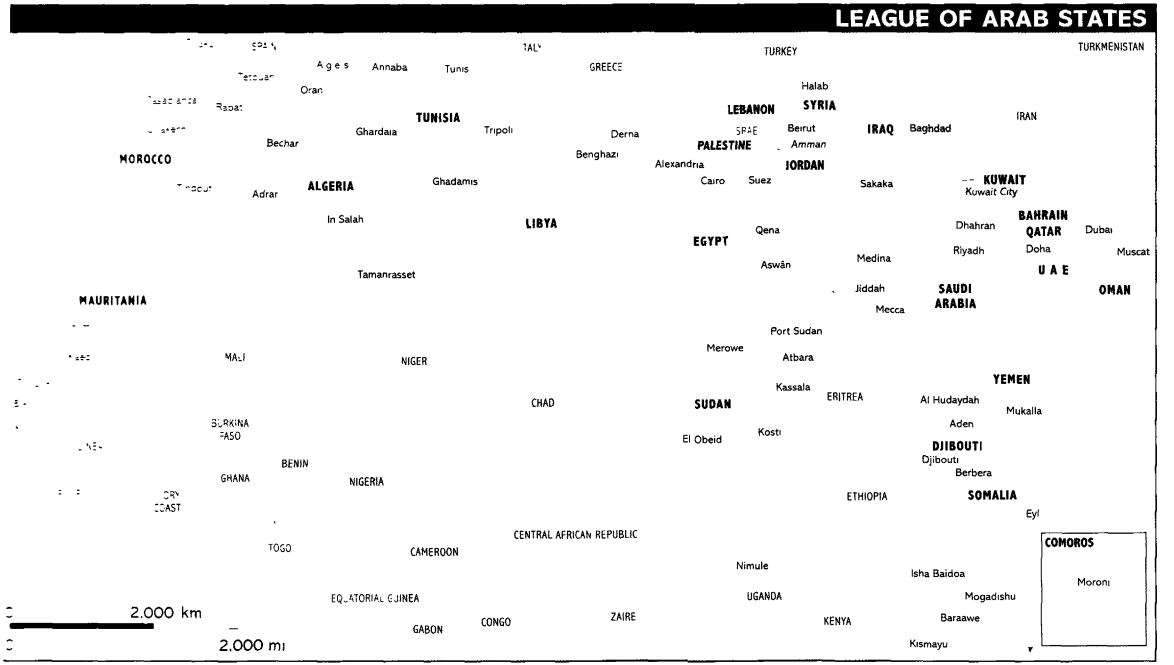

Note "Palestine" refers to the West Bank and Gaza Strip, Palestinian territories under interim self-government.

LIVING LANGUAGE®

ULTIMATE ARABIC

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 14 (Modern Standard Arabic). Hello, Ahmed? 201

LESSON 15 (Modern Standard Arabic)· News from the Arabic Press 214

FOURTH REVIEW (Modern Standard Arabic) 228

READING PASSAGE III (Modern Standard Arabic) 232

LESSON 16 (Egyptian Arabic) The Pyramids 235

LESSON 17 (Egyptian Arabic)· A Cruise on the Nile 246

LESSON 18 (Egyptian Arabic). A Visit to the Egyptian Museum 255

LESSON 19 (Egyptian Arabic) Housing Shortage in Cairo 267

LESSON 20 (Egyptian Arabic). The Egyptian Super Bowl 277

FIFTH REVIEW (Egyptian Arabic) 288

LESSON 21 (Iraqi Arabic). Come, Let's Celebrate! 293

LESSON 22 (Iraqi Arabic) To the Movies 302

LESSON 23 (Iraqi Arabic) What Are You Going to Buy? 315

LESSON 24 (Iraqi Arabic)· Eid Preparations 324

LESSON 25 (Iraqi Arabic). A Full Week! 334

SIXTH REVIEW (Iraqi Arabic) 345

LESSON 26 (Lebanese Arabic): What's the Problem? 349

LESSON 27 (Lebanese Arabic)· Feiruz 360

LESSON 28 (Lebanese Arabic). What's Up? 370

LESSON 29 (Lebanese Arabic). You Really Know How to Cook! 382

LESSON 30 (Lebanese Arabic)· Where Are You Going? 394

SEVENTH REVIEW (Lebanese Arabic) 405

LESSON 31 (Saudi Arabic): I'd Like to Introduce Myself! 410

LESSON 32 (Saudi Arabic): I Have Errands to Run. 424

LESSON 33 (Saudi Arabic). I Need to Rent an Apartment. 435

LESSON 34 (Saudi Arabic). What Is the Name of This Dish? 447

LESSON 35 (Saudi Arabic). Jones Goes to the Market 458

EIGHTH REVIEW (Saudi Arabic) 468

APPENDIX A Verb Forms 474

APPENDIX B Active and Passive Participles 475

APPENDIX C First Conjugation of Weak Verbs 476

APPENDIX D Second Conjugation of Weak Verbs 477

APPENDIX E Third Conjugation of Weak Verbs 478

APPENDIX F First Conjugation of Hollow Verbs 479

APPENDIX G Conjugation of Doubled Verbs 480

APPENDIX H Demonstrative Pronouns/Adjectives 481

APPENDIX I Summary of Numbers 482

APPENDIX J 250 Basic Phrases in Egyptian, Iraqi, Lebanese, and Saudi Arabic 484

GLOSSARY 503

Arabic–English Glossary 504

English–Arabic Glossary 518

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
ā	*a* in *at*, or *a* in *far*	ا	أراد	*'arād*
b	*b* in *bit*	ب	باب	*bāb*
t	*t* in *tell*	ت	توت	*tūt*
th	*th* in *thorn*	ث	أثاث	*'athāth*
j	*j* in *jam*	ج	جوز	*jawz*
d	*d* in *dill*	د	دود	*dūd*
dh	*th* in *there*	ذ	ذيل	*dhayl*
r	*r*, rolled, as in Scottish English *roof*	ر	رادار	*rādār*
z	*z* in *zoo*	ز	زهر	*zahr*
s	*s* in *self*	س	سوس	*sūs*
sh	*sh* in *shell*	ش	شاشة	*shāsha*
f	*f* in *flower*	ف	فرن	*furn*
k	*k* in *kiss*	ك	كركوك	*karkūk*
l	*l*, lighter, as in British English *love*	ل	ليل	*layl*
m	*m* in *may*	م	مرسم	*marsam*
n	*n* in *name*	ن	نيسان	*nīsān*
h	*h* in *here*	ه	هلاهل	*halāhil*
w, ū	*w* in *way*, or *oo* in *loom*	و	وفود	*wufūd*
y, ī	*y* in *yacht*, or *ee* as in *feel*	ي	ينوي	*yanwī*

The following consonants do not have equivalents in English

CONSONANTS WITHOUT ENGLISH EQUIVALENTS				
Sound	Approximate English Sound	Arabic Letter	Example	Transliteration
H	deep *h*, as if blowing on glasses	ح	حوت	*Hūt*
kh	*ch* in Scottish English *loch*	خ	خوخ	*khawkh*
S	*S*, with jaw much lower	ص	صوص	*SūS*
D	*d*, with jaw much lower	ض	ضار	*Dār*
T	*t*, with jaw much lower	ط	طار	*Tār*
DH	*th* as in *there*, with jaw much lower	ظ	ظلام	*DHalām*
'	throaty, "gagging" consonant	ع	عنب	*'inab*
gh	similar to French *r*	غ	غار	*ghār*
q	similar to *k*, but further back in throat	ق	قلق	*qalaq*
'	the sound in the middle of English *uh-oh*	ء[1]	سماء سأل	*samā'* *sa'al*

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						
n	*l*	*DH*	*T*	*D*	*S*	*sh*
ن	ل	ظ	ط	ض	ص	ش

s	*z*	*r*	*dh*	*d*	*th*	*t*
س	ز	ر	ذ	د	ث	ت

All other Arabic consonants are "moon" consonants

[1] The consonant ء 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*
ī	*ee* in *near*, or *ee* in *meet*	ي	تين	*tīn*
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	رَب	*rab*
ı	*ı* in *sit*	ـِ	مِن	*mın*
u	*oo* in *book*	ـُ	دُب	*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	مَوْز	*mawz*
ay	*i* in *mine*	يْ	بَيْت	*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	ـا	ـا	ا
bā'	*b*	ب	ـب	ـبـ	بـ
tā'	*t*	ت	ـت	ـتـ	تـ
thā'	*th*	ث	ـث	ـثـ	ثـ
jīm	*j*	ج	ـج	ـجـ	جـ
Hā'	*H*	ح	ـح	ـحـ	حـ
khā'	*kh*	خ	ـخ	ـخـ	خـ
dāl	*d*	د	ـد	ـد	د
dhal	*dh*	ذ	ـذ	ـذ	ذ

Arabic Alphabet in Handwriting

Letter Name	Sound and Transliteration Symbol	Letter	Final Position	Medial Position	Initial Position
rā'	*r*	ر	ـر	ـر	ر
zāy	*z*	ز	ـز	ـز	ز
sīn	*s*	س	ـس	ـسـ	سـ
shīn	*sh*	ش	ـش	ـشـ	شـ
Sād	*S*	ص	ـص	ـصـ	صـ
Dād	*D*	ض	ـض	ـضـ	ضـ
Tā'	*T*	ط	ـط	ـطـ	طـ
DHā'	*DH*	ظ	ـظ	ـظـ	ظـ
'ayn	*'*	ع	ـع	ـعـ	عـ
ghayn	*gh*	غ	ـغ	ـغـ	غـ
fā'	*f*	ف	ـف	ـفـ	فـ
qāf	*q*	ق	ـق	ـقـ	قـ

Arabic Alphabet in Handwriting

Letter Name	Sound and Transliteration Symbol	Letter	Final Position	Medial Position	Initial Position
kāf	*k*	ك	ـك	ـكـ	كـ
lām	*l*	ل	ـل	ـلـ	لـ
mim	*m*	م	ـم	ـمـ	مـ
nūn	*n*	ن	ـن	ـنـ	نـ
hā'	*h*	ه	ـه	ـهـ	هـ
wāw	*w, ū*	و	ـو	ـو	و
yā'	*y, ī*	ي	ـي	ـيـ	يـ

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

سفينة in يـ ← ي

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

سوق in و

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

رو ضة in و

2. OTHER ARABIC CHARACTERS AND SYMBOLS

MORE ARABIC CHARACTERS				
Arabic Character	Sound and Transliteration Symbol	Character Name	Arabic Example	Transliteration
ى	*ā* (final position only)	*alif maqSūra*	لبنى	*lubnā*
ة ة	*t* (final position only)	*Tā' marbūTa*	مباراة	*mubārāt*
لا لا	*la*	*lām-alif*	اهلا وسهلا	*'ahlan wa-sahlan*
ء	'	*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*	*fatHa*	رَبّ	*rab*
ـِ	*i*	*kasra*	مِن	*mın*
ـُ	*u*	*Damma*	دُبّ	*dub*
ـً	*an*	*fatHa tanwin*	شَمساً	*shamsan*
ـٍ	*in*	*kasra tanwin*	كِتابٍ	*kitābin*
ـٌ	*un*	*Damma tanwın*	ثَوْبٌ	*thawbun*
ء	'	*hamza*	سَأَل	*sa'al*
ـّ	*'ā* or *'a'* (always with *alif*)	*madda*	قُرْآن آثار	*qur'ān* *'āthār*
ـْ	consonant followed by another consonant	*sukūn*	بِنْت	*bınt*
ـّ	doubled consonant	*shadda*	فنّان	*fannan*

LESSON 1

(Modern Standard Arabic)

أَهْلاً وَسَهْلاً!

'ahlan wa sahlan! Hello!

A. Dialogue

Lucy and Samir meet at the American University of Beirut

سامِر. أَهْلاً وسهْلاً!

لوسي: أهلاً بِكَ.

سامِر. ما إسْمُكِ؟

لوسي: إسْمي لوسي. ما إسْمُكَ؟٢٣

سامِر. إسْمي سامِر.

sāmir 'ahlan wa sahlan!
lūsī 'ahlan bika!
sāmir mā-smuki?
lūsı ismī lūsı mā-smuka?
sāmir ismı sāmir

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—أَهْلاً وَسَهْلاً—is أَهْلاً *'ahlan* (hello), the first word from the right, and it is followed by the word وَسَهْلاً *wa sahlan* (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
b	*t*	*th*

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

ج	ح	خ
j	*H*	*kh*

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, د, ذ, ر, ز and و, 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 هـ *hā'* in سَهْلاً *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 writen in Arabic For example, the male name سامر, pronounced *SAH-meer*, is written as *s-ā-m-r* without the short vowel (ِ) 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 *mim,* AND ه *hā'*

You will learn seven consonant letters of the Arabic alphabet in this lesson ل, ك, م, ب, 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
كـ	ـكـ	ـك	ك	*kāf*	*k*

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 لَكَ *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 أَبوك *'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

بِك *bika* (to you, *m*)[1]

إِسْمُك *ismuka* (your name, *m*)

Here are additional examples showing *kāf* in other positions

Initial كُلّ *kull* (all)

Medial لِكُلّ *likull* (for all)

Separate أَبوك *'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
لـ	ـلـ	ـل	ل	*lām*	*l*

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

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[1] The following abbreviations are used in this book *m* = masculine *f* = feminine *sg* = singular *pl* = plural *du* = dual *lit* = literally *infml* = informal *fml* = formal *colloq* = colloquial

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

لوسي *lūsī* (Lucy)

Other examples are

Medial كُلُّكُمْ *kullukum* (all of you, *pl*)

Final كُلّ *kull* (all)

Separate كَمالْ *kamāl* (Kamal)

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

أهلاً وسهلاً *'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
بـ	ـبـ	ـب	ب	*bā'*	*b*

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 كبير *kabīr* (big)

Final كَلْب *kalb* (dog)

Separate أَبْ *'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
سـ	ـسـ	ـس	س	*sīn*	*s*

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

سامِر *sāmir* (Samir)

لوسي *lūsī* (Lucy)

إِسْمُكَ *ismuka* (your name, *m*)

Other examples are

Medial. مِسْمار *mismār* (nail)

Final بوليس *būlīs* (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	ـر	ـر	ر	*rā'*	*r*

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* [1]

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

سامِر *sāmir* (Samir)

Here are examples of *rā'* in other positions

Initial رامي *rāmi* (Rami)

Medial أَسْرار *'asrār* (secrets)

Separate دار *dār* (house)

F. THE LETTER م *mim*, THE SOUND *m*

Like *kāf, lām, bā'*, and *sin*, م *mim* has two different shapes

INITIAL	MEDIAL	FINAL	SEPARATE	NAME	SOUND VALUE
مـ	ـمـ	ـم	م	*mim*	*m*

[1] The rolled *r* dominates in everyday speech but it is avoided in recitation of the Qur'an

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·

سامِر *sāmir* (Samir)

And in the medial position in

إِسْمُكَ *ismuka* (your name, *m.*)

إِسْمي *ismī* (my name)

Other examples are

Initial مَهـا *maha* (Maha)

Final إِسْم *ism (name)*

Separate. أُمّ *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	ـهـ	ـه	ه	*hā'*	*h*

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 ماهِر *māhir* (skillful) or مياه *miyāh* (waters)

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

أَهْلاً *'ahlan* (hello)

And in its medial form in·

سَهْلاً *sahlan* (welcome)

Other examples are

Medial مَهـا *mahā* (Maha)

Final إِسْمُهُ *ismuhu* (his name)

Separate مياه *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*, *ī*, AND *ū*

The long vowels *ā*, *ī*, 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 سامِر *sāmır* or لوسي *lūsı*

The long vowels *ā*, *ī*, 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 earlıer, 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 *sāmır* and *luuusıı* to pronounce the long *ū* and the long *ī* in the name *lūsı*

The letters ا, ي, and و also represent the consonants ('), *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 (')

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	ـا	ـا	ا	*alif*	*ā* or *(')*

alif is a vertical stroke written from top to bottom in the ınitial/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

سامِر *sāmir* (Samir)

An example of its use in the final position is

مها *mahā* (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

أَهْلاً *'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 *ī* 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
يـ	ـيـ	ـي	ي	*yā'*	*ī* 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

يا *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)

لوسي *lūsī* (Lucy)

* Don't confuse this with ( ) 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 سَميك *samīk* (thick)

Final ماي *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	ـو	ـو	و	*wāw*	*ū* or *w*

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

وسهْلاً *wa sahlan* (and welcome)

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

And in the final form in

لوسي *lūsi* (Lucy)

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

Other examples are

Final سوريا *sūriyyā* (Syria)

Separate أَوْ *aw* (or)

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

B. THE SYMBOLS (ـَ) *fatHa*, (ـِ) *kasra* AND (ـُ) *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 ـَ 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 ـِ The symbol for the sound *u* is called *Damma* and looks like the number nine, slightly rotated to the right, written above the letter ـُ

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 ـْ *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 ـْ

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

أَهْلاً وسَهْلاً *ahlan wa sahlan* hello (*lit.*, hello and welcome)

و *wa*	and
أَهْلاً بِك *ahlan bika*	hello to you (a reply, to a male)
بِكَ *bika*	to you, in you (to a male), contains preposition بِ *bi* (to, in), followed by an ending showing person
ما *mā?*	what?
إِسْمُكِ *ismuki*	your name (to a woman)
ما اسْمُكِ *mā-smuki?*	What is your name? (to a woman)[1]
إِسْمُكَ *ismuka*	your name (to a man)
إِسْمي *ismī*	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

[1] Be sure the word ما *mā* ends with a vowel and the following word *ismuki* with a vowel the *alif* in the word اسمك *ismuk* 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 the 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.

a ي س أ ل و ا

b ب ا ر

c ا ل أ م م

d ك ر ي م

e ا ه ل ك

f إ س ل ا م

g م ب ا ر ك

h ي ا م س

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

a *bābā*
b *amrīkā*
c *mabrūk*
d *rasmī*
e *libī*
f *kalām*
g *muslimūn*
h *samīr*

3 Transliterate the following words.

a ميم

b لِيبِي
c بار
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 إِسْمي أَليكْس
b .إِسْمي سامي
c ما اسْمُك؟
d ما اسْمُكِ؟
e .أَهْلاً وسهْلاً، لوسي

Answer Key

1 a يسألوا
b بار
c الأُمم
d كريم
e أهلك
f إسلام
g مبارك
h سامي

2 a بابا
b أَمْريكا
c مَبْروك
d رَسْمي
e لِيبي
f كلام
g مُسْلمون
h سَمِير

3 a *mīm*
b *libī*
c *bār*
d *māl*
e *sabab*

4 a إِسْمي
b إِسْمُك سامِر
c إِسْمُكِ لوسي
d ما اسْمُك؟
e ما اسْمُكِ؟

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 أَيْن أَنتَ؟

min ayn anta? Where Are You From?

A. Dialogue

Lucy and Samir find out more about each other

لوسي: مِنْ أَيْن أَنْتَ يا سامِر؟

سامِر. أَنا مِنْ دِمَشْق.

لوسي. يَعْني أَنْت سوري.

سامِر: نَعَم، أَنا مِن سوريا. وَمِنْ أَيْن أَنْتِ يا لوسي؟

لوسي: أَنا أَمْريكيَّة. أَسْكُن في مَدينَة واشِنْطُن.

lūsī min ayn anta yā sāmir?
sāmir anā mın dimashq
lūsī ya'nī anta sūrī
sāmir na'am, ana min sūriyyā wa-min ayn anti yā lūsī?
lūsī ana amrīkiyya askun fī madīnat wāshinTun

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 ة *tā' marbūTa*

In this lesson, you will learn how to write and pronounce eight more consonant letters ط, ش, د, ق, ف, ع, ن, ت, and ة 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
تـ	ـتـ	ـت	ت	*tā'*	*t*

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*)

أَنْتَ *anta* (you, *m*)

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

Initial تَرَك *taraka* (to leave)

Medial كِتاب *kitāb* (book)

Separate and initial تابوت *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
نـ	ـنـ	ـن	ن	*nūn*	*n*

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

bā'	*tā'*	*nūn*
بـ	تـ	نـ

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)

وَاشِنْطُن *wāshinTun* (Washington)

أَسْكُن *askun* (I live)

؟أَيْن *ayn?* (where?)

Other examples are

Initial and medial نَنَام *nanām* (we sleep)

Medial and separate لُبْنَان *lubnān* (Lebanon)

C THE LETTER ع *'ayn*, THE SOUND (ʻ)

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

INITIAL	MEDIAL	FINAL	SEPARATE	NAME	SOUND VALUE
عـ	ـعـ	ـع	ع	*'ayn*	ʻ

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 (ʼ), while an open quote (ʻ) stands for *'ayn* in transliteration

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

يَعْني *ya'ni* (so, in other words)

نَعَمْ *na'am* (yes)

Other examples are:

Initial عُمان *'umān* (Oman)

Final بَيْع *bay'* (selling)

Separate الْبِقاع *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
فـ	ـفـ	ـف	ف	*fā'*	*f*

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 *fi* (in)

Other examples are

Medial سُفُن *sufun* (ships)

Final أَنْف *anf* (nose)

Separate أُنوف *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
قـ	ـقـ	ـق	ق	*qāf*	*q*

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

دِمشْق *dimashq* (Damascus)

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

Medial تَقْرَأ *taqra'* (she reads)

Initial قرأَ *qara'a* (he read)

Separate سوق *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	ـد	ـد	د	*dāl*	*d*

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

دِمَشْق *dimashq* (Damascus)

Other examples are

Medial عَدَد *'adad* (number), the first *dāl*

Separate عدد *'adad* (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
شـ	ـشـ	ـش	ش	*shin*	*sh*

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

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

دِمَشْق *dimashq* (Damascus)

Other examples are

Initial شَمْس *shams* (sun)

Final مِشْمِش *mishmish* (apricot)

Separate أَعْشاش *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
طـ	ـطـ	ـط	ط	*Tā'*	*T*

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

واشِنْطُن *wāshinTun* (Washington)

Other examples are.

Initial طِفْل *Tifl* (child)

Final (and medial) قِطَط *qiTaT* (cats)

I THE LETTER ة *tā' marbūTa*

The letter ة *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
-	-	ـة	ة	*tā' marbūTa*	silent or *t*

Many feminine nouns end in the letter ة *tā' marbūTa*, which is most often silent [1] ة *tā' marbūTa* is always preceded by a *fatHa*

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

أَمْرِيكِيَّة *amrīkiyya* (American, *f*)

Another example is

Separate. أُبُوَّة *ubuwwa* (fatherhood)

[1] See section C 3 of this lesson and Lessons 4 and 6 for more discussion of nouns, gender and the role of *tā' marbuTa*

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 pronounciation of native speakers on the recordings

كَسَر *kasar* (he broke) vs كَسَّر *kassar* (he smashed)

عَقَد *'aqad* (he conducted) vs عَقَّد *'aqqad* (he complicated)

Note that words with "doubled" consonants, such as أَمْرِيكِيَّة *amrīkıyya* and أُبُوَّة *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

أُبُوَّة *ubuwwa* (fatherhood)

أَمْرِيكِيِّين *amrīkiyyin* (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 pronouced as *mah-DEE-nah*

Long syllables are syllables that have a) a consonant and a long vowel, e g , *dī* in the مدينة *madīna* (city), or b) a consonant, a short vowel, and another consonant e g , *kiy* in the word أَمْرِيكِيَّة *amrīkiyya* (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 is *amrīkiyya* 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

تَقْرَأ is *taqra'* (she reads) pronounced *TAQ-ra-'*

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

أَنا أَمْريكيَّة

anā amrikiyya

I am American (*lit* , I American)

هُوَ كاتِب

huwa kātib

He is a writer (*lit* , He writer)

كَمال هُنا.

kamāl hunā

Kamāl is here (*lit* , Kamal here)

أَنا في مَكْتَبي.

anā fi maktabī

I am in my office (*lit* , I in my office)

أَنْتَ في لِيبْيا.

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)

كَمال هُنا؟

kamāl hunā?

Kamal is here?

أَنا في مَكْتَبي؟

anā fi maktabī?

Am I in my office?

هُوَ كَاتِب؟
huwa kātib?
Is he a writer?

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

أَكَمَال هُنا؟
a-kamāl hunā?
Is Kamāl here?

أَهُوَ كَاتِب؟
a-huwa kātib?
Is he a writer?

هَلْ تَسْكُن في أمْريكا؟
hal taskun fi amrīka?
Do you live in America? (*m*)

هل تَتَكلَّم الإنجليزية؟
hal tatakllam al-inglizīyya?
Do you speak English? (*m*)

There is no difference between the two yes/no question markers, but أَ *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

رَجُل
rajul
a man (*m*)

اِمْرَأَة
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.

مَكْتَب	مَكْتَبَة
maktab	*maktaba*
office (*m*)	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
والِد	والِدَة
wālid	*wālida*
father	mother
كاتِب	كاتِبَة
kātib	*kātiba*
writer	(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 مَدينَة
fi madina
in the city

أَسْكُن في مدينَة واشِنْطُن
askun fi madinat wāshinTun
I live in the city of Washington

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 يَّة *-iyya*
For example

أَمْريكا *amrika* (America)	أَمْريكي *amriki* (American, *m*)
لُبْنان *lubnān* (Lebanon)	لُبْناني *lubnāni* (Lebanese, *m*)
عَرَب *'arab* (Arabs)	عَرَبي *'arabi* (Arab, *m*.)

And

أَمْريكا *amrika* (America)	أَمْريكيَّة *amrikiyya* (American, *f*)
لُبْنان *lubnān* (Lebanon)	لُبْنانيَّة *lubnāniyya* (Lebanese, *f*)
عَرَب *'arab* (Arabs)	عَرَبيَّة *'arabiyya* (Arab, *f*)

عربيّة *'arabiyya* is also used to refer to the Arabic language

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

سورِيا *sūriyya* (Syria)

سوري *sūrī* (Syrian, *m*)

سورِيَّة *sūriyya* (Syrian, *f*)

D. Vocabulary

مِنْ *min*	from
أَيْنَ *ayna*	where?
أَنْتَ *anta*	you, *m*
يا *yā!*	hey!, oh!
أنا *anā*	I
دِمَشْق *dimashq*	Damascus
يَعْني *ya'nī*	so, in other words
سوري *sūrī*	Syrian, *m*
نعم *na'am*	yes
سوريا *sūriyya*	Syria
أَنْتِ *anti*	you, *f*
أَمْرِيكيَّة *amrikiyya*	American, *f*
أَسْكُن *askun*	I live
في *fī*	in
مَدينة *madīna*	city
مَدينَة واشِنْطُن *madīnat wāshinTun*	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), 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 strenghten 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 *baTāTa*
g *urduniyya*
h *sharibtu*

3 Give the English transliteration of the following words

a مَشْروب
b كِتَاب
c تونِسِيَّة
d كَانَت
e بِنْت
f عالِم
g قافِلَة

4 Translate the following sentences into Arabic

a Are you from Syria?
b No, I am from Lebanon [1]
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 (*tūnisī*, m.)
b Your name is Samir
c You are here
d My office is in Lebanon
e Lucy is here

[1] The Arabic word for *no* is لا *la*. Note that *la* is written using a special combination letter لا *lām alif*

Answer Key

1 a نأكل
b فلوس
c مدرسة
d طماطم
e دروس
f تبت
g سنة
h سنوات
i طالب
j قيام

2 a أَقْلام
b كُنْتُ
c فُنْدُق
d لَبَن
e كَمال
f بَطاطَة
g أُرْدُنِيَّة
h شَرِبْتُ

3 a *mashrūb*
b. *kitāb*
c *tūnisiyya*
d *kānat*
e *bint*
f *'ālim*
g *qāfila*

4 a أَنْتَ مِنْ سوريا؟
b لا، أنا مِنْ لُبْنان
c هُو في سوريا؟
d إِسْمي.
e أَنْتَ في مَدينَة دِمشْق.
f أَنْت أَمْريكي/ أَمْريكِيَّة؟
g لا، أنا لُبْناني/ لُبْنانِيَّة
h سمير هُنا؟

5 a *anta tūnisī?*
b *ismuka samir?*
c *anta hunā?*
d *maktabī fi lubnān?*
e *lūsī hunā?*

LESSON 3

(Modern Standard Arabic)

ماذا تَعْمَل؟

mādhā ta'mal? What Do You Do?

A. Dialogue

Lucy and Donald are having coffee with Lucy's colleague (زَميل لوسي *zamil lūsi*) Samir and Donald's friend (صَديق دونالْد *Sadiq dōnald'*) 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

سامِر، زَميل لوسي. صَباح الْخَيْر.

صَديق دونالْد: صَباح النّور. أَهْلاً.

سامِر، زَميل لوسي أَهْلاً بِك. لُبْناني، أَلَيْسَ كَذَلِك؟

صديق دونالْد: لا، أَنا مِن الْكَوَيْت. وَحضْرتَك ليبي أَمْ مَغْرِبي؟

سامِر، زميل لوسي أَنا تونِسي. إِسْمي سامِر التّونِسي.

صديق دونالْد واللهِ؟ وَأَنا أَيْضاً إِسْمي سامِر . . . وَلَكِن سامِر أَبو ثابِت.

سامِر، زَميل لوسي: تشَرَّفْنا أُسْتاذ سامِر.

صَديق دونالْد. تَشَرَّفْنا بِك.

سامِر، زَميل لوسي ماذا تَعْمَل حَضْرتَك؟

صَديق دونالْد أَنا دُكْتور في مُسْتَشْفَى جامِعَة الْكَوَيْت

سامِر، زَميل لوسي: وَاللَّهِ؟ وَأَنا أَيْضاً دُكْتور . . . وَلَكِن دُكْتور في اللُّغَة الْعَرَبيَّة في الْجامِعَة الأَمْريكيَّة.

صَديق دونالْد: وَهَلْ تَتَكَلَّم اللَّهْجَة اللُّبْنانيَّة جَيِّداً جِدّاً؟

سامِر، زَميل لوسي: طَبْعاً، أَتَكَلَّمُها كُلّ يَوْم.

sāmir, zamil lūsi: SabāH al-khayr
Sadiq dōnald. SabāH an-nūr ahlan
sāmir, zamil lūsi ahlan bik lubnāni, a laysa kadhālik?
Sadiq dōnald lā anā min al-kuwayt wa HaDratak, libi am maghribi?
sāmir, zamil lūsi anā tūnisi ismi sāmir at-tūnisi.

Note the vowel o which occurs only in foreign or borrowed words

Sadiq dōnald wa llāhi? wa anā ayDan ismi sāmir wa-lākin sāmir abū thābit
sāmir, zamil lūsi tasharrafnā, ustādh sāmir
Sadiq dōnald tasharrafnā bik
sāmir, zamil lūsi mādhā ta'mal, HaDratak?
Sadiq dōnald anā duktōr fi mustashfā jāmi'at al-kuwayt
sāmir, 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 hal tatakallam al-lahja l-lubnāniyya jayyidan jiddan?
sāmir, 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: ص *Sād*, ض *Dād*, ظ *DHā'*, ح *Hā'*, خ *khā'*, ج *jīm*, ز *zāy*, ث *thā'*, ذ *dhāl*, غ *ghayn*, ى *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 ى *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
صـ	ـصـ	ـص	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 قصير *qaSir* (short)

Separate خاصّ *khāSS* (special, private)

Final لِصّ *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
ضـ	ـضـ	ـض	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: ضابِط *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
ظـ	ـظـ	ـظ	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 أَبو ظَبي *abu DHabi* (Abu Dhabi)

Medial فظيع *faDHī'* (detestable)

Final حظّ *HaDHDH* (luck)

Separate حظوظ *HuDHūDH* (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
حـ	ـحـ	ـح	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 (ʿ) represented by the letter ع *'ayn*, 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

حضْرتك *HaDratak* (you, Sir)

and in the separate form in:

صَبَاح *SabāH* (morning)

Other examples are:

Medial· صَحِيفَة *SaHifa* (newspaper)

Final رِيح *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
خـ	ـخـ	ـخ	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 ın 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

الْخَيْر *al-khayr* (good)

Other examples are

Initial خَبَر *khabar* (news, *sg*)

Final تَارِيخ *tārīkh* (history)

Separate (and initial) خَوْخ *khawkh* (peaches)

F THE LETTER ج *jīm*, THE SOUND *j*

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

INITIAL	MEDIAL	FINAL	SEPARATE	NAME	SOUND VALUE
جـ	ـجـ	ـج	ج	*jīm*	*j*

ج *jīm* has the same sound as the letter *j* ın the English word *job*

In the dialogue, *jim* was used in

Initial جامِعَة *jāmi'a* (university)

جَيِّداً جِدّاً *jayyidan jiddan* (very well)

Medial اللَّهْجَة *al-lahja* (the dialect)

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

Separate· دَجاج *dajāj* (chicken)

Separate and initial. خَرَجَ *kharaja* (go out)

G THE LETTER ز *zāy*; THE SOUND *z*

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

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

INITIAL	MEDIAL	FINAL	SEPARATE	NAME	SOUND VALUE
ز	ـز	ـز	ز	*zāy*	*z*

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

زَميل *zamīl* (colleague)

Other example of *zāy* are

Medial مِزْمار *mizmār* (flute)

Final مَرْكَز *markaz* (center)

Separate رُزّ *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
ثـ	ـثـ	ـث	ث	*thā'*	*th*

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 أَبو ثابت *abū thābit*

Other examples are

Medial: باحِثَة *bāHitha* (female researcher)

Final. بَحْث *baHth* (search, research)

Separate تُراث *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	ـذ	ـذ	ذ	*dhā'*	*dh*

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 أُسْتاذ *ustādh* (professor, mister)

Other examples are

Initial ذكي *dhakī* (intelligent)

Medial and final لذيذ *ladhīdh* (delicious)

J THE LETTER غ *ghayn*, THE SOUND *gh*

The letter غ *ghayn* has four different shapes

INITIAL	MEDIAL	FINAL	SEPARATE	NAME	SOUND VALUE
غـ	ـغـ	ـغ	غ	*ghayn*	*gh*

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* (خ) 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

مَغْرِبي *maghribi* (Moroccan)

Other examples are

Initial غَداء *ghadā'* (lunch)

Final تَبْغ *tabgh* (tobacco)

Separate فراغ *farāgh* (space)

K THE LETTER ى *alif maqSūra*

The letter ى *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	-	*alif maqSūra*	*ā*

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

In the dialogue, *alif maqSūra* occurs in

مُسْتَشْفى *mustashfā* (hospital)

Other examples of *alıf maqSūra* are

ذِكْرى *dhikrā* (memory)

مُنى *munā* (Muna)

C. Grammar and Usage

1. THE DEFINITE ARTICLE

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

الْبَيْت *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·

البُيوت *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

في الْبَيْت *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

بَيْت *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 ' For example

بَيْتٌ *baytun* (a house)

Here are more examples of indefinite and definite nouns in Arabic

Indefinite Nouns	Definite Nouns
جامِعَة	الْجامعة
jāmi'a (a university)	*al-jāmi'a* (the university)
يوْم	الْيَوْم
yawm (a day)	*al-yawm* (the day)
مُسْتَشْفى	الْمُسْتشْفى
mustashfā (a hospital)	*al-mustashfā* (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						
n	*l*	*DH*	*T*	*D*	*S*	*sh*
ن	ل	ظ	ط	ض	ص	ش

s	*z*	*r*	*dh*	*d*	*th*	*t*
س	ز	ر	ذ	د	ث	ت

It appears then that the beginning consonant is "doubled " For example

الصَّديق *aS-Sadīq* (the friend)

الزَّميل *az-zamīl* (the colleague)

الدُّكْتور *ad-duktōr* (the doctor)

The phenomenon is often referred to as *nunation* The short vowels, *u*, *-a*, and *i* to which the *n* of *nunation* is added represent case ending (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 شَمْس *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 *mā*	what, which? (used before a noun)
ماذا *mādhā?*	what?
أَيْنَ *ayn(a)?*	where?
مِنْ أَيْنَ *min ayn(a)?*	from where?
مَنْ *man?*	who?
مَتَى *matā?*	when?
لِمَاذا *limādhā?*	why?
كَيْفَ *kayf(a)?*	how?

مَا اسْمُكَ؟
mā-smuka?
What is your name?

مَاذا تَعْمَلُ؟
mādhā ta'mal?
What do you do?

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

مِنْ أَيْنَ لوسي؟
min ayn lūsī?
Where is Lucy from?

مَنْ لوسي؟
man lūsī?
Who is Lucy?

متَى تتَكَلَّم اللَّهْجة اللُّبْنانيَّة؟
matā tatakallam al-lahja l-lubnāniyya?
When do you speak the Lebanese dialect?

لِمَاذا تتَكَلَّم اللَّهْجة اللُّبْنانيَّة؟
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		
أَنا	*anā*	I	نَحْنُ	*naHnu*	we			
أَنْتَ	*anta*	you *(m)*	أَنْتُمْ	*antum*	you *(m)*	أَنْتُما	*antumā*	you two *(m /f)*
أَنْتِ	*anti*	you *(f.)*	أَنْتُنَّ	*antunna*	you *(f)*			
هُوَ	*huwa*	he	هُمْ	*hum*	they *(m)*	هُما	*humā*	they two *(m /f)*
هِيَ	*hiya*	she	هُنَّ	*hunna*	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·

أَنا مِن الْكَوَيْت
'anā min al-kuwayt.
I am from Kuwait

هُوَ تونِسي
huwa tūnisī
He is Tunisian

أَنْتَ دُكْتور في الْمُسْتَشْفَى
anta doktōr fı l-mustashfā.
You *(m)* are a doctor at the hospital

أَنْتِ دُكْتورة في الْمُسْتشْفَى
antı doktōra fi l-mustashfā
You *(f)* are a doctor at the hospital

Subject pronouns are optional if a sentence contains a verb

تَتكلَّم اللَّهْجة اللُّبْنانيَّة
tatakallam al-lahja l-lubnāniyya
You speak the Lebanese dialect (*lit* , speak the Lebanese dialect)

This is so because the verb form itself clearly indicates the person, gender, and number of the doer of the action in Arabic We'll start discussing different verb forms in Lesson 4

D. Vocabulary

صَديق *Sadīq*	friend *(m)*
زَميل *zamīl*	colleague *(m)*
صباح الْخيْر *SabāH al-khayr*	good morning
صَباح النّور *SabāH an-nūr*	good morning (a reply)
أَليْسَ كذلك *a laysa kadhālik?*	Right?, Isn't it so?
الْكَوَيْت *al-kuwayt*	Kuwait
حضْرتك *HaDratak*	you, Sir (a respectful form of address)
ليبي *libī*	Libyan *(m)*
أَمْ *am*	or (in questions)
مغْرِبي *maghribī*	Moroccan *(m)*
تونِسي *tūnisı*	Tunisian *(m)*
وَاللَّهِ *wa-llāhı?*	Really?, Is that so?; By God!
أَيْضاً *ayDan*	also
لَكِن *lakin*	but
تشرَّفْنا *tasharrafnā*	Nice to meet you

أُسْتاذ *ustādh*	professor, *here* mister
تَشَرَّفْنا بِك *tasharrafnā bik*	Nice to meet you, too
ماذا *mādhā?*	what?
تَعْمَل *ta'mal*	you work
دُكْتور *duktōr*	doctor *(m)*
مُسْتَشْفَى *mustashfā*	hospital
جامِعة *jāmi'a*	university
اللُّغة الْعرَبيَّة *al-lugha l-'arabiyya*	Arabic language
تَتَكَلَّم *tatakallam*	you speak, she speaks
اللَّهْجة اللُّبْنانيّة *al-lahja l-lubnāniyya*	Lebanese dialect
جَيِّداً جِداً *jayyidan jiddan*	very well
طَبْعاً *Tab'an*	sure, of course, certainly
أَتكلَّمُها *atakallamuhā*	I speak it
كُلّ *kull*	every
يوْم *yawm*	day

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

كَيْف الْحال؟
kayf al-Hāl?
How are you?

كَيْف الصِّحَة؟ إِنْ شاءَ اللّٰه تَمام.
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

اَلْحَمْدُ لِلّٰه
al-Hamdulillāh
Thanks, it's fine (*lit*, praise to God)

بِخَيْر.
bi-khayr
Fine

(كُلّ شيْء) تَمام.
(kull shay') tamām
(Everything is) fine

F. Exercises

1 Connect the following letters into words

a ا غ ل ب
b ا ل م غ ر ب
c ظ ا ه ر ة
d خ ل ي ل
e ث ي ا ب
f ض ب ا ط
g ت م س ا ح
h. ص ح ي ح

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

a *dhanab*
b *baTTīkh*
c *riyāD*
d *Habīb*
e *tujib*
f *taSwir*

3 Match the English transliterations to the Arabic words below

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

a شُباط

b ظَلَّ

c يَزور

d جَذّاب

e بَحْث

f خُبْز

g مِثال

h جابِر

4 Answer the following questions about the dialogue

a مِن أَيْن لوسي؟

b مَن سامِر التّونِسي؟

c مِن أَيْن سامِر؟

d أَيْن الْجامِعة الأَمْريكيَّة؟

e أَيْن بَيْروت؟

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

دُكْتور / الْجامِعة / أَتَكَلَّم / الْمُسْتَشْفى / في / الْعربيَّة / هُوَ / مَدينَة

أنا إِسْمي لينا ناصِر أنا لُبْنانيَّة أَسْكُن _____ _____ بَيْروت أنا دُكْتورة أَعْمل في _____ كُلْ يَوْم _____ اللُّغة _____ صَديقي أَحْمد ماجِد أَيْضاً _____ ولكِن في _____ الأَمْريكيَّة _____ سوري

Answer Key

1. a اغلب
   b المغرب
   c ظاهرة
   d خليل
   e ثياب
   f ضباط
   g تمساح
   h صحيح

2 a ذَنب
   b بَطّيخ
   c رِياض
   d حَبيب
   e تَجيب
   f تَصْوير

3 a شُباط *shubāT*
   b ظلّ *DHalla*
   c يزور *yazūr*
   d جَذّاب *jadhdhāb*
   e بَحْث *baHth*
   f خُبْز *khubz*
   g. مِثال *mithāl*
   h جابِر *jābir*

4 a لوسي مِنْ أَمْريكا
   b سامِر التّونِسي دُكْتور
   c هُوَ تونِسي.
   d الْجامِعة الأَمْريكيَّة في بَيْروت
   e بَيْروت في لُبْنان

5 أنا إِسْمي لينا ناصِر أنا لُبْنانيَّة أَسْكُن في مَدينَة بيْروت. أنا دُكْتورة أَعْمل في الْمُسْتَشْفى كُلّ يوْم أَتَكَلَّم اللّغة الْعَرَبيَّة.

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

صَديقي أَحْمَد ماجِد أَيْضاً دُكْتور وَلكِن في الْجامِعة الأَمْريكيَّة. هُوَ سوري

My friend Ahmad Majid is also a doctor, but at the American University He is Syrian

FIRST REVIEW

(Modern Standard Arabic)

---

1 Connect the following letters into words

a. ا ل م و س ي ق ى

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

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 *kabīra*

b *mudun*

c. *Sighār*

d *Tullāb*

e *sayyāratukum*

f *as-sūdānī*

g *al-Hārr*

h *al-jaww*

3 Match the following Arabic words with their English translations given below

أُسْتاذ / التِّلِفون / فَرَنْسا / الْعَرَب / زميل / مَدينَة

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

- يَعْني في لُبْنان؟
-نَحْنُ في مَدينَة لوس أَنْجِلوس
-وَنَحْنُ في مَدينَة بَيْروت
-نَعَمْ، نَحْنُ في أَمْريكا
-أَيْنَ أَنْتُم؟
-يَعْني أَنْتُم في أَمْريكا؟
-نَعَمْ، في لُبْنان

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

a ما اسْمُكَ / اسْمُكِ؟
b مِنْ أَيْن أَنْتَ / أَنْتِ؟
c هَلْ أَنْت أَمْريكي/ هَلْ أَنْتِ أَمْريكيَّة؟
d هَلْ أَنْت كاتِب؟
e هَلْ أَنْت في الْمَكْتَب؟

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

a سامِر _____
b كُوَيْتي _____
c يعْني أَنا _____ الْكُوَيْت
d وأَسْكُن _____ مَدينة الْكُوَيْت

7 Write the corresponding feminine forms for the following masculine nouns

a _____ عِراقي
b _____ كُوَيْتي
c _____ سوري
d _____ ليبي
e _____ كاتِب
f _____ طالِب
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 *shadda*s as appropriate, depending on the correct pronunciation of the articles

Example

السَلام ← السَّلام

a الطالِب
b الأُرْدُن
c المَدينَة
d الضابِط
e الجامِعَة
f الرادْيو
g التليفزْيون
h الوالِد

10 Decide whether the words below are definite or indefinite

a الوالِدَة
b لازِق
c أَصْدِقاء
d الأُرْدُن
e طَقْس
f أَحْمَر
g الحِمار

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 كَبيرة
b مُدُن
c صِغار
d طُلاّب
e سيّارتُكم
f السُودانِي
g الحارّ
h الجو

3 a the Arabs الْعرب
b professor أُسْتاذ
c colleague زميل
d France فرنْسا
e the telephone التِّلِفون
f city مَدينَة

4 - أَيْن أَنْتُم؟
- نَحْنُ في مَدينَة لوس أَنْجِلوس.
- يَعْني أَنْتُم في أَمْريكا؟
- نَعَمْ، نَحْنُ في أَمْريكا.
- وَنَحْنُ في مَدينَة بَيْروت
- يَعْني في لُبْنان؟
- نَعَمْ، في لُبْنان

5. Answers will vary Some possible answers are:
a. إِسْمي . .
b أنا مِنْ مَدينَة . . .
c نَعَمْ، أَنا أَمْريكي / أَمْريكيَّة.
d نعَمْ، أنا كاتِب
(لا، أَنا أُسْتاذ / دُكْتور.)
e نعَمْ، أَنا في الْمَكْتَب.

6 a إِسْمي سامِر
b أَنا كُوَيْتي.
c يَعْني أَنا مِن الْكُوَيْت
d وأَسْكُن في مَدينَة الْكُوَيْت.

7 a عِراقي – عِراقِيَّة
b كُوَيْتي – كُوَيْتِيَّة
c سوري – سوريَّة
d ليبي – ليبِيَّة
e كاتِب – كاتِبَة
f طالِب – طالِبة
g مُعلِّم – مُعلِّمَة

8 - أَيْنَ أَنْتَ؟
- أَنا في المكْتَب.

- أَيْنَ أنا؟
- أَنْتَ هُنا

- مِنْ أَيْنَ أَنْت؟
- أَنا مِنْ أَمْريكا

- هَلْ هِيَ لُبْنانِيَّة؟
- نَعَمْ.

- مِنْ أَيْنَ هُمْ؟
- هُمْ مِنْ دِمَشْق.

9. a. الطّالِب
   b. الأُرْدُن
   c. المَدينَة
   d. الضّابِط
   e. الجامِعَة
   f الرّادْيو
   g التِّليفِزْيون
   h. الوالِد

10. a definite – الوالِدَة
    b indefinite – لازِق
    c. indefinite – أَصْدِقاء
    d definite – الأُرْدُن
    e indefinite – طَقْس
    f. indefinite – أَحْمَر
    g definite – الحِمار

LESSON 4

(Modern Standard Arabic)

كَيْف كانَت الْحَفْلَة؟

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 neigbor, over a cup of coffee

نادْيَة. صباح الْخَيْر يا لوسي.

لوسي صَباح النّور يا نادْيَة. أَهْلاً.

نادْيَة. أَهْلاً بِكِ، أَهْلاً وَسَهْلاً، تَفَضَّلي. كَيْف كانَت الْحفْلَة أَمْس؟

لوسي· آه، يا نادْيَة، اِنْبَسَطْتُ كَثيراً. تَعَرَّفْتُ عَلَى أَهْل الْعَريس. والِدَة الْعَريس دُكْتورَة وَوالِدُهُ صاحِب شَرِكَة.

نادْية يعْني صرَفوا فُلوس كثيرَة عَلَى الْحَفْلة؟

لوسي· نعَم، نعَم، أَكَلْنا أَكلات كَثيرَة؟وطَيِّبَة جِدّاً مِثْل التَّبّولة وَالْكِبّة والْحلَويات.

نادْية وماذا شَرِبْتُم؟

لوسي· شَرِبْنا الْبيبْسي والشّاي.

نادْية. فَقَط؟ ... الْبيبْسي مشْروب رَخيص وَالشّاي أَيْضاً والتَّبّولة أَكْلَة عادية مِثْل الْكِبّة ... هَلْ كانتْ هُناك فِرْقَة موسيقيَّة عَربيَّة عَلى الأَقَلّ؟

لوسي: لا، ما كانَتْ هُناك فِرْقَة موسيقيَّة.اسْتَمَعْنا إِلَى عَمْرو دياب.

نادْيَة: عمْرو دياب؟ في الْكاسيت يَعْني؟

لوسي. نَعْم.

نادْيَة أَتَكَلَّمْتِ بِاللَّهْجة اللُّبْنانِيَّة؟

لوسي: طبْعاً، تَكَلَّمْتُ مَعَ كُلّ الْعالَم، مع ابْن خال مُنَى وَبِنْت عَمَّتِها وَجدَّة الْعريس. صِرْتُ مِثْل الْبُلْبُل.

nādya SabāH al-khayr, yā lūsī.

lūsī. SabāH an-nūr, yā nādya ahlan

nādya ahlan bikı, ahlan wa sahlan! tafaDDali, kayfa kānat al-Hafla ams?

lūsī āh, yā nādya, inbasaTtu kathiran ta'arraftu 'alā ahl al-'arıs wālidat al-'arıs duktōra wa wāliduhu SāHib sharika

nādya ya'nī Sarafū flūs kathira 'ala l-Hafla?

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

nādya wa mādhā sharibtum?

lūsī sharibna l-bebsī wa sh-shāy

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

lūsı lā mā kānat hunāk firqa mūsiqiyya istama'nā ilā 'amr diyāb

nādya 'amr diyāb? fi l-kāsit ya'ni?

lūsī na'am

nādya a takallamti bi l-lahja l-lubnāniyya?

lūsı Tab'an takallamtu ma'a kull al-'ālam ma'a ibn khāl munā, wa bınt 'ammatiha wa jaddat al-'arıs 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 ıs 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 cousın and to the groom's grandmother I was like a nightingale

B. Writing and Pronunciation

1. USING *tanwīn*

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 *tanwīn* 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

كَثيرٍ *kathirin* (numerous, following a preposition)

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

كَثيرٌ *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*

كَثيراً *kathiran* (very much, a lot)

أَهْلاً *ahlan* (hello)

أَهْلاً وَسَهْلاً *ahlan wa sahlan* (hello and welcome)

جِدّاً *jiddan* (very)

طبْعاً *Tab'an* (of course)

كَثيراً *kathiran* (very much), جِدّاً *jiddan* (very), and طبْعاً *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 *l,* as in

في الْبَيْت
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

وَالشَّاي
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 اسْمُكِ؟
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 الْحَفْلَة أَمْس.
kānat al-Hafla ams
The party took place yesterday (*lit*, was the party yesterday)

كانَتْ هُناك فِرْقَة موسيقيَّة
kānat hunāk firqa mūsiqiyya
There was a music band (*lit*, was there a music band)

أَكَلَت نادية التَبّولة أمْس
akalat nādya t-tabūla ams
Nadia ate tabouli yesterday (*lit*, ate Nadia tabouli yesterday)

تَكَلَّمَت نادية كَثيراً
takallamat nādya 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

أَنا أَمْريكِيَّة
anā amrīkiyya
I am American (*lit*, I American)

كَمَال هُنا.
kamāl hunā
Kamal is here (*lit*, Kamal here)

أَنْتَ في ليبيا.
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

أَهْل الْعَرِيس
ahl al-'arīs
the groom's family (*lit*, family the groom)

والِدة الْعريس
wālidat al-'arīs
the groom's mother (*lit*, mother the groom)

جدَّة الْعَرِيس
jaddat al-'arīs
the groom's grandmother (*lit*, grandmother the groom)

إِبْن خال مُنَى
ibn khāl munā
Muna's maternal cousin (m.) (*lit*, maternal cousin Muna)

صاحِب شَرِكَة
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' marbūTa*, 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)*	*-tumā*
you *(f.)*	*-ti*	you *(f)*	*-tunna*	you two *(f)*	
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 وا 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 [1] In this course, we will follow this norm, both in writing and in pronunciation of the native speakers on the recordings

[1] 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 شَرِب *sharib* (to drink) The perfect tense endings listed above are added to the stem شَرِب *sharib-*

THE PERFECT TENSE OF THE VERB شَرِب *sharib* (TO DRINK)					
Singular		Plural		Dual	
أنا I	شَرِبْتُ *sharib-t(u)*	نَحْنُ we	شَرِبْنا *sharib-nā*		
أنْتَ you *(m)*	شَرِبْتَ *sharib-t(a)*	أنْتُم you *(m)*	شَرِبْتُم *sharib-tum*	أنْتُما you two *(m)*	شَرِبْتُما *sharib-tumā*
أنْتِ you *(f)*	شَرِبْتِ *sharib-ti*	أنْتُنَّ you *(f)*	شَرِبْتُنَّ *sharib-tunna*	أنْتُما you two *(f)*	شَرِبْتُما *sharib-tumā*
هُوَ *he*	شَرِبَ *sharib-(a)*	هُم they *(m)*	شَرِبوا *sharib-ū*	هُما they two *(m)*	شَرِبا *sharib-ā*
هِيَ *she*	شَرِبَت *sharib-at*	هُنَّ they *(f)*	شَرِبنَ *sharib-na*	هُما they two *(f)*	شَرِبَتا *sharib atā*

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, أكَل *akal* (to eat), also used in the dialogue, conjugated in the perfect tense

THE PERFECT TENSE OF THE VERB أَكَلَ *akal* (TO EAT)					
Singular		Plural		Dual	
أنا I	أَكَلْتُ *akal-t(u)*	نَحْنُ we	أَكَلْنا *akal-nā*		
أَنْتَ you *(m)*	أَكَلْتَ *akal-t(a)*	أَنْتُم you *(m)*	أَكَلْتُم *akal-tum*	أَنْتُما you two *(m)*	أكلتُما *akal-tumā*
أَنْتِ you *(f)*	أَكَلْتِ *akal-ti*	أَنْتُنَّ you *(f)*	أَكَلْتُنَّ *akal-tunna*	أَنْتُما you two *(f)*	أكلتُما *akal-tumā*
هُوَ *he*	أَكَلَ *akal-(a)*	هُم they *(m)*	أَكَلُوا *akal-ū*	هُما they two *(m)*	أَكَلا *akal-ā*
هِيَ *she*	أَكَلَتْ *akal-at*	هُنَّ they *(f)*	أَكَلْنَ *akal-na*	هُما they two *(f)*	أَكَلَتا *akal-atā*

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 كان *kān* (was/were), presented below The two stems are كُن *kun-*, used with *I, you* singular, *we,* and *you* plural forms, and كان *kān-*, used with *he, she,* and *they* forms

THE PERFECT TENSE OF THE VERB كَانَ *kān* (WAS/WERE)					
Singular		Plural		Dual	
أنا I	كُنْتُ *kunt(u)*	نَحْنُ we	كُنَّا *kunnā*		
أَنْتَ you *(m)*	كُنْتَ *kunt(a)*	أَنْتُم you *(m)*	كُنْتُم *kuntum*	أَنْتُما you two *(m)*	كُنْتُما *kuntumā*
أَنْتِ you *(f)*	كُنْتِ *kunti*	أَنْتُنَّ you *(f)*	كُنْتُنَّ *kuntunna*	أَنْتُما you two *(f)*	كُنْتُما *kuntumā*
هُوَ *he*	كانَ *kān(a)*	هُم they *(m)*	كانوا *kānū*	هُما they two *(m)*	كانا *kānā*
هِيَ *she*	كانَتْ *kānat*	هُنَّ they *(f)*	كُنَّ *kunna*	هُما they two *(f)*	كانَتا *kānatā*

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.

وَماذا شَرِبْتُم؟
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

أَكلْن أَكلات كثيرة
akalna akalāt kathīra
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 <u>not</u> 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

أكلت لوسي ومنى أكلات كتيرة
akalat lūsī wa munā akalāt kathīra
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 ما *mā* (not) is placed in front of the verb For example

ما كانَت الْحفْلَة أَمْس
mā kānat al-Hafla ams
The party was not yesterday

ما تَعرَّفْتُ علَى أَهْل الْعريس
mā ta'arraftu 'ala ahl al-'arīs
I did not meet the groom's family

ما صَرَفوا ليرات كثيرَة
mā Sarafū lirāt kathīra
They did not spend a lot of money

ما شَرِبْنا البيبْسي.
mā sharibnā l-bibsi
We did not drink Pepsi

ما كانَتْ هُناك فِرْقَة موسيقيَّة
mā kānat hunāk firqa mūsiqiyya
There wasn't a musical band

ما تَكَلَّمْتِ بِاللَّهْجَة اللُّبْنانيَّة
mā takallamti bi l-lahja l-lubnāniyya
You *(f)* did not speak in the Lebanese dialect

لَم *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

لمْ أَتعرَّفْ على أهْل العريس
lam at'arraf 'ala ahl al-'aris
I did not meet the groom's family

لمْ نشْرب البيبْسي
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

أَكلات كثيرة وطيِّبة جِدّاً
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 [1] 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

مشْروب رَخيص
mashrūb rakhiS
a cheap *(m)* drink *(m)*

الْمشْروب الرَّخيص
al-mashrūb ar-rakhiS
the cheap drink (*lit* , the drink the cheap)

[1] Refer to Lesson 15 to learn more about case in Arabic

أَكْلَة رَخيصة
akla rakhiSa
a cheap *(f.)* dish *(f)*

اللَّهْجَة اللُّبْنانيَّة
al-lahja l-lubnäniyya
the Lebanese dialect (*lit* , the dialect the Lebanese)

D. Vocabulary

تَفَضَّلي *tafaDDali!*	Come in!
كانَت *kānat*	she was
حَفْلَة *Hafla*	party
أَمْس *ams*	yesterday
اِنْبَسَطْتُ *inbasaTtu*	I had fun (Lebanese)
كَثيراً *kathīran*	a lot
تَعَرَّفْتُ عَلَى *ta'arraftu 'alā*	I met (someone)
أهْل *ahl*	family
عريس *'arīs*	the groom
والِدَة *wālida*	mother
والِدُهُ *wāliduhu*	his father
صاحِب شَرِكَة *SāHib sharika*	a company owner
صَرَفوا عَلَى *Sarafū 'ala*	they spent on
فُلوس *fulūs* (f)	money
كَثيرة *kathīra*	many
أَكَلْنا *akalnā*	we ate
أَكَلات *akalāt*	food(s), dishes
طَيِّبَة *Tayyiba*	delicious, tasty, good
جِدّاً *jiddan*	very
مِثْل *mithl*	like

تَبّولة *tabbūli*	tabouli (a Lebanese salad)
كِبّة *kibbi*	kibbe meatballs (Lebanese)
حلَوَيّات *Halawayyāt*	sweets
شَرِبْتُم *sharibtum*	you drank *(pl.)*
الْبيبْسي *al-bibsi*	Pepsi
شايْ *shāy*	tea
فقَطْ *faqaT*	only
مشْروب *mashrūb*	drink
رَخيص *rakhiS*	cheap
أَكْلَة *akla*	dish
عادِيَّة *'ādiyya*	ordinary
هُناك *hunāk*	there, there is/are
فِرْقة *firqa*	band
موسيقِيَّة *mūsiqiyya*	musical
عَلَى الأَقَلّ *'ala l-aqall*	at least
اِسْتَمَعْنا إِلَى *istama'nā ilā*	we listened to
كاسيت *kāsit*	cassette
تَكَلَّمْتِ *takallamti*	you *(f)* spoke
مَعَ *ma'a*	with
كُلّ *kull*	all
الْعالَم *al-'ālam*	the world, *here* the people (very ınformal)
ابْن خال *ibn khāl*	cousin (*lit* , the son of the maternal uncle)
بِنْت عَمَّتِها *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 خالة *khāla*, while an aunt on the paternal side is عمّة *'amma* The maternal uncle is خال *khāl*, whereas the paternal uncle is عمّ *'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
بِنْت عَمّ *bint 'amm*	بِنْت عَمَّة *bint 'amma*	بِنْت خال *bint khāl*	بِنْت خالَة *bint khāla*
إبْن عَمّ *ibn 'amm*	إبْن عَمَّة *ibn 'amma*	إبْن خال *ibn khāl*	إبْن خالَة *ibn khāla*

F. Exercises

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

Example كَيْف (كان) الْحفْلَة؟
كَيْف كانَتْ الْحَفْلَة؟

a سامِر ما (شَرِبَ) الْبيبْسي
b نادْيَة (شَرِبَ) الشّاي / أمْس
c هَلْ (أَكَلَ + انْتُمْ) التَّبّولة في لُبْنان؟
d يا مُنَى، أ (تَكَلَّمَ) باللَّهْجَة التّونِسيَّة في تونِس؟
e أَنا وَبِنْت خالَة لوسي (انْبَسَط) كَثيراً في الْحَفْلَة وَأَنْتُمْ، هَلْ (انْبَسَط) أَيْضاً؟

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
وَسَهْلاً	أَكْلَة
رَخيصَة	مَشْروب
عَرَبيَّة	بِنْت
طَيِّب	حَفْلَة
الْخَيْر	اِنْبسطوا
كَثيراً	أَهْلاً
عَمّ	اللَّهْجَة
السوريَّة	صباح

4 Put the words in the correct order to create sentences Then translate the sentences into English

a ما– هُناك– كانَ– سوري– دُكْتور

b ألأُسْتاذ– مكْتب– أَحْمد– الْجامِعة– الْعرَبيَّة– في– في– بَيْروت.

c كانَت– بِنْت– ما– عَمّ– أَحْمَد– شركَة– صاحِبَة.

d الْبيبْسي– طيِّب– مشْروب.

e مع– تَكَلَّمْتِ– أَهْل– الْعريس– هَلْ؟

Answer Key

1 a شرِب *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 تكَلَّمْتِ *takallamti* (Muna, did you speak Tunisian dialect in Tunisia?)

e انْبَسَطْنا *inbasaTnā*, اِنْبَسَطْتُمْ *inbasaTtum* (Lucy and I had a lot of fun at the party And you, did you also have fun?)

2 a سامِر تعَرَّفَ عَلَىَ والِدِ الْعَريس.

b والِدَة لوسي دُكْتورَة في مُسْتَشْفى الْجامِعة

c كانتْ الأَكلَة طَيِّبة جِدّاً وأَكلْتُ كَثيراً

d هَلْ شرِبْت الْبيبْسي فَقَط؟

e اسْتمَعْنا إِلَى فِرْقَة موسيقيَّة.

3 a أَكْلَة عَرَبيَّة (an Arab dish)

b مَشْروب طَيِّب (a tasty drink)

c. بِنْت عَمّ (a female paternal cousin)

d حَفْلَة رخيصَة (a cheap party)

e انْبَسَطوا كَثيراً (they had a lot of fun)

f أَهْلاً وَسَهْلاً (hello and welcome)

g اللَّهْجَة السوريَّة (the Syrian dialect)

h صَباح الْخَيْر (good morning)

4. a ما كانَ هُناك دُكْتور سوري
There was no Syrian doctor

b مَكْتَب ألأُسْتاذ أَحْمَد في الْجامِعَة الْعَرَبِيَّة في بَيْروت
The office of Professor Ahmad is at the Arab University in Beirut

c .ما كانَت بِنْت عمّ أَحْمَد صاحِبَة شرِكَة
Ahmad's cousin was not a company owner

d الْبيبْسي مَشْروب طَيِّب
Pepsi is a tasty drink.

e هَلْ تَكلَّمْتِ مَعَ أَهْل الْعَريس؟
Did you *(f)* speak with the groom's family?

