni/ga'āna.	(āni) jo'āni/a.	ana jo'āni/jū'āni.	anā jo'āni/l.
I'm thirsty.	(ana) a'Tshāni/a'Tshāna.	(āni) a'Tshāni/a.	ana a'Tshāni/a'Tshāni.	anā a'Tshāni/a.
It's important.	dah muhim.	muhim.	mihimm; hayda mihimm.	hāda muhim.
It's urgent.	dah mista'gil.	musta'jil; multāH; Dharūri.	'ājil.	hāda 'ājil.
I need a restroom.	miHtag/miHtaga li l-Hammām.	arid aridH li l-marātiq.	meHtēj/meHtēji Hammēm; baddi rāH 'a l-Hammēm.	miHtāj aridH al-Hammām.
Where is the bathroom (toilet)?	fēn el-Hammām?	wēn il-marātiq?	weyn il-Hammēm?	fēn al-Hammām?
How?	iz-zāy?	shlōn?	kif? adde?	kēf?
How much?	be-kam?	shgad?	adde Ha'a...?; b-adde...?	kām?; bi-kām?
How many?	kam wāHid? kam waHda?	kam wāHid/iwHda?	kam?; kam wāHid/wāHae?	kām?

	EGYPTIAN	IRAQI	LEBANESE	SAUDI
Which?	ay wāhida?	ay wāhida? min?	ay?, ay wāhida? waḥida?	ayyat?
What?	eh?	shinu?	shu?	ēsh?
What kind of?	eh nō?	eh nō?	ay nō?	ēsh shakil?
Who?	min?	min?	min?	min?
Where?	fēn?	wēn?	wēyn?	fēn?
When?	emta?	yemta?, ay waqit?	emtin? emta?	mita?

At the Airport

	EGYPTIAN	IRAQI	LEBANESE	SAUDI
Where is ...	fēn ...	wēn ...	wēyn ...	fēn ...
customs?	eg-gomrok?	l-gamāriḡ?	il-jamārik?	l-jamārik?
passport control?	eg-gawazat?	ḡawāzāt?	tatfīsh pasporāt?	l-jawāzāt?
the information booth?	maktab (kosh) el-isti'lāmāt?	l-isti'lāmāt?	kestḡ il-isti'lāmēt?	al-isti'lāmāt?
the ticketing counter?	et-tazākīr?	māhal/makān bi'l-qāṭ is-safar?	maktab il-tazkarāt?	maktab at-tazākīr?
	nerūH 'ashan nishiri tazākīr?			
baggage claim?	makān isti'lām esh-shonaṭ?	il-nuṭāla bi l-junaṭ?	istīlāba il-amī'a?	istilām al-'ash?
the ground transportation?	niṭa' i muwaṣṣāt?	baṣāt in-naql?	it-tanaqqūṭ (il-arḍiyye)?	al-muwāṣāṭ?
	nerūH 'ashan nila' muwaṣāṭ?			
the taxi stand?	maw'aṭ et-taksiyyāt?	mawqif il-taksiyyāt?	maw'il it-taksiyēt?	mawqif at-taksi?
the car rental?	maktab/makān ta'gīr et-arabīyyāt?	māhal ta'gīr is-sayyārāt?	(maktab) ta'gīr is-siyarāt?	maktab ta'gīr is-sayyārāt?
	maktab/makān ta'gīr es-sayyārāt?			
the subway?	māhaṭit el-metro? metro l-antā?	in-naṭaq?	l-metro?	l-metro

	EGYPTIAN	IRAQI	LEBANESE	SAUDI
the bus stop?	māhaṭit el-āribis? maw'aṭ el-āribisāt?	mawqif il-baṣāt?	maw'il i-arabis?	mawqif al-āribis/al-ḥāliya?
the lost and found service?	maktab el-maḡdūdat?	maktab il-maḡdūdat?	l-maḡdūṭet?	maktab al-maḡdūdat?
the post office?	maktab el-barīd? el-bosta?	dā'irat il-barīd?	(maktab) l-barīd?	maktab al-barīd?
the public telephone?	et-telefon el-'umūmi?	it-tillan il-'umūmi?	telefon 'amī 'umūmi?	l-ḥatīf al-'umūmi?
How far is the center of the city?	wisṭ el-balad yib'id add eh min ḥina?	shḡad tib'id il-madīna?	'ala bu d addē l-balad?	kām yib'ad waṣla l-balad min ḥina?
How do I get to ...?	iz-zay arḡH ...?	shlan arḡH l...?	kif buṣal 'a...?	kēf arḡal li...?
Where are ...	fēn ...	wēn ...	wēyn ...	fēn ...
the international departures?	Sālit muḡhadit er-rīḥāt ed-dawliyya?	Sālit l-muḡḥādara id-dawliyya?	muḡḥādara bi l-maṭār id-dawīl?	Sālit al-muḡḥādara d-dawliyya?
the international arrivals?	Sālit waṣul er-rīḥāt ed-dawliyya?	Sālit l-waṣul id-dawliyya?	wuṣul bi l-maṭār id-dawīl?	Sālit al-waṣul id-dawliyya?
Where can I exchange money?	fēn mumkin aḥawwil felūs? fēn mumkin aṣrīf felūs? fēn maktab es-Sīdīna?	wēn māhal tabdīl il-'umla?	fi maktab Sarīf? fi Sarīf?	fēn abaddīl fulūs?

At the Hotel

	EGYPTIAN	IRAQI	LEBANESE	SAUDI
I have a reservation under the name....	'andi Ḥaḡz bi-sm...	'indi Ḥaḡz b-ism...	'indi Ḥaḡz b-ism...	'indi Ḥaḡz bi ism...
I would like a room....	'āwiz/'āwza ōda...	arīd ḡhurfa...	baddi iḍa...	abḡha ḡhurfa...
for one person.	li shakhs wāḥid.	l-shakhs wāḥid.	la shakhs wāḥad.	li shakhs wāḥid.

	EGYPTIAN	IRAQI	LEBANESE	SAUDI
for two people:	li shakSën, lêla wafêda.	l-shakSën, l-hal-lêla; l-hal-yam.	la shakSën, la l-lêla.	li shakSën, li l-lêla.
for tonight,	li l-lêlên.	l-lêlên, l-yamên.	la l-lêlên.	li l-lêlên.
for two nights,	li l-lêlên.	l-lêlên, l-yamên.	la l-lêlên.	li l-lêlên.
for a week,	li osbû, wêhîd.	l-osbû, wêhîd.	la l-lêlên.	li l-lêlên.
Do you have a different room?	'andak/andak ôda taniya?	'indak ghurfa ghêra?	'inkun iDa tèn?	'indak ghurfa taniya?
with a bath	bi Hammam	bi Hammam	fiya Hammam	bi Hammam
with a shower	bi dâsh	bi dâsh	fiya dâsh	bi dâsh
with a toilet	bi twalet	biha mirHâDH	fiya twalêt	bi mirHâDH
with air-conditioning	bi takyîf	biha êkardishin/mubarrida	fiya takyîf hawa	bi takyîf
How much is it?	kam si'raha?	shkad is-sîr?, bêsh?	adde Hâ'a?	kâm il-Hisâb?
I'd like to have my bill, please.	mumkin tîd-dîni faturi, min faDlak/min faDlîch?	l-fatûra min- faDhlak/ min faDhlîch.	i'Tîni l-Hisâb, law samahet.	abgha l-fatûra min faDlak?

At the Restaurant

	EGYPTIAN	IRAQI	LEBANESE	SAUDI
Where can I find a good restaurant?	fên mumkin aq i maT'am kuwayyis?	wen aku maT'am zên?	weyn blê'i maT'am minêh?	fên alâgi maT'am Tayyib?
I'd like a(n) ...restaurant.	'awiz/'awza maT'am...	arid maT'am...	baddi maT'am...	abgha maT'am...
casual	kajual, mish rasmi awi	'aqi	mish rasmi	mû rasmi
elegant	fakhr	raqi	takhem	murattab
fast-food	wagabât/aklât sar'i'a	wajbat sar'i'a	wajbat sar'i'a	aklî sar'i'
inexpensive	rukhis	rikhîS, mû ghâli	rkhîS	rakhîs
seafood	asmâk	aklât bahriyya; asmâk	asmêk	aklî bahâr

	EGYPTIAN	IRAQI	LEBANESE	SAUDI
vegetarian	rabâtî	rabâtî	rabâtî	rabâtî
with good local food	akl sh'abi kuwayyis	bi aklât sha'biyya	fîh akl maHailî minêH	yigaddim aklî sha'bi
Where can I find a café?	fên mumkin alâ'i 'ahwa?	wên aku ghawa/gâzîno?	weyn blê'i café/mach'a?	fên alâgi ghawa?
A table for two, please.	tarabêza lehen, min faDlak.	mêz l-nafarên min faDhlak/ min faDhlîch.	Tawile la shakSën, law samahet.	Tawila l inên min faDlak.
Walter, a menu, please.	garsôn, el-kart el-menyil, min faDlak.	qâ'mat fî-Ta'âm min faDhlak/min faDhlîch.	garsôn, (i'Tîni) il-menyu, law samahet.	law samahT listat il-akl.
I'd like the wine list, please.	mumkin ash'raf listit en-nabit, min faDlak.	qâ'mat il-khumûr min faDhlak/min faDhlîch.	baddi listat in-nabit, law samahet.	(Does not apply.)
appetizers	el-muqabbilat, el-mushahhiyât	muqabbilat, mezzât	mêza; muqabbilat	al-mugabbilat
main course	et-taba', er-ra'isi	l-wajba ir-ra'isiyya	wajba l-asasiyye	al-Tabag al-ra'isi
dessert	el-helw	Halawiyât	Halwayet	al-Hilw
What would you like?	tîHib takhud êh? (m.), tîHibb ta'lib êh? (m.), tîHîbbi takhd êh? (f.), tîHîbbi ta'libi êh? (f.)	shî 'îjabk/sîni 'îjâch?	shu bitHebbi/bitHebbi?	êsh tuHûb?
What would you like to drink?	tîHîb/tîHîbbi tishrab/tishabi êh?	shî 'îjabk tishrab/sîni 'îjâch ish-shîrbîn?	shu bitHebb tishrab/bitHebbi tishrab?	êsh tuHûb tishab?
Can you recommend a good wine?	mumkin teqrîrîH nibî kuwayyis?	shinu taqrîrîH nishrab?	shu ahsan nabit 'in'an?	(Does not apply.)
I didn't order this.	(ara) ma-Talabîsh dah.	ma Tilabîl hâha.	ma Talabet hayda.	and ma'talabt hadâ.
That's all, thanks.	bass keda, shukran.	kafi, shukran.	hayda kil shî, mersi.	shukran hadâ kullu.
I'd like the check, please.	(mumkin) el-Hisâb, min faDlak.	l-Hisâb min faDhlak.	'amul ma'raf, jîbîna l-Hisâb.	al-Hisâb, min faDlak.
Cheers!	fi SHHîlâk!, fi SHHîlâk!, fi SHHîlâk!	fi SHîlâk!	kêask!	bi l-'afiyal

Out on the Town

	EGYPTIAN	IRAQI	LEBANESE	SAUDI
Where can I find ...	fēn múnkīn alā'...	wēn il...	weyn biē'...	fēn alāgi...
an art museum?	maḥḥaf fēnūn?	maḥḥaf finūn?	maḥḥaf funūn?	maḥḥaf fani?
a museum of natural history?	maḥḥaf tarīkh Ṭabī'i?	maḥḥaf tarīkh Ṭabī'i?	maḥḥaf tarīkh Ṭabī'i?	maḥḥaf at-tarīkh al-'Ṭabī'i?
a history museum?	maḥḥaf tarīkh?	maḥḥaf tarīkh?	maḥḥaf tarīkh?	maḥḥaf tarīkh?
an archaeology museum?	maḥḥaf āsar?	maḥḥaf āsar?	maḥḥaf āsar?	maḥḥaf ijyālōji?
interesting architecture?	mi'naḥ gamil?	āḥḥar muḥimma?	'imarāt Ḥilwe?	'imāra mutamiyyaḥ/ mi nār mutamiyya?
a church/mosque?	kenisa/gāmi'?	kanisa/lāmi'?	knise/lēmi'?	kanisa/masjid?
the zoo?	genēnat al-Haywanāt?	Ḥadīqat il-Haywanāt?	jireyret il-Haywanāt?	Ḥadīqat al-Haywanāt?
the old city?	el-madīna el-'adima?	l-amākin il-qadima bi l-madīna	l-madīne l-adīne?	al-madīna al-qadima?
I'd like...	'āwizil/āwza...	arīd...	biḥebb...	abghal/ahub/ashḥabi...
to see a play.	ashūf/arāḥ masraḥiyya.	ashūf masraḥiyya.	shūf uḥḍur masraḥiyye.	ashūf masraḥiyya.
to see a movie.	ashūf el-film, arāḥ es-sinema.	ashūf film.	shūf film.	ashūf film.
to see a concert.	arāḥ Ḥalla mūsīqiyya.	ashūf Ḥalla mūsīqiyya.	uḥḍur Ḥalle mūsī'yye.	asma' Ḥalla mūsīgiyya.
to see the opera.	arāḥ el-opera.	ashūf ōpra.	ashūf opera.	ashūf al-ḥbira.
to go sightseeing.	arāḥ il gawla siyaḥiyya.	ashūf il-amākin il-muḥimma.	iftaraj 'al-amākin siyaḥiyye.	atfassaḤi.
to go on a bike ride.	arkab 'agala/bisklett.	aj-jawwal 'al bāyskil.	irkab il-biskle.	arkab bisklitta.

Shopping

	EGYPTIAN	IRAQI	LEBANESE	SAUDI
Where is the best place to go shopping for ...	fēn aḥsan makān arāḥu 'ashan ashtiri...	wēn aḥsan makān ashtiri bi...	weyn aḥsan maḥall la-jlb...	fēn aḥsan maḥall il taswig...
clothes?	ḥudūmi/malābis?	malābis?	tiyāb?	awā'i?

	EGYPTIAN	IRAQI	LEBANESE	SAUDI
food?	akl?	akli?	akel?	akli?
souvenirs?	ḥadāya tiḥkariyya?	ḥadāya tiḥkariyya?	ḥadāya tazkariyye?	Ḥājāt il-'izkra/sufinir?
furniture?	'alsh?	athān?	mal'ushēt?	'alsh?
fabric?	amashāt?	qamashāt?	imēsh?	gumash?
antiques?	toḥaf asareyya?	'anikaḥ?	tuḥfiyyet?	Ḥājāt gadīmal'anīgīs?
books?	katāb?	kuṭub?	kuṭub?	kuṭub?
sporting goods?	adawat riyaḍiyya?	adawat riyaḍiyya?	mu'addēt riyaḍa: mu'addēt il-'arāb il-riyaḍiyye?	awā'i riyaḍad?
electronics?	aq-hiza elektroneyya?	kahraabā'iyyāt?	elektronīyāliyya elektronīyye?	elektronīyyāt?