LESSON 5

(Modern Standard Arabic)

مُقابَلة شَخْصِية

muqābala shakhSiyya An Interview

A. Dialogue

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

المُهَنْدِس مُحَمَّد: المُهَنْدِس دُونَالدْ، في رَأْيِك، ما أَهَمّ مُؤَهِّلاتك لِلْعَمَل في شَرِكَتِنا؟

المُهَنْدِس دُونَالدْ: أهمّ مُؤَهِّلاتي هي العَمَل في شَرِكَة أرامْكو السَعُودِيَّة.

المُهَنْدِس مُحمَّد. طَبْعاً شَرِكَة أرامْكو مِنْ الشَرِكَات المَعْرُوفَة، مِنْ المُؤَكَّد أَنَّكَ تَعَلَّمْتَ الكَثِير في هَذِهِ الشَرِكة.

المُهَنْدِس دُونَالدْ نَعَمْ، اِكْتَسَبْت الكَثِير مِنْ الخِبْرَة، وتَعلّمتُ اللُغَة العَرَبِيَّة.

المُهَنْدِس مُحمَّد. ما هِيَ الجامِعَة الّتِي درَسْتَ فيها الهَنْدَسَة؟

المُهَنْدِس دُونَالدْ جامِعَة كولومْبيا.

المُهَنْدِس مُحَمَّد: ومَاذَا فَعَلْتَ بَعْدَ التَخَرُّج؟

المُهَنْدِس دُونَالدْ: عَمِلتُ بِشَرِكَة بِتْرول في فِنزويلا، ثُمَّ ذَهَبْتُ لِلسَعُودِيَّة لِلعَمَل في شَرِكة أرامْكو.

المُهَنْدِس مُحمَّد. كَمْ عاماً عَمِلْتَ في فِنزويلا والسَعُودِيَّة؟

المُهَنْدِس دُونَالدْ: عَمِلتُ في فِنزويلا عاماً واحِداً وفي السَعُودِيَّة ثَلاثَة أعْوام اِكْتَسَبْت خِلالَها خِبْرَة كَبِيْرَة.

المُهَنْدِس مُحمَّد: مِنْ المُؤَكَّد أَنَّكَ تَتَحَدَّث العَرَبِيَّة جَيِّدا!

المُهَنْدِس دُونَالدْ: ليسَت عَرَبِيَّتي جَيِّدَة جِدًّا، كانَ العَمَل يَأخُذ مُعْظَم وَقْتِي عِنْدَمَا كُنْتُ في السَعُودِيَّة ولَكِن عِندي المَزيد مِن الوَقْت الآن.

al-muhandis muHammad al-muhandis dōnald, fī ra'yik mā ahamm mu'ahhilātak li l-'amal fī sharikatinā?

al-muhandis dōnald: ahamm mu'ahhilāti hiya l-'amal fī sharikat arāmku s-sa'ūdiyya

al-muhandis muHammad Tab'an sharikat arāmkū min ash-sharikāt al-ma'rūfa, min al-mu'akkad annaka ta'allamt al-kathīr fī hadhihi sh-sharika

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

al-muhandis muHammad mā hiya al-jāmi'a allatī darast fiha al-handasa?[1]

al-muhandis dōnald. jami'at kulumbiya

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

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

al-muhandis muHammad kam 'āman 'amilt fī finizwilā wa s-sa'ūdıyya?

al-muhandis dōnald 'amilt fī finizwilā 'ām wāHid wa fī s-sa'ūdiyya thalāthat a'wām iktasabt khilālahā khibra kabīra

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

al-muhandis dōnald laysat 'arabiyatī jayyidatan jiddan, kān al-'amal ya'khudh mu'DHam waqtī 'indama kunt fī s-sa'ūdiyya wa-lākin 'indī 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 setences, which begin with a verb The nominal sentence below begins with the underlined noun phrase شَرِكَة أرامكو *sharikat arāmkū* (the Aramco company)

hiya (she) *fī* (in) *hiya* (she)

سَرِكَة أرامْكو مِنْ الشَرِكَات المَعْرُوفَة

sharikat arāmkū min ash-sharikāt al-ma'rūfa.

Aramco is among the well-known companies

The following verbal sentence begins with the verb عَمِلتُ *'amiltu* (I worked)

عَمِلتُ في فِنزويلا

'amiltu fi finɪzwilā

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 , المُهنْدِس *al-muhandis* (the engineer) Pronouns are always definite and often begin a nominal sentence, e g , أنا *ana* (I) Other definite elements, often found at the beginning of nominal sentences, are proper names, e g , دونالد *dūnald* (Donald), possessive phrases, e g , شرِكة أرامْكو *sharikat arāmkū* (the Aramco company), and nouns with possessive suffixes, e g , ابْني *ibnɪ* (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

المُهَنْدِس طويل

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

المُهنْدِس الطَويل

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

مُهَنْدِس طَوِيل
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

دونالد هُوَ المُدير
dūnald 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

أنَا في المَكْتَب.
anā fi l-maktab
I am in the office (*lit* , I in the office)

كمَال 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

اِبْني حَصَل على شِهَادة البكالوريوس
Ibnī HaSal '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

في المَكْتَب مُدَرِّس.
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

على المَكْتَب قَلَم
'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 هُنَاك *hunāk* (there)

هُنَاك مُدَرِّس في المَكْتَب
hunāk mudarris fi l-maktab
There is a teacher in the office

هُنَاك قلم على المَكْتَب.
hunāk qalam 'ala l-maktab
There is a pen on the desk

Notice the order of the words following هُناك *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 لَيْس *laysa* (am not/is not/are not), which is conjugated to match the subject *laysa* is usually at the beginning of a sentence

خالِد طالِب.	ليس خالِد طالِباً
khālid Tālib	*laysa khālid Tālib(an)* [1]
Khaled is a student.	Khaled is not a student
أَصْدِقاؤنا رِجال أَعْمال.	ليسَ أَصْدِقاؤنا رِجال أَعْمال.
asdiqā'unā rijāl a'māl	*laysa asdiqā'unā rijāl a'māl*
Our friends are businesspeople	Our friends are not businesspeople
أَنا مُدَرِّس	لَسْتُ مُدَرِّساً
ana mudarris	*lastu mudarris(an)*
I am a teacher	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

[1] 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 *laysa* (AM NOT/IS NOT/ARE NOT)					
Singular		Plural		Dual	
أنا I	لَسْتُ *lastu*	نَحْنُ we	لَسْنا *lasnā*		
أَنْتَ you *(m)*	لَسْتَ *lasta*	أَنْتُم you *(m)*	لَسْتُم *lastum*	أَنْتُما you two *(m)*	لَسْتُما *lastumā*
أَنْتِ you *(f)*	لَسْتِ *lasti*	أَنْتُنَّ you *(f.)*	لَسْتُنَّ *lastunna*	أَنْتُما you two *(f.)*	لَسْتُما *lastumā*
هُوَ he	لَيْسَ *laysa*	هُم they *(m)*	لَيْسوا *laysū*	هُما they two *(m)*	لَيْسا *laysā*
هِيَ *she*	لَيْسَت *laysat*	هُنَّ they *(f)*	لَسْنَ *lasna*	هُما they two *(f)*	لَيْسَتا *laysatā*

لَيْسَ في المَكْتَبِ مُدَرِّس
laysa fi l-maktab mudarris
There is no teacher in the office (*lit*, not in the office a teacher)

لَيْسَ هُناك قَلَم 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 كانَ *kān(a)*, needs to be made negative, the negative particle ما *mā* is used

ما كُنْتُ مُدَرِّساً
mā kuntu mudarris(an)
I was not a teacher

ما كانَ أَصْدِقاؤنا رِجال أَعْمال.
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		
في	*fi*	in
على	*'ala*	on, at
مِنْ	*min*	from
إلى	*ila*	to, toward
عَنْ	*'an*	about
بِـ	*bi*	with, by means of
لِـ	*li*	for
مَعَ	*ma'a*	with
عِنْد	*'ind*	at, with
فَوْق	*fawq*	above
تَحْت	*taHt*	under
أمام	*amām*	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

زَوْجَة دونالد	زَوْجَتُهُ
zawjat dūnald	*zawjatuhu*
Donald's wife	his wife
صَديق دونالد ولوسي ونادية	صَديقُهُم
Sadiq dūnald wa lūsi wa nādya	*Sadiquhum*
Donald's, Lucy's, and Nadia's friend	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	*-i*	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

صَديقي *Sadiqı* (my friend)	صَديقنا *Sadiqunā* (our friend)	
صَديقك *Sadiquka* (your *[m]* friend)	صديقكُم *Sadiqukum* (your *[m]* friend)	صَديقكُما *Sadiqukumā* (your friend)
صَديقكِ *Sadiquki* (your *[f]* friend)	صَديقكنَّ *Sadiqukunna* (your *[f]* friend)	
صَديقه *Sadiquhu* (his friend)	صَديقهم *Sadiquhum* (their *[m]* friend)	صَديقهُم *Sadiquhumā* (their friend)
صَديقها *Sadiquhā* (her friend)	صديقهنَّ *Sadiquhunna* (their *[f]* friend)	

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

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

صَديقتي = صَديقة + ي
Sadiqa(t) + i = Sadiqaṭi
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 لِـ *li*, عِنْدَ *'inda*, AND مع *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 لِـ *li* (for, to) is combined with the possessive ending ـه *-hu*, yielding the form *lahu*, with the literal meaning of "to him " Note the vowel change from *li* to *la*

دونالد له وَظيفة

dūnald lahu waDHifa

Donald has a job (*lit* , Donald to him a job)

Three different prepositions are used to express possession in this manner لِـ *li* (for, to), عِنْدَ *'inda* (with, at, around), and مَعَ *ma'a* (with) [1] Note how the possessive suffix changes to match the person, number, and gender of the subject

لَهُ وَلد.

lahu walad

He has a son

لها ولد.

lahā walad

She has a son

لَهُمْ ولد.

lahum walad

They *(m)* have a son

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

[1] There is also a fourth preposition in this group لدى *ladō* which is used in more formal writing and speech

SAYING *TO HAVE*: PREPOSITIONS WITH POSSESSIVE SUFFIXES						
	لِـ *li*		عِنْدَ *'ında*		مَعَ *ma'a*	
I	لي	*li*	عِنْدي	*'ındī*	مَعَي	*ma'i*
we	لنَا	*lanā*	عِنْدنا	*'indanā*	مَعَنا	*ma'anā*
you (*m*)	لَكَ	*laka*	عِنْدكَ	*'indaka*	مَعَكَ	*ma'aka*
you (*f*)	لَكِ	*laki*	عِنْدكِ	*'ındaki*	مَعَكِ	*ma'aki*
you (*m pl*)	لَكُم	*lakum*	عِنْدكُم	*'indakum*	مَعَكُم	*ma'akum*
you (*f pl*)	لَكُنَّ	*lakunna*	عِنْدكُنَّ	*'indakunna*	مَعَكُنَّ	*ma'akunna*
you (*m du*)	لَكُما	*lakumā*	عِنْدكُما	*'indakumā*	معَكُما	*ma'akumā*
he	لَهُ	*lahu*	عِنْده	*'indahu*	مَعَه	*ma'ahu*
she	لَها	*lahā*	عِنْدها	*'ındahā*	مَعَها	*ma'ahā*
they (*m*)	لَهُم	*lahum*	عِنْدهُم	*'ındahum*	مَعَهُم	*ma'ahum*
they (*f*)	لَهُنَّ	*lahunna*	عِنْدهُنَّ	*'indahunna*	معَهُنَّ	*ma'ahunna*
they (*du*)	لَهُما	*lahumā*	عِنْدهُما	*'indahumā*	معَهُما	*ma'ahumā*

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

لِـ*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 صَديقان
li Sadiqān
I have two friends

لي خِبْرَة
li khibra
I have experience

عِنْدَ *'inda* is used for people, like لِـ *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

عِنْدي خَمْسَة جُنَيْهات في البَنْك
'indī khamsat junayhāt fi l-bank
I have five pounds in the bank

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

مَعي خَمْسة جُنَيْهات.
ma'i khamsat junayhāt
I have five pounds (with me)

Possessive sentences in the imperfect tense are negated with لَيسَ *laysa*

لَيس لي صديق
laysa li Sadiq
I don't have a friend

B *TO HAVE* IN THE PAST

To express *to have* in the past, the verb كان *kān* (was/were) is used in conjunction with the possessive prepositions لِـ *li*, عِنْد *'inda*, or مَع *ma'a*

كان معي قلم
kān(a) ma'i qalam
I had a pen (*lit* , was with me a pen)

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

As usual, negate كان *kān* using ما *mā*

ما كانَ مَعي قلَم
mā kāna ma'ī qalam
I did not have a pen

C. Vocabulary

مُهنْدِس *muhandis*	engineer
رأْيك *ra'yak*	your opinion
ما *mā*	what?; that which

أَهَمّ (هـامّ) *ahamm (hāmm)*	most important (important)
مُؤْهِّلاتك (مُؤْهِّل) *mu'ahilātak (mu'ahil)*	your qualifications (qualification)
أرامْكو السَعُودِيَّة *arāmkū as-sa'ūdiyya*	Saudi Aramco
سَعُودِي *sa'ūdī*	Saudi Arabian
مِن *min*	from, among
مَعْرُوف *ma'rūf*	well-known
مِنْ المُؤْكَّد أنّ *min al-mu'akkad anna*	it is certain that
تَعَلَّمْت(عَلَّم) *ta'allamt ('allam)*	you learned
هَذِهِ *hādhihi*	this (*f*)
إكْتَسَبْت *iktasabt*	I gained
خِبْرَة *khibra*	experience
الّتِي *allatī*	which, that which (*f*)
درسْت *darast*	you studied
هَنْدَسَة *handasa*	engineering
فَعلْت *fa'alt*	you did
بَعْد *ba'd(a)*	after
تَخَرُّج *takharruj*	graduation
بِتْرول *bitrūl*	petroleum
فِنزويلا *finizwilā*	Venezuela
ثُمَّ *thumma*	then; so
ذَهَبْتُ *dhahabtu*	I went
السَعُودِيّة *as-sa'udiyya*	Saudi Arabia
كَمْ *kam*	how many
عام (عاماً، أعْوام) *'ām ('āman, a'wām)*	year(s)

تَتَحَدَّث (تَحَدَّث)	*tataHaddath (taHaddath)*	you speak (he spoke)
لَيْسَت	*laysat*	(she) is not
كانَ	*kāna*	was
يَأخُذ (أخَذ)	*ya'khudh (akhadh)*	he takes (he took)
مُعْظَم	*mu'DHam*	most, the majority
وَقْت	*waqt*	time
عِنْدَمَا	*'indama*	when
عَلِم	*'alim*	to learn

SUPPLEMENTAL VOCABULARY: OCCUPATIONS		
رَجُل أعْمال	*raJul a'māl*	businessman
طالِب (طُلاَّب)	*Tālib (Tullāb)*	student(s)
طَبيب (أطِبَّاء)	*Tabib (aTibbā')*	physician(s)
مُدَرِّس	*mudarris*	teacher
مُدير	*mudir*	manager, director
مُمَرِّض	*mumarriD*	nurse
مُوَظَّف	*muwaDHDHaf*	employee

Here is Donald's resume

دونالد هاريس
٢٥ شارِع النَبي دانيال، الأشْرَفِيَّة، بَيْروت.

التعْليم

- دُكْتوراه في الهنْدَسَة الكيمْيائيَّة من جامِعة كولومْبيا (1999)
- جامعة كولومبيا جامعة مشهورة في الولايات المتحدة الأمريكية.
- ماجِسْتير في الكيمياء مِن جامِعَة أوهايو (1992)
- ليسانْس في التاريخ مِن جامِعة أوهايو (1990)

الخِبْرَة.

- مُهَنْدِس في شرِكَة أرامْكو السعودِيَّة (2001–2004)
  كُنْت مُوَظَّفاً في قِسْم التَنْقيب والإنْتاج.
- مُساعِد مُدير شرِكة أنادارْكو لِلْبِتْرول (2000-2001)
  شرِكة أنادارْكو للبِتْرول هيَ شرِكة معْروفَة في فِنزويلا.
- مُدَرِّس مُساعِد في جامِعَة أوهايو (1994–1999)
  كُنْت مُدَرِّساً في قِسْم الهنْدسة.
- نادِل في مقْهى ستارْباكس (1990-1998)
  هي شرِكة أمْريكِيَّة كَبيرة تعلَّمْت فيها الْكثير عن العلاقات العامَّة

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 المُهَنْدِس *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 اِبْن *ibn*, meaning "son of." For example, this lesson's author's name, in its full form, may be written as أحمد اِبْن فِكري اِبْن مُحمَّد اِبْن اِبْراهيم *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	B
أنا	دَوْلَة[1] عربية
كولومْبيا[2]	دونالد مُعْظَم وَقْته
أرامْكو[3]	في السَعودِيَّة
السعودِيَّة	جامِعة مَعْروفَة
أَخَذ عَمل	شَرِكة سَعودِيَّة كبيرَة

[1] *Dawla* means "country."

[2] A feminine noun because it refers to a feminine noun *jami'a* (university).

[3] A feminine noun because it refers to the feminine noun *sharika* (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 أرامْكو شَرِكَة مَعْروفَة.

b أنا مُدير الشَرِكة.

c هِيَ مِن جامِعَة القاهِرَة

d هما طالِبان في الجامِعة الأَمْرِيكِيَّة بالقاهِرَة.

e هنَّ مُدَرِّسات في جامِعَة دِمشْق.

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

Example possessive construction – جامِعَة كولومْبيا

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

وَقْت / واحِد / شرِكة - المُؤكَّد / التخرُّج

a أرامْكو _____ سَعُودِيَّة مَعْرُوفة.

b العَمل يَأخُذ مُعْظَم _____ دُونالد

c عَمِلتُ في فنزويلا عامًا _____

d اِكْتسبْت الكَثِير مِنْ الخِبْرة بَعْد _____ مِن جامِعة كولومْبيا.

e مِنْ _____ أنَّ مُؤهِّلات دُونالد كثيرة

Answer Key

1 السعودية دَوْلَة عرَبِيَّة
as-sa'ūdiyya dawla 'arabiyya
Saudi Arabia is an Arab country

أَخذ عمل دونالد مُعْظم وَقتِه
akhadh 'amal dōnald muDHam waqtihi.
Donald's work took most of his time

كولومْبيا جامِعَة مَعْروفَة
kulumbiya jāmi'a ma'arūfa
Columbia is a well-known university.

أرامكو شَرِكة سعودِيَّة كبيرَة
arāmku sharika sa'ūdiyya kabīra
Aramco is a large Saudi Arabian company

أنا في السَعُودِيَّة.
ana fi s-sa'ūdiyya
I am in Saudi Arabia

2 كانَت السعودِيَّة دَوْلَة عَرَبِيَّة
kānat as-sa'udia dawla 'arabiyya
Saudi Arabia was an Arab country

كان عمل دونالد يأخُذ معظم وقته
kān 'amal dōnald ya'khudh mu'DHam waqtihi
Donald's work used to take most of his time

كانَت كولومْبيا جامِعَة مَعْرُوفَة
kānat kulumbiya jāma'a ma'rūfa
Columbia was a well known university

كانت أرامكو شَرِكة سعودِيَّة كبيرَة.
kānat arāmku sharika sa'udiyya kabīra.
Aramco was a large Saudi Arabian company

كُنْت في السَعُودِيَّة
kunt fi s-sa'ūdiyya
I was in Saudi Arabia

3 a ليست أرامكو شركة معروفة
laysat arāmku sharika ma'rūfa
Aramco is not a well-known company

b لستُ مدير الشركة.
lastu mudir ash-sharika
I am not the company director

c ليست من جامعة القاهرة
laysat min jāmi'at al-qāhira.
She's not from Cairo University

d ليسا طالبين في الجامعة الأمريكية بالقاهرة.
laysā Tālibayn fil-jāmi'a al-amrikiyya bi l-qāhira
They are not students at the American University in Cairo

e لسنَ مدرسات في جامعة دمشق
lasna mudarrisāt fi jāmi'at dimashq
They *(f pl)* are not teachers at the University of Damascus

4 الهندسة الكيميائية
al-handasa al-kīmiā'iyya =
noun-adjective (chemical engineering)

جامعة كولومبيا جامعة مشهورة
jāmi'at kulumbiya jāmi'a mashhūra
= complete sentence (Columbia University is a famous university)

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

مساعد مدير
musā'id mudir = possessive construction (assistant director)

كنت مدرساً 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 أرامْكو شرِكَة سعُودِيَّة مَعْرُوفة
arāmku sharika sa'ūdiyya ma'rūfa
Aramco is a well-known Saudi Arabian company

b العَمَل يَأخُذ مُعْظم وَقْت دُونالد.
al-'amal ya'khudh mu'DHam waqt dūnald
Work takes up most of Donald's time

c عمِلتُ في فنزويلا عاما واحدا
'amilt fi finizwilā 'ām waHid
I worked in Venezuela for a year

d اكْتسبْت الكثِير مِنْ الخِبْرة بعْد التخرُّج مِن جامِعة كولومبيا.
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 مِنْ المؤكَّد أنَّ مُؤهِّلات دُونالد كثيرة
min al-mu'akkad anna mu'ahhilāt dūnald kathira
It is certain that Donald's qualifications are many

LESSON 6

(Modern Standard Arabic)

جَواز السَفَر مِنْ فَضْلِك.

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 فَضْلِك، أيْنَ صالَة الحقائِب؟

مُوَظَّف في المَطار: صالَة الحقَائِب في نِهاية هَذا المَمَّر إلى اليَمين.

لوسي هَلْ تْعرِف مَتى تَصِل الحقائِب؟

مُوَظَّف في المَطار: في العادَة، تَصِل الحقَائِب هُنا بَعْدَ نِصْف ساعة مِنْ وُصول المُسافِرين.

مُوَظَّف الجَوازات مَرْحَباً بِكِ في القاهِرة، جَواز السَفَر مِنْ فَضْلِك.

ما سَبَب زِيارَتِكِ للقاهِرَة؟ (Looking at her passport)

لوسي: السِّياحَة.

مُوظَّف الجَوازات: رِحْلَة طَيِّبَة.

لوسي: شُكْراً، مَعَ السَلامَة.

Lucy goes to the information office

لوسي. مِنْ فَضْلِك، كَيْفَ أذْهَب إلى فُنْدُق هيلْتون؟

مُوَظَّف الاِسْتِعْلامات مِنْ المُمْكِن أنْ تَأْخُذي التاكْسِي أو الحافِلَة. لا يَسْتَخْدِم المِصْرِيُّون العَدَّاد، سَتكون الأُجْرَة خَمْسين جُنَيْهاً.

لوسي. وكَمْ ثَمَن الحافِلَة؟

مُوَظَّف الاِسْتِعْلامات. الحافِلَة تُكَلِّف جُنَيْهَيْن.

لوسي. شُكْراً جزيلاً.

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

muwaDHDHaf fi l-maTār: Sālat al-Haqā'ib fi nihāyat hādha al-mamarr ila l yamin

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 miradium

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-tāksı aw al-Hāfila lā yastakhdim al-miSriyyūn al-'addād, sa-takūn al-'ujra khamsin junayhan

lūsi wa kam thaman al-Hāfila?

muwaDHDHaf al-isti'lamāt. 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.

أَبْحَث عَن جَوَاز سَفَرِي.
abHath 'an jawāz safarī
I am searching for my passport.

تْعرِف مَتى تصِل الحَقائِب؟
ta'arif matā taSil 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

في العادَة، تصِل الحقائِب هُنا بَعْدَ نِصْف ساعة
fi l-'āda, taSil 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

لا يَسْتَخْدِم المِصْرِيُّون العَدَّاد.
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

كيْفَ أذْهَب إلى فُنْدُق هيلْتون؟
kayf adhhab ilā funduq hiltun?
How do/can I get to the Hilton Hotel?

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

كُنْت آخُذ تاكْسِيات وحافِلات كُل يوم
kunt ākhudh taksiyyāt wa Hāfilāt 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- -an*
you *(f)*	*ta- -īn*	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 شَرِب *sharib* (to drink) or عمل *'amil* (to work)

The schematic form of the imperfect stem is CC*a*/*i*/*u*C 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 , كْتُب *ktub* By adding the *he* form prefix *ya-*, we derive the imperfect tense form يَكْتُب *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

كَتَب *katab (u)* to write

In the following table, the verb ذهب *dhahab* (to go) is conjugated in the imperfect tense [1]

[1] 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 ذَهَب *dhahab* (TO GO)					
Singular		Plural		Dual	
أنا I	أذْهَب *a-dhhab*	نَحْنُ we	نَذْهَب *na-dhhab*		
أنْتَ you *(m)*	تذْهَب *ta-dhhab*	أنْتُم you *(m)*	تذْهَبون *ta-dhhab-ūn*	أنْتُما you *(m)*	تذْهَبان *ta-dhhab-ān*
أنْتِ you *(f)*	تذْهَبين *ta-dhhab-īn*	أنْتُنَّ you *(f)*	تذْهَبْنَ *ta-dhhab-na*	أنْتُما you *(f)*	تذْهَبَان *ta-dhhab-ān*
هُوَ *he*	يذْهَب *ya-dhhab*	هُم they *(m)*	يَذْهَبون *ya-dhhab-ūn*	هُما they *(m)*	يذْهَبَان *ya-dhhab-ān*
هِيَ *she*	تذْهَب *ta-dhhab*	هُنَّ they *(f)*	يَذْهَبنَ *ya-dhhab-na*	هُما they *(f.)*	تذْهَبَان *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

يسْتَخْدِمون العدَّاد.
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 ما *mā* in front of it, the negative form of an imperfect tense verb is formed by adding the negative word لا *lā* in front of it

يَسْتخْدِم المِصْرِيُّون العدَّاد
yastakhdim al-miSriyyūn al-'addād
Egyptians use the meter

لا يَسْتَخْدِم المِصْرِيُّون العدَّاد
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 لوسي *lūsī* 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*

تَذْهَب لوسي إلى فُنْدُق هيلْتون
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

يُسافِر الطُلاَّب إلى سَيْناء كُلّ أُسْبوع
yusāfir aT-Tulāb ilā sinā' kull usbū'
The students travel to Sinai every week

The verb يُسافِر *yusāfir* is in the masculine singular form, while the subject noun الطُلاَّب *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

الطُلاَّب يُسافِرون إلى سيْناء كُلّ أُسْبوع.
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, هُم *hum* "they")

يُسافِرون إلى سَيْناء كُلّ أُسْبوع.
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

نأخُذ أمْتِعَتَنا
na'khudh amti'atanā
We take our luggage

If a subject noun follows the verb, such as أنا وجِرْجِس *ana wa jirjis* (I and Gerges), the verb is in the singular *I* form, agreeing with the pronoun أنا *'anā* [1]

[1] Notice that in Arabic the pronoun أنا *'anā* can come first in the list

آخذ أنا وجِرْجِس أمْتِعَتَنا
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

تذْهَب مُنى وأحْمَد وتامِر إلى أسْوان بالقِطار
tadhhab muná wa aHmad wa tāmir ilā aswān bi l-qiTār
Mona, Ahmed, and Tamir go to Aswan by train

يذْهب أحْمد وتامِر ومُنى إلى أسْوان بالقِطار.
yadhhab aHmad wa tāmir 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

يذهَبون إلى أسْوان بالقِطار
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 تُسافِر *tusāfir* (to travel) and تُوْجَد *tūjad* (to be found, to be there) are both in the feminine singular form because they refer to plural non-human subjects

تُسَافِر الحافلات المِصْرِيَّة إلى سَيْناء في المَساء.
tusāfir al-Hāfilāt al-miSriyya ilā Sinā' fi l-masā'
Egyptian buses travel to Sinai in the evening

تُوْجَد حَقائِب في صالَة الوُصول
tūjad Haqā'ib fi Sālat al-wuSūl
There are bags in the arrival hall

Also note that in the first example, the adjective المصْرِيَّة *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, العَدَّاد *al-'addād* (the meter) is the object of the verb لا يَسْتَخْدِم *lā yastakhdım* (do not use) in the following sentence

لا يَسْتَخْدِم المِصْرِيُّون العَدَّاد.
lā yastakhdım al-miSrıyyūn al-'addād
Egyptians do not use the meter

In English, object pronouns, such as *me, hım, 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 العَدَّاد *al-'addād* (the meter), in the sentence above, is replaced with the suffix ـه *-hu*, attached to the verb, in the following sentence

لا يستخْدِمهُ المِصْرِيُّون
la yastakhdimuhu l-miSriyyūn
Egyptians do not use it

Notice that the object pronoun suffix ـه *-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 *-ī* (my), whereas the object pronoun suffix is ني *-ni* (me)

سيُكلِّفُني التاكْسي عِشْرين جُنيْهاً
sayukallifuni t-taksī 'ishrīn junayh(an) [1]
The taxi will cost me twenty pounds

C. Vocabulary

مِن فضْلِك *min faDlik*	please
صالة الحَقائِب *Sālat al-Haqā'ib*	baggage claim
حَقائِب (حَقيبة) *Haqā'ib (Haqiba)*	bags (bag)
مطَار *maTār*	airport
نِهايَة *nihāya*	end
هَذا *Hādhā*	this *(m)*
مَمَرّ *mamarr*	corridor
إلى *ilā*	to
يمِين *yamīn*	right (side)

[1] The an ending on this word signals that the word جُنيْها *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

مَتى؟ *matā?*	when?
تَصِل (وَصَل) *taSil (waSal)*	she is arriving (to arrive)
في العادَة *fi l-'āda*	usually
هُنا *hunā*	here
نِصْف *niSf*	half
ساعَة (ات) *sā'a (sā'āt)*	hour(s)
وُصول *wuSūl*	arrival
مُسافِرين *musāfirin*	travelers
جوازات السفر *jawāzāt as-safar*	passports
مَرْحَباً بِك *marHaban biki!*	Welcome to you *(f.)*!
القاهِرة *al-qāhira*	Cairo
سَبَب *sabab*	reason
زِيارَة *ziyāra*	visit
سِياحة *siyāHa*	tourism
رِحْلة *riHla*	trip
طَيِّب *Tayyib*	good
مَع السَلامة *ma'a s-salāma*	good-bye
اِسْتِعْلامات *isti'lāmāt*	information *(pl)*
مِنْ المُمْكِن أنْ *min al-mumkın an*	it is possible that
تَأْخُذين *ta'khudhina (akhadh)*	you take *(f)*(to take)
تاكْسي *tāksī*	taxı
أو *aw*	or
حافِلة *Hāfila*	bus
لا *lā*	no, not
يَسْتَخْدِم (اسْتَخْدم) *yastakhdim (istakhdam)*	he uses (to use)
عَدَّاد *'addād*	meter
لنْ *lan*	will not
تَزيد (زاد) عن *tazid (zād) 'an*	exceeds (to exceed)

أُجْرَة *ujra*	fare
جُنَيْه *junayh*	Egyptian pound
ثَمَن *thaman*	price
تُكَلِّف (كَلَّف) *tukallif (kallaf)*	it/she costs (to cost)

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 اللتي 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 أنْ _____ (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

a المسافرون يأخذون جوازات السفر
b البنات يذهبن إلى فندق هيلتون.
c المصريون لا يستخدمون العداد
d الطلاب يذهبون إلى الجامعة.
e لوسي ودونالد يأخذان الحافلة كل يوم

3 Replace the underlined object nouns with appropriate object pronoun suffixes

a تأخذ لوسي الحافلة للجامعة كل يوم.
b لوسي وجدت البنات
c المصريون لا يستخدمون العداد.
d رأيت المسافرين في المطار
e تتحدث لوسي اللغة العربية.

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

جُنَيْهاً / جَواز سَفَر/ مَتى/ أيْنَ/ بِك / زِيارة / كَمْ / صالَة / جُنَيْهاً / المُمْكِن

a _____ يصِل المُسافِرون؟
b _____ مكْتَب الاسْتِعْلامات؟
c مِنْ _____ أنْ تَأْخُذ الحافِلَة
d مَرْحَباً _____ في القاهِرة.
e. سَبَب _____ لوسي للقاهِرَة السياحَة
f لا تَزِيد أُجْرَة التَّاكسي عَنْ خَمْسين _____
g ثَمَن الحافِلَة؟ _____

h. مَكْتَب الاِسْتِعْلامات في نِهايَة هَذا _____

i كَيْفَ أَذْهَب إِلى _____ الحَقائِب؟

j كُلّ مُسافِر مَعَه _____

Answer Key

1 أكتب *aktub* (agrees with أنا)

يوجد *yūjad* (agrees with الكثير من وسائل المواصلات)

يذهب *yadhhab* (agrees with الكثير من الأردنيين)

يسافرون *yusāfirūn* (agrees with السائحين)

نأخذ *na'khudh* (agrees with نحن)

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 tūjad al-kathir min wasā'il al-muwāSalāt al-'āmma, rubbamā li'anna mu'DHam zuwwārahā min as-sā'iHin al-ajānib falā yadhhab 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-mukhliS,

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

2 a يأخذ المسافرون جوازات السفر

ya'khudh al-musāfirūn jawāzāt as-safar

The travelers take passports

b تذهب البنات إلى فندق هيلتون

tadhhab al-banāt ilā funduq hiltūn

The girls go to the Hilton Hotel

c لا يستخدم المصريون العداد

la yastakhdim al-miSriyyūn al-'addād

Egyptians don't use the meter

d يذهب الطلاب إلى الجامعة.

yadhhab aT-Tullāb ila l-jāmi'a

The students go to the university

e تأخذ لوسي ودونالد الحافلة كل يوم

ta'khudh lūsi wa dūnald al-Hāfila kull yawm

Lucy and Donald take the bus every day

3 a تأخذها لوسي كل يوم.

ta'khudhu-hā lūsi kull yawm

Lucy takes it every day

b لوسي وجدتهن

lūsi wajadathunna

Lucy found them *(f)*

c المصريون لا يستخدمونه.

al-miSriyyūn lā yastakhdımūnahu

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 مَتى يصِل المُسافِرون؟
matā yaSil al-musāfirūn?
When do the travelers arrive?

b أَيْنَ مَكْتَب الاِسْتِعْلامات؟
ayna maktab al-isti'lāmāt?
Where is the information office?

c. مِنْ المُمْكِن أَنْ تأْخُذ الحافِلة.
min al-mumkin an ta'khudh al-Hāfila
You can take the bus

d مَرْحبا بِك في القاهِرة
marHaban bik fi l-qāhira
Welcome to Cairo

e سَبَب زِيارة لوسي للقاهِرة هو السياحَة.
sabab ziyārat lūsı li l-qāhira huwa s-siyāHa
The reason for Lucy's trip is tourism

f لا تزِيد أُجْرَة التَّاكسي عَنْ خَمْسين جُنَيْها.
lā tazīd ujrat at-tāksi 'an khamsın junayh(an)
The cab fare isn't more than fifty pounds

g كَمْ ثَمَن الحافِلَة؟
kam thaman al-Hāfila?
How much is the bus?

h مَكْتَب الاِسْتِعْلامات في نِهايَة هَذا المَمَّر.
maktab al-isti'lāmāt fi nihāyat hādha l-mumarr
The information office is at the end of this hall

i كَيْفَ أَذْهَب إلى صالَة الحَقائِب؟
kayf adh-hab ilā Sālat al-Haqā'ib?
How do I go to the baggage claim?

j كُلّ مُسافِر مَعه جَواز السَفر.
kull musāfir ma'ahu jawāz as-safir
Every traveler has a (*lit*, the) passport (with him or her)

LESSON 7

(Modern Standard Arabic)

في الفُندُق

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: مِنْ فَضْلِك، هَلْ عِنْدَكُم غُرْفَة لِشَخْصَيْن؟

مُوَظَّف الاسْتِقْبال: عندنا ثَلاث غُرَف، واحِدَة فَقَط بِها حَمَّام خاص.

لوسي كَمْ سِعْر الغُرْفَة الَّتي بِها حَمَّام؟

مُوَظَّف الاسْتِقْبال: مائَة جُنيْه.

دُونالْد. هَلْ مِن المُمْكِن أنْ نْراها مِنْ فَضْلِك؟

مُوَظَّف الاسْتِقْبال: بالطَبْع، تَفَضَّلا مَعي.

لوسي لِماذا لا نَسْتَخْدِم المِصْعَد؟

مُوَظَّف الاسْتِقْبال: لأنَّه لا يَعْمَل.

Lucy and Donald are looking at the room

لوسي: الشُرْفَة تُطِّل عَلى مَيْدان التَّحْرير، أسْتَطيع أنْ أرى المَتْحَف المِصْرِيّ[1]

دونالد: هلْ بِها قَنَوات فَضائيَّة؟

مُوَظَّف الاسْتِقْبال. لا، لِلأَسَف لَدَيْنا فَقَط قَنَوات التِليفِزْيون المِصْرِيّ.

لوسي. ما رَأيك يا دونالد؟

دونالد: الغُرْفَة جَمِيْلَة، ولَكِنّي أحْتاج لِلْقَنَوات الفَضائِيَّة لأُشاهِد كُرَة القَدَم الأمْرِيكيَّة.

لوسي: لا أعَرِف يَا دونالد. لَسْنا في مِصْر مِنْ أجْل القَنَوات الفَضائِيَّة، ثُمَّ إنَّ هَذَا الفُنْدُق أرْخَص كَثيراً مِنْ الهيلْتون.

lūsī: min faDlik, hal 'indakum ghurfa li shakhSayn?
muwaDHDHaf al-istiqbāl 'indanā thalāth ghuraf, wāHida faqaT bihā Hammām khāS.
lūsī 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
lūsī: limādha lā nastakhdim al-miS'ad?
muwaDHDHaf al-istiqbāl li'annahū lā ya'mal

lūsı ash-shurfa tuTill 'ala maydān at-taHrir, astaTi' an ara l-matHaf al-miSrı
dūnald hal bihā qanawāt faDā'iyya?
muwaDHDHaf al-istiqbāl lā, li l-asaf ladaynā faqaT qanawāt at-tilifizyūn al-miSrī
lūsī mā ra'yuk yā dūnald?
dūnald al-ghurfa jamīla, wa lākinnı aHtāj li l-qanawāt al-faDā'iyya li'ushāhid kurat al-qadam al-amrikiyya
lūsī la a'rif ya dūnald lasna fi miSr min ajl al-qanawāt al-faDā'iyya, thumma inna hādha l-funduq arkhaS kathīran 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

كَتَب ***kataba*** (he wrote)

تكْتُبُون *taktubūn* (you write, *m pl*)

مكْتب *maktab* (office, lit , 'place of writing')

كِتَاب ***kitāb*** (book)

كاتِب ***kātib*** (writer)

مكْتوب ***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, ذهب *dhahab* (to go) and أذْهَب *adhhab* (to remove) are both derived from the root ذ ه ب *dh-h-b* أذْهب *adhhab*, which follows pattern IV, is related in a predictable way to the meaning of ذهب *dhahab*, 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

ذَهَب	*dhahab*	to go
أخَذ	*akhadh*	to take
كَتَب	*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 ا *ā* after the first root consonant, as in

سافَر	*sāfar*	to travel
شاهَد	*shāhad*	to see

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

يُسافِر	*yusāfir*	he travels
يُشاهِد	*yushāhid*	he sees

FORM V – *ta-CaCCaC*

You have already learned many verbs belonging to Form V

تَحَدَّث	*taHaddath*	to talk
تَخَرَّج	*takharraj*	to graduate
تَعَرَّف	*ta'arraf*	to get to know
تَعَلَّم	*ta'allam*	to learn
تَكَلَّف	*takallaf*	to incur a cost
تَكَلَّم	*takallam*	to speak

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

يَتَحَدَّث	*yataHaddath*	he talks
يَتَخَرَّج	*yatakharraj*	he graduates
يَتَعَرَّف	*yata'arraf*	he gets to know
يَتَعَلَّم	*yata'allam*	he learns

يَتَكَلَّف	*yatakallaf*	he incurs a cost
يَتَكَلَّم	*yatakallam*	he speaks

FORM VIII – *i-CtaCaC*

Form VIII verbs have a prefix اِ *i-* before the first letter of the root and an infix تَـ *-ta-* right after it. The following two verbs, both of which you have encountered in previous dialogues, follow this pattern

اِكْتَسب	*iktasab*	to gain
اِسْتَمَع	*istama'*	to listen

The imperfect stem always has the pattern *ya-CtaCiC*

يَكْتَسِب	*yaktasib*	he gains
يَسْتَمِع	*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*	كَتَب	*katab*	يَكْتُب	*yaktub*	to write
II	*CaCCaC'*	غَيَّر	*ghayyar*	يُغَيِّر	*yughayyir*	to change
III	*CāCaC*	شاهَد	*shāhad*	يُشاهِد	*yushāhid*	to see
IV	*a-CCaC*	أَرْسَل	*arsal*	يُرْسِل	*yursil*	to send
V	*ta-CaCCaC'*	تَكَلَّم	*takallam*	يَتَكَلَّم	*yatakallam*	to speak
VI	*ta-CāCaC*	تَناوَل	*tanāwal*	يَتَناوَل	*yatanāwal*	to discuss
VII	*in-CaCaC*	اِنْبَسَط	*inbasaT*	يَنْبَسِط	*yanbasiT*	to enjoy
VIII	*i-C-ta-CaC*	اِكْتَسَب	*iktasab*	يَكْتَسِب	*yaktasib*	to win
IX	*i-C-Ca-CC*	اِبْيَضّ	*ibyaDD*	يَبْيَضّ	*yabyaDD*	to become white
X	*ista-CCaC*	اِسْتَخْدَم	*istakhdam*	يَسْتَخْدِم	*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 [1] 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, ا, هـ, ي, ن, و, م, ت, ل, and ا—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

> كتب *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 يكتُب *yaktub* (he writes) or تَكتُب *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 , يكتُب *yaktub* (he writes), you need to identify the initial يـ *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 اكْتَتَب *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 اكتَتَب *iktatab* under the letter "i" and كاتَب *kātab* under the letter "k "

[1] 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 و ا or ي 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 كتب *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 [1]

ARABIC NUMBERS FROM 0 TO 10			
Number	Transliteration	Arabic Script	Arabic Numeral
zero	*Sifr*	صِفْر	٠
one	*wāhid*	واحِد	١
two	*ithnān (ithnatān)' ithnāyn (ithnatayn)*	اثْنان (اثْنتان) اثْنَيْن (اثْنَتَيْن)	٢
three	*thalātha*	ثَلاثَة	٣
four	*arba'a*	أَرْبَعَة	٤
five	*khamsa*	خَمْسَة	٥
six	*sitta*	سِتَّة	٦
seven	*sab'a*	سَبْعَة	٧
eight	*thamānia*	ثَمانية	٨
nine	*tis'a*	تِسْعَة	٩
ten	*'ashara*	عَشَرَة	١٠

[1] The Arabic 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 ت (the two forms in parentheses) are for nouns The forms that end in ان are used when referring to the subject of the sentence The forms ending in ين are used when referring to an object of a preposition

All numbers have masculine and feminine forms and have to agree with the noun in gender, just like adjectives However, in counting, i e , when used independently, the numbers *zero*, *one*, and *two* are used in their masculine forms, while the numbers *three* to *ten* are used in their feminine forms, which end in *-a* or ـة in writing The feminine form of the number *two*, which does not follow the regular pattern, is listed in parentheses.

A. THE NUMBER *ONE*

When modifying a noun, the number واحِد *wāhid* is used only for emphasis

هُناك ضَيْف في بَيْتِنا.
hunāk Dayf fi baytinā.
There is a/one guest at our house

هُناك ضَيْف واحِد في بَيْتِنا.
hunāk Dayf wāHid fi baytinā
There is only one guest at our house

B PAIRS OF THINGS DUAL SUFFIXES

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 ان *-ān* is attached to a noun that is the subject of the sentence and ين *-ayn* is attached to a noun that is an object of a verb or a preposition The suffix ان *-ān* is added to غُرْفَة *ghurfa* (room), the subject of the nominal sentence below When ان *-ān* or يَنْ *-ayn* is added to a feminine noun ending in ـة, this final *t* is pronounced

الغُرْفَتان جَمِيلَتان
al-ghurfatān jamīlatān
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 عِنْدَكُم غُرْفَة لِشَخْصَيْن؟
hal 'indakum ghurfa li shakhSayn?
Do you have a room for two people?

Here are two more examples

عَمِلَ دونالد مع المُديرَين في ارامكو.
'amila dūnald ma'a l-mudirayn fi arāmkū
Donald worked with the two directors *(m)* in Aramco

عَمِلَ دونالد مع المُديرَتين في ارامكو.
'amila dūnald ma'a l-mudiratayn fi arāmkū
Donald worked with the two directors *(f)* in Aramco

In spoken MSA, the dual form with يَنْ *-ayn* is commonly used regardless of the position of the noun in a sentence.

C AGREEMENT WITH NUMBERS THREE TO TEN

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

ثَلاث بنات	ثَلاثة رِجال
thalāth (m) *banāt* (f pl)	*thalāthat* (f) *rıjāl* (m pl)
three girls	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

4. NUMBERS 11 TO 19

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	*aHad 'ashara*	أَحَد عَشَرَ	١١
twelve	*ithnā (ithnatā) 'ashara* *ithnāy (ithnatay) 'ashara*[1]	اثْنا (اثْنَتا) عَشَرَ اثْنَي (اثْنَتَي)	١٢
thirteen	*thalāthat 'ashara*	ثَلاثَة عَشَرَ	١٣
fourteen	*arba'at 'ashara*	أَرْبَعَة عَشَرَ	١٤
fifteen	*khamsat 'ashara*	خَمْسَة عَشَرَ	١٥
sixteen	*sittat 'ashara*	سِتَّة عَشَرَ	١٦
seventeen	*sab'at 'ashara*	سَبْعَة عَشَرَ	١٧
eighteen	*thamāniat 'ashara*	ثَمانية عَشَرَ	١٨
nineteen	*tıs'at 'ashara*	تِسْعَة عَشَرَ	١٩

[1] Like the number 2, the number 12 changes according to case and gender The forms that include ا ت / (the two form in parenthesis) are feminine The forms that end in ا are used when referring to the subject of the sentence The form ending in ي is 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)

ثلاثَة عشَرَ ولداً
thalāthat (f) *'ashara* (m) *walad(an)* (m)[1]
thirteen boys

As in English, 11 and 12 are slightly irregular in form The و in واحِد *wāHid* (one) is dropped when joined to the word عشر *'ashara* (ten) to form أحَدَ عَشَر *aHada 'ashara* (eleven) The number 11 also has a feminine form, إحْدى عشْرة *iHdā 'asharata*

أحد عشر طالباً
aHada 'ashara Tālib(an)
eleven (male) students

إحْدى عَشْرة طالبة
iHdā 'asharata Tāliba
eleven (female) students

Similarly, the ن *-n* is dropped from اثْنان *ithnān* (two) to form the number 12

اثْنا عشر جواز سفر
ithna 'ashara jawāz safar
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 كَم *kam* AND بكمْ *bikam*

To ask about quantities, use the question word كَمْ *kam* (how much, how many), as in the following example

كَمْ غُرْفة في الفُنْدُق؟
kam ghurfa(tan) fi l-funduq?[3]
How many rooms are in the hotel?

---

[1] The *an* at the end of the counted noun is a case ending In spoken language the ending is optional and rarely pronounced The forms اثْني *ithnay* اثْنتي *ithnatay* and اثْنتا *ithnata* appear in writing so learn to recognize them The form *ithna* is the only one you will need in speech

[2] 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?", 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 ضَيْفاً في الفُنْدُق؟
kam Dayf(an) fi l-funduq?
How many guests are in the hotel?

كَمْ لَيْلَةً ستَبْقَى في الفُنْدُق؟
kam layla(tan) satabqā fi l-funduq?
How many nights will you be staying at the hotel?

كمْ مطْعماً في الفُنْدُق؟
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 بـ *bi* precedes the question word.

بِكَمْ الغُرْفة؟
bi kam al-ghurfa?
How much is a room?

The response to *bi kam* بِكَمْ is preceded by the preposition بـ *bi* as well. For example:

بِمئة دولار
bi mi'at dūlār
A hundred dollars (*lit*, for a hundred dollar)

C. Vocabulary

غُرْفَة *ghurfa*	room
شخْصين *shakhSayn*	two people
اِسْتِقْبال *istiqbāl*	reception
وَاحِدة *wāHida*	one *(f)*
بِها *bihā*	in it, in her
حمَّام *Hammām*	bathroom
خاص *khāSS*	private
سِعر *si'r*	price
مائة *mi'a*	one hundred
نَراها (رأى) *narāha (ra'ā)*	we see it (to see)

بِالطَبْع *bi T-Tab'*	of course
تَفَضَّلا *tafaDDalā*	if you (two) please
معي *ma'ī*	with me
لِمَاذَا *limādhā?*	why?
مِصْعَد *miS'ad*	elevator
لأَنَّه *li'annahu*	because it
شُرْفة *shurfa*	balcony
تُطِل (أَطَلَّ) عَلى *tuTill (aTall) 'alā*	it overlooks (to overlook)
مَيْدان التحرير *maydān at-taHrir*	Tahrir Square (in Cairo)
أَسْتطيع أنْ *astati' an*	I can
أرى (رأى) *ara (ra'ā)*	I see (to see)
المُتْحَف المِصْري *al-mutHaf al-miSriyy*	the Egyptian Museum
قَنوات (قناة) فضائيَّة *qanawāt (qanāt) faDā'iyya*	satellite channels (channel)
للأَسَف *li l-'asaf*	unfortunately
تليفِزْيون *tilifizyūn*	television
رأيك *ra'yuk*	your opinion *(m)*
جَمِيلة *jamīla*	beautiful *(f)*
أَحْتاج (أحْتاج) *aHtāj (aHtāj)*	I need (to need)
أُشَاهِد (شاهَد) *ushāhid (shāhad)*	I watch (to watch)
كُرَة القَدَم *kurat al-qadam*	football
أَعْرِف (عَرَف) *a'rif (araf)*	I know (to know)
مِصْر *miSr*	Egypt
مِنْ أجل *min ajl*	for the sake of
ثُم إنّ *thumma inna*	besides
فُنْدُق *funduq*	hotel
أَرْخَص (رَخيص) *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 اندفع (to rush into something)

b تقاتل (to fight)

c انتحرَ (to commit suicide)

d اسْتَغْرَبَ (to find something strange)

e فكّر (to think)

f حاولَ (to try)

g أدْرك (to become aware, to realize)

h تعلَّمَ (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 سبعة (جنيه / جنيهات)

b إحدى عشْرةَ (قناة / قنوات)

c اثنان (فندقان / فنادق)

d ثلاث (غرفة / غرف)

e اثنا عشر (شخصاً / أشخاص)

3 Fill in the blanks with the correct word

قَنوات فَضائية / المُمْكِن / تُطِل / غُرْفَة / المصْعد

a لدَيْنا _____ واحِدَة فَقَطْ بِها حَمَّام خاص

b هَلْ مِن _____ أنْ نَرى مَيْدان التَحْرير مِنْ هُنا؟

c لِلأَسَف _____ لا يَعْمَل

d الشُرْفَة _____ على مَيْدان التحْرير.

e هَلْ لدَيْكم _____ أمْ لَدَيْكُم قنَوات التِليفِزيون المِصْري فَقَطْ؟

4 Form questions by using either كَمْ *kam* or بِكَمْ *bikam*

a (كم / بكم) هَذِه الغُرْفة؟

b (كم / بكم) يوماً سَتَقْضي في القاهِرة؟

c (كم / بكم) ضيْفا في الفُنْدُق ؟

d (كم / بكم) جُنَيْها مَعَكِ؟

e (كم / بكم) الغُرْفة التي بِها حَمَّام خاص؟

5 Choose the correct form of the counted noun (Hint: dual or plural, masculine or feminine) from the choices in parentheses

a أرْبَعة _____ (سِعْر / أسْعار)

b إحْدى عشْرة _____ (مِصْعدا / شُرْفة)

c تِسْع _____ (حمَّام / قَنوات)

d خَمْسة عشر _____ (فُنْدُقا / فنادُق)

e

Answer Key

1 a Form VII, دَفَع

b Form VI, قتل

c Form VIII, نحر

d Form X, غرب

e Form II, فكر

f Form III, حول

g Form IV, درك

h. Form V, علم

2 a جَنَيْهات *sab'at junayhāt* seven pounds (plural form)

b قناة *iHda 'ashrata qanāt* eleven channels (singular form)

c فُنْدُقان *funduqān* two hotels (dual form)

d غرَف *thalāth ghuraf* three rooms (plural form)

e شَخْصا *ithnā 'ashara shakhS(an)* twelve people (singular form)

3 a لدَيْنا غُرْفَة واحِدة فقط بِها حَمَّام خاص. *ladaynā ghurfa wāHida faqaT bihā Hammām khāSS.*
We have only one room with a private bath

b هلْ مِن المُمْكِن أنْ نَرى مَيْدان التحْرير مِنْ هُنا؟
hal min al-mumkin an narā maydān at-taHrir min hunā?
Can we see Midan al-Tahrir from here? (*lit*, is it possible that)

c لِلأسَف المِصْعَد لا يَعْمَل.
li l-āsaf al-miS'ad lā ya'mal
Unfortunately, the elevator doesn't work

d الشُرْفَة تُطِلّ عَلى مَيْدان التَحْرير.
ash-shurfa tuTill 'alā maydān at-taHrir
The balcony overlooks Midan al-Tahrir

e هَلْ لديْكُم قنوات فَضَائية أمْ لدَيْكُم قَنوات التِلِيفِزْيونَ المِصْري فقط؟
hal ladaykum qanawāt faDā'iyya, am ladaykum qanawāt at-tilifizyūn al-miSri faqaT?
Do you have satellite channels, or do you have only Egyptian TV channels?

a بِكم هَذِه الغرفة؟
bi kam hādhihi l-ghurfa?
How much is this room?

b. كمْ يوماً ستبقى في القاهِرَة؟
kam yawm(an) satabqā fi l-qāhira?
How many days will you stay in Cairo?

c كم ضَيْفا في الفُنْدُق؟
kam Dayf(an) fi l-funduq?
How many guests are there in the hotel?

d كمْ جُنَيْها مَعَكِ؟
kam junayh(an) ma'ak?
How many pounds do you have with you?

e بِكمْ الغُرْفَة (التي) بها حمَّام خاص؟
bi kam al-ghurfa (l-lati) bihā Hammām khāS?
How much is the room with the private bath?

5 a أرْبعة أسْعار *arba'a asa'ār* (four prices)

b إحْدى عشْرَة شُرْفة *iHdā 'ashrata shurfa(tan)* (eleven balconies)

c تِسْع قنوات *tis' qanawāt* (nine channels)

d خمْسة عشر فُنْدُقا *khamsat 'ashara funduq(an)* (fifteen hotels)

e اثْنا عَشرَ ضيْفا *ithnā 'ashara 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

a الشركات المعروفة

b تعلمت اللغة العربية في مصر

c جامعة كولومبيا

d شركة بترول

e صالة الحقائب

f أنا أمريكي

g لهجة لبنانية

h رحلة طيبة

i الحافلة تكلف جنيهين

j لدينا غرفتان

2 Rearrange the following words to make complete sentences

a الغرفة / كم / سعر

b المصري / أستطيع / أن / المتحف / أرى

c يعمل / شركة / دونالد / أرامكو / في

d جامعة / كولومبيا / تخرج / دونالد / من

e 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

a (arrive)_____

b (graduated)_____

c (use)_____

d (learned)_____

e (travel)_____

4. Change the perfect tense verbs into imperfect tense verbs

a درسنا اللغة العربية في اليمن.

b ذهبن إلى الفندق

c شربتُ بيبسى.

d هل عملتما في شركة أرامكو السعودية؟

e أخذوا الحافلة للمطار.

5 Change the imperfect tense verbs into perfect verbs

a يحبُّون التبولة.

b تتحدثون اللهجة السعودية.

c. هل تدرسن في جامعة كولومبيا؟

d. لا يعمل المصعد

e 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

a _____ أرامكو من الشركات المعروفة

b سأذهب للقاهرة _____ السابعة والنصف.

c _____ التاكسي عشرون جنيهاً

d وصلت إلى _____ القاهرة الساعة الخامسة والنصف.

e أخذت _____ إلى المطار

f _____ الوصول في نهاية هذا الممر إلى اليمين.

g يشاهد دونالد _____ الفضائية

h هذا الفندق _____ من فندق هيلتون.

i هل لديكم _____ بحمام؟

j سعر الغرفة _____ ليرة

7 Translate the following sentences into English

a أسكن في القاهرة مع صديقي.

b تخرج دونالد من جامعة كولومبيا في عام ١٩٩٥

c سافرت لوسي إلى لبنان لتعمل في الجامعة الأمريكية في بيروت.

d كان دونالد يعمل مهندساً في فنزويلا

e مكتب الاستعلامات في نهاية هذا الممر

8 Translate the following sentences into Arabic.

a. Ahmed got his BA from the University of Ohio
b. Gerges, Hind, and Mohammed have the same teacher.
c. My wife is a physician and my son is a nurse
d We traveled to the Sinai Peninsula for (the period of) one week
e 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

a أتحدث اللغة العربية _____ (بلغة / بأجرة / بلهجة) لبنانية
b طلب (to ask for) موظف _____ (الاستعلامات / الجمارك / الجوازات) جواز السفر.
c موظف _____ (الاستعلامات / الجمارك / الجوازات) جواز السفر.
d كيف أذهب إلى _____ (صالة / فندق / حافلة) الحقائب؟
e _____ التاكسي لمطار بيروت. (ذهبت / وصلت / أخذت)

10 Think of three Arabic words belonging to each of the following categories

a Family members
b Lebanese foods
c Professions
d Means of transport
e Nationalities
f Things in a hotel

Answer Key

1 a noun-adjective construction
b verbal sentence
c possessive construction
d possessive construction
e possessive construction
f nominal sentence
g noun-adjective construction
h noun-adjective construction
i nominal sentence
j nominal sentence (with a reversed subject)

2 a كم سعر الغرفة؟
kam si'r al-ghurfa?
How much is the room?

b أستطيع أن أرى المتحف المصري.
astaTi' an arā l-matHaf al-miSrī
I can see the Egyptian museum

c دونالد يعمل في شركة أرامكو.
dūnāld ya'mal fī sharikat arāmkū
Donald works for Aramco Company

d دونالد تخرج من جامعة كولومبيا.
dūnāld takharraj min jāmi'at kūlūmbiyā
Donald graduated from Columbia University

e جواز السفر من فضلك
jawāz as-safar min faDlak
Passport, please

3 a الحقائب تصل بعد نصف ساعة من وصول المسافرين.
al-Haqā'ib taSil ba'd niSf sā'a min wusūl al-musāfirīn
The luggage arrives half an hour after the arrival of travelers

b علي ودونالد تخرجا من جامعة كولومبيا
'ali wa dūnāld takharrajā min jāmi'at kūlūmbia
Ali and Donald graduated from Columbia University

c اللبنانيون يستخدمون العداد
al-lubnāniyūn yastakhdimūn al-'addād
The Lebanese use the meter

d دونالد ولوسي تعلما الكثير عن لبنان
dūnāld wa lūsi ta'allamā al-kathir 'an lubnān
Donald and Lucy learned a lot about Lebanon

e لا يسافر الكثير من الأردنيين إلى البتراء
lā yusāfir al-kathir min l-urduniyyin ila l-batrā'
Not many Jordanians travel to Petra

4 a ندرس اللغة العربية في اليمن.
nadrus al-lugha al-'arabiyya fi l-yaman
We study Arabic in Yemen

b يذهبن إلى الفندق.
yadh-habna ila l-funduq
They go to the hotel

c أشرب بيبسى.
ashrab bibsi
I drink Pepsi

d هل تعملان في شركة أرامكو السعودية؟
hal ta'malān fi sharikat arāmkū s-sa'ūdiyya?
Do you work for Saudi Aramco?

e يأخذون الحافلة للمطار.
ya'khudhūn al-Hāfila li l-maTār
They take the bus to the airport

5 a أحبُّوا التبولة
aHabbu t-tabūla
They liked tabouli

b تحدثتُم اللهجة السعودية.
taHaddathtum al-lahja s-sa'ūdiyya
You spoke the Saudi dialect

c هل درستُنَّ في جامعة كولومبيا؟
hal darastunna fi jāmi'at kūlūmbiyā?
Did you study at Columbia University?

d ما عمل المصعد.
mā 'amil al-miS'ad
The elevator did not work

e شاهدا القنوات الفضائية.
shāhada l-qanawāt al-faDā'iyya
They watched satellite channels

6 a شركة أرامكو من الشركات المعروفة
sharikat arāmkū min ash-sharikāt al-ma'rūfa
Aramco is a well-known company

b 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

c. أجرة التاكسي عشرون جنيهاً
ujrat at-tāksi 'ishrūn junayhan
The taxi fare is twenty pounds

d 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

e أخذت الحافلة إلى المطار
akhadht al-Hāfila ila l-maTār.
I took the bus to the airport

f صالة الوصول في نهاية هذا الممر.
Sālat al-wuSūl fi nihāyat hādha l-mamarr
The arrival lounge is at the end of this corridor

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 lirā
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-tāksı li maTār bayrūt
I took the taxi to Beirut Airport

10 a Family members
أخ / زوجة / أخت
b Lebanese foods
كبة / تبولة / لبْنة
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

READING PASSAGE I

(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 دولارًا 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 العداد. وهناك أيضاً الحافلات الصغيرة التي لا يزيد سعرها عن ١٥ سنتًا أمريكيًا 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 تساعده 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.

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 riyal There are 100 fals in a riyal 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 riyal

Vocabulary

اليَمن *al-yaman*	Yemen
تَتَوافر (تَوافر) *tatawāfar (tawāfar)*	are available (to be available)
رِحلات الطَّيرَان *riHlāt aT-Tayarān*	flights
دوْلية *dawlīyya*	international
عدَد *'adad*	number, a number of
صَنْعاء *San'ā'*	San'aa (the capital of Yemen)
عَدَن *'adan*	Aden (a city in Yemen)
زُوَّار (زائر) *zuwwār (zā'ir)*	visitors (visitor)
خُطوط الطَّيران *khuTūT aT-Tayarān*	airlines
مَحَلّي *maHallī*	local
أُخْرَى *ukhrā*	others
الذي *alladhī*	which
أي *ayy*	any

مَكان *makān*	place
يستطيع أن *yastaTi' an*	is able to
يَتَنَقَّل (تَنَقَّل) *yatanaqqal (tanaqqal)*	gets around (to get around)
داخِل *dākhil*	inside
حَوالي *Hawālī*	approximately
مَسافات *masāfāt*	distances
قَصيرة *qaSira*	short
دَقائق (دَقيقة) *daqā'iq (daqiqa)*	minutes (minute)
سنْت *sant*	cent
تَذْكَرَة *tadhkara*	ticket
كَما *kamā*	similarly, as, as well
يؤَجِّر (أجَّر) *yu'ajjir (ajjar)*	rents, hires
أما بالنِسْبَة لِـ *ammā bin-nisba li*	as for
بين *bayn*	between
وَسائل (وَسيلة) النقل *an-naql wasā'il (wasila)*	means of transportation
تَنَقُّل *tanaqqul*	transportation
جَماعي *jamā'i*	public
تُساعِدُه (سَاعَد) عَلَى *tusā'iduhu (sā'ada) 'alā*	helps him to
حُرِّيَة *Hurriya*	freedom
حَرَكَة *Haraka*	movement
مناطِق (مِنْطَقة) *manāTiq (minTaqa)*	regions
نائية *nā'iya*	remote
سَلاسِل فَنادِق (سِلْسِلة) *salāsil fanādiq (silsila)*	hotel chains (chain)
نُجوم (نَجْمة) *nujūm (najma)*	stars (star)
عالمية *'ālamiyya*	international
بَعْض *ba'D*	some
ذات *dhāt*	of, which have
يَقِل (قل) عن *yaqill (qall) 'an*	to be less than

عملة *'umla*	currency
أجْنَبِية *ajnabiyya*	foreign
مكْتَب صِرافة *maktab Sirāfa*	exchange bureau
رِيال يَمَني *riyāl yamani*	Yemeni riyal
يتكوّن (تَكَوَّن) مِن *yatakawwan (takawwan) min*	is made up of
فلْس *fals*	penny (the smallest unit of a Yemeni riyal)
رَسْمي *rasmi*	official
حَصَل عَلى *HaSal 'alā*	to earn, be awarded, get
ليسانْس *lisāns*	B.A
نَفْس *nafs*	the same
قَلَم (أقْلام) *qalam (aqlām)*	pen(s)
شَهادَة *shahāda*	degree
طَويل *Tawil*	tall
أُخْت (أخَوات) *ukht (akhawāt)*	sister(s)
أحبّ *aHabb*	to like, to love
أسْوان *aswān*	Aswan (a city in Southern Egypt)
أوجَد (يوجِد) *awjad (yūjid)*	to bring about
حَمَل *Hamal*	to carry
المَسَاء *almasā'*	evening
قِطار *qiTār*	train
سَيْناء *saynā'*	Sinai Peninsula
طائِرة *Tā'ira*	airplane
أُسْبوع *usbū'*	week
بَيْت (بُيوت) *bayt (buyūt)*	house(s)
لَيْلة (لَيالي) *layla (layālī)*	night(s)
مَشى *mashā*	he walked
مَطْعم (مطاعِم) *maT'am (maTā'im)*	restaurant(s)
سائح (سائحون) *sā'iH (sā'iHūn)*	tourist(s)

LESSON 8

(Modern Standard Arabic)

بِكَم تَشْتَري 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

بائِع السُّوق السَّوْداء: هَل تُريد أن تُغَيِّر بَعْض الدُولارات؟

دونالد: نَعَم، ولَكِنّي سَأغَيِّرُها في هَذا البَنْك.

بائِع السُّوق السَّوْداء: سَوْف أدْفَع لَكَ أكْثَر مِن البَنْك.

دونالد: بِكَم تَشْتَري الدولار؟

بائِع السُّوق السَّوْداء: أدْفَع سَبْعَة جُنَيْهات لِلدولار الواحِد.

Donald checks the exchange rates in the bank

دونالد: وَلَكِن الفَرق بَيْن سِعْرِك وسِعْر صَرْف البَنْك لَن يكون كَبيراً.

بائع السُّوق السَّوْداء: هَذا لَيْس صَحيحاً، تَسْتَطيع أن تَشْتَري سِتَّة أرْغِفَة مِن الخُبْز بِهَذا الفَرْق، ما رَأْيُك؟

دونالد: لا أُريد أن أغَيِّر شُكْراً، وَلَكِن لِماذا لا تُغَيِّر البُنُوك بِنَفْس هَذا السِّعر؟

بائع السُّوق السَّوْداء: هَذا هُوَ خَطَأ الحُكُومَة الَّتي تُحاوِل أن تَتَحكَّم في سِعْر الدُّولار. هَل وَجَدْت فُنْدقاً لِتَسْكُن فيه؟

دونالد: نَعَم.

بائع السوق السَّوْداء: أُنَظِّم أيْضاً رَحَلات سَفاري في الصَّحْراء البَيْضاء، تُكَلِّف الرِّحْلَة خَمْسُمائَة جُنَيه لِلْفَرد. ما رَأيَك؟

دونالد: لَيْس لَدَيَّ الوَقْت الكافي ل هَذِه الزِّيارَة، سَأذْهَب هُناك في الزيارَة القادِمَة، إن شاء الله. شُكْراً مَعَ السَّلامَة.

bā'i' as-sūq as-sawdā'· hal turīd an tughayyir ba'D ad-dūlarāt?

dūnald na'am, wa lākinnī sa'ughayiruha 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 tashtarī 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 llatī tuHāwil an tataHakkam fī si'r ad-dūlār hal wajadt funduq(an) li taskun fih?

dūnald na'am

bā'i' as-sūq as-sawdā' unaDHDHim ayDan raHalāt safārī 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-qādima, 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 سَوفَ *sawfa*, or b) the prefix سَـ *sa-* is attached to the appropriate form of the imperfect verb

سَوْف أدْفَع لَكَ أكْثَر مِن البَنْك.
sawfa adfa' laka akthar min al-bank
I will pay you more than the bank.

سَأغَيِّرها في هَذا البَنْك
sa'ughayiruha fi hādha l-bank
I will change them in this bank

If the sentence has no verb, the future markers سَـ and سَوْف precede an appropriate imperfect form of the verb كان *kān* (was)

سَيكون سِعْر الجُنَيْه أرْبَعَة عَشر سنتاً فَقَط.
sayakūn si'r al-junayh arba'at 'ashara santan faqaT
The value of the pound will be only 14 cents

سَوْف يكون سِعْر الدولار أرْبَعة عَشر سنتاً فَقَط.
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 كان *kān* in the imperfect tense is shown in the following table

THE IMPERFECT FORM OF THE VERB كان *kān* (TO BE)					
Singular		Plural		Dual	
أنا I	أكون *akūn*	نَحْنُ we	نَكون *nakūn*		
أنْتَ you *(m)*	تَكون *takūn*	أنْتُم you *(m)*	تَكونون *takūnūn*		
أنْتِ you *(f)*	تَكونين *takūnin*	أنْتُنَّ you *(f)*	تَكُنَّ *takūnna*	أنْتُما you *(m /f.)*	تَكونان *takunān*
هُوَ *he*	يَكون *yakūn*	هُم they *(m)*	يَكونون *yakūnūn*	هُما they *(m)*	يَكونان *yakūnān*
هِيَ *she*	تَكون *takūn*	هُنَّ they *(f)*	يَكُنَّ *yakunna*	هُما they *(f)*	تَكونان *takūnān*

B NEGATIVE FORM OF THE FUTURE TENSE

لَن *lan* (will not) is used to negate future tense verbs Because لَن *lan* is both a negative and a future marker, similar to English *won't*, it precedes the imperfect tense verb directly, without سَـ *sa-* or سَوف *sawfa* For example

الحُكومَة سَتَتَحَكَّم في سِعْر الدُولار.

al-Hukūma satataHakkam fi si'r ad-dūlār

The government will control the price of the dollar

الحُكومَة لن تَتَحَكَّم في سِعْر الدُولار

al-Hukūma lan tataHakkam fi si'r ad-dūlār.

The government will not control the price of the dollar.

سَأغَيِّرها في هَذا البنْك.

sa'ughayyiruha fi hādha l-bank

I will change them in this bank

لَن أغَيِّرها في هَذا البنْك.

lan ughayyiruha fi 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		
غَداً	*ghadan*	tomorrow
الأُسْبوع القادِم	*al-usbū' al-qādim*	next week
الشَّهر القادم	*ash-shahr al-qādim*	next month
العام القادِم	*al-'ām al-qādim*	next year
فيما بَعْد	*fima ba'd*	later
في المُسْتَقْبَل	*fi l-mustaqbal*	in the future
هَذا المَساء	*hādha l-masā'*	this evening
بَعْد الظُهْر	*ba'd aDH-DHuhr*	this afternoon

Here are a couple of examples where these adverbs are used in sentences

سَيَرْتَفِع سِعْر الصَّرْف الأسْبوع القادِم

sayartafi' si'r aS-Sarf al-usbū' al-qādim

The exchange rate will go up next week

سَأذْهَب إلى البَنْك غَداً

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.*

هُو البَنْك الوَحيد الذي يَفْتَح يَوْم الأحَد.

huwa al-bank al-waHid alladhi yaftaH yawm al-aHad

It is the only bank that opens on Sunday

هو الرَجُل الَذي يَدْفع سَبْعَة جُنَيْهات لِلدولار

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)

هَذا هُو خطأ الحُكومة التي تتَحكَّم في سِعْر الدولار

hādha huwa khaTa' l-Hukūma llati tataHakkam fi si'r ad-dūlār

It's the fault of the government, which controls the price of the dollar

RELATIVE PRONOUNS		
	Masculine	Feminine
Singular	الَّذي *alladhi*	الَّتي *allati*
Plural	الَّذينَ *alladhina*	اللاتي/اللائي/اللواتي *allawāti/allā'i/allati*
Dual	اللَّذَيْن/اللَّذانِ *alladhāni/alladhayni*	اللَّتيْن/اللَّتانِ *allatāni/allatayni*

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 **البائِع** *al-bā'i'* (the dealer) followed by a relative clause

رَأَيْت البائِع الَّذي كان يَتَحَدَّث مَع دونالد

ra'ayt al-bā'i' alladhi kān yataHaddath ma'a dūnald

I saw the dealer who was talking to Donald

The noun البائع *al-bāi'* is described by the clause يَتَحَدَّث مَع دونالد *yataHaddath ma'a dūnald* ([he] was talking to Donald), which is introduced by the relative pronoun الذي *alladhī* (who) Contrast that with the following example·

رَأَيْت بائعًا يَتحَدَّث مَع دونالد.

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 يَتَحَدَّث مَع دونالد *yataHaddath ma'a dūnald* ([he] was talking to Donald) follows the indefinite noun without the relative pronoun الذي *alladhī*

Here are two more examples illustrating the same contrast

هَذان هُما الفُنْدُقان اللَذان قرأت عَنْهُما.

hādhān huma l-funduqān alladhān qara't 'anhumā

Those are the two hotels that I read about

هَذان فُنْدُقان قرأت عَنْهُما.

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 ('ishrin)*	عِشْرون (عِشْرين)	٢٠
thirty	*thalāthūn (thalāthin)*	ثَلاثون (ثَلاثين)	٣٠
forty	*arba'ūn (arba'in)*	أَرْبَعون (أَرْبَعين)	٤٠
fifty	*khamsūn (khamsin)*	خَمْسون (خَمْسين)	٥٠
sixty	*sittūn (sittin)*	سِتون (سِتين)	٦٠
seventy	*sab'ūn (sab'in)*	سَبْعون (سَبْعين)	٧٠
eighty	*thamānūn (thamānin)*	ثَمانون (ثَمانين)	٨٠
ninety	*tis'ūn (tis'in)*	تِسْعَون (تِسْعين)	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

سِتٌ وعِشْرُون حافِلَة
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 مِئة. مائة *mi'a* must be followed by و *wa* (and) before a number is added to it

مائة وثَلاث بنات
mi'a wa thalāth banāt
103 girls

مائة وخَمْس وثلاثون بنتاً
mi'a wa khams wa thalāthūn bint(an)[1]
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 binat*

The numbers 300 through 900 are as follows

[1] The accusative case ending *-an* is added to some counted nouns in more formal usage but it is usually dropped in spoken MSA See Lesson 15 for more information about case

NUMBERS 300 TO 900			
Number	Transliteration	Arabic Script	Arabic Numeral
three hundred	*thalāthumi'a*	ثَلاثُمائة	٣٠٠
four hundred	*arba'umı'a*	أَرْبَعُمائة	٤٠٠
five hundred	*khamsumi'a*	خَمْسُمائة	٥٠٠
six hundred	*sıttumi'a*	سِتُّمائة	٦٠٠
seven hundred	*sab'umi'a*	سَبْعُمائة	٧٠٠
eight hundred	*thamānımı'a*	ثَمانِمائة	٨٠٠
nine hundred	*tis'umi'a*	تِسْعُمائة	٩٠٠

C. Vocabulary

سُوق *sūq* market

سَوْداء *sawdā'* black

تُريد (أراد) *turid (arād)* you want (to want)

سَأُغَيِّرُها (غيَّر) *sa'ughayyirha (ghayyar)* I will change them (to change)

سَوْفَ *sawfa* will

أَكْثَر *akthar (kathir)* more (a lot)

تَشْتَري (اشْتَرَى) *tashtari (ishtara)* you buy (to buy)

فَرْق *farq* difference

سِعر صَرْف *si'r Sarf* exchange rate

بَنْك (بُنُوك) *bank (bunūk)* bank(s)

صَحيحاً *SaHiHan* true

تَسْتَطيع (اسْتَطاع) *tastaTi' (istaTā')* you can (to be able to)

أَرْغِفَة (رَغيف) *arghifa (raghif)* loaves

خُبْز *khubz* bread

لَكن *lākin* but

لماذا *limādha* why

خَطَأ (أخْطاء)	*khaTa' (akhTā')*	fault, mistake(s)
حُكُومَة	*Hukūma*	government
تُحاوِل	*tuHāwil*	it tries
أن	*an*	that, to
تَتَحكَّم (تحكَّم)	*tataHakkam (taHakkam)*	it controls (to control)
دولار	*dūlār*	dollar
وَجَدْت	*wajadt*	I found
بائع	*bā'i'*	seller
أُنَظِّم (نَظَّم)	*unaDHDHim (naDHDHam)*	I organize (to organize)
سَفاري	*safārī*	safari
صحْراء	*SaHrā'*	desert
بَيْضاء	*bayDa' (f.)*	white
تُكَلِّف (كَلَّف)	*tukallif (kallaf)*	it costs (to cost)
رِحْلَة	*riHla*	trip
خَمْسُمائَة	*khamsumi'a*	five hundred
كافي	*kāfi*	enough
قادِمَة	*qādima*	next; coming
إن شاء الله	*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 سَوفَ *sawfa*, لنْ *lan*, or سَـ *sa* to change the sentences to the future tense

a لا أريد أن أغير جنيهات

b لم أدفع لك أكثر من البنك.

c حاولت الحكومة أن تتحكم في سعر الدولار.

d يشتري دونالد بعض الجنيهات.

e يذهب دونالد إلى البنك كل يوم

2 Use the correct form of the relative pronoun.

a رأيت موظف البنك _____كان يتحدث مع دونالد

b هذه هي الجريدة _____ أحبها.

c أنا مع الحكومات _____ تتحكم في الأسعار

d الرجل _____ ينظم الرحلات اسمه يحيى.

e هذا هو الرجل _____ حدثتك عنه.

3 Put the following words in the right order to make sentences

a البنك – يفتح – القادم – الأسبوع – سوف

b إلى – لن – الصحراء – أذهب – غداً

c في – فرنسا – المستقبل – سأسافر – إلى

d أخي – هذا – سأزور – المساء.

e كثيرا – فيما – سأشتري – بعد.

4 Arrange the following scrambled sentences to make a meaningful paragraph

ثم تحدثا عن مشكلة سِّعر صَرْف الدولار في مصر

و هناك قابل بائع السوق السوداء.

عندما كان دونالد في مصر، أراد أن يغير بعض الدولارات.

ذهب إلى البنك

فكّر دونالد، لكنه لم يغيِّر 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

a لن سأدفع لك الدولارات

b 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

1 a لن أريد أن أغير جنيهات
lan urid an ughayir junayhāt
I will not want to change any pounds

b لن أدفع لك أكثر من البنك
lan adfa' lak akthar min al-bank
I will not pay you more than the bank

c 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

d سيشتري دونالد بعض الجنيهات.
Sayashtarī dūnald ba'D al-junayhāt
Donald will buy some pounds

e سوف يذهب دونالد إلى البنك كل يوم.
sawfa yadh-hab dūnald ila l-bank kull yawm
Donald will go to the bank every day

2 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 llatī 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 حدتتك عنه.
hādha huwwa r-rajul alladhī Hadathtak 'anhu
This is the man that I told you about

3 سوف يفتح البنك الأسبوع القادم.
sawfa yaftaH al-bank al-usbū' al-qādım
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 akhī hādha l-masā'
I will visit my brother tonight

سأشتري كثيرا فيما بعد
sa'ashtarī kathīr(an) fimā ba'd
I will buy a lot later on

4 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 تحدثا 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 fakkar dūnald, lākin lam yughayyır ad-dūlārāt thumma taHaddathā 'an mushkilat si'r Sarf 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

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 *allatı* (who/which)

d .هذا هو الفندق الذي ذهبت إليه

الذي *alladhī* (which/who, *sg*)

e .رأيت عشرين بنتاً

بنتاً *bint(an)* (girl, *sg*)

LESSON 9

(Modern Standard Arabic)

كَم الإيجار؟

kam al-ījār? 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: هَذِه شقَّة كَبيرَة جِداً، بِها أرْبَع غُرَف وصالَة وحَمَّامان!

لوسي: هي شَقَّة جَميلة جِداً فالشُّرْفَة تُطِل عَلى حَديقَة كَبيرة وهِي قَريبة مِن الجامِعَة.

نادية: نعَم هَذا صَحيح، ولَكِن ما رَأْيِك فِي الأثاث؟

لوسي: لا يُعْجِبُني، ولا تُعْجِبُني أدَوات المَطْبَخ، فالأطْباق قَديمَة والأوْعية محْروقَة.

صاحِبَ الشقَّة: مِن المُمْكِن أن أشْتَري أوْعية جَديدَة.

نادية: وَماذا عَن الأثاث؟

صاحِب الشقَّة: لا أسْتَطيع أن أشْتَري أثاثاً جَديداً إلا إذا وَقَّعْت عَلى عَقْد إيْجار لِمُدَّة سَنَتَيْن عَلى الأقَّل.

لوسي: ولَكِنِّي لا أعْرِف إذا كُنْت سَأبْقَى في بَيْروت لِمُدَّة سَنَتَيْن. أرِيْد أن أوَقِّع العَقْد لِمُدَة عام.

صاحِب الشقَّة: في هذِه الحالَة لَن أستَطيع أن أغَيِّر الأثاث.

لوسي: ماذا عَن تَغْيير هَذِه الكَراسِي وهَذا الدولاب وذَلِك السَّرير فَقط؟

صاحِب الشقَّة: مُوافِق ولَكِن سَأغَيِّر واحِد فَقَط مِن هَذِه الأشْياء كُل شَهْر.

لوسي: كَم إيجار الشَقَّة في الشَّهْر؟

صاحِب الشقَّة: سَبْعمائة دولار.

لوسي هَذا أكْثَر مِما كُنْت أتَوَقَّع، سَأدْفَع خَمْسُمائة دولار فَقَط.

nādya hādhihī shaqqa kabīra jiddan bihā arba' ghuraf wa Sāla wa Hammāmān!

lūsī hiya shaqqa jamīla jiddan fa sh-shurfa tuTill 'ala Hadīqa kabīra, wa hiya qarība min al-jāmi'a

nādya na'am hādha SaHiH, wa lākin mā ra'yik fi l-athāth?

lūsī lā yu'jibunī, walā tu'jibunī adawāt al-maTbakh, fa l-aTbāq qadīma wa l-aw'iya maHrūqa

SāHib ash-shaqqa min al-mumkin an ashtarī aw'iya jadida

nādya. wa mādha 'an al-athāth?

SāHib ash-shaqqa lā astaTī' an ashtarī athāth(an) jadīd(an) illa idha waqqa'ti 'ala 'aqd ıjār limudat sanatayn 'ala l-aqqal

lūsī wa lākinnī lā a'rif idha kunt sa'abqā fi bayrūt limudat sanatayn urīd an uwaqqi' al-'aqd limudat 'ām

SāHib ash-shaqqa fi hādhihi l-Hāla lan astaTī' an ughayyır al-athāth

lūsī mādha 'an taghyīr hādhihi l-karāsī wa hādha d-dulāb wa dhalik as-sarır faqaT?

SāHib ash-shaqqa muwāfiq wa lākın sa'ughayyır wāHıd faqaT min hādhihi l-ashyā' kull shahr

lūsī kam ıjār ash-shaqqa fi sh-shahr?

SāHib ash-shaqqa sab'umi'at dūlār

lūsı hādha akthar mimmā kunt atawaqqa', sa'adfa' khamsumı'at dūlār faqaT

Nadia This apartment ıs 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 Universıty

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 Englısh *this, these, that,* and *those* هٰذِه *hādhihī*, the Arabic demonstrative adjective meaning "this," is used in the following sentence

هَذِه شَقَّة كَبيرَة.
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			
هَذا *hādha*	this *(m)*	ذَلِكَ *dhalık*	that *(m)*
هذِهِ *hādhihi*	this *(f)*	تِلك *tilka*	that *(f)*
هَؤُلاء *hā'ulā'i*	these *(m)*	أُولَئِك *ulā'ik*	those *(m)*
هَؤُلاء *hā'ulā'i*	these *(f)*	أُولَئِك *ulā'ik*	those *(f)*
هَذان (هَذَيْن) *hādhān (hadhayn)*	these two *(m)*	ذانِك (ذينِك) *dhānik (dhaynik)*	those two *(m)*
هاتان (هاتَيْن) *hātān (hātayn)*	these two *(f)*	تانِك (تَيْنِك) *tānik (taynik)*	those two *(f)*

Remember that plural non-human nouns are treated as feminine singular for purposes of agreement This is why هذِه *hādhihi* (this, *f sg*) is used in هذِه الأشْياء *hādhihi l-ashyā'* (these things), whereas هَؤُلاء *hā'ulā'i* (these, *m pl*) is used in هؤلاء النَّاس *hā'ulā'i n-nās* (these people)

Note that a noun modified by a demonstrative also has a definite article preceding it

هَذِهِ الكَراسِي
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

هَذِهِ كَراسِي
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 الكَراسِي	vs	هَذِهِ هِيَ الكَراسِي.
hādhihi l-karāsi		*hādhihi 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

ذَلِك السَرِير
dhālik as-sarīr
that bed

ذَلِك سَرِير.
dhālik sarīr
That is a bed

ذَلِك هو السَرِير.
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 آلاف *ālāf* (thousands) To say *2000*, use the dual form أَلْفان *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 آلاف *ālāf*, whereas numbers from 11,000 to 999,000 are expressed using the singular form أَلْف *alf*

ثَلاثَة آلاف
thalāthat ālāf
three thousand (*lit*, thousands)

The word آلاف *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

ثَلاثَة آلاف 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).

أَرْبَعَة آلاف و أَرْبَعَة وأَرْبَعُون ضَيْفاً.

arba'at ālāf wa arba'a wa arba'ūn Dayf(an) [1]

four thousand, forty-four guests (*lit*, four thousands and four and forty guests)

Note that ضَيْفاً *Dayf(an)* (guest) is in the singular, following the rule for 44.

أَرْبَعَة آلاف وأَرْبَعُمائة وأَرْبَعَة ضُيُوف

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 ضُيُوف *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

أَلْف ومائتان وأَرْبَعَة وثَلاثون

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 مَلايِين *malāyīn*, and its dual form is مِلْيونَيْن *milyūnayn* or مِلْيونان *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

عام أَلْف وتِسْعُمائة

'ām alf wa tis'umi'a

the year 1900

عام أَلْفَين

'ām alfayn

the year 2000

[1] 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

إيْجار	*ijār*	rent
شَقَّة	*shaqqa*	apartment
بِها	*biha*	it has
صالَة	*Sāla*	living room
حمَّامان	*Hammāmān*	two bathrooms
حَديقَة	*Hadîqa*	garden
قَريبة	*qarîba*	close
أثاث	*athāth*	furnishings
يُعْجِبُني (أعجب)	*yu'jibunî (a'jab)*	I like (to like)
أدَوات (اداة)	*adawāt (adā)*	utensil(s)
مطْبَخ	*maTbakh*	kitchen
أطْباق (طبق)	*aTbāq (Tabaq)*	dish(es)
قديمة	*qadîma*	old
أوْعية (وِعاء)	*aw'iya (wi'ā')*	pot(s)
محْروقَة	*maHrūqa*	burnt
جَديدَة	*jadîda*	new
إلا	*illa*	except
وَقَّعْت عَلى	*waqqa't 'ala*	you signed
عقْد	*'aqd*	contract
سَنَتَيْن	*sanatayn*	two years
سَأبْقى (بَقِي)	*sa'abqa (baqiya)*	I will stay (to stay)
بَيْروت	*bayrūt*	Beirut
في هذِه الحالة	*fi hādhihi l-Hāla*	in that case
كَراسِي (كُرسي)	*karāsī (kursî)*	chair(s)
دولاب	*dulāb*	armoire; closet
ذلك	*dhalik*	that
سرير	*sarir*	bed

مُوافِقة *muwāfiqa*	agreed
أشْياء (شَيْء) *ashya' (shay')*	things (thing)
شَهْر *shahr*	month
مِمّا *mimmā*	than what
أتَوقَّع (تَوقَّع) *'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 سأبقى في بيروت لكل _____ السنتين

2 Form complete sentences by matching the demonstrative pronoun in column A with the phrases in column B

A	B
a هذا	هم أصدقائي من الجامعة
b هذه	هو زوج نادية
c هذه	هي زوجة دونالد
d هذا	هي بيروت الجميلة
e هؤلاء	هو صديقي الذي حدثتك عنه

3. Write the following numbers in Arabic

a مائة وخمس وثلاثون

b مائة وأربعون

c تسعمائة

d خمسمائة وسبعة

e ثلاثمائة وأربعون

4 Arrange the following words so that they form complete sentences

a حدثتك – هذه – أمس – التي – هي – عنها – الشقة

b الأطباق – هذه – قديمة – جداً

c هنا – مدة – جداً – جميلة – فهذه – المدينة – سأبقى – طويلة

d الدرس – لا – هذا – أفهم

e 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

a في شقتي خمس غرف ولكن هناك _____ واحد

b سأدفع سبعمائة _____ فقط لهذه الشقة

c أريدك أن _____ بعض هذا الأثاث

d سأوقع _____ الأسبوع القادم.

e سوف نشتري _____ المطبخ غداً

Answer Key

1 a هذا الدولاب قديم جدا
hādha d-dulāb qadīm jiddan
This armoire is very old

b هذه هي البنت التي تسكن معي
hadhihi hiya l-bint allatī taskun ma'i
This is the girl who lives with me

c ما رأيك في هذا الأثاث؟
mā ra'yak fī hādha l-'athāth?
What do you think of this furnishing?

d هذه الشقة تطل على حديقة جميلة.
hādhihi sh-shaqa tuTill 'alā Hadīqa jamila
This apartment overlooks a beautiful garden

e سأبقى في بيروت لكلتا هاتين السنتين
s'abqā fī bayrūt likilta hātayn as-sanatayn
I will stay in Beirut for both of these years

2 a هذا هو صديقي الذي حدثتك عنه

b هذه زوجة دونالد.

c هذه هي بيروت الجميلة

d هذا هو زوج نادية

e هؤلاء هم أصدقائي من الجامعة

3 ١٣٥ *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*

4 a هذه هي الشقة التي حدثتك عنها أمس.
b. هذه الأطباق قديمة جداً
c سأبقى هنا مدة طويلة فهذه المدينة جميلة جداً
d لا أفهم هذا الدرس
e هذه الشقة بها خمس غرف وصالة وحمامان.

5 a في شقتي خمس غرف ولكن هناك حمام واحد
حمام *Hammām* (bathroom)
fi shaqati khams ghuraf wa lākin hunāk Hammām wāHid
In my apartment there are five rooms, but there is only one bathroom
b سأدفع سبعمائة جنيه فقط لهذه الشقة
جنيه *junayh* (a pound)
sa'adfa' sab'umi'at junayh faqaT li hādhihi sh-shaqqa
I will only pay seven hundered pounds for this apartment
c. أريدك أن تغير بعض هذا الأثاث.
تغير *tughayyir* (to change)
uriduk an tughayyir ba'D hādha l-'athāth.
I want you to change some of this furniture
d سأوقع عقد الإيجار الأسبوع القادم
عقد الإيجار *'aqd al-ijār* (the rental contract)
sa'uwaqqi' 'aqd al'ijār al-'usbū' al-qādim
I will sign the rental contract next week
e سوف نشتري أدوات المطبخ غداً.
أدوات *adawāt* (utensils)
sawfa nashtari adawāt al-maTbakh ghadan
We will buy the kitchen utensils tomorrow

LESSON 10

(Modern Standard Arabic)

هَذا كَثير جِدًا.

hādhā kathīr jiddan! That's Too Expensive!

A. Dialogue

Donald wants to buy Lucy a gift for her birthday

صاحِب مَحَلّ. تَفَضَّل هُنا يا أُسْتاذ! ما الذي تَبْحَث عَنْه؟

دونالد: أَبْحَث عَنْ هَديَّة لِزَوْجَتي.

صاحِب المَحَلّ: اشْتَرِ لَها جَلابيَّة، سَوف تُعْجِبها.

دونالد. كَم سِعْرُها؟

صاحِب المَحَلّ: سِعْرُها خَمْسون جُنَيهاً فَقَط.

دونالد: هَذا كَثير جِدًا أَرِني شَيْئ أَرْخَص.

صاحِب المَحَلّ. اُنْظُر إلى هَذِه العُقود الفِضيَّة! سَوف تُعْجِبها أَكْثَر حَتَّى مِنْ الجَلابيَّة.

دونالد. أَرِني هذا العِقْد مِنْ فَضْلَك.

صاحِب المَحَلّ: هذا أَفْضَل عِقْد عِنْدي، ذَوْقُك جَميل.

دونالد: كَمْ سِعْرُه؟

صاحِب المَحَلّ: ١٠٠ جُنَيه فَقَط.

دونالد: لَكِن هذا العِقْد أَغْلَى بِكَثير مِنْ الجَلابيَّة.

صاحِب المَحَلّ: هذا أَفْضَل سِعْر سَتَجِده في السُوق.

Donald starts to walk away

صاحِب المَحَلّ: اِنْتَظِر يا أُسْتاذ، ماذا تُريد أَنْ تَدْفَع؟

دونالد: أريد أَنْ أَنْفِق ٥٠ جُنَيهاً أو ثَمانية دولارات لا أَكْثَر ولا أَقَلّ.

صاحِب المَحَلّ: سأُعْطيك العِقْد بـ ٧٥ جُنَيهاً لِكَي تُصْبِح زَبوناً دائِماً لي.

دونالد: لَنْ أَدْفَع أَكْثَر مِنْ ٥٠ جُنَيهاً.

Donald turns to leave.

صاحِب المَحَلّ: ما رَأْيُك في ٥٥ جُنَيهاً؟

دونالد اتَّفَقْنا، تَفَضَّل.

SāHib maHall tafaDDal hunā yā ustādh ma lladhī tabHath 'anhū?
dūnald abHath 'an hadiyya li zawjatī
SāHib al-maHall. ishtarī lahā jallābiyya, sawfa tu'jibuhā
dūnald kam si'ruhā?
SāHib al-maHall si'ruhā khamsūn junayhan faqaT
dūnald hādhā kathīr jiddan, arinı 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 kathīr min al-jallābiyya
SāHib al-maHall hādhā afDal si'r satajiduh fi s-sūq

SāHib al-maHall intaDHir yā ustādh, mādhā 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 khamsīn 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 ' 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 *jalabıyya*!
Shop Owner This is the best price you'll find in the market.

jalabiyya (·, a long loose dress worn by both men and women It can be as casual as a house shirt or beautifully embroidered for formal occasion

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

تَفَضَّل.

tafaDDal

Come in

اُنْظُر.

unDHur

Look

اِنْتَظِر

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 , يَتَفَضَّل *yatafaDDal* (he helps himself) -> تَفَضَّل *tafaDDal* (help yourself)

b Also drop the ن at the end of the imperfect verb in the feminine singular and masculine plural, e g , يَبْحَثُون *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 تَبْحَثْن *tabHathna* -> اِبْحَثْن *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 تَفَضَّل *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 كتب *kataba* (to write) is *u*, as in يَكْتُب *yaktub* Thus the same *u* is the prefix on the imperative form of that verb اُكْتُب *uktub* For Form IV verbs, add a *hamza*, so the word begins with أ rather than an ا

IMPERATIVE OF THE VERB اُنْظُر *unDHar* (TO LOOK)				
	Imperfect		Imperative	
you *(m sg)*	تَنْظُر	*tanDHur*	اُنْظُر	*unDHur*
you *(f. sg)*	تَنْظُرينَ	*tanDHurına*	اُنْظُري	*unDHurı*
you *(m pl)*	تَنْظُرون	*tanDHurūn*	اُنْظُروا	*unDHurū*
you *(f pl)*	تَنْظُرْن	*tanDHurna*	اُنْظُرْن	*unDHuna*
you *(m /f dual)*	تَنْظُران	*tanDHurān*	اُنْظُرا	*unDHurā*

Arabic also has a construction similar to the English contraction *let's* The prefix لِـ *li* is added to the beginning of the *we* form of the imperfect verb, as in the following example

لِنَنْظُر إِلَى هَذِه العُقود الفِضيَّة.
linanDHur ilā hādhihi l-'uqūd al-fiDDiyya
Let's look at these silver necklaces

Alternatively, the word دَعْنا *da'na* is used, as in the following example from the dialogue

دَعْنا نَتَحَدَّث عَن السِعْر.
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, نَنْظُر *nanDHur* (we look) and نَتَحَدَّث *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

هَل مِن المُمْكِن أن ..؟
hal min al-mumkin an ?
Is it possible to ?/Can you . ?

هَل تَسْتَطيع أن . ؟
hal tastaTi' an . ?
Could you ?

Both expressions end with the word أن *an*, roughly equivalent to English *to* in *to go* or *to be*. أن *an* is always followed by a verb in the imperfect tense, as in the following examples

هَل مِن المُمْكِن أن تُرِيني هذا العِقْد؟
hal min al-mumkin an turīnī hādha l-'iqd?
Can you show me this necklace?

هَل تَسْتَطيع أن تُعْطِيني هَذا العِقْد بِخَمْسين جُنَيْها؟
hal tastaTi' an tu'Tiyani hādha l-'iqd bikhamsin junayh(an)?
Could you give me this necklace for 50 pounds?

أن *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 أن *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

هل مِن المُمْكن أن تنْظُري إلَى هذِه العُقود الفِضيَّة؟
hal min al-mumkin an tanDHurī 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 أن *an* is not dropped in the feminine plural *they* form

هَل مِن المُمْكن أن يَنْظُرْن إلَى هَذِه العُقود الفِضيَّة؟
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

عِقْد أفْضَل	العِقْد الأفْضَل
'iqd afDal	*al-'iqd al-afDal*
a better necklace	the better 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
رَخيص *rakhiS* (cheap)	أَرْخَص *arkhaS* (cheaper)
حَسَن *Hasan* (good)	أَحْسَن *aHsan* (better)
كَثير *kathir* (many, much)	أَكْثَر *akthar* (more)
غالي *ghāli* (expensive)	أَغْلَى *aghlā*[1] (more expensive)

The comparative form can also be used to modify a verb, as in the following example

أَجْري أَسْرَع مِن صَديقي.
ajri asra' min Sadiqi
I run faster than my friend

To compare two things, the comparative form is used with the word مِن *min* (than), as in the following examples

هذا العِقْد أَغْلَى مِن الجَلابيَّة.
hādha l-'iqd aghlā min al-jalābiyya
This necklace is more expensive than the *jallābiyya*

هَذا العِقْد أَفْضَل مِن ذلِك
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

هذا أَفْضَل عِقْد عِنْدي.
hādhā afDal 'iqd 'indi
This is the best necklace I have

[1] This comparative is irregular because the last root consonant is the "weak" consonant *y*

هذا أفْضَل سِعْر في السُّوق.
hādhā afDal 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 الـ *al*

هذا العِقْد هو الأغْلَى
hādha l-'iqd huwa l-aghlā
This necklace is the most expensive (*lit*, This necklace, it is the most expensive)

هذا السِّعْر هو الأفْضل
hādha s-si'r huwa l-afDal
This price is the best (*lit*, This price, it 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

بُرْتُقالِي *burtuqālī* (orange, *m*)

بُرْتُقالِيَّة *burtuqāliyya* (orange, *f*)

Here are some other common adjectives of this type

COLOR ADJECTIVES ENDING IN *-i/-iyya*		
Masculine Singular	Feminine Singular	
زَهْري *zahrı*	زَهْرِيَّة *zahriyya*	pink
فِضِيّ *fiDDi*	فِضِيَّة *fiDDiyya*	silver
ذَهَبِيّ *dhahabi*	ذَهَبِيَّة *dhahabıyya*	gold
بُنِّيّ *bunnı*	بُنِّيَّة *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 , أَحْمَر *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	
أَحْمَر *aHmar*	حَمْراء *Hamrā'*	حُمْر *Humr*	red
أَصْفَر *aSfar*	صَفْراء *Safrā'*	صُفْر *Sufr*	yellow
أَخْضَر *akhDar*	خَضْراء *khaDrā'*	خُضْر *khuDr*	green
أَزْرَق *azraq*	زَرْقاء *zarqā'*	زُرْق *zurq*	blue
أَسْوَد *aswad*	سَوْداء *sawdā'*	سُوْد *sūd*	black
أَبْيَض *abyaD*	بَيْضاء *bayDā'*	بِيض *biD*	white

Note that the vowel in the plural form bīD 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

جَلابِيَّات بَيضاء
jalābiyyāt bayDā' (f sg)
white jalabiyyas

أَمْرِيكِيّون بيض
amrikiyyūn biD (m./mixed pl)
white Americans

C. Vocabulary

مَحَلّ *maHall* shop

يَبْحَث (بَحَث) عَن *yabHath (baHath) 'an* he looks (to look) for

هَدِيَّة *hadiyya* gift

جلابيَّة *jallābiyya* jalabiyya

أَرِني (أرى) *arinī (arā)*	show me (to show)
أَرْخَص *arkhaS*	cheaper
اُنْظُر(نَظَر) *unDHur! (naDHar)*	Look! (to look)
عُقود (عِقْد) *'uqūd ('ıqd)*	necklaces
فِضيَّة *fiDDiyya*	silver *(f.)*
حَتَّى *Hattā*	even
ذَوْقُك *dhawquk*	your taste
أَغْلَى *aghlā*	more expensive
أَفْضَل *afDal*	better, preferable
سَتَجِدُه (وَجد) *satajiduh (wajad)*	you will find it (to find)
اِنْتَظِر *intaDHir!*	Wait!
أَنْفِق (نَفَق) *anfaq (anfaq)*	I spend (to spend)
أَقلّ *aqall*	less
سأُعْطيك (أعطى) *sa'u'Tik (a'Tā)*	I will give you (to give)
لِكي *likay*	in order to
تُصْبِح *tuSbiH*	you become
زَبون *zabūn*	client, customer
دائِماً *dā'iman*	always
اتَّفَقْنا *ittafaqnā!*	Agreed! (*lit.*, 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 نظر *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 أن *an*

a هل من الممكن أن ذهبت معي إلى المكتب؟

b. هل تستطيع أن ستساعدني في هذه المشكلة؟

c من اللازم أن سوف أعمل واجبي الآن

d هل من الممكن أن نظرت إلى هذه العقود الفضية؟

e هل تستطيع أن سأعطيك العقد بـ ٧٥ جنيها

4. Put the following words in the right order to make logical sentences

a. العقد – من – أرخص – هذا – الجلابية

b العقد – المحل – أغلى – هذا – في

c هدية – لزوجتي – الجلابية – أفضل – ستكون – هذه

d اللغة – من – اللغة – أصعب –هذه – العربية

e أخي – أطول – من – أنا

5. Fill in the blanks by choosing among the words in parentheses.

a (هنا يا أستاذ. (تعجبها / تفضل / أريد _____

b. (أكثر من خمسين جنيهاً في السوق (أنفق / أنظر/ أرني _____ لن

c (نظرت / اتفقت / أردت) مع صاحب المحل على سعر الجلابية _____

d. (ما _____ في هذا السعر؟ (تدفع / ذوقك / رأيك

e. (لكن / لكي / لن) سأعطيك سعراً جيداً _____ تصبح زبوناً دائماً لي.

Answer Key

1 a يا دونالد، يا لوسي، يا نادية انظروا.
yā dūnald, yā lūsı, yā nādya unDHurū!
Donald, Lucy, and Nadia, look!

b يا سمير، يا دونالد انظرا.
yā samır yā dūnald, unDHurā!
Samir, Donald, look!

c يا لوسي انظري.
yā lūsī, unDHurī!
Lucy, look!

d يا مريم، يا لوسي، يا نادية انظرن.
yā maryam yā lūsi yā nādya, unDHurna!
Mariam, Lucy, and Nadia, look!

e يا دونالد انظر.
yā dūnald, unDHur!
Donald, look!

2 a أسرع *asra'* (faster)

b أفضل *afDal* (better)

c أجمل *ajmal* (more beautiful)

d أجود *ajwad* (better)

e أصعب *aS'ab* (more difficult, harder)

3 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)

4 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-zawjatī
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 akhī
I am taller than my brother

5 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)

وَجْبَة طَيِّبَة

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 مُتَأَكِّدَة أَنَّ الحَجْزَ السَّاعَة السَّادِسَة؟ السَّاعَة الآن السَّابِعَة إلا الرُبْع وأنا جَوْعان جِدًّا.

لوسي: يَجِب أن نَنْتَظِر، لا يُمْكِن أنْ نَطْلُب الطَّعام قَبْل أن يَصِلا.

دونالد: ولكِّني سَأموت مِن الجَوْع، سَأَطْلُب شَطيرَة هامْبورجَر.

Donald finishes ordering just as Samir and Nadia walk in

نادية: نأْسَف جِدًّا على هَذا التَّأْخير، فَقَد كان المُرور سَيِّئاً جِدًّا. لِماذا لمْ تَبْدَءا الأكْل بِدونِنا؟

لوسي: في الواقِع...

دونالد: بالطَّبْع لا!

They sit down and begin to look over the menu

سَمير: أريد حُمُّصاً ووَرَق عِنَب وخيار وسَلَطَة بالإضافَة إلى البانِذْجان فَهُو لَذيذ جِدًّا في هَذا المَطْعَم.

دونالد: هَل هُناك لَحْم في وَرَق العِنَب؟

سَمير: نَعَم وبِه أيْضاً أُرْز وقِرْفَة.

نادية: أُريد أيْضاً بَعْض الكُبَيْبَة.

دونالد: ما هِي الكُبَيْبَة؟

نادية: هِي عِبارَة عَن كُرات مِن اللَّحْم المَفْروم والبُرْغُل.

لوسي: هَل مِن المُمْكِن أن نَشْتَرِك في طَلَب مَشْوِيَّات واحِد كَطَبَق رئيسي؟ سيكون به دَجاج وكُفْتَة وكَباب.

The waiter brings Donald his hamburger.

عامِل المَطْعَم: تَفَضَّل الهامْبُرجَر، وَجْبَة طَيِّبَة.

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

nādya na'asaf jiddan 'ala hādha t-ta'khīr faqad kān al-murūr sayyi' jiddan limādhā lam tabda'ā l-akl bidūninā?

lūsi fi-l-wāqi'

dūnald bi T-Tab' lā

samīr urid HummuS(an) wa waraq 'inab wa khiyār wa salaTa bi l-iDāfa ila l-bādhinjān fahuwa ladhidh jiddan fi hādha l-maT'am

dūnald hal hunāk laHm fi waraq al-'inab?

samīr na'am, wa bihi ayDan urz wa qirfa

nādya urid ayDan ba'D al-kubayba

dūnald mā hiya l-kubayba?

nādya 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 kufta 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

مُدَرِّس	مُدَرِّسون
mudarris	*mudarrisūn*
teacher	teachers
عامِل	عامِلون
'āmil	*'āmilūn*
worker	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

مُدَرِّس	مُدَرِّسون	مُدَرِّسين
mudarris	*mudarrisūn*	*mudarrisin*
teacher	teachers *(m pl*, subject*)*	teachers *(m pl*, object*)*

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

مُدَرِّسة	مُدَرِّسات
mudarrisa(t)	*mudarrisāt*
teacher (f. pl)	teachers (f. pl)

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

Singular.	aCC*i*C*ā'*
صَديق *Sadiq* (friend)	أَصْدِقاء *aSdiqā'* (friends)
طَبيب *Tabib* (doctor)	أَطِبَّاء *aTibbā'* (doctors)
	aCCāC
سوق *sūq* (market)	أَسْواق *aswāq* (markets)
قلَم *qalam* (pen)	أَقْلام *aqlām* (pens)
وَلد *walad* (boy)	أَوْلاد *awlād* (boys)
شخْص *shakhS* (person)	أَشْخاص *ashkhāS* (persons)
	aCCā'
اِبْن *ibn* (son)	أَبْناء *abnā'* (sons)
اِسْم *ism* (name)	أَسْماء *asmā'* (names)
	(*ma*)CāC*i*C
مطْعَم *maT'am* (restaurant)	مطاعِم *maTā'im* (restaurants)
مكْتب *maktab* (desk; office)	مَكاتِب *makātib* (offices)
	C*u*Cū C
بَيْت *bayt* (house)	بُيُوت *buyūt* (houses)
ضَيْف *Dayf* (guest)	ضُيُوف *Duyūf* (guests)
	C*i*CāC
رَجُل *rajul* (man)	رِجال *rijāl* (men)
جمَل *jamal* (camel)	جِمال *jimāl* (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 أَوَّل *āwwal* (first), which is not derived from واحِد *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		
الأوَّل	*al-awwal*	the first
الثَّاني	*ath-thānī*	the second
الثَّالِث	*ath-thālith*	the third
الرَّابِع	*ar-rābi'*	the fourth
الخامِس	*al-khāmis*	the fifth
السَّادِس	*as-sādis*	the sixth
السَّابِع	*as-sābi'*	the seventh
الثَّامِن	*ath-thāmin*	the eighth
التَّاسِع	*at-tāsi'*	the ninth
العاشِر	*al-'āshir*	the tenth
الحادي عَشَر	*al-Hādi 'ashar*	the eleventh
الثَّاني عَشَر	*ath-thāni 'ashar*	the twelfth

3. TELLING TIME

To tell time, use the word السَّاعَة *as-sā'a* (the hour) followed by the definite and feminine form of the ordinal number

كَم السَّاعَة الآن يا لوسي؟
kam as-sā'a l-'ān yā lūsi?
What time is it now, Lucy?

السَّاعَة الآن الرابِعَة مَساءً
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 واحِدَة *wāHida*, the feminine form of the cardinal number *one*, is used instead of the ordinal number أوَّل *awwal* (first)

السَّاعَة الآن الوَاحِدَة صَباحاً
as-sā'a l-ān al-wāHida SabāHan
It is now one o'clock in the morning

السَّاعَة الحادِيَة عَشْرَة
as-sā'a l-Hādiya 'ashra
eleven o'clock

السَّاعَة الثَّانِيَة عَشْرَة
as-sā'a th-thāniya 'ashra
twelve o'clock

To express a time that is not exactly on the hour, the fractions **نِصْف** *niSf* (a half), **رُبْع** *rub'* (a quarter), and **ثُلْث** *thulth* (a third) are added following **و** *wa* (and)

السَّاعَة الرابِعَة والنِصْف
as-sā'a r-rābi'a wa n-niSf
half past four

السَّاعَة الرابِعة والرُبْع
as-sā'a r-rābi'a wa r-rub'
quarter past four

السَّاعَة الرابِعة والثُلْث
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

السَّاعة الخامِسة إلا الثُلْث
as-sā'a l-khāmisa illa th-thulth
four forty (*lit* , five o'clock minus a third)

السَّاعَة الخامِسَة إلا الرُبْع
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 **دَقيقة** *daqìqa* (minute) or **دَقائِق** *daqā'ıq* (minutes) preceded by the word **و** *wa* (and), as in

السَّاعَة الثانِية وَخمس وَعِشْرون دَقيقَة
as-sā'a th-thāniya wa khams wa 'ishrūn daqìqa
2 25 (*lit.*, eight o'clock and five and twenty minutes)

السَّاعَة الوَاحِدَة وَخَمس دَقائِق
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, **دَقائِق** *daqā'iq* (minutes), while numbers 11 to 59 are followed by the singular form, **دَقيقَة** *daqıqa* (minute), according to the rules you learned in Lesson 7

C. Vocabulary

مَطْعَم *maT'am*	restaurant
مُتَأَكِّدَة *muta'akkida*	sure *(f.)*
حَجْز *Hajz*	reservation
جَوْعان *jaw'ān*	hungry
يَجِب (وَجَب) أن *yajib (wajab) an*	he must (to have to)
نَطْلُب (طَلَب) *naTlub (Talab)*	we order (to order)
طَعام *Ta'ām*	food
قَبْل *qabla*	before
سَأموت (مات) *sa'amūt (māt)*	I will die (to die)
جوع *jū'*	hunger
شَطيرة *shaTira*	sandwich
هامْبورجَر *hāmburgar*	hamburger
نَأْسَف (أَسف) *na'saf (a'saf)*	we are sorry (to be sorry)
تَأْخير *ta'khir*	delay
فَقَد (قَد) *faqad (qad)*	so, and
مُرور *murūr*	traffic
سَيِّئ *sayyi'*	bad
تَبْدَءا (بَدَأ) *tabda'ā (bada')*	you (*pl.*) start (to start)
أكْل *akl*	food, eating
بِدونِنا *bidūninā*	without us
في الواقِع *fi l-wāqi'*	actually
حُمُّص *HummuS*	chickpeas; garbanzo beans
وَرَق *waraq*	leaves
عِنَب *'inab*	grape
خيار *khiyār*	cucumbers
سلطة *salaTa*	salad
بالإضافة إلى *bi l-iDāfa ila*	in addition to

بـاذِنْجـان *bādhinjān*	eggplant
لَذيذ *ladhīdh*	delicious
لَحْم *laHm*	meat
أُرْز *urz*	rice
قِرْفَة *qirfa*	cinnamon
كُبَيْبَة *kubayba*	kobeba, meatballs
عِبارَة عَن *'ibāra 'an*	equivalent to
كُرات *kurāt*	balls
مَفْروم *mafrūm*	ground
بُرْغُل *burghul*	bulgur wheat
نَشْتَرِك في *nashtarik fi*	we partake in, share
طَلَب *Talab*	order
مَشْوِيّات *mashwiyyāt*	grilled meats
رَئيسي *ra'isi*	principal
دَجاج *dajāj*	chicken
كُفْتَة *kufta*	spiced ground beef grilled on a skewer
كَباب *kabāb*	spiced meat grilled on a skewer
عامِل *'āmil*	worker
وَجْبَة طَيِّبَة *wajba Tayyiba!*	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

a النصف – الآن – الثامنة – و – السَّاعَة

b المطاعم – لأن (because) – ذيذ – أحب – فيها – جداً – اللبنانية – الأكل

c حُمُّصاً – وسَلَطَة – ورق – بالإضافَة إلى – عنب – أريد

d ستطلب – اليوم – ماذا – في – المطعم – ؟

e الثامنة – أتناول الطعام – صباحاً – لم – منذ – الساعة

2 Provide the plural form of the following singular nouns

a رجل

b مطعم

c مدرس

d دقيقة

e مصري

3 Say what time it is in Arabic

a 4 15

b 9 00 AM

c 2 30

d 1 45

e 3 35

4 Provide the singular forms of the following plural nouns

a ضيوف

b مطاعم

c أشخاص

d أسواق

e. رجال

5 Fill in the blank with the appropriate word from the choices in parentheses.

a. من الممكن أن _____ في طلب مشويات واحد (نضيف/ نطلب / نشترك)

b هل _____ بعض الباذنجان؟ (تريد / تطلب / يكون)

c هل تحب كرات اللحم_____. (السلطة / المفروم / الشطيرة)

d هذا هو الطبق _____. (الرئيسي / المشوي / المفروم)

e سأطلب شطيرة _____. (أرز / سلطة / هامبورجر)

Answer Key

1 a السَّاعَة الآن الثامنة والنصف.
as-sā'a l-ān ath-thāmina wa n-niSf
The time is now 8 30

b أحب المطاعم اللبنانية لأن الأكل فيها لذيذ جدا.
uHibb al-maTā'im al-lubnāniyya li-anna l-akl fihā ladhīdh jiddan.
I like Lebanese restaurants because the food there is very delicious

c أريد حُمُّصاً وسَلَطَة بالإضافَة إلى ورق عنب.
urid hummuS(an) wa salaTa bi l-iDāfa ilā waraq 'inab
I would like some chickpeas, salad, and stuffed vine leaves

d ماذا ستطلب في المطعم اليوم؟
mādhā sa-taTlub fi l-maT'am al-yawm?
What will you order at the restaurant today?

e لم أتناول الطعام منذ الساعة الثامنة صباحاً.
lam atanāwal aT-Ta'ām mundhu s-sā'a th-thāmina SabāHan
I have not eaten since 8 o'clock in the morning

2 a رجال *rijāl* (men)

b مطاعم *maTā'im* (restaurants)

c مدرسات *mudarrisūn* (teachers, *m*)

d. دقائق *daqā'iq* (minutes)

e. مصريون / مصريات *miSriyyūn/ miSriyyāt* (Egyptians, *m* /Egyptians, *f*)

3 a الساعة الآن الرابعة والربع
as-sā'a l-ān ar-rābi'a wa r-rub'
It is now 4 15

b الساعة الآن التاسعة صباحاً.
as-sā'a l-ān at-tāsi'a SabāHan
It is now 9 AM

c. الساعة الآن الثانية والنصف
as-sā'a l-ān ath-thāniya wa n-niSf
It is now 2 30

d الساعة الآن الثانية إلا الربع.
as-sā'a l-ān ath-thāniya illa r-rub'
It is now a quarter to two

e الساعة الآن الثالثة وخمس وثلاثون دقيقة
as-sā'a l-ān ath-thālitha wa khams wa thalāthūn daqiqa
It is now 3 35

4 a ضيف *Dayf* (a guest)

b مطعم *maT'am* (a restaurant)

c شخص *shakhS* (a person)

d سوق *sūq* (a market)

e رجل *rajul* (a man)

5 a نشترك *nashtarik* (we share)

b تريد *turid* (you want)

c المفروم *al-mafrūm* (ground)

d الرئيسي *ar-ra'isi* (the main)

e هامبورجر *hāmburgar* (hamburger)

THIRD REVIEW

(Modern Standard Arabic)

Grammar Exercises

1 Change the following sentences to the future tense using a future tense word such as غداً

a. أكلت بعض الحمص في المطعم.
b الجنيه أغلى من الليرة اللبنانية
c اشترى دونالد أوعية جديدة
d. وقع دونالد العقد لمدة سنة.
e دونالد في الحفلة

2 Put the following sentences in the negative form

a سأكون في القاهرة غداً.
b هناك لحم في ورق العنب اللبناني
c أريد حمصاً وورق عنب
d. سأطلب شطيرة هامبورجر.
e 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

a رأيت عامل المطعم _____ كنت تتكلم عنه
b هذه هي الشقة _____ أفضلها
c. هذه هي الأوعية _____ اشتريتها.
d هذان هما الزبونان _____ جاءا إلى المطعم أمس.
e هؤلاء هم أصدقائي _____ قابلتهم في الجامعة

4 Write down the following numbers in Arabic

a 25
b 29
c 20
d 200
e 24

5. Correct the errors in the following sentences

a هذا هما الرجلان اللذان كانا يعملان في المطعم

b لن سوف أسافر إلى بيروت غداً.

c هاتان الشقة جميلة

d. هؤلاء البنك قريب من الفندق

e لن سآكل في هذا المطعم

Vocabulary Exercises

6 Put the following words in the correct order to make complete sentences

a يا – إلى – أستاذ – المطعم – تفضل

b الجلابية – العقد – أريد – أن – التي – أشتريها – من – هذا – أغلى

c أرى – الممكن - الفضية – من – أن – هذه – العقود – هل – ؟

d مشويات – في – دونالد – طبق – ستشترك – لوسي – واحد – و

e واحد – عقد – يوقع – عام – الشقة – دونالد – أن – يريد – لمدة

7 Decide which of the words in the group does not belong

a مطبخ / حمام / صالة / إيجار

b أطباق / أثاث / سرير / بنك

c رحلة / زيارة / سفاري / الصحراء البيضاء

d صاحب الشقة / صاحب المطعم / عامل المطعم / دولاب

e 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

a سأشتري _____ لزوجتي غداً

b كم سعر هذا _____ الفضي؟

c هل وقعت عقد _____ مع صاحبة الشقة؟

d ليس الفرق بين سعر البنك والسوق _____ كبيراً

e هل تفضل _____ اللبناني أم الأكل المصري؟

9 Place the following sentences in the right order to form a coherent paragraph.

a دونالد ولوسي يبحثان عن شقة ليسكنا فيها لمدة عام

b لوسي تعمل في الجامعة الأمريكية ببيروت

c بعد شهر من البحث (looking) وجدا شقة جميلة جداً

d ولكن دونالد يبحث (is looking for) عن عمل في شركة بترول

e دونالد ولوسي يسكنان في بيروت

10 Using one to two sentences, summarize the dialogue in Lesson 8

Answer Key

1 a سآكل بعض الحمص في المطعم غداً
b سيكون الجنيه أغلى 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 آكل في هذا المطعم

6 a تفضل إلى المطعم يا أستاذ
b هذا العقد أغلى من الجلابية 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 جلابية
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 بترول دونالد ولوسي يبحثان عن شقة ليسكنا فيها لمدة عام. وبعد شهر من البحث وجدا 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.

READING PASSAGE II

(Modern Standard Arabic)

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 الأحجبة 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

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

عَزيزتي *'azizati*	my dear
تَحيَّة *taHiyya*	greetings
سَأحْكي لَكِ (حكى) *sa'aHki laki (Hakā)*	I will tell you (to tell)
بِدايَة *bidāya*	beginning
وَسَط البَلَد *wasaT al-balad*	downtown
عاصِمَة *'āSima*	capital city
واسِع *wāsi'*	wide
مَبان (مَبنى) *mabāni (mabna)*	buildings
بُنيت (بنى) *buniyat (banā)*	built

عَهْد *'ahd*	era, epoch
احْتِلال *iHtilāl*	occupation
بِجانِب *bi-jānib*	beside
سَكَنِيَة *sakaniyya*	residential
حَدِيثَة *Hadītha*	modern
تَلْمَع (لَمَع) *talma' (lama')*	shining
سَماء *samā'*	sky
البَحْر المُتَوسِّط *al-baHr al-mutawassiT*	Mediterranean Sea
ناس *nās*	people
بَيْنَما *baynamā*	while
امْتَلأت *imtala'at*	were filled with
مَقاهي (مَقْهى) *maqāhi (maqhā)*	coffee shops
رِجال (رَجُل) *rıjāl (rajul)*	men
يُدَخِّنون (دَخَّن) *yudakhkhinūn (dakhkhan)*	they smoke
سَجائِر (سِجارة) *sajā'r (sijāra)*	cigarettes
يَرْتَدون (اِرْتَدى) *yartadūn (irtadā)*	they wear
مَلابِس *malābis*	clothing
غَرْبِيَّة *gharbiyya*	Western
باسْتِثْناء *bistithnā'*	with the exception of
قَلِيل مِن *qalil min*	a little of; a few
نِساء (اِمْرأة) *nisā' (imra'a)*	women
أَحْجِيَة (حِجاب) *aHjiba (Hijāb)*	women's head cover(s)
تُغَطِّي (غَطَّى) *tughaTTi (ghaTTā)*	they cover
ساكِنوها *sākinūhā*	its residents
دَرَجَة *daraja*	extent, degree
مُحافَظَة *muHāfaDHa*	conservativism
قِراءة *qirā'a*	reading
دَلِيل سِياحي *dalil siyāHi*	guide book

نُصَدِّق أنَّ *nuSaddıq (Saddaq) anna*	we believe (to believe) that
دَخَلْنا *dakhalnā*	we entered
ضَيِّقَة *Dayyıqa*	narrow
مُزْدَحِمَة *muzdaHima*	crowded
حَياة *Hayā*	life

LESSON 12

(Modern Standard Arabic)

عِنْد الطَبيب

'ind aT-Tabīb At the Doctor's

A. Dialogue

الطَبيب: ما هِي المُشْكِلَة؟

دونالد. أَشْعُر بِأَلَم في صَدْري، وفي ذِراعِي اليُسْرى، أخاف أن تَكون أَزْمَة قَلبِيَّة.

الطَبيب: هَل أُصيب أحَد أقارِبك بِأَزمات قَلْبيَّة مِن قَبْل؟

دونالد لا، عَلى حَسب عِلْمي.

الطَبيب: هَل تُمارِس التَّمْرينات الرياضيَّة؟

دونالد أَذْهَب لِصالة التَّمْرينات الرياضيَّة ثَلاث مَرَّات أُسْبوعيَّاً لِحَمْل الأثْقال.

الطَبيب. هَل تُمارِس أيَّة تَدْريبات أُخْرى غَيْر حَمْل الأثْقال؟

دونالد: لا فأنا مَشْغول جِدَّاً، كَما أُجْريَت لي عمَليَّة جِراحيَّة في رُكْبَتي العام المَاضي، لِذلِك كان يَجِب عَلَيَّ أن أُقَلِّل مِن الجَري والقَفْز لِمُدة عام.

الطَبيب هَل تَأْكُل الكَثير مِن الطَّعام المَليء بالبُهارات؟

دونالد: نَعَم، فَأنا مِن عاشِقي البوريتو بالبُهارات.

الطَبيب: لا أعْتَقِد أن هَذِه أَزْمَة قَلْبيَّة، ولَكِن سَأعْطيك رَقَم تِليفون أخِصَّائي قَلْب لِكَي تَتَأكَّد مِن ذَلِك.

aT-Tabīb mā hıya 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?

dunald adh-hab liSālat at-tamrīnāt ar-riyāDiyya thalāth marrāt usbu'iyyan lil'aml al athqal

aT-Tabib hal tumāris ayyat tadrībāt ukhrā ghayr Haml al-athqāl?

dūnald lā fa-anā mashghūl ɟiddan, kamā ujriyat li 'amaliyya jirāHiyya fi rukbatī al-'ām al-māDī, lidhālik kān yajib 'alayya an uqallil min al-jarī wa l-qafz limudat 'ām

aT-Tabib hal ta'kul al-kathir min aT-Ta'ām al-mali' bı l-buhārāt?

dūnald na'am, fa-anā min 'āshiqī l-burītū bı 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 dhālik

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*

يجب عَلَيَّ أن أُقلِّل مِن ا لجَري والقَفْز لِمُدَة عام

yaɟib '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 يَجْري *yaɟrī* (run) and يَقفِز *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 تـ *ta-* is added to the beginning of the word and a vowel ي *ı* is inserted before the last root consonant Hence, the verbal noun is تغْيير *taqhyır* (changing), and it follows the pattern *ta-CCiC*

يَجِب عَلى دونالد تَغْيير عادات أكْله.

yajib 'alā dūnald taghyīr '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 مُـ *mu-* to the beginning of the stem and a ـة at the end مُشاهَدَة *mushāhada* (watching) is derived from the verb شاهَد *shāhad* (to watch) and has the pattern *mu-CāCaCa*

يُحِب دونالد مُشاهَدَة التِلِيفِزيون

yuHibb dūnald mushāhadat at-tilifiziyūn

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

أكْل الطَّعام المليء بالبُهارات يُسَبِّب آلام الصَّدْر.

akl (verbal noun) *aT-Ta'ām al-mali' bi l-buhārāt yusabbib ālām aS-Sadr*

Eating spicy food causes chest pain

With the following example

يَأكُل دونالد طعاما مَليئا بالبُهارات.

ya'kul (verb in the imperfect tense) *dūnald Ta'ām mali' 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

كَتَب	كاتِب
katab	*kātib*
to write	writer
صَنَع	صانِع
Sana'	*Sāni'*
to produce	producer
سَكَن	ساكِن
sakan	*sākin*
to reside	resident
عشق	عاشِق
'ashiq	*'āshiq*
to love	lover

All active participles derived from Form I verbs follow the pattern *CāCiC* 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* (ِ).