Directions

	EGYPTIAN	IRAQI	LEBANESE	SAUDI
Excuse me. Where is ...	law samaḥi/samaḥṭi. fēn...	min taḍḥlak. weyn...	bi l-izn. weyn...	ismāḤi. fēn...
the bus stop?	maḥḥattil el-aṭābis?	maḥqil il-bāS?	maw'il il-bāS?	maḥqil al-aṭābis/al-Ḥallāq?
the subway station?	maḥḥattil el-metro?	muḥaṭat il-anṭaq?	maw'il il-metro?	maḥḥaṭṭat al-metro?
the rest room?	el-Hammam?	l-madāḥq?	il-Hammām?	il-Hammām?
the taxi stand?	maw'af el-taksi/el-taksiyyāt?	maḥqil il-taksiyyāt?	maw'il il-taksiyyāt?	maḥqil at-takṣi?
the nearest bank?	a'rab bank?	aqarab bank?	a'rab bank?	aqarab bank?
the...hotel?	fundu'...?, lokandi'...?	findiq'...?	atē'.../fundu'...?	funduq'...?
to the right	'ala l-yamin	il l-yamin?	'a l-yamin	yamin
to the left	'ala sh-shimal	il l-yasār.	'a sh-shimāl	yisār
straight ahead	'ala Ṭul	gubal	daghri	daghri

	EGYPTIAN	IRAQI	LEBANESE	SAUDI
next to...	<i>gamb...</i>	<i>yam...</i>	<i>Haad...</i>	<i>Janb al...</i>
across the street from	<i>en-nehya at-taniya min</i> <i>esh-shari</i> / oSad...	<i>'ibr ish-shari'...</i>	<i>b-wijh...</i>	<i>magbali ash-shari'...</i>
around this corner	<i>ba'd ma thwid/tiHwid naSyit</i> <i>esh-shari</i> ! dah.	<i>Hawi iz-zawiya</i>	<i>'a z-zawiye</i>	<i>'ala rukn ash-shari'</i>
It's near here.	<i>(howwa) arayyb min hena.</i>	<i>qarib, qarib min hal-makan.</i>	<i>arib la han.</i>	<i>garib min hina.</i>
It's far from here.	<i>(howwa) be'id min hena.</i>	<i>ba'id, ba'id min hal-makan.</i>	<i>ba'id min han.</i>	<i>ba'id min hina.</i>
Go back.	<i>liga' /liga'i.</i>	<i>liga' /liga'i.</i>	<i>ija' /ija'i.</i>	<i>ruH ruiHwara.</i>
I'm lost.	<i>ana tayih.</i>	<i>(ani) tayyatt i' - Tariq; ani</i> <i>tayih /DHayi'.</i>	<i>Dayya et.</i>	<i>ana tayih.</i>

Numbers

	EGYPTIAN	IRAQI	LEBANESE	SAUDI
0	<i>Sifr</i>	<i>Sifr</i>	<i>Sifr</i>	<i>Sifr</i>
1	<i>waHid</i>	<i>waHid</i>	<i>waHad</i>	<i>waHid</i>
2	<i>inën</i>	<i>thnën</i>	<i>tnën</i>	<i>lnën</i>
3	<i>taläta</i>	<i>tlätha</i>	<i>tläthe</i>	<i>taläta</i>
4	<i>arba'a</i>	<i>arba'a</i>	<i>arba'a</i>	<i>arba'a</i>
5	<i>khamisa</i>	<i>khamse</i>	<i>khamse</i>	<i>khamisa</i>
6	<i>sitta</i>	<i>sitta</i>	<i>sitte</i>	<i>sitta</i>
7	<i>sab'a</i>	<i>sab'a</i>	<i>sab'a</i>	<i>sab'a</i>
8	<i>tamaniya</i>	<i>tmänya</i>	<i>tmëne</i>	<i>tamänya</i>
9	<i>tis'a</i>	<i>tis'a</i>	<i>tis'a</i>	<i>tis'a</i>

	EGYPTIAN	IRAQI	LEBANESE	SAUDI
10	<i>'ashara</i>	<i>'ashra</i>	<i>'ashra</i>	<i>'ashara</i>
11	<i>Hidäshar</i>	<i>hida'ash</i>	<i>Hida'sh</i>	<i>Hida'sh</i>
12	<i>inäshar</i>	<i>thna'ash</i>	<i>tna'sh</i>	<i>lna'sh</i>
13	<i>talattäshar</i>	<i>tläTa'ash</i>	<i>tläta'sh</i>	<i>talata'sh</i>
14	<i>arba'Täshar</i>	<i>arba'Ta'ash</i>	<i>arba'ta'sh</i>	<i>arba'tash</i>
15	<i>khamasTäshar</i>	<i>khumusTa'ash</i>	<i>khamata'sh</i>	<i>khamasta'sh</i>
16	<i>siTTäshar</i>	<i>si'Ta'ash</i>	<i>sitta'sh</i>	<i>sitta'sh</i>
17	<i>saba'Täshar</i>	<i>saba'Ta'ash</i>	<i>saba'ta'sh</i>	<i>saba'ta'sh</i>
18	<i>tamanTäshar</i>	<i>thminTa'ash</i>	<i>tmanta'sh</i>	<i>tamanta'sh</i>
19	<i>tisa'Täshar</i>	<i>tisi'Ta'ash</i>	<i>tisa'ta'sh</i>	<i>tisa'ta'sh</i>
20	<i>'ishrin</i>	<i>'ishrin</i>	<i>'ashrin</i>	<i>'ishrin</i>
21	<i>wäHid wi-'ishrin</i>	<i>wäHid w-'ishrin</i>	<i>wäHad w-'ashrin</i>	<i>wäHid wu 'ishrin</i>
22	<i>inën wi-'ishrin</i>	<i>thnën w-'ishrin</i>	<i>tnën w-'ashrin</i>	<i>lnën wu 'ishrin</i>
23	<i>taläta w-'ishrin</i>	<i>tlätha w-'ishrin</i>	<i>tläte w-'ashrin</i>	<i>taläta wu 'ishrin</i>
30	<i>talätin</i>	<i>tläthin</i>	<i>tlëtin</i>	<i>talätin</i>
40	<i>arbi'in</i>	<i>arba'in</i>	<i>arba'in</i>	<i>arba'in</i>
50	<i>khamsin</i>	<i>khamsin</i>	<i>khamsin</i>	<i>khamsin</i>
60	<i>sittin</i>	<i>sittin</i>	<i>sittin</i>	<i>sittin</i>
70	<i>sab'in</i>	<i>sab'in</i>	<i>saba'in</i>	<i>sab'in</i>
80	<i>tamanin</i>	<i>thmänin</i>	<i>tmënin</i>	<i>tamänin</i>
90	<i>tis'in</i>	<i>tis'in</i>	<i>tisa'in</i>	<i>tis'in</i>
100	<i>miyya</i>	<i>miyya</i>	<i>miyye</i>	<i>miyya</i>
1,000	<i>alf</i>	<i>alf</i>	<i>alf</i>	<i>alf</i>
1,100	<i>alf wi meyya</i>	<i>alf w miyya</i>	<i>alf w miyye</i>	<i>alf wu miyya</i>

	EGYPTIAN	IRAQI	LEBANESE	SAUDI
2,000	alifn	alifn	alifn	alifn
10,000	'ashart alif	'ashrt alif	'ashrt alif	'asharat alif
100,000	mit alif	mit alif	mit alif	mit alif
1,000,000	miyān	miyān	milān	miyān
first	el-awwal	awwal	awwal	al-awwal
second	el-tāni	thāni	tēni	at-tāni
third	el-tālit	thālith	tēlit	at-tālit
fourth	el-rābi'	rābi'	rābi'	al-rābi'
fifth	el-khāmis	khāmis	khāmis	al-khāmis
sixth	es-sādis	sādis	sēdis	as-sādis
seventh	es-sābi'	sābi'	sebi'	as-sābi'
eighth	el-tāmin	thāmin	tēmin	at-tāmin
ninth	el-tāsi'	tāsi'	tēsi'	at-tāsi'
tenth	el-'āshir	'āshir	'āshir	al-'āshir
eleventh	el-Hidāshar	Hādash	Hādash	al-Hidāsh
twelfth	l-tināshar	tnādash	tnādash	al-'lma'sh
thirteenth	et-talāt Tāshar	tlātāsh	tlētāash	at-talāt'ā'sh
fourteenth	l-arba'āshar	arab'āsh	arab'āsh	alarba'Tā'sh
fifteenth	el-khamas Tāshar	khumus'Tāash	khamat'ash	al-khamas'Tā'sh
sixteenth	es-sitt Tāshar	sittāash	sittāash	as-sitt'ā'sh
seventeenth	es-saba Tāshar	sabī'Tāash	saba't'ash	as-saba'tā'sh
eighteenth	et-taman Tāshar	thmin'Tāash	tmant'ash	at-tamanta'sh
nineteenth	et-tisa Tāshar	tisi'Tāash	tis'at'ash	at-tisa'tā'sh
twentieth	el-'ishrin	'ishrin	'ashrin	al-'ishrin
twenty-first	el-wāhid w' 'ishrin	wāhid w-'ishrin	wāhid w-'ashrin	al-wāhid wu 'ishrin
twenty-second	el-tnēn w' 'ishrin	tnēyn w-'ishrin	tnēni w-'ashrin	al-tnēn wu 'ishrin

	EGYPTIAN	IRAQI	LEBANESE	SAUDI
thirtieth	et-talātin	tlāthin	tlāthin	at-talātin
fortieth	el-arba'in	arba'in	arba'in	al-arba'in
fiftieth	el-khamsin	khamsin	khamsin	al-khamsin
sixtieth	es-sittin	sittin	sittin	as-sittin
seventieth	es-sab'in	sab'in	saba'in	as-sab'in
eightieth	et-tamānin	tmānin	tmēnin	at-tamānin
ninetieth	et-tis'in	tis'in	tisa'in	at-tis'in
hundredth	el-miyya	miyya	miyye	al-miyya
thousandth	el-aif	alif	alif	al-aif

Time

	EGYPTIAN	IRAQI	LEBANESE	SAUDI
What time is it?	es-sā'a kām?	bēsh is-sā'a?	addash is-sē'a?	kām as-sā'a?
It is noon.	es-sā'a tmashar eD-Dohr.	tnādash iDH-Dhuhur.	Duhr.	s-sā'a lma'sha al-Duhur
It is midnight.	es-sā'a tmashar bi l-lail.	nuSS il-lēl.	nuSS il-lēl.	s-sā'a lma'sha nuS-Salēl.
It is 9:00 AM.	es-sā'a tis'a Sabāhan.	tis'a iS-SubuH.	tis'a S-SubuH.	s-sā'a tis'a S-Silauh.
It is 1:00 PM.	es-sā'a wahda ba'd eD-Dohr.	wāhdā iDH-Dhuhur.	wāhdā ba'd iD-Duhur.	s-sā'a wahda D-Duhur.
It is 3 o'clock.	es-sā'a talāta.	s-sā'a tlātha.	(sē'a) tlēti.	as-sā'a tlēti.
5:15	khamsa w- rab'	khamsa w rub'	khamsi w rub'	khamsa wu rubu'
7:30	sab'a w nuSS	sab'a w nuSS	sab'a w nuS	sab'a wu nuSS
9:45	'ashra lila rab'	'ashra lila rubu'	'ashra lila rub'	'ashara illa rubu'
now	delwa'ti	hissa: l-ān	halla	daHn



	EGYPTIAN	IRAQI	LEBANESE	SAUDI
later	ba'den	ba'den	ba'den	ba'din
immediately	'ala Tūl	Hālon	daghil/i l-Hāi (formal)	fi l-Hāi
soon	orayyib	qaribani; ba'd shwayya	ba'd shwayye; arib bukra	'ala Tūl

Days of the Week/Months of the Year

	EGYPTIAN	IRAQI	LEBANESE	SAUDI
Monday	(yom) el-itnēn	th-thinēn	t-tonēn	al-itnēn
Tuesday	(yom) el-talāt	th-thalāthā'	t-talēta	at-talūt
Wednesday	(yom) el-arba'	l-abi'ā'	l-arba'a	ar-rabū'
Thursday	(yom) el-khamis	l-khamis	l-khamis	al-khamis
Friday	(yom) el-ḡom'a	j-jum'a	j-jim'a	al-jum'a
Saturday	(yom) el-sabt	s-sabt	s-sabet	as-sabt
Sunday	(yom) el-hadā	l-qH-had	l-had	al-ahad
What day is today?	(howwa) en-naharda ēn fi i-yyām?	hal-yām shinu (bi l-isāw)?	shu lyām?	al-yām ēsh?
January	(howwa) en-naharda yom ēn? yanāyer	kānūn th-thāni	kānūn it-tēni	yanāyir
February	fabrāyer	shubāT	shbāT	fuḍāyir
March	māris	ādhār	ādhār	māris
April	ēbril	nīsān	nīsān	ābril
May	māyo	māys/āyyār	āyyār	māyo

	EGYPTIAN	IRAQI	LEBANESE	SAUDI
June	yonyo/yonya	Huzayrān	Huzayrān	yunya
July	yolyo/yolya	tammūz	tammūz	yulya
August	aḡhastos	āb	āb	aḡhastus
September	sebtēmbir	aylūl	aylūl	sibtambir
October	oktabar	tishrin il-awwal	tishrin il-awwal	oktābir
November	november	tishrin it-thōni	tishrin it-tēni	nāwambir
December	desember	kānūn il-awwal	kānūn il-awwal	disambir
What is the date today?	(howwa) tarikh en-naharda kamleh?	shinu tārkh il-yām?	shu t-tārkh il-yām?	tārkh al-yām kām?
Today is Thursday, September 22.	en-naharda l-khamis, itnēn w- 'ishrin sebtēmbir.	lyom khamis, thnēn w- 'ishrin aylūl.	il-yām il-khamis tēn w- 'ashrin aylūl.	al-yām al-khamis itnēn wu 'ishrin sibtambir.
Yesterday was Wednesday, September 21.	em-bāhT kān l-arba', wāhid w- 'ishrin sebtēmbir.	amis arbi'a', wāhid w- 'ishrin aylūl.	mibāhT kēn il-arba'a wāhad w- 'ashrin aylūl.	al-ams ar-rabū' sibtambir wāhid wu- 'ishrin.
Tomorrow is Friday, September 23.	bakra l-ḡom'a, talāta w- 'ishrin sebtēmbir.	bāchir jum'a, talātha w- 'ishrin aylūl.	bakra j-jim'a tēte w- 'ashrin aylūl.	bakra al-jum'a talāta wu 'ishrin sibtambir.

Modern Connections

	EGYPTIAN	IRAQI	LEBANESE	SAUDI
Where can I find...	fēn mumkin alā'...	wēn aḡdar aH-HaSSil...	weyn fiyyi lē'i...	fēn alāgi...
a telephone?	telefon?	tilfōn?	tilfōn?	tilfōn/al-hāif?
a fax machine?	ḡhāz fāks?	fāks?	fāks (ālit fāks)?	fāks?
an Internet connection?	waSSā il l-Internet?	internet?	internet (internet colē)?	khaT 'ala al-intimat?

	EGYPTIAN	IRAQI	LEBANESE	SAUDI
-SW do I call the United States?	iz-zāy attasīl bi amrika?	shōn okhābir il-wilāyat il-muttaḥida?	kif baddi ITTisil b amrika?	kēf agdar attasīl bi l-wilāyat al-muttaḥida?
I need...	(ana) miḥṭag/āwiz... (ana) miḥṭag/āwza...	artāḡ... and...	lāzim baddi; ana b Hajj la/beḥṭej...	miḥṭāḡ... arsīl fāks.
a fax sent.	ab at fāks.	adizz fāks.	ib at fāks.	arsīl fāks.
a hook-up to the Internet.	tawSila il l-Internet.	tawShot Internet.	ITTisil bi l-Internet.	attisil bi l-Internet.
a computer.	kompjuter.	kompjūtar.	la kompjūtar.	Hāsib āllikāmbiyūtar.
a package sent overnight.	ab at Tard misaḡil l il-woSul bakra.	ruzma bi l-barid is-sari.	ib at ha-T-Tard barid sari.	arsīl at-Tard fi l-barid as-sari.
some copies made.	a'mil Sowaṛ il ba'D el-mustanādāt, aSawwar ba'D el-mustanādāt.	asawwi nisakh/astansikh.	kam nuskhā.	nusakh min ḥāda.
a VCR and monitor.	gihaz wiḡwa wa televizyon.	VCR w shāsha/tifizyon.	jihāz wiḡwa w-shēshi.	fiziyō wu shāsha 'arD.
an overhead projector and markers.	projektor gihaz il-'arD Sowaṛ 'ala sh-shāsha wi shuwayyit i lām malawwana.	jihāz 'arDh siyādāt w-aqlām Sabbūra.	makanat 'arD 'siyādāt w-ālem la takhīT.	ālit 'arD wa aqlām khāSa li ālit al-'arD.

Emergencies and Safety

	EGYPTIAN	IRAQI	LEBANESE	SAUDI
Help!	ilḥa'uni!	sā dūnī! arid nusā'adal	ilḥa'uni n-rajadal	al-Haḡunil
Fire!	Har'ā!	Har'ā!	Har'ā!	Har'ā!
I need a doctor.	(ana) miḥṭag/miḥṭagā doktōr.	aḥṭāḡ Tabīb.	ana miḥṭej/miḥṭej Tabīb	miḥṭāḡ doktōr/Tabīb.
Call an ambulance	aṭabīb il-as'āfil	khābu il-as'āfil	(u)ṭub(u)ṭub (siyādet) is'āfil	ittasīl bi-l-is'āfil
What happened?	ēh illi ḥaSa?	shīnū Saṛ? shaku?	shu Sār?	ēsh ḥaSa?

	EGYPTIAN	IRAQI	LEBANESE	SAUDI
I/My wife/My husband/My friend/Someone...	ana/mraṭi/gēzi/Saḥbi (Saḥbi. f.)/fi wāḥid (waḥda. f.)...	ānī/zawijī/zawijī Sadiq/wāḥid...	ana/marī/jāzi/nif'i/shakhs...	anā zāḡī/zāḡī/saḥbi/zimīll/shakhs...
am/is very sick.	'ayḡān/'ayḡāna awi.	kullish marDḤ/marDḤa.	marD/marīDa kīr.	marīD bilmarra.
am/is having a heart attack.	gattī/gattū (m.) / galḥa (f.) azma fi l-qalb.	'indī 'idḥa' inda nawba qalbiyya.	jīt il-lu/la azm abīyye: jīt il-lu/la kriza bi l-qalb.	'indī saktā qalbiyya.
am/is choking.	'andi/'andāna (f.) / 'andu (m.) 'ikhīnā.	da-akhṭing da-tkhīnig/da-ykhīnig.	bghoSSI byghoSSI/bighhoSS.	batkhīng.
am/is losing consciousness.	beyḡghma 'alayya/beyḡghma 'alēha (f.) /beyḡghma 'alēh (m.).	dā-aḡal/da-tāḡal/da-yḡal il-wa'i.	taḡaṭi/taḡad il-wē'i.	ḥayḡghma 'alayya.
am/is about to vomit.	Hāsīs inni Ḥastafraḡ (m.) / Hāsīs inni Ḥastafraḡ (f.). Hāsīs innu Ḥastafraḡ (m.) / Hāsīs innaha Ḥastafraḡ (f.).	rāḤ astafraḡ/istafraḡ/istafraḡ.	raḥ istafraḡ/lirēj.	ḥastafraḡ.
am/is having a seizure.	gattī/gattāna (f.) /gattū (m.) saktā (nāba).	'indī 'idḥa l'inda nawbat Sora'.	jīt il-lu/la nawbe maraDiyye.	'indī nāba almagḥiyya.
am/is stuck.	litzana't w-nish 'arif akhṭag/ārta tokhroḡ (f.) /arif yokhroḡ (m.).	maḥshūr/maḥshūra.	'al'ānī/'al'āni.	maḥbūs.
I can't breathe.	nish āḡir atnafīs.	mā agdar atnafīs.	nish āḡir/āḡir itnafīs.	manni gāḡir atnafīs.
I tripped and fell.	itka āḡil wi-w'e't.	'itharīt w-tḤit.	zallēt jiri w-wa'a et.	TḤT.
I broke my bone.	'andi 'aDma in-kasart.	ksart 'aDhmi.	kassart 'aDmi.	'indī 'aDma maksūra.
I cut myself.	garāḥṭ nafsī.	jraḥṭ rāḤi. injiraḤit.	jaraḥṭaṭa et Ḥāli.	jaraḥṭ nafsī.
I have a food poisoning.	gāli tasammum min el-akl.	'indī tasammum bi l-akl.	'indī tasammim ghizāi.	'indī tasammum.
I don't know.	ma'rāsh, mish 'ārif.	mā adn.	mā b'ārif.	ma adnī/manni 'ānī.

	EGYPTIAN	IRAQI	LEBANESE	SAUDI
I've injured my ...	'awwart...	'indi /šāba bi...	jarahet, rawwahet...	sa'alt'an...
head	rāsī	rāsī	rāsī	rāsī
neck	ra-'abtī	rugubī	ra'btī	ragabati
back	Dahri	D'hahri	Dahri	Dahri
arm	dirā'i	dhrā'i	idi	Sā'idi
leg	reglī	rjli	fakhdī	rjli
foot	adami	rjli; qadami	ljri	qadami
eye(s)	'ani /'enayya	'ani /'yūni	'ayni	'ani /'yūni
I've been robbed.	it-sarāt	nsraqit	sarāt'ūni.	itsaragt.

# GLOSSARY

- Words in the Arabic-English Glossary are alphabetized according to the English alphabet, by the first letter of the transliterated word. Arabic words appearing in Lessons 1 to 15 are included.
- Arabic words beginning with an upper-case letter in transliteration follow the words beginning with a lower-case letter. For example, words beginning with *D* follow those beginning with *d*.
- Arabic letters represented by digraphs in transliteration are alphabetized in their own category. For example, words beginning with *dh* follow words beginning with *d*.
- Verbs are cited in the third person masculine singular form (the *he* form) of the perfect tense. The Form I verbs are followed by a single italicized vowel—*a*, *u*, or *i*—in parentheses. This vowel is the second vowel of the imperfect stem. Verbs with an irregular perfect stem are followed by the third person masculine singular form (the *he* form) of the imperfect tense in parentheses.
- The citation form for nouns and adjectives is the masculine singular form. Irregular or "broken" plural forms follow the citation form in parentheses, as do irregular feminine forms.
- The following abbreviations are used in the Glossary: *adj.* (adjective), *adv.* (adverb), *coll.* (colloquial), *comp.* (comparative), *du.* (dual), *f.* (feminine), *m.* (masculine), *n.* (noun), *pl.* (plural), *prep.* (preposition), *sg.* (singular), *sub. conj.* (subordinating conjunction), *sup.* (superlative), *v.* (verb).

# ARABIC-ENGLISH GLOSSARY

'ā'ila	عائلة	family	'araf (i)	عَرَفَ	to know
'ād (ya'ūd)	عاد (يَعُود)	to return	'ashara	عَشْرَة	ten
'āda	عادة	habit	'aSr	عَصْر	age, era, midafternoon
fi l-'āda	في العادة	usually	'ayn	عَيْن	eye(s)
'ādiyya	عاديّة	ordinary	'(aynān)	(عَيْنَان)	
'ālam	عالم	world	'aziz	عَزِيز	dear
'ālamī	عالمي	international	'ibāra 'an	عبارة عن	meaning, equivalent to
'ām	عام (أعوام)	year(s)	'ilm	عِلْم	knowledge
(a'wām)			'inab	عَنْب	grapes
'āmil	عامل	worker	'inda	عِنْدَ	at; around; have (with pronoun)
'āshiq	عاشق	enthusiast, lover of	'indama	عِنْدَمَا	when
'āshir	عاشر	tenth	'iqd ('uqūd)	عَقْد (عُقُود)	necklace(s)
'āSima	عاصمة	capital city	'uDw	عَضُو	member(s)
(awāSim)	(عواصم)		(a'Dā')	(أَعْضَاء)	
'adad	عدد	number, a number of	'ulwi	عُلُوي	upper
'adan	عدن	Aden (a city in Yemen)	'umla	عُمْلَة	currency
'addād	عداد	meter; counter	'ulā'ika	أُولَئِكَ	those
'ahd	عهد	era			
'ala	علي	on; toward; in the manner of	<b>a</b>		
'alā Hasab	على حسب	according to	āb	أَبْ	August
'alim (a)	علم	to learn	ādhār	أَذَار	March
'amil (a)	عمل	to work	alaysa	أَلَيْسَ كَذَلِكَ	Right?, Isn't it so?
'amaliyya	عملية	surgical operation	kadhālik?		
jiirāHiyya	جراحية		a'jab	أَعْجَب	to please, to like
'an	عَنْ	from; about	a'lan anna	أَعْلَنَ أَنُ	to announce
'anā (ya'ni)	عَنْي (يَعْنِي)	to mean	a'Tā (yu'Ti)	أَعْطَى (يُعْطِي)	to give
'aqad(a)	عَقْدَ	to convene	a'zab	أَعْزَبَ	single(s)
'aqd ('uqūd)	عَقْد (عُقُود)	contract(s)	('uzzāb)	(عَزَاب)	
'arūs	عروس	bride	abū DHabi	أَبُو ظَهْنِي	Abu Dhabi
'aris	عريس	groom	abyaD	أَبْيَضَ	white
'arabiyya	عَرَبِيَّة	Arabic	adāt	أَدَاة (أَدَوَات)	utensil(s); tool(s)
			(adawāt)		

addā	أَدَّى (يُؤَدِّي)	to lead to; to result in
(yu'addi) ilā	إِلَى	
aDHāfir	أَظْفَار	nails
a'Dal	أَفْضَل	better, preferable
aHabb	أَحَبَّ	to like, to love
aHad 'ashara	أَحَدَ عَشَرَ	eleven
ahamiyya	أَهْمِيَّة	importance
ahhala	أَهَّلَ (يُؤَهِّل)	to qualify (someone)
(yu'ahhil)		
ahl	أَهْلٌ	family
ahlan!	أَهْلًا	Welcome!; Hello!
ahlan!	أَهْلًا وَسَهْلًا	Welcome!; Hello!
wa-sahlan		
ahmar	أَحْمَر	red
ajjal	أَجَلَ	to postpone
(yu'ajjal)		
ajjar	أَجَّرَ (يُؤَجِّر)	to rent
(yu'ajjir)		
ajinda	أَجِنْدَة	agenda
ajnabi	أَجْنَبِي	foreign
akal (u)	أَكَلَ	to eat
akhadh (u)	أَخَذَ	to take
akhDar	أَخْضَر	green
akhiSSā'i	أَخْصَانِي	specialist
akl	أَكَلَ	food
akthar	أَكْثَر	more
al-ān	الآن	now
al-baHar al-mutawassiT	البحر المتوسط	Mediterranean Sea
al-baHrayn	البحرين	Bahrain
al-jazā'ir	الجزائر	Algeria
al-kuwayt	الكويت	Kuwait
al-maghrib	المغرب	Morocco
ar-rābi'	الرابع	fourth
as-sa'udiyya	السعودية	Saudi Arabia
ash-sharq الأوسط	الشرق الأوسط	the Middle East
al-awsaT		

alā?	أَلُو	Hello? (on the phone)
alam	أَلَم	pain
alf (alāf)	أَلْف (آلاف)	thousand(s)
aladhi	الذي	which
allah	الله	God
wa-llāhi?	والله	By God!, Really?, Is that so?
in shā'	إِنْ شَاءَ اللهُ	God willing!
allāh		
al-Hamdulillāh	الحمد لله	Praise (be) to God.
allati	التي	which, that which (f.)
am	أَمْ	or (in questions)
amkan (yumkin)	أَمْكَنَ (يُمْكِن)	to be able, to enable
ammā	أَمَّا بِالنسبة	as for
bin-nisba li	لـ	
amriki	أمريكي	American
ams	أمس	yesterday
amti'a	أمتعة	luggage
an	أَنْ	to (as in I want to go)
ana	أَنَا	I
anf	أنف	nose
anna	أَنَّ	that (sub. conj.)
anta	أَنْتَ	you (m.)
anti	أَنْتِ	you (f.)
arā (yuri)	أَرَى (يُرِي)	to show
arād (yurid)	أَرَادَ (يُرِيد)	to want
arāmkū	أرامكو	Saudi Aramco
asa'ūdiyya	السعودية	
arba'a	أَرْبَعَة	four
arba'at	أَرْبَعَة عَشْرَ	fourteen
'ashara		
arba'umi'a	أَرْبَعُمِائَة	four hundred

<i>arD (arāD)</i>	أَرْض (أراض)	land(s)
<i>aSbaH</i> ( <i>yuSbiH</i> )	أَصْبَحَ (يُصْبِحُ)	to become
<i>aStar</i>	أَصْفَر	yellow
<i>ashfaq 'alā</i>	أَشْفَقَ عَلَى	to sympathize with
<i>asif (a)</i>	أَسَف	to be sorry
<i>āsif</i>	أَسَف	to be sorry, to be regretful
<i>aSl</i>	أَصْل	origin
<i>aswad</i>	أَسْوَد	black
<i>aswān</i>	أَسْوَان	Aswan (a city in Southern Egypt)
<i>ata (ya'ti)</i>	أَتَى (يَأْتِي)	to come
<i>aTall 'ala</i>	أَطَّلَ عَلَى	to overlook
<i>athāth</i>	أَثَات	furnishings
<i>aw</i>	أَوْ	or
<i>awjad (yūjid)</i>	أُوجِدَ (يُوجِدُ)	to be found (there are)
<i>awwal</i>	أَوَّل	first
<i>ayDan</i>	أَيْضاً	also
<i>aylul</i>	أَيْلُول	September
<i>ayna</i>	أَيْنَ	where
<i>ayy</i>	أَيَّ	any
<i>ayyār</i>	أَيَّار	May
<i>azma</i> <i>qalbiyya</i>	أَزْمَةٌ قَلْبِيَّةٌ	heart attack
<i>azraq</i>	أَزْرَق	blue
<b>b</b>		
<i>bādhinjān</i>	بَاذَنْجَان	eggplant
<i>bāHlith</i>	بَاحَثَ	researcher
<i>bāi'</i>	بَايَعَ	seller
<i>ba'id</i>	بَعِيد	far away
<i>ba'D</i>	بَعْضَ	some
<i>ba'd</i>	بَعْدَ	after
<i>badā (yabdū)</i>	بَدَأَ (يَبْدُو)	to seem, to appear

<i>bada' (a)</i>	بَدَأَ	to begin
<i>baHath 'an (a)</i>	بَحَثَ عَنْ	to search for
<i>bal</i>	بَلْ	(and) even, rather, however
<i>bana (yabni)</i>	بَنَى (يَبْنِي)	to build
<i>bank (bunūk)</i>	بَنْك (يُنْوك)	bank(s)
<i>bins</i>	بَنْس	cent
<i>baqiya (yabaqā)</i>	بَقِيَ (يَبْقَى)	to stay
<i>bayDā'</i>	بَيْضَاء	white
<i>bayna</i>	بَيْنَ	between
<i>baynamā</i>	بَيْنَمَا	while
<i>bayrūt</i>	بَيْرُوت	Beirut
<i>bayt (buyūt)</i>	بَيْت (بُيُوت)	house(s)
<i>bi</i>	بِـ	by means of; at, in, with
<i>bi jānib</i>	بِجَانِب	beside
<i>bi D-DabT</i>	بِالضَّبْطِ	exactly
<i>bidūn</i>	بِدُونِ	without
<i>bidāya</i>	بِدَايَةِ	beginning
<i>bi kam</i>	بِكَمْ	how much?, for how much?
<i>bi khilāf</i>	بِخِلَافِ	as opposed to
<i>bi l-kāmil</i>	بِالْكَامِلِ	all of it
<i>bi T-Tab'</i>	بِالطَّبْعِ	of course
<i>bulbul</i>	بُلْبُل	nightingale
<i>bint</i>	بِنْت	girl; daughter
<i>bitrūl</i>	بِتْرُول	petroleum
<i>buhār</i>	بِهَار	spice
<i>bunn</i>	بَنْ	coffee grounds
<i>bunni</i>	بَنْيَ	brown
<i>burghul</i>	بُرْغُل	bulgur wheat
<i>burtuqāla</i>	بُرْتُقَالِي	orange (fruit)
<i>burtuqālī</i>	بُرْتُقَالَةً	orange (color)