يَتَكَلَّم	مُتَكَلِّم
yatakallam	*mutakallim*
he speaks	speaker

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

مُهَنْدِس *muhandis* (engineer)

مُمَرِّض *mumarriD* (nurse)

مُدَرِّس *mudarris* (teacher)

تاجِر *tājir* (trader)

C THE PASSIVE PARTICIPLE

The passive participle is a noun referring to an object of the action expressed by the verb

كَتَبَ	مَكْتوب
katab	*maktūb*
to write	written one (*lit*, something written)
كَسَر	مَكْسور
kasar	*maksūr*
to break	broken one (*lit*, something broken)
شَرِب	مَشْروب
sharib	*mashrūb*
to drink	a drink (*lit*, something drunk)

A passive participle can also have an adjectival meaning

شَغَل	أنا مَشْغول جِدًّا.
shaghal	*anā mashghūl jiddan*
to work	I am very busy (*cf.* over-worked)
طَبَخ	الطَّعام مَطْبوخ بالبُهارات.
Tabakh	*al-Ta'ām maTbūkh bi l-buhārāt.*
to cook	The food is cooked with spices
عَرَف	هو أخِصّائي قَلْب مَعْرُوف.
araf	*huwa akhiSSā'i qalb ma'rūf*
to know	He is a well known heart specialist

A passive participle derived from Form I verbs is produced by adding مَـ *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* (ـَ) between the last two root consonants, while the active participle has a *kasra* (ـِ)

مُنْتِج	مُنْتَج
muntij	*muntaj*
producer	produced, product

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 مَـ *ma-* to the beginning of the word and a *fatHa* (ـَ) 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

مَدْرَسَة	مَطار	مَطْعَم	مكْتَب	مَكْتَبَة
madrasa	*maTār*	*maT'am*	*maktab*	*maktaba*
school	airport	restaurant	office	library

Some nouns of location end with the feminine marker ـة, but the appearance of this feature is unpredictable. The plural form of Form I nouns of location is produced by adding a *kasra* (ـِ) after the first root letter and the ا *-ā* after the second.

مَكْتَب	مَكاتِب
maktab	*makātib*
office	offices
مَطْعم	مَطاعِم
maT'am	*maTā'im*
restaurant	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.

غَيَّر	تَغَيَّر
ghayyara	*taghayyara*
to change (something)	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 يَتَغَيَّر دونالد أبَدا

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

غيَّرت لوسي عادات أكْل دونالد

ghayyarat lūsī '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 نَفْس *nafs* (self), or, less commonly, the word ذات *dhāt* (self), to which the object pronoun suffixes are added

أجْهَدْت نَفْسي

ajhadt nafsi

I tired myself out

أمْرَض نَفْسه بِكَثْرَة الطَّعام

amraD nafsahu bikathrat aT-Ta'ām

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)*	عَيْن (عَيْنان)
arm(s)	*dhirā' (dhirā'an)*	ذِراع (ذِراعان)
leg(s)	*sāq (sāqān)*	ساق (ساقان)
hand(s)	*yad (yadān)*	يَدّ (يَدان)
back	*DHahr*	ظَهْر
stomach	*mi'da*	مِعْدَة
head	*ra's*	رَأْس
nose	*anf*	أنْف
throat	*zawr*	زَوْر
ear(s)	*udhun (udhunān)*	أُذُن (أذنان)
heart	*qalb*	قَلْب
hair	*sha'r*	شَعْر
nail(s)	*DHifr (aDHāfir)*	ظِفْر (أظافِر)
neck	*raqaba*	رقَبَة
mouth	*famm*	فَم
tooth (teeth)	*sinn (asnān)*	سِن (أسْنان)
elbow(s)	*kū' (akwā)*	كوع (أكْواع)
knee(s)	*rukba (rukab)*	رُكْبَة (رُكَب)

C. Vocabulary

طَبيب *Tabib*	doctor
مُشْكلة *mushkila*	problem
(شعر) أشْعُر *'ash'ur (sha'ar)*	I feel
ألم *alam*	pain
يُسْرى *yusra*	left

أخاف (خاف) أن *akhāf (khāf) an*	I fear that (to fear)
أزْمَة قَلبِيَّة *azma qalbiyya*	heart attack
أُصيب بِـ *uSib bi*	was afflicted with
أقارِبك (قَريب) *aqāribak (qarīb)*	your relatives
عَلى حسَب *'alā Hasab*	according to
عِلْمي *'ilmī*	my knowledge
تُمارِس (مارَس) *tumāris (māras)*	you practice
تمْرينات *tamrināt*	exercises
رياضيَّة *riyāDıyya*	athletic *(f)*
صالة التَّمْرينات الرياضيَّة *Sālat at-tamrināt ar-riyāDiyya*	gym
حَمْل *Haml*	lifting
أثْقال (ثِقْل) *athqāl (thiql)*	weights
تدْريبات *tadribāt*	trainıng
مَشْغول *mashghūl*	busy
أُجْريت *ujriyat*	was performed
عَمليَّة جِراحيَّة *'amaliyya jirāHiyya*	surgical operation
رُكْبتي *rukbatı*	my knee
ماضي *māDi*	past
لِذلِك *lidhālik*	for that reason
يَجِب عَلَيَّ أن *yajib 'alayya an*	it is necessary for me to
أُقَلِّل مِن *uqallil min*	I lessen
جَرْي *jari*	running
قَفْز *qafz*	jumping
مَليء *malī'*	full
بُهارات *buhārāt*	spices
عاشِقين *'āshiqin*	enthusiasts
أعْتَقِد (اِعْتَقَد) أن *a'taqid (i'taqad) anna*	I think that
رقم *raqam*	number

تِلِيفون *tilifūn*	telephone
أخِصَّائي *akhiSSā'i*	specialist
تَتَأكَّد (تَأكَّد) مِن *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 كَيف صِحَّتُك اليَوم؟ *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 الحمدُ الله *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 المرَض الوحِش *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. Exercices

1 Fill in the blanks with the correct word from the choices in parentheses

a ذهب دونالد لطبيب عندما شعر بألم في _____. (أظافره / شعره / معدته)

b يعمل أحمد كبائع للكتب في _____ (مطعم / مكتب / مكتبة) بالقاهرة

c _____ (طباخ / ممرض / مهندس) فندق السلام بدمشق ممتاز.

d هل تمارس أية _____ (تدريبات / عينان / عمليات) أخرى؟

e 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

a أحمد زويل عالم كيمياء _____ (عرف).

b نجيب محفوظ _____ (كتب) مصري.

c لم يذهب دونالد إلى الحفلة لأن ساقه _____ (كسر)

d ذهبت لوسي ودونالد إلى _____ (طعم) ليتناولا طعام الغداء

e هذا الطعام _____ (طبخ) بالكثير من البهارات

3 Derive verbal nouns from the following verbs

a. كَتَبَ

b. تَغَيَّر

c أنتج

d درَّس

e أكل

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 يستطيع – يجري – دونالد – أن – الجراحية – لا – (because of) بسبب – العملية

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 طباخ *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 تَغيُّر *taghayyur* (change)

c إنْتاج *intāj* (production)

d تدْريس *tadris* (teaching)

e أكْل *akl* (food, eating)

4 a لوسي تمارس التمرينات الرياضية يومياً

lūsi tumāris at-tamrīnāt 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 غيَّر 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 yajrı bı-sabab al-'amaliyya l-jirāHiyya
Donald cannot run because of the surgery

5 a عَشق *'ashıq* (to love)

b شغل *shaghal* (to engage, to occupy)

c نتج *nataj* (to result)

d شاهد *shāhad* (to watch)

e درَّب *darrab* (to train)

LESSON 13

(Modern Standard Arabic)

في العَمَل

fi l-'amal At Work

A. Dialogue

Lucy and Nadia are meeting for lunch at Nadia's office

لوسي: أنا آسِفَة عَلى هَذا التَّأْخير يا نادية، المُرور كان سيئاً جداً.

نادية. لَيْسَت هَذه مُشْكِلَة، هَل ما زال لَدَيْك وَقْت لِتَرَي المَكْتَب قَبْل الغَداء؟

لوسي: نَعَم، أريني المَكْتَب.

نادية: تَفَضَّلي مَعي. هَذِه هي صالة الاسْتِقْبال وهَذِه هيَ حُجْرَة الفاكْس وماكينة التَّصْوير، وتَخْدُم هذا الطَّابِق بالكامِل.

لوسي كَم مُوظَّفاً يعْمَل في هَذا الطابِق؟

نادية. ثَمانية مُحرِّرين وتِسْعَة صَحَفيين.

لوسي. والله؟ يا حرام، في هَذِه المِساحَة الصَّغيرة؟

نادية: فِعْلا هذِه المِساحَة صَغيرَة ولَكِن كُلّ صَحَفي لَدَيْه كَمْبيوتَر بشَبَكَة إيثَرنيت.

لوسي وأيْن مكْتَبُك؟

نادية: في الطَّابِق العُلْوي.

لوسي: آه، هَذا الطَّابِق لِلْمُحَرِّرين والصَحَفيِّين فَقَط، أمَّا الطَّابِق العُلْوي فَلِرئيسَة التَّحْرير!

نادِية: بالضَّبْط، سَنَرَى إن كُنْت سَوْف تُشْفِقين علىَّ أيْضاً.

lūsi anā āsifa 'ala hādhā t-ta'khīr yā nādya, al-murūr kān sayyi' jiddan

nādya laysat hādhihi mushkila hal mā zāl ladayki waqt litaray l-maktab qabl al-ghadā'?

lūsi na'am, arini l-maktab

nādya tafaDDali ma'i hādhihi hiya Sālat al-istiqbāl, wa hādhihi hiya Hujrat al faks wa makinat at ta'swir, wa takhdum hadha T Tabiq bi l kamil

lusi kam muwaDHDHafan ya'mal fi hādha T-Tabiq?

nādya· 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 ıtharnit

lusi wa ayn maktabuki?

nādya fi T-Tābiq al-'ulwi

lusi āh, hādhā T-Tābiq li l-muHarririn wa S-SaHafiyyin faqaT, amma aT-Tābiq al-'ulwi fa lira'isat at-taHarir!

nādya. bi D-DabT, sanarā in kunti sawfa tushfiqin 'alayya ayDan

I ucy. 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 ي، و, or ا, 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 اِسْتَقْبَل *istaqbal* (he received), all begin with the letter ا ' This letter is replaced with a short vowel in the imperfect tense In the case of Forms VII to X, the ا changes to *fatHa* (´), following the imperfect prefix *y-*

اِنْبَسط	يَنْبَسِط
inbasaT	*yanbasiT*
he enjoyed himself	he enjoys himself

In the case of Form IV verbs, the ا is replaced with a *damma* (´) in the imperfect tense,

'ee Lesson 7 for more examples and Appendix A for a summary of different verb patterns

following the imperfect prefix *y-*

أَرْسَل	يُرْسِل
arsala	*yursil*
he sent	he sends

Other verbs begin with ـيـ, و, or ا because it is the first letter of their three-letter root While roots with ـيـ or ا as their first root consonant are rather rare, you have already encountered several verbs with و as their first root letter

وَجَب *wajab* (it was necessary)

وَصَل *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 ـيـ *y-*

يَجِب *yajib* (it is necessary)

يَصِل *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 وَفَق *wafaq* (to agree to)

1 وَفَق	2 اوتفق	3 اتتفق	4 اتَّفَق
wafaq			*ittafaq*

The Form I verb وَفَق *wafaq* (to agree to) is first modified according to the pattern used for form VIII verbs, *aCtaCaC* an ا at the beginning and a ت after the first root consonant are added to create اوتفق Next, the و is changed to ت, forming اِتْتفق Because of the lack of a vowel between the two letters ت, they are compressed into تّ (with a *shadda*) to form the verb اتَّفَق *ittafaq* (to agree)

2. IRREGULAR VERBS: WEAK VERBS

Weak verbs are those that have a vowel as the last root letter, e g , ع – ن – ى (mean) These verbs are irregular because the terminal vowel of the perfect stem changes in the imperfect tense For example

عَنَى	يَعْني	ع – ن – ى
'anā	*ya'nī*	
it meant	it means	[root letters]

The last letter of the perfect stem, ى *ā*, changes into ي *ī* 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

- ى *ā* in the perfect stem changes to ي *ī* in the imperfect stem (see section A, below),

- ي *ī* in the perfect stem changes to ى *ā* in the imperfect stem (see section B, below),
- ا *ā* in the perfect stem changes to و *ū* in the imperfect stem (see section C, below)

A TERMINAL ى *ā* IN THE PERFECT STEM TO TERMINAL ي *ī* IN THE IMPERFECT STEM

The change from the terminal ى *ā* to the terminal ي *ī* is the most common type of change.

جَرَى	يَجْري
jara	*yajrī*
he ran (Form I)	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 ى *ā* in the perfect form of the Form IV verb أَعْطَى *a'Tā* (to give), derived from the root ع – ط – و, changes to ي *ī* in the imperfect stem, as did the terminal ى *ā* of عَنَى *anā* (to mean).

أَعْطَى	يُعْطي
a'Tā	*yu'Tī*
he gave (Form IV)	he gives

Notice the same change in the verbs below belonging to Forms VIII and X

انْتَهَى	يَنْتَهِي	ن – ه – ى
intahā	*yantahi*	
he finished (Form VIII)	he finishes	[root letters]
اشْتَرى	يَشْتَري	ش – ر – ى
ishtarā	*yashtarī*	
he bought (Form X)	he buys	[root letters]

B TERMINAL ي *ī* IN THE PERFECT STEM TO TERMINAL ى *ā* IN THE IMPERFECT STEM

Verbs with roots that end in ي *ī* in the perfect stem change that vowel into ى *ā* in the imperfect stem.

نَسِي	يَنْسَى	ن – س – ى
nasī	*yansā*	
he forgot	he forgets	[root letters]

C TERMINAL ا *ā* IN THE PERFECT STEM TO TERMINAL و *ū* IN THE IMPERFECT STEM

Some verbs with roots that end in ا *ā* in the perfect stem change that vowel to و *ū* in the imperfect stem

دَعا	يَدْعو	د – ع – و
da'ā	*yad'ū*	
he invited	he invites	[root letters]
بَدا	يبْدو	ب – د – ا
badā	*yabdū*	
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

يَنْتَهي	تَنْتَهين
yantahi	*tantahīn*
he finishes	you *(f sg)* finish

However, for stems ending in ى *ā*, the long vowel changes in sound as well It becomes يَ *ay* when a suffix is added, as in

انْتَهى	انْتهيْتِ
intahā	*intahaytı*
he finished	you *(f sg)* finished

The terminal ى *ā* of the stem is dropped in the following example when the suffix وا is added

انْتهى	انْتَهوا
intahā	*intahū*
he finished	they finished

Similarly, the terminal ي *ī* of the stem is dropped when the suffix ون *-ūn* is added

يُعْطي	يُعْطون
yu'Tī	*yu'Tūn*
he gives	they give

When conjugating weak verbs ending with an ا *ā*, some forms require that the ا be dropped, while in others it changes to و

دَعا	دَعَوْتَ	دَعَتْ
da'ā	*da'awta*	*da'at*
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

آسِفَة *āsifa*	sorry
ما زال *mā zāl*	still (*lit*, has not stopped)
قَبْل *qabl*	before
غَداء *ghadā'*	lunch
حُجْرَة *Hujra*	room
فاكْس *fāks*	fax
ماكِينَة *mākina*	machine
تصْوير *taSwir*	copying
تخْدُم (خَدَم) *takhdum (khadam)*	it serves (to serve)
طَابِق *Tābiq*	story (of a building)
بالكامِل *bi l-kāmil*	all of it
مُحَرِّرين *muHarrirīn*	editors
صحفيين *SaHāfiyyin*	journalists
والله؟ *wa l-lāhi?*	Really?
يا حَرام! *yā Harām!*	Oh, what a shame!
مِساحة *misāHa*	area
فِعْلاً *fi'lan*	truly
كُمْبيوتر *kumbyūtar*	computer
شبكة *shabaka*	net
إيثَرنيت *itharnit*	ethernet
عُلْوي *'ulwi*	upper
رَئيسَة التَّحْرير *ra'isat at-taHarir*	editor-in-chief
بالضَّبْط *bi D-DabT*	exactly
تُشْفِقين (أشْفق) على *tushfiqin (ashfaq) 'alayya*	you *(f. sg)* sympathize with me

SUPPLEMENTAL VOCABULARY: FAXES, COMPUTERS, E-MAIL, INTERNET		
مَلَف	*malaff*	file
إنْتَرنِت	*intarnıt*	Internet
الشاشَة	*ash-shāsha*	monitor
الفَأرة	*al-fa'ra*	mouse
السوفْت وير	*as-suftwır*	software
الطِباعَة	*aT-Tibā'a*	printing
موقِع عَلى الشَّبَكَة	*mawqi' 'ala sh-shabaka*	Website
فاكْس	*fāks*	fax
أرْسَل فاكْسا	*arsal fāks(an)*	to send a fax
اسْتَلَم فاكسا	*ıstalam fāks(an)*	to receive a fax
البَريد الإلِكْتُروني	*al-barid al-ilıktrūnı*	e-mail
يَفْتَح	*yaftaH*	to open
مُرْفَق	*murfaq*	attachment
يتَصفَّح الإنْتَرنِت	*yataSaffaH al-intarnit*	to browse the Internet
فَيْروس كُمْبيوتَر	*fayrūs kumbyūtar*	computer virus
وَصْلَة الإنْتَرنِت	*waSlat al-intarnıt*	Internet connection
يَتَّصِل بالإنْتَرنِت	*yattaSil bı l-ıntarnıt*	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 مكتب 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 / إيثرنت / 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)

5. Match the words from column A with the words in column B to form meaningful possessive expressions.

A	B
صالة	إيثرنيت
رئيسة	العلوي
يا	الاستقبال
الطابق	حرام
شبكة	التحرير

Answer Key

1 a ماكينة تصوير *mākinat taSwīr* (copy machine)
b ثمانية *thamāniya* (eight)
c صغيرة *Saghīra* (small, young)
d رئيسة التحرير *ra'isat at-taHrīr* (the editor-in-chief)
e إيثرنت *itharnit* (Ethernet)

2 a يَجب *yajib* (he must)
b. يَستخدم *yastakhdım* (he uses)
c يَستقبل *yastaqbil* (he receives)
d يَنبسط *yanbasiT* (he is happy, he enjoys himself)
e يُرسل *yursil* (he sends)

3. a أصل *aSil* (I arrive)
b أتّفق *attafiq* (I agree)
c أجد *ajid* (I find)
d. أعني *a'nī* (I mean)
e أعطي *u'Ti* (I give)

4 a. ينتهي *yantahī* (it ends, he finishes)
b يشتري *yashtarı* (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-taHrır* (the editor-in-chief)
c يا حرام! *yā Harām!* (How terrible!)
d الطابق العلوي *aT-Tabıq al-'ulwi* (upstairs)
e. شبكَة إيثرنت *shabakat itharnit* (ethernet network)

LESSON 14

(Modern Standard Arabic)

أَلو، أَحْمَد؟

alū, aHmad? Hello, Ahmed?

A. Dialogue

Georgette, Ahmed's girlfriend, calls Ahmed to discuss plans to take a trip to the beach

أحْمَد: أَلو؟

جورجات. أَلو، أحْمد؟

أحْمَد نَعَم، أنا أحْمَد، أهْلا يا جورجات. كَيْف حالِك؟

جورجات. بِخَيْر والحَمْد لله، كَيْف حالُك أنْت يا أحْمَد؟

أحْمَد: بِخَيْر، كَيْف حال أخيك، هَل يَشْعُر بتَحَسُّن؟

جورجات نَعَم، هُو أفْضَل الآن وعاد اليَوْم لِلْعَمَل.

أحْمَد الحَمْد لله.

جورجات. هَل سَتَأْتي مَعَنا صَباح يَوْم السَّبْت إلَى شاطِئ البَحْر لِنَسْبَح؟

أحْمَد. لَن أسْتَطيع، يَجِب أن أبْقَى في البَيْت لِكَي أذاكِر.

جورجات ولَكِن هَذِه هي الإجازَة الوَحيدَة في فَصْل الرَبيع، وسَيكون الشاطِئ جَميلاً لأنّ الجَوّ لَيْس حاراً كَما في الصَّيْف.

أحْمَد. أنا أفَضِّل الذِّهاب في الصَّيْف لِكي لا أفكِّر في الامْتَحانات طِوال الوَقْت.

جورجات إذا لَمْ تَأْتِ مَعَنا فَسَأحْزَن كَثيراً. عَلى أيّ حال سَنَذْهَب في السَّاعَة العاشِرَة صَباحاً وسَنَعود يَوْم الأرْبَعاء، أرْجو أن تُغَيِّر رَأيَك.

أحْمَد: سَأفَكِّر في هَذا، ولَكِن إذا لَم أسْتَطِع أن أذْهَب مَعَكُم، هَل سَتَذْهَبون في شَهْر يونية؟

جورجات رُبَّما. لَو كُنْت مكانَك، لَذَهَبْت الآن دُون تَفْكير، مَع السَّلامة.

أحمد مع السَّلامة

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 bı-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', yajıb an abqā fi l-bayt likay udhākir

jurjāt wa lākin hādhihi hıya al-ıjāza l-waHida fi faSl ar-rabi' wa sayakūn ash-shāTi' jamīl li'anna l-jaww laysa Hārr kamā fi S-Sayf

aHmad anā ufaDDil adh-dhıhāb fi S-Sayf lıkay lā ufakkir fi l-imtiHānāt Tiwāl al-waqT

jurjāt idhā lam ta'ti ma'anā fa-sa'aHzan kathiran 'ala ayy Hāl sanadhhab fi s-sā'a l-'āshira SabāHan wa sana'ūd yawm al-arbi'ā' arjū an tughayyir ra'yak

aHmad sa'ufakkir fi hādhā, wa lākin idhā lam astaTi' an adhhab ma'akum, hal satadhhabūn fi shahr yunya?

jurjāt rubbamā law kunt makānak ladhahabt al-ān dūn tafkīr 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 لأنّ *li'anna* (because), بِسَبَب *bisabab* (because of), لـ *li* (in order to), and لكي *likay* (in order to)

A لأن *li'anna* (BECAUSE)

لأنَّ *li'anna* (because) must be followed by a complete sentence that begins with a noun or a pronoun In the following example, لأنَّ *li'anna* (because) is followed by a noun

لَنْ تَذْهَب جورجات إلى الشَّاطِئ لأنَّ أحْمَد مَشْغول.

lan tadh-hab jurjāt ila sh-shāTi' li'anna aHmad mashghūl

Georgette will not go to the beach because Ahmed is busy

When لأنَّ *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.

لا أفكِّر في دِراسَتي لأنَّني في إجازَة.

lā ufakkir fi dirāsatī li'ananī fi ijāza

I am not thinking about studies because I am on vacation

The following table shows لأنَّ *li'anna* with different pronominal suffixes attached to it

لأنَّ ***li'anna*** **(BECAUSE) WITH PRONOMINAL SUFFIXES**		
Singular	**Plural**	**Dual**
لأنَّني *li'annanı* (because I)	لأنَّنا *li'annanā* (because we)	
لأنَّكَ *li'annaka* (because you *(m)*)	لأنَّكُم *li'annakum* (because you *(m)*)	لأنَّكُما *li'annakumā* (because you *(m /f)*)
لأنَّكِ *li'annaki* (because you *(f)*)	لأنَّكُنَّ *li'annakunna* (because you *(f)*)	
لأنَّه *li'annahu* (because he)	لأنَّهُم *li'annahum* (because they *(m)*)	لأنَّهُمَا *li'annahumā* (because they *(m /f)*)
لأنَّها *li'annahā* (because she)	لأنَّهُنَّ *li'annahunna* (because they *(f)*)	

B بِسَبَب ***bisabab*** (BECAUSE OF)

بسبب *bisabab* (because of) is always followed by a noun

لا أُحِبُّ الصَّيْف بِسَبَب الحَرارَة المُرتَفِعَة.

lā uHıbb aS-Sayf bisabab al-Harāra l-murtafi'a

I do not like summer because of the heat

C لِـ *li* (IN ORDER TO, FOR)

لِـ *li* (in order to, for) is followed by an imperfect tense verb or by the corresponding definite verbal noun

يَجِب أن أبْقَى في البَيْت لأذاكِر.

yajib an abqā fi l-bayt li-'udhākir

I have to stay at home in order to study

يَجِب أن أبْقَىَ في البيْت للمُذاكَرَة.

yajib an abqā fi l-bayt li l-mudhākara

I have to stay at home for studying

D لِكَيْ *likay* (IN ORDER TO, SO THAT)

لِكَي *likay* (in order to, so that) is followed by an imperfect tense verb

يَجِب أن أبْقَى في البَيْت لِكَيْ أذاكِر

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

لَو كُنْت مكانَك لَذهَبْت دون تَفْكير

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*: إذا *idhā* and لَوْ *law*

A إذا *idhā* (IF)

إذا *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 فـ *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 فـ *fa* match those used in English

إذا لَمْ تَأْتِ مَعَنا فـسَأحْزَن كثيراً.

idhā lam ta'ti ma'anā fasa'aHzan kathiran

If you do not come with us, I will be upset

إذا سافَرْنا في مارِس سَيكون الجَّو جَميلاً.
idhā sāfarnā fi māris sayakūn al-jaww jamilan
If we travel in March, the weather will be nice

إذا ذَهَبْت إلى الشَّاطِئ سَآتي مَعَك.
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

إذا لَم تُسافِر مع هالَة حَزِنَت
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

لَو كُنْت مَكانَك لَذَهَبْت دون تَفْكير
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 لـ *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 *'ād* (he returned)	ع – ا – د
كان *kān* (he was)	ك – ا – ن

The middle letter of the perfect stems of these verbs is always ا *ā*, though it changes into a short vowel for some conjugations In the imperfect tense, it can change to either و *ū* or ـِي *i*, or remain ا *ā*

زاد	يَزيد	زِدْتُ
zād	*yazīd*	*zidt*
it/he increased	it/he increases	I increased

كانَ	يكون	كُنْتُ
kān	*yakūn*	*kunt*
he was	he is	I was

Notice that in the *I* 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 ـِي *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	يَعُدُّ
'adda	*ya'udd*
he counted	he counts (Form I)

Doubled consonants can also be found in Form IV verbs

أحبَّ	يُحِبُّ
aHabba	*yuHibb*
he loved	he loves (Form IV)

The addition of some suffixes requires that a short vowel be added between the doubled consonants

أَحْبَبْتَ *aHbabt* (you loved)

عَدَدْتَ *'adadt* (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 أَحْبَبْتَ *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 ح– ر– 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	يُحَرِّرُ
Harrar	*yuHarrir*
he freed	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

'ishrīn arba'a sanat alfayn wa khamsa

4/20/2005 (informal)

٢٠ إبْريل ٢٠٠٥

al-'ishrūn min ibrīl, 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 أيّار ٢٠٠٥

al-'ishrūn mın 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	*kānūn ath-thānı*	كانون الثاني	*yanāyır*	يَنـاير
February	*shubāT*	شُباط	*fibrāyir*	فِبْراير
March	*ādhār*	آذار	*māris*	مـارِس
April	*nısān*	نيسـان	*ibrīl*	إبْريل
May	*ayyār*	أيّـار	*māyū*	مـايو
June	*Huzayrān*	حُزَيران	*yunya*	يونية
July	*tammūz*	تمّوز	*yulya*	يولية
August	*āb*	آب	*aghusTus*	أغُسْطُس
September	*aylūl*	أيْلول	*sibtımbir*	سِبْتَمْبِر
October	*tishrın al-awwal*	تِشْرين الأوَّل	*uktūbar*	أكْتوبر
November	*tishrın ath-thāni*	تِشْرين الثّاني	*nuvambır*	نوفَمْبِر
December	*kānūn al-awwal*	كانون الأوَّل	*dısambir*	ديسمْبِر

The days of the week are included in the following table

DAYS OF THE WEEK		
Saturday	*yawm as-sabt*	يَوْم السَّبْت
Sunday	*yawm al-aHad*	يَوْم الأحد
Monday	*yawm al-ithnayn*	يَوْم الإثْنَيْن
Tuesday	*yawm ath-thulāthā'*	يَوْم الثُلاثاء
Wednesday	*yawm al-arbı'ā'*	يَوْم الأرْبَعاء
Thursday	*yawm al-khamis*	يَوْم الخَميس
Friday	*yawm al-jum'a*	يَوْم الجُمْعَة

Here is the table giving the names of the seasons

SEASONS OF THE YEAR		
summer	*faSl aS-Sayf*	فَصل الصيْف
fall	*faSl al-kharif*	فَصل الخَريف
winter	*faSl ash-shitā'*	فَصل الشِتاء
spring	*faSl ar-rabi'*	فَصل الربيع

C. Vocabulary

أَلو *alū*	hello
كَيْف حالُك؟ *kayfa hāluk?*	How are you?
بِخَيْر *bi-khayr*	well
الحَمْد لله *al-Hamdulillāh*	thank God
تَحَسُّن *taHassun*	getting better
أَفْضل *afDal*	better
عاد *'ād*	returned
سَتَأْتي (أتى) *sata'tī (atā)*	you will come (to come)
شاطِئ البَحْر *shāTi' al-baHr*	the beach
نَسْبح *nasbaH*	we swim
أَذاكر *udhākir*	I study
إجازة *ijāza*	vacation
فَصْل *faSl*	semester; season
جَوّ *jaww*	weather
حارّ *Hārr*	hot
أَفضّل *ufaDDil*	I prefer
أَفكّر(فكّر) في *ufakkir (fakkar) fī*	I think (to think) about
امْتحانات *imtiHānāt*	exams
طوال *Tiwāl*	all along; the length of

إذا *idhā*	if
سَأَحْزَن *sa'aHzan*	I will be sad
أيّ *ayy*	any
حال *Hāl*	situation; condition
أرْجو (رَجا) أن *arjū (rajā) an*	I hope (to hope) that
رُبَّما *rubbamā*	maybe
لَو *law*	if
دُون *dūn(a)*	without
تَفْكير *tafkir*	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 شَهْر ثلاثة *shahr thalātha* (*lit.*, month three)

Islamic holidays are marked by the Islamic هجري *hijrī* calendar, named after Muhammad's migration (هِجْرَة *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, رَمَضان *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 الفِطْر *'id al-fiTr*, also called the Small Feast, and the Feast of the Sacrifice, عيد الأَضْحَى *'id al-aD-Hā*, also called the Big Feast, follow the lunar calendar as well

E. Exercises

1 Answer the following questions using لِـ *li* (to; in order to), لِكَيْ *likay* (in order to), or لأنّ *li'anna* (because).

a لماذا لن يذهب أحمد إلى الشاطئ؟

b لماذا يفضل أحمد الذهاب إلى الشاطئ في الصيف؟

c لماذا سأل أحمد عن صحة (health) أخي هالة؟

d لماذا تدرس اللغة العربية؟

e لماذا اتصلت هالة بأحمد؟

2 Arrange the following words to form complete sentences

a مكانك – لو – مع – هالة – لذهبت – كنت

b ستحزن – إذا – هالة – لم – كثيرا – أحمد – يذهب – مع

c للعمل – لو – لما – كان – مريضا – ذهب

d الامتحانات – إذا – أحمد – فكر – فلن – بالرحلة – في – يستمتع

e 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*

a. كان أخو هالة مريضا.

b زاد عدد المسافرين للشاطئ مع هالة.

c زارت هالة صديقتها في سوريا.

d قالت هالة لأحمد أنها ستحزن إذا لم يذهب معها.

e. عاد أخو هالة إلى العمل

4. Write out the following dates in words.

a ٢٠٠٤/٤/٢٠

b ١٩٩٩/١١/٦

c ١٩٨٣/١٢/٢

d. ٢٠٠٢/١/٩

e 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-imtiHānāt
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 mariD(an)
Because he was sick

d لأدرس تاريخ الشرق الأوسط
li-adrus tārikh ash-sharq al-awsaT
In order to study the history of the Middle East

e كي تطلب منه أن يذهب معها إلى الشاطئ.
kay taTlub minhu an yadh-hab ma'ahā ila sh-shāTi'
In order to ask him to go with her to the beach

2 a لو كنت مكانك لذهبت مع هالة
law kunt makānak la-dhahabt ma'a hāla
If I were in your place, I would have gone with Hala

b إذا لم يذهب أحمد مع هالة ستحزن كثيرا
idhā lam yadh-hab aHmad ma'a hāla, sa-taHzan kathiran
If Ahmed did not go with Hala, she would be very upset

c لو كان مريضا لما ذهب للعمل.
law kān mariD(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 fakkar aHmad fi l-imtiHānāt fa-lan yastamti' bi r-riHla
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 afDal
If you travel in April, the weather will be better

3 a لن يكون أخو هالة مريضا.
lan yakūn akhū hāla mariD(an)
Hala's brother will not be sick

b لن يزيد عدد المسافرين للشاطئ مع هالة
lan yazīd 'adad al-musāfirin li sh-shāTi' 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-aHmad annahā sa-taHzan 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-Hādi '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 dīsambir (kānūn al-awwal) sanat alf wa tis'umı'a wa thalātha wa thamānūn
December 2, 1983

d التاسع من يناير (كانون الثاني) سنة ألفين واثنين.
at-tāsi' mın yanāyir (kānūn ath-thāni) sanat alfayn wa ithnayn
January 9, 2002

e الثاني من أغسطس (آب) سنة ألف وتسعمائة وثمانية عشر
ath-thāni min aghusTus (āb) sanat alf wa tis'umi'a wa thamānıyat 'ashar
August 3, 1918

5 a مع السلامة
ma'a s-salāma
good-bye

b الحمد لله
al-Hamdu lı-llāh
thank God

c شاطئ البحر
shāTi' al-baHr
the beach

d كيف حالك؟
kayfa Hāluk?
How are you?

e طوال الوقت.
Tiwāl al-waqt
all the time

LESSON 15

(Modern Standard Arabic)

أَخْبار مِن الصَحافَة العَرَبِيَّة

akhbār min aS-SaHāfa l-'arabiyya News from the Arabic Press

A. Text

بِدايَةُ الصِراعِ بَيْنَ المَشْرِقِ والمَغْرِبِ العَرَبِيَّيْن

أَعْلَنَ بَعْضُ المُحَلِّلِينَ فِي الشَّرْقِ الأَوْسَطِ أَنَّ فَشَلَ عَقْدِ القِمَّةِ العَرَبِيَّةِ فِي تُوْنِس فِي شَهْرِ مارِس مِنْ عامِ ٢٠٠٤ قَد يُؤَدِّي إِلَى صِراعٍ سِياسِي بَيْنَ دُوَلِ المَشْرِقِ العَرَبِيّ و دُوَلِ المغْرِبِ العرَبِيّ. وكانَ هَذا الصِّراعُ قَد بَدأَ عِنْدَما قَرَّرَتْ تُونِسُ تَأْجِيلَ عَقْدِ القِمَّةِ العَرَبِيَّةِ بَعْدَ أَنْ وَصَلَ وُزَراءُ الخارِجِيَّةِ العَرَبُ إِلى العاصِمَةِ التُونِسِيَّةِ تُونِس لمُناقَشَةِ أَجِنْدَةِ القِمَّة. وأَعْلَنَتْ مَصادِرٌ مَسْؤولَةٌ أَنَّ تُونِسَ قَرَّرَتْ أَنْ تُؤَجِّلَ القِمَّةَ بعْد ظُهورِ خِلافاتٍ حَوْلَ أَجِنْدَةَ تُونِس لِلإِصْلاحِ فِي العالَمِ العَرَبِيّ، وأَنَّها لَمْ تتشاوَرْ مَعَ الدُّوَلِ الأَعْضاء.

وقَدْ بَدا أَنَّ هُناكَ تَكَتُّلانِ أَحَدُهُما مَشْرِقِيٌّ والآخَرُ مَغْرِبِيٌّ، التَكَتُّلُ المَشْرِقِيُّ تَقودُهُ مصْرُ والسَعودِيَّةُ وسُوريا والبحْرَيْن ويُحاوِلُ مُعاقَبَةَ تُونِسَ بِنَقْلِ القِمَّةِ لِمَقَرِ جامِعَةِ الدُوَلِ العَرَبِيَّةِ فِي القاهِرَةِ، والتَكَتُّلُ الآخَرُ تَقودُهُ تُونِسُ والمَغْرِبُ والجَزائِرُ ويُطالِبُ بِحَقِّ تُونِس فِي عَقْدِ القِمَّةِ على أَراضيها فِي وَقْتٍ لاحِق.

bidāyatu S-Sirā'i bayna l-mashriqi wa l-maghribi l-'arabiyyayn

a'lana ba'Du l-muHallilina fi sh-sharqi l-awsaTi anna fashala 'aqdi l-qimmati l-'arabiyyati fi tūnis fi shahri mārisa min 'āmi alfayn wa arba'at qad yu'addi ilā Sirā'in siyāsiyyin bayna duwali l-mashriqi l-'arabiyyi wa duwali l-maghribi l-'arabiyyi wa kāna hādha S-Sirā'u qad bada'a 'indamā qarrarat tūnisu ta'jila 'aqdi l-qimmati l-'arabiyyati ba'da an waSala wuzarā'u l-khārijiyyati l-'arabu ilā l-'āSimati t-tūnisiyyati tūnis limunāqashati ajindati l-qimma wa a'lanat maSādirun mas'ūlatun anna tūnisa qarrarat an tu'ajjila l-qimmata ba'd DHuhūri khilāfātin Hawla ajindata tūnis li l-iSlāHi fi l-'ālami 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 yuHāwilu mu'āqabata tūnis binaqli l-qimmati 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-Haqqı tūnis fi 'aqdi l-qimmati 'alā arāDihā fi 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 التَكتُّل *at-takattul* (the bloc) has three different forms, as given below

التَكتُّلُ	التَكتُّلَ	التَكتُّلِ
at-takattulu	*at-takattula*	*at-takattuli*

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 (ُ) *-u* when definite singular, or (ٌ) *un* when indefinite singular.

المَغْرِبُ *al-maghribu* (Morocco)

البِدايةُ *al-bidāyatu* (the beginning)

وَزِيرٌ *wazīrun* (a minister)

The dual nominative ending is ان *-ān*, and the plural masculine nominative ending is ون *un*, as in

أعْلَنَ المَسْؤولون أنَّ..

a'lana 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

تَقودُ المَغْرِبُ التَكَتُّلَ الآخَرَ

taqūdu l-maghribu t-takattula l-'ākhara

Morocco leads the other bloc

Or a part of the predicate in a nominal sentence

الآخَرُ تَكتُّلٌ مَغْرِبيٌّ.

al-'ākharu takattulun maghribiyyun

The other is a Western bloc

As it is a part of the predicate, تَكتُّلٌ *takattulun* (bloc) is in the nominative case The subject of the sentence, الآخَرُ *al-ākharu* (the other), is also in the nominative case The adjective مَغْرِبيٌّ *maghribiyyun* (Western) is in the nominative case as well, as it has to agree in case with the noun تَكتُّلٌ *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(ٌ) *-un* on the adjective مغْرِبيٌّ *maghribiyyun* is not pronounced in this sentence

When a nominative, or any other case ending, follows a feminine noun ending in ـة *-t*, this ending, which is often silent, is pronounced

العاصِمَة	العاصِمَةُ
al-'āSima	*al-'āSimatu*
the capital (no case marker)	the capital (with a nominative case marker)

B THE ACCUSATIVE CASE

Accusative nouns end in (ً) *-a* when definite singular, and in (ً) *-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 يَنْ *-ayn* in the accusative

مِصْرِيَّين

miSriyyayn

two Egyptians

The regular plural masculine nouns and adjectives carry the ending ين *-in* in the accusative case

سَعوديِّين
sa'ūdiyyīn
Saudi Arabians

The marker of the accusative case for regular feminine plural nouns and adjectives is the short vowel (ِ) *-i*

يُناقِشُ المُحَلِّلونَ الخِلافاتِ بين الطَرَفين
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

الفشَلُ سَيُسَبِّبُ صِراعاً.
al-fashalu sayusabbibu Sirā'an
The failure will cause a conflict

Or if it follows the particles إنَّ *inna* (that) or أنَّ *anna* (that) [1]

أعْلَنَ أنَّ الفَشَلَ سَيُسَبِّبُ صِراعا.
a'lana anna l-fashala sayusabbibu Sirā'an
He announced that the failure would cause a conflict

Or if it functions as an adverb

بَدَأت القِمَّةُ أخيراً
bada'at al-qimmatu akhiran
The summit finally began

C THE GENITIVE CASE

The genitive case ending is (ِ) *-i* for definite singular nouns and (ٍ) *-in* for indefinite singular nouns

صِراعٍ *Sirā'in* (conflict)

The genitive case ending for dual nouns is يْنِ *-ayn* For regular masculine plural nouns, it is ِين *-in*. Note that these dual endings are the same as the corresponding markers of the accusative case

مُحَلِّلَين	مُحَلِّلِين
muHallilayn	*muHallilīn*
two analysts	*analysts*

[1] You have seen many examples of the word أنَّ *anna* (that) in previous chapters The word إنَّ *inna* has the same meaning and function, but it is only used with the verb قال *qāl* (to say) and at the beginning of a sentence

A noun is in the genitive case if it follows a preposition

قَد يُؤَدِّي إِلَى صِراعٍ طويل.
qad yu'addī 'ilā Sirā'in Tawīl.
It might lead to a long conflict

The noun صِراع *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

أَجِنْدَة القِمَّةِ
ajindat al-qimmati
the summit agenda (*lit*, the agenda [of] the summit)

The word القِمَّةِ *al-qimmati* (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 characterictic 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*	*-ayn*	
Plural Masculine	*-ūn*	*-in*	
Plural Feminine	*-u*	*-i*	

The following table lists the case forms of the noun مَسْؤول *mas'ūl* (the responsible [one])

THE CASE FORMS OF مَسْؤول *mas'ūl* (THE RESPONSIBLE [ONE])			
	Nominative	Accusative	Genitive
Singular Indefinite	مَسْؤولٌ *mas'ūlun*	مَسْؤولاً *mas'ūlan*	مَسْؤولٍ *mas'ūlin*
Singular Definite	المَسْؤولُ *al-mas'ūlu*	المَسْؤولَ *al-mas'ūla*	المَسْؤولِ *al-mas'ūli*
Dual	مَسْؤولانِ *mas'ūlān*	مَسْؤولَيْنِ *mas'ūlayn*	مَسْؤولَيْنِ *mas'ūlayn*
Plural Masculine	مَسْؤولونَ *mas'ūlūn*	مَسْؤولِينَ *mas'ūlīn*	مَسْؤولِينَ *mas'ūlīn*
Plural Feminine	مَسْؤولاتٌ *mas'ūlātu*	مَسْؤولاتٍ *mas'ūlāti*	مَسْؤولاتٍ *mas'ūlāti*

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), أنا *ana* (I), and أنْتَ *anta* (you, *m sg*) forms.

يُحاوِلُ التكَتُّلُ المَشْرِقِيُّ مُعاقبَةَ تُونِس

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

يُحاولونَ مُعاقَبَةَ تُونِس

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)[1]

أنْ *an* (that)[2]

فَـ *fa* (so, therefore)

لِـ *li* (because, in order to)

لِكَي *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 *yaktub* (HE WRITES) IN THE INDICATIVE AND THE SUBJUNCTIVE					
Person		Indicative		Subjunctive	
أنا	*ana*	أَكْتُبُ	*aktubu*	أَكْتُبَ	*aktuba*
نَحْنُ	*naHnu*	نَكْتُبُ	*naktubu*	نَكْتُبَ	*naktuba*
أنْتَ	*anta*	تَكْتُبُ	*taaktubu*	تَكْتُبَ	*taktuba*
أنْتِ	*anti*	تَكْتُبِينَ	*taktubīna*	تَكْتُبِي	*taktubi*
أنْتُم	*antum*	تَكْتُبُونَ	*taktubūna*	تَكْتُبُوا	*taktubū*
أنْتُنَّ	*antunna*	تَكْتُبْنَ	*taktubna*	تَكْتُبْنَ	*taktubna*
أنْتُما	*antumā*	تَكْتُبانِ	*taktubāni*	تَكْتُبا	*taktubā*
هُوَ	*huwa*	يَكْتُبُ	*yaktubu*	يَكْتُبَ	*yoktuba*
هِيَ	*hiya*	تَكْتُبُ	*taktubu*	تَكْتُبَ	*taktuba*
هُم	*hum*	يَكْتُبُونَ	*yaktubūna*	يَكْتُبُوا	*yaktubū*
هُنَّ	*hunna*	يَكْتُبْنَ	*yaktubna*	يَكْتُبْنَ	*yaktubna*
هُما (m)	*humā*	يَكْتُبانِ	*yaktubāni*	يَكْتُبا	*yaktubā*
هُما (f)	*humā*	تَكْتُبانِ	*taktubāni*	تَكْتُبا	*taktubā*

[1] A particle negating a future action using the imperfect

[2] A particle similar to the 'to' of the English infinitive form

Notice that the marker of the subjunctive mood is the short vowel (ـَ) *-a* at the end of verb forms used with the pronouns هِيَ *hiya* (she), هُوَ *huwa* (he), نَحْن *naHnu* (we), أنا *ana* (I), and أَنْتَ *anta* (you, *m.*).

بَعْدَ أنْ يَصِلَ الوَزِير...
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 يقرِّرُون *yuqarrirūna* (they decide) is in the indicative mood

قد يقَرِّرُونَ تَأْجيلَ عقْدِ القِمَّة
qad yuqarrirūna 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

لَن يقَرِّرُوا تَأْجيلَ عَقْدِ القِمَّة
lan yuqarrirū t'ajila 'aqdi l-qimma
They will not decide to postpone holding the summit

Notice that the letter ا 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)[1]

لِـ *li* (let's)[2]

In the following table you'll find the verb يكْتُب *yaktub* (he writes) conjugated in the indicative and the jussive

[1] A particle used to negate a past action in combination with the imperfect verb
[2] For more on [illegible]

THE VERB يَكْتُبُ *yaktub* (HE WRITES) IN THE INDICATIVE AND JUSSIVE MOODS					
Person		Indicative		Jussive	
أنا	*ana*	أَكْتُبُ	*aktubu*	أَكْتُبْ	*aktub*
نَحْنُ	*naHnu*	نَكْتُبُ	*naktubu*	نَكْتُبْ	*naktub*
أَنْتَ	*anta*	تَكْتُبُ	*taktubu*	تَكْتُبْ	*taktub*
أَنْتِ	*anti*	تَكْتُبِينَ	*taktubina*	تَكْتُبِي	*taktubi*
أَنْتُم	*antum*	تَكْتُبُونَ	*taktubūna*	تَكْتُبُوا	*taktubū*
أَنْتُنَّ	*antunna*	تَكْتُبْنَ	*taktubna*	تَكْتُبْنَ	*taktubna*
أَنْتُما	*antumā*	تَكْتُبانِ	*taktubāni*	تَكْتُبا	*taktubā*
هُوَ	*huwa*	يَكْتُبُ	*yaktubu*	يَكْتُبْ	*yaktub*
هِيَ	*hiya*	تَكْتُبُ	*taktubu*	تَكْتُبْ	*taktub*
هُم	*hum*	يَكْتُبُونَ	*yaktubūna*	يَكْتُبُوا	*yaktubū*
هُنَّ	*hunna*	يَكْتُبْنَ	*yaktubna*	يَكْتُبْنَ	*yaktubna*
هُما (m)	*humā*	يَكْتُبانِ	*yaktubāni*	يَكْتُبا	*yaktubā*
هُما (f)	*humā*	تَكْتُبانِ	*taktubāni*	تَكْتُبا	*taktubā*

Notice that the jussive mood is marked by the absence of a final vowel in the verb forms used with pronouns هِيَ *hiya* (she), هُوَ *huwa* (he), نَحْنُ *naHnu* (we), أنا *anā* (I), and أَنْتَ *anta* (you, *m*)

لَمْ تتشاوَرْ تُونِس مَعَ الدُّوَلِ الأعْضاء.

lam tatashāwar tūnis ma'a d-duwali l-a'Dā'

Tunisia did not consult with the member countries

تَتشاوَرْ *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

قَد يُؤَدِّي ذَلِكَ إلى مُعاقَبَةِ تُونِس

qad yu'addi dhālika ilā mu'āqabati Tunis

That might lead to punishment of Tunisia

لَم يُؤدِّ ذلك إلَى مُعاقَبَةِ تُونِس

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 يَتَشاوَروا مَعَ الدُّوَلِ الأعْضاء.

lam yatashāwarū ma'a d-duwali al-a'Dā'

They did not consult with the member countries

Again, the letter ا is added at the end of the verbs in the *they* form out of convention, but is not pronounced

C. Vocabulary

أخْبار (خَبَر) *akhbār (khabar)*	news
صَحافَة *SaHāfa*	journalism, press
بِدايةُ *bidāya(tu)*	beginning
صِراع *Sirā'*	struggle
مَشْرِق *mashriq*	East
مَغْرِب *maghrib*	West
أعْلَنَ أنَّ *a'lan anna*	he announced that
مُحَلِّلين *muHallilin(a)*	analysts
الشَّرْق الأوْسَط *ash-sharq al-awsaT*	the Middle East
فَشَل *fashal*	failure
عَقْد *'aqd*	convening
قِمَّة *qimma*	summit
يُؤدِّي *yu'addi*	leads to
سِياسي *siyāsī*	political
قرَّرت *qarrarat*	she decided
تأْجيل *ta'jil*	postponement
وُزَراء (وَزير) الخارجيّة *wuzarā' (wazir) al-khārijiyya*	foreign minister(s)

مُناقَشَة *munāqasha*	discussion
أجِنْدَة *ajinda*	agenda
مَصْدَر (مَصادِر) *maSdar (maSādir)*	source(s)
مَسْؤولَة *mas'ūla*	responsible
تُؤَجِّل *tu'ajjil*	she postpones
ظُهور *DHuhūr*	appearance
خِلافات *khilāfāt*	differences, divisions
حَوْل *Hawl*	about; surrounding
إصْلاح *iSlāH*	reform
تَتَشاوَر (تَشاوَر) *tatashāwar (tashāwar)*	she consults (to consult)
أعْضاء (عُضو) *a'Dā' ('uDw)*	member(s)
تَكَتُّلان *takattulān*	two blocs
تَقودُهُ (قاد) *taqūduhu (qād)*	she leads it (to lead)
سُوريا *sūriyā*	Syria
البَحْرَيْن *al-baHrayn*	Bahrain
مُعاقَبة *mu'āqaba*	punishing
نَقْل *naql*	moving
مَقَرّ *maqarr*	headquarters
جامِعَة الدُّوَل العَرَبيَّة *jāmi'at ad-duwal al-'arabiyya*	the Arab League (*lit.*, the College of Arab States)
المَغْرِب *al-maghrib*	Morocco
الجَزائِر *al-jazā'ir*	Algeria
حَقّ *Haqq*	right
أراضيها (أرْض) *arāDihā (arD)*	her lands (land)
لاحِق *lāHiq*	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 successfuliy with the local networks and newspapers You can check it out on the Internet at: www aljazeera net

Some other sites are:

www akhbarelyom org eg
www ahram org eg
www daralhayat com

E. Exercises

1 Name the case of the underlined words Explain why this particular case is used

a أعلن المحللون بداية صراع جديد.
b هناك تكتلان في المنطقة
c وصل وزراء الخارجية العرب.
d وصل وزراء الخارجية العرب.
e. تقود مصر التكتل الأول

2 The underlined nouns are in the wrong case Change the case endings to make meaningful sentences

a أعلن المسؤولين عن عقد القمة في تونس
b أعلنت مصادر مسؤولة أن القمة سوف تعقد في القاهرة
c القمة سوف تعقد في تونس.
d التكتلين أحدهما مشرقي والآخر مغربي
e 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

a تحاول تونس عقد القمة على أراضيها
b تقود مصر التكتل المشرقي
c سيؤدي هذا الصراع إلى مشاكل سياسية كثيرة
d أعلن بعض المحللين عن فشل القمة
e الدولتان قررتا تأجيل القمة

4 Arrange the following words to form sentences.

a. الشهر – سوف – القادم – القمة – العربية – تعقد – على – أراضي – تونس

b (give up) حقها – لن – القمة – على – عن – في – تونس – عقد – أراضيها – تتخلى

c تكتلان – مغربي - الآخر – هناك – أحدهما – مشرقي– 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 المسؤولون
al-mas'ūlūn
officials

b مصادرُ
maSādiru
sources

c القمةُ
al-qimmatu
the summit

d التكتلان
at-takettulān
the two blocs

e المدرسين
al-muddarrisin
the teachers

3 a لَن تُحاولَ تُونِس عَقد القِمَّة عَلى أَراضيها
lan tuHāwila tūnis 'aqd al-qimma 'ala arādihā
Tunisia will not try to hold the summit on its territory

b لَن تَقودَ مِصْر التَكَتُّل المَشْرقي
lan taqūda miSr at-takattul al-mashriqi
Egypt will not lead the Eastern bloc.

c لَن يُؤدِيَ هذا الصِراع إلي مَشاكِل سِياسِيَة كثيرة
lan yu'addi hādha S-Sirā' ilā mashākil siyāsiyya kathira
This conflict will not lead to many political problems

d لَن يُعْلِن بَعْض المُحلِلين عَن فَشَل القِمَّة.
lan yu'lin ba'D al-muHallilin 'an fashal al-qimma
Some analysts will not announce the failure of the summit

e الدوْلَتان لَن تُقرِرا تَأجِيل القِمَّة.
ad-dawlatān lan tuqarrirā ta'jil al-qimma
The two countries will not decide to postpone the summit

4 a. سَوف تُعْقَد القمة العربية على أراضي تونس الشهر القادم.
Sawfa tu'qad al-qimma l-'arabiyya 'alà '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 مشرقي والآخر مغربي.
hunāka takattulān aHaduhumā mashriqqī wa l-ākhar maghribī
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

a تغيير

b كاتب

c مكتوب

d مدرِّس

e قفْز

2 Form verbal nouns from the following verbs

a جرى

b استقبل

c درَّس

d قفز

e قدَّم

3 Form active participles from the following verbs

a. عمل

b شرب

c ذاكر

d درَّس

e ذهب

4. Form passive participles from the following verbs.

a كتب

b صنع

c شغل

d استخدم

e عقد

5. Rewrite the following sentences in the future tense.

a. استقبل الرئيس التونسي وزير الخارجية المصري.

b. وجد دونالد شقة في بيروت.

c. دعا وزير الخارجية لحل (solving) الصراع بين البلدين.

d. قادت تونس التكتل الغربي.

e. وصلت لوسي من بيروت أمس.

Vocabulary Exercises

6 Rearrange the following words to form complete sentences.

a. السعودية – مصر – التكتل – تقود – المشرقي – و

b أن – يؤجل – الخارجية – القمة – وزير – قرر

c المرور – لأن – سيئاً – كان – تأخرت

d التمرينات – يمارس – الرياضية – هل – دونالد – ؟

e في – كمدرس – أعمل – القاهرة

7 Decide which word in each group does not belong

a صحفي – مكتب – مدرس – محرر

b وصل – شعر – فكر – غير رأيه

c حمل الأثقال – القمة – الجري – القفز

d. مشكلة – صراع – خلاف – عملية جراحية

e. ذراع – بهارات – ركبة – قلب

8 Choose the correct word to fill in the blanks

القمة / قلبية/ رئيسة / الشاطئ/ البهارات

a قال الطبيب لدونالد "لا تأكل الكثير من _____"

b. دونالد ليست عنده أزمة _____.

c ذهب أحمد مع هالة إلى _____ في الصيف.

d لم تعقد _____ في تونس.

e 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 أسكن	صالة الاستقبال
b هناك صراع	لنسبح
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 جَرْى
b استقبال
c تدريس
d قَفْز
e تقديم

3 a عامل
b شارب
c مذاكر
d. مدرِّس
e. ذاهب

4 a مكتوب
b مصنوع
c مشغول
d مستخدَم
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 أسكن 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)

الخاطِبَة.كوم

al-khātiba.com Matchmaker com

إيْجاد عَروسَ أو عَريْس دائِماً يُسَبَب صُعوبات كَبيرَة في العالَم العَربيّ بِسَبَب الفَصْل بَيْن الجِنْسَيْن وأهَميَّة الخُصوصِيَّة لِلعائِلَة العَرَبيَّة. في الماضي كان الحُصول عَلى النِصْف الحُلو يَتم مِن خِلال "الخاطِبَة" وهي امْرَأة تَعْرِف الكَثير مِن العائِلات في المِنْطَقَة وتَسْتَطيع أنْ تَجِد الشَّخْص المُناسِب طِبْقاً لِلمُواصَفات المَطْلوبَة.

ولَكِن في عَصْر التِكْنولوجيا هُناك نوْع جَديْد مِن الخاطِبَة وهُو مَواقِع التَعارُف والزَواج عَلى الإنْتَرْنِت. في عَصْر الإنْتَرْنِت يَسْتَطيع الباحِث عَن زَوْج أو زَوْجَة أن يَخْتار مِن بَيْن عَدَد أكْبَر مِن المُرَشَّحين. الآن لَن تَضْطَر البِنْت أن تَقْبَل العَريس الذي لا تُريْدُه لأنَّه هُو الاخْتِيار الوَحيد الَذي وَجَدَتْه لَها الخاطِبَة. يَسْتَطيع العُزَّاب العَرَب أن يَبْحَثوا عَن شَريك في مَدينَة أُخْرى بَل في بَلَد أُخْرى أو قارَّة أُخْرى.

ولَكِن يَقول بعْض المُعارِضين لِهَذِه المَواقِع أنَّه مِن السَّهْل إعْطاء مَعْلومات غيْر صَحيحَة مِما قَد يُؤدي إلى الكَثير مِن المَشاكِل، بِخِلاف الخاطِبَة التَقْليديَّة الَتي تَعْرِف الكَثيْر عَن أُسَر المِنْطَقَة. عَلى أيَّ حال، يَبْدو أن ظاهِرَة خاطِبَة الإنْتَرْنِت ستسْتَمِرّ لأن آلاف العُزَّاب العَرَب يَزورون مَواقِع الزَواج يَوْمياً.