<b>d</b>		
<i>dā'imān</i>	دَائِماً	always
<i>dākhil</i>	دَاخِلٌ	inside
<i>dūna</i>	دُونِ	without
<i>data'a (a)</i>	دَفَعَ	to pay
<i>dajāj</i>	دِجَاج	chicken
<i>dakhal (u)</i>	دَخَلَ	to enter
<i>dakhkhan</i>	دَخَّنَ	to smoke
<i>dalil siyāhī</i>	دَلِيل سِيَاحِي	guidebook
<i>daqīqa (daqā'iq)</i>	دَقِيقَةٌ (دَقَائِقُ)	minute(s)
<i>daraja</i>	دَرَجَةِ	extent, degree
<i>daras (u)</i>	دَرَسَ	to study
<i>dawli</i>	دَوْلِي	international
<i>dimashq</i>	دِمَشْقُ	Damascus
<i>disambir</i>	دِيسْمِير	December
<i>duktār</i>	دُكْتُور	doctor
<i>dulāb</i>	دُولَاب	armoire; closet
<i>dulār</i>	دُولَار	dollar

<b>D</b>		
<i>Dayf (Duyūf)</i>	ضَيْفَ (ضَيْفُوف)	guest(s)
<i>Dayyīqa</i>	ضَيْقَةٌ	narrow

<b>dh</b>		
<i>dhākar</i>	ذَاكَرَ	to study
<i>dhū (dhāt)</i>	ذُو (ذَات)	having, endowed with
<i>dhahab (a)</i>	ذَهَبَ	to go
<i>dhahab</i>	ذَهَبَ	gold (metal)
<i>dhahabi</i>	ذَهَبِيَّ	golden (adj.)
<i>dhālik</i>	ذَلِكَ	that (m. sg.)
<i>dhawq</i>	ذَوْقُ	taste, politeness
<i>dhirā'</i> ( <i>dhirā'ān, du.</i> )	ذِرَاعَ (ذِرَاعَانِ)	arm(s)

<b>DH</b>		
<i>DHāhira</i>	ظَاهِرَةٌ	phenomenon
<i>DHahr</i>	ظَهَرَ	back
<i>DHuhr</i>	ظَهَرَ	midday
<i>DHuhūr</i>	ظَهْوَر	appearance
<b>f</b>		
<i>fāks</i>	فَاكْسُ	fax
<i>fa'al (a)</i>	فَعَلَ	to do
<i>fa'ra</i>	فَأَرَةً	mouse
<i>faDā'iyya</i>	فَضَائِيَّةٌ	satellite channel
<i>faDDal</i>	فَضَّلَ	to prefer
<i>min faDlik</i>	مِنْ فَضْلِكَ	please
<i>fakkar fi</i>	فَكَّرَ فِي	to think about
<i>fals (fulūs)</i>	فَلْسَ (فُلُوس)	penny
<i>faqaT</i>	فَقَطَ	only
<i>farq (furūq)</i>	فَرَقَ (فُرُوقُ)	difference(s)
<i>fashal</i>	فَشَلَ	failure
<i>faSl</i>	فَصَلَ	separation
<i>faSl</i>	فَصَلَ	semester; season
<i>fi</i>	فِي	in
<i>fi'lan</i>	فِعْلاً	truly
<i>fibrayir</i>	فَيْبَرَايِر	February
<i>fiDDi</i>	فِضِّي	silver (adj.)
<i>fiDDa</i>	فِضَّةٌ	silver (metal)
<i>finizwilā</i>	فِنْزَوِيْلَا	Venezuela
<i>firqa</i>	فِرْقَةٌ	band
<i>funduq</i> ( <i>fanādiq</i> )	فُنْدُقُ (فَنَادِيقُ)	hotel(s)
<b>gh</b>		
<i>ghālī (aghlā)</i>	غَالِي (أَغْلَى)	expensive (more expensive)
<i>ghadā'</i>	غَدَاءَ	lunch
<i>ghadan</i>	غَدَاً	tomorrow

gharbi	غَرْبِيّ	Western
ghaTTā	غَطَى (يُغَطِّي)	to cover
(yughaTTi)		
ghayr	غَيْر	not
ghayyar	غَيْر	to change (something)
ghurfa	غُرْفَة (غُرْف)	room(s)
(ghuraf)		

## h

hādha	هَذَا	this (m.)
hām	هَام	important
hāmburgar	هامبورجر	hamburger
hā'ulā'i	هَولَاء	these
hadiyya	هَدِيَّة	gift
hādha	هَذَا	this (m.)
hādhihi	هَذِهِ	this (f.)
hal	هَلْ	question particle (in yes-no questions)
handasa	هندسة	engineering
huna	هُنَا	here
hunāk	هُنَاكَ	there

## H

Hādi 'ashar	حادي عشر	eleventh
Hadiqa	حديقة	garden
Hadith	حديث	modern
Huzn	حُزْن	sadness
HaDratak	حضرتك	your excellence
Hāfila	حافلة	bus
Hafla	حفلة	party
Hajz	حِجْز	reservation
Hakā	حكى (يحكي)	to tell
(yoHki)		
Hāl	حال	situation; condition
Hāla	حالة	condition; situation; case

fi hādhihi	في هذه	in that case
I-Hāla	الحالة	
Halawayāt	حلويات	desserts; sweets
Hamal (i)	حمل	to carry; to lift
Haml	حَمَل	carrying, lifting; pregnancy
Hammām	حمام	bathroom
Haqība	حَقِيْبَة	bag(s)
(Haqā'ib)	(حقائب)	
Haqq	حقّ (حقوق)	right(s)
(Huqūq)		
Harām	حرام	forbidden; shame
yā Harām!	يا حرام!	Oh, what a shame! (coll.)
Haraka	حركة	movement
Hār	حارّ	hot
HaSal 'alā(u)	حصل على	to earn, to be awarded, to get
Hattā	حتى	even
Hawāli	حوالي	approximately
Hāwal	حاول	to try
Hawla	حول	about; surrounding
Hayā	حياة	life
Hazirān	حزيران	June
Hijāb	حجاب	veil(s)
(aHjiba)	(أحجية)	
Hujra	خِجْرة	room
Hukūma	حُكُومَة	government
Hulw	حلو	sweet, pretty, nice
HumnuS	حمص	chickpeas, garbanzo beans
Hurriya	حرية	freedom
HuSul 'ala	حصول على	obtaining

## i

i'Tā'	إِغْطاء	giving
i'taqad anna	اعتقد أن	to think; to believe that

ibn	ابْن	son
ibril	إبريل	April
iDāfa	إضافة	addition
bi I-iDāfa ila	بالإضافة إلى	in addition to
idhā	إذا	if
iDTurr an	إِضْطُرَّ أن	to be forced to
iHtāj	إحتاج	to need
iHtilāl	اختلال	occupation
ijād	إيجاد	finding
ijār	إيجار	rent
ijāza	إجازة	vacation
ikhtār	اختار	to choose
ikhtiyār	اختيار	choice
iktasab	اكتسب	to gain
iktatab	اكتتب	to make a copy
ilā	إلى	to
illa	إلا	except
imra'a	امْرَأَة (نساء)	woman (women)
(nisā')		
imtiHān	إمتحان	exam
imtala'	إمتلأ	to be filled
inbasaT	انبسط	to have fun
intarnit	إنترنت	Internet
intaDHar	انتظر	to wait
irtada	ارتدى	to wear
irtafa'	ارتفع	to increase
ishatara	اشترى	to buy
(yashitari)	(يشترى)	
ishtarak fi	اشترك في	to partake in, to share, to participate in
iSlāH	إصلاح	reform
ism (asmā')	اسم (أسماء)	name(s)
istakhdam	استخدم	to use
istama' ilā	استمع إلى	to listen to
istamarr	استمر	to continue

istaTā'	إِسْتَطَاع	to be able
(yastaTī')	(يستطيع)	
istiqbāl	إِسْتِقبال	reception; welcome
isti'lāmāt	إِسْتِعلامات	information
istithnā'	إِسْتِثْناء	exception
itharnit	إِثْرْنَيْت	Ethernet
ithnān	اثنان	two
(ithnatān)	(اثنان)	
ittafaq	اتَّفَق	to agree

## j

jū'	جوع	hunger
jāmi'a	جامعة	university
jāmi'at	جامعة الدول	the Arab League
ad-duwal	العربية	
al-'arabiyya		
jadīd	جديد (جُدَد)	new
(judud)		
jadda	جَدَّة	grandmother
jalābiyya	جلابية	a traditional robe, nightshirt
jamā'i	جماعي	collective
jamil	جميل	beautiful
jary	جري	running
jawāz	جواز السفر	passport
as-safar		
jaw'an	جوعان	hungry
jaww	جو	weather
jayyid	جيد	good, well
jiddan	جِدًّا	very
jins	جنس	sex, gender
junayh	جُنَيْه	pound (currency)

## k

kayfa	كَيْفَ	how
kāfi	كافي	enough
kān (yakūn)	كان (يكون)	to be

kānūn al-awwal	كانون الأول	December
kānūn ath-thāni	كانون الثاني	January
kāsīt	كاسيت	cassette
kātab	كاتب	to correspond with
kabāb	كباب	kebabs, spiced meat grilled on a skewer
kabir (kibār) (kubrā)	كبير (كبار) (كبرى)	big (big, pl.) (big, f.)
kallaf (i)	كلف	to cost
kam	كم	how many
kamā	كما	similarly, as; as well
kathir (akthar)	كثير (أكثر)	many (more)
kibbi	كبة	Lebanese dish consisting of meat and bulgur wheat
kubayba	كُبيبة	meatballs
kufta	كفتة	spiced ground beef grilled on a skewer
kull	كلّ	every
kumbiyūtar	كمبيوتر	computer
kura	كرة	ball
kurat al-qadam	كرة القدم	football, soccer
kursi (karāsi)	كرسي (كراسي)	chair(s)
<b>kh</b>		
khāf (yakhāf) an	خاف (يخاف) أن	to fear
khāl	خال	maternal uncle
khāmis	خاميس	fifth
khārijī	خارجي	foreign
khāTiba	خاطبة	matchmaker
khavar (akhbār)	خبر (أخبار)	news

khadam (i)	خدم	to serve
khamṣa	خمسة	five
khamṣat 'ashara	خمسة عشر	fifteen
khamṣumī'a	خمسُمائة	five hundred
kharīf	خريف	fall (season)
khāṢṢ	خاصّ	private; specific; special
khaTa' (akhTā')	خطأ (أخطاء)	fault; mistake(s)
khayr	خير	well-being
hibra	خبرة	experience; expertise
khilāf	خلاف	difference; division
khilāl	خلال	through
khiyār	خيار	cucumbers
khubz	خبز	bread
khuṢṢiyya	خصوصية	privacy
khutūt aT-Tayarān	خطوط الطيران	airline
<b>l</b>		
lāḥiq	لاحق	later
lākin	لكن	but
la	لا	no, not
lada	لدى	at, by, with; have (with pronoun)
ladhiḥ	لذيذ	delicious, good
lahja	لهجة	dialect
lahm	لحم	meat
lama' (yalma')	لمع (يلمع)	to shine
lan	لن	not (future negation particle)
law	لو	if
layla (layālī)	ليلة (ليالي)	night(s)
laysa	ليس	to be not

li	لي	for, to, in order; to have (with pronoun)
libi	ليبي	Libyan
lirā	ليرة	pound
lisans	ليسانس	B.A. (college degree)
li'anna	لأنّ	because
lidhālik	لذلك	for that reason
likayy	لكي	in order to
li l-'asaf	للأسف	unfortunately
li mādhā	ليماذا	why
limuddat	لعدة	for a period of
lubnānī	لبناني	Lebanese
lugha	لغة	language
<b>m</b>		
mā	ما	that which; what
mā zāl	ما زال	still (adv.)
māḌī	ماضي	past
mādhā	ماذا	what
mākina	ماكينة	machine
māras	مارس	to practice
māris	مارس	March
mūsīqī	موسيقي	musical
māt (yamūt)	مات (يموت)	to die
ma'a	مع	with
ma'a	مع السلامة	good-bye
s-salāma		
ma'lūmāt	معلومات	information
ma'rūf	معروف	well-known
mabnā (mabān)	مبنى (مبان)	building(s)
madina (mudun)	مدينة (مدن)	city (cities)
madrasa (madāris)	مدرسة (مدارس)	school(s)
mafrūm	مفروم	ground

maghrib	مغرب	West, sunset
maghribi	مغربي	Moroccan
maḥall	محلّ	shop
maḥalli	محليّ	local
maḥrūq	مَحْرُوق	burnt
makān (amākin)	مكان (أماكن)	place(s)
maktab (makātib)	مكتب (مكاتب)	office(s)
min al- mumkin an	من الممكن أن	it is possible that
mali'	مليء	full
malābis	ملابس	clothing
malaff	ملفّ	file
mamarr	ممرّ	corridor
maqarr (maqārr)	مقرّ (مقار)	headquarter(s)
maqāh (maqāhi)	مقهى (مقاهي)	coffee shop(s)
maḥaban bik	مرحباً بك	welcome
masā' (umsiya)	مساء (أمسية)	evening(s)
masāfa	مسافة	distance
mas'ūla	مسؤولة	responsible
maṣdar (maṣādir)	مصدر (مصادر)	source(s)
maṣh (yamshi)	مشى (يمشي)	to walk
mashghūl	مشغول	busy
mashrūbāt	مشروبات	drinks
mashriq	مشرق	East
mashwiyyāt	مشويات	grilled meats
matā	متى	when (in questions)
maḥaf	متحف	museum
maTār	مطار	airport
maT'am (maT'a'im)	مطعم (مطاعم)	restaurant(s)

maTbakh (maTābikh)	مَطْبَخ (مطابخ)	kitchen(s)
maTlūb	مَطْلُوب	demand, required, requested
mawqi' 'ala ash-shabaka	مَوْقِع عَلَى الشَّبَكَة	Web site
māyū	مَایو	May
maydān at-taḥrīr	مَیْدَان التَّحْرِیر	Tahrir Square (in downtown Cairo)
mi'da	مِغْدَة	stomach
mi'a	مِائَة	one hundred
mi'a bi l-mi'a	مِائَة بِالمِائَة	one hundred percent
min	مِنْ	from
min ajl	مِنْ أَجْلِ	for the sake of
min Taqa (manāṭiq)	مِنْطَقَة (مناطق)	region(s)
misāḥa	مِيسَاحَة	area
miS'ad	مِصْعَد	elevator
miSr	مِصْر	Egypt
mismār	مِشْمَار	nail
mithl	مِثْل	like
mizmār	مِزْمَار	flute
mu'āqaba	مُعَاقِبَة	punishment
mu'ārid	مُعَارِض	opponent
mu'DHam	مُعْظَم	most, the majority
mu'ahhil	مَوْهَّل	qualification
mu'akkad	مَوْكَد	certain
min al-mu'akkad anna	مِنْ المَوْكَد أَن	it is certain that
mudir	مُدِير	director
mudarris	مُدْرَس	teacher
mudda	مُدَّة	a period of time
muḥāfaDHa	مُحَافِظَة	conservatism, county
muḥallil	مُحَلِّل	analyst
muhandis	مُهَنْدِس	engineer

muḥarrir	مُحَرِّر	editor
mumarrid	مُمَرِّض	nurse
munāqasha	مُنَاقَشَة	discussion
munāsib	مُنَاسِب	appropriate
murūr	مُرُور	traffic
murashshaH	مُرَشَّح	candidate
musāfir	مُسَافِر	traveler
mushkila (mashākil)	مُشْكَلَة (مشاكل)	problem(s)
mustaqbal	مُسْتَقْبَل	future
mustashfa	مُسْتَشْفَى	hospital
muta'akkid	مُتَأَكِّد	sure
muwāfiq	مُؤَافِق	agreed
muwāṣafāt	مُؤَاصِفَات	characteristics
muwaDHDHaf	مُؤَظَّف	bureaucrat; employee
muzdahima	مُزْدَحِمَة	crowded