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

خاطِبَة *khāTiba*	matchmaker
إيْجاد *ijād*	finding
عروس *'arūs*	bride
فَصْل *faSl*	separation
جِنْسَيْن *jinsayn*	sexes *(du)*
أهَمِيَّة *ahamıyya*	importance
خُصوصِيَّة *khuSūSiyya*	privacy
عائِلَة *'ā'ila*	family
حُصول عَلى *HuSūl 'ala*	obtaining
حُلو *Hulw*	sweet, pretty, nice
يَتِمّ (تَمّ) *yatimm (tamm)*	to be achieved
مِن خِلال *min khilāl*	through
مُناسِب *munāsib*	appropriate
طِبْقاً لـ *Tibqan li*	according to
مُواصَفات *muwāSafāt*	characteristics
مَطْلوبة *maTlūba*	demanded, required
عصْر *'aSr*	age, era
تِكْنولوجيا *tiknulūjya*	technology
نَوْع *naw'*	kind
تعارُف *ta'āruf*	acquaintance, getting to know

زَواج *zawāj*	marriage
باحِث *bāHith*	one looking for, researcher
يَخْتار (إختار) *yakhtār (ikhtār)*	he chooses (to choose)
مُرَشَّحين *murashshaHin*	candidates
تَضْطَر(إضطُرّ) أن *tuDTarr (iDTurr) an*	she is forced to (to force)
تَقْبَل (قَبِل) *taqbal (qabil)*	she accepts (to accept)
اِخْتِيار *ikhtiyār*	choice
وحيد *waHid*	only
عُزّاب (عَزَب) *'uzzāb ('azab)*	single(s)
شَريك *sharik*	partner
بل *bal*	(and) even, rather, however
قارّة *qārra*	continent
مُعارِضين *mu'āriDin*	opponents
سَهْل *sahl*	easy
إعْطاء *i'Tā'*	giving
معْلومات *ma'lūmāt*	information
غيْر *ghayr*	not
بِخِلاف *bi khilāf*	as opposed to
تَقْليديَّة *taqlidiyya*	traditional
أُسَر (أُسْرَة) *usar (usra)*	families
يَبْدو (بَدا) أنَّ *yabdū (badā) anna*	it seems (to seem) that
ظاهِرَة *DHāhira*	phenomenon
سَتَسْتَمِرّ (اسْتمرّ) *satastamirr (istamarr)*	will continue (to continue)
يَوْمياً *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'ūl dolār wāHid lirkūb eg-gamal ma'a murshid sīyāHi SaHH ek-kalām dah?

aHmad aywa ya ustāz, bidolār wāHid barakkibak eg-gamal wi balaffifak Hawalēn el-haram ek-kebīr 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 gamīl bi-yeHki tarikh el-ahramāt wabul-hōl Tayyib, adfa'lak delwa'ti walla ba'd ma nkhallaS?

aHmad āh, mumkin tedfa'li delwa'ti 'abl mā terkab eg-gamal

dūnald Tab, yalla bīna 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 mutashakkır 'awi, yā rayyis, khalās, nazzilnı hena

aHmad māshı, 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'it el-Hisāb

dūnald Hisāb ēh, yā 'amm anā mish dafa'tilak dolār zayy ma l-yafTa bta'tak bit'ūl?

aHmad aywa ya ustāz, ed-dolār dah 'alashān rukūb eg-gamal, lākın en-nizūl minnu luh Hisāb tānı

dūnald 'aSdak ēh Hisāb tānı?

aHmad ya'nı mumkın masalan, tis'a w-tis'īn dolār

dūnald yanhar iswid, dı sir'a 'alanı iz-zāy te'ūl keda? enta magnūn? anā Haballagh 'annak fi shurtat es-siyāHa waddīnı a'rab maktab sīyaHa au shirkit is-siyāHa

aHmad la', la' d-ana bahazzar ya bēh, ana 'aSdı-l ba'shīsh betā'i

dūnald āh, 'ūl keda Tayyib, 'ashān khaTrak bass, ādi dolār tānı 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, ı, a, u,* and *ı* In addition to these, Egyptian Arabic also has the short vowels *o* and *e,* and their long counterparts, *ō* and *e* These two vowel sounds often replace the *ū* and *ī* sounds

arkab (I ride) (short *a*)
'ãwiz (I want) (short *i*)
mumkin ([it is] possible, maybe) (short *u*)
SabāH (morning) (long *ā*)
ek-kebīr ([the] large [one]) (long *ī*)
en-nūr (light) (long *ū*)

The short *o*-sound corresponds to the *aw* sound in MSA For example·

Egyptian Arabic	MSA
Sōt (sound)	صوت *Sawt*
Dō' (light)	ضوء *Daw'*

The short *e* vowel in Egyptian Arabic corresponds to either the short *a* or the short *i* vowel of *fuSHã* For example

Egyptian Arabic	MSA
yeHki (to tell a story)	يحكي *yaHkī*
sme't (I heard)	سمعت *sami'tu*

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-sıyāHa* (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
delwa'ti (now)	الوَقْتُ *el-waqtu*
'abl (before)	قَبْلَ *qabla*
ba'it (the rest of)	بَقِيَّة *baqiyyah*
'aSdak ēh? (What do you mean?)	قَصْدَك *qaSdak*

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*) [1]

Egyptian Arabic	MSA
eg-gamal (the camel)	الجَمَل *aj-jamal*
gamil (beautiful)	جميل *jamīl*
magnūn (crazy)	مجنون *majnūn*

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 *idhā*
ustāz (Mr , Sir, Professor)	أستاذ *ustādh*

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 *thāni*
masalan (for example)	مثلاً *mathalan*

C. Grammar and Usage

1. PERSONAL PRONOUNS IN EGYPTIAN ARABIC

The following table lists the subject pronouns used in Egyptian Arabic

[1] In certain rural parts of Egypt outside of Cairo and other urban centers where Cairene dialect is spoken the *g* sound is pronounced as a hard *g* sound whereas the *q* sound is pronounced as a hard *q* in dead

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 *rakib* (TO RIDE)			
Singular		Plural	
anā	*barkab*	*eHna*	*bnerkab*
enta	*bterkab*	*entu(m)*	*bterkabu*
enti	*bterkabi*		
howwa	*byerkab*	*homma*	*byerkabu*
heyya	*bterkab*		

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)

lazim is invariant and does not change to match the person or number of the subject In

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*	*'awzın nerkab*
enta	*'āwiz terkab*	*entu(m)*	*'awzın terkabu*
enti	*'awza terkabi*		
howwa	*'āwiz yerkab*	*homma*	*'awzın yerkabu*
heyya	*'awza terkab*		

C *mumkin* (CAN, ABLE TO; POSSIBLE, MAYBE)

Like *lāzim, mumkin* (can, able to; possible, maybe) ıs 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	*mumkın tedfa'*	*entu(m)*	*mumkin tedfa'u*
entı	*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), *takhdīni* (f)	take me (e g , for a ride)
kebīr (m), *kebira* (f.)	big; large
eS-Sōt wi D-Dō'	the Sound and Light
gamīl (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
bass	but, only
walla	or, or else

ba'd	after
'abl	before
yalla bina	let's go
mutashakkir (m.), *mutashakkira* (f)	thank you
'awi	very
rayyis	boss, chief (used informally to address a male service provider)
khalās	that's it; right here, no more
nazzilni (m.), *nazzilīni* (f)	drop me off, let me down
hena	here
khallik māsik (m), *khalliki maska* (f)	keep holding on, don't let go of
Hisāb	account, bill, charge, fare
law	if
tidfa'li (m), *tifa'ili* (f)	you pay me (*yidfa* [to pay])
ēh?	what?
zayy	like, as, such as
y'ani	I mean
mumkin	can, able to, maybe, possible
masalan	for example, like
keda	something like, you can say
tis'a w-tis'in	ninety-nine
yanhar iswid!	Oh, my God! (Lit., Oh, what a black day it is!)
magnūn, maganin	crazy
'alani	open, public, flagrant
maktab is-siyāHa	tourist office
shirkit is-siyāHa	tourist company, travel agency
Haballagh 'annak (m), *'annik* (f)	I will report you
el-bulis	the police
shortat is-siyāHa	tourist police
ustāz (m); *ustāza* (f)	sir, Mr; madam, Mrs.; professor
'alashān	because, so that, in order to
'ashān khaTrak (m.), *khaTrik* (f)	for your sake, for you
kwayyis (m.), *kwayyisa* (f)	good
lākin	but
bēh (m)	Sir
sitt hānim (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. *SaHH*	*we g-gammāl*
b *'awiz arkab*	*siyāHi*
c *ittikil*	*'awi*
d. *mutashakkir*	*wi D-Dō'*
e *murshid*	*'alani*
f *eg-gamal*	*is-siyāHa*
g *lāzim tedfa'li*	*'ala l-lah*
h *di sir'a*	*eg-gamal*
i *shurtat*	*ba'it el-Hisāb*
j. *iS-Sōt*	*ek-kalām dah?*

2 Put the words in the correct order to form coherent sentences

a *Hisāb / ēh / tāni / 'aSdak / ?*
b *minnu / tāni / en-nizūl / Hisāb / luh / lākin*
c *'annak / is-siyāHa / fi /anā / bulis / Haballagh*
d *iS-Sōt / gamil / sme't / 'arD / anā / wi D-Dō' / inn*
e *'alashān / dah / eg-gamal / rukūb / ed-dolār*

3. Fill in the blanks with the correct verb in the imperfect tense to form complete sentences

a *heyya 'awza* _____ *eg-gamal.*
b *eHna* _____ *nerkab eg-gamal*
c *homma* _____ *eg-gamal fi S-SabāH*
d *enti lāzim* _____ *ba'it el-Hisāb*
e. *homma* _____ *yedfa'ūli delwa'ti 'abl mā yerkabu eg-gamal*

4 Fill in the blank with the correct personal pronoun

a _____ *maganın?*
b _____ *'awzin yedfa'u delwa'ti*
c _____ *mutashakkirin 'awi, yā rayyis*
d _____ *mumkin tedfa'i ba'it el-Hisāb*
e _____ *mish lāzim yikhallaS 'abl mā yimshi?*

5. Find and correct the errors ın the following sentences A hint ıs provided ın parentheses

a *aywa ya ustāz, bi dolār wāHid arakkibik eg-gamal wa-alaffifkom Hawalein el-haram* (pronoun-verb agreement)
b *anā sme't ın iS-Sōt wi D-Dō' 'arD gamila b-yeHku tarikh el-ahramāt wabul-hōl* (noun-adjective agreement, pronoun-verb agreement)
c *āh, mumkin tedfa'ūli delwa'ti 'abl mā yerkab eg-gamal* (pronoun-verb agreement)
d *māshi, yā sit, khallik māsik fi-'antar kwayyis* (pronoun-verb agreement)
e *SabāH el-kheir, ya rayyis, 'awzın arkab eg-gamal w-takhudni laffa, iza kān mumkin?* (pronoun-verb agreement)

Answer Key

1 a. *SaHH ek-kalām dah?*
b *'āwiz arkab eg-gamal*
c. *ittikil 'alallah*
d *mutashakkir 'awi*
e *murshid siyāHi*
f. *eg-gamal we g-gammāl*
g *lāzim tedfa'li ba'it el-Hisāb*
h. *di sir'a a'lani*
i. *shurtat is-siyāHa*
j. *iS-Sōt wiD-Dō'*

2. a. *'aSdak ēh Hisāb tāni?*
b. *lākin en-nizūl minnu luh Hisāb tāni*
c *anā Haballagh 'annak fi bulis is-siyāHa*
d *anā sme't inn iS-Sōt wi D-Dō' 'arD gamil*
e *ed-dolār dah 'alashān rukūb eg-gamal*

3 a *heyya 'awza terkab eg-gamal*
b *eHna 'awzin nerkab eg-gamal*
c *homma beyirkabu eg-gamal fi S-SabāH*
d *enti lāzim tedfa'ili ba'it el-Hisāb*
e *homma lāzim yedfa'ūli delwa'ti 'abl mā yerkabu eg-gamal*

4. a *entu(m) maganın?*
b. *homma 'awzin yedfa'u delwa'ti*
c *eHna mutashakkirin 'awi, yā rayyis*

d. *enti mumkin tedfa'i ba'it el-Hisāb.*

e *howwa mish lāzim yikhallaS 'abl mā yimshi?*

5 a *aywa ya ustāz, bi dolār wāHid arakkibak eg-gamal wa-alaffifak Hawalein el-haram*

b *anā sme't in iS-Sōt wi D-Dô' 'arD gamil bi-yeHki tarikh el-ahramāt w-abu l-hōl*

c *āh, mumkin tedfa'uli delwa'ti 'abl mā terkabu eg-gamal.*

d *māshi, yā sitt, khalliki maska f 'antar kwayyis*

e *SabāH el-kheir, ya rayyis, 'awzin nerkab eg-gamal w-takhudna laffa, iza kān mumkin?*

LESSON 17

(Egyptian Arabic)

riHla fi n-nil 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*

lūsī alō, SabāH el-khēr, ya layla, izzayyik? ana lūsī

layla. ahlan ya lūsī, izzayyik enti? waHashtūna nti w-dūnald inshallah tkūnu b-khēr

lūsī āh eHna kwayyisin el-Hamdulillāh ismaʿi ya layla, anā w-dūnald kunna ʿawzin nirkab felūka ʿala n-nil w-nitfassaH Hawalēn el-qāhira w-Tabʿanʿashān neshūf ghurūb esh-shams

layla aywa ya lūsi, di fikra ʿaZima

lūsī hāyil ya layla eHna min zamān w-nifsina niʿmil keda

Donald, Lucy, and Layla arrive at the dock where they are met by Karim, Layla's brother, and Mahmud, the *felucca* boatman

dūnald ahlan ya karim, es-salāmu ʿalēkum ya rayyis ʿawzinak tiʿmillena gawla siyāHeyya Helwa wi t-farragna ʿala l-qāhira wi g-gīza wi g-gezira, w-baʿdein ʿawzin neshūf ghurūb esh-shams Helw ek-kalām dah?

maHmūd āh, ʿawi ya bēh, itfaDDalu anā taHt amrokum

dūnald da kalām gamil ya rayyis maHmūd yalla ya lūsi, yalla ya layla, rkabu ʿashān ma n-Dayyaʿshi waʿt

Everybody gets settled in the *felucca,* while the gentle breeze pulls the sails forward

layla ēh raʿyik ya lūsī fi n-nil wi fi l-manZar?

lūsī Hāga gamila ʿawi, fō' ma kont atSawwar mumkin aHoT idi fi l-mayya?

layla āh TabʿanTawal nahr fi l-ʿālam, biykūn ʿariD ʿawi f manāti' w-dayya' fimanāti' tanya

dūnald. ya salām, dal manZar rāʿi' el-mabāni, wi l-ʿarabiyyāt, wi t-tamasil, wi k-kabāri māshaʿallāh

karim anā beyit-hayyaʿli inn ir-rayyis maHmūd el-marakbi biyleff w-byergaʿ ʿashān nilHaʿ 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

ghurūb (sunset)	*ghrūb*
tekūnu (you are, you will be)	*tkūnu*
bekhēr (doing well)	*bkhēr*

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) (*rakiba* 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 *rikib* (TO RIDE)			
Singular		Plural	
ana	*rikib-t*	*eHna*	*rikib-na*
enta	*rikib-t*	*entu*	*rikib-tom*
enti	*rikib-ti*		
howwa	*rikib*	*homma*	*rikb-u*
heyya	*rikb-it*		

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 the *I* 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 *iyyay* (me), *iyyak* (you, *m sg*), *iyyaki* (you, *f sg*), *iyyah* (him), *iyyaha* (her), *iyyana* (us), *iyyakom* (you, *m /f pl.*), and *iyyahom* (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 ***shakar*** **(TO THANK) WITH OBJECT PRONOUN SUFFIXES**			
Singular		Plural	
ana	*shakarni*	*eHna*	*shakarna*
enta	*shakarak*	*entu*	*shakarkom*
enti	*shakarik*		
howwa	*shakaru*	*homma*	*shakarhom*
heyya	*shakarha*		

IMPERFECT TENSE OF THE VERB ***shakar*** **(TO THANK) WITH OBJECT PRONOUN SUFFIXES**			
Singular		Plural	
ana	*beyoshkorni*	*eHna*	*beyoshkorna*
enta	*beyoshkorak*	*entu*	*beyoshkorkom*
enti	*beyoshkorik*		
howwa	*beyoshkoru*	*homma*	*beyoshkorhom*
heyya	*beyoshkorha*		

ana bashkorak 'ala l-yōm ig-gamīl dah
I thank you for such a beautiful day

eHna shakarnāha ba'd ma rgi'na min ir-riHla
We thanked her after we returned from the trip.

howwa beyoshkoru 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 *min* (FROM) WITH OBJECT PRONOUN SUFFIXES			
Singular		Plural	
from me	*minni*	from us	*minnina*
from you *(m)*	*mınnak*	from you *(m /f)*	*minnokom*
from you *(f)*	*minnik*		
from him	*mınnu*	from them *(m /f.)*	*minnohom*
from her	*mınnaha*		

Here is an example from the dialogue of the preposition *l* (to, for) with *eHna* (we) attached to it

> *anā Hakallimlik karim akhūya 'alashān yerattib l-ena yōm 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 *id* (HAND) WITH POSSESSIVE SUFFIXES			
Singular		Plural	
my hand	*idi*	our hand	*idna*
your hand *(m)*	*idak*	your hand	*idkum*
your hand *(f.)*	*idik*		
his hand	*idu*	their hand	*idhom*
her hand	*idha*		

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

ek-kitab betā'i	my book
ek-kitab betā'ak	your book *(m sg)*
ek-kitab betā'ik	your book *(f sg)*
ek-kitab betā'u	his book
ek-kitab beta'ha	her book
ek-kitab beta'na	our book
ek-kitab beta'kum	your book *(pl)*
ek-kitab beta'hum	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 mīn 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	*wāHid*
2	*etnein*
3	*talāta*
4	*Arba'a*
5	*khamsa*
6	*sitta*
7	*sab'a*
8	*tamanya*
9	*tes'a*
10	*'ashra*
11	*Hidāshar*
12	*etnāshar*
13	*talattāshar*
14	*arba'tāshar*
15	*khamastāshar*
16	*sittāshar*
17	*saba'tāshar*
18	*tamantāshar*
19	*tesa'tāshar*

D. Vocabulary

alō?	Hello? (on the phone)
ahlan	hi, hello, welcome
waHashtūna (waHash)	we missed you (to miss)
el-Hamdulillāh	Fine, thanks (*lit*, praise to God)
isma' (m), *isma'i* (f)	Listen!
felūka	felucca
en-nil	the Nile
nit-fassaH	we take a tour, go for a ride, go on an outing
el-qāhira	Cairo
eg-giza	Giza
eg-gezira	island; Gezira (an island between Cairo and Giza)
el-ma'adi	Maadi (a Cairo suburb)
Tab'an	of course, naturally
ghurūb	sunset
esh-shams	the sun
fikra	idea
'aZim (m), *'aZima* (f.)	great, outstanding
marakbi	boatman
es-salāmu 'alēkum	hello (*lit.*, peace be with you)
qawla	tour

Helw (m), *Helwa* (f)	nice, beautiful, sweet (*m form*), also: Sounds good!
tifarragna	you show us
ba'dein	later; afterwards
gamīl	beautiful
man Dayya'shi	so that we don't waste
wa't	time
ēh ra'yak? (m), *ēh ra'yik?* (f)	What do you think?
Hāga	thing; something
fō' ma kont atSawwar	beyond what I expected
id	hand
mayya	water
sā'it	at which time, when
yimin	right
shemāl	left
markib	boat
nahr	river
aTwal	longer, (the) longest
'ālam	world
'ariD (m), *'ariDa* (f)	wide
dayya' (m), *dayya'a* (f)	narrow
manTi'a, manāTi'	region(s)
ya salām!	Wow!, Oh my!, Oh dear!
ra'y	opinion
manZar; manāZir	sight(s), spectacles(s)
mabna; mabāni	building(s)
'arabeyya, 'arabiyyāt	car(s)
kobri; kabāri	bridge(s)
timsāl; tamasīl	statue(s)
masha'allāh!	Amazing!, Good!, Bravo!
nilha'	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 *da r-rayyis MaHmūd*	*ya layla*
b *'awzin nirkab*	*aS-Sawwar*
c *ghurūb*	*wi-shmāl*
d *izzayyik*	*felūka*
e *gawla*	*fil-ā'lam*
f *anā taHt*	*el-marakbi*
g *da kalām*	*esh-shams*
h *fō' ma kont*	*amrokom*
i *yimin*	*gamil*
j *aTwal nahr*	*siyāHeyya*

2 Put the words in the correct order to form coherent sentences.

a *kunna / felūka / 'ala / 'awzin /n-nil / nirkab*
b *'aZima / di / ya / fikra / lūsi / aywa*
c *gamil / ya / da / maHmūd / kalām / rayyis*
d *fi n-nil / ra'yik / l-manZar / ya / wi fi / l / ēh / lūsi / ?*
e *salām / da / rā'i' / ya / l-manZar*

3 Add the correct possessive suffixes to the following nouns, as instructed in parentheses

a *kalām* (our)
b. *manti'a* (his)
c *nahr* (their)
d *ra'y* (you, f. sg)
e *timsāl* (her)

4 Attach the correct object pronoun suffixes to the conjugated verb in parentheses

a *howwa 'awzak (ti'mil) gawla siyāHeyya*
b *homma 'awzinak (takhod) naHyit eg-gezira*
c *heyya 'awza r-rayyis maHmūd (yifarrag) 'al-qāhira*
d *ya dūnald, enta w-lūsi, el-falūka sa'āt bit-mil yimin w-shemāl, fa (khalli) maskin kwayyis fi l-markib.*
e *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.)

a *'ashān teshūfu sh-shams wi homma betoghrob 'ala l-'ahramāt*
b. *ēh ra'yikum ya lūsi fi n-nil wa fi l-manZar?*
c *en-nil dah nahr 'aZima, ya lūsi, aTwal nahr fi l-'ālam, bitkūn 'ariD 'awi f-manāti'*
d *ir-rayyis maHmūd el-marakbi byleffu w-byerga'u 'ashān nilha' ghurūb esh-shams*
e *ahlan ya lūsi ızzayyak enta?*

Answer Key

1 a *da r-rayyis maHmūd el-marakbi*
b *'awzin nirkab felūka*
c *ghurūb esh-shams*
d *izzayyik ya layla*
e *gawla siyāHeyya*
f *anā taHt amrokom*
g *da kalām gamil*
h *fō' ma kont aS-Sawwar*
i *yimin wi shmāl*
j *aTwal nahr fi l-'ālam*

2 a *kunna 'awzin nirkab felūka 'ala n-nil*
b *aywa ya lūsi di fikra 'aZima*
c *da kalām gamil ya rayyis maHmūd*
d *ēh ra'yik ya lūsi fi n-nil wi fi l-manZar?*
e *ya salam da l-manZar rā'i'*

3 a *kalamna*
b *manti'tu*
c *nahrohom*
d *ra'yik*
e *timsalha*

4 a *howwa 'awzak ti'millu gawla siyāHeyya*
b *homma 'awzinak takhodhom naHyit eg-gezira*
c *heyya 'awza ir-rayyis maHmūd yifarragha 'ala l-qāhira*
d. *ya dūnald, enta w-lūsi, el-falūka sa'āt bit-mil yimin wi shmāl, fa khallikom maskin kwayyis fi l-markib*
e *eHna binleff wi byy-ragga'na 'ashān nilHa' ghurūb esh-shams*

5 *a 'ashān teshūfu sh-shams wi-heyya btoghrob 'ala l-ahramāt*
b *ēh ra'yik ya lūsi fi n-nil wi fi l-manZar?*
c *en-nil dah nahr 'aZim, ya lūsi, aTwal nahr fi l-'ālam, beykūn a'riD 'awi f-manāti'*
d *ir-rayyis maHmūd el-marakbi byleff wi byerga' 'ashān nilHa' ghurūb esh-shams*
e *ahlan ya lūsi ızzayyik enti?*

LESSON 18

(Egyptian Arabic)

ziyāra li l-matHaf el-maSri A Visit to the Egyptian Museum

A. Dialogue

Layla and Karim decided to take Donald, who has always been fascinated by the ancient Egyptian civilization, to the world-famous Egyptian Museum Karim 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 mın hena l-wisT el-balad?

sawwā' it-taksi wallāhi illi tshūfu ya sa'att il-bēh ta'riban keda 'ashara gnēh

layla mish kitīr dah ya rayyis?

dūnald la', kwayyis, ya layla id-dūlu 'ashara bass 'ala sharT yisū' 'ala mahlu!

karim āh, enta bitkhāf min Tari'it es-sewā'a f-maSr

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 'aZīm, w-biyToll bi-galāla 'ala mdān et-taHrir

karim el-matHaf el-maSri etbana fi 'ahd el-khidēwi 'abbās Helmı et-tāni sanat alf w-tomnomeyya saba'a w-tis'in w-iftıtāH el-matHaf nafsu kan fi sanat alf w-tos'umeyya w-etnein

layla Tab yalla nodkhol, aSl anā ma gitsh el-matHaf dah mın sinin

Donald, Layla, and Karim enter the museum through the magnificent front door

dūnald ommal fēn el-mumyāt?

karim ma ti'la'sh mish Ha-nfawwitha!

dūnald· tiftikru Ha-'dar ashūf mumyit ramsıs?

karim ah Tab'an

layla biyit-hayya'li biyiftaHu el-Hogra illi fiha mumyit 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 'oddāmı mumyit 'insān kan 'āyish min alāf es-sinin

karim w-'abl ma nimshı ya dūnald, Ha-niktiblak 'ismak b il-logha l-hiroghlifeyya!

Karim· 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

Karim 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*

el-matHaf el-maSri	the Egyptian Museum
es-sewā'a	the driving
et-tāni	the second (one)
er-ra'isi	the main (one)
el-mumyāt	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 *gih* (TO COME)			
Singular		Plural	
ana	*gēt*	*eHna*	*gēna*
enta	*gēt*	*entu*	*gētu*
enti	*gēti*		
howwa	*gih*	*homma*	*gom*
heyya	*gat*		

PERFECT TENSE OF THE VERB *'idir* (TO BE ABLE TO)			
Singular		Plural	
ana	*'idırt*	*eHna*	*'idirna*
enta	*'idirt*	*entu*	*'ıdirtu*
enti	*'idirti*		
howwa	*'idir*	*homma*	*'ıdru*
heyya	*'ıdrıt*		

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 ' *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 *Ha-* WITH IMPERFECT TENSE PREFIXES			
Singular		Plural	
ana	*Ha-*	*eHna*	*Ha-n-*
enta	*Ha-t-*	*entu*	*Ha-t-*
enti	*Ha-t-*		
howwa	*Ha-y-*	*homma*	*Ha-y-*
heyya	*Ha-t-*		

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 *yekhoshsh* (HE ENTERS)			
Singular		Plural	
ana	*Ha-akhoshsh*	*eHna*	*Ha-nkhoshsh*
enta	*Ha-tkhoshsh*	*entu*	*Ha-tkhoshshu*
enti	*Ha-tkhoshshi*		
howwa	*Ha-ykhoshsh*	*homma*	*Ha-ykhoshshu*
heyya	*Ha-tkhoshsh*		

FUTURE TENSE OF THE VERB *ye'dar* (HE IS ABLE TO)			
Singular		Plural	
ana	*Ha-'dar*	*eHna*	*Ha-ne'dar*
enta	*Ha-te'dar*	*entu*	*Ha-te'daru*
enti	*Ha-te'dari*		
howwa	*Ha-ye'dar*	*homma*	*Ha-ye'daru*
heyya	*Ha-te'dar*		

Ha- is often pronounced *ha-*

imshu warāya 'ashān Han-khoshsh min el-bāb er-ra'īsi
Follow me, because we are going to enter at the main entrance

tiftikru Ha-'dar ashūf mumyit 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-tānī
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 nafsu 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.

mish ana	not me
mish walad/bint	not a boy/a girl
mish ketīr/a	not much, not many *(m /f)*
mish delwa'ti	not now
mish bokra	not tomorrow
mish be-sor'a	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 *kan* (HE WAS)			
Singular		**Plural**	
anā	*ma kontish*	*eHna*	*ma konnāsh*
enta	*ma kontish*	*entu*	*ma kontūsh*
enti	*ma kontīsh*		
howwa	*ma kansh*	*homma*	*ma kanūsh*
heyya	*ma kantsh*		

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 *gih* (HE CAME)			
Singular		**Plural**	
anā	*ma gitsh*	*eHna*	*ma gināsh*
enta	*ma gitsh*	*entu*	*ma gitūsh*
enti	*ma gitish*		
howwa	*ma gāsh*	*homma*	*ma gūsh*
heyya	*ma gatsh*		

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 *yigi* (HE COMES)			
Singular		Plural	
anā	*ma bagısh*	*eHna*	*ma bingish*
enta	*ma bitgısh*	*entu*	*ma bitgūsh*
entı	*ma bitgısh*		
howwa	*ma biygısh*	*homma*	*ma biygūsh*
heyya	*ma bıtgish*		

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-taHrīr?
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 *Ha-ykūn* (HE WILL BE)			
Singular		**Plural**	
anā	*mısh Ha-kūn*	*eHna*	*mish Ha-nkūn*
enta	*mish Ha-tkūn*	*entu*	*mish Ha-tkūnu*
entı	*mish Ha-tkūni*		
howwa	*mish Ha-ykūn*	*homma*	*mısh Ha-ykūnu*
heyya	*mish Ha-tkūn*		

homma mish Ha-ykūnu hnāk fı l-matHaf
They will not be there at the museum

ya'ni enti mish Ha-tkūnı hena?
You mean you will not be here?

Below are the negative forms of the verb *yīgi* (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 *Ha-yigi* (HE WILL COME)			
Singular		**Plural**	
anā	*mısh H-āgı*	*eHna*	*mish Ha-nıgi*
enta	*mish Ha-tīgi*	*entu*	*mish Ha-tīgu*
entı	*mish Ha-tigı*		
howwa	*mish Ha-yigi*	*homma*	*mish Ha-yīgu*
heyya	*mish Ha-tıgi*		

anā mish H-āgi ma'ākum li l-matHaf
I will not come with you to the museum

homma mish Ha-yīgu 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-hiroghlifeyya
We will not write your name in hieroglyphics

C. Vocabulary

ziyāra	to visit, a visit
matHaf (matāHif)	museum(s)
maSri (m), *maSreyya* (f)	Egyptian
wisT el-balad	downtown, center of city
law samaHt	please; if you please
antik-khāna	the Egyptian Museum
bikām el-ogra?	How much is the fare?
illi tshūfu	it's up to you, whatever seems right (*lit*, whatever you see)
sa'att el-bēh	Sir
ta'riban	approximately, around
kitir (m), *kitira* (f)	much, many, a lot
id-dūlu (pl)	give him
'ala sharT	on condition, provided that
yisū' (m), *tisū'* (f)	he drives, she drives
'ala mehlu (m), *'ala mehlaha* (f)	slow; slowly, with caution
Tari'it	the way, the method
tazkartak (m), *tazkartik* (f)	your ticket
imshu warāya	Follow me
Ha-nkhoshsh	we will enter
el-bab	the door, the entrance
ra'isi	main, principal
min barra	from the outside, the exterior
shaklu (m), *shaklaha* (f)	(it) looks, (it) appears
biyToll (m), *biTToll* (f)	it overlooks
bigalāla	majestically
midān et-taHrir	Tahrir Square (famous square in Cairo)
etbana (yibni)	was built (to build)
'ahd	era
el-khidēwi	Khedive
sanat	in the year
iftitāH	the opening
yalla nodkhol!	Let's go inside!
ma gitsh	I have not come, I did not come
sinin	years
'ommāl	So!, Well, then!, But then!
ma ti'la'sh (m), *ma ti'la'ish* (f.)	Don't worry
mish Hanfawwit-ha	We will not skip it
tiftikru? (pl), *tiftikir?* (m sg), *tiftikri?* (f. sg)	Do you think?
Ha-'dar	I will be able
mumya	mummy

ramsis	Ramses
biyiftaHu	they open, they are open
sa'tēn, sā'a waHda	two hours, one hour
yeHafzu	they (can) preserve
ye'fil	he closes
te'fil	she closes
khoshsh (m), *khoshshi* (f)	enter; go in
ma-tkhafsh! (m),	
ma-tkhafish! (f)	Don't be afraid!
mish misadda'! (m),	
mish misadda'a! (f)	I don't/can't believe (it)!
'enayya	my eyes
'insān (m); *insāna* (f)	human being; person
kan 'āyish (m), *kānit 'aysha* (f)	used to live, once lived; was once living
nimshi	we leave; we depart; we go
Ha-niktiblak (m), *Ha-niktiblik* (f)	we will write (for) you
ismak (m), *ismik* (f)	your name
el-hiroghlifeyya	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-Ghouri, 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 //www hejleh com/countries/egypt html
http //www cinematechhaddad com/Cinematech/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-bardı*
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'it*
b *el-bāb / warāya / min / er-ra'īsi / 'ashān / imshu / Han-khoshsh*
c. *mumyit / ashūf / Ha-'dar / ramsīs / tiftikru / ?*
d *sa'tein / el-Hogra / yōm / bas / koll / biyiftaHu*
e *mumyit / 'āyish / 'oddāmi / min / shāyef / kan / alāf / es-sinīn / 'insān*

3 Change the tense of the verbs in parentheses as indicated, keeping in mind the rules of agreement

a *enti (biykhāf) min Tari'it es-sewā'a f-maSr* (imperfect tense)
b *eHna (yigi) el-matHaf dah lamma konna Soghayyarın* (perfect tense)
c *'alashān layla Tūl 'omraha ('awiz yodkhol) Hogrit el-mumyāt* (imperfect tense)
d *fi Hogrit el-mumyāt homma (yishūf) mumyit ramsīs* (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 mehlohom*
b *la', (fih) shakk inn il-matHaf kebīr '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'īsi*

5. Fill in the blank by selecting the right word from the choices shown in parentheses.

a *bikām el-'ogra _____ hena l-wısT el-balad?* (*ila - fi - min - a'la - fō'*)
b *da l-mabna min barra shaklu _____* (*kitīr - 'aZīma - ra'isi - galāla - 'aZim*)
c *tiftikru Ha-'dar _____ mumyit ramsīs?* (*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 bı-galāla _____ midān et-taHrir* (*fō' - min - fı - a'la - ila*)

Answer Key

1 a *bikām el-'ogra*
b. *yisü' 'ala mehlu*
c. *el-bāb er-ra'isi*
d *el-matHaf el-maSri*
e *el-qism el-khāmis*
f *wara' el-bardi*
g *meyya w-'ishrin 'alf qiT'a*
h *ma-fish shakk*
ı *Hogrit il-mumyāt*
j *el-maSriyyin el-qudamā'*

2 a *enta bitkhāf min Tari'it es-sewā'a f-maSr*
b *imshu warāya 'ashān Hankhoshsh min el-bāb er-ra'isi*
c *tiftikru Ha-'dar ashūf mumyit ramsis?*
d *biyiftaHu l-Hogra sa'tēn bass koll yōm*
e *shāyef 'oddāmi mumyit 'insān kan 'āyish min alāf es-sinin*

3 a *enti bitkhāfi min Tari'it es-sewā'a f-maSr*
b *eHna gina el-matHaf dah lamma konna Soghayyarin*
c *'alashān layla Tūl 'omraha 'awza todkhol Hogrit el-mumyāt*
d *fi Hogrit el-mumyāt homma shāfu mumyit ramsis*
e. *fi l-matHaf el-maSri, entu Ha-te'daru tshūfu el-Hogra illi fiha el-mumyāt*
f *ya dūnald, anā Haktib 'ismak bi l-logha l-hiroghlifeyya!*

4 a *en-nās hena ma bıysu'ūsh 'ala mehlohom*
b *la', ma-fish shakk inn il-matHaf kebīr 'awi*
c *dūnald khāyif, mish 'awiz yodkhol Hogrit il-mumyāt*
d. *iftitāH el-matHaf ma kansh fi sanat alf tos'umeyya w-talāta.*
e *eHna bokra mish Hanedkhol min el-bab er-ra'isi*

5 a *bikām el-'ogra min hena l-wisT el-balad?*
b *da l-mabna min barra shaklu 'aZim*
c *tiftikru Ha-'dar ashūf mumyit ramsis?*
d. *el-matHaf el-maSri etbana fi 'ahd el-khidēwı 'abbās Helmi*
e *el-mabna biyToll bi-galāla 'ala midān et-taHrir*

LESSON 19

(Egyptian Arabic)

azmit es-sakan fi l-qāhera Housing Shortage in Cairo

A. Dialogue

Mohammad and his fiance, 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 ahlan ya dūnald, itfaDDal, nawwart betna!

dūnald ahlan ya amira, izzayyik, wi z-zayyi mHammad? inshallah tkūnu bkhēr betku gamil awi

maHammad izzayyak ya dūnald, ahlan w-sahlan, 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 SiHHit Hadritik, ya ustāza suād?

suād el-Hamdulillāh ya dūnald, ya ibni, bas wallāhi mashghulin 'ala mHammad w-'amira ba'al-hom aktar min sanatēn biy-dawwaru 'ala sha''a yet-gawwizu fiha

maHammad 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 mablagh zay dah? Harām wallāhi, da Zolm

dūnald bass anā mistaghrab li'inn ana shāyif 'omarāt ketira fi l-qāhera w-kullaha sho'a' faDya tamāman lēh ma-sa'altūsh fiha?

maHammad 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'

maHammad eHna Tab'an fakkarna fiha gidiyyan, li'innina mish 'awzin nitgawwiz wi n'ish fi byūt ahalina bass lamma amira titkharrag w-tishtaghal, mumkin sa'it-ha nit'āsim el-igār

dūnald. emta Ha-tkhallaSSi g-gam'a ya amira?

amira faDilli sana ya dūnald

maHammad ma fish sakan kefāya yestau'ib kull en-nās

dūnald ah wallāhi ma'āk ha' w-bēni w-bēnak, el-Hall el-waHid liku imma trūHu t'ishu fi l-aryāf, aw tinsu fikrit eg-gawāz!

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	
hal	question particle used in *yes-no* questions
mın	who
ēh	what
emta	when
fēn	where
min-ēn	from where; where
bi-kām	how much
izzāy	how
ayy	which
mın illı	who
ēh illi	what
lēh	why
b-ēh	with what
add ēh	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 mın dı?* (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	*dôl* (these)	*dôl, dahomma, dolahomma* (those)	*dôl, dih/di* (these)	*dôl, 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 di kbira
This building is large

el-balakōna di
this balcony

minēn nigib mablagh zayy dah?
Where can we get such an amount?

aS-Hab el-'omarāt dôl Tamma'in
Those landlords are greedy

kull esh-sho'a' di 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*

ustāzit et-tarikh	history professor
SaHbit 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	*Hulūl*	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
mablagh	*mabāligh*	amount/amounts
qanūn	*qawanin*	law/laws
gedida	*gedida, godād* (pl , animate nouns)	new
ketīra	*ketīra* (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
ebrīl; abrīl	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

el-Hadd	Sunday
el-itnēn	Monday
et-talāt	Tuesday
el-arba'	Wednesday
el-khamīs	Thursday
eg-gom'a	Friday
es-sabt	Saturday

C. Vocabulary

azma	shortage, crisis
sakan	housing
nawwart betna	It's a pleasure to see you (*lit*, you brought light into our home)
sha''a; sho'a'	apartment(s)
ta'āla (ta'āli, ta'ālu) hena	come over here
makān	place, location
mofaDDal	preferred, favorite
bal(a)kōna	balcony
bizzāt	especially
tishrab (tishrabi, tishrabu) ēh?	What would you like to drink?
'andena	(we) have
'ahwa	coffee
shāy	tea
Hagāt (Hāga) sa''a	cold drinks (drink)
maZbūt	medium sweet (coffee)
min faDlak (m); *min faDlik* (f), *min faDloku* (pl)	please
ma'āk Ha' (m), *ma'āki Ha'* (f)	you are right, you are correct
ya (i)bni (m), *ya binti* (f)	my son, my daughter
mashghulin	we are worried
ba'al-hom	they have been
sana; *sanatēn* (du), *sinin* (pl)	a/one year, two years, years
dawwar	to look for
yet-gawwiz	he gets married, to get married
as'ār (se'r)	prices (price)
esh-sho'a' et-tamlik	condominiums
khayāleyya	unreal, unrealistic
kull Hitta	everywhere
orayyeb (m), *orayyeba* (f)	close by, near
el-mudun eg-gedīda	the new cities
tibda' min (yibda' min)	it starts (to start) at
metēn	two hundred

w-Tāli'	and over
bāba	daddy
māma	mommy
minhom	among which are
fi l-meyya	percent
mīt alf	a hundred thousand
mınēn?	from where?
mablagh	amount (of money)
Harām!	Have a heart!; Shame on you!
Zolm	unfairness; wrong
ana mistaghrab	I am amazed
shāyif (sg), *shayfīn* (pl)	I see
'omāra (sg), *'omarāt* (pl.)	(apartment) building(s)
faDya (f), *fāDi* (m)	empty, vacant
tamāman	totally
lēh?	why?
sa'al (m), *sa'alit* (f), *sa'alu* (pl)	he asked; she asked; they asked
aS-Hāb el-'omarāt (pl), *Sāhib* (sg)	landlords, landlord
Tamma'in (pl), *Tammā'* (sg)	greedy
'arDinha	they are offering them
el-Taba'āt el-ghaneyya	the wealthy
qanūn	law
el-igār	rent
yismaH (m), *tismaH* (f)	it allows
aggar (m), *aggarit* (f)	he rented, she rented
sē'r es-sū'	market price
giddiyan	seriously
biyūt, bēt (sg)	houses, homes
ahalina, ahl (sg)	our parents, family
tishtaghal (f), *yishtaghal* (m)	she works, he works
nit'āsim	we share
emta?	when?
faDil-li	I have left, what remains for me
ma fīsh	there is no
yestaw'ib (m), *testaw'ib* (f)	he accommodates, she accommodates
ma'āk Ha'	You are right
bēni w-bēnak (w-bēnik)	to tell you the truth, between us
imma aw	either . . or
aryāf	the countryside
insu (pl), *ensa, ensi* (f sg)	you (can) forget about
fıkra	idea
ana f-'arDak (m), *f-'arDik* (f)	I beg you

fal allāh wala fālak (m), *wala fālik* (f)	God forbid!
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, ēh*)

b _____ *SiHHit HaDritak, ya ustāz aHmad?*
anā SiHHiti b-kheir el-Hamdullilāh
(*emta, fein, ad ēh, lēh, 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, lēh, hal)*

e _____ *enta mistaghrab ya dūnald?*
anā mistaghrab li'inn anā shāyif 'omarāt ketira fi l-qāhera w-kullaha sho'a' faDya tamāman
(*fein, izzay, bikām, lēh, 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. *mīt alf*	*et-tamlīk*
d. *el-mudun*	*el-'omāra*
e *se'r*	*hena*
f *'andena*	*w-bēnak*
g *ahlan*	*w-sahlan*
h *el-Taba'āt*	*eg-gedīda*
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 / mafīsh / 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 *azmit es-sakan _____ mushkila kbira*

5 Fill in the blanks with the correct word in parentheses Pay attention to agreement.

a. *el-biyūt di shaklaha Helw, Ha'i'i _____ awi.*
(kebir, ghaneya, gamīla, godad, khayali)
b *fih f-maSr delwa'ti qawanīn _____ li l-igār*
(ghaneya, gedīda, gamīla, godād, ketir)
c. *heyya di el-'omāra _____ illi fiha sho'a' faDya*
(el-gamīl, el-ketīra, el-waHīd, el-khayāleyya, el-waHīda)
d *SāHib el-o'māra Tammā', 'āriD esh-sha'a bi-se'r _____.*
(ghani, gamīl, kobār, khayāli, gamīla)
e *en-nās illi b-yedfa'u metēn alf gnēh fi sha''a, homma nās _____ awi.*
(ghaneya, gamīla, kobār, ghonāy, ketīra)

Answer Key

1 a *entu mashghulīn ʻala mīn?*
b *izzayy SiHHit HaDritak, ya ustāz aHmad?*
c *fēn dawwaru ʻala sha''a?*
d *bikām asʻār esh-shoʻa'?*
e *lēh enta mistaghrab ya dūnald?*

2 a *taʻāla hena*
b *bēni w-bēnak*
c *mīt alf gnēh*
d *el-mudun eg-gedīda*
e *seʻr es-sū'*
f *ʻandena 'ahwa w-shai*
g *ahlan w-sahlan*
h *el-Tabaʻāt el-ghaneya*
i *SāHib el-ʻomāra*
j *esh-shoʻa' et-tamlik*

3 a *baʻal-hom aktar min sanatēn biy-dawwaru ʻala sha''a*
b *asʻar esh-shoʻa' et-tamlik baʻit khayaleyya*
c *mafish sakan kefāya yestawʻib kull en-nās*
d *biy-dawwaru ʻala sha''a yeg-gawwizu fiha*
e *taʻāla hena fi makānak el-mofaDDal fi l-balakōna*

4 a *minēn nigīb mablagh zayy dah?*
b *el-balakōna di bizzāt makānak el-mofaDDal*
c *SāHib el-ʻomāra dah (dahowwa) biy-'aggar esh-sha''a b-seʻr es-sū'*
d *en-nās dōl mish ʻawzīn yʻishu maʻa ahalihom*
e *azmit es-sakan di (daheyya) mushkila kbıra*

5 a *el-biyūt shaklaha Helw, Haʻi'i gamila awi*
b *fih fi maSr delwa'ti qawanīn gedīda li l-igār*
c *heyya di el-ʻomāra el-waHida illi fiha sho'a' faDya*
d *SāHib el-ʻomāra Tammāʻ, āʻriD esh-sha''a bi-seʻr khayāli*
e *en-nās illi b-yedfaʻu 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 Karım, 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

lūsı el-Hāga illi b-te'gebni yōm match el-ahli we z-zamālik, howwal hudū' we l-rawa'ān fı shawāri' maSr kollaha ya'ni wa't el-mubarāh biykūn esh-sha'b el-maSrı kullu, riggāla w-sittāt, kobār w-'aTfāl, a'dīn 'oddām et-televizyōn b-yıt-farragu 'ala l-matsh

karım 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 karım, boSSı el-ahli ba'ālu khamas sitt da'āyı' b-yhāgim hagamāt khaTira, w-DāghiT 'ala difā' ez-zamālik meSayTarin 'ala noSS el-mal'ab anā 'albi Hāsis in fi gōn Ha-yigi

karım ya 'amm da kullu kalām fāDı khaT el-bakāt beta' ez-zamālik Hadid we l-golkıper beta'na b-yel'ab fi l-muntakhab, fākır match maSr ma'a l-muntakhab et-tunsi? da bass fi l-bidāya, el-ahli farHān bi nafsu istanna shwayya lamma z-zamālik yibtidi l-hugūm es-sanādi farawdit ez-zamālik ra'bın ed-dawri kullu enta nesit eHna 'amalna fik-um ēh fi l-matsh illi fāt? talat tigwān zayy il-'asal kull wāHid aHla mit-tāni w-kull da b-sabab "sūka" nigm ez-zamālık eg-gedid fi khaTT en-noSS, Sāni' el-le'b, el-playmaker el-maystro

samır eh, eh, 'o'af 'andakı enta nāsi match el-ittiHād es-sakandari lamma t-hazamtum henāk wāHid Sıfr, walla matsh el-ismai'li illı t'aditu fih? walla 'āwiz te'olli inn il-ahli ma-fihūsh la''iba dawliyyin fi l-muntakhab? eHna 'andena aHsan genaHēn fı 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 mihtammın bi l-matsh 'ala t-televizyōn ma'a inn el-fir'itēn b-yela'bu mubarāh rā'i'a fiha kull funūn ek-kōra l-Hadısa anā shayfa inn ez-zamālik howwa l-fari' el-aHsan, zayy ma b-y'ūlu le'b, w-fann w-handasaı w-biSarāHa keda, anā bashagga' el-le'ba l-Helwa ma tiz'alsh minni ya samīr, bass ana zamalkaweya el-matsh 'arrab 'al hāf tayim, w-lissa mafish egwān

samir mat-khafish fı sh-shōT et-tāni, el-ahlı Haygib gōn

karim da bo'dokomı ez-zamālik Hay-HoTT gonēn gowwa shabakit el-ahli, w Ha-yintihi el-matsh 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
ahlan, ahlan w-sahlan	*ahlan bik* (m.), *ahlan w-sahlan bik* (m.) *ahlan biki* (f.), *ahlan w-sahlan biki* (f.) *ahlan bikom* (pl.), *ahlan w-sahlan bikom* (pl.)
Welcome, Hello, Hi	Hello to you
izzayyak? (m. sg. infml.), *izzay HaDritak?* (m. sg. fml.), *izzayyik?* (f. sg. infml.), *izzay HaDritik?* (f. sg. fml.),	*izzayyak enta?* (m. sg.), *el-Hamdulillāh, shukran* *izzayyik enti?* (f. sg.), *el-Hamdulillāh, shukran* *izzayyokum?*; *izzayyoku?* (pl.),

izzayyokum? (pl infml),	*el-Hamdulillāh, shukran*
izzay HaDaratkum? (pl fml.)	
How are you?	How are you?; Fine, thanks (*lit* , Praise to God, thanks)

Still more informal are the following expressions:

izzay SiHHitak? (m sg infml),	*kwayyis, el-Hamdulillāh*
izzay SiHHitik? (f sg infml),	*kwayyisa, el-Hamdulillāh*
izzay SiHHitkum? (pl infml)	*kwayyisin, el-Hamdulillāh*
How's your health?	I'm fine, thanks to God

ēh akhbārak? (m.)	*wallāhi 'āl; mish baTTāl.*
ēh akhbārik? (f)	*wallāhi 'āl; mish baTTāla*
ēh akhbārkom? (pl)	*wallahi 'āl; mish baTTalīn*
How's it going?	Well (by God), all right, Not bad

'āmil ēh? (m)	*māshi l-Hāl*
'amla ēh? (f)	*māshi l-Hāl.*
'amlīn ēh? (pl)	*māshi l-Hāl*
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
maSr (Egypt)	*maSri (m)*; *maSreyya (f)* (Egyptian)
amrika (America)	*amrikāni (m)*; *amrikaneyya (f)* (American)
tūnis (Tunisia)	*tunsi (m)*; *tuniseyya (f)* (Tunisian)
libnān (Lebanon)	*libnāni (m)*; *libnaneyya (f)* (Lebanese)
ingiltera (England)	*inglizi (m)*; *inglizeyya (f)* (English)
kanada (Canada)	*kanadi (m)*; *kanadeyya (f)* (Canadian)

3. COMMON ADVERBS IN EGYPTIAN ARABIC

Below are lists of common adverbs used in Egyptian Arabic

ADVERBS OF TIME	
imbāraH	yesterday
bokra	tomorrow
delwa'ti	now
en-naharda	today
imbāraH bi l-lēl	last night
Hāleyyan	currently, presently
mo'akharan; min 'orayyib	recently, lately
akhıran	finally; lastly
SabāHan; eS-SobH	in the morning
bokra S-SobH	tomorrow morning
el-lēla, el-lelā di	tonight
'abl	before
ba'd	after
ba'dēn	afterwards, thereafter; then; next

ADVERBS/PREPOSITIONS OF PLACE	
hena	here
henāk	there
wara	behind
'oddām	in front of
fō'	above, up
taHt	below; under
Hawalēn	around
Hawālı	about; around; approximately
'ala-mtidād	along
gamb	near, close to, next to
min khilāl; 'an Tari'	through; by
fi 'ay makān, fi makān tāni	anywhere, elsewhere

ADVERBS OF MANNER	
bisor'a, sari'an	quickly; fast
biboT', bi r-rāHa	slowly, slow
biSōt 'āli	loudly
biSarāHa	frankly; candidly
li Hosn il-HaZZ	fortunately
li sū' il-HaZZ	unfortunately
bifarHa	happily
bighaDab	angrily
bihudā', bihadāwa	calmly
biz'i'	with shouting/yelling
biquwwa; bi'iwwa	strongly, forcefully
Tabi'i	naturally

ADVERBS OF FREQUENCY	
dayman	always
abadan	never
ketīr	frequently
nādir	rarely
aHyānan	sometimes
'ādatan	normally; usually
yawmeyyan, kull yōm	daily, every day
shahreyyan; kull shahr	monthly; every month
sanaweyyan, kull sana	yearly, annually; every year

ADVERBS OF DEGREE	
giddan, awi	very
mish awı	not very, not much
aktar	more
a'all	less
ta'riban	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 ıs 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 samīr, 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 conjuctions

SPEECH CONNECTORS AND CONJUNCTIONS	
lākin	however
ınnama	however
awwalan; sāneyan, sālisan	firstly, secondly, thirdly
ya'ni	meaning , I mean , more or less
bisabab	because of; for reasons of
in-natiga innu (innaha)	consequently, as a result
bikhoSūS	with respect to, with regard to, concerning, regarding
kamān	also; moreover, more
bass	but
imma aw	either or
la wala	neither nor
Hatta	even
Hatta law	even if
ma'a inn	even though

5. UNITS OF MEASUREMENT

The metric system is used in Egypt Below are common units of measurement, including some traditional ones

WEIGHTS	
kilogrām, kilo	kilogram
noS kilo	half kilo
rob' kilo	quarter kilo
tomn kilo	eighth kilo
grām	gram
noSS grām	half gram
wi''a (old-fashioned)	oka (1 248 kg)
we'iyya, we'iyyāt	ounce; ounces
raTl, arTāl	pound; pounds

VOLUME	
lıtr	liter
noS lıtr	half liter
rob' litr	quarter liter
tilt litr	third liter
galōn; galonāt	gallon, gallons

DISTANCE	
kilometr; kilo	kilometer
noSS kilo	half kilometer
sentimetr, santi (santi wāHid)	centimeter
millimetr; millı (millı wāHid)	millimeter
mil; amyāl	mile, miles
yarda, yardāt	yard; yards
'adam; a'dām	foot; feet
būSa, buSāt	inch; inches
faddān, fadadin	feddan (approx 4,201 sq meters)
shıbr, ashbār	span(s) of the hand

C. Vocabulary

hudū'	calm, quiet
rawa'a	serenity, peacefulness
esh-sha'b	the people
riggāla	men
sittāt	women
kobār	adults; elderly
aTfāl	children
televizyōn	television
muHafZāt (pl), *muHafza*	governorate(s)
fira' kōra (pl), *fari' kōra*	soccer team(s)
barDo (barDak)	still *(adv)*
hagamāt khaTira (pl), *hagma*	fierce attack(s)
DāghıT (m), *DaghTa* (f)	pressuring
Difā'	defense
miSayTarin	they are in control of
noSS el-mal'ab	midfield
'albi Hāsis	I can feel it
ya 'amm!	Hey, man!; Hey, you!
kalām fāDı	useless
khaTT el-bakāt (khaTT eD-Dahr)	backfield
gōlkiper (Hāris el-marma)	goalkeeper
el-muntakhab	the all-star team, the national team
el-muntakhab et-tunsi	the Tunisian national team
farHān bi nafsu	he is feeling good about himself; vain
istanna! (m.); *istanni!* (f)	Wait!
farawda	forwards, attackers

ra'bin, rā'ib	they are instilling fear
nesīt? (m), *nesīti?* (f.)	Have you forgotten?
talat tigwān	three goals
'asal	sweet (*lit*, honey)
bisabab	because of
nigm	star
khaTT en-noSS	midfield
Sāni' el-le'b	playmaker
'o'af 'andak! (m), *'o'afi 'andik!* (f)	Hold it! Wait a minute!
wāHid Sifr	one (to) nil
etnēn wāHid	two (to) one
talāta Sifr	three (to) nil
dawliyyin (pl), *dawli* (s)	international
genaHēn; genāH	winger(s)
māshi, illi t'ūlu	Okay, whatever you say
dakkokom (m), *dakkitkom* (f)	he/she demolished you
hazima munkara	humiliating defeat
funūn ek-kōra l-Hādisa	the art of modern soccer
le'b, w-fann, w-handasa!	It is play, art, and design!
zamalkāwi (m), *zamalkaweyya* (f)	a fan of Zamalik
ahlāwi (m), *ahlaweyya* (f)	a fan of El-Ahli
shōT; esh-shōT et-tāni	one half (of a soccer match), the second half
da bo'dokom (pl), *da bo'dak* (sg)	don't even think of it
gowwa	in; inside
shabaka	net
Ha-yintihi (m.), *Ha-tintihi* (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 *esh-sha'b*	*khaTira*
b *hagamāt*	*minni*
c *al-muntakhab*	*et-tāni*
d *istanna*	*zamalkāwi*
e *Sani'*	*'al-maSri*
f *ma tiz'alsh*	*et-tunsi*
g *esh-shōt*	*el-le'b*
h *anā*	*shwayya*

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-Hadīsa / 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

a *lamma ruHna amrika, el-farī' el-maSri kan b-yel'ab ma'a l-farī'* _____
(nationality)
b *kunna a'dīn 'oddām et-televizyōn* _____ *talat sa'āt*
(pick an adverb of place *en-naharda, Hawāli, Hāleyan, gamb, henāk*)
c. _____ *inn el-farī' el-aHsan howwa illi Haygib eg-gōn.*
(pick an adverb of manner *biboT', li Hosn il-HaZZ, bifarHa, Tabi'i, 'ala mahlak*)
d *heyya* _____ *ma rāHit mubarāt kōra*
(pick an adverb of frequency *'ādatan, aHyānan, 'omri, yaumeyyan, 'omraha*)
e *āh wallāhi, anā* _____ *bashagga' el-le'ba l-Helwa*
(pick an adverb of degree *a'all, ta'rīban, mogarrad, Ha'i'i, aktar*)

5 Fill in the blanks with the appropriate connector phrase.

a *khaTT el-bakāt beta' ez-zamālik Hadid,* _____ *el-golkīper mish kwayyis*
b *el-ahli b-yhāgim hagamāt khaTīra,* _____ *ez-zamālik mesayTar 'ala noSS el-mal'ab*
c *eHna 'andena aHsan genaHēn fi maSr, w-* _____ *aHsan gōlkiper*
d *fih hudū' w-rawa'ān fi shawāri' maSr, w-kull dah* _____ *match el-ahli we z-zamālik*
e *ez-zamālik Haygib gōn* _____ *fi sh-shōT el-awwal* _____ *esh-shōT et-tāni*

Answer Key

1 a *esh-sha'b al-maSri*
b *hagamāt khaTīra*
c *al-muntakhab et-tunsi*
d *istanna shwayya*
e *Sani' el-le'b*
f *ma tiz'alsh minni*
g *esh-shōt et-tāni*
h *anā zamalkāwi*

2 a *wa't el-mubarāh biykūn esh-sha'b el-maSri kullu ā'id 'oddām et-televizyōn*
b *Hatta fi l-mudun et-tanya illi 'andohom fira' kōra*
c *enta nsit eHna 'amalna fikum ēh fi l-matsh illi fāt?*
d *el-fir'itēn b-yel'abu mubarāh rā'i'a fiha kull funūn ek-kōra l-Hadisa*
e. *ez-zamālik Hay-HoTT gonēn gowwa shabakit el-ahli*

3 a *howwa 'albu Hāsis in fī gōn Ha-yigi*
b *enta nesit eHna a'malna fikum ēh fi l-matsh illi fāt?*
c *homma 'andohom aHsan genaHēn fi maSr*
d *gonēn zayy il-'asal*
e *heyya 'ahlaweyya*

4 a *lamma ruHna amrika, el-farī' el-maSri kan b-yel'ab ma'a l-farī' el-amrikāni*
b. *kunna a'dīn 'oddām et-televizyōn Hawāli talat sa'āt*
c *Tabi'i inn el-farī' el-aHsan howwo illi Haygib eg-gōn*
d *heyya 'omraha ma rāHit mubarāt kōra*
e *āh wallāhi, anā Ha'i'i bashagga' el-le'ba l-Helwa*

5 a *khaTT el-bakāt beta‘ ez-zamālik Hadīd, lakin (bass) el-golkiper mish kwayyis*

b. *el-ahli b-yhāgim hagamāt khaTira, ma‘a inn ez-zamālik meSayTar ‘ala noSS el-mal‘ab*

c. *eHna ‘andena aHsan genaHēn fi maSr, w-kamān aHsan gōlkiper*

d *fih hudū’ w-rawa’ān fi shawāri‘ maSr, w-kull dah bisabab match el-ahli we z-zamālik.*

e *ez-zamālik Haygīb gōn imma fish-shōT el-awwal aw esh-shōT et-tāni*

FIFTH REVIEW

(Egyptian Arabic)

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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

a *eHna ('āwiz) (yeTla') fō' eg-gamal delwa'ti*
b *entu ('āwiz) (yerkab) felūka, w-(yitfassaH) 'ala n-nil?*
c *en-nās (lāzim) (yodkhol) min el-bāb er-ra'isi beta' el-matHaf*
d. *esh-sho'a' hena ghalya awi (too expensive), enti (mumkin) (yedawwar) fi Hitta tania*
e *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.

a *ah, mumkin teHoTT (id + enta) fi l-mayya*
b *enti shufti (sha'a + howwa) eg-gedida?*
c *eHna f maSr ('and + eHna) aHsan fari' kōra fi afriqya!*
d *ya rayyis maHmūd, eHna a'wzin nerkab el-feluka (betā' + enta)!*
e *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	B
a *el-yafTa beta'itkom bet'ūl*	*walla ba'd ma n-khallas eg-gawla?*
b *eHna ma gināsh el-matHaf dah*	*'enēha!*
c *ya dūnald, as'ār esh-sho'a' en-naharda*	*fi l-balakōna*
d *fari' ek-kōra bta'na*	*khamsa dolār li rkūb eg-gamal*
e *nedfa' el-Hisāb delwa'ti*	*min talat sinin*
f *heyya mish mesadda'a*	*ba'it khayaleyya!*
g *itfaDDalu hena*	*b-yel'ab mubarāh rā'i'a*

4 Put the words in the correct order to form coherent sentences

a *Ha-yakhodna / el-haram / laffa / ek-kebir / Hawalēn / howwa*
b *'abl / yalla / ghurūb / el-felūka / bina / esh-shams / nerkab / !*
c *SaHbik / izzayyik, / dūnald / amira / el-amrikāni / w-izzay / ya / ?*
d *Ha-nitgawwiz / ma / w-tishtaghal / amira / eHna / 'abl / mish / titkharrag*
e *tegibli / min / 'ahwa / karim / maZbūT / faDlak / ya / mumkin*

5 Read the following passage and translate it into English Then answer the questions below it

karīm· alō. Mumkin at-kallım ma'a SāHib el-'omāra, min faDlak?
SāHib el-'omāra aywa, anā SāHib el-'omāra, ayy khidma?
karīm ahlan, min faDlak eHna kunna 'awzin neshūf law 'andak sho'a' faDya
SāHib el-'omāra· aywa, 'andena sho'a' igār w-tamlik
karīm 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
karım ma 'andaksh Hāga arkhaS?
SāHib el-'omāra la wallāhi, di arkhaS Hāga 'andena delwa'ti
karīm Tayyib shukran, anā Ha-dawwar fi makān tāni li'inn el-igār dah ketir 'alayya

a *mın illi biy-dawwar 'ala sha''a?*
b *mın illi 'andu sho'a'?*
c *esh-sha''a eS-Soghayyara fiha kām ōdit nōm?*
d *bikām igār esh-sha'a kull shahr?*
e *ēh illı bı-yfakkaru ye'milūh karim w-khaTibtu?*
f *lēh karim Ha-ydawwar fı makān tāni?*

6 Put the underlined words or phrases in the negative form by using the negative particles *ma* or *mish*

a *eHna 'awzin nerūH el-matHaf en-naharda*
b *homma kānu m'āna lamma rkibna l-felūka*
c *heyya rāHit esh-sha''a mbāraH*
d *dūnald w-lūsi dafa'u Hsāb el-'ahwa we sh-shāy*
e *Fi sh-shōT et-tāni, el-fari' beta'kom Ha-ygib gōn*
f *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 ınnu / li'inn / 'ala mahlak / itnāshar

a *ana gibt et-tazāker, w-dafa't _____ gnēh*
b *ma t-su'sh bisor'a, khallik māshi _____.*
c *ma khadnāsh esh-sha'a _____ se'raha kan khayāli*
d. *dūnald rikib eg-gamal _____ biy-khāf min ig-gimāl*
e *kunna 'awzin nerūH el-matHaf _____, mish bokra*

8 Choose the right question word to complete the questions below

lēh / ēh / mın / izzay / emta / fēn

a *_____ illi HaTT ek-kōra gowwa eg-gōn?*

b _____ *Ha-nrūH neshūf el-mumya?*
c _____ *el-makān illi mumkin negīb minnu tazāker?*
d _____ *en-nās fi maSr bi-ysū'u b-Tari'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) (kebīr)* [plural + gender]
b *ākhir marra rkibna felūka kānit min khamas (sana)* [plural]
c *esh-sha''a bta'itkom (shaklu) gamil awi* [gender]
d *gowwa l-ōDa, kan fih (rāgil) w-(sit) a'dīn 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 *karīm (ye'mil) lina gawla siyāHeyya fi l-qāhera*
c *bokra kull en-nās (yit-farrag) 'ala mubarāt el-qimma*
d *iftitāH 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 niTla' fō' eg-gamal delwa'ti*
We want to get on top of the camel now
b *entu 'awzīn terkabu felūka, w-titfassaHu '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'īsi beta' el-matHaf*
People must enter from the museum's main gate
d. *esh-sho'a' hena ghalya awi, enti mukin tedawwari fi Hitta tania*
Apartments here are very expensive; you can look elsewhere
e *ana 'āwiz atfarrag 'ala t-televizyōn, 'alashān ashūf 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-gedīda?*
c *eHna f maSr 'andena aHsan fari' kōra fi afriqya!*
d *ya rayyis maHmūd, eHna 'awzīn nerkab el-feluka bta'tak!*
e *anā mish 'āwiz aDayya' wa'ti fi kalām fāDi*

3 a *el-yafTa beta'itkom bet'ūl khamsa dolār li rkūb eg-gamal*
b *eHna ma gināsh el-matHaf dah min talat sinīn*
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 SaHbik 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 *karīm 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 *karīm Ha-ydawwar fi makān tāni li'inn igār esh-sha''a ketir 'alēh*

6 a *eHna mish 'awzīn 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, khallīk māshi 'ala mahlak*
Don't drive fast; just keep going slowly

c *ma khadnāsh esh-sha'a li'inn se'raha kan khayāli*
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-Tari'a magnūna?*

e. *ēh ek-kalām illi enta bit-'ūlu dah?*

f *ɪzzay 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 sinīn*
   c *esh-sha''a beta'itkom shaklaha gamil awi*
   d *gowwa el-ōda, kan fih ŋiggāla w-sittāt a'dīn 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-tıtfarrag 'ala mubarāt el-qimma*
   d *iftitāH el-matHaf Ha-ykūn ba'd sanatēn.*
   e *dūnald w-lūsi Ha-yerkabu felūka 'ala n-nīl, w-ba'dēn anā Ha-khod-hom fi ziyāra li l-qāhera*

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

lūsı masā' il-khēr!

layla masā' in-nūr, lūsi TfaDHli!

lūsi shukran!

layla shlōn iS-SiHHa?

lūsi zēna l-Hamdilla, inti shlönich?

layla l-Hamdilla, tfaDHlı 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 mın banāti l-wāHid kurdi

lūsi shlōn akhīran wāfaq?

layla wāfaq ba'admā 'ammi w-khāli Hichaw wiyyā l-Hamdilla mishat 'ala khēr ta'āli niHtifil! tHibbīn sh-shirbīn 'aSir Purtuqāl aw tuffāH?

lūsi 'aSir Purtuqāl, law samaHti

layla shūfi badlat iz-zafāf mālti!