## n

nās	نَاس	people
na'am	نَعَمْ	yes
anfaq (yunfiq)	أَنْفَقَ (يُنْفِق)	to spend
nafs	نَفْس	the same
najma (nujūm)	نَجْمَة (نجوم)	star(s)
naql	نَقْل	moving
naw'	نَوْع	kind
naDHar (u) ilā	نَظَرَ إِلَى	to look at
naDHDHam	نَظَّمَ	to organize
nihāya	نِهَایَة	end
nisān	نِيسَان	April
niSf	نِصْف	half
nuvambir	نُوفَمْبِر	November

## q

qād (yaqūd)	قَاد (يقود)	to lead
qādima	قَادِمَة	next; coming
al-qāhira	القَاهِرَة	Cairo
qārra	قَارَة	continent
qabil (a)	قَبِل	to accept
qabl	قَبْل	before
qad	قَدْ	already (with perfect); maybe (with imperfect)
qadim	قَدِيم	old
qafz	قَفَز	jumping
qalam (aqlām)	قَلَم (أقلام)	pen
qalb	قَلْب	heart
qall (aqall)	قَلِيل (أقل)	little (less)
'ala l-aqall	عَلَى الأقل	at least
qall min	قَلِيل مِنْ	a little of
qall (yaqill)	قَلَّ عَنْ	to be less than
qallal min	قَلَّلَ مِنْ	to lessen
qanā (qanawāt)	قَنَاءَة (قنوات)	channel(s)
qarib	قَرِيب	close
qarib (aqarib)	قَرِيب (أقارب)	relative(s)
qarar	قَرَّر	to decide
qaSir	قَصِير	short
qimma	قِمَّة	summit
qirā'a	قِرَاءَة	reading
qirfa	قِرْفَة	cinnamon
qiTār	قِطَار	train

## r

ra'ā	رَأَى (يرى)	to see
ra'y	رَأْي	opinion

ra'isi	رَئِيسِي	principal, main
ra'isat at-taḥrīr	رَئِيسَة التَّحْرِير	editor-in-chief (f.)
ra's	رَأْس	head
rabi'	رَبِيع	spring (season)
raghif (arghifa)	رَغِيف (أَرْغِفَة)	loaf (loaves)
rajā (yarjū)	رَجَا (يَرْجُو)	to hope that
an	أَنْ	
rajul (rijāl)	رَجُل (رجال)	man (men)
rajul a'māl	رَجُل أَعْمَال	businessperson
rakhiS (arkhaS)	رَخِيس (أَرْخَص)	cheap (cheaper)
raqam (arqām)	رَقَم (أرقام)	number(s)
rasmi	رَسْمِي	official
riḥla	رِحْلَة	trip
riyāDi	رِیَاضِي	athletic
riyal	رِیَال	riyal (unit of currency)
rubbamā	رُبْمَا	maybe
rukba (rukab)	رُكْبَة (رُكْب)	knee(s)

## s

sā'a	سَاعَة	hour
sā'ad 'alā	سَاعَدَ عَلَى	to help
sā'iH	سَاح	tourist
sābi'	سَابِع	seventh
sādis	سَادِس	sixth
sāfar	سَافِر	to travel
sākin (sukkān)	سَاكِن (سُكَّان)	resident(s)
sūq (aswāq)	سُوق (أسواق)	market(s)
sāq	سَاق	leg(s)
(sāqān, du.)	(سَاقَان)	
sūri	سُورِي	Syrian



sūriyā	سُورِيَا	Syria
sa'ūdī	سَعُودِي	Saudi Arabian
sab'a	سَبْعَة	seven
sab'at	سَبْعَة عَشْرَ	seventeen
'ashara		
sab'umi'a	سَبْعُمِائَة	seven hundred
sabab (asbab)	سَبَب (أَسْبَاب)	reason(s)
sabaH (a)	سَبَحَ	to swim
sa'fārī	سَفَارِي	safari
sa'far	سَفَر	traveling; trip, journey
sahl	سَهْل	easy
sakan (u)	سَكَنَ	to live, to reside
sakani	سَكَنِي	residential
salaTa	سَلَاة	salad
samā'	سَمَاء	sky
sana (sinin)	سَنَة (سَنِين)	year(s)
sanir (asirra)	سَرِير (أَسِرَّة)	bed(s)
sawfa	سَوْفَ	(it) will
saynā'	سَيْنَاء	Sinai Peninsula
sayyi'	سَيَّى	bad
si'r (as'ār)	سِعْر (أَسْعَار)	price(s); rate(s)
si'r Sarf	سِعْر صَرْف	exchange rate
sibtambir	سِبْتَمْبِر	September
si'jara (sajā'ir)	سِيْجَارَة (سِجَائِر)	cigarette(s)
silsila (salāsīl)	سِلْسِلَة (سَلَاسِل)	chain(s)
sitta	سِتَّة	six
sittat 'ashara	سِتَّة عَشْرَ	sixteen
sittumi'a	سِتْمِائَة	six hundred
siyāHa	سِيَّاحَة	tourism
siyāsī	سِيَّاسِي	political
suftwir	سُوفْتْوِير	software

<b>S</b>			
SāHib	صَاحِب	owner	
Sāla	صَالَة	living room	
Sālat	صَالَة	baggage claim	
al-Haqā'ib	الْحَقَائِب		
Sālat	صَالَة	gym	
at-tamrināt	الْتَمْرِينَات		
ar-riyāDiyya	الرِّيَاضِيَة		
Sāra (yaSir)	صَارَ (يَصِير)	to become	
SabāH	صَبَاح الْخَيْر	Good morning.	
al-khayr.			
SabāH	صَبَاح النَّوَر	Good morning.	
an-nūr.		(response)	
Sadiq	صَدِيق	friend(s)	
(aSadiqā')	(أَصْدِقَاء)		
Saddaq anna	صَدَّقَ أَنُ	to believe that	
SaHāfa	صَحَافَة	journalism, press	
SaHafi	صَحْفِي	journalist	
SaHilH	صَحِيح	true	
SaHarā'	صَحْرَاء	desert	
San'a'	صَنْعَاء	San'aa, (the capital of Yemen)	
Sirāfa	صَرَاة	currency exchange	
Saraf (i)	صَرْف	to spend, to exchange currency	
Sarf	صَرْف	exchange (currency)	
Sayf	صَيْف	summer	
Sifr	صِفْر	zero	
Sirā'	صِرَاع	struggle	

<b>sh</b>			
shay'	شَيْء (أَشْيَاء)	thing(s)	
(ashyā')			
shāsha	شَاشَة	monitor	
shāTi'	شَاطِئ الْبَحْر	the beach	
al-baHr			
shāy	شَاي	tea	

sha'ar	شَعْر (يَشْفُر)	to feel	
(yash'ur)			
sha'r	شَعْر	hair	
shabaka	شَبَكَة	net	
shāhad	شَاهَدَ	to watch	
shahr	شَهْر (شُهُور)	month(s)	
(shuhūr)			
shakhS	شَخْص	person (people)	
(ashkhāS)	(أَشْخَاص)		
shaqqa	شَقَقَة (شَقَق)	apartment(s)	
(shuqaaq)			
sharik	شَرِيك	partner	
sharib (a)	شَرِبَ	to drink	
shaTira	شَطِيرَة	sandwich	
shahāda	شَهَادَة	degree, testimony	
shitā'	شِتَاء	winter	
shubāT	شُبَّاط	February	
shukran	شُكْرًا	thank you	
shurfa	شُرْفَة	balcony	
<b>t</b>			
taksi	تَاكْسِي	taxi	
tūnisi	تُونِسِي	Tunisian	
tāsi'	تَاسِع	ninth	
ta'aruf	تَعَارُف	acquaintance, getting to know	
ta'allam	تَعَلَّمَ	to learn	
ta'arraf 'alā	تَعَرَّفَ عَلَى	to meet; get to know	
ta'akkad min	تَأَكَّدَ مِنْ	to make sure of	
ta'jil	تَأْجِيل	postponement	
ta'khir	تَأْخِير	delay	
tabbūli	تَبُولِيَة	tabouli (salad)	
tadhkara	تَذَكُّرَة (تَذَاكِر)	ticket(s)	
(tadhākir)			
tadrib	تَدْرِيْب	training	
tafaDDal	تَفَضَّلَ	if you please	
tafkir	تَفَكُّير	thinking	

taghayyar	تَغَيَّرَ	to change (oneself)	
taHaddath	تَحَدَّثَ	to speak	
taHakkam	تَحَكَّمَ	to control	
taHassun	تَحَسَّنَ	getting better	
taHlyya	تَحِيَّة	greetings	
takallam	تَكَلَّمَ	to speak	
takattul	تَكَثَّلَ	bioc	
takawwan min	تَكَوَّنَ مِنْ	to be made up of	
takharruj	تَخَرَّجَ	graduation	
tamm (i)	تَمَّ	to be achieved	
tammūz	تَمَوْز	July	
tamrīn	تَمْرِين	exercise	
tanaqqal	تَنَقَّلَ	to move; to get around	
tanaqqul	تَنَقَّلَ	transportation	
tanāwal	تَنَاوَلَ	to eat, partake of food	
taqlidi	تَقْلِيدِي	traditional	
tashāwar	تَشَاوَرَ	to consult	
tasharraf	تَشَرَّفَ	to be honored	
taSwir	تَصَوِير	copying	
tawāfar	تَوَافَرَ	to be available	
tawaqqa'	تَوَقَّعَ	to expect	
tiknulūjiya	تِكْنُولُوجِيَا	technology	
tilifūn	تِلِفُون	telephone	
tilfizyūn	تِلِفِيزْيُون	television	
tilka	تِلْكَ	that (f. sg.)	
tis'a	تِسْعَة	nine	
tis'at 'ashara	تِسْعَة عَشْرَ	nineteen	
tis'umi'a	تِسْعُمِائَة	nine hundred	
tishrīn	تِشْرِين الْأَوَّل	October	
al-awwal			
tishrīn	تِشْرِين الثَّانِي	November	
ath-thāni			

<b>T</b>		
Tā'ira	طائرة	airplane
Tābiq (Tawābiq)	طابق (طوابق)	story (of a building)
Tālib (Tulāb)	طالب (طلاب)	student(s)
Ta'am	طعام	food
Tabib (aTibbā')	طبيب (أطباء)	doctor(s), physician(s)
Tab'an	طبعاً	of course, certainly
Tabaq (aTbāq)	طبق (أطباق)	dish(es); plate(s)
Talab	طلب	an order
Talab (u)	طلب	to order
Tawil	طويل	tall
Tayarān	طيران	flying
Tayyib	طيب	delicious, good
Tib'a'a	طباعة	typing
Tibqan li	طبقاً لـ	according to
Tawāl	طوال	all along; the length of

## th

thāliṭh	ثالث	third
thāmin	ثامن	eighth
thāni	ثاني	second
thāni 'ashar	ثاني عشر	twelfth
thalātha	ثلاثة	three
thalāthat 'ashara	ثلاثة عشر	thirteen
thalāthumi'a	ثلاثمائة	three hundred
thamānya	ثمانية	eight
thamānyat 'ashara	ثمانية عشر	eighteen
thamānimi'a	ثمانمائة	eight hundred
thaman	ثمن	price
thiq (athqāl)	ثقل (أثقال)	weight(s)

thumma	ثُمَّ	then; so
thumma inna	ثُمَّ إِنَّ	besides

## u

udhun (udhunān, du.)	أُذُن (أذنان)	ear(s)
ughustus	أغسطس	August
ujriya	أُجْرِي	to be performed
ujra	أُجْرَة	fare
ākhar (ūkhra)	آخر (أخري)	other (f.)
ukht (akhawāt)	أُخْت (أخوات)	sister(s)
uktūbar	أكتوبر	October
urz	أرز	rice
uSib bi	أصيب بـ	to be afflicted with
usbū' (asābir')	أسبوع (أسابيع)	week(s)
usra (usar)	أسرة (أسر)	family (families)
ustādh (asātidha)	أستاذ	professor, sir (أساتذة)

## w

wāhid	واحد	one
wālid	والد	father
wāliḍa	والدة	mother
wāqi'	واقع	actual, real; event, fact
fi l-wāqi'	في الواقع	actually
wāsi'	واسع	wide
wa	و	and
wāshinTun	واشنطن	Washington
wi'ā' (aw'iya)	وعاء (أوعية)	pots
waḥid	وحيد	only
wajab	وجب (يجب)	to be necessary
(yajib) an	أن	to . . .

wajad	وجد	to find
wajba	وجبة طيبة	enjoy your meal!
Tayyibal	ولكن	but
walākin	ولكن	but
walad (awlād)	ولد (أولاد)	boy(s)
waqqa' 'ala	وقع على	to agree to, signed
waqt (awqāt)	وقت (أوقات)	time(s)
waraq (awraq)	ورق (أوراق)	leaf (leaves); sheet(s) of paper
wasā'il an-naql	وسائل النقل	means of transport
wasila (wasā'il)	وسيلة (وسائل)	means
waSal (yoSil)	وصل (يصل)	to arrive
wasat al-balad	وسط البلد	downtown
wazīr (wuzarā')	وزير (وزراء)	minister(s)
wuSul	وصول	arrival

## y

ya	يا	hey, oh (vocative particle)
yāsār	يسار	left (side)
yad (yadān)	يد (يدان)	hand(s)
yamin	يمين	right (side)
yanāyir	يناير	January
yawm	يوم	day
yawm al-'ithnayn	يوم الإثنين	Monday

yawm al-aḥad	يوم الأحد	Sunday
yawm al-arba'a'	يوم الأربعاء	Wednesday
yawm al-jum'a	يوم الجمعة	Friday
yawm al-khamis	يوم الخميس	Thursday
yawm as-sabt	يوم السبت	Saturday
yawm ath-thulātha'	يوم الثلاثاء	Tuesday
yawmiyyan	يوميًا	daily
yulya	يولية	July
yunya	يونية	June
yusrā	يسرى	left (side)
<b>z</b>		
zawāj	زواج	marriage
zā'ir (zuwwār)	زائر (زوار)	visitor(s)
zād (yazīd) 'an	زاد (يزيد) عن	to go over; exceed
zabūn (zabā'in)	زبون (زبائن)	customer(s), client(s)
zahri	زهري	pink
zahra	زهرة	blossom (n.)
zamil	زميل	colleague
zawja (zawj)	زوجة (زوج)	wife (husband)
zawr	زور	throat
ziyāra	زيارة	visit

# ENGLISH-ARABIC GLOSSARY

## A

about	'an; Hawl	عَنْ، حَوْلَ	announce	a'lan anna	أَعْلَنَ أَنْ
Abu Dhabi	abū DHabī	أَبُو ظَهْرِي	(that)		
accept	qabil (a)	قَبِلَ	any	oyy	أَيَّ
according to	'alā Hasab; Tibqan li	عَلَى حَسَبِ، طَبَقًا لِـ	apartment	shaqqa (shuqaq)	شَقَّة (شَقَق)
achieve	tamm (f)	تَمَّ	appearance	DHuhūr	ظُهُور
(be achieved)			appropriate	munāsib	مُنَاسِب
actual	wāqī'	وَاقِع	approximately	Hawālī	حَوَالِي
actually	fi l-wāqī'	فِي الْوَاقِعِ	April	ibril; nisān	إِبْرَيْل، نَيْسَان
Adan	'adan	عَدَن	Arab League	jāmi'at ad-duwal al-'arabiyya	جَامِعَةُ الدُّوَل الْعَرَبِيَّة
addition	iDāfa	إِضَافَة	Arabic (f.)	'arabiyya	عَرَبِيَّة
in addition to	bi l-iDāfa ila	بِالإِضَافَةِ إِلَى	area	misāha	مَسَاحَة
after	ba'd	بَعْدَ	arm(s)	dhirā' (dhirā'an)	ذِرَاع (ذِرَاعَان)
age	'aSr	عَصْر	armoire	dulāb	دَوْلَاب
agenda	ajinda	أَجِنْدَة	around	'inda	عِنْدَ
agree (on)	ittafaq	اتَّفَقَ	arrival	wuSūl	وُصُول
agree (to)	ittafaq' 'ala	اتَّفَقَ عَلَى	arrive	waSal (yaSil)	وَصَلَ (يَصِلُ)
agreed	muwāfiq	مُؤَافَق	as	kamā	كَمَا
airline	khuTūT aT-Tayarān	خَطُوط الطَّيْرَان	as for	ammā bi n-nisba li	أَمَّا بِالنِّسْبَةِ لـ . .
airplane	Tā'ira	طَائِرَة	as well	kamā	كَمَا
airport	maTār	مَطَار	Aswan	aswān	أَسْوَان
Algeria	al-jazā'ir	الْجَزَائِر	at	'inda, bi, lada	عِنْدَ : بِ : لَدَى
all of it	bi l-kāmil	بِالْكَامِل	athletic	riyāDi	رِيَاضِي
along	Tawāl	طَوَالَ	August	ughusTus, āb	أَغُسْطُس : آبُ
(adv. of place)			available (v.)	tawāfar	تَوَافَرَ
also	ayDan	أَيْضًا	(to be available)		
always	dā'imān	دَائِمًا	award (v.)	HaSal 'alā (u)	حَصَلَ عَلَى
American	amriki	أَمْرِيكِي	(to be awarded)		
amuse oneself	inbasaT	إِنْهَسَطَ			
analyst	muHallil	مُحَلِّل			
and	wa	وَ			

## B

B.A.	lisans	لَيْسَانْس	believe (that)	Saddaq anna, i'taqad anna	صَدَّقَ أَنْ : إِعْتَقَدَ أَنْ
back	DHahr	ظَهَرَ	beside	bijānib	بِجَانِب
bad	sayyi'	سَيِّئ	besides	thumma inna	ثُمَّ إِنَّ
bag	Haqiba (Haqā'ib)	حَقِيبَة (حَقَائِب)	better	afDal	أَفْضَل
			getting better (n.)	taHassun	تَحَسَّنَ
baggage claim	Sālat al-Haqā'ib	صَالَة الْحَقَائِب	between	bayn	بَيْنَ
Bahrain	al-baHrayn	الْبَحْرَيْن	big	kabir (kibār, m. pl.) (kubrā, f. pl.)	كَبِير (كِبَار) (كَبْرَى)
balcony	shurfa	شُرْفَة	black	aswad	أَسْوَد
ball	kura	كُرَة	bloc	takattul	تَكْتَل
band	firqa	فِرْقَة	blossom	zahra	زَهْرَة
bank (n.)	bank (bunūk)	بَنْك (بَنْوَك)	blue	azraq	أَزْرَق
bathroom	Hammām	حَمَّام	boy	walad (awlād)	وَلَد (أَوْلَاد)
be (v.)	kān (yakūn)	كَان (يَكُون)	bread	khubz	خُبْز
be able	istaTā' (yastaTī'); amkan (yumkin)	إِسْتَطَاع (يَسْتَطِيع) ، أَمْكَن (يُمْكِن)	bride	'arus	عَرُوس
			brown	bunni	بُنِّي
be afflicted with	uSib bi	أُصِيبَ بِـ	build	bana (yabni)	بَنَى (يَبْنِي)
be found	awjad (yūjid)	أُوجِدَ (يُوجِدُ)	building (n.)	mabna (mabān)	مَبْنَى (مَبَان)
be necessary	wajab (yajib) an (to)	وَجِبَ (يَجِب) أَنْ	bulgur wheat	burghul	بُرْغُل
be sad	Hazin	حَزِنَ	bureaucrat	muwaDHDHaf	مُؤَظَّف
be sorry	a'sif (a)	أَسِفَ	burnt	maHrūq	مَخْرُوق
beach	shāTī' al-baHr	شَاطِئُ الْبَحْرِ	bus	Hāfila	حَافِلَة
beautiful	jamil	جَمِيل	businessperson	rajul a'māl	رَجُلُ أَعْمَال
because	li'anna	لِأَنَّ	busy	marshghūl	مَشْغُول
become	aSbaH (yuSbiH), Sāra (yaSir)	أَصْبَحَ (يُصْبِحُ) : صَارَ (يَصِيرُ)	but	lākin, walākin	لَكِنْ : وَلَكِنْ
			buy	ishtara (yashtari)	اشْتَرَى (يَشْتَرِي)
bed	sarir (asirra)	سَرِير (أَسِرَة)	by	lada	لَدَى
before	qabl	قَبْلَ	by means of	bi, biwāsiTat	بِـ، بِوَسِيطَة
begin	bada' (a)	بَدَأَ			
beginning	bidāya	بِدَايَة			
Beirut	bayrūt	بَيْرُوت			

## C

Cairo	al-qāhira	الْقَاهِرَة
candidate	murashshaH	مُرَشَّح
capital city	'aSima (awāSim)	عَاصِمَة (عَوَاصِم)

carry	Hamal (i)	حَمَلَ	coffee shop	maqhā (maqāhi)	مَقْهَى (مَقَاه)
carrying	Haml	حَمْل	colleague	zamil	زَمِيل
case	Hāla	حَالَة	collective	jamā'i	جَمَاعِي
case	al-Hāla	الحَالَة	come	atā (ya'ti)	أَتَى (يَأْتِي)
in that case	fi hādhihi l-Hāla	فِي هَذِهِ الحَالَة	coming	qādim	قَادِم
cassette	kāsit	كَاسِيْت	compose (v.)	takawwan min (be composed of)	تَكْوُن مِن
cent	sint	سِنْت	computer	kumbiyūtar	كُمْبِيُوتَر
certain	mu'akkad	مُؤَكَّد	condition	Hāl, Hāla	حَال : حَالَة
it is certain that	min al-mu'akkad anna	مِنَ الْمُؤَكَّد أَن	conservatism	muHāfaDHa	مُحَافَظَة
certainly	Tab'an, biT-Tab'	طَبَعًا : بِالطَّبَع	consult	tashāwar	تَشَاوَر
chain(s) (n.)	silasila (salāsil)	سِلْسِلَة (سِلَاسِل)	continent	qarra	قَارَة
chair	kursi (karāsi)	كُرْسِي (كَرَاسِي)	continue	istamarr	اِسْتَمَر
change (v.)	ghayyar	غَيَّر	contract (n.)	'aqd ('uqūd)	عَقْد (عُقُود)
to change oneself, itself	toghayyar	تَغَيَّر	control (v.)	taHakkam	تَحَكَّم
channel	qanā (qanawāt)	قَنَاة (قَنَاوَات)	convening	'aqd	عَقْد
characteristics	muwāSafāt	مُوَاصِفَات	copy (v.)	iktatab	اِكْتَتَب
cheap	rakhiS	رَخِيص	copying	taSwir	تَصْوِير
cheaper	arkhaS	أَرْخَص	correspond	kātab	كَاتَب
chickpeas	HummuS	حُمَص	corridor	mamarr	مَمَر
chicken	dajāj	دِجَاج	cost (v.)	kallaf (i)	كَلَف
choice	ikhtiyār	اِخْتِيَار	county	muHāfaZa	مُحَافَظَة
choose	ikhtār	اِخْتَار	cover (v.)	ghaTTā (yughaTTi)	غَطَى (يُغَطِّي)
cigarette	siJāra (sajā'r)	سِجَارَة (سِجَائِر)	crowded	muzdaHim	مَزْدَحِم
cinnamon	qirfa	قِرْفَة	cucumbers	khiyār	خِيَار
city	madina (mudun)	مَدِينَة (مَدُن)	currency	'umla	عُمْلَة
client	zabūn (zabā'in)	زَبُون (زَبَائِن)	currency exchange	Sirāfa	صِرَافَة
close (adj.)	qarib	قَرِيب	customer	zabūn (zabā'in)	زَبُون (زَبَائِن)
closet	dulāb	دُولَاب	<b>D</b>		
clothing	malābis	مَلَابِس	daily	yawmiyyan	يَوْمِيًّا
coffee (ground)	bunn	بُنْ	Damascus	dimashq	دِمَشْق
			daughter	bint	بِنْت
			day	yawm	يَوْم

dear	'aziz	عَزِيز	editor	muHarrir	مُحَرِّر
December	disambir, kānūn al-awwal	دِيسَمْبَر : كَانُونُ الْأَوَّل	editor-in-chief (f.)	ra'isat at-taHarir	رَئِيسَة التَّحْرِير
decide	qarrar	قَرَّر	eggplant	bādhinjān	بَازَنْجَان
degree (extent)	daraja	دَرَجَة	Egypt	misr	مِصْر
delay	ta'khir	تَأْخِير	eight	thamānya	ثَمَانِيَة
delicious	ladhidh, Tayyib	لَذِيذ : طَيِّب	eight hundred	thamānima'a	ثَمَانِمِائَة
demand	maTlūb	مَطْلُوب	eighteen	thamāniat 'ashara	ثَمَانِيَة عَشْر
desert	SaHarā'	صَحْرَاء	eighth	thāmin	ثَامِن
desserts	Halawayāt	حَلَوِيَّات	elevator	miS'ad	مِصْعَد
dialect	lahja	لَهْجَة	eleven	aHad 'ashara	أَحَد عَشْر
die (v.)	māt (yamūt)	مَات (يَمُوت)	eleventh	Hādi 'ashar	حَادِي عَشْر
difference	farq (furūq), khilāf	فَرْق (فُرُوق) : خِلَاف	employee	muwaDHDHaf	مُوظَّف
director	mudir	مُدِير	end	nihāya	نِهَايَة
discussion	munāqasha	مُنَاقَشَة	endowed with	dhū (dhāt)	ذُو (ذَات)
dish	Tabaq (aTbāq)	طَبَق (أَطْبَاق)	engineer	muhandis	مُهَنْدِس
distance	masāfa	مَسَافَة	engineering	handasa	هَنْدَسَة
division	khilāf	خِلَاف	Enjoy your meal!	wajba Tayyibal	وَجِبَة طَيِّبَة
do	fa'al (a)	فَعَلَ	enough	kāfi	كَافِي
doctor	duktār, Tabib (aTibbā')	دُكْتُور : طَبِيب (أَطْبَاء)	enter	dakhal	دَخَلَ
doctoral degree	shihādat doctōrā	شَهَادَة دُكْتُورَة	enthusiast	'āshiq	عَاشِق
dollar	dulār	دُولَار	equivalent to	'ibāra 'an	عِبَارَة عَن
downtown	wasat al-balad	وَسَطُ الْبَلَد	era	'aSr, 'ahd	عَصْر : عَهْد
drink (v.)	sharib (a)	شَرَب	Ethernet	itharnit	إِثَرْنِيْت
drinks	mashrūbāt	مَشْرُوبَات	even (adv.)	Hattā	حَتَّى
			and even	bal	بَل
			evening(s)	masā' (amāsi)	مَسَاء (أَمَاسِي)
<b>E</b>			event	wāqi'	وَاقِع
ear	udhun (udhunān)	أُذُن (أُذُنَان)	every	kull	كُلْ
earn	HaSal 'alā (u)	حَصَلَ عَلَى	exactly	bi D-DabT	بِالضَّبْط
East	mashriq	مَشْرِق شَرْق	exam	imtīHān	امْتِحَان
easy	sahl	سَهْل	exceed	zād (yazīd) 'an	زَاد (يَزِيد) عَن
eat	akal (u); tanāwal	أَكَلَ تَنَاوَلَ	your	HaDratak	حَضَرَتَكَ
			excellence		

except	illa	إِلا	first	awwal	أَوَّل
exception	istithnā'	اِسْتِثْنَاء	five	khamṣa	خَمْسَة
exchange (currency)	Sarf	صَرْف	five hundred	khamsumi'a	خَمْسُمِائَة
exchange rate	si'r Sarf	سَعْرُ صَرْف	flute (Arab)	mizmār	مِزْمَار
exercise	tamrīn	تَمَرِين	flying	Tayarān	طَيْرَان
expect	tawaqqa'	تَوَقَّع	food	akl, Ta'ām	أَكْل : طَعَام
expensive	ghālī (aghlā, comp./sup.)	غَالِي (أَعْلَى)	football	kurat al-qadam	كُرَة الْقَدَم
experience	khibra	خَبِيرَة	for	li	لِ
extent	daraja	دَرَجَة	for the sake of	min ajl	مِنْ أَجْلِ
eye(s)	'ayn ('aynān)	عَيْن (عَيْنَان)	forbidden	Harām	حَرَام
			force (v.)	iDTurr an	اضْطُر أَنْ
			(to be forced to)		

## F

fact	wāqi'	وَاقِع	foreign	ajnabi, khārijī	أَجْنَبِي : خَارِجِي
failure	fashal	فَشَل	four	arba'a	أَرْبَعَة
fall (n.)	khariḥ	خَرِيف	four hundred	arba'umi'a	أَرْبَعُمِائَة
family	ahl, 'ā'ila, usra (usar)	أَهْل : عَائِلَة : أُسْرَة (أَسْر)	fourteen	arba'at 'ashara	أَرْبَعَة عَشْر
far away	ba'id	بَعِيد	fourth	rābi'	الرَّابِع
fare	ujra	أَجْرَة	freedom	Hurriya	حُرِيَة
father	wālid	وَالِد	Friday	yawm al-jum'a	يَوْمَ الْجُمُعَة
fault	khaṭa' (akhTā')	خَطَأ (أَخْطَاء)	friend	Sadiq (aSadiqā')	صَدِيق (أَصْدِقَاء)
fax	fāks	فَاكْس	from	min, 'an	مِنْ : عَنْ
fear (v.)	khāf (yakhāf) an	خَاف (يَخَاف) أَنْ	full (adj.)	mali'	مَلِيء
February	fibrāyir, shubāT	فِبْرَايِر : شُبَاط	furnishings	athāth	أَثَاث
feel (v.)	sha'ar (u)	شَعْر (يَشْعُر)	future	mustaqbal	مُسْتَقْبَل
fifteen	khamṣat 'ashara	خَمْسَة عَشْر			
fifth	khāmis	خَامِس			
file	malaff	مَلَفْ			
fill (v.) (to be filled with)	imtala'	اِمْتَلَأْ			
find	wajad	وَجَد			
finding	ijād	إِيجَاد			