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 tHibbīn 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

l ucy Congratulations on the engagement!

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 *i*), 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* (ض), which is always replaced by the emphatic *DH* sound A *fuSHā* word like *tafaDDalī*

(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
gāl	*qāla* (said)
gām	*qāma* (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), *qadīm* (old), and many others There are no set rules regarding this transformation, and sometimes a certain word can be pronounced either way *qarīb* or *girīb* (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
chān	*kān* (was)
simach	*samak* (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 *kīs* or *chīs* (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 *shlōnak* (*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 *badlaṯ* when it is followed by another word in a possessive construction, as in *badlaṯ iz-zafāf* (wedding dress) or *badlaṯ layla* (Layla's dress) Compare this to *badlą Hilwa* (nice dress) and *Hadiqą 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
SabāH il-khēr (good morning)	*SabāH in-nūr* (good morning)
masā' il-khēr (good afternoon)	*masā' in-nūr* (good afternoon)
halaw, hala (hello)	*halaw, hala, halaw bik/bich* (Hello to you!, *m* /*f*)
shlōnak?/shlōnich? (How are you?, *m* /*f*)	*zēn/zēnq l-Hamdilla* (Good, thank God, *m* /*f*)
shlōn iS-SiHHa? (How are you?)	*zēn/zēnq l-Hamdilla* (Good, thank God)
marHaba (hello; welcome)	*marHaba*
tiSbaH (m) 'ala khēr (good night), *tiSbaHīn (f,) 'ala khēr, tiSbaHūn (pl) 'ala khēr*	*ajma'īn* (you, too)
ma'a s-salāma (good-bye)	*ma'a s-salāma*

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-SiHa?*) 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 *ı* in Iraqi Arabic, and that *huwa* and *hiya* double the middle consonants *w* and *y* into *huwwa* and *hıyya*

Also, a single plural *you* pronoun, *ıntu*, and a single *they* pronoun, *humma*, are used for both masculine and feminine

PERSONAL PRONOUNS IN IRAQI ARABIC			
Singular		Plural	
I	*āni*	we	*iHna*
you *(m)*	*inta*	you *(m /f.)*	*ıntu*
you *(f)*	*intı*		
he	*huwwa*	she	*humma*
they *(m /f.)*	*hiyya*		

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 ımperfect tense, no distinction is made in Iraqı Arabic between the indicative mood and the subjunctive mood; instead, the indicative forms are used in all contexts Compare the Iraqı Arabic ımperfect 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	*fuSHā*	Iraqi Arabic	*fuSHā*
āni agūl	*ana aqūlu*	*iHna ngūl*	*naHnu naqūlu*
ınta tgūl	*anta taqūlu*	*ıntu tgūlūn* (m)	*antum taqūlūna*
intı tgūlin	*antı taqūlina*	*intu tgūlūn* (f)	*antunna taqulna*
huwwa ygūl	*huwa yaqūlu*	*humma ygūlūn* (m)	*hum yaqūlūna*
hiyya tgūl	*hiya taqūlu*	*humma ygūlūn* (f)	*hunno yaqulna*

Again, the *fuSHā* dual (*antuma taqūlāni*) ıs not found in Iraqı Arabic, whıch uses the plural for thıs 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), *lāzım* (must, should), and *mumkin* (maybe, possible, can) These words, ın an unchanged form, combine with any imperfect conjugated form to express different modalities of verbal meanıng Below is the particle *rāH* with the conjugated forms of the verb *zzawaj* (to marry).

rāH azzawaj	I am going to get married
rāH tizzawaj	You *(m)* are going to get marrıed
rāH tizzawjin	You *(f)* are going to get married
rāH yızzawaj	He is going to get married
rāH tızzawaj	She is going to get marrıed

rāH nizzawaj	We are going to get married.
rāH tizzawjūn	You *(m./f. pl)* are going to get married
rāH yizzawjūn	They are going to get married *(m /f* and *du*)

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*

āni mā mumkin arūH li l-Hafla
I cannot go to the party

layla ma lāzim trūH li l-mūSil
Layla should not go to Mosul

humma la yimkin yrūHūn li l-madrasa
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					
	'āsh (to live)	*rāH* (to go)	*Habb* (to love)	*zār* (to visit)	*wāfaq* (to agree)
āni	*a'ish*	*arūH*	*aHibb*	*azūr*	*awāfiq*
inta	*t'ish*	*trūH*	*tHibb*	*tzūr*	*twāfiq*
inti	*t'ishin*	*trūHin*	*tHibbin*	*tzūrn*	*twāfqin*
huwwa	*y'ish*	*yrūH*	*yHibb*	*yzūr*	*ywāfiq*
hiyya	*t'ish*	*trūH*	*tHibb*	*tzūr*	*twāfiq*
iHna	*n'ish*	*nrūH*	*nHibb*	*nzūr*	*nwāfiq*
intu	*t'ishūn*	*trūHūn (tirHūn)*	*tHibbūn*	*tzūrūn*	*twāfqūn*
humma	*y'ishūn*	*yrūHūn (yirHūn)*	*yHibbūn*	*yzūrūn*	*ywāfqūn*

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

tfaDHli.	Please, Please, come in
shukran	thanks
shukran jazīlan	thanks a lot
shlōn iS-SiHHa?	How are you? (*lit*, How is the health?)
zēna l-Hamdilla (f)	Fine, thanks. (*lit.*, Fine, praise to God)
tfaDHli stariHi	Please, sit down
mabrūk	congratulations
gālaw	they said
abūch	your father
lāzāl 'āyish	still living
bi l-'uSūr il-wuSTa	in the Middle Ages
kurdi	Kurdish
khāli	my maternal uncle
'ammi	my paternal uncle
zēn (m)	good
ta'āli! (f)	Come!
'aSir purtuqāl	orange juice
'aSir tuffāH	apple juice
law samaHti	if you please
kullish Hilwa	very nice
wēn rāH t'ishin?	Where will you live?
ba'd iz-zawāj	after marriage
inshālla	I hope, hopefully (*lit*, God willing)
azūrich (f)	I visit you
hnāk	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) nādya, bas nādya (yHibb) khālid*
Hassan yHibb nādya, bas nādya tHibb khālid
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	B
a *iHna*	*rāH yrūH lil-Hafla* (to the party)
b *lūsi*	*tzūrin karìma*
c *inti*	*jamila*
d *layla w lūsi*	*yshirbūn* (drink) *'aSir*

e *āni*	*tHibb dūnald*
f. *huwwa*	*nwāfiq 'al khuTūba*
g *'aSīr*	*lāzim azūr zaynab*
h. *Hadīqa*	*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 / 'aSīr / nishrab*
b *ywāfiq / abūya / mā / mumkin*
c *t'ishin / wēn / rāH / ?*
d *kurdi / āni*
e *stariHi / tfaDHli*

Answer Key

1 a *āni lāzim (ar̲ūH) li l-baSra ba'd iz-zawāj*
I must go to Basrah after I get married
b *huwwa yimkin (yz̲ūr) baghdād*
He may visit Baghdad
c *hiyya rāH (t̲'ish) bi l-mūSil*
She is going to live in Mosul
d *abūya mā mumkin (y̲izzawwaj) wiHda 'arabbiyya*
My father cannot marry an Arab woman.
e. *layla (t̲ishrab) 'aSir tuffāH.*
Layla drinks apple juice

2 a *lūsi tgūl masā' il-khēr, w-layla tgūl masā' in-nūr*
b *shlōnich? z̲ēna l-Hamdilla.*
c *shlōnak? z̲ēn l-Hamdilla*
d *SabāH il-khēr? SabāH in-nūr*
e *shlōn iS-SiHHa? z̲ēna (or z̲ēn) l-Hamdilla*

3 a *iHna nwāfiq 'al khuTūba.*
b *lūsi tHibb dūnald*
c *inti tz̲ūrīn karīma*
d *layla w-lūsi yshirb̲ūn* (drink) *'aSir*
e *āni lāzım azūr zaynab*
f *huwwa rāH yrūH li l-Hafla*
(to the party)
g *'aSir laymūn*
h *Hadīqa jamila*

4 a *shlōnich?*
b *āni rāH ashrab 'aSir purtuqāl*
c *'aSır 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-sīnama 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?

nādya ta'āli nrūH li s-sīnama yōm il-khamīs ıj-jāy
lamīs khōsh fikra! bas yā dōr nrūH?
nādya dōr is-sā'a sab'a, lēsh?
lamīs āni mā agdar arūH wiyyāch, li'an lāzim ashūf Sadīqti fātin sā'a sitta.
nādya. ma-yhim, nrūH dōr il-'aSir, aw nrūH yōm ıj-jum'a
lamīs shinu rāH nshūf? filim 'arabi lō filim ajnabi?
nādya hassa māku filim 'arabi zēn, bas aku filim hindi kullish Hilu
lamīs idhan nshūf il-film il-Hindi bas shlōn nrūH li s-sīnama?
nādya nākhudh taksi aw nrūH bi l-bāS
lamīs lēsh ma-nshūf idha lūsi tigdar tākhkudhna b sayyāratha?
nādya āni rāH akhābirha bāchir
lamıs aHsan fikra! bēsh is-sā'a niTla' mn il-bēt?
nādya niTla' sā'a thintēn w-rubu' aw thintēn w-nuS
lamīs kullish zēn! l-filim yibdi tlātha w-rubu' w-yintihi khamsa w-thilith Bas minu yrāfiqna li s-sīnama?
nādya 'ummi rāH tiji wiyyāna
lamīs 'aDHim! ttifaqna?
nādya ttifaqna ashūfich bāchir
lamīs· 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
Lamıs: Why don't we see if Lucy could take us in her car?
Nadia I will call her tomorrow
Lamıs 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 *mālı* (I don't have) *māli* (I don't have), which should not be confused with the possessive *mālı* (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-Hılu
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-hındi
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 yibdı 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-khamis ıj-jāy
the coming Thursday

yōm ıj-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?, minhıyya?*, and *mınhumma?* In Iraqi Arabic, however, the two words are (or seem to be) merged into one

shinu (what?) is the equivalent of the MSA *mādha*

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 *mādha HaSal?* or *mādha 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-sınama?
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-baTTīkh?
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 *limādha*

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

s-sā'a wiHda (or *bi l-wiHda*)	one o'clock
s-sā'a wiHda w-khamsa	five minutes after one (*lit.*, one and five)
s-sā'a wiHda w-'ashra	ten minutes after one
s-sā'a wiHda w-rubu'	one fifteen (*lit*, one and a quarter)
s-sā'a wiHda w-thilith	one twenty (*lit*, one and a third)
s-sā'a wiHda w-nuS illa khamsa	one twenty-five (*lit.*, one and a half minus five)
s-sā'a wiHda w-nuS	one thirty (*lit*, one and a half)
s-sā'a wiHda w-nuS w-khamsa	one thirty-five (*lit*, one and a half and five)
s-sā'a thintēn illa thilith	one forty (*lit.*, two minus one third)
s-sā'a thintēn illa rubu'	quarter to two (*lit*, two minus a quarter)
s-sā'a thintēn illa 'ashra	ten to two
s-sā'a thintēn illa khamsa	five to two
s-sā'a thintēn	two o'clock
s-sā'a tlātha	three o'clock
s-sā'a arba'a	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.

khamsa (five)
sitta (six)
sab'a (seven)
thmānya (eight)
tis'a (nine)
'ashra (ten)
(H)da'ash (eleven)
thna'ash (twelve)

Like MSA, Iraqi Arabic also uses smaller divisions of time, such as *daqīqa* (minute) and *thāniya* (second) to specify the exact time

wiHda w-daqīqa (one minute after one)
wiHda w-daqiqtēn (two minutes after one)
wiHda w-tlath daqāyiq w-thāniya (three minutes and one second after one)
wiHda w-arba' daqāyiq 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 *as-sā'a s-sābi'a* and *as-sā'a l-khāmisa wa-r-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/ī, 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 *Sadiqti* (my friend), *Sadiqatkum* (your friend), or *Sadiqathum* (their friend)

For the other forms, the difference may or may not be slight Compare *Sadiqtak* to the MSA *Sadiqatuka*, *Sadiqtich* to *Sadiqatuki*, *Sadiqta* to *Sadiqatuhu*, and *Sadiqatha* to *Sadiqatuhā*

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 mālı* (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 *mālı*, *mālak*, *mālich*, *māla*, *mālha*, *māl na*, *mālkum*, *mālhum* Coupled with a feminine noun, such as *sā'a* (watch), the word *māl* becomes *mālt* or *mālat s-sā'a mālti*, *māltak*, *māltich*, *mālta*, *mālat-ha*, *mālatna*, *mālatkum*, *mālat-hum*

'ınd, on the other hand, precedes the item being possessed, as in *'indi*/*'indak*/*'ındıch* /*'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	*yınTını* (he gives me)	*yınTına* (he gives us)
	yınTik (he gives you, *m.*)	*yınTikum* (he gives you, *f./m.*)
	yınTich (he gives you, *f.*)	
	yınTi (he gives him/it)	*yınTihum* (he gives them)
	yınTiha (he gives her/it)	

Note that the final vowel in the imperfect verb *yinTi̱* (he gives) is lengthened when the object pronoun is attached to it Compare:

huwwa rāH yinTi̱ lūsi sā'a
He'll give Lucy a watch

with

huwwa rāH yinTi̱ha 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 *shāf* (TO SEE) WITH SUBJECT PRONOUN SUFFIXES		
	Singular	**Plural**
huwwa	*yshūfni* (he sees me)	*yshūfna* (he sees us)
	yshūfak (he sees you, *m*)	*yshūfkum* (he sees you, *f* /*m*)
	yshūfich (he sees you, *f*)	
	yshūfa (he sees him/it)	*yshūfhum* (he sees them)
	yshūfha (he sees her/it)	

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 *shirab* (TO DRINK) AND ITS EQUIVALENT IN MSA			
Singular		**Plural**	
Iraqi Arabic	*fuSHā*	Iraqi Arabic	*fuSHā*
āni shirabit	*ana sharibtu*	*iHna shirabna*	*naHnu sharibna*
inta shirabit	*anta sharibta*	*intu shirabtu* (m)	*antum sharibtum*
inti shirabti	*anti sharibti*	*intu shirabtu* (f)	*antunna sharibtunna*
huwwa shirab	*huwa shariba*	*humma shirbaw* (m)	*hum sharibu*
hiyya shirbat	*hiya sharibat*	*humma shirbaw* (f)	*hunna sharibna*

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 ʾ, as in *akal* [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 *nimit* in Iraqi Arabic, a pattern that repeats itself in most verbs of the same category· the MSA *qumtu*, *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					
	rāH (to go)	*shāf* (to see)	*akhadh* (to take)	*rād* (to want)	*Tila'* (to go out)
ānı	*riHit*	*shifit*	*akhadhit*	*ridit*	*Tila'it (or Tla'it)*
inta	*riHit*	*shifit*	*akhadhıt*	*ridit*	*Tila'it (or Tla'it)*
inti	*riHti*	*shifti*	*akhadhti*	*ridti*	*Tila'ti*
huwwa	*rāH*	*shāf*	*akhadh*	*rād*	*Tila'*
hiyya	*rāHat*	*shāfat*	*akhdhat*	*rādat*	*Til'at*
ilHna	*riHna*	*shifna*	*akhadhna*	*ridna*	*Tila'na*
intu	*riHtu*	*shiftu*	*akhadhtu*	*ridtu*	*Tila'tu*
humma	*rāHaw*	*shāfaw*	*akhdhaw*	*rādaw*	*Til'aw*

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

yōm	day
yōm il-khamis	Thursday
khōsh fikra	a good idea
yā dōr rāyHin?	To which showing are you going?
dōr is-sā'a sab'a	the seven o'clock show (*lit*, session)
lēsh?	Why?
mā agdar arūH	I can't go
wiyyāch (f sg.)	with you
li'an	because
lāzim ashūf	I must see
Sadiqti (f.)	my friend
ma-yhım	no problem (*lit*, it doesn't matter)
dōr il-'aSir	the afternoon show
kullish Hılu	very good (*lit*, sweet)
hassa	now

māku	there isn't
ajnabi	foreign
l-film il-hindi	the Indian film
nrūH bi l-bāS	we'll take the bus
idha	if
tākhudhna	she takes us
b-sayyāratha	in her car
akhābirha	I call her
bāchir	tomorrow
mn il-bēt	from here (*lit*, from the house)
yibdi	it starts
yintihi	it ends
minu yrāfiqna?	Who will accompany us?
ummi	my mother
'aDHim	great
ttifaqna?	Agreed? (*lit*, Did we agree?)
ashūfich (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 *nādya 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/titghaddın* (take your lunch)?
d *bēsh is-sā'a tirja'/trij'in* (return) *lil-bēt?*
e *bēsh is-sā'a tnām/tnāmın?*

3 Choose the correct question word to form a question

a *(yā, shinu) badla rāH tishtirın?*
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	B
a *minu yiji wiyyāna?*	*i, arūH wiyyākum*
b *bēsh is-sā'a tıji l-bētna?*	*bētna lōna aHmar* (red)
c *trūH wiyyāna li l-madrasa?*	*ukhti* (my sister) *tiji wiyyāna*
d *s-sā'a bi t-tis'a lo bi l'ashra?*	*aji bi l-arba'a*
e *aku maT'am* (restaurant) *amrīki?*	*lā, māku maT'am amrīki*
f *shifit layla lō ma-shifit-ha?*	*ıs-sā'a bi l-'ashra*
g *shlōn lōn* (color) *bētkum?*	*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. *nādya 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 khamsa w-nuS*
   e *s-sā'a 'ashra ('ashra w-nuS* or *Hda'ash* or *thna'ash illa rubu')*

3 a *yā badla rāH tishtirın?*
   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 yıji wiyyāna? ukhti tiji wiyyāna*
   b *bēsh is-sā'a tiji l-bētna? aji bi l-arba'a*
   c *trūH wiyyāna li l-madrasa? 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-sayyāra*
   d *yemta Tila'tu?*
   e *lēsh akhadhti l-qalam?*

LESSON 23

(Iraqi Arabic)

sh-rāH tishtirīn? 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-kaDHmıyya, jiddan qadīm

lūsi: allah! āni aHibb il-aswāq il-qadima ma-shifit ha-s-sūg min qabil

fāTma shūfi l-fākiha shgad Hilwa!

lūsi ı, wi-l-khuDHra ayDHan!

fāTma sh-rāH tishtirin? hnāna ybi'ūn malābis nisā'yya w-rıjālliyya, w-kulshi

lūsi SaHiH? āni miHtāja qamiS wı-blūza, w-Hidhā', w-janTa w-malābis dākhiliyya ha-l-ısbū' rāH asāfir il-bayrūt

fāTma awwal nishtiri fākiha w-khuDHra w-ba'dēn nishtıri l-ashyā' il-'ukhra

lūsı ta'āli nishtiri min hādha l-bayyā'

fāTma bēsh iT-Tamāta?

bayyā' l-kilū b-khamsin dinār

fāTma kullish ghālya! tbi'ha b-khamsa wi-tlāthin?

bayyā' lā-walla ma-ySir

fāTma b-arba'in?

bayyā' yalla ikhdhu shgad tridūn?

fāTma kilu w-nuS

lūsi qabil sana chānat ıT-TamāTa rikhiSa

fāTma hal-ayyām kulshi ghālı 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 bali, min dhāka l-gaSSāb, hnāka

lūsi w-arid ayDHan buSal w-khas wi-khyār w-Halib w-miliH

fāTma nishtiri qisım minhum min dhich il-mara, khuDHrat-ha zēna

lūsi shūfi hadhōla l-awlād! ybi'ūn 'ilich w-Habb w-fistıq 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	*hnāna* (here)	*hnāka* (there)	*khyār* (cucumbers)	*trid* (she wants)	*ybi'* (he sells)	*ySir* (it's possible)	*ygūl* (he said)
MSA	*huna*	*hunāka*	*khiyār*	*turīd*	*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 *nimit* (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	*qabil* (before)	*laHam* (meat)	*'ilich* (chewing gum)	*milIH* (salt)	*qism* (a part)	*ba'ad* (after)
MSA	*qabl*	*laHm*	*'ilk*	*milH*	*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-sittın dinār* (for sixty dinars)	*b-khamsa w arba'in* (for forty-five)	*b-baghdād* (in Baghdad)
MSA	*li bayrūt*	*li lūsi*	*bı sittın*	*bi khamsatın 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 rāHat 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*

wi l-khuDHra ayDHan!
And the vegetables, too!

wi 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	*hādha* (this)	*hadhāka/dhāka* (that)	*hādhi/hāya* (this)	*hadhīcha/ dhīcha* (that)
Plural	*hadhōla/dhōla* (these)	*dhakōla/hadhōlāk* or *dhōlāk* (those)	*hadhōla/dhōla/ hadhanni* (these)	*dhakōla/dhōlāk/ hadhōlāk* (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 *ha-l-isbū' rāH asāfir il-bayrūt* (This week, I'll be traveling to Beirut) and *ma-shifit ha-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 *chān* (TO BE) IN THE PERFECT TENSE AND THE IMPERFECT TENSE		
	Perfect	Imperfect
āni	*chinit*	*akūn*
inta	*chinit*	*tkūn*
inti	*chinti*	*tkūnin*
huwwa	*chān*	*ykūn*
hiyya	*chānat*	*tkūn*
iHna	*chinna*	*nkūn*
intu	*chintu*	*tkūnūn*
humma	*chānaw*	*ykūnūn*

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 *shtira* (TO BUY), *bā'* (TO SELL), AND *sāfar* (TO TRAVEL)			
	shtira (to buy)	*bā'* (to sell)	*sāfar* (to travel)
āni	*shtirēt*	*bi'it*	*sāfarit*
inta	*shtirēt*	*bi'it*	*sāfarit*
inti	*shtirēti*	*bi'ti*	*sāfarti*
hiyya	*shtirat*	*bā'at*	*sāfrat*
huwwa	*shtira*	*bā'*	*sāfar*
iHna	*shtirēna*	*bi'na*	*sāfarna*
intu	*shtirētu*	*bi'tu*	*sāfartu*
humma	*shtiraw*	*bā'aw*	*sāfraw*

THE IMPERFECT TENSE OF THE VERBS *shtira* (TO BUY), *bā'* (TO SELL), AND *sāfar* (TO TRAVEL)			
	shtira (to buy)	*bā'* (to sell)	*sāfar* (to travel)
āni	*ashtiri*	*abi'*	*asāfir*
inta	*tishtiri*	*tbi'*	*tsāfir*
inti	*tishtirīn*	*tbi'īn*	*tsāfrīn*
hiyya	*tishtiri*	*tbi'*	*tsāfir*
huwwa	*yishtiri*	*ybi'*	*ysāfir*
iHna	*nishtiri*	*nbi'*	*nsāfir*
intu	*tishtirūn*	*tbi'ūn*	*tsāfrūn*
humma	*yishtirūn*	*ybi'ūn*	*ysāfrūn*

D. Vocabulary

hādha s-sūg	this market
isma	its name
jiddan qadīm	very old
aHibb	I like/love
l-aswāq il-qadīma	old markets
min qabil	before (*lit*, from before)
shūfi l-fākiha!	Look at the fruit(s)!
shgad Hilwa	very beautiful
wi-l-khuDHra ayDHan	and the vegetables too
shinu rāH tishtirin?	What are you going to buy?
hnāna ybi'ūn	they sell here
malābis nisā'yya w-rijālliyya	women's and men's clothes
kulshi	everything
SaHīH?	Really?
miHtāja (f)	I need (*lit*, I'm in need of)
qamiS w-blūza	a shirt and a blouse
Hidhā' w-janTa	a pair of shoes and a bag
malābis dākhiliyya	underwear
hal-isbū'	this week
awwal	first
nishtiri	we buy
ba'dēn	then
l-ashyā' il-'ukhra	the other things
min hādha l-bayyā'	from this vendor
hādhi T-TamāTa	these (*lit*, this) tomatoes
ghālya (f)	expensive
qabil sana	a year before
iT-TamāTa	the tomatoes
rikhīSa (f)	cheap

kilū w-nuS	a kilo and a half
ba'ad shinu tirdīn?	What else do you want?
hādha t-tuffāH	these apples
dhāka l-'inab	those (*lit*, that) grapes
hāy il-baTTikha	this melon
ybi'ūn laHam hnāna?	Do they sell meat here?
il-gaSSab	the butcher
buSal	onions
khas	lettuce
khyār	cucumbers
Halīb	milk
miliH	salt
qisim minhum	some (*lit*, a part) of them
dhich il-mara	that woman
hadhōla l-awlād	these boys
'ilich	gum
Habb	pumpkin (or watermelon) seeds
fistiq	pistachio nuts
yella, lēsh lā!	Let's, why not!

E. Cultural Note

The big cities of Iraq, such as Bagdhad, 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 *fils* (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 / tsāfrīn/ tbi' / ysāfrūn / nishtiri

a *dūnald w lūsi rāH* _____ *il baghdād*
b. *samira trīd* _____ *li s-sūg.*
c *l-mara* _____ *Halib*
d *intu* _____ *'inab*
e *tHibbīn* _____ *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-sīnama*
d *āni* _____ *li l-khārij* (abroad)
e *inti* _____ *miliH w-filfil* (salt and pepper)
f *intu* _____ *dhaHab w-fiDHa* (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-sittin
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	B
a *hnāna ybī'ūn*	*l-qalam hna*
b *āni w-lūsi*	*ybi' khas w khyār*
c. *dhakōla l-awlād*	*laHam w-khubuz* (bread)
d *wēn il-qalam?*	*nishtiri fākiha w-khuDHra*
e. *dhāk id-dukkān* (store)	*bali, ashtiri*
f *tishtirīn chāy* (tea)*?*	*yishtirūn 'ılich*
g *hādhi l-binit* (girl)	*bali arūH*
h *trūHīn li l-madrasa* (school)*?*	*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 *tHibbīn tsāfrīn 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-fiDHa*

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?
Vendor How much do you want?
Donald Half a kilo

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-lūsı 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)

taHDHīrāt il-'īd 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 bāqi isbū' 'a l-'id w-āni liHad il-ān ma-khallaSit ashghāli

lūsi wa-la āni! 'indi ashyā' hwāya lāzim asawwīha

maha sh-bāqilich issawwīn?

lūsi lāzim ajīb 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, ajīblich shī w yāya?

maha low samaHti jibili TaHin w-bēDH w-zibid li l-kēk, w-jibili bakirtēn, wiHda Hamra w-wiHda bēDHa

lūsi inshālla bas sh-rāH tkhayTīn 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 nafsiyyan

lūsi rāyHin makān bi l-'uTla?

maha zawji rāyiH li l-mūSil 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*[1] 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

[1] *klēcha* is a kind of pastry stuffed with other 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

bāqi 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 qamīSich?
What is on your *(f sg)* shirt?

'ala qamīSi 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

titzawjin; *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), *trɪj'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	*fuSHā* EQUIVALENTS
SSawrı (imagine, *f sg*)	*taSawwarı*
sā'dını (help me, *f sg*)	*sā'idini*
jibili (bring me, *f sg*)	*ijlibili*
jibihum (bring them, *m /f pl*)	*ijlibihum*
nTini (give me, *f sg*)	*a'Tini*
khallı (let/let's)	*khalli* (or *da'ı*)

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	*fuSHā* EQUIVALENTS
ishrab (drink)	*ishrab*
ırbaH (win)	*irbaH*
imna' (prevent)	*imna'*
isma' (listen, hear)	*isma'*
itruk (leave something or someone alone)	*utruk*
ırja' (come back)	*ırji'*
nāqısh (discuss)	*nāqish*
Hārib (fight)	*Hārib*
dāwim (continue)	*dāwim*
jurr (pull)	*jurr*
rūH (go)	*rūH* or *idhhab*
shtiri (buy)	*ishtari*
bi' (sell)	*bi'*

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 *SSawrį* and *SSawrų* and *sā'id* (help) become *sā'dį* and *sā'dų* 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 *įrja'* becomes *rj'į*, *įshrab*, *shŗbį*, *įrbaH*, *rųbHį*, *įmna'*, *min'į*, *isma'*; *sim'į*, *nāqįsh*, *nāqshį*, *Hārįb*, *Hārbį*, and *dāwįm*, *dāwmį* 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, jurrį, jurrų; rūH, rūHį, rūHų*, and *bi', bi'į, bi'ų*

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 jjibili* (don't bring me), and *la tinTini* (don't give me)

The expressions *min faDHlak*, *min faDHlich*, and *min faDHilkum* or *law samaHt*, *law samaHtį*, and *law samaHtų*—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, jībili Halīb
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
isbū' (a week)	*isbū'ēn* (two weeks)
bēt (a house)	*bētēn* (two houses)
sūg (a mall or market)	*sūgēn* (two malls or markets)
makān (a place)	*makānēn* (two places)
'id (Eid)	*'idēn* (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
kēkạ (one cake)	*kēktēn* (two cakes)
badlạ (one dress)	*badiltēn* (two dresses)
bakrạ (a spool/cotton reel)	*bakirtēn* (two spools/cotton reels)
bēDHa (one egg)	*bēDHtēn* (two eggs)
fikra (idea)	*fikirtēn* (two ideas)

Note the insertion of the vowel *i* in *badiltēn*, *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
umm/māma (mother)	*ummi* (my mother)
abu/ab/bāba (father)	*abūya* (my father)
zawja/mara (wife)	*zawijti/marti* (my wife)
zawj/rajil (husband)	*zawji/rajli* (my husband)
bint/bınit (daughter)	*binti* (my daughter)
ibın (son)	*ibni* (my son)
ukhut (sister)	*ukhti* (my sister)
akhu/'akh (brother)	*akhūya* (my brother)
jidda/bibi (grandmother)	*jiddıti/bibiti* (my grandmother)
jiddu (grandfather)	*jiddi* (my grandfather)
amm/'ammu (paternal uncle, also used as a term of respect for older men)	*'ammi* (my paternal uncle)
khāl/khālu (maternal uncle)	*khāli* (my maternal uncle)
khāla (maternal aunt)	*khālti* (my maternal aunt)
amma (paternal aunt)	*'amti* (my paternal aunt)
binit khāl (maternal cousin, f)	*bıt khāli* (my maternal cousin)
ibin khāl (maternal cousin, m)	*ibin khāli* (my maternal cousin)
binıt 'amm (paternal cousin, f)	*bıt 'ammi* (my paternal cousin)
ibın 'amm (paternal cousin, m)	*ibın 'ammi* (my paternal cousin)
Hafida/bınt il ibin/bint il-binit (granddaughter)	*Hafidti/bit ibni/bit binti* (my granddaughter)
Hafid/'ibn il-ibın/ibn il-bınıt (grandson)	*Hafidi/ibin ibni/ibin binti* (my grandson)
bint il-'ukhut/bınt il-akh (niece, *lit*, sister's daughter and brother's daughter, respectively)	*bint ukhti/bınt akhūya* (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 *nasīb*, the word *ahal* (kin, family) has *ahl*, and the words *'ā'ila* (family) and *qarīb* (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 *sawwa* (TO DO), *khallaS* (TO FINISH), *khayyaT* (TO SEW), AND *jāb* (TO BRING)				
āni	*sawwēt*	*khallaSit*	*khayyaTit*	*jibit*
inta	*sawwēt*	*khallaSit*	*khayyaTit*	*jibit*
inti	*sawwēti*	*khallaSti*	*khayyaTti*	*jibti*
huwwa	*sawwa*	*khallaS*	*khayyaT*	*jāb*
hiyya	*sawwat*	*khalaSat*	*khayTat*	*jābat*
iHna	*sawwēna*	*khallaSna*	*khayyaTna*	*jibna*
intu	*sawwētu*	*khallaStu*	*khayyaTtu*	*jibtu*
humma	*sawwaw*	*khalSaw*	*khayTaw*	*jābaw*

THE IMPERFECT TENSE OF *sawwa* (TO DO), *khallaS* (TO FINISH), *khayyaT* (TO SEW), AND *jāb* (TO BRING)				
āni	*asawwi*	*akhalliS*	*akhayyiT*	*ajib*
inta	*tsawwi*	*tkhalliS*	*tkhayyiT*	*tjib*
inti	*tsawwin*	*tkhalSin*	*tkhayTin*	*tjibin*
huwwa	*ysawwi*	*ykhalliS*	*ykhayyiT*	*yjib*
hiyya	*tsawwi*	*tkhalliS*	*tkhayyiT*	*tjib*
iHna	*nsawwi*	*nkhalliS*	*nkhayyiT*	*njib*
intu	*tsawwūn*	*tkhalSūn*	*tkhayTūn*	*tjibūn*
humma	*ysawwūn*	*ykhalSūn*	*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 *sawwa* (TO DO), *khallaS* (TO FINISH), *khayyaT* (TO SEW), AND *jāb* (TO BRING)				
inta	*sawwi*	*khalliS*	*khayyiT*	*jib*
inti	*sawwi*	*khalSi*	*khayTi*	*jibi*
intu	*sawwu*	*khalSu*	*khayTu*	*jibū*

D. Vocabulary

bāqi	there remain(s)
'a l-'id	for Eid
liHad 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
SSawri! (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 spools
wiHda Hamra	a red one
wiHda bēDHa	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
jibihum yemna!	Bring them over (*lit* , near us)[1]
kulna	all of us
madinat il-al'āb	play-land
nākhudh	we take
ıj-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 *'id*s, 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 *ayyamkum 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, *klēcha*—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

rūH (go) / *shtirili* (buy me) / *jibi* (bring) / *inTini* (give me) / *sawwinna* (make for us)

a *lūsi,* _____ *ibnich w-ta'āli l-bētna*
b *aHmad,* _____ *li l-madrasa*
c *māma,* _____ *kēk*
d *bāba,* _____ *badla*
e *'ammu,* _____ *l-kitāb* (the book) *min faDHlak*

2 Match the words in column A with those in column B to form grammatically correct sentences

A	B
a *khallaSit*	*rāH il-arbil*
b *law samaHti*	*l-bēt aHmad*
c *nTini*	*sā'idni*
d *abūya*	*jibili kēk*
e *ummi*	*ashghāli kulha*
f *la trūHūn*	*ssawwi baqlawa*
g *min faDHlak*	*'aSir* (juice) *min faDHlak*

3 Change the following requests/commands into the negative form.

a *rūH l-madinat il-al'āb*
b *sawwi klēcha*
c *khalliS ish-shughul kulla* (finish all the work)
d *jib bēDH w-TaHin*

4. Change the underlined singular nouns into dual ones.

a *arīd* <u>*qalam*</u> (pen)
b *abūya jāb* <u>*tuffāHa*</u> (brought an apple)
c *ummi shtirat* <u>*badla*</u>.
d *ukhti jābat* (gave birth to) <u>*walad*</u>
e *khāli 'inda* (has) <u>*bēt*</u>
f *layla khayTat* (sewed) <u>*qamiS*</u>

5 Change the imperative verbs in the following sentences into the plural form.

a *rūH li s-sînama*
b *khallis b-sur'a* (finish quickly)
c *khayyiT il-malābis*
d *jib il-ahal yamna*

Answer Key

1 a *lūsi,* <u>*jibi*</u> *ibnich w-ṭa'āli l-bētna*
b *aHmad,* <u>*rūH*</u> *li l-madrasa*
c *māma,* <u>*ṣawwīnna*</u> *kēk*
d *bāba,* <u>*shtirīli*</u> *badla*
e *'ammu,* <u>*nTīni*</u> *l-kitāb* (the book) *min faDHlak*

2 a *khallaSit ashghāli kulha*
b *law samaHti jibīli kēk*
c. *nTīni 'aSir* (juice) *min faDHlak*
d *abūya rāH il-arbil*
e *ummi ssawwi baqlāwa*
f *la trūHūn l-bēt aHmad*
g *min faDHlak sā'idni*

3 a *la trūH l-madīnat il-al'āb*
b *la ssawwi klēcha*
c *la tkhalliS ish-shughul kulla*
d *la jjīb bēDH w-TaHīn*

4 a *arīd* <u>*qalamēn*</u>
b *abūya jāb* <u>*tuffāHtēn*</u>
c *ummi shtirat* <u>*badiltēn*</u>
d *ukhti jābat* (gave birth) <u>*waladēn*</u>
e *khāli 'inda* (has) <u>*bētēn*</u>
f *layla khayTat* <u>*qamiSēn*</u>

5. a *ruH*<u>*u*</u> *li s-sînama*
b. *khalS*<u>*u*</u> *b-sur'a*
c *khayT*<u>*u*</u> *il-malābis*
d *jib*<u>*u*</u> *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' khallaS bsur'a!

dūnald· ī, SaHiH, SSawri hal-yōm khamis! 'indi alif shaghla w-mā adri yemta asawwīha māku wakit!

yāsmīn. kulna hīchi, bas tidri, āni sawwēt hwāya ashyā' hal-isbū'

dūnald kullish zēn, shinu sawwayti?

yāsmīn· nibdi min yōm is-sabit ba'd id-dawām akhadht ıȷ-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 amtār, w-aku Tyūr ghariba zurug, w-khuDHur, w-Humur, w-Sufur twannasna dhāk il-yōm bas yōm il-aHHad, ma-gidarit aTla'; chān 'indi taSliH

dūnald: w-yōm ith-thinēn?

yāsmīn· yōm ith-thinēn inTēt muHāDHara b-jāmı'at baghdād

dūnald muHāDHara? b-'ay mawDHū'?

yāsmīn tkallamit 'an nāzik il-malā'ika

dūnald· 'aDHim!

yāsmīn w-yōm ith-thalāthā' riHna li l-Habbānniya l-awlād rādaw ysibHūn. wi l-bārHa, l-arbi'ā', akalna barra wiyya ba'DH il-aSdiqā'

dūnald khōsh sawwayti! l-wāHid lāzim yiTla' ba'd id-dawām

yāsmīn bas tidri, sbū' ij-jāy lāzim abqa bi l-bēt aSalliH imtiHānāti

Yasmin This week went by (*lit*, finished) very quickly

Donald Yes, ındeed! Imagine, today ıs 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 ın 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*

riHit amıs
I went yesterday

riHt il-yōm
I went today

ba'ad wēn riHti?
Where else did you go?

ba'd id-dawām riHit li s-sūg
After work I went to the market

shifit-ha qabil yōm ıj-jum'a
I saw her before Friday

shifit-ha qabl il-bārHa
I saw her before last night

mā 'indi wakit
I don't have time

rāH ashūfak wakt id-dawām
I'll see you *(m sg)* during working hours

'inda alif dinār
He has one thousand dinars

'inda alf 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 Tila'tu min Hadīqat il-Haywānāt?
When did you leave the zoo?

yamta Tila'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, *jamīl* (beautiful) becomes *ajmal* (more beautiful), *Tawīl* (long), *aTwal* (longer), and *chibīr* (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
zēn (good/nice)	*aHsan* (better/nicer)	*l-aHsan* (the best)
sayyi', mū zēn (bad)	*aswa'* (worse)	*l-aswa'* (the worst)
'aDHim (great)	*a'DHam* (greater)	*l-a'DHam* (the greatest)
gharib (strange/unusual)	*aghrab* (more unusual)	*l-ghrab* (the most unusual)
jamil (beautiful)	*ajmal* (more beautiful)	*l-ajmal* (the most beautiful)
dhaki (clever)	*adhka* (cleverer)	*l-adhka* (the cleverest)
Hilu (sweet)	*aHla* (sweeter)	*l-aHla* (the sweetest)
wāsi' (wide/spacious)	*awsa'* (wider)	*l-awsa'* (the widest)
bārid (cold)	*abrad* (colder)	*l-abrad* (the coldest)
Hār (hot)	*aHarr* (hotter)	*l-aHarr* (the hottest)
qalil (little)	*aqall* (less/fewer)	*l-aqall* (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 *gidar* (CAN)	
Imperfect	Perfect
āni agdar asbaH I can swim	*āni gidarıt asbaH* I could swim
inta tıgdar tibdi You can start	*inta gidarıt tibdı* You could start
ınti tgidrīn titkallimin You can speak	*inti gidartı titkallımın* You could speak
huwwa yıgdar yibqa He can stay	*huwwa gidar yibqa* He could stay
hiyya tıgdar tākul She can eat	*hıyya gidrat tākul* She could eat
iHna nıgdar nākhudh il-imtiHān We can take the exam	*iHna gidarna nākhud il-imtiHān* We could take the exam
ıntu tgidrūn tSalHūn imtiHānātkum You can mark your own exams	*ıntu gidartu tSalHūn imtiHānātkum* You could mark your own exams
Humma ygidrūn ykhalsūn bsur'a They can finish quickly	*humma gidraw ykhalsūn b-sur'a* 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	*wāHıd*	11	*Hda'ash*
2	*thnēn*	12	*thna'ash*
3	*tlātha*	13	*tlaTa'ash*
4	*arba'a*	14	*arba'Ta'ash*
5	*khamsa*	15	*khumuSTa'ash*
6	*sıtta*	16	*siTTa ash*
7	*sab'a*	17	*sabı'Ta'ash*
8	*thmānya*	18	*thmınTa'ash*
9	*tis'a*	19	*tsi'Ta'ash*
10	*'ashra*	20	*'ishrın*

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 *wāHıd* (one), regardless of the gender of the noun they modify Iraqis say

asad (m) *wāHid* (one lion) and *Hayya* (f) *wiHda* (one snake), but they say *asadēn ithnēn* (two lions) and *Haytēn ithnēn* (two snakes), *tlath isūd* (three lions) and *tlath Hayyāt* (three snakes), *arba' isūd* and *arba' Hayyāt*, and so on *khamis/sitt/sabi'/thman/tisi'/'ashir isūd/Hayyāt* From 11 upward, however, the numbers usually modify singular nouns, as in MSA *Hda'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 *wāHid 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 *malāyin alf*, *alfēn* (two thousand), *tlattālāf* (three thousand), *arba'tālāf* (four thousand), *khamistālāf* (five thousand), etc , and *milyōn*, *milyōnēn* (two million), *tlath malāyin* (three million), *arba' malāyin* (four million), *khamis malāyin* (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**
bēt abyaDH (a white house)	*badla bēDHa* (a white dress)	*badlāt biDH* (white dresses)
dubb aswad (a black bear)	*dubba soda* (a black she-bear)	*dubbab/dubbāt sūd* (black bears) (m /f)
Tēr aHmar (a red bird)	*Tēra Hamra* (a red bird)	*Tyūr Humur* (red birds)
Hidhā' akhDHar (a pair of green shoes)	*janTa khaDHra* (a green bag)	*aHdhiya khuDHur* (green shoes)
bāb aSfar (a yellow door)	*sayyāra Safra* (a yellow car)	*sayyārāt Sufur* (yellow cars)
qalam azrag (a blue pen)	*waraqa zarga* (a blue paper)	*aqlām zurug* (blue pens)
dukkān qahwā'ı (a brown store/shop)	*qanafa qahwā'iyya* (a brown couch)	*qanafāt qahwā'iyyāt* (brown couches)
DHuwa banafsaji (a purple light)	*warda banafsajiyya* (a purple flower)	*aDHwiya banafsajıyya* (purple lights)
qamiS wardi (a pink shirt)	*tannūra wardıyya* (a pink skirt)	*tannūrāt wardıyyāt* (pink skirts)
nimir purtıqāli (an orange tiger)	*dijāja purtıqāliyya* (an orange hen)	*dijājāt purtıqāliyyāt* (orange hens)
ribāT riSāSi (a grey tie)	*blūza riSāSiyya* (a grey blouse)	*blūzāt riSāSiyyāt* (grey blouses)
kūb fiDHDHi (a silver cup)	*khāshūga fiDHDHiyya* (a silver spoon)	*kwāba fiDHDHiyya* (silver cups)
Hzām dhahabi (a golden belt)	*sā'a dhahabiyya* (a golden watch)	*sā'āt dhahabiyya* (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)
aHHad (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-khamis 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 *dira* (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 *Hakā*, and conjugates in exactly the same way as *bida* (to start) and *biqa* (to stay), below

VERB CONJUGATION: THE PERFECT TENSE					
	bida (to start)	*dira* (to know)	*biqa* (to stay)	*sibaH* (to swim)	*tkallam* (to speak)
āni	*bidēt*	*dirēt*	*biqēt*	*sibaHit*	*tkallamit*
inta	*bidēt*	*dirēt*	*biqēt*	*sibaHit*	*tkallamit*
inti	*bidēti*	*dirēti*	*biqēti*	*sibaHti*	*tkallamti*
huwwa	*bida*	*dira*	*biqa*	*sibaH*	*tkallam*
hiyya	*bidat*	*dirat*	*biqat*	*sibHat*	*tkallimat*
ihna	*bidēna*	*dirēna*	*biqēna*	*sibaHna*	*tkallamna*
intu	*bidētu*	*dirētu*	*biqētu*	*sibaHtu*	*tkallamtu*
humma	*bidaw*	*diraw*	*biqaw*	*sibHaw*	*tkallmaw*

VERB CONJUGATION: THE IMPERFECT TENSE					
	bida (to start)	*dıra* (to know)	*bıqa* (to saty)	*sibaH* (to swim)	*tkallam* (to speak)
āni	*abdi*	*adrı*	*abqa*	*asbaH*	*atkallam*
inta	*tibdı*	*tidrı*	*tibqa*	*tisbaH*	*tıtkallam*
ınti	*tibdīn*	*tidrīn*	*tibqīn*	*tsibHın*	*titkalmın*
huwwa	*yibdi*	*yidri*	*yibqa*	*yisbaH*	*yitkallam*
hiyya	*tibdı*	*tidri*	*tibqa*	*tisbaH*	*titkallam*
iHna	*nibdı*	*nidri*	*nibqa*	*nisbaH*	*nitkallam*
intu	*tibdūn*	*tidrūn*	*tibqūn*	*tsibHūn*	*tıtkalmūn*
humma	*yibdūn*	*yidrūn*	*yibqūn*	*ysibHūn*	*yıtkalmūn*

VERB CONJUGATION: THE IMPERATIVE				
	bida (to start)	*biqa* (to stay)	*sibaH* (to swim)	*tkallam* (to speak)
inta	*ibdi*	*ibqa*	*isbaH*	*tkallam*
intı	*ibdi*	*ibqı*	*sibHi*	*tkallimi/tkalmi*
ıntu	*ibdu*	*ibqu*	*sıbHu*	*tkallımu/tkalmu*

D. Vocabulary

khallaS b-sur'a	finished quickly
hal-yōm khamīs	Today is Thursday
'indi	I have
alif shaghla	a thousand tasks
mā adrı	I don't know
māku wakıt	There's no time
kulna hīchi	We're all like that
bas tidri?	You know what? (*lit*, But do you know?)
nibdi mın	we start from
ba'd id-dawām	after work
akhadht ij-jahāl	I took the children
Hadiqat il-Haywānāt	the zoo
chān yōm jamīl	It was a beautiful day
shifna Haywānāt	we saw animals
ma-shāyfiha min zamān	We haven't seen (them) in a long time
mathalan?	like what?, for example?
chān aku	there was
asad	lion
nimir	tiger
dubba	she-bear
Hayya	snake
ṭūlha	its length
akthar mın	more than
khamıs amtār	five meters

aku Tyūr ghariba.	There were unusual birds.
zurug	blue
khuDHur	green
Humur	red
Sufur	yellow
twannasna	We enjoyed ourselves
ma-gidarit aTla'	I could not go out
taSliH	grading, marking
inTēt muHāDHara	I gave a lecture
b-jāmi'at baghdād	at the university of Baghdad
b-'ay mawDHū'?	On what subject?
tkallamit	I talked
yōm ith-thalāthā'	Tuesday
rādaw ysibHün	They wanted to swim
l-arbi'ā'	Wednesday
akalna barra	We ate outside
ba'DH il-aSdiqā'	some friends
abqa bi l-bēt	I am staying home
aSalliH imtiHānāti	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 *Hādhi il-Hayya* _____ *min dhıch il-Hayya*
b *ma-shifit* _____ *min hadha l-asad*
c *minu* _____, *lamīs lo Sadiqat-ha?*
d *minu* _____, *hādhı l-badla lo badlat ummi?*
e *dūnald yākul* _____ *min lūsi*
f *lūsi tisbaH* _____ *mın 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, Hashīshi*)
c *l-walad (riSāSi, asmar)*
d *t-tuffāHa (sōda, Hamra)*
e *l-warda (banafsajiyya, fiDHiyya)*
f *n-nimir (abyaDH, purtuqāli)*
g *Sadiqti (shagra, dhahabiyya)*

5 Match the words in column A with those in column B to create complete sentences.

A	B
a *chān yōm*	*biha asad w-nimir*
b *amıs Tila'it*	*rāHaw li j-jāmi'a*

c. *hal-yōm thalāthā',* *māku dawām*
d *Hadiqat il-Haywānāt* *jamīl*
e. *yōm ij-jum'a* *mū arbi'ā'*
f *dūnald w-yāsmin* *ba'd id-dawām*
g *yāsmin khalSat* *nāzik il-malā'ika*
h *tkallamıt 'an* *shighilha*

Answer Key

1 a *dūnald, b-'ay mawDHū' tkallamit?*
b *yāsmīn bıqat bi j-jāmi'a li s-sā'a sitta*
c *layla khalṢat shughulha b-sur'a.*
d *bāsil ṣibaH bi l-Habbāniyya amis*
e *lūsi rāH tibdi tSalliH imtiHānāt-ha*
f *l-awlād bidaw yimshūn.*

2 a. *āni mā agdar asbaH*
b. *nruH yōm il-khamīs lo yōm il-aHHad?*
c *nTēt muHāDHara*
d *rānya aqwa min jumāna*
e *lūsi rāHat li j-jāmi'a*

3 a *Hādhi il-Hayya aTwal min dhıch il-Hayya*
b *ma-shifit aqua min hādha l-asad*
c *minu l-akbar, lamıs lo Sadiqāt-ha?*
d *minu l-aHsan, hādhı l-badla lo badlat ummi?*
e *dūnald yākul akthar min lūsi.*
f *lūsi tisbaH aṣra' min dūnald*

4 a *l-Hashish akhDHar*
b *s-sima zarga*
c. *l-walad aṣmar* (brown, tanned)
d *t-tuffāHa Hamra*
e *l-warda banafsajıyya*
f *n-nimir purtuqāli*
g *Sadiqti shagra* (blonde)

5 a *chān yōm jamīl*
b *amis Tila'it ba'd id-dawām*
c *hal-yōm thalāthā', mū arbi'ā'*
d *Hadiqat il-Haywānāt bīha asad w-nimir*
e *yōm ıj-jum'a māku dawām*
f *dūnald w-yāsmin rāHaw li j-jāmi'a*
g *yāsmin khalSat shighilha*
h *tkallamit 'an nāzik il-malā'ika*

SIXTH REVIEW

(Iraqi Arabic)

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1 Fill in the blanks with the following verbs

yzūrūn / nwāfiq / Tila'it / yrūH / ashrab / tāklūn / t'ish

a *l-awlād rāH* _____ *'amhum*
b *iHna* _____ *'ala kulshi tgūla*
c *lamīs* _____ *bi l-baSra*
d *intu rāH* _____ *bi l-maT'am hal-yōm?*
e *āni* _____ *amis w-awwal amis*
f. *dūnald ma-yrid* _____ *li l-mūSil*
g *arid* _____ *'aSir*

2 Fill in the blanks with the following nouns.

banāt / iS-SiHa / sā'a / Halīb / bēDHtēn / dawām / 'uTla

a *shlōn* _____*?*
b *aHtāj* _____ *w-khubuz* (bread)
c *bēsh* _____*?*
d *yōm is-sabit 'idna* _____
e *bi l-'id 'idna* _____
f. *tiHtājin* _____ *lō tlath bēDHāt?*
g *l-madrasa biha* _____ *w-awlād*

3 Choose the correct adjective from the options given in the parentheses

a *zawji (karīm, karīma)*
b *ukhti (qawi; qawiyya)*
c *l-Hadiqa (wās'a, wāsi')*
d. *yāsmīn insāna (laTifa, laTif)*
e *dūnald ishtira l-lūsi badla (jamil; jamila)*
f. *abūya jāb baTTikha (chibira, chibir)*
g. *l-Hayya (Tawil; Tawila)*

4 Replace the words in parentheses below with the following possessive suffixes.

-hum / -ha / -i / -a / -na / -kum / -ak

a *hādha qalam (lūsi).*
b *shifit kitāb (dūnald)?*
c *dhāka bēt (ani)*

d *rāH nākhudh akil (iHna) wiyyāna.*
e *rāH ashtiri min dukkān (mājid w-khālid)*
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 *khāli w-khālti (chinna, chānaw) ysibHūn*
e *āni w-zawıjti (chinna, chintu) bi s-sūg amıs*
f *inta w-akhūk (chānaw, chıntu) b-Hadiqat il-Haywānāt*
g *ānı (chānat, chinıt) 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

	Hıcha	*mısha*	*bicha*	*nisa*
anı	*Hıchēt*			
inta		*mishēt*		
inti			*bichēti*	
huwwa			*bicha*	
hiyya				*nisat*
iHna				*nısēna*
intu		*mishētu*		
humma	*Hıchaw*			

8 Match the words in column A with those in column B to make grammatically correct sentences

A	B
iHna mā 'idna	*yrid ysāfir bi l-'īd*
lamīs w-lūsi	*w-moz w-'inab*
dūnald	*sayyāra*
āni w-awlādi	*w-nuS illa khamsa*
inta w-zawijtak	*bi l-isbū'*
SabāH	*b-almānya* (in Germany)
jib wiyyāk tuffāH	*sāfraw qabil yomēn*
s-sā'a thmānya	*n'īsh b-baghdād*
ummi w-abūya chānaw	*il-khēr*
halyōm shinu	*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 nwāfiq 'ala kulshi tgūla*
   c *lamīs t'ish bi l-baSra*
   d *intu rāH tāklūn bi l-maT'am hal-yom?*
   e *āni Tila'it amis w-awwal amis*
   f *dūnald ma-yrid yrūH li l-mūSil*
   g *arid ashrab 'aSīr*

2. a *shlōn iS-SiHa?*
   b *aHtāj Halib w-khubuz* (bread)
   c *bēsh is-sā'a?*
   d *yōm is-sabit 'idna dawām*
   e *bi l 'id 'idna 'uTla*
   f *tiHtājin bēDHtēn lo tlath bēDHāt?*
   g *l-madrasa biha banāt w-awlād*

3 a *zawji karīm*
   b *ukhti qawiyya*
   c *l-Hadiqa wās'a*
   d *Yāsmin insāna laTifa*
   e *dūnald ishtira l-lūsi badla jamila*
   f. *abūya jāb baTTikha chibira*
   g *l-Hayya Tawila*

4 a *hādha qalamha*
   b *shifit kitābq?*

c. *dhāka bēti*

d *rāH nākhudh akilna wiyyāna*

e *rāH ashtiri min dukkānhum*

f *hādhi malābiskum.*

g *yamta tsāfir il-baladak?*

5 a. *nTēt-hum kitābēn*

b *aHmad rāH yshūfha*

c *zūrūni sbū' ıj-jāy*

d *wēn shiftu 'ammi w-'amti?*

e *rāH anTich il-miftāH* (key) *bāchir*

f *ta'ālu sā'dūna isbū' ij-jāy*

g *nūr tHibba*

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-zawıjti chinna 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	bichētı	nisēti
Huwwa	Hicha	mısha	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*
lamīs w-lūsi sāfraw qabil yōmēn
dūnald yrid ysāfir bi l-'id
āni w-awlādi n'iṣh b-baghdād
inta w-zawijtak ta'ālu l-bētna
SabāH il-khēr
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-sınama*

d *shaku 'indich bi j-janTa?*

e *yā TuffāHa trīdin?*

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' ahlı anā bHebba la-jorjet bas ahlī mā byismaHūli itjawwaza

lūsi lē yā aHmad? shū l-mishkle? lē mā bysmaHūlak ahlak tıtjawwaza la-jorjet?

aHmad ma bta'rfi anā shi'i w-lēzim itjawwaz waHdi shi'iyye mitli w-hiyye mārūniyye 'a shēn heyk lēzim tıtjawwaz wāHad mārūnı 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-ahlı 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, fiyı ēkhida la-jorjet w-nrūH 'a 'ubruS - izā badda - w-ntjawwaz jawēz madani

jorjet lā, yā aHmad, kif baddnā nrūH 'a 'ubruS la-Hālnā? shū raH yi'ūlu ahli w-ıj-jirān? mish ma''ūl kif 'am bitfakkir

aHmad bas hayda mish kil shi, yā lūsi anā ba'dni mā 'indi shi''a w-ba'dnı 'am-bfattish 'a shighel w-mā blē'i Sarli sıne

jorjet aSdu yā lūsi, izā tjawwaznā, shū baddnā nēkul w-nishrab? w-weyn baddnā n'ish?

lūsi ya'ni l-waD' l-iqtiSādi 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 ıs 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.

I ucy 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 *jorjet* (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)	قُبْرُص
yi'ūlu (they say)	يَقولوا
'aSdu (he means)	قَصْدُه
ma''ūl (understandable, reasonable)	مَعْقول

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 *iqtiSādi* (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.

jorjet جورْجيت
Georgette

itjawwaza أَتَزَوَّجُها
I am marrying her

ta'jibun تُعْجِبُهُم
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) إِذاً

izā (if) إِذا

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) ثانِيَة

tēniye (second, ordinal number; another) ثانِيَة

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*

  shi'a (Shi'a) شيعَة

  shi''a (apartment) شَقَّة

- After all other sounds, the feminine ending is *-e,* and frequently also *-i,* without any distinction between the two

  mishkle (problem) مُشْكِلَة

  sine (year) سنَة

  Tāifiye (sectarianism) طائفيَة

  mārūniyye (Maronite) مارونيَّة

  ahliyye (civil) أَهْليَّة

  tēniye (another) ثانية

  waHdi (one, *f.*) واحِدة

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 *fuSHa* 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'rifi/bta'rfi*		
huwwi	*bya'rif*	*hinni*	*bya'rifu/bya'rfu*
hiyyi	*bta'rif*		

mā ba'rif kif baddi ZabbiTa ma' ahli
I don't know how I will work things out with my family

bta'rfī anā shi'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 *baddi* (I WANT TO)			
Singular		Plural	
anā	*baddi a'rif*	*naHna*	*baddnā na'rif*
enta	*baddak ta'rif*	*entu*	*baddkun ta'rifu/ta'rfu*
enti	*baddik ta'rifi/ta'rfi*		
huwwi	*baddu ya'rif*	*Hinni*	*baddun ya'rifu/ya'rfu*
hiyyi	*badda ta'rif*		

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 ' 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 ZabbiTa ma' ahli
I have no idea how I will work things out with my family

For a more detailed discussion of the future tense, see Lesson 17

• *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 *fiyi ikhtār* (I CAN/COULD CHOOSE)			
Singular		**Plural**	
I can choose	*fiyı ikhtār*	we can choose	*fınā nikhtār*
you *(m)* can choose	*fik tikhtār*	you *(m /f)* can choose	*fikun tikhtāru*
you *(f)* can choose	*fiki tikhtārı*		
he can choose	*fiy ikhtār*	they *(m /f.)* can choose	*fiyun yikhtāru*
she can choose	*fiyā tikhtār*		

For a negative form, add the negative particle *mā* in front of *fiyı*

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 voweling 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					
	semeH **(to allow)**	***akhad*** **(to take)**	***rāH*** **(to go)**	***ZabbiT*** **(to fix)**	***tjawwaz*** **(to marry)**
Verb Form	I (sound)	I (hamzated)	I (hollow)	II	V
anā	*bısmaH*	*bēkhud*	*brūH*	*bZabbiT*	*bitjawwaz*
enta	*btismaH*	*btēkhud*	*btrūH*	*bıtZabbiT*	*btitjawwaz*
entı	*btismaHi*	*btēkhdi*	*btrūHi*	*bitZabTi*	*btitjawwazi*
huwwi	*byismaH*	*byēkhud*	*byrūH*	*byiZabbiT*	*byıtjawwaz*
hiyyi	*btısmaH*	*btēkhud*	*btrūH*	*bıtZabbiT*	*btitjawwaz*
naHna	*mnismaH*	*mnēkhud*	*mnrūH*	*mınZabbiT*	*mnitjawwaz*
entu	*btismaHu*	*btēkhdu*	*btrūHu*	*bitZabTu*	*btitjawwazu*

D. Vocabulary

baddi	I want
ZabbiTa	I fix it
bas	but; only
byismaHūli	they allow me
tjawwaza	I marry her
lē	why
shū	what
mishkle	problem
shī'i (shi'iyye, f *)*	Shiite
lēzim	should, must
w	and
mārūniyye	Maronite
'a shēn heyk	that's why
ba'd	yet, still
Harb ahliyye	civil war
Tāyfi	sectarian
ikhtiyarēt (ikhtiyār, sg)	choices
fiyi	I can
itrika	I leave her
mish	not
bayyak	your father *(m)*
yēk	you (independent object pronoun)
bala	yes
kbire (kbīr, m *)*	big
Tab	okay, well
raH	will, shall
walla	well, *adv* (*lit* by God)
ēkhida	I take her
nrūH	we go
'a	to
'ubruS	Cyprus
izā	if
jawēz madani	civil marriage
la-Hālnā	(we) alone
yi'ūlu	they say
jirān (jār, sg.*)*	neighbors
ma''ūl	understandable, believable
bitfakkir	(you) think (conjugate like *Zabbit*)
hayda	this
shi''a	apartment
bfattish 'a shighel	I look for a job (conjugate like *Zabbit*)
blē'i	I find

l-waD' l-iqtiSādi	the economic situation
kamēn	also
Diddak	against you
mish heyke?	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 *khāltī rimā (baddi) (itrik) libnēn w-('ish) b-amerika*
d *bayyi (bifakkir) ba'dnī 'ind ij-jirān*
e *naHna mā (ba'rif) izā sāmir 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 shī?*
g *mish*	*baddak ta'mul bi-'ubruS?*

4. Put the words in the correct order to form coherent sentences

a *yfattish / maHmūd / khālī / baddu / 'a / shi''a / akbar*
b *ma / btismaHli / zeineb / 'a / l-baHr / la-Hāli / rūH*
c *kill / hayda / shī*
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 *khāltī rimā badda titrik libnēn w-t'īsh 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 beırūt*

3 *lēzim trūHī 'a sh-shighel* You *(f)* have to go to work
baddkun tishrabu shī? 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 bitjannin!

lūsī mbayyen nbasaTet ktīr, mā heike?

'ali nbasaTet w-noSS! min mā byinbusiT? feyrūz haydi, mish Hada tēni bta'rfu uSSata?

lūsi ba'rif shwayye 'annā kēnet min 'ile fa'ira

'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?

lūsī 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 bitghannī la-jjirān?

dūnald akid Habbu Sawtā ktīr

'ali mā fi shakhS mā byHebb Sawtā la-feirūz

nādya: 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!

lūsī 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 ktīr '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, ısn't it Feiruz?