## G

gain (v.)	iktasab	اِكْتَسَب
garden	Hadiqa	حَدِيقَة
gender	jins	جِنْس
get (v.)	HaSal 'alā (u)	حَصَلَ عَلَى
gift	hadiyya	هَدِيَّة
girl	bint	بِنْت
give	a'Tā (yu'Ti)	أَعْطَى (يُعْطِي)

giving	i'Tā'	إِعْطَاء	headquarters	maqarr (maqārr)	مَقَر (مَقَار)
go	dhahab (a)	ذَهَب	heart	qalb	قَلْب
God	allāh	اللَّه	heart attack	azma qalbiyya	أَزْمَة قَلْبِيَّة
God willing!	inn shā'allah!	إِنْ شَاءَ اللَّهُ	Hello!	alū!	أَلُو
golden	dhahabi	ذَهَبِي	(on the phone)		
gold	dhahab	ذَهَب	help (v.)	sā'ad 'alā	سَاعَدَ عَلَى
good	jayyid, ladhidh, Tayyib	جَيِّد : لَذِيذ : طَيِّب	here	hunā	هُنَا
Good-bye!	ma'a as-salāma!	مَعَ السَّلَامَة	honor (v.)	tasharraf	تَشَرَّف
Good morning!	Sabāḥ al-khayr! (greeting). Sabāḥ an-nūr! (response)	صَبَاحُ الْخَيْر : صَبَاحُ النُّور	(to be honored)		
government	Hukūma	حُكُومَة	hope (v.)	rajā (yarjū) an	رَجَا (يَرْجُو) أَنْ
graduate (v.)	takharraj	تَخَرَّجَ	(that)		
graduation	takharrij	تَخَرُّج	hospital	mustashfa	مُسْتَشْفَى
grandmother	jadda	جَدَّة	hot	Hār	حَار
grapes	'inab	عِنَب	hotel	funduq (fanādiq)	فُنْدُق (فَنَادِيْق)
green	akhḍar	أَخْضَر	hour	sā'a	سَاعَة
greetings	taḥiyya	تَحِيَة	house	bayt (biyūt)	بَيْت (بُيُوت)
groom (n.)	'aris	عَرِيس	how	kayfa	كَيْف
ground (adj.)	mafrūm	مَفْرُوم	how many	kam	كَمْ
guest	Dayf (Duyūf)	ضَيْف (ضَيْفُوف)	how much	bi kam	بِكَمْ
guidebook	dalīl siyāḥi	دَلِيل سِيَاحِي	however	bal	بَلْ
gym	Sālat at-tamrināt ar-riyāDīyya	صَالَة التَّمْرِينَات الرِّيَاضِيَّة	hundred	mi'a	مِائَة
			one hundred percent	mi'a bi l-mi'a	مِائَة بِالمِائَة
			hunger	jū'	جُوع
			hungry	jaw'ān	جُوعَان
			husband	zawja (azwāj)	زَوْج (أَزْوَاج)

## H

hair	sha'r	شَعْر
half	niSf	نِصْف
hamburger	hāmburgar	هَامْبُورْجَر
hand (n.)	yadd (yadān)	يَد (يَدَان)
have	lada, 'inda, li	لَدَى : عِنْد : لِي
having	dhū (dhāt)	ذُو (ذَات)
head	ra's	رَأْس

## I

I	ana	أَنَا
if	idhā, law	إِذَا : لَوْ
importance	ahamiyya	أَهْمِيَة
important	hāmm	هَام
in	bi, fi	بِ : فِي
in the manner of	'ala	عَلَى

increase (v.)	irtafa'	ارتَفَعَ
information	isti'lāmāt	إِسْتِعْلَامَات
information	ma'lūmāt	مَعْلُومَات
inside	dākhil	دَاخِل
international	'ālamī, dawli	عَالَمِي : دَوْلِي
Internet	intarnit	إِنْتَرْنِت
it is possible that	min al-mumkin an	مِنْ الْمُمْكِن أَنْ

## J

January	yanāyir, kānūn ath-thāni	يَنَايِر : كَانُون الثَّانِي
journalism	SaHāfa	صَحَافَة
journalist	SaHāfiyyin	صَحْفِي
journey	safar	سَفَر
July	yulyah, tammūz	يُولْيَة : تَمُوز
jumping	qafz	قَفْز
June	yunyah, Hazayrān	يُونْيَة : حَزِيرَان

## K

kind	naw'	نَوْع
kitchen	maTbakh (maTābikh)	مَطْبَخ (مَطَابِخ)
knee	rukba (rukab)	رُكْبَة (رُكَب)
know	'alim (a), 'araf (i)	عِلْم : عَرَف
getting to know (n.)	ta'aruf	تَعَارُف
get to know	ta'arraf 'alā	تَعَرَّفَ عَلَى
knowledge	'ilm	عِلْم
Kuwait	al-kuwayt	الْكُوَيْت

## L

land	arD (arāD)	أَرْض (أَرَاض)
language	lugha	لُغَة
later	lāHiq	لَا حَق
lead (v.)	qād (yaqāūd)	قَاد (يَقُود)

lead to	addā (yu'addī) ilā	أَدَّى (يُؤَدِّي) إِلَى
leaf	waraq (awraq)	وَرَق (أَوْرَاق)
learn	ta'allam	تَعَلَّمَ
least	aqall	أَقَلَّ
at least	'ala l-aqall	عَلَى الْأَقَلِّ
Lebanese	lubnāni	لُبْنَانِي
left (side)	yusrā, yāsār	يُسْرَى : يَسَار
leg	sāq (sāqān)	سَاق (سَاقَان)

length	Tūl	طُول
less	aqall	أَقَلَّ
to be less than	qall (yaqill)	قَلَّ عَنْ
lessen	qallal min	قَلَّلَ مِنْ
Libyan	libi	لِيبِي
life	Hayā	حَيَاة
lift (v.)	Hamal (i)	حَمَلَ
lifting	Haml	حَمَل
like	aHabb (v.), a'jab (v.), mithl (adv.)	أَحَبَّ : أَعْجَب : مِثْل

listen	istama' ilā	اسْتَمَعَ إِلَى
little	qalil	قَلِيل
a little of	qalil min	قَلِيل مِنْ
live	sakan (u)	سَكَن
living room	Sāla	صَالَة
loaf (n.)	raghif (arghifa)	رَغِيف (أَرْغِفَة)
local	maHalli	مَحَلِّي
look (at)	naDHar (u) ilā	نَظَرَ إِلَى
lover (of)	'āshiq	عَاشِق
love (v.)	aHabb	أَحَبَّ
luggage	amti'a	أَمْتَعَة
lunch	ghadā'	غَدَاء

## M

machine	mākina	مَآكِينَة
main	ra'isi	رَأْسِي
majority	mu'Zam	مُعْظَم
make (v.) (to be made up of)	takawwan min	تَكَوَّنَ مِنْ
man	rajul (rijāl)	رَجُل (رِجَال)
many	kathir	كَثِير
March	māris, ādhār	مَارِس : أَذَار
market	sūq (aswāq)	سُوق (أَسْوَاق)
marriage	zawāj	زَوَاج
matchmaker	khāTiba	خَاطِبَة
May	mayū, ayyār	مَايو : أَيَّار
maybe	rubbamā	رُبَّمَا
mean (v.)	'anā (ya'ni)	عَنَى (يَعْنِي)
means	wasīla (wasā'il)	وَسِيلَة (وَسَائِل)
means of transport	wasā'il an-naql	وَسَائِل النِّقْل
meat	lahm	لَحْم
meat (grilled)	mashwiyyāt	مَشْوِيَّات
spiced meat	kabāb	كِبَاب
on a skewer		
spiced	kufta	كُفْتَة
ground meat		
meatballs	kibbi, kubayba	كِبْبَة : كُبْبِيَة
Mediterranean	al-baHr	الْبَحْر
Sea	al-mutawassiT	الْمَتَوَسِّط
meet	ta'arraf 'alā	تَعَرَّفَ عَلَى
(be acquainted with)		
member	'uDw (a'Dā')	عَضْو (أَعْضَاء)
meter	'addād	عَدَاد
midday	DHuhr	ظَهْر
Middle East	ash-sharq al-awsaT	الشَّرْق الأَوْسَط

minister	wazir (wuzarā')	وَزِير (وُزَرَاء)
minute	daqīqa (daqā'iq)	دَقِيقَة (دَقَائِق)
mistake	khaTa' (akhTā')	خَطَأ (أَخْطَاء)
modern	Hadith	حَدِيث
Monday	yawm al-'ithnayn	يَوْم الإِثْنَيْن
monitor	shāsha	شَاشَة
month	shahr (shuhūr)	شَهْر (شُهُور)
more	akthar	أَكْثَر
Moroccan	maghribi	مَغْرِبِي
Morocco	al-maghrib	المَغْرِب
most	mu'DHam	مُعْظَم
mother	wālidā	وَالِدَة
mouse	fa'ra	فَأْرَة
move (v.)	tanaqqal	تَنَقَّلَ
movement	Haraka	حَرَكَة
moving	naql	نَقْل
museum	matHaf	مَتْحَف
musical	mūsīqi	مُوسِيقِي

## N

nail	mismār	مِسْمَار
nails	aDHāfir	أَطَافِر
name (n.)	ism (asmā')	إِسْم (أَسْمَاء)
narrow (f.)	Dayyīqa	ضَيِّقَة
necklace	'iqd ('uqūd)	عَقْد (عُقُود)
need (v.)	ihtāj	إِحْتِاج
net	shabaka	شَبَكَة
new	jadid (judud)	جَدِيد (جُدُد)
news	khabar (akhbār)	خَبَر (أَخْبَار)
next (f.)	qādima	قَادِمَة
nice	Hulw	حُلْو
night	layla (layālī)	لَيْلَة (لَيَالِي)
nightingale	bulbul	بُلْبُل

nine	<i>tis'a</i>	تِسْعَة	orange (fruit)	<i>burtaqāla</i>	بُرْتَقَالَة
nine hundred	<i>tis'umi'a</i>	تِسْعُمِائَة	order	<i>Talab</i> (u) (v.), <i>Talab</i> (n.)	طَلَب : طلب
nineteen	<i>tis'at 'ashara</i>	تِسْعَة عَشْر			
ninth	<i>tāsi'</i>	تَاسِع	in order to	<i>li</i>	لِ
no	<i>lā</i>	لَا	ordinary	<i>'ādiyya</i>	عَادِيَة
nose	<i>anf</i>	أَنْف	organize	<i>naDHDHam</i>	نَظَم
not	<i>lā, ghayr</i>	لَا : غَيْر	origin	<i>aSl</i>	أَصْل
to be not	<i>laysa</i>	لَيْسَ	other (f.)	<i>ākhar</i> (ūkhṛā)	آخَر (أُخْرَى)
will not	<i>lan</i>	لَنْ	over	<i>zād</i> (yazīd) 'an	زَاد (يَزِيد) عَنْ
			(to go over)		
November	<i>nuvambir, tishrin</i> <i>ath-thāni</i>	نُوفَمْبِر : تَشْرِين الثَّانِي	overlook	<i>aTall 'ala</i>	أَطْلَعَ عَلَى
now	<i>al-ān</i>	الْآن	owner	<i>SāHib</i> ( <i>aSHāb</i> )	صَاحِب (أَصْحَاب)
number (of)	<i>'adad</i>	عَدَد			
number	<i>raqam</i> ( <i>arqām</i> )	رَقَم (أَرْقَام)			
nurse	<i>numarniD</i>	مُمرِّض			

O			partake (in)	ishtarak fi	اشترك في
obtaining	HuSūl 'ala	حُصُول على	participate (in)	ishtarak fi	اشترك في
occupation	ihtilāl	اِحْتِلَال	partner	sharik (shurakā)	شريك (شُرَكَاء)
October	uktūbar, tishrin al-awwal	أَكْتُوبَر: تَشْرِينِ الْأَوَّل	party (n.)	Hafla	حَفْلَة
office	maktab (makātib)	مَكْتَب (مَكَاتِب)	passport	jawāz as-safar	جَوَاز السَّفَر
official (adj.)	rasmi	رَسْمِي	past	māDī	مَاضِي
old	qadīm	قَدِيم	pay (v.)	dafa'a (a)	دَفَعَ
on	'ala	على	pen (n.)	qalam (aqlām)	قَلَم (أَقْلَام)
one	wāḥid	وَاحِد	penny	fals (fulūs)	فَلَس (فُلُوس)
only	faqat (adv.), waḥid (adj.)	فَقَط: وَحِيد	people	nās	نَاس
opinion	ra'y	رَأْي	perform (v.) (to be performed)	ujriya	أَجْرِي
opponent	mu'ārid	مُعَارَض	period (of time)	mudda	مُدَّة
opposed (adv.) (as opposed to)	bikhilāf	بِخِلَاف	for a period of	limuddat	لِمُدَّة
or	aw, am	أَوْ: أَمْ	person	shakhṢ (ashkhāṢ)	شَخْص (أَشْخَاص)
orange (color)	burtuqālī	بَرْتُقَالِي	petroleum	bitrūl	بِتْرُول

phenomenon	DHāhira	ظاهرة	<b>R</b>		
physician	Tabib (aTibbā')	طبيب (أطباء)	rate(s) (n.)	si'r (as'ār)	سعر (أسعار)
pink	zahrī	زهرى	rather	bal	بلّ
place(s)	makān (amākin)	مكان (أماكن)	reading	qirā'a	قراءة
plate	Tabaq (aTbāq)	طبق (أطباق)	real	wāqī'	واقع
please (v.)	a'jab	أعجب	Really?	wa-lāhī?	والله؟
Please!	min faDlik!	من فضلك	reason (n.)	sabab (asbāb)	سبب (أسباب)
If you	tafaDDal!	تفضل	for that reason	li dhālik	لذلك
please!			reception	istiqbāl	استقبال
politeness	dhawq	ذوق	red	aHmar	أحمر
political	siyāsī	سياسي	reform (n.)	iSīlāh	إصلاح
postpone	ajjal (yu'ajjil)	أجل (يؤجل)	region	minTaqa (manāTiq)	منطقة (مناطق)
postponement	ta'jil	تأجيل	regretful	āsif	أسف
pot	wi'ā' (aw'iya)	وعاء (أوعية)	relative	qarib (aqa'rib)	قريب (أقارب)
pound	lirā (weight), junayh (currency)	ليرة : جنيه	rent	ajjar (yu'ajjir) (v.), ijar (n.)	أجر (يؤجر) : إيجار
practice (v.)	māras	مارس	required	maTlūb	مطلوب
prefer	faDDal	ففضل	researcher	bāHith	باحث
preferable	aFDal	أفضل	reservation	Hajz	حجز
pregnancy	Haml	حمل	reside	sakan (u)	سكن
press	SaHāfa	صحافة	resident	sākin (sukkān)	ساكن (سكان)
pretty	Hulw	حلو	residential	sakani	سكني
price (n.)	thaman (athmān), si'r (as'ār)	ثمن (أثمان) : سعر (أسعار)	responsible	mas'ūl	مسؤول
principal	ra'īsī	رئيسي	restaurant	maT'am (maTā'im)	مطعم (مطاعم)
privacy	khuSūSiyya	خصوصية	result in	addā (yu'addi) ilā	أدى (يؤدي) إلى
private	khāSS	خاص	return (v.)	'ad (ya'ūd)	عاد (يعود)
problem	mushkila (mashākil)	مشكلة (مشاكل)	rial	riyāl	ريال
professor	ustādh (asātidha)	أستاذ (أساتذة)	rice	urz	أرز
punishment	mu'āqaba	معاقبة	right (side)	yamin	يمين
			right(s) (n.)	Haqq (Huqūq)	حق (حقوق)
<b>Q</b>			Right?	a laysa kadhālik?	أليس كذلك؟
qualification	mu'ahhil	مؤهّل			
qualify (v.)	ahhala (yu'ahhil)	أهّل (يؤهّل)			