Lucy No, her name ıs 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* ıs 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-tēnı.
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*, ıs a "sun" consonant in Lebanese Arabic

kēnet bitghanni la j-jırān
She used to sıng 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-zghir 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'i'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 *byitrik* (HE LETS/LEAVES) IN THE IMPERFECT TENSE WITH OBJECT PRONOUN SUFFIXES			
Singular		Plural	
he lets me	*byitrikni*	he lets us	*byitriknā*
he lets you *(m)*	*byitrikak*	he lets you *(m /f.)*	*byitrikun*
he lets you *(f)*	*byitrikik*		
he lets him/it	*byitriku*	he lets them *(m /f)*	*byitrikun*
he lets her/it	*byitrikā*		

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 *akhad* (TO TAKE) IN THE PERFECT TENSE			
Singular		**Plural**	
I took	*akhad(e)t*	we took	*akhadnā*
you *(m)* took	*akhad(e)t*	you *(m /f)* took	*akhadtu*
you *(f)* took	*akhadti*		
he took	*ākhad*	they *(m /f.)* took	*ākhadu*
she took	*ākhad(e)t*		

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 *akhad* (TO TAKE) WITH OBJECT PRONOUN SUFFIXES			
Singular		**Plural**	
he took me	*akhadnı*	he took us	*akhadnā*
he took you *(m)*	*akhadak*	he took you *(m /f.)*	*akhadkun*
he took you *(f)*	*akhadik*		
he took him/it	*akhadu*	he took them *(m /f)*	*akhadun*
he took her/it	*akhada*		

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 hım/it

akhadtu + *-a* ⟶ *akhadtūa*
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 akhadtū
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	*semHet*	*akalet*	*rāHet*	*ZabbaTet*	*tjawwazet*
we	*samaHnā*	*akalnā*	*reHnā*	*ZabbaTnā*	*tjawwaznā*
you *(pl)*	*samaHtu*	*akaltu*	*reHtu*	*ZabbaTtu*	*tjawwaztu*
they	*semHu*	*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 *fehim* (TO UNDERSTAND)		
	Perfect Tense	Imperfect Tense
I	*fhım(e)t*	*bifham*
you *(m)*	*fhım(e)t*	*btifham*
you *(f)*	*fhimti*	*btifhami*
he	*fehım*	*byifham*
she	*fehmet*	*btifham*
we	*fhımnā*	*mnifham*
you *(pl)*	*fhimtu*	*btifhamu*
they	*fehmu*	*byifhamu*

4. THE VERB *kēn* (WAS, WERE) IN THE PERFECT TENSE

THE VERB *ikhtār* (TO CHOOSE)		
	Perfect Tense	Imperfect Tense
I	*khtar(e)t*	*bikhtār*
you *(m)*	*khtar(e)t*	*btikhtār*
you *(f)*	*khtarti*	*btikhtān*
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 [1] *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 bitghannı 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 *kēn* (WAS/WERE)			
Singular		Plural	
I was	*kinet/kint*	we were	*kinnā*
you *(m)* were	*kinet/kint*	you were	*kintu*
you *(f)* were	*kinti*		
he was	*kēn*	they were	*kēnu*
she was	*kēnet*		

[1] See Lesson 14 for a discussion of hollow verbs

D. Vocabulary

bitjannin	incredible (*lit.*, it makes you crazy)
mbayyen	obvious
w-noSS	indeed, surely (an emphatic expression that follows the emphasized word—verb, noun, or adjective, *lit*, and a half)
haydi	this *(f.)*
Hada	one, someone
uSSata	her story
shwayye	a little
'annā	about her
'ile	family
fa'ira	poor
'indun	they have
kēnu sēknin	they used to live
ūDa	room
insēn	man, person
Tayyib	good-hearted
Hatta	in order to
tghannī	she sings
b-sharT	on a condition
immā	her mother
khayyā	her brother
awwal	beginning
zghire (zghir, m*)*	little
akid	sure
Sawtā	her voice
shu ha l-Haki?	What are you talking about? (*lit*, What is this talk?)
mā fī	there isn't
byifham	he understands
musi'a	music
Ha'i'i	real
isem shuhra	stage name (*lit*, fame name)
mashhūra (mashhūr, m*)*	famous
tekhtār	she chooses
ismēn	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 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) 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-khālti 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 sāmır 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	B
nbasaTTi bi-l-Hafli?	*mā 'ajabni l-akel*
nbasaTet w-noSS lē mā nbasaTTi enti?	*mā ba'rif*
shu ha l-Haki? kif mā bta'rfi?	*bala, Habbūā*
kēn Tayyib il-akel, kif mā 'ajabik?	*lā, it-tabbūle mā kēnet Tayyibe, bas ımmi w-bayyi Habbu l-kibbe shwayye*
anā mā bifham bi-l-akel? it-tabbūle bitjannin w-l-kibbe kamēn	*mā kēn Tayyib enti mā btifhami bi-l-akel*
shwayye? bas akid Habbu l-musi'a?	*mish ktir w-enti?*

5 Answer the following questions

a *shu bta'rif lūsı '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
ıj-jirān — The form of the definite article is *ij* because it precedes the word *jırān*, 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-khāltī 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 brother doing when you were living in Lebanon?
e *anā mā kint a'rif izā sāmir 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 byighannı mnēH*
e *bayynā byitriknā la-Hālnā.*
f *akhadtı 'ā l-mustashfa? lā, mā akhadtu ba'd*

4 *nbasaTTı bi-l-Hafli?*
mish ktir w-enti?
Did you have fun at the party?
Not much And you?
nbasaTet w-noSS lē mā nbasaTTı enti ?
mā ba'rif

I had a lot of fun You didn't you have fun?
I don't know
shu ha l-Haki? kīf 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, ıt-tabbūle mā kēnet Tayyibe, bas immi w-bayyi Habbu l-kıbbe 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 lūsī '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'īra 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, 'alī 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 mıtl 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/bitHebbı 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

lūsī 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 khalliS ij-jēm'a

lūsı shū ha ta'mli ba'deyn?

amal ma 'ashēn heyk baddi iHke ma'ik b-SarāHa baddi a'rif shū 'indi ikhtiyārēt

lūsī: 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

lūsī 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 reji' min il-madrase 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!

lūsī Tab, izan fiki tfattshi 'a shighel tēni aw tkaffi dirāstik.

amal aSdik 'addim 'a mājistēr?

lūsī 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

lūsī: tilmize bala alam? hayda alam, tfaDDali, ktibi l-'inwēn. ilik Hada b-amerika?

amal· bala, khālti 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	*sēk̲ni* (living)	*jār̲ti* (my neighbor)	*Z̲ghār* (little)	*asēt̲ze* (teachers)	*bta'r̲fi* (you know)	*ta'm̲li* (you do)	*t̲faDDali* (come on in)
MSA	*sākin̲a*	*jār̲ati*	*S̲ighār*	*asāt̲idha*	*ta'r̲if̲i*	*ta'm̲ali*	*t̲afaDDali*

The short vowel *i* is dropped from the preposition *bi* (in) in the following examples

LA	*b-s̲ur'a* (quickly)	*b-l̲ibnēn* (in Lebanon)	*b-S̲arāHa* (honestly)
MSA	*bi-sur'a*	*bi-lubnān*	*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*)	*tfattshi* (you search, *f*)	*b'allmu* (they teach)	*inglize* (English)
MSA	*tuqaddimi*	*tufattṯshi*	*yu'alliṃūn*	*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)	*ism 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 ıj-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 ıj-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)	*haydolēk* (those)	*haydōl* (these)	*haydolıki* (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

feyrūz 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'ı*	*'ındı*
you have	*(la) ilak*	*ma'ak*	*'indak*
you *(f)* have	*(la) ilık*	*ma'ik*	*'indik*
he has	*(la) ilu*	*ma'u*	*'indu*
she has	*(la) ila*	*ma'a*	*'ında*
we have	*(la) ilnā*	*ma'nā*	*'ınnā*
you have	*(la) ilkun*	*ma'kun*	*'ınkun*
they have	*(la) ilun*	*ma'un*	*'ındun*

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 [1] 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)

[1] See Lesson 4 for a discussion of the possessive construction in MSA

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

POSSESSIVE EXPRESSIONS *tē'* AND *tabā'* WITH POSSESSIVE SUFFIXES		
my/mine	*tē'i*	*tabā'ı*
your/yours *(m)*	*tē'ak*	*tabā'ak*
your/yours *(f)*	*tē'ik*	*tabā'ik*
his, its	*tē'u*	*tabā'u*
her/hers, its	*tē'a*	*tabā'a*
our/ours	*tē'nā*	*tabā'nā*
your/yours	*tē'kun*	*tabā'kun*
their/theirs	*tē'un*	*tabā'un*

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'atī?* (Why don't you apply to my university?), where a possessive suffix *-ī* 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 *l*; 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 *āl* (TO SAY, TO TELL)				
	Perfect	With *la* (to) and *-u* (him)	Imperfect	With *la* (to) and *-u* (him)
I	*il(e)t*	*iltillu* (I said to him)	*b'ūl*	*b'ıllu* (I say to him)
you *(m)*	*il(e)t*	*iltillu*	*bit'ūl*	bit'illu
you *(f)*	*ilti*	*iltīlu*	*bit'ūlı*	*bit'lilu*
he	*āl*	*āllu*	*by'ūl*	*by'illu*
she	*ālet*	*aletlu*	*bıt'ūl*	*bıt'illu*
we	*ilnā*	*alnēlu*	*mın'ūl*	*mın'illu*
you *(pl)*	*iltu*	*iltūlu*	*bıt'ūlu*	*bit'ilūlu*
they	*ālu*	*ālūlu*	*byi'ūlu*	*byi'ilūlu*

THE VERB *Hiki* (TO SPEAK, TALK)		
	Perfect	Imperfect
I	*Hkēt*	*beHkı*
you *(m)*	*Hkēt*	*bteHki*
you *(f)*	*Hkıtı*	*bteHki*
he	*Hikı*	*byeHki*
she	*Hikyet*	*bteHki*
we	*Hkinā*	*mneHki*
you *(pl)*	*Hkitu*	*bteHku*
they	*Hıkyu*	*byeHku*

THE VERB *abaD* (TO GET PAID, TO EARN)		
	Perfect	Imperfect
I	*abaD(e)t*	*ba'baD*
you *(m)*	*abaD(e)t*	*bta'baD*
you *(f.)*	*abaDti*	*bta'baDi*
he	*abaD*	*bya'baD*
she	*abaDet*	*bta'baD*
we	*abaDnā*	*mna'baD*
you *(pl)*	*abaDtu*	*bta'baDu*
they	*abaDu*	*bya'baDu*

D. Vocabulary

mēshi l-Hāl.	Things are going fine
mnēHa	good *(f)*
sine	year
khalliS	I finish (conjugate like *Zabbat*)
jēm'a	university
ba'deyn	afterwards
ıl lke	I speak, I talk

tidrisi	you *(f.)* study
ikhtiSāSik	your *(f.)* major, specialty
mēshi	popular (*lit*, going)
b-sur'a	fast (*lit*, with speed)
halla	now
asētze (*istēz*, sg.)	teachers
byi'allmu	they teach (conjugate like *Zabbat*)
a'baD	I get paid, I earn
inglize	English
ma'ik Ha'	You are right
wlēd	children
Zghār (*Zghir*, sg.)	little
mā byisma'u l-kalēm	They don't listen
alla	he told her
haydik il-yōm	the other day
reji'	he came back, he returned
māmā	mommy
ktēbe	writing (verbal noun)
irēye	reading (verbal noun)
mahDūm	cute
izan	then, in that case
tkaffi	you *(f.)* continue
dirāstik	your *(f.)* education
'addim	I apply (conjugate like *Zabbat*)
mājistēr	master's degree
tē'i	my
tabā'a	its, her
ē	yeah
bala	without
alam	pen
'inwēn	address
ilik	you *(f.)* 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-rāshidīn* (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, waHdi (one, f), *b-sharT, zghīre, 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. *bitHebba la-feyrūz (bas btisma' Sawta)*
b *l-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 *akhadtı '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 tishtıghl 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 *bınt ıj-jırān ('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 jjēm'a mā by'ajbūni raH addim 'a jēm'a tēniye*

Answer Key

1 *mushkila, wāHida, bi-sharT, Saghira, tughannı*

2 a *raH/ha tHebba la-feyrūz bas btisma' Sawta*
You'll like Feiruz when you hear her voice
b *bi-l-madēris il-inglīziye 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 lıbnēn?*
Hasan, what are you and your brother going to do when you go to Lebanon?
e *raH/ha tēkhdi 'a l-mustashfa bukra?*
Are you *(f)* going to take him to the hospital tomorrow?

3 a *haydı madrase*
b *haydōl 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-lkompıūtar
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

lūsī ktir 'ajabni l-ghada mbēriH! 'an jad bta'rfi tiTbukhi!

nādya shū 'ajabik aktar—ttabbūle walla llūbya b-rizz?

lūsī ttabbūle ktir 'ajabetni bas ir-rizz byijannin fiki t'allmīni kīf biTbukhu?

nādya tikram 'aynik! 'a fikra, halla ken baddi iTbukhu ta'i 'a l-maTbakh Hatta farjiki

lūsī emtīn, halla?

nādya ē, iza ma fi 'indik shi

lūsī lā

nādya Tab awwal shī, lēzim yikun fī 'indik rizz, w-sha'riyye w-zēt tēkhdi kibbeyyet rizz w

lūsī kibbeyyet rizz? mish alile? la-kam wāHad 'am niTbukh?

nādya shakhSēn aw tlēte Tayyib tghaSSli ktir mnēH

lūsı kām marra bghayyir il-māy?

nādya shi tlet marrāt, ba'dēn btHoTTı 'a janab w-btēkhdi shwayyet sha'riyye

lūsī mish abel ma nēkhud ish-sha'riyye lēzim nHoTT iz-zēt 'a l-ghāz?

nādya 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 shī nuS kibbeyye w-bti'liya bi z-zēt Hatta tSīr lawna dahabi ba'dēn, bitHoTTi r-rizz li ghaSSalti min abel w-kamēn bitHoTTi kibbeyytēn w-nuS māy w-btitriki la-stawi

lūsı mā aTyab rizzik yā nādya!

nādya yalla, bukra enti ha ta'llmını Tabkha amerikaniyye

lūsī tikrami bas ana mā ba'rif iza fiyi iTbukh mitlik akid mā raH iZbaT ma'i

nādya raH iZbaT w-nuS, mā tkhāfi! w-iza mā ZabaT ktir ha tēkli shū raH tkibbi ya'ni?

lūsī lā, ha a'mal mitl juHa kēn 'indu tlet tiffeHēt kēn baddu yēkul weHdi bas abel ma akala shēfa shwayye kharbēni ām kibba w-akhad it-tēniye Tuli'et kharbēni kamēn, am kibba tēni

nādya shū, mā yikūn kibbun killun?

lūsī 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	
min	who
shū	what
weyn	where
la weyn	where to
min weyn	from where
emtin	when
lē	why
kif	how
addē	how much
kam	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?

emtīn rāyiHa 'a ssū'?
When are you going to the market?

lē ma baddik trūHı 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 ıs either *no* or *not* [1]

- Nouns

  min weyn akhadti ha r-rādio?
  From where did you get this radio?

  hayda mish rādio haydi msajjle
  This is not a radıo (*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

[1] Note that verbs are negated using the negative particle *ma* See Lesson 26 and 27

- Adjectives

shū 'am biySīr?
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'rif 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 *menn-* WITH POSSESSIVE SUFFIXES			
I'm not	*menni*	we're not	*mennā*
you're not *(m)*	*mennak*	you're not *(pl)*	*menkun*
you're not *(f)*	*mennik*		
he/it's not	*mennu*	they're not	*mennun*
she/it's not	*menna*		

- 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 sarī' (= li-ennū enta mish sarī') 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

emtīn 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.)

emtīn 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 *fī* (THERE IS/ARE . . .)

To express *there is* and *there isn't* ., use *fī* . and *mā fī* . respectively

fī shī il-yōm?
Is there anything today?

lā, mā fī shī
No, there's nothing /There isn't anything

mā fī Hafle?
Isn't there a party?

bala, fī. '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 , *bintēn*[1] (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 , bintēn* (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

[1] 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 *binten* (two girls/daughters) or the possessive form *bintī* (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	*wāHad/weHdi*	*ktēb (wāHad)/walad*	*siyyāra (weHdi)/binet*
two	*tnēn (tintēn)*	*ktēbēn/waladēn*	*siyyārtēn/bintēn*
three	*tlēte*	*tlet kutub/awlēd*	*tlet siyyārāt/banēt*
four	*arba'a*	*arba' kutub*	*arba' siyyārāt*
five	*khamse*	*khams kutub*	*khams siyyārāt*
six	*sitte*	*sitt kutub*	*sitt siyyārāt*
seven	*saba'a*	*saba' kutub*	*saba' siyyārāt*
eight	*tmēne*	*tmen kutub*	*tmen siyyārāt*
nine	*tisa'a*	*tisa' kutub*	*tisa' siyyārāt*
ten	*'ashra*	*'ashr kutub*	*'ashr siyyārāt*

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	*Hdāsh*	*Hdāshar ktēb*	*Hdāsh siyyāra*
twelve	*tnash*	*tnāshar ktēb*	*tnāshar siyyāra*
thirteen	*tlettāsh*	*tlettāshar ktēb*	*tlettāshar siyyāra*
fourteen	*arba'atāsh*	*arba'atāshar ktēb*	*arba'atāshar siyyāra*
fifteen	*khamstāsh*	*khamstāshar ktēb*	*khamstāshar siyyāra*
sixteen	*sittāsh*	*sittāshar ktēb*	*sittāshar siyyāra*
seventeen	*saba'atāsh*	*saba'atāshar ktēb*	*saba'atāshar siyyāra*
eighteen	*tmantāsh*	*tmantāshar ktēb*	*tmantāshar siyyāra*
nineteen	*tisa'atāsh*	*tisa'atāshar ktēb*	*tisa'atāshar siyyāra*

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	*'ashrin*
thirty	*tletin*
forty	*arba'in*
fifty	*khamsin*
sixty	*sittin*
seventy	*sab(a)'in*
eighty	*tmenin*
ninety	*tis(a)'in*

The noun following the hundreds and the thousands is also in the singular form.

NUMBERS 100 TO 9,000			
one hundred	*miyye*	one thousand	*al(e)f*
two hundred	*mitēn*	two thousand	*alfēn*
three hundred	*tletmiyye*	three thousand	*tlet ālēf*
four hundred	*arba'miyye*	four thousand	*arba't ālēf*
five hundred	*khamsmiyye*	five thousand	*khamst ālēf*
six hundred	*sittmiyye*	six thousand	*sitt ālēf*
seven hundred	*saba'miyye*	seven thousand	*saba't ālēf*
eight hundred	*tmenmiyye*	eight thousand	*tment ālēf*
nine hundred	*tisa'miyye*	nine thousand	*tisa't ālēf*

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						
s-sabet	*l-aHad*	*t-tanēn*	*t-talēta*	*l-arba'a*	*l-khamis*	*j-jima'a*
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?

khallīnā nrūH as-sabet
Let's go on Saturday

ma Sirnā rāyHin kill sabet khallīnā nghayyir il-yōm
We've been going every Saturday Let's change the day

C. Vocabulary

ghada	lunch
mbēriH	yesterday
'an jad	really
tiTbukhi	you cook (*f.*)
walla	or
rizz	rice
tikram 'aynik!	You are welcome!/With pleasure!
'a fikra	by the way
halla	now
ta'i!	Come! (*f.*)

maTbakh	kitchen
farjiki	I am showing you (*f.*)
emtin	when
sha'riyye	vermicelli
zēt	cooking oil
kibbeyye	cup
alile	little
tlēte	three
tghaSSlı	you wash it (*f*)
bghayyir	I change
māy	water
tHoTTi	you put (*f.*)
'a janab	aside
shwayye	a little
abel	before
ghāz	cooker
mennik	you are not (*f.*)
byighli	it boils
bti'liya	you (*f*) fry it (*f*)
lawna	its color
dahabi	golden
li	which
stawi	it is ready/it is cooked
Tabkha	dish
tikrami!	You are welcome!, With pleasure!
akīd	sure
tkhāfi	you are afraid (*f*)
tkibbı	you throw it (*f.*)
tiffeHēt	apples
shēfa	he saw it
Tuli'et	it turned out to be
Taffa	he switched off
Daw	light
tēlte	third (*f.*)

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 mın 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 *emtīn? bukra?*
Grace No, not tomorrow

2 Answer the following questions

a *weyn sēkin/sēkni?*
b *kam yōm bi-j-jima'a (a week) tishtighel/i?*
c *abel kam sine tjawwazu immak w-bayyak/immik w-bayyik?*
d *lē 'am tidrus/tidrsi libnēni?*
e *addē Ha'' siyyartak/ik?*
f. *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 / (i)j-jima'a / arba' / emtīn / (i)t-tanēn / ma'ī / 'ashrin / ma'i

a *mbēriH bas rja'et min as-sū' akalet* _____ *tiffeHēt*
b *kam* _____ *iltillak mā fik trūH 'a ssinema abel ma khallaset min il-irēye*
c _____ *raH t'addim 'a jjēm'a? l-khamis aw* _____*?*

d *lē ma baddak tishrab ahwi ma'nā?*
_____ bas dolar wāHad.
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-Hafli 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. *emtīn? 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?
immī w-bayyi tjawwazu abel 'ashrin/khams w-'ashrin/tletın 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?
siyyartī Ha''a khamsmit 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 ktīr /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'/khams 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 *lē ma baddak tishrab ahwi ma'nā?*
Why don't you want to drink coffee with us?
ma'i bas dolar wāHad
I have only one dollar
mā tkhāf, anā ma'i khamst'ashar/'ashrīn 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 bı 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 kbīr 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, 'ashrīn tiffēHa*
binet, bintēn, tlēt banēt, Hdashar binet, tnashar binet, tlettashar binet, 'ashrın binet
walad, waladēn, tlēt awlēd, 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 servīs?

'ali khud servis, arkhaSlak bas il-mishwār baddu yēkhud wa'et ktīr

dūnald ma'lē, 'indi wa'et ktīr

'ali awwal shi btēkhud servis min vardān 'a d-dawra w-Tab'an byēkhud minnak is-suwwā ıjrat servisēn

dūnald lē servisēn?

'ali liennu byimurr awwal shī bi l-ashrafiyye-—min vardān 'a l-ashrafiyye servīs 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 hawnīki intibih mā yilTush 'aleyk is-suwwā liennu suwwāin beyrūt ktīr fannasīn

dūnald ma'rūf

'ali halla l-iHtimēl it-tēni, iza Habbēt tēkhud taksi fāSlu 'a l-ıjra

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 tınzili 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 rējı' min amerika

dūnald sēkin hawnīki?

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-wlēd byaHku inglīzi

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 imshi!* (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* [1] The table below shows the imperative forms of six verbs The first row shows the corresponding imperfect tense form

	IMPERATIVE				
	mishi (walk)	*rjiʿ* (go back)	*rāH* (go)	*nizil* (go, come down)	*semiʿ* (listen)
you, *m sg*	*btimshi*	*btirjaʿ*	*bitrūH*	*btinzil*	*btısmaʿ*
you, *m sg*	*(i)mshi*	*(i)rjaʿ*	*rūH*	*(i)nzil*	*(i)smaʿ*
you, *f sg*	*(i)mshı*	*(i)rjaʿi*	*rūHı*	*(i)nzili*	*(i)smaʿi*
you, *pl*	*(i)mshu*	*(i)rjaʿu*	*rūHu*	*(i)nzilu*	*(i)smaʿu*

Here are examples from the dialogue

tfaDDal, rkab!
Please, get in! *(m sg)*

tfaDDali, rkabi!
Please, get in! *(f sg.)*

Here are more examples:

yalla, rjaʿu ʿa l-bēt b-surʿa!
Come on, go back home quickly! *(f /m pl)*

[1] If the verb ends in *-i* the masculine and feminine imperatives are identical e g the form *mshi* (walk!) is used whether 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 *btēkul* (TO EAT) AND *btēkhud* (TO TAKE) IN THE IMPERATIVE		
you, *m sg*	*btēkul* (you eat)	*btēkhud* (you take)
you, *m sg*	*kul*	*khud*
you, *m sg* (with a pronoun)	*kila* (eat it)	*khida* (take her/it)
you, *f sg*	*kili*	*khidi*
you, *pl*	*kilu*	*khidu*

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 *ija* (TO COME) IN THE IMPERATIVE	
you, *m sg*	*btiji*
you, *m sg*	*ta'*
you, *f sg*	*ta'i*
you, *pl*	*ta'u*

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 tiji*	*mā tisma'*	*mā tirkab*
you, *f sg*	*mā tēkli*	*mā tēkhdi*	*mā trūHi*	*mā tiji*	*mā tisma'i*	*mā tirkabi*

yā muna, bas btrūHi 'ind khāltik, mā tēkhdi 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*

bitHoTTi 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 ɟ-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 *CēCCın* 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	*rējı'/rēj'*	*rāyiH*	*sēmi'/sēm'*	*rēkib*	*sēkın*
Feminine Singular	*rēj'a*	*rāyiHa*	*sēm'a*	*rēkbi*	*sēkni*
Masculine/ Feminine Plural	*rēj'in*	*rāyiHin*	*sēm'in*	*rēkbın*	*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 feyrūz?
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? ē, 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'īn '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

safāra	embassy
'a l-maZbūt	exactly
khallī!	Leave!, Let! (*f. sg.*)
shar'iye	East Beirut
btanSaHni	you advise me *(m. sg.)*
servīs	taxi service (in Beirut)
khud!	Take! (*m. sg.*)
arkhaSlak	it's cheaper for you
mishwār	trip, going out
wa'et	time
ma'lē	It's fine., It's nothing.
suwwā	driver
ıjra	fee
liennu	because
byimurr	he passes
btinzil	you get off *(m. sg.)*
btisal	you ask *(m. sg.)*
nēs	people
byidillūk	they give you directions
ıntibih!	Watch out! (*m. sg.*)

yilTush	he cheats
fannasin	crooks, cheats
ma'rūf	well-known
iHtimēl	possibility
fāSlu	bargain with him (*m sg*)
rkab	get on (*m sg*)
demwazēl	Miss
Hadd	next to, near
bwaSSlik	I'll take you
istēz	Sir
rikıb	he got on
maTār	airport
rēji'	returning *(participle)*
a'ad	he stayed
shaher	month
il-mhimm	What's important is (*lit*, The important thing [is])
staghrabet	I was/He was astonished, surprised
aktar shi	most of all
ennu	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'llmìni shi Tabkha amerikaniyye yā lūsi*
b *tēkhdi kibbeyyet rizz*
c *tghaSSli ktīr mnēH.*
d *bitghayyri l-māy shi tlet marrāt*
e *ba'dēn btHoTTi '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-üDa.*
e *bayya byitrikā trüH '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 ıs-siyyāra b-sur'a!*
b *mā trüH 'a ssū' bukra! lēzim nrüH 'a s-safāra l-amerikaniyye*
c *shū btanSaHni yā doktōr? shrab māy ktīr, imshi ktīr, w-mā tēkul ktīr!*
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 trüHi 'a ssū' bukra! lēzim nrüH 'a s-safāra l-amerikaniyye*
c *shū btanSaHini yā doktōra? shrabi māy ktir, imshi ktīr, w-mā tēkli ktīr!*
d *khidi servis min id-dawra!*
e *intibihi! fi siyyāra!*

3 a *yalla, bukra 'allmini shi Tabkha amerikaniyye yā lūsi*
b. *khidi kibbeyyet rizz*
c. *ghaSSli ktīr 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 *sēknīn 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-musī'a l-'arabíyye*

6 a *bukra mish rēji'/rēj'a min faransa*
b *mish 'ārfin uSSata?*
c. *mish 'ārfi shwayye 'annā*
d *mish sēknīn 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-musī'a l-'arabiyye.*

Seventh Review

(Lebanese Arabic)

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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 (lēzım) (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-dıplōm (tabā' + enta)*
e *ha ssiyyara mish (tē' + huwwi)? la, sıyyartu 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 btanSaHnı 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 *'ındık / ya / wlēd / madām / ?*
e *iltilfik / milyōn / marra / / baddi / ma ' ·l āy / 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 Haflēt mitl kint 'am ba'mul b-amerika ha s-sine raH addim 'a l-AUB bas ba'd ma ba'rif 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? emtın?*
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* _____ *ıj-jēm'a*
b _____ *dolar mish ktır kill shi halla Sar ghālı*
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-madraset "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 ktīr 'ajabetni*
is-siyāra li kenet hōn ktīr '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'rif 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	ē	b	e	a
r	h	a	ī	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	ō	S	w	h

Answer Key

1 a. *betina lēzim tjawwaz wāHad milionēr*
Bettina has to marry a millionaire
b. *shu ya khālti, mish lēzim tiTbukhili 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 ktīr '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 khālid, bas btrūH—Taffi D-Daw!*
c *shu baddik tēkli ya Habibti?*
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'aṭibu kīf 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 ktīr 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 rja'ti min amerika?*
Grace *haydik il-yōm lē?*
Muna *ken baddi ıji la-'indik*
Grace *fikī tiji l-yōm, iza baddik*
Muna *ma fiyı l-yōm*
Grace *lē, weyn rāyHa?*
Muna *il-yōm jjim'a kill jim'a b'allim inglize b-madraset "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 nefsi! 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 nafsi anā ismi deyvid jōnz, wa aHub at'arraf bik

as-sayyid ra'ad ahlan bik, ana ismi ra'ad wu hādi al-madām, wu hadā Ibni, wu huwwa ya sìdi amrikāni

mister jōnz wani'm ya sayyid ra'ad, ıtsharraft bi ma'rifatak

as-sayyid ra'ad iHnā illi itsharrafnā bi ma'rifatak, ısh lōnek?

mıster 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 amrīka

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-hıjāziyye, fi jāme'at jorıtawin 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, ınta titkallam 'arabı 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 fı 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 fı jiddah?

mister jōnz Hawāli sitet shuhūr

as-sayyid ra'ad gadīsh, sitet shuhūr bes? hada galīl, bes lāzim tuzūreni fı jiddah

mıster 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 akīd, ıtsharraft 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
hadā (this)	هذا *hādha*
asta'zan (ask for permission)	استأذن *ista'dhan*
talāta (three)	ثلاثة *thalātha*
masalan (for example)	مثلا *mathalan*

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
itkhalag (was born)	خُلِق *khuliq*
muwaffag (successful)	مُوَفّق *muwaffaq*
tagrīban (nearly)	تقريبا *taqriban*
al-Hagīga (the truth)	الحقيقة *al-Haqiqa*
galīl (little)	قليل *qalil*

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

a — *hada* (this)
i — *ma 'adri* (I don't know)
u — *shukran* (thank you)

ā — *al-madāris* (schools)
ī — *daHīn* (now)
ū — *shuhūr* (months)
ē — *kēf* (how)
ō — *hadōl* (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	
marHaba	Hello	*shukran* or *allah yiHfaZak*	Thank you *or* May God protect you
yā halā	Hello	*shukran* or *allah yiHfaZak* or *yā halā bik*	Thank you *or* May God protect you *or* Welcome to you
ahlan	Welcome	*shukran* or *allah yiHfaZak yā* or *halā bik*	Thank you *or* May God protect you *or* Welcome to you
ahlan bik	Welcome to you	*shukran* or *allah yiHfaZak* or *yā halā bik*	Thank you *or* May God protect you *or* Welcome to you
'itsharrafnā	We are honored	*shukran, allah yiHfaZak*	Thank you May God protect you
ēshlōnak?	How are you? *(m)*	*zen, al-Hamdulilah* or *Tayyib, al-Hamdulillah*	Fine, thanks (*lit*, praise to God)
ēshlōnik?	How are you? *(f)*	*zen, al-Hamdulilah* or *Tayyiba, al-Hamdulillah*	Fine, thanks (*lit*, praise to God)
kēf Hālak?	How are you? *(m)*	*zen, al-Hamdulilah* or *Tayyib, al-Hamdulillah*	Fine, thanks (*lit*, praise to God)
kēf Hālik?	How are you? *(f)*	*zen, al-Hamdulilah* or *Tayyiba, al-Hamdulillah*	Fine, thanks (*lit*, praise to God)
fi'amānillah	Good-bye (*lit*, go in God's safety)	*ma'a s-salāma*	Good-bye (*lit*, go with peace)

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	
anā	أَنا *anā*	I
inta	أَنتَ *anta*	you *(m)*
inti	أَنتِ *anti*	you *(f)*
huwwa	هُوَ *huwa*	he
hiyya	هِيَ *hiya*	she
niHna/iHna	نَحْنُ *naHnu*	we
intu (m /f pl)	أَنتُم *antum*	you
humma (m /f pl)	هُم *hum*	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	
smi	اسمي *ismi*	my name
ismak	اسمك *ismuk*	your *(m)* name
ismik	اسمكِ *ismuki*	your *(f)* name
ismū	اسمه *ismū*	his name
ismha	اسمها *ismuha*	her name
ismna	اسمنا *ismuna*	our name
ismakum	اسمكم *ismukum*	your *(pl)* name
ismahum	اسمهم *ismuhum*	their name

'ind (AT) WITH POSSESSIVE SUFFIXES		
UHA	MSA	
'indi	عندي *'indi*	I have
'andak	عندك *'indak*	you *(m)* have
'indik	عندكِ *'indaki*	you *(f)* have
'indū	عنده *'indū*	he has
'indaha	عندها *'indaha*	she has
'indana	عندنا *'indana*	we have
'indakum	عندكم *'indakum*	you *(pl)* have
'indahum	عندهم *'indahum*	they have

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 *daras* (TO STUDY)				
UHA		MSA		
anā	*adrus*	*anā*	أدرسُ *adrusu*	I study
inta	*tudrus*	*anta*	تدرسُ *tadrusu*	you *(m)* study
inti	*tudrusī*	*antı*	تدرسين *tadrusīna*	you *(f)* study
huwwa	*yudrus*	*huwa*	يدرسُ *yadrusu*	he studies
hiyya	*tudrus*	*hıya*	تدرسُ *tadrusu*	she studies
iHna/niHna	*nudrus*	*naHnu*	ندرسُ *nadrusu*	we study
ıntu	*tudrusū*	*antum*	تدرسون *tadrusūna*	you *(pl)* study
humma	*yudrusū*	*humm*	يدرسون *yadrusūna*	they study

IMPERFECT TENSE OF THE VERB *Hab* (TO LIKE, TO LOVE)				
UHA		MSA		
anā	*āHub*	*anā*	أحِبُ *uHibbu*	I like/love
inta	*tuHub*	*anta*	تحِبُ *tuHibbu*	you *(m)* like/love
inti	*tuHubı*	*antı*	تحِبينَ *tuHıbbīna*	you *(f)* like/love
huwwa	*yuHub*	*huwa*	يحِبُ *yuHıbbu*	he likes/loves
hiyya	*tuHub*	*hiya*	تحِبُ *tuHibbu*	she likes/loves
iHna/niHna	*nuHub*	*naHnu*	نحِبُ *nuHibbu*	we love
intu	*tuHubu*	*antum*	تحِبونَ *tuHibbūna*	you *(pl)* love
humma	*yuHubu*	*humm*	يحِبونَ *yuHıbbūna*	they love

IMPERFECT TENSE OF THE VERB *ishtaghal* (TO WORK)				
UHA		MSA		
anā	*ashtaghil*	*anā*	أشتغلُ *ashtaghilu*	I work'
inta	*tishtaghil*	*anta*	تشتغلُ *tashtaghilu*	you *(m)* work
huwwa	*yishtaghil*	*huwa*	يشتغلُ *yashtaghilu*	he works
Hiyya	*tishtaghil*	*hiya*	تشتغلُ *tashtaghilu*	she works
iHna	*nishtaghil*	*naHnu*	نشتغلُ *nashtaghilu*	we work
intu	*tishtaghilu*	*antum*	تشتغلونَ *tashtaghiluna*	you *(pl)* work
humma	*yishtaghilu*	*humm*	يشتغلونَ *yashtaghiluna*	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 *fī* (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)
mita (when)

Note that the verb *ishtaghal* means 'to be busy with' in *fuSHā*

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?

mita tuHub tishtaghil?
When do you like to work?

D. Vocabulary

marHaba	Hello
āHub ā'arrafak bi nefsi	I would like to introduce myself
āHub	I would like
āt'arref bik	to know you
āhlan bik	Welcome to you
kēf Hālak?	How are you?
Tayyib, āl-Hamdulillah	Fine, thanks (*lit*, praise to God)
zen, āl-Hamdulillah	Fine, thanks (*lit*, praise to God).
hādi	this
al-madām	my wife
ibni	my son
ya sidi!	My friend!, My man!
āmrikāni	American
yā halā	welcome
itsharrafnā.	I am honored to make your acquaintance
mumkin as'alak su'āl?	Can I ask you a question?
bes	but
kēf yukūn?	How come?
ibnek	your son
li'innu . . .	because he
itkhalag	was born
fi amrika	in America
mashā 'allah	Great! (*lit*, it is what God wills)

esh ismu?	What is his name?
'andu sita'shar sana	He is sixteen years old (*lit*, he has sixteen years)
allah yiHfaZu	God bless him (*lit*, God keep him)
kēf yiSir?	How come? (*lit*, how it becomes)
daHin	and now
asawwi	I am conducting
baHth	research
il-madāris we il-tadris	schools and teaching
fi l-mamlakah	in the kingdom
insha 'allah muwaffag!	Good luck! (*lit* If God wills, you will be successful!)
ēsh tishtaghil?	What do you do?
subHanallah	Glory be to God
tagriben	almost
fi nefs il-mihne	in the same profession
hada SaHiiH	this is true
we bi'idhnillāh	With God's permission
miTawwil	you are staying
ma'ana	with us
al-hagiga	actually
sittat shuhūr	six months
gadish?	How long?
hada galil	This is little
Tab'an	of course
akid	for sure
yekūnli sh-sharaf bi zyartak	I will be honored to visit you (*lit*, by visiting you)
mumkin as'al su'āl?	Can I ask you a question?
itfaDDal!	Go ahead!
li l-Hin	till now
ma'adri	I don't know
'inwān maktabi	my office address
lāzim tzūreni	You should visit me
itsharraft	I am honored
bi ma'reftek	to get to know you
ya 'akh ra'ad	brother Ra'ad
we ana kamān	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-kheryi*, 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), *tabārak 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 *shlōnek?*	*akid*
b *mumkin as'al su'āl*	*ismu 'ali*
c *ana ismi mesh'al*	*zen, al-Hamdulillah*
d *insha 'allah muwaffag*	*yā halā*
e *ēsh ismu?*	*itfaddal*
f *lāzim tzūreni*	*itsharrafnā*
g *marHaba*	*allah yiHfaZak*

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 nefs___*
e *ana ___ a'raf fēn huwwa*
f *huwwa ___mawjūd*
g *yisawwu baHth___ fi tadris*
h *shukran, Hāl___ Tayyib*
i *'afsh___ katīr*
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 nefsi*
e *ana ma a'raf fēn huwwa*
f *huwwa mūmawjūd*
g *yisawwu baHthēn fı tadris*
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-tadris*
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 barīd?

al-bawāb luff yamin fi akhir ash-shari', wu ba'den, rūh li l-ishara, wu igTa' ish-shari' 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-khamīs wa al-jum'a min as-sa'a tamanya aS-SubuH ilā talata wa nuS fi l-mısa

jōnz jazak allah kulli khēr

al-bawāb ahlan bik

At the post office

jōnz abgha arsil jawāb li amrika barīd jawwi musajjal

muwazzaf al-barīd hada waznu tag il, min-faDDlak HuTT bi khamsa riyaal Tawābi' 'ala Z-Zarf

jōnz abgha arsil Tard kamān, mita yiwSal?

muwazzaf al-barīd law sari' fi talatat iyam

jōnz. mashkūr

muwazzaf al-barīd 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 katīr

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 yahkhud wagt?

sawwāg al-taksi 'ashara dagīga.

jōnz mumtāz ısmaHli, ēsh hadōla l-'amāyir?

sawwāg al-taksi. hadōla 'imarāt sakan li l-ta'jir

jōnz sūg shwaya shwaya, min-faDlak

sawwag al-taksi lēsh, ana basūg bisur'a, inta manak mabsūT min siwāgati?

jonz 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 buildıng 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 weıghs 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 ıt take to get there?

Taxi Driver Ten mınutes.

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 Drıver 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 arüH 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*

wāHid	one
itnēn	two
talāta	three
arba'a	four
khamsa	five
sitta	six
sab'a	seven
tamanya	eight
tıs'a	nine
'ashara	ten

iHda'sh	eleven
itna'sh	twelve

3. DAYS OF THE WEEK

Here are the names for the days of the week They differ slightly from those used in MSA

as-sabt	Saturday
al-aHad	Sunday
al-itnēn	Monday
at-talūt	Tuesday
ar-rabū'	Wednesday
al-khamis	Thursday
al-jum'a	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 *rāH* (TO GO)			
ana	*aṛūH*	*iHna/niHna*	*nuṛūH*
inta	*tuṛūH*	*intum*	*tuṛūHu*
inti	*tuṛūHi*		
huwwa	*yuṛūH*	*humma*	*yuṛūHu*
hiyya	*tuṛūH*		

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 *laff* (TO TURN, TO FOLD)			
ana	*aluff*	*iHna/niHna*	*nuluff*
inta	*tuluff*	*intum*	*tuluffu*
inti	*tuluffi*		
huwwa	*yuluff*	*humma*	*yuluffu*
hiyya	*tuluff*		

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'i*	*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) *Tawīl* (m sg)
long street

'imāra (f sg) *Tawīla* (f sg)
tall building

Because *shāri'* (street) is masculine and singular, the adjective *Tawīl* 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 Saghīr (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
kabīr (big, old)	*akbar* (bigger, older, biggest, oldest)
Saghīr (small, young)	*aSghar* (smaller, younger, smallest, youngest)
katīr (much)	*aktar* (more; most)
ba'īd (far)	*ab'ad* (farther; farthest)
garīb (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-kabīrah
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	*-nı*	*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*)	*liki* (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	
hadā	this	*hādi*	this	*hadōla*	these
hadāk	that	*hadik*	that	*hadolāk*	those

hada sh-shēk (m sg)
this check

hādi 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	I have errands [to run]
ismaHli.	Excuse me (*lit*, give me permission)
agrab	nearest
maktab barīd	post office
fi akhir	at the end of
ash-shari'	the street
ba'dēn	then
tagriben	nearly
mugabil	across from, opposite
al-madrasa	the school
jazak allah kulli khēr	Thank you (*lit*, May God grant you all his blessings)
jawāb	letter
barīd jawwi musaJJal	registered airmail
waznu	its weight
tagīl	heavy
khamsa riyāl	five riyals
Tard	package
mita yiwSal?	When will it arrive?
abgha arsil	I would like to send
talata	three
iyām	days
la shukur 'ala wajib	You're welcome (*lit*, No thanks for a duty)
al-taHliya senter	Tahliya Center
kam takhud?	How much do you charge (*lit*, take)?
'ashara	ten
mū katir	not a lot
abshir	sure (*lit*, be happy)
wagt	time
mumtāz	great, wonderful
hadōla l-'amāyir	those buildings
'imarāt sakan	apartment buildings
sh(i)waya	little
manak?	Aren't you?
mabsūT	happy
siwāgati	my driving
tshūf	you see
al-makan	the place
garīb	near
al-bank	the bank
haggak	yours
awgāt al-dawām	working hours
as-sa'a tamanya	eight o'clock

aS-SubuH	the morning
Tābi' (*Tawābi'*)	stamp(s)

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 dagiga!* (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-Tarīga (gTa') fiha al-HabHab.*
e *ana aHub (shtaghil) katīr.*

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 _____ *mın 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 *hādi (aT-Tarīga / ash-sharı' / al-bank / maktab al-barid) mumtāza*
c *hadōla (ash-shari' / aj-jawāb / aT-Tard / as-sayyarāt) timshı bi sur'a*
d *hadak (as-sit / as-sittāt / ar-rijjāl / aT-Tarıga) yuluf bi shwēsh*
e *hadika (al-masāfa / al-baTīkh / 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-yamın wa ba'dēn luff shumāl*
You _____
Bystander *la mu ba'id, garib kamān isharatēn*
You _____
Bystander: *la shukr 'ala wajib*

Answer Key

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-rijjāl 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*

LESSON 33

(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'īd 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 innī jay li l-maktab

muwazzef al-istigbāl marHaba bak, maHallak wa maktabak

In the realtor's office

as-sayyid sa'īd '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'īd mū mumkin, lāzim tishrab Haja, tishrab gahwa

jōnz la shukran, shiribt gahwiti min shiwayya

as-sayyid sa'īd illa, billāhi 'alēk, lāzim tishrab Haja

jōnz Tayyib, ākhud shāy

as-sayyid sa'īd mā tiDDāyag law shiribtu fi kūb guzāz

jōnz la bi l-mara.

as-sayyid sa'īd. Tayyib, daHin nigdar nushūf al-biyūt al-mutāHa hadōla humma shagatēn jamb al-taHliya senter wa talāta biyūt fi l-bughdadiyya

jōnz ana ma abgha bēt, ana afaDDil shigga wasT al-balad

as-sayyid sa'īd al-'ilā jet ma'ak?

jōnz dubaha mā jat insha'allah kamān shahrēn

as-sayyid sa'īd 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'īd mū sharT, nigdar nurūH daHin nushūfahum 'asa tilagi wāHid yināsbak

Receptionist: Al-Makkawi real estate office, can I help you?

Jones. Is Mr. Sa'īd 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
mumkin atruk risāla?	*itfaDDal*
(Can I leave a message?)	(Sure, go ahead.)
ahlan wa sahlan, itfaDDal	*shukran*
(Welcome, please come in)	(Thanks)
mumkin al-Hisāb?	*itfaDDal*
(Can I have the check?)	(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						
li (for, to)	*fi* (in)	*'ala* (on, for)	*bi* (by)	*ma'a* (with)	*gabl* (before)	*ba'd* (after)
fōg (over)	*taHt* (below, under)	*guddām* (in front of)	*wara* (behind)	*min* (from)	*'an* (about)	*zay* (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'īd.

kalam li as-sayyid sa'id
Call Mr Sa'id for me

HuTT bi khamsa 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	
ar-risāla	the letter	*ar-rasā'il*	the letters
ash-shigga	the apartment	*ash-shugag*	the apartments
ar-ragam	the number	*al-argām*	the numbers
al-fundug	the hotel	*al-fandādig*	the hotels
al-bēt	the house	*al-biyūt*	the houses
al-'ilā	the family	*al-'awāyyil*	the families
al-'āzib	the single man	*al-'uzāb*	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 *ba-/bi-*		
ana	*badawwir 'ala shigga*	I am looking for an apartment
inta	*bitdawwir 'ala shigga*	you *(m)* are looking for an apartment
inti	*bitdawwiri 'ala shigga*	you *(f)* are looking for an apartment
huwwa	*biydawwir 'ala shigga*	he is looking for an apartment
hiyya	*bitdawwir 'ala shigga*	she is looking for an apartment
inHna/niHna	*bindawwir 'ala shigga*	we are looking for an apartment
intum	*bitdawwirū 'ala shigga*	you are *(pl)* looking for an apartment
humma	*biydawwirū 'ala shigga*	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 *kharaj* (TO GO)			
	UHA	MSA	
ana	*kharajt*	خَرَجْتُ *kharajtu*	I went
inta	*kharajt*	خَرَجْتَ *kharajta*	you *(m)* went
inti	*kharajti*	خَرَجْتِ *kharajti*	you *(f)* went
huwwa	*kharaj*	خَرَجَ *kharaja*	he went
hiyya	*kharajat*	خَرَجَتْ *kharajat*	she went
iHna/niHna	*kharajna*	خَرَجْنا *kharajna*	we went
intum	*kharajtu*	خرجتُم *kharajtum*	you *(pl)* went
humma	*kharaju*	خَرَجوا *kharajū*	they went

THE PERFECT TENSE OF THE VERB *gāl* (TO SAY)			
	UHA	MSA	
ana	*gulṯ*	قلتُ *qultu*	I said
inta	*gulṯ*	قلتَ *qulta*	you *(m)* said
inti	*gulṯi*	قلتِ *qulti*	you *(f.)* said
huwwa	*gāl*	قال *qāla*	he said
hiyya	*gālaṯ*	قالت *qālaṯ*	she said
iHna/niHna	*gulna*	قُلنا *qulna*	we said
intum	*gultu/gultum*	قُلتم *qultum*	you *(pl)* said
humma	*gālu*	قالوا *qālu*	they said

THE PERFECT TENSE OF THE VERB *kān* (WAS)			
	UHA	MSA	
ana	*kunṯ*	كنتُ *kunṯu*	I was
inta	*kunṯ*	كنتَ *kunṯa*	you *(m)* were
inti	*kunṯi*	كنتِ *kunṯi*	you *(f)* were
huwwa	*kān*	كان *kāna*	he was
hiyya	*kāniṯ*	كانت *kānaṯ*	she was
iHna/niHna	*kunna*	كُنا *kunna*	we were
intum	*kuntu/kuntum*	كُنتم *kuntum*	you *(pl)* were
humma	*kānu*	كانوا *kānu*	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			
	***taww* (just)**	***dūb* (just)**	***gīd* (already)**
ana	*tawwi*	*dūbi*	*gidı*
inta	*tawwak*	*dūbak*	*gidak*
intı	*tawwik*	*dūbik*	*gidik*
huwwa	*tawwu*	*dūbu*	*gidu*
hiyya	*tawwuha*	*dūbaha*	*gidaha*
iHna/niHna	*tawwuna*	*dūbana*	*gidana*
ıntu	*tawwukum*	*dūbukum*	*gidakum*
humma	*tawwuhum*	*dūbuhum*	*gidahum*

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 *'asa* (IT IS HOPED) WITH OBJECT PRONOUN SUFFIXES	
'asāni	it is hoped that I
'asāk	ıt is hoped that you *(m)*
'asākı	it is hoped that you *(f)*
'asāh	it is hoped that he
'asāha	it is hoped that she
'asāna	it is hoped that we
'asākum	it is hoped that you *(pl)*
'asāhum	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

shigga	an apartment
li l-ijār	for rent
maktab	office
li l-iskān	for housing
muwazzef	employee
al-istigbāl	the reception
ay	any
khidma	service
mawjūd	present
tawwu	just
kharaj	he went out
mita	when
yiji	he comes
tāni	again
ba'd	after
atruk	I leave
risāla	message
badawwir 'ala	I am looking for
gullu	tell him
innu	that
kalamak	he phoned you
yibgha	he wants
inni jay	I am coming
al-mutāH	the available (ones)
marHabā bak	You are most welcome
maHalak	your place
as-simsār	the realtor
galuli inka	they told me that you
kalamtani	you called me
Hawāli	around, nearly, almost
gabl	before
nuS-sa'a	half an hour
wasT	middle
ēsh tishrab?	What would you like to drink? (*lit*, What do you drink?)
sukhun	hot
walla	or
barid	cold
mū mumkin	impossible
lāzim tishrab Haja	You must drink something
gahwa	coffee
min shiwayya	a while ago (*lit*, from little)
illa, billāhi 'alēk!	No way!, For God's sake! (*lit*, with God on you)

Tayyib	okay
ākhud shāy	I'll take tea
mā tiDDāyag	you will not be bothered
law	if
kūb guzāz	a glass cup
shiribtu	you drank it
la bi l-mara	no, not at all, completely, very
nigdar	we can
nushūf	we see
nurūH	we go
daHīn	now
al-biyūt	the houses
kam bēt	a few houses
shagatēn (shigga, shugag)	two apartments (apartment, apartments)
jamb	near
wasT al-balad	downtown (*lit*, middle of the town)
al-bēt aghla, mū kida?	The house is more expensive, isn't it?
al-'ilā	the family
ma'ak	with you
jat	she came
dubaha	yet
mā jat	she did not come
fi l-Hala hādi	in this case
a'ajir	to rent
li'annu	because
al-'awāyy'il	the families
fi l-mamlaka	in the Kingdom
'āzib	bachelor, single man
mū sharT	not necessarily
'asa	it is hoped
tilagi	you find
yināsbak	suitable for you
yalla nimshi	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	B
a *huwwa as-sayyid maHmūd mawjūd?*	*marHaba bak, maHallak wa maktabak*
b *mumkın atruk risāla?*	*la bi l-mara*
c *abgha aȷık al-maktab*	*la' tawwu mishi*
d *mita al-'ilā tıȷı?*	*itfaDDal*
e *mātiDDāyag law ruHna daHīn?*	*kamān shahrēn*

2 Change the imperfect tense verbs ın 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 katīr*
f *inti (tiguli) al-Hagiga mūkida?*
g *niHna dūbna (ma nikhruj)*
h *ana (agūl) al-Hagıga*
i *inta (tishūr) hadā al-muwazzaf?*
ȷ *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 (gid) raHū al-bēt*
b *iHna (dūb) shiribna shay*
c *inti (taww) kalamtīni fi l-telefōn, lēsh titkallami tāni.*
d *al-'anūd (dūb) mishiyit, 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 _____? (mın amerika)*
b *intum _____? (min holandā)*
c *ana _____ (min makka)*
d. *humma _____ (min najd)*
e. *ibni _____. (min maSr)*
f. *ommi _____. (min turkiya)*
g. *hadā ar-rijjāl _____ (min HaDramūt)*
h *Hādi 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?*
ı *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 ajik al-maktab. marHaba bak, maHallak wa maktabak.*
d *mita al-'ilā tiji? kamān shahrēn.*
e *mātiDDāyag law ruHna daHīn? 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 katīr*
f *inti gultī al-Hagīga, mū kida?*
g *niHna dūbna ma kharajna*
h *ana gult al-Hagīga*
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 lihum kam bēt, min faDlak*
g *mish 'al fi l-bēt, mū kida*

4 a *humma gīdahum raHū al-bēt*
b *iHna dūbana shıribna shay*
c *inti tawwik kalamtīni 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 najdiyyın.*
e *ibni maSri*
f *ommi 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 katīr*
c *hiyya ma tigdar tiji la'innaha bitudrus daHīn*
d *humma biyurūHū makka katīr*
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 *mīn biygūl ana mū mawjūd?*
j *hiyya bitluff waraq al-'inab bi l-mara Saghīr*

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 bukrah

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, mūkıda? '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-afrāH masalan?

ra'ad fi l-'urs, al-'awādim tugūl li l-'arūsa wa li l-'aris "allah yis'idhum" aww, "bi l-afrāH 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-ıjtimā'iyya. lizālik law zurt mariD tugūllu "gidāmak al-'afiyya," aww "la ba's 'alēk " wu kamān tigdar tugūlī 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, billāhı '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 *salīg*, 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			
ramaDān karım *ramaDān mubārak* *kul ramaDān wa intum bi kheir*	Ramadan is generous Blessings for Ramadan Every Ramadan and you are in good health	*allahu akram* *ramaDān mubārak* *'ala j-jami'* *wa ınta bikheir wa 'afiyya*	God is more generous Blessings for all for Ramadan And you are in good health and strength
On the Occasion of the Pilgrimage			
Hajj mabrūr	Blessed pilgrimage	*'ōgbālak*	May you also have it
During Religious Festivities			
kul 'ām wa intum bi kheir	May you be in good health every year	*allah yi 'ūdu 'alēkum wa 'alēna bi l-yomn w al-barakāt*	May God return it to you and to us with his blessings and prosperity

For Work Being Completed			
allah yi'Tik al-'afiyya	May God give you strength	*allah yi'āfik*	May God strengthen you
Facing a Difficult Situation			
a'ūzu bıllāh	I take refuge in God	*allah yikūn fi 'ōnak*	May God give you aid
Giving Condolences			
'aZZam allah ajrak *al-bagıyya f Hayātak* *askan allah meytākum al janah* *allah yırHamu* *al-marHūm* (+ name)	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)	*ajrak wa ajrina wu fi Hayātak meytākum wa meytana*	Yours and ours And your life Yours and our deceased ones
After Someone Drinks			
hani'an	(May you be) healthy	*hanāk allah*	May God give you happiness
Before a Trip			
bis-salāma ınshā 'allah tisāfir wu tırja' bıs-salāma	May you travel and return with safety	*allah yisallimak*	May God make you safe
Apologizıng			
la mu'akhza	No offense	*ma'lēsh*	Never mind
Speaking of Something Bad			
la samaH allah barra wa ba'id	May God not permit it May it be outside and distant		
When Something Is Broken			
ankasar as-shar	The evil is broken		
Upon Hearing News			
kheir ınshā 'allah	Let it be good		
Upon Engaging in a Serious or Dangerous Task			
bism ilāh ar-raHmān ar-raHim	In the name of God, the Merciful, the Compassionate		
Expressing Uncertainty			
allahu a'alam	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	*muHarram*	محرم
2	*Safar*	صفر
3	*rabi' al-awwal*	ربيع الأول
4	*rabi' al-tāni*	ربيع الثاني
5	*jumād al-awwal*	جماد الأول
6	*jumād al-tāni*	جماد الثاني
7	*rajab*	رجب
8	*sha'bān*	شعبان
9	*ramaDān*	رمضان
10	*shawwāl*	شوال
11	*zu l-qi'da*	ذو القعدة
12	*zu l-Hijja*	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 ramaDān
They will fast during Ramadan

hatakul daHin
You *(m)* will eat now

hatakul daHin
She will eat now

rāH yishrabū ash-shay
They are going to drink the tea.

hāji l-Haflah
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 *yukūn* (HE IS)			
ana	*ḥakūn*	*rāḤ akūn*	I will be, I am going to be
inta	*ḥatkūn*	*rāḤ tukūn*	you *(m)* will be, you're going to be
inti	*ḥatkūni*	*rāḤ tukūni*	you *(f)* will be, you're going to be
huwwa	*ḥaykūn*	*rāḤ yukūn*	he will be, he is going to be
hiyya	*ḥatkūn*	*rāḤ tukūn*	she will be, she is going to be
iHna/niHna	*ḥankūn*	*rāḤ nukūn*	we will be, we are going to be
intum	*ḥatkūnū*	*rāḤ tukūnū*	you *(pl)* will be, you are going to be
humma	*ḥaykūnū*	*rāḤ yukūnū*	they will be, they are going to be

FUTURE TENSE OF THE VERB *yaSūm* (HE FASTS)			
ana	*ḥaSūm*	*rāḤ aSūm*	I will fast, I am going to fast
inta	*ḥatSūm*	*rāḤ tuSūm*	you *(m sg)* will fast, you *(m sg)* are going to fast
inti	*ḥatSūmi*	*rāḤ tuSūmi*	you *(f sg)* will fast, you *(f sg)* are going to fast
huwwa	*ḥaySūm*	*rāḤ yuSūm*	he will fast, he is going to fast
hiyya	*ḥatSūm*	*rāḤ tuSūm*	she will fast, she is going to fast
iHna/niHna	*ḥanSūm*	*rāḤ nuSūm*	we will fast, we are going to fast
intum	*ḥatSūmū*	*rāḤ tuSūmū*	you *(pl)* will fast, you *(pl)* are going to fast
humma	*ḥaySūmū*	*rāḤ yuSūmū*	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 daHin
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 sīdi!	Oh master! Oh brother! (showing surprise or wonder)
al-muslimīn	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-fajr	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 (*lit*, from the rise of the sun)
ilā ghurūbaha	to the sunset (*lit*, 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 (*lit*, all the world)
hayiju	they will come
yi'addū fariDat al-Hajj	they will perform the duty
simi't	I heard
as-sana hādi	this year
al-Hujāj	the pilgrims
al-'ām al-māDi	the previous year
li ba'aD	to each other
hadōla	those
al-'awādim	people
tibārik ba'aD	bless each other, congratulate each other
bigōlahum	by their saying
ramaDān mubārak!	Blessed Ramadan!
Hajj mabrūr!	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
'arīs	groom
allah yis'idhum!	May God make them happy!
bi l-afrāH wa al-banīn!	With happiness and sons!
al-mariD	the sick (person)
ziyara	visit

rah agūl	I am going to say
bara wa ba'id!	Outside and distant! (when talking about something bad)
ya shīkh!	Oh, sheikh! (showing wonder and disbelief)
ındak Hag!	You are right! (*lit*, you have right)
al-mawāgif	the situations
ijtimā'iyya	social
laww	if
zurt	you visited
gidāmak al'-afiyya!	May you recover quickly! (*lit*, in front of you the strength)
la ba's 'alēk!	No trouble on you! (wishing a sick person health)
tigdar	you can
ēshbak?	What's wrong with you?
bikifāya	enough
lā māyiSir	it can't be
a'Tini	give me
saHnak	your plate
'an jadd	honestly
ma agdar	I can't
ākul	to eat
bi l-lāhi 'alēk!	For God's sake!

D. Cultural Note

hıjri 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 *hıjri* year has twelve months, but ıt is shorter than the Gregorian calendar year by eleven days The Gregorian calendar is referred to in Arabic as the *milādi* calendar

Saudi Arabıans 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 pilgrımage, 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-tarāwīH,* prayers consistıng 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 *ramaDān karim*	*allah yisallimak.*
b *allah yi'Tik al-'afiyya*	*hanāk allah*
c *'aZZam allah ajrak*	*allahu akram*
d *hanī 'an*	*allah yi'āfik*
e *bis-salāma inshā' allah*	*ajrak wa ajrina*

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. *mīn (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 karīm.*
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-darwīsh
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, akīd ta'rif al-shawārı' tayyib.
inta: _____.
sakhr: Tayyib bi s-salāma.