robe	jallābiyya	جَلَابِيَّة	shame	Harām	حَرَام
room(s)	ghurfa (ghuraf), Hujra	غُرْفَة (غُرَف): حُجْرَة	What a shame!	yā Harām!	يَا حَرَام!
running	jary	جَرِي	share (v.)	ishtarak fi	اشْتَرَك فِي
			sheet (of paper)	waraq (awrāq)	وَرَق (أوراق)
<b>S</b>			shine (v.)	lama' (yalma')	لَمَعَ (يَلْمَع)
sadness	Hozan	حَزَن	shop	maHall	مَحَلّ
safari	safāri	سَفَارِي	short	qaSir	قَصِير
salad	salaTa	سَلْطَة	show (v.)	arā (yuri)	أَرَى (يُرِي)
San'a	San'a' (capital of Yemen)	صَنْعَاء	silver (adj.)	fiDDi (adj.), fiDDa (n.)	فِضِّي: فِضَّة
sandwich	shaTira	شَطِيرَة	similarly	kamā	كَمَا
satellite	faDā'iyya	فَضَائِيَّة	Sinai Peninsula	saynā'	سَيْنَاء
Saturday	yawm as-sabt	يَوْم السَّبْت	single (adj.)	'a'zab ('uzzāb)	أَعَزَب (عَزَاب)
Saudi Arabia	as-sa'udiya	السُّعُودِيَّة	Sir	ustādh (asātīdha)	أُسْتَاذ (أَسَاتِذَة)
Saudi Arabian	sa'ūdī	سُعُودِي	sister	ukht (akhawāt)	أُخْت (أَخَوَات)
Saudi Aramco	arāmū	أَرَامُكُو	situation	Hāl, Hāla	حَال: حَالَة
school(s)	madrasa (madāris)	مَدْرَسَة (مَدَارِس)	six	sitta	سِتَّة
search (for)	bal'hath 'an (v.)	بَحْث عَنْ	six hundred	sittumi'a	سِتْمِائَة
season	faSl	فَصْل	sixteen	sittat 'ashara	سِتَّة عَشْر
second	thāni	ثَانِي	sixth	sādis	سَادِس
see	ra'ā	رَأَى (يَرَى)	sky (f.)	samā'	سَمَاء
seem	bada (yabdū)	بَدَأ (يَبْدُو)	smoke	dakhkhan	دَخَّن
seller	bā'i'	بَائِع	so	thumma	ثُمَّ
semester	faSl	فَصْل	software	suftwir	سُوفْتْوِير
separation	faSl	فَصْل	some	ba'D	بَعْض
September	sibtambir, aylūl	سِبْتَمْبَر: أَيْلُول	son	ibn	إِبْن
			sorry	āsif	أَسِف
serve (v.)	khadam (i)	خَدَم	source	maSdar (maSādir)	مَصْدَر (مَصَادِر)
seven	sab'a	سَبْعَة	speak (v.)	taHadath, takallam	تَحَدَّث: تَكَلَّمَ
seven hundred	sab'umi'a	سَبْعُمِائَة	special	khāSS	خَاص
seventeen	sab'at 'ashara	سَبْعَة عَشْر	specialist	akhiSSā'i	أَخْصَانِي
seventh	sābi'	سَابِع	specific	khāSS	خَاص
sex	jins	جِنْس			

spend	anfaq	أَنْفَقَ	take (v.)	akhadh (u)	أَخَذَ
exchange	Saraf (i)	صَرَفَ	tall	Tawil	طَوِيل
currency (v.)			taste (n.)	dhawq	ذَوْق
spice	buhār	بُهَار	taxi	tāksi	تَاكْسِي
spring (n.)	rabi'	رَبِيع	tea	shāy	شَاي
(season)			teacher	mudarris	مُدْرَس
star	najma (nujūm)	نَجْمَة (نُجُوم)	technology	tiknulujiya	تِكْنُولُوجِيَا
stay (v.)	baqiya (yabqā)	بَقِيَ (يَبْقَى)	telephone	tilifūn	تِلِفُون
still (adv.)	mā zāl	مَا زَالَ	television	tilifiziyyūn	تِلِفِيزْيُون
stomach	mi'da	مِعْدَة	tell	Hakā (yaHki)	حَكَى (يَحْكِي)
story	Tābiq (Tawābiq)	طَابِق (طَوَابِق)	ten	'ashara	عَشْرَة
(of a building)			tenth	'āshir	عَاشِر
struggle	Sirā'	صِرَاع	testimony	shahāda	شَهَادَة
student	Tālib (Tulāb)	طَالِب (طُلَّاب)	Thank God!	al-Hamdulillāh!	الْحَمْدُ لِلَّهِ
study (v.)	daras (u), dhākar	دَرَس: ذَاكَرَ	Thank you.	shukran.	شُكْرًا
summer	Sayf	صَيْف	that (f. sg.)	tilka	تِلْكَ
summit	qimma	قِمَّة	that (m. sg.)	dhalik	ذَلِكَ
Sunday	yawm al-a'had	يَوْمَ الْأَحَد	that which	mā	مَا
sunset	ghurūb	غُرُوب	that	anna	أَنَّ
sure	muta'akkid	مُتَأَكِّد	(sub. conj.)		
to make	ta'akkad min	تَأَكَّد مِنْ	the same	nafs	نَفْس
sure of			then	thumma	ثُمَّ
surgery	'amaliyya jirāHliyya	عَمَلِيَّة جِرَاحِيَّة	there	hunāk	هُنَاكَ
surrounding	Hawl	حَوْل	there is/	awjad (yujid)	أَوْجَد (يُوجَد)
sweet	Hulw	حُلُو	are		
sweets	Halawayāt	حَلَوِيَّات	these	hā'ula'i	هَؤُلَاءِ
swim (v.)	sabaH (a)	سَبَح	thing	shay' (ashyā')	شَيْء (أَشْيَاء)
sympathize	ashfaq 'alā	أَشْفَقَ عَلَى	think	i'taqad anna	اِعْتَقَدَ أَنَّ
(with)			to think	fakkar fi	فَكَّرَ فِي
Syria	sūriyā	سُورِيَا	about		
Syrian	sūri	سُورِي	thinking	tafkir	تَفَكِير
			third	thālith	ثَالِث
<b>T</b>			thirteen	thalāthat 'ashara	ثَلَاثَة عَشْر
tabouli (salad)	tabbūli	تَبُولِيَّة	this (f.)	hādhihi	هَذِهِ
Tahrir Square	maydān at-taHrir	مَيْدَان التحرير	this (m.)	hādha	هَذَا
			those	ulā'ika	أُولَئِكَ



thousand	<i>alf (ālf)</i>	ألف (آلاف)	typing	<i>Tibā'a</i>	طباعة
three	<i>thalātha</i>	ثلاثة	<b>U</b>		
three hundred	<i>thalāthumī'a</i>	ثلاثمائة	uncle	<i>khāl</i>	خال
throat	<i>zawr</i>	ذور	(maternal)		
through	<i>khilāl</i>	خلال	unfortunately	<i>li l-'aṣaf</i>	للأسف
Thursday	<i>yawm al-khamis</i>	يوم الخميس	university	<i>jāmi'a</i>	جامعة
ticket(s)	<i>tadhkara (tadhākīr)</i>	تذكرة (تذاكر)	upper	<i>'ulwi</i>	علوي
time(s)	<i>waqt (awqāt)</i>	وقت (أوقات)	use (v.)	<i>istakhdam</i>	استخدم
to (prep.)	<i>ilā, li</i>	إلى : لـ	usual	<i>'āda</i>	عادة
in order to	<i>likayy</i>	لكي	usually	<i>fi l-'āda</i>	في العادة
(followed by a verb)	<i>an</i>	أن	utensil	<i>adā (adawāt)</i>	أداة (أدوات)
tomorrow	<i>ghadan</i>	غدا	<b>V</b>		
tool	<i>adā (adawāt)</i>	أداة (أدوات)	vacation	<i>ijāza</i>	إجازة
tourism	<i>siyāḥa</i>	سياحة	veil(s) (n.)	<i>Hijāb (al-Hijba)</i>	حجاب (أحجية)
tourist	<i>sa'īḥ</i>	سائح	Venezuela	<i>finizwilā</i>	فنزويلا
toward	<i>ilā</i>	إلى	very	<i>jiddan</i>	جداً
traditional	<i>taqlīdī</i>	تقليدي	visit (n.)	<i>ziyāra</i>	زيارة
traffic	<i>murūr</i>	مرور	visitor	<i>zā'ir (zuwwār)</i>	زائر (زوار)
train	<i>qīTār</i>	قطار	wait (v.)	<i>intaDḤar</i>	انتظر
training	<i>tadrib</i>	تدريب	<b>W</b>		
transportation	<i>tanaqqul</i>	تنقل	walk (v.)	<i>mashā (yamshī)</i>	مشى (يمشي)
travel (v.)	<i>sāfar</i>	سافر	want (v.)	<i>arād (yurīd)</i>	أراد (يريد)
traveler	<i>musāfir</i>	مسافر	Washington	<i>wāshīnTun</i>	واشنطن
traveling	<i>saḥar</i>	سفر	watch (v.)	<i>shahad</i>	شاهد
trip	<i>riḥla, saḥar</i>	رحلة : سفر	wear (v.)	<i>irtada</i>	ارتدى
true	<i>Saḥīḥ</i>	صحيح	weather	<i>jaww</i>	جو
truly	<i>fi'lan</i>	فِعلاً	Web site	<i>mawqī' 'ala sh-shabaka</i>	موقع على الشبكة
try (v.)	<i>Hāwal</i>	حاول	Wednesday	<i>yawm al-arba'a'</i>	يوم الأربعاء
Tuesday	<i>yawm ath-thulāthā'</i>	يوم الثلاثاء	week(s)	<i>usbū' (asābi')</i>	أسبوع (أسابيع)
Tunisian	<i>tūnisi</i>	تونسي	weight(s) (n.)	<i>thiqal (athqāl)</i>	نقل (أثقال)
twelfth	<i>thāni 'ashar</i>	ثاني عشر			
two	<i>ithnān (ithnatn)</i>	إثنان (اثنان)			

welcome (n.)	<i>istiqbāl</i>	استقبال	with	<i>ma'a, lada</i>	مع : لدى
Welcome!	<i>marḤaban bik!, aḥlan!, aḥlan wa-saḥlan!</i>	مرحباً بك : أهلاً : أهلاً وسهلاً	without	<i>bidūn, dūn</i>	بدون : دون
well	<i>jayyīd</i>	جيد	woman	<i>imra'a (nisā')</i>	إمرأة (نساء)
well-known	<i>ma'rūf</i>	معروف	work (v.)	<i>'amil (a)</i>	عمل
well-being	<i>khayr</i>	خير	worker	<i>'āmil</i>	عامل
West	<i>maghrib</i>	مغرب	world	<i>'ālam</i>	عالم
Western	<i>gharbi</i>	غربي	<b>Y</b>		
what	<i>mā, mādhā</i>	ما : ماذا	year	<i>sana (sinin), 'ām (a'wām)</i>	سنة (سنين) : عام (أعوام)
when	<i>'indama, matā</i>	عندما : متى	yellow	<i>aSfar</i>	أصفر
where	<i>ayna</i>	أين	Yemen	<i>al-yaman</i>	اليمن
which (m.)	<i>alladhi</i>	الذي	yes	<i>na'am</i>	نعم
which (f.)	<i>allati</i>	التي	yesterday	<i>ams</i>	أمس
while	<i>baynamā</i>	بينما	you (f.)	<i>anti</i>	أنت
white	<i>abyaD</i>	أبيض	you (m.)	<i>anta</i>	أنت
why	<i>limādhā</i>	لماذا	your	<i>HaDratak</i>	حضرتك
wide	<i>wāsi'</i>	واسع	excellence		
wife	<i>zawja (zawj)</i>	زوجة	<b>Z</b>		
will (v.)	<i>sawfa</i>	سوف	zero	<i>Sifr</i>	صفر
winter	<i>shitā'</i>	شتاء			

# INDEX OF GRAMMAR TOPICS

Numbers in this index refer to lessons in which topics are discussed, not page numbers. For Lessons 1 to 15, only the lesson number is indicated in the index. For Lessons 16 to 35, the lesson number is followed by the capital letter in parentheses indicating the dialect: E (Egyptian), I (Iraqi), L (Lebanese), or S (Saudi).

<b>A</b>	
adverbs	20 (E), 32 (S), 33 (S)
answering “why” questions	14
Arabic script	1
agreement (nouns and adjectives)	4, 32 (S)
<b>B</b>	
basic sentence structure	4
<b>C</b>	
case	15
color words	10, 25 (I)
comparative	10, 25 (I), 32 (S)
conditional sentences	14
connecting sentences	20 (E)
consonants	1, 2, 3, 16 (E), 21 (I), 26 (L)
consonant clusters	16 (E), 23 (I), 25 (I), 28 (L), 31 (S)
<b>D</b>	
dates	14
days of the week	14, 19 (E), 25 (I), 29 (L), 32 (S)
definite article	3, 18 (E), 22 (I), 26 (L), 33 (S)
demonstratives	9, 19 (E), 23 (I), 28 (L), 32 (S)
deriving nouns from verbs	12
double ss and SS	24 (I)
doubled verbs	14

dual	24 (I)
duration	33 (S)
<b>E</b>	
elision	4
expressions with an	10
expressions of quantity	35 (S)
<b>F</b>	
family members	24 (I)
feminine nouns	2, 26 (L)
fiyi (I can)	27 (L)
forming words	7
future tense	8, 18 (E), 23 (I), 28 (L), 34 (S)
<b>G</b>	
gender	18 (E), 21 (I)
greetings	20 (E), 21 (I), 31 (S)
<b>H</b>	
“here”	23 (I)
hollow verbs	14
<b>I</b>	
“I would like to”	32 (S)
imperative	10, 24 (I), 29 (L), 32 (S)
imperfect tense	6, 16 (E), 21 (I), 26 (L)
irregular verbs	13, 14
is/are in Arabic	2
<b>M</b>	
masculine nouns	2
modal expressions	35 (S)
months of the year	14, 19 (E), 34 (S)
mood markers	15

<b>N</b>	
nationality adjectives	2, 20 (E)
negation	18 (E), 29 (L), 35 (S)
negative particles	31 (S)
"no"	22 (I)
nominal sentences	5
nouns	33 (S)
numbers 0 to 10	7, 17 (E), 25 (I), 29 (L), 32 (S)
numbers 11 to 19	7, 17 (E), 25 (I), 32 (S)
numbers 20 to 1,000	8
numbers: thousands and millions	9
<b>O</b>	
object pronoun suffixes	6, 17 (E), 22 (I), 26 (L), 32 (S)
ordinal numbers	11
<b>P</b>	
participles	30 (L)
particle 'asa	33 (S)
parts of the body	12
perfect tense	4, 17 (E), 18 (E), 22 (I), 27 (L), 33 (S)
personal pronouns	16 (E), 21 (I), 26 (L), 31 (S)
plural of nouns and adjectives	11, 19 (E), 29 (L)
polite expressions	33 (S)
polite requests	10
possessive construction	4, 22 (I), 28 (L)
possessive suffixes	5, 17 (E), 26 (L), 31 (S)
preposition 'ala	24 (I)
prepositions	17 (E), 33 (S)
pronouns used for emphasis	34 (S)
pronunciation	1
<b>Q</b>	
quantities	20 (E)
questions	22 (I)

questions with <i>kam</i> and <i>bikam</i>	7
question words	3, 19 (E), 22 (I), 29 (L), 31 (S)
<b>R</b>	
reflexive form	12
relative pronouns	8
relative sentences	30 (L)
root system	7
<b>S</b>	
seasons	14
<i>shinu?</i> (what?)	24 (I)
shadda	2
social phrases	31 (S), 34 (S)
stress	2
subject pronouns	3
subject-verb agreement	6
superlative	10, 25 (I)
<i>sukūn</i>	1
<b>T</b>	
<i>tā' marbūTa</i>	2
<i>tanwin</i>	4
telling time	11, 22 (I)
"there"	23 (I)
"there is"/"there isn't"	25 (I), 29 (L)
<i>to have</i> in Arabic	5
transliteration	1
<b>U</b>	
using an Arabic dictionary	7
<b>V</b>	
verb <i>chan</i> (to be)	23 (I)
verb conjugation	21 (I), 24 (I), 25 (I), 26 (L), 27 (L), 28 (L), 31 (S), 32 (S)

verb <i>gīdar</i> (can)	25 (I)
verb <i>kēn</i> (was/were)	27 (L)
verbal sentences	6
verbs beginning in long vowels	13
vocative particle <i>yā</i>	34 (S)
<b>W</b>	
weak verbs	13
word order	18 (E)
vowels	16 (E), 21 (I), 26 (L), 31 (S)
<b>Y</b>	
"yes"	22 (I)
yes-no questions	2