Answer Key

1 a *ramaDān karīm allahu akram*
b *allah yi'Tik al-'afiyya allah yi'āfik*
c *'aZZam allah ajrak ajrak wa ajrina*
d *hani'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-jamä'ah?*
i *min hayugūl li 'omi al-Hagīga?*
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-banīn.
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-marīDa 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?
ınta: 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 kīlō
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' 'indi talāta ashkāl
jōnz abgha ashufahum kullahum
al-bayya'. ibshir
jōnz Tayyib, hadōla mū Tayyibin, abgha shakil aHsan
al-bayya' itfaDDal
jōnz· hādi l-kafiyya bi kām?
al-bayya' bi khamasta'sh rıyāl
jōnz hādı ghalliya jiddan, ākhir kalām kam?
al-bayya' lā, ma abaddil kalāmi abadan, kalām wāHid, khamasta'sh riyāl
jōnz lā tigdar ta'Tinı l-kafiyya bı 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 *yā*			
Structure	**Example**	**Situation**	
yā + proper noun	*yā 'alı*	calling attention	Hey, Ali!
yā + indef noun	*yā bınt*	complimenting	Wow, miss!
yā + noun phrase	*yā bayyā' al-hāwa, ya sidi*	calling someone's name; showing wonder; agreeing	You, candy-seller!; Wow, sir!; Indeed, sir!
yā + adjective	*yā fannān, yā sātir*	complimenting, exclamation	A true maestro!; Oh my God!
yā + rel clause	*ya ill fōg*	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 *man* WITH OBJECT PRONOUN SUFFIXES		
Person	**UHA**	
anā	*manni mabsūT*	I am not happy
inta	*mannak nājiH*	You *(m)* are not passing the test
inti	*mannik mabsūTa*	You *(f)* are not happy
huwwa	*mannu jay*	He is not coming
hiyya	*mannaha/mahi hina*	She is not here
iHna/niHna	*mannana/maHna rayHin*	We are not going
intu	*mannakum nājiHin*	You *(pl)* are not passing the test
humma	*mannahum/mahum kazabin*	They are not liars

C. Vocabulary

as-samak	the fish
TāZa	fresh
walla	or
metallij	frozen
al-yōm	today
iSTadnah	we caught (*lit*, fished) it
kām?	How much?
a'Tini	give me
ashūf	I see
sa'ru	its price
al-kīlō	the kilo
bi 'ashara riyāl	for ten riyals
mumtāz	great
min faDDlak	please
abgha	I would like
itnēn kilō	two kilos
ibshir	sure
fēn?	Where?
anaDDif lak huwwa	I can clean it for you
mashkūr	thanks
agDi magāDi tānnıya	I go shopping
khuDār wu fakiha	vegetables and fruits
al-Halaga	the produce market
garib	near
hina	here
hagūl	I will say
li S-Sabi	to the boy, to the messenger, to the apprentice
yiwarrik	he shows you
alagiha	you find it
aT-Tarig	the way
khud	take
hadal rijjāl	this man
kamān	also
warrīh	show him
ēsh shakil?	What type?
il-kafiyya	the men's headscarf
illi 'indak	that you have
'indi	I have
ashkāl	types
kullahum	all of them
shakil aHsan	a better quality
hādı l-kafiyya bı kām?	How much is this headscarf?

bi khamsta'sh riyāl	fifteen riyals
ghalliya jiddan	very expensive
ākhir kalām kam	your last word
ma abaddil	I don't change
kalāmi	my words
abadan	never
fāhim	understanding
'ala kēfak	as you wish
ma abgha	I don't want
harūH	I will go
ad-dukkān	the store
ta'āl	come
raH abī hiyya	I am going to sell it
al-bayyā'	the seller
ba'D	some
ba'Dahum	some of them
jāb	he brought
sallam	he delivered
warrēt	I showed
fannān	artist
sātir	a protector, a protector screen
al-hāwa	the air
yuDrub	he hits
ishtara	he bought
al-'amaliyya	the operation
al-maSna'iyya	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 *kam si'r hadā al-HabHab?*	*la' mıtallij*
b. *'indak farawla?*	*'indi Tawil, wu gaSir*
c *hadā as-samak TāZa?*	*kalām wāHid*
d *ēsh shakil il-kafiyya illi 'indak?*	*na'am 'indı*
e *hādi as-sayyara ghalliya jiddan, ākhir kalām kam?*	*bi 'ishrın riyāl*

2 Fill in the blanks by choosing the right word from the two provided in parentheses

a *humma (mabsuTin, 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 'ishrīn 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 ghalliya jiddan, ākhir kalām kam? kalām wāHid.*

2 a. *humma mabsuTīn fi l-'urs.*
b. *al-bayyā' jāb il-kafiyya*
c *min faDDlak 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 'arfīn*
e. *humma mannahum fahmīn*

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, minfaDDlak.*
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	B
a *ēsh lōnak?*	*ma'a s-salāma*
b *fi 'amānillah*	*hanāk allah*
c *ēsh hāda?*	*allah yi'āfik*
d *fēn tuHub tishtaghil?*	*mūba'id min hina*
e *ismaHli*	*la shukr 'ala wājib*
f *mashkūr*	*fi madrasa*
g *fēn maktab al-barid?*	*itfaDDal*
h *allah yi'Tik al-'afiyya*	*manni 'ārif*
i *hani' an*	*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

a *'umar* _____ *shay kulli yōm fi S-SubuH*
b *ibni* _____ *katir*
c *anā* _____ *al-masa aktar min al-SubuH*
d *fēn hiyya* _____ *'ala il kornish?*
e *ta'rifū kēf* _____ *al-HabHab?*
f *ēsh* _____ *kul yōm fi SubuH?*
g *iHna lāzim* _____ *ash-shēk hāda bukra*
h *humma* _____ *min aS-SubuH ilēn al-masa*
i *ana* _____ *innu mannu jay*
j *ēsh* _____ *ibnik?*

3 Choose from among the prepositions below to complete the following sentences

fi / 'ala / fōg / taHt / 'an / bi / li

a *mumkin tirsil aT-Tard hadā* _____ *amerika*
b *fēn al-jawwāb? ma lagitu* _____ *al-tawla.*
c *'asa tittaSil* _____ *muwazzaf al-bank*
d *badawwir* _____ *shigga li l-iyār*
e *mumkin as'al* _____ *si'r hādi as-sayyāra?*

4 Put the verbs in parentheses in the future tense.

a *ana (rāH) ash-shirka ba'd yōmēn*
b *samāhir (daras) Tibb fi aj-jami'a.*
c *intum (Sām) as-sanna hādi mū kida?*
d *fēn (rāH) aS-Sēf al-jay?*
e *mita (riji') min aS-Safar?*
f *inta (kharaj) tāni?*
g *humma (Salla) fi j-jāmi' jamā'a*
h *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 karım
'aZZam allah ajrak
bi s-salāma inshā'allah
al-bagiyya fi Hayātak
allah yis'idhum
Hajj mabrūr
tısāfir wu tirja' bi s-salāma
kul 'ām wa intum bi kheır
askan allah meytākum al-janah
la ba's 'alēk
bi l-afrāH wa al-banīn
kul ramaDān wa intum bi kheir

6 Put the verbs in parentheses in the perfect tense

a *as-sana al-maDiyya (adrus) fi jorjtawin*
b *min yōmēn (arūH) atmashi fi al-TaHliya senter*
c *mīn (yugūl) innu ramaDān bukra?*
d *ams inti (tishtiri) awā'i katira*
e *anā ta'bān bi l-marra, li'anni gidi ma (ashrab) ash-shay*
f *al-yōm (nimshi) li l-sūg bas ma (nilāgi) shāy tayyib*
g *ya tara (tuSrūfū) ash-shēk illi (a'Titikum) huwwa?*
h *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	B
a *kēf nurūH li TaHliyya senter?*	*mugābil al-madrasa*
b *mita misāfir?*	*mariD bi l-marra*
c *ēsh tuHub tākul?*	*bi l-taksi*
d *lēsh mannak mabSūT?*	*al-yōm inshallāh*
e *fēn al-bank?*	*salig min faDDlak*

10 Make the following sentences negative by inserting an appropriate negative particle

a *anā* _____ *a'rif fēn al-maktab haggu*
b *inta 'indak 'ila* _____ *'āzib*
c *hiyya* _____ *hina, kharajat min shiwayya*
d *hadā* _____ *SaHiH, anā a'rif al-Hagīga*
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 *mashkūr la shukr 'ala wājib*
g *fēn maktab al-barid mūba'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 katīr*
c. *anā aHub al-masa aktar min al-SubuH*
d *fēn hiyya timshi 'ala il-kornish*

e *ta'rifū kēf tigTaü' 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 mū kida?*
d *fēn hanrūH aS-Sēf al-jay?*
e *mita hatirja'i min aS-Safar?*
f *inta hatukhruj tāni?*
g *humma haySallü fi j-jāmi' jamā'a*
h *sa'ad ma haysafar hādi as-sana*

5 Religious festivities
ramaDān karım
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-banīn
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 *mın 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'Titakum 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 haggu*

b *inta 'indak 'ila mannak 'āzib.*

c. *hiyya mannaha hina, kharajat min shiwayya.*

d *hadā mū SaHiH, anā a'rif al-Hagiga*

e. *ma yiSir, lāzim tākul kamān.*

f. *iHna mannana fahmin illi biySir.*

g. *an-nās illi fōg mannahum mawjūdīn*

h. *inta ma bitudrus Tayyib, anā za'lān minnak.*

APPENDICES

APPENDIX A: VERB FORMS

VERB FORMS						
	Perfect		Imperfect		Verbal Noun	
I	كَتَبَ	*kataba*	يَكْتُب	*yaktub*	(irregular)	
II	غَيَّرَ	*ghayyara*	يُغَيِّر	*yughayyır*	التَّغْيير	*at-taghayyïr*
III	شاهَدَ	*shāhada*	يُشاهِد	*yushāhid*	المُشاهَدَة	*al-mushāhada*
IV	أَرْسَلَ	*arsala*	يُرْسِل	*yursil*	الإرْسال	*al-ırsāl*
V	تَكَلَّمَ	*takallama*	يَتَكَلَّم	*yatakallam*	التَّكَلُّم	*at-takallum*
VI	تَناوَلَ	*tanāwala*	يَتَناوَل	*yatanāwal*	التَّناوُل	*at-tanāwul*
VII	اِنْبَسَطَ	*ınbasaTa*	يَنْبَسِط	*yanbasıT*	الانْبِساطَ	*al-ınbısāT*
VIII	اِكْتَسَبَ	*iktasaba*	يَكْتَسِب	*yaktasib*	الاِكْتِساب	*al-ıktısāb*
IX	اِبْيَضَ	*ıbyaDDa*	يَبْيَض	*yabyaDD*	البَياض	*al-bayāD*
X	اِسْتَخْدَمَ	*ıstakhdama*	يَسْتَخْدِم	*yastakhdım*	الاِسْتِخْدام	*al-ıstikhdām*

APPENDIX B: ACTIVE AND PASSIVE PARTICIPLES

ACTIVE AND PASSIVE PARTICIPLES						
Form	Perfect		Active Particıple		Passıve Particıple	
I	كَتَبَ	*kataba*	كاتِب	*kātib*	مَكْتوب	*maktūb*
II	غَيَّرَ	*ghayyara*	مُغَيِّر	*mughayyır*	مُغَيَّر	*mughayyar*
III	سافَرَ	*sāfara*	مُسافِر	*musāfır*	مُسافَر	*musāfar*
IV	أَرْسَلَ	*arsıla*	مُرْسِل	*mursil*	مُرْسَل	*mursal*
V	تَكَلَّمَ	*takallama*	مُتَكَلِّم	*mutakallim*	مُتَكَلَّم	*mutakallam*
VI	تَناوَلَ	*tanāwala*	مُتَناوِلَ	*mutanāwil*	مُتَناوَلَ	*mutanāwal*
VII	اِنْبَسَطَ	*InbasaTa*	مُنْبَسِط	*munbasıT*	مُنْبَسَط	*munbasaT*
VIII	اِكْتَسَبَ	*Iktasaba*	مُكْتَسِب	*muktasib*	مُكْتَسَب	*muktasab*
IX	اِبْيَضَ	*ıbyaDDa*	مُبْيَضَ	*mubayıDD*	مُبَيَّضَ	*mubayyaDD*
X	اِسْتَخْدَمَ	*ıstakhdama*	مُسْتَخْدِم	*mustakhdim*	مُسْتَخْدَم	*mustakhdam*

APPENDIX C: FIRST CONJUGATION OF WEAK VERBS

FIRST CONJUGATION OF WEAK VERBS

mashā مَشَى – *yamshī* يَمْشِي

Pronoun		Perfect		Imperfect Indicative		Imperfect Subjunctive		Imperfect Jussive	
1st	أنا	مَشَيْتُ	*mashaytu*	أَمْشِي	*amshī*	أَمْشِيَ	*amshiya*	أَمْشِ	*amshi*
	نَحْنُ	مَشَيْنا	*mashaynā*	نَمْشِي	*namshī*	نَمْشِيَ	*namshiya*	نَمْشِ	*namshi*
2nd	أَنْتَ	مَشَيْتَ	*mashayta*	تَمْشِي	*tamshī*	تَمْشِيَ	*tamshiya*	تَمْشِ	*tamshi*
	أَنْتِ	مَشَيْتِ	*mashayti*	تَمْشِينَ	*tamshīna*	تَمْشِي	*tamshī*	تَمْشِي	*tamshi*
	أَنْتُم	مَشَيْتُم	*mashaytum*	تَمْشُونَ	*tamshūna*	تَمْشُوا	*tamshū*	تَمْشُوا	*tamshū*
	أَنْتُنَّ	مَشَيْتُنَّ	*mashaytunna*	تَمْشِينَ	*tamshina*	تَمْشِينَ	*tamshina*	تَمْشِينَ	*tamshina*
	أَنْتُما	مَشَيْتُما	*mashaytumā*	تَمْشِيانِ	*tamshiāni*	تَمْشِيا	*tamshiyā*	تَمْشِيا	*tamshiyā*
3rd	هُوَ	مَشَى	*mashā*	يَمْشِي	*yamshī*	يَمْشِيَ	*yamshiya*	يَمْشِ	*yamshi*
	هِيَ	مَشَتْ	*mashat*	تَمْشِي	*tamshī*	تَمْشِيَ	*tamshiya*	تَمْشِ	*tamshi*
	هُم	مَشَوا	*mashū*	يَمْشُونَ	*yamshūna*	يَمْشُوا	*yamshū*	يَمْشُوا	*yamshū*
	هُنَّ	مَشَيْنَ	*mashayna*	يَمْشِينَ	*yamshina*	يَمْشِينَ	*yamshina*	يَمْشِينَ	*yamshina*
	هُما (m)	مَشَيا	*mashayā*	يَمْشِيانِ	*yamshiyāni*	يَمْشِيا	*yamshiyā*	يَمْشِيا	*yamshiyā*
	هُما (f)	مَشَتا	*mashatā*	تَمْشِيانِ	*tamshiyāni*	تَمْشِيا	*tamshiyā*	تَمْشِيا	*yamshiyā*

APPENDIX D: SECOND CONJUGATION OF WEAK VERBS

SECOND CONJUGATION OF WEAK VERBS									
نَسِيَ – يَنْسَى *nasıya – yansā*									
Pronoun		Perfect		Imperfect Indicative		Imperfect Subjunctive		Imperfect Jussive	
1st	أنا	نَسِيتُ	*nasītu*	أَنْسَى	*ansā*	أَنْسَىَ	*ansā*	أَنْسَ	*ansa*
	نَحْنُ	نَسِينا	*nasīnā*	نَنْسَى	*nansā*	نَنْسَىَ	*nansā*	نَنْسَ	*nansa*
2nd	أَنْتَ	نَسِيتَ	*nasīta*	تَنْسَى	*tansā*	تَنْسَىَ	*tansā*	تَنْسَ	*tansa*
	أَنْتِ	نَسِيتِ	*nasītı*	تَنْسَيْنَ	*tansayna*	تَنْسَي	*tansay*	تَنْسَي	*tansay*
	أَنْتُم	نَسِيتُم	*nasītum*	تَنْسَوْنَ	*tansawna*	تَنْسَوا	*tansaw*	تَنْسَوا	*tansaw*
	أَنْتُنَّ	نَسِيتُنَّ	*nasītunna*	تَنْسَيْنَ	*tansayna*	تَنْسَيْنَ	*tansayna*	تَنْسَيْنَ	*tansayna*
	أَنْتُما	نَسِيتُما	*nasītuma*	تَنْسَيانِ	*tansayānı*	تَنْسَيا	*tansayā*	تَنْسَيا	*tansayā*
3rd	هُوَ	نَسِيَ	*nasıya*	يَنْسَى	*yansā*	يَنْسَىَ	*yansā*	يَنْسَ	*yansa*
	هِيَ	نَسِيَتْ	*nasıyat*	تَنْسَى	*tansā*	تَنْسَىَ	*tansā*	تَنْسَ	*tansa*
	هُم	نَسُوا	*nasū*	يَنْسَوْنَ	*yansawna*	يَنْسَوا	*yansaw*	يَنْسَوا	*yansaw*
	هُنَّ	نَسِينَ	*nasīna*	يَنْسَيْنَ	*yansayna*	يَنْسَيْنَ	*yansayna*	يَنْسَيْنَ	*yansayna*
	هُما *(m)*	نَسِيَا	*nasiyā*	يَنْسَيانِ	*yansayānı*	يَنْسَيا	*yansayā*	يَنْسَيا	*yansayā*
	هُما *(f)*	نَسِيَتا	*nasıyatā*	تَنْسَيانِ	*tansayānı*	تَنْسَيا	*tansayā*	تَنْسَيا	*tansayā*

APPENDIX E: THIRD CONJUGATION OF WEAK VERBS

THIRD CONJUGATION OF WEAK VERBS

yad'u يَدْعُو – *da'a* دعا

Pronoun		Perfect		Imperfect Indicative		Imperfect Subjunctive		Imperfect Jussive	
1st	أنا	دَعَوْتُ	*da'awtu*	أَدْعُو	*ad'ū*	أَدْعُوَ	*ad'uwa*	أَدْعُ	*ad'u*
	نَحْنُ	دَعَوْنا	*da'awnā*	نَدْعُو	*nad'ū*	نَدْعُوَ	*nad'uwa*	نَدْعُ	*nad'u*
2nd	أَنْتَ	دَعَوْتَ	*da'awta*	تَدْعُو	*tad'ū*	تَدْعُوَ	*tad'uwa*	تَدْعُ	*tad'u*
	أَنْتِ	دَعَوْتِ	*da'awtı*	تَدْعِينَ	*tad'ına*	تَدْعِي	*tad'ī*	تَدْعِي	*tad'ī*
	أَنْتُم	دَعَوْتُم	*da'awtum*	تَدْعُونَ	*tad'ūna*	تَدْعُوا	*tad'ū*	تَدْعُوا	*tad'ū*
	أَنْتُنَّ	دَعَوْتُنَّ	*da'awtunna*	تَدْعُونَ	*tad'ūna*	تَدْعُونَ	*tad'ūna*	تَدْعُونَ	*tad'ūna*
	أَنْتُما	دَعَوْتُما	*da'awtumā*	تَدْعُوانِ	*tad'uwānı*	تَدْعُوا	*tad'uwā*	تَدْعُوا	*tad'uwā*
3rd	هُوَ	دَعا	*da'ā*	يَدْعُو	*yad'ū*	يَدْعُوَ	*yad'uwa*	يَدْعُ	*yad'u*
	هِيَ	دَعَتْ	*da'at*	تَدْعُو	*tad'ū*	تَدْعُوَ	*tad'uwa*	تَدْعُ	*tad'u*
	هُم	دَعَوْا	*da'aw*	يَدْعُونَ	*yad'ūna*	يَدْعُوا	*yad'ū*	يَدْعُوا	*yad'ū*
	هُنَّ	دَعَوْنَ	*da'awna*	يَدْعُونَ	*yad'ūna*	يَدْعُونَ	*yad'ūna*	يَدْعُونَ	*yad'ūna*
	هُما *(m)*	دَعَوا	*da'awā*	يَدْعُوانِ	*yad'uwānı*	يَدْعُوَا	*yad'uwā*	يَدْعُوَا	*yad'ūwā*
	هُما *(f)*	دَعَتا	*da'atā*	تَدْعُوانِ	*tad'uwānı*	تَدْعُوَا	*tad'uwā*	تَدْعُوَا	*tad'uwā*

APPENDIX F: FIRST CONJUGATION OF HOLLOW VERBS

FIRST CONJUGATION OF HOLLOW VERBS									
زارَ *zāra* – يَزورُ *yazūr*									
	Pronoun	Perfect		Imperfect Indicative		Imperfect Subjunctive		Imperfect Jussive	
1st	أنا	زُرْتُ	*zurtu*	أَزُورُ	*azūru*	أَزُورَ	*azūra*	أَزُرْ	*azur*
	نَحْنُ	زُرْنا	*zurnā*	نَزُورُ	*nazūru*	نَزُورَ	*nazūra*	نَزُرْ	*nazur*
2nd	أَنْتَ	زُرْتَ	*zurta*	تَزُورُ	*tazūru*	تَزُورَ	*tazūra*	تَزُرْ	*tazur*
	أَنْتِ	زُرْتِ	*zurti*	تَزُورِينَ	*tazūrīna*	تَزُورِي	*tazūrī*	تَزُورِي	*tazūrī*
	أَنْتُم	زُرْتُم	*zurtum*	تَزُورُونَ	*tazūrūna*	تَزُورُوا	*tazūrū*	تَزُورُوا	*tazūrū*
	أَنْتُنَّ	زُرْتُنَّ	*zurtunna*	تَزُرْنَ	*tazurna*	تَزُرْنَ	*tazurna*	تَزُرْنَ	*tazurna*
	أَنْتُما	زُرْتُما	*zurtumā*	تَزورانِ	*tazūrānı*	تَزورا	*tazūrā*	تَزُرا	*tazūrā*
3rd	هُوَ	زارَ	*zāra*	يَزُورُ	*yazūru*	يَزُورَ	*yazūra*	يَزُرْ	*yazur*
	هِيَ	زارَتْ	*zārat*	تَزُورُ	*tazūru*	تَزُورَ	*tazūra*	تَزُرْ	*tazur*
	هُم	زاروا	*zārū*	يَزُورُونَ	*yazūrūna*	يَزُورُوا	*yazūrū*	يَزُورُوا	*yazūrū*
	هُنَّ	زُرْنَ	*zurna*	يَزُرْنَ	*yazurna*	يَزُرْنَ	*yazurna*	يَزُرْنَ	*yazurna*
	هُما *(m)*	زارا	*zārā*	يَزُورانِ	*yazūrānı*	يَزُورا	*yazūrā*	يَزُورا	*yazūrā*
	هُما *(f)*	زارَتا	*zāratā*	تَزُورانِ	*tazūrānı*	تَزُورا	*tazūrā*	تَزُورا	*tazūrā*

APPENDIX G: CONJUGATION OF DOUBLED VERBS

CONJUGATION OF DOUBLED VERBS					
aHabba أَحَبَّ – *yuHibbu* يُحِبُّ					
	Pronoun	Perfect		Imperfect	
1st	أنا	أَحْبَبْتُ	*aHbabtu*	أُحِبُّ	*uHibbu*
	نَحْنُ	أَحْبَبْنا	*aHbabnā*	نُحِبُّ	*nuHibbu*
2nd	أنْتَ	أَحْبَبْتَ	*aHbabta*	تُحِبُّ	*tuHibbu*
	أنْتِ	أَحْبَبْتِ	*aHbabtı*	تُحِبِّينَ	*tuHıbbīna*
	أنْتُم	أَحْبَبْتُم	*aHbabtum*	تُحِبُّونَ	*tuHıbbūna*
	أنْتُنَّ	أَحْبَبْتُنَّ	*aHbabtunna*	تُحْبِبْنَ	*tuHbibna*
	أنْتُما	أَحْبَبْتُما	*aHbabtumā*	تُحِبَّانِ	*tuHibbānı*
3rd	هُوَ	أَحَبَّ	*aHabba*	يُحِبُّ	*yuHibbu*
	هِيَ	أَحَبَّتْ	*aHabbat*	تُحِبُّ	*tuHibbu*
	هُم	أَحَبُّوا	*aHabbū*	يُحِبُّونَ	*yuHibbūna*
	هُنَّ	أَحْبَبْنَ	*aHbabna*	يُحْبِبْنَ	*yuHbibna*
	هُما *(m)*	أَحَبَّا	*aHabbā*	يُحِبَّانِ	*yuHıbbānı*
	هُما *(f)*	أَحَبَّتا	*aHabbatā*	تُحِبَّانِ	*tuHibbānı*

APPENDIX H: DEMONSTRATIVE PRONOUNS/ADJECTIVES

DEMONSTRATIVE PRONOUNS/ADJECTIVES								
	"Close"				"Removed"			
	Singular		Plural		Singular		Plural	
Masculine	*hādha*	هَذا	*hā'ulā'ı*	هَؤلاء	*dhālika*	ذَلِكَ	*ulā'ıka*	أوْلئِكَ
Feminine	*hādhıhı*	هَذِهِ	*hā'ulā'ı*	هَؤلاء	*tilka*	تِلكَ	*ulā'ıka*	أوْلئِكَ
	this		these		that		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: ثَلاثَةُ *thalāthatu*, ثَلاثةِ *thalāthati*, ثَلاثَةَ *thalāthata* (three)	Use the *plural genitive form* of the counted noun
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 ثلاثون *thalāthūn*, ثلاثين *thalāthin* (thirty)	Use the *singular accusative form* of the counted noun For example. ثَلاثون بنتاً *thalāthūn bintan* (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— ان and ين	Use the *singular accusative form* 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: مائة وخمس وثلاثون بنتا *mi'a wa khams wa thalāthūna bintan* (135 girls), مائة وخمس بَناتٍ *mi'a wa khams banātin* (105 girls), مائة بنت *mi'ata bintin* (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— ان and ين	Follow the rule for the last two digits for case and gender For example: ألف وخمس وثلاثون بنتاً *alf wa khams wa thalāthūna bintan* (1,035 girls), ألف وخمس بنات *alf wa khams banātin* (1,005 girls)
Numbers with strange behavior The teens The numbers from 11 to 19 are not separated by و as are the other numbers. Compare: ثمانية وخمسون ولداً *thamānıya wa khamsūna waladan* (58 boys) with ثمانية عشر ولداً *thamānıyata 'ashara waladan* (18 boys)	عشرة *'ashara* (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. عشرُ بناتٍ *'ashru banatın* (ten girls) with خمسَ عشرةَ بنتاً *khamsa 'asharata bıntan* (15 girls)	These numbers do not change in case They always have a *fatHa* at the end, with the exception of 12, which changes in case like a normal dual For example· سبعةَ عشرَ ولداً *sab'ata 'ashara waladan* (17 boys), سبعَ عشرةَ بنتاً *sab'a 'asharata bıntan* (17 girls)	The counted noun that follows the number 10 behaves exactly as the counted noun following numbers 3 through 9 It is *plural* and *genitive.* For example عشرُ بناتٍ *'ashru banātın* (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 *singular* and *accusative.* For example. خمسة عشر ولداً *khamsata 'ashara waladan* (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-zayyukum*	*Halaw, marHaba, s-salāmu 'alaykum*	*ahlēn, marHaba.*	*marHaba.*
Bye.	*ma'a s-salāma, salām*	*ma'a s-salāma, baybāy.*	*yalla, bay bay*	*fi amān illāh*
Good morning	*SabaH el-khēr.*	*SabāH il-khēr.*	*sabāH il-khēr.*	*SabāH al-khēr.*
Good evening	*misa' el-khēr.*	*masā' il-khēr.*	*masa il-khēr.*	*masā' al-khēr.*
Good-bye.	*ma'a s-salāma*	*ma'a s-salāma*	*ma'a s-salēmi, b-khāTrak/b-khāTrik, yi'aTik 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) ismi*	*ismi*	*ismi.*	*ismī*
What is your name?	*ismak/ismik ēh?*	*shismak/shismich?, l-ism il-karim?*	*shu ismak/ismik?, (shu) ism, HaDrtak/HaDrtik?, ism il-karim?*	*ēsh ismak?*
Nice to meet you	*itsharrafna*	*tsharrafna, ahlan wa sahlan.*	*tsharrafna, ilna sh-sharaf.*	*itsharrafna.*
You, too.	*itsharrafna bik, esh-sharaf lina*	*wiHna ayDHan*	*b-HaDrtak/b-HaDrtik.*	*bilmugābil.*
I d like you to meet	*aHibb a'adimlak/a adimlik*	*aHib aqaddimak/aqaddimich ila*	*b-Hebb 'arrfak/'arrafik 'a*	*aHub innak tigābil*
d ke to introduce to you	*aHibb a'adimlak/a'adimlik*	*(aHib) a'arrifak 'ala*	*b-Hebb 'arrafak/'arrfik 'a*	*aHub agaddim lak*

	EGYPTIAN	IRAQI	LEBANESE	SAUDI
What is your nationality?	*ginsēy-yitak/-yitik ēh?*	*shinu jinsītak/jinsītich?*	*shu hawiytak/hawiytik?*	*ēsh/mahiyya jinsiyatak?*
Where are you from?	*enta/enti min ay balad?*	*min ay balad?*	*min weyn enta/enti?; enta/enti min weyn?*	*inta min fēn?*
I am an American	*ana amriki/amrikiyya*	*āni amriki/amrikiyya*	*ana amerikēni/amerikaniyye*	*anā amerikāni*
I am Egyptian/Iraqi/ Lebanese/Saudi	*ana maSri/maSriyya*	*āni 'irāqi/'irāqiyya*	*ana libnēni/libneniyye*	*anā sa'ūdi.*
How are you?	*iz-zayyak/iz-zayyik? 'amil/'amla ēh?*	*shlōnak/shlōnich/shlōnkum?*	*kifak/kifik?*	*kēf Hālak?*
Fine, thanks. And you?	*be khēr. al-Hamdulillah. w-enta/ w-enti z-zayyak/z-zayyik?*	*l-Hamdilla inta/inti/intu shlōnak/shlōnich/shlōnkum?*	*mnēH/mnēHa, w-enta/enti?: mēshi l-Hāl, w-enta/enti?; tamēm, w-enta/enti?*	*Tayyib al-Hamdulillāh wu inta?*
I'll see you later	*ila l-liqā'*	*khallūna nshūfkum*	*yalla. bshūfak/bshūfik ba'dēn.*	*ashūfak ba'dēn*

Polite Expressions

	EGYPTIAN	IRAQI	LEBANESE	SAUDI
Please.	*min faDlak/min faDlik.*	*min faDHlak/min faDHlich, rajā'an*	*iza bitrīd/bitrīdi; law samaHet/samaHti*	*min faDlak*
Thank you	*shukran.*	*shukran.*	*shukran; mersi, yislamu.*	*shukran*
Thank you very much	*shukran gazilan.*	*shukran jazilan alif shukur*	*shukran ktir; mersi ktir.*	*shukran jazilan*
You're welcome.	*l-'afu.*	*l-'afu, hādha wājib.*	*tikram/tikrami, tikram 'aynak/'aynik*	*ahlan fik/ahlan bik*
It's my pleasure.	*ay khidma*	*hādha wājbi, ta'abkum rāHa.*	*'a rāsi w 'ayni*	*mamnūn*

	EGYPTIAN	IRAQI	LEBANESE	SAUDI
Yes, thank you	*aywa, shukran*	*na'am, shukran*	*ē, shukran.*	*na'am, shukran*
No, thank you	*la, shukran.*	*lā, shukran.*	*la, mersı, la, shukran.*	*la', shukran.*
I beg your pardon?	*'afwan?*	*l-'afu, sh-gilit/sh-gultı?*	*'afwan?*	*la mu'akhza*
I'm sorry	*(ana) āsıf/asfa.*	*l-'afu, ānı āsıf/āsfa*	*sorı, (ana) ēsıf/ēsfi.*	*āsif.*
Excuse me	*'afwan.*	*l-'afu, 'dhurni/'dhurını, l-'afu, sāmiHnı/sāmHinı*	*bı l-ızn, 'afwan*	*ısmaHlı*
Pardon me.	*law tısmaH/tısmaHı.*	*l-'afu, 'dhurni/'dhurını, l-'afu, sāmiHnı/sāmHinı.*	*'afwan.*	*'afwan/faDlan.*
That's okay.	*m'āleshsh.*	*zēn, māshi, khōsh.*	*ma'ale*	*ma'lısh*
It doesn't matter	*ma-yhımmısh.*	*mayhım, maykhālif*	*mısh mhımm*	*la yihmak/la yihımik*
No problem	*mısh mushkıla*	*māku mushkıla.*	*mısh mıshkle.*	*mafı mushkıla.*

Deciding on the Language

	EGYPTIAN	IRAQI	LEBANESE	SAUDI
Do you speak Arabic/Englısh?	*bıtıt-kallım/kallımı 'arabi/inglizi?*	*tıHchı 'arabi/ngılızı?*	*taHkı (m/f) 'arabi/inglizi?*	*tıtkalam 'arabı/ingilizi?*
Yes./No.	*aywa/la'(a)*	*na'am/lā; ı'/lā, bali/lā*	*ē, (na'm)/la*	*na'am/iwa; lā/la'a.*
I can speak a little	*ba t-kallim shuwayya basīTa.*	*aHchı shwayya*	*baHkı shwayye.*	*atkallam galil.*
I understand a lot, but I don't speak very well	*bafham el-kalam, bas ma-batkallimsh kuwayyıs.*	*afham hwāya, bas ma aHchı kullish zēn*	*bıfham mnēH, bas ma baHkı ktīr mnēH, bıfham mnēH, bas ma ba'rif aHkı ktīr mnēH*	*afham shıwayya/galil bas ma atkallam tayyib.*
I don't understand	*mısh fāhım*	*mā afham.*	*ma bifham, mısh fēhim/fēhme.*	*mannı fāhım.*
Could you repeat that, please?	*mumkın te'ūlha/ te'ūliha tānı, mın faDlak/faDlik?*	*mumkın tgūlha/tgūliha marra thānya, mın faDHlak/faDHlich?*	*fik tırja' tkarrır ma ılet, law samaHet (m)?; fikı tırja'ı tkarrırı ma ılti, law samaHti (f)?*	*tu'ūd ēsh gult, mın faDalk*
Sure.	*awı*	*akid.*	*akid, tıkram/tikramı*	*akid/ibshir*

	EGYPTIAN	IRAQI	LEBANESE	SAUDI
What does this mean?	*di ma'naha eh?*	*hādha shinu ma'nā?*	*shu ya'ni hayda?*	*hadā ēsh ma'nāh?*
What does that mean?	*dah m'anah eh?*	*dhhāka shinu ma'nā?*	*shu ma'nēta?*	*hadāka ēsh ma'nāh?*
How do you say. in Egyptian/Iraqi/Lebanese/Saudi?	*iz-zay te'ūl/te'ūli bi l-maSri?*	*shlōn tgūl/tilfiDH bi l-'irāqi?*	*shu ya'ni bi l-libnēni?; kif baddi ūl. bi l-libnēni?; kif minūl bi l-libnēni?*	*kēf tugūl bi l-sa'udi?*
I don't know.	*ma-'rafsh, mish 'āref*	*mā adri.*	*ma ba'rif; mish 'ārif/'ārfi, shu ba'rifni* (very informal)	*mannī 'ārif.*

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/a*
I am looking for	*b-adawwar 'ala*	*adawwir 'ala. , arid*	*'am bfattish 'ā.*	*badawwir 'ala.*
I'm hungry.	*(ana) ga'ān/ga'āna*	*(āni) jo'ān/a.*	*ana jū'ān/jū'ānī.*	*anā ju'ān/i*
I'm thirsty	*(ana) 'aTshān/'aTshāna*	*(āni) 'aTshān/a.*	*ana 'aTshān/'aTshānī*	*anā 'aTshān/a*
It's important	*dah muhimm*	*muhimm.*	*mhimm; hayda mhimm*	*hāda mūhim*
It's urgent	*dah mista'gil*	*musta'jil; muliHH, Dharūrī*	*'ājil*	*hāda 'ājil*
I need a restroom	*miHtag/miHtaga li l-Hammām*	*arid arūH li l-marāfiq.*	*meHtēj/meHtēji Hammēm, baddi rūH 'a l-Hammēm*	*miHtāj arūH al-Hammām.*
Where is the bathroom (toilet)?	*fēn el-Hammam?*	*wēn il-marâfiq?*	*weyn il-Hammēm?*	*fēn al-Hammām?*
How?	*iz-zāy?*	*shlōn?*	*kif?; adde?*	*kēf?*
How much?	*be-kam?*	*shgad?*	*adde Ha'a ?; b-adde. ?*	*kām?, bikām?*
How many?	*kam wāHid?, kam waHda?*	*kam wāHid/wiHda?*	*kam?; kam wāHad/waHde?*	*kām?*

	EGYPTIAN	IRAQI	LEBANESE	SAUDI
Which?	*ay wāHid/a?*	*ay wāHid/wiHda?, mınu?*	*ay?; ay wāHad/waHdı?*	*ayyat?*
What?	*eh?*	*shınu?*	*shu?*	*ēsh?*
What kind of?	*eh nō'?*	*eh nō'?*	*ay nō'?*	*ēsh shakil?*
Who?	*mın?*	*mınu?*	*mın?*	*mın?*
Where?	*fēn?*	*wēn?*	*weyn?*	*fēn?*
When?	*emta?*	*yemta?, ay waqıt?*	*emtin? emta?*	*mita?*

At the Airport

	EGYPTIAN	IRAQI	LEBANESE	SAUDI
Where is.	*fēn.*	*wēn.*	*weyn.*	*fēn*
customs?	*eg-gomrok?*	*l-gamārıg?*	*il-jamārık?*	*l-jamārık?*
passport control?	*eg-gawazat?*	*j-jawāzāt?*	*taftish pasporāt?*	*l-jawazāt?*
the information booth?	*maktab (koshk) el-ıstı'lāmāt?*	*l-ıstı'lāmāt?*	*keshk ıl-ıstı'lamēt?*	*al-ıstı'lamāt?*
the ticketing counter?	*et-tazākir?, nerūH 'ashan nıshtırı tazāker?*	*maHal/makān biTāqāt ıs-safar?*	*maktab it-tazkarāt?*	*maktab at-tazākir?*
baggage claim?	*makāan ıstilām esh-shonaT?*	*ıl-muTālāba bı l-junaT?*	*ıstırdād il-amti'a?*	*ıstilām al-'afsh?*
the ground transportation?	*nılā'ı muwaSlāt?, nerūH 'ashān nıla'ı muwaSalāt?*	*bāSāt ın-naqıl?*	*ıt-tanaqqulēt (il-arDıyye)?*	*al-muwāSalāt?*
the taxi stand?	*maw'af et-taksıyyāt?*	*mawqif it-taksıyyāt?*	*maw'if ıt-taksıyēt?*	*mawgif at-taksi?*
the car rental?	*maktab/makān ta'gır el-'arabıyyāt?, maktab/makān ta'gır es-sayyarāt?*	*maHal ta'jir ıs-sayyārāt?*	*(maktab) ta'jir ıs-sıyarāt?*	*maktab ta'jir ıs-sayyarāt?*
the subway?	*maHaTit el-metro? metro l-'anfā?*	*ın-nafaq?*	*l-metro?*	*l-metro*

	EGYPTIAN	IRAQI	LEBANESE	SAUDI
the bus stop?	*maHaTit el-ōtobis?, maw'af el-ōtobısāt?*	*mawqif il-bāSāt?*	*maw'if ıl-otobis?*	*mawgif al-ōtobis/al-Hāfila?*
the lost and found service?	*maktab el-mafqūdāt?*	*maktab ıl-mafqūdāt?*	*l-mafqūdēt?*	*maktab al-mafgūdāt?*
the post office?	*maktab el-barid?, el-bosta?*	*dā'ırat ıl-barid?*	*(maktab) l-barid?*	*maktab al-barid?*
the public telephone?	*et-telefon el-'omūmi?*	*it-tilifon ıl-'umūmı?*	*telefōn 'ām/'umūmı?*	*l-hatif al-'umūmi?*
How far ıs the center of the city?	*wısT el-balad yib'id add eh mın hına?*	*shgad tib'id ıl-madına?*	*'ala bu'd addē l-balad?*	*kām yib'ad waSta l-balad mın hına?*
How do I get to. ?	*ız-zay arūH ?*	*shlon arūH I ?*	*kif būSal 'a ?*	*kēf arHal lı ?*
Where are	*fēn.*	*wēn*	*weyn.*	*fēn*
the ınternational departures?	*Sālit mughadrit er-rhlāt ed-dawliya?*	*Sālat ıl-mughādara id-dawlıyya?*	*mughādara bı l-maTār id-dawli?*	*Sālat al-mughādara d-dawlıyya?*
the international arrivals?	*Sālit woSūl er-rhlāt ed-dawliyya?*	*Sālat il-wuSūl ıd-dawliyya?*	*wuSūl bı l-maTār ıd-dawli?*	*Sālat al-wuSūl id-dawlıyya?*
Where can I exchange money?	*fēn mumkın aHawwil felūs?, fēn mumkın aSrif felūs?, fēn maktab es-Sırāfa?*	*wēn moHal tabdil ıl-'umla?*	*fi maktab Sarf?; fi Sarrāf?*	*fēn abaddil fulūs?*

At the Hotel

	EGYPTIAN	IRAQI	LEBANESE	SAUDI
I have a reservation under the name	*'andı Hagz bı-ısm*	*'ındı Hajız b-ısım*	*'ındi Hajz b-ısm*	*'ındı hajız bı ısm.*
I would like a room	*'āwız/'āwza ōda*	*arīd ghurfa.*	*baddı ūDa*	*abgha ghurfa*
for one person	*lı shakhS wāHid.*	*l- shakhiS wāHid*	*la shakhS wāHad.*	*lı shakhiS wāHid*

	EGYPTIAN	IRAQI	LEBANESE	SAUDI
for two people	*li shakSēn.*	*l-shakhSēn.*	*la shakhSēn.*	*li shakhSēn*
for tonight	*lēla waHda.*	*l-hal-lēla, l-hal-yom*	*la l-leyli*	*li l-lēla*
for two nights.	*li lēltēn.*	*l-lēltēn, l-yōmēn*	*la leyltēn.*	*li liltēn*
for a week	*li osbū' wāHid*	*l-ısbū' wāHid.*	*la jim'a*	*li ısbū'*
Do you have a different room?	*'andak/'andik ōDa tanya?*	*'ındak ghurfa ghērha?*	*'ınkun ūDa tēnı?*	*'ındak ghurfa tanıya?*
with a bath	*bı Hammam*	*bıha bānyo Hammām*	*fiya Hammēm*	*bı Hammām*
with a shower	*bı dosh*	*bıha dūsh*	*fiya dūsh*	*bı dūsh*
with a toilet	*bı twalet*	*bıha mırHāDH*	*fiya twalēt*	*bı mırHaD*
with air-conditioning	*bı takyif*	*bıha ērkondıshın/mubarrıda*	*fiya takyif hawa*	*bı takyif*
How much is it?	*kam sı'raha?*	*shkad ıs-si'ır?, bēsh?*	*adde Ha'a?*	*kām il Hısāb?*
I d like to have my bill, please	*mumkın tıd-dīnı faturtı, mın faDlak/mın faDlık?*	*l-fātūra mın- faDHlak/ mın faDHlich*	*i'Tını l-Hısēb, law samaHt*	*abgha l-fatūra mın faDlak?*

At the Restaurant

	EGYPTIAN	IRAQI	LEBANESE	SAUDI
Where can I find a good restaurant?	*fēn mumkın ala'ı maT'am kuwayyıs?*	*wēn aku maT'am zēn?*	*weyn blē'ı maT'am mnēH?*	*fēn alāgı maT'am Tayyib?*
I d like a(n) restaurant	*'āwız/'āwza maT'am*	*arid maT'am*	*baddı maT'am*	*abgha maT'am*
casual	*kajual, mısh rasmı awı*	*'ādı*	*mısh rasmı*	*mū rasmı*
elegant	*fākhır*	*rāqı*	*fakhem*	*murattab*
fast-food	*wagabāt/aklāt sarı'a*	*wajbāt sarı'a*	*wajbēt sarı'a*	*akıl sarı'*
inexpensive	*rukhıs*	*rıkhiS; mū ghāli*	*rkhīS*	*rakhis*
seafood	*asmāk*	*aklāt baHrıyya; asmāk*	*asmēk*	*akil baHar*

	EGYPTIAN	IRAQI	LEBANESE	SAUDI
vegetarian	*nabāti*	*nabāti*	*nabēti*	*nabāti*
with good local food	*akl sh'abi kuwayyis*	*bi aklāt sha'biyya*	*fih akel maHalli mnēH*	*yigaddim akil sha'bi*
Where can I find a café?	*fēn mumkin ala'i 'ahwa?*	*wēn aku gahwa/gāzino?*	*weyn blē'i café/maqha?*	*fēn alāgi gahwa?*
A table for two, please	*tarabēza letnēn, min faDlak.*	*mēz l-nafarēn min faDHlak/ min faDHlich.*	*Tāwile la shakhSēn, law samaHet.*	*Tāwla l itnēn min faDlak.*
Waiter, a menu, please.	*garsōn, el-kart el-menyil, min faDlak.*	*qā'imat iT-Ta'ām min faDHlak/min faDHlich.*	*garsōn, (i'Tini) il-menyu, law samaHet.*	*law samaHt listat il-akil*
I'd like the wine list, please	*mumkin ashūuf listit en-nebit, min faDlak*	*qā'imat il-khumūr min faDHlak/min faDHlich.*	*baddi listat in-nabit, law samaHet.*	*(Does not apply)*
appetizers	*el-muqabbilāt, el-mushahhiyāt*	*muqabbilāt, mezzāt*	*mēza; mqabbalēt*	*al-mugabbilāt*
main course	*et-taba' er-ra'isi*	*l-wajba ir-ra'isiyya*	*wajbe l-asasiyye*	*al-Tabag al-ra 'isi*
dessert	*el-helw*	*Halawiyyāt*	*Halwayēt*	*al-Hilw*
What would you like?	*tiHib takhud ēh?* (m). *tiHibb toTlob eh?* (m). *tiHibbi takhdi ēh?* (f). *tiHibbi toTlobi ēh?* (f)	*shi 'ijbak/shi 'ijbich?*	*shu bitHebb/bitHebbi?*	*ēsh tuHub?*
What would you like to drink?	*tiHib/tiHibbi tishrab/tishrabi eh?*	*shi 'ijbak tishrab/shi 'ijbich ish-shirbin?*	*shu bitHebb tishrab/bitHebbi tishrabi?*	*ēsh tuHub tishrab?*
Can you recommend a good wine?	*mumkin teqtiriH nibit kuwayyis?*	*shinu tiqtiriH nishrab?; shinu bra'yak khamir zēn?*	*shu aHsan nabit 'inkon?*	*(Does not apply)*
I didn't order this.	*(ana) ma-Talabtish dah.*	*ma Tilabit hādha*	*ma Talabet hayda.*	*anā maTalabt hadā*
That's all, thanks.	*bass keda, shukran*	*kāfi, shukran.*	*hayda kil shi, mersi*	*shukran hadā kullu*
I'd like the check, please	*(mumkin) el-hisāb, min faDlak*	*l-Hisāb min faDHlak*	*'amul ma'rūf, jibilna l-Hisēb*	*al-Hisāb, min faDDlak*
Cheers!	*fi SiHHitak!, fi SiHHitik!, fi SiHHitkom!*	*fi SiHtak!*	*kēsak!*	*bi l-'afiya!*

Out on the Town

	EGYPTIAN	IRAQI	LEBANESE	SAUDI
Where can I find	*fēn mumkın alā'ı.*	*wēn il.*	*weyn blē'ı*	*fēn alāgı*
an art museum?	*matHaf fenūn?*	*matHaf finūn?*	*matHaf funūn?*	*matHaf fanni?*
a museum of natural history?	*matHaf tarıkh Tabi'ı?*	*matHaf tārikh Tabı'ı?*	*matHaf tarikh Tabi'ı?*	*matHaf at-tarikh aT-Tabi'ı?*
a history museum?	*matHaf tarıkh?*	*matHaf tārikhi?*	*matHaf tarikh?*	*matHaf tarikhi?*
an archaeology museum?	*matHaf āsār?*	*matHaf āthār?*	*matHaf asār?*	*matHaf ıyyolōji?*
ınteresting architecture?	*mı'mar gamıl?*	*āthār muhımma?*	*'ımarāt Hılwe?*	*'ımāra mutamıyyıza/ mı'mār mutmıyyız?*
a church/mosque?	*kenisa/gāmı'?*	*kanīsa/jāmı'?*	*knıse/jēmı'?*	*kanīsa/masjıd?*
the zoo?	*genēnat el-Hayawanāt?*	*Hadīqat ıl-Haywānāt?*	*jneynet l-Haywanēt?*	*Hadīgat al-Hayawanāt?*
the old city?	*el-madına el-'adima?*	*l-amākin ıl-qadīma bı l-madīna*	*l-madīne l-adime'?*	*al-madına al-gadima?*
I'd like.	*'āwız/'āwza*	*arīd*	*bHebb*	*abgha/aHub/ashtahı*
to see a play.	*ashūf/arūH masraHıyya*	*ashūf masraHıyya*	*shūf/uHDur masraHıyye*	*ashūf masraHiyya*
to see a movie.	*ashūf el-film, arūH es-sınema.*	*ashūf filim*	*shūf film.*	*ashūf filim*
to see a concert	*arūH Hafla mūsıqıyya*	*ashūf Hafla mūsiqıyya.*	*uHDur Hafle musı'iyye.*	*asma' Hafla mūsigıyya.*
to see the opera	*arūH el-opera*	*ashūf ōpra.*	*shūf opera*	*ashūf al-ōbira.*
to go sightseeing	*arūH fı gawla sıyaHeyya.*	*ashūf ıl-amākın il-muhımma.*	*ıtfarraj 'al-amēkın sıyaHiyye.*	*atfassaH.*
to go on a bike ride.	*arkab 'agala/bıskilett*	*aj-jawwal 'al bāysikil*	*ırkab il-bısikle.*	*arkab bıskılıtta.*

Shopping

	EGYPTIAN	IRAQI	LEBANESE	SAUDI
Where is the best place to go shopping for	*fēn aHsan makān arūHu 'ashan ashtırı*	*wēn aHsan makān ashtırı bī*	*weyn aHsan maHall la-jib.*	*fēn aHsan maHal lı taswig.*
clothes?	*hudūm/malābıs?*	*malābıs?*	*tiyēb?*	*awā'i?*

	EGYPTIAN	IRAQI	LEBANESE	SAUDI
food?	*akl?*	*akil?*	*akel?*	*akil?*
souvenirs?	*hadāya tizkareyya?*	*hadāya tidhkārıyya?*	*hadēya tazkarıyye?*	*Hājāt li l-zikra/sufinir?*
furniture?	*'afsh?*	*athāth?*	*mafrushēt?*	*'afsh?*
fabric?	*omashāt?*	*qmāshāt?*	*ımēsh?*	*gumāsh?*
antiques?	*toHaf asareyya?*	*'antīkāt?*	*tuHfiyēt?*	*Hājāt gadima/antigs?*
books?	*kotob?*	*kutub?*	*kutub?*	*kutub?*
sporting goods?	*adawat riyāDeyya?*	*adawāt riyāDHiYYa, 'iddat riyāDHa?*	*mu'addēt rıyāDa, mu'addēt il-al'āb ir-rıyaDıyye?*	*awā'ı riyādaD?*
electronics?	*ag-hiza elektroneyya?*	*kahrabā'iyyāt?*	*elektronıyētŋajhıza elektronıyye?*	*elektronıyyāt?*

Directions

	EGYPTIAN	IRAQI	LEBANESE	SAUDI
Excuse me Where is.	*law samaHt/samaHtı. fēn.*	*mın faDHlak. weyn.*	*bı l-ızn, weyn*	*ısmaHlı, fēn*
the bus stop?	*maHattit el-otōbis?*	*mawqif il-bāS?*	*maw'if il-bāS?*	*mawgif al-otōbis/al-Hāfila?*
the subway station?	*maHattit el-metro?*	*muHaTat il-anfaq?*	*maw'if il-metro?*	*maHaTTat al-metro?*
the rest room?	*el-Hammam?*	*l-marāfiq?*	*il-Hammēm?*	*l-Hammām?*
the taxi stand?	*maw'af et-taksi/et-taksıyyāt?*	*mawqif it-taksıyyāt?*	*maw'if it-taksiyyēt?*	*mawgif at-taksi?*
the nearest bank?	*a'rab bank?*	*aqrab bank?*	*a'rab bank?*	*agrab bank?*
the hotel?	*fundu' ?, lokandit. ?*	*findıq. ?*	*otēl. /fundu' ?*	*fundug ?*
to the right	*'ala l-yemin*	*li l-yamin,? 'al-yamin*	*'a l-yamin*	*yımin*
to the left	*'ala sh-shimāl*	*li l-yasār, 'al-yasār*	*'a sh-shmēl*	*yısār*
straight ahead	*'ala Tūl*	*gubal*	*daghrı*	*dughrı*

	EGYPTIAN	IRAQI	LEBANESE	SAUDI
next to.	*gamb*	*yam*	*Hadd.*	*janb al*
across the street from	*en-neĦya at-tanıya mın esh-shar'ı oSād*	*'ıbr ısh-shārı'*	*b-wijh.*	*mıgābil ash-shārı'*
around this corner	*ba'd ma tiHwid/tiHwıdı naSyit esh-shar'ı dah.*	*Hawl ız-zāwıya*	*'a z-zēwiye*	*'ala rukn ash-shāri'*
It's near here.	*(howwa) orayyib mın hena.*	*qarīb; qarīb mın hal-makān.*	*arīb la hōn*	*garīb mın hına*
It's far from here.	*(howwa) be'id mın hena.*	*ba'id; ba'id mın hal-makān*	*ba'id mın hōn.*	*ba'id mın hına.*
Go back	*ırga'/irga'ı*	*ırŋa' ırŋa'ı*	*rŋa'/rŋa'ı.*	*rūH rūHıwara*
I'm lost	*ana tāyih*	*(ānı) tayyaht ıT-Tarīq; ānı tāyıh/DHāyi'*	*Dayya'et*	*ana tāyih*

Numbers

	EGYPTIAN	IRAQI	LEBANESE	SAUDI
0	*Sıfr*	*Sifir*	*Sifir*	*Sıfir*
1	*wāHid*	*wāHid*	*wāHad*	*wāHid*
2	*ıtnēn*	*thnēn*	*tnēn*	*ıtnēn*
3	*talāta*	*tlātha*	*tlēte*	*talāta*
4	*arba'a*	*arba'a*	*arb'a*	*arba'a*
5	*khamsa*	*khamsa*	*khamse*	*khamsa*
6	*sıtta*	*sıtta*	*sıtte*	*sitta*
7	*sab'a*	*sab'a*	*sab'a*	*sab'a*
8	*tamanıa*	*thmānya*	*tmēne*	*tamānya*
9	*tıs'a*	*tıs'a*	*tıs'a*	*tıs'a*

	EGYPTIAN	IRAQI	LEBANESE	SAUDI
10	*'ashara*	*'ashra*	*'ashra*	*'ashara*
11	*Hıdāshar*	*ḥda'ash*	*Hda'sh*	*Ḥida'sh*
12	*ıtnāshar*	*thna'ash*	*tna'sh*	*ıtna'sh*
13	*talattāshar*	*tlaTa'ash*	*tletta'sh*	*talata'sh*
14	*arba'Tāshar*	*arba'Ta'ash*	*arba'ta'sh*	*arba'tash*
15	*khamasTāshar*	*khumusTa'ash*	*khamsta'sh*	*khamasta'sh*
16	*siTTāshar*	*siTTa'ash*	*sitta'sh*	*sıtta'sh*
17	*saba'Tāshar*	*saba'Ta'ash*	*saba'ta'sh*	*saba'ta'sh*
18	*tamanTāshar*	*thmınTa'ash*	*tmanta'sh*	*tamanta'sh*
19	*tısa'Tāshar*	*tısı'Ta'ash*	*tısa'ta'sh*	*tısa'ta'sh*
20	*'ıshrin*	*'ishrin*	*'ashrin*	*'ıshrin*
21	*wāHid wı-'ıshrin*	*wāHid w-'ishrin*	*wāHad w-'ashrın*	*wāHid wu 'ıshrın*
22	*ıtnēn wı-'ıshrin*	*thnēn w-'ishrin*	*tnēn w-'ashrin*	*ıtnēn wu 'ishrin*
23	*talāta w-'ishrin*	*tlātha w-'ishrin*	*tlete w-'ashrın*	*talāta wu 'ishrin*
30	*talatīn*	*tlāthin*	*tletin*	*talātin*
40	*arbi'in*	*arba'in*	*arba'in*	*arba'in*
50	*khamsīn*	*khamsin*	*khamsin*	*khamsin*
60	*sittin*	*sittin*	*sittin*	*sittin*
70	*sab'in*	*sab'in*	*saba'in*	*sab'in*
80	*tamanin*	*thmānin*	*tmenin*	*tamānin*
90	*tıs'in*	*tis'in*	*tısa'in*	*tıs'in*
100	*meyya*	*mıyya*	*mıyye*	*mıyya*
1,000	*alf*	*alif*	*alf*	*alf*
1,100	*alf wı meyya*	*alf w mıyya*	*alf w mıyye*	*alf wu mıyya*

	EGYPTIAN	IRAQI	LEBANESE	SAUDI
2,000	*alfēn*	*alfēn*	*alfēn*	*alfēn*
10,000	*'ashart alāf*	*'ashirtālāf*	*'ashrt ālēf*	*'asharat alāf*
100,000	*mit alf*	*mit alif*	*mit alf*	*mit alf*
1,000,000	*milyōn*	*milyon*	*milliōn*	*milyōn*
first	*el-awwil*	*awwal*	*awwal*	*al-awwal*
second	*et-tānı*	*thānı*	*tēnı*	*at-tānı*
third	*et-tālit*	*thālith*	*tēlit*	*at-tālit*
fourth	*er-rābı'*	*rābi'*	*rābi'*	*al-rābi'*
fifth	*el-khāmıs*	*khāmis*	*khāmıs*	*al-khāmıs*
sixth	*es-sādıs*	*sādis*	*sēdıs*	*as-sādıs*
seventh	*es-sābı'*	*sābı'*	*sēbi'*	*as-sābi'*
eighth	*et-tāmın*	*thāmın*	*tēmın*	*at-tāmın*
ninth	*et-tāsı'*	*tāsi'*	*tēsi'*	*at-tāsi'*
tenth	*el-'āshır*	*'āshır*	*'āshır*	*al-'āshır*
eleventh	*el-Hidāshar*	*Hda'ash*	*Hda'ash*	*al-Hida'sh*
twelfth	*l-ıtnāshar*	*thna'ash*	*tna'ash*	*al-'ıtna'sh*
thirteenth	*et-talaTTāshar*	*tlaTa'ash*	*tletta'ash*	*at-talatTa'sh*
fourteenth	*l-arba'tāshar*	*arba'Ta'ash*	*arba't'ash*	*alarba'Ta'sh*
fifteenth	*el-khamasTāshar*	*khumusTa'ash*	*khamst'ash*	*al-khamasTa'sh*
sixteenth	*es-siTTāshar*	*siTTa'ash*	*sitta'ash*	*as-sıtTa'sh*
seventeenth	*es-saba'Tāshar*	*sabi'Ta'ash*	*saba't'ash*	*as-saba'ta'sh*
eighteenth	*et-tamanTashar*	*thmınTa'ash*	*tmant'ash*	*at-tamanta'sh*
nineteenth	*et-tısa'Tāshar*	*tısi'Ta'ash*	*tıs at'ash*	*at-tısa'ta'sh*
twentieth	*el-'ishrin*	*'ishrin*	*'ashrin*	*al-'ishrin*
twenty-first	*el-wāHid wı 'ishrin*	*wāHid w-'ishrın*	*wāHad w-'ashrin*	*al-wāHid wu 'ishrin*
twenty-second	*el-ıtnēn wı 'ishrin*	*thnēyn w-'ishrın*	*tēnı w-'ashrın*	*al-ıtnēn wu 'ishrin*

	EGYPTIAN	IRAQI	LEBANESE	SAUDI
thirtieth	*et-talatīn*	*tlāthın*	*tlētin*	*at-talātin*
fortieth	*el-arba'in*	*arba'ın*	*arba'in*	*al-arba'in*
fiftieth	*el-khamsin*	*khamsin*	*khamsin*	*al-khamsin*
sixtieth	*es-sittin*	*sittın*	*sıttın*	*as-sittin*
seventieth	*es-sab'in*	*sab'in*	*saba'ın*	*as-sab'in*
eightieth	*et-tamanin*	*thmānin*	*tmēnin*	*at-tamānin*
ninetieth	*et-tis'in*	*tıs'in*	*tısa'in*	*at-tıs'in*
hundredth	*el-meyya*	*mıyya*	*mıyye*	*al-mıyya*
thousandth	*el-alf*	*alif*	*alf*	*al-alf*

Time

	EGYPTIAN	IRAQI	LEBANESE	SAUDI
What time is it?	*es-sā'a kām?*	*bēsh ıs-sā'a?*	*addesh ıs-sē'a?*	*kām as-sā'a?*
It is noon	*es-sā'a tınashar eD-Dohr.*	*thna'ash iDH-DHuhur.*	*Duhr.*	*s-sā'a itna'sha al-Duhur.*
It is midnight	*es-sā'a itnashar bı l-lēl.*	*nuSS il-lēl.*	*noSS il-lēl*	*s-sā'a itna'sha nuS-Salēl.*
It is 9 00 AM	*es-sā'a tıs a SabāHan*	*tıs'a iS-SubuH*	*tıs'a S-SubuH*	*s-sā'a tıs'a S-SubuH*
It is 1 00 PM	*es-sā'a waHda ba'd eD-Dohr.*	*wiHda iDH-DHuhur.*	*waHdı ba'd ıD-Duhr.*	*s-sā'a waHda D-Duhur.*
It is 3 o'clock	*es-sā'a talāta.*	*s-sā'a tlātha*	*(sē'a) tlētı.*	*as-sā'a talāta.*
5:15	*khamsa w- rob'*	*khamsa w rubu'*	*khamsı w rub'*	*khamsa wu rubu'*
7:30	*sab'a w noSS*	*sab'a w-nuSS*	*sab'a w-noS*	*sab'a wu nuSS*
9 45	*'ashra l-la rob'*	*'ashra illa rubu'*	*'ashra illa rub'*	*'ashara illa rubu'*
now	*delwa'tı*	*hıssa; l-ān*	*halla*	*daHin*

	EGYPTIAN	IRAQI	LEBANESE	SAUDI
later	*ba'dēn*	*ba'dēn*	*ba'dēn*	*ba'dīn*
immediately	*'ala Tūl*	*Hālan*	*daghri/fi l-Hāl* (formal)	*fi l-Hāl*
soon	*orayyib*	*qariban; 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-ıtnēn*	*th-thınēn*	*t-tanēn*	*al-ıtnēn*
Tuesday	*(yom) el-talāt*	*th-thalāthā'*	*t-talēta*	*at-talūt*
Wednesday	*(yom) el-arba'*	*l-arbı'ā'*	*l-arba'a*	*ar-rabū'*
Thursday	*(yom) el-khamıs*	*l-khamıs*	*l-khamīs*	*al-khamīs*
Friday	*(yom) el-gom'a*	*j-jum'a*	*j-jım'a*	*al-jum'a*
Saturday	*(yom) el-sabt*	*s-sabit*	*s-sabet*	*as-sabt*
Sunday	*(yom) el-Hadd*	*l-aHHad*	*l-aHad*	*al-aHad*
What day ıs today?	*(howwa) en-naharda ēh fi l-ıyyām?, (howwa) en-naharda yom ēh?*	*halyōm shınu (bı l-ısbū')?*	*shu l-yōm?*	*al-yōm ēsh?*
January	*yanāyer*	*kānūn ith-thānı*	*kānūn ıt-tēnı*	*yanāyır*
February	*fobrāyer*	*shubāT*	*shbāT*	*fubrāyır*
March	*māns*	*ādhār*	*azār*	*māns*
April	*ebril*	*nısān*	*nısēn*	*abril*
May	*māyo*	*māys/ayyār*	*ayyār*	*māyo*

	EGYPTIAN	IRAQI	LEBANESE	SAUDI
June	*yonyo/yonya*	*Huzayrān*	*Hzayrān*	*yunya*
July	*yolyo/yolya*	*tammūz*	*tammūz*	*yulya*
August	*aghostos*	*āb*	*āb*	*aghustus*
September	*sebtember*	*aylūl*	*aylūl*	*sibtambır*
October	*oktobar*	*tıshrīn il-awwal*	*tıshrīn il-awwal*	*oktōbır*
November	*november*	*tıshrın ıth-thānı*	*tıshrīn ıt-tēnı*	*nōvambır*
December	*desember*	*kānūn il-awwal*	*kānūn il-awwal*	*dısambır*
What ıs the date today?	*(howwa) tarikh en-naharda kam/eh?*	*shınu tārıkh il-yōm?*	*shu t-tārikh il-yōm?*	*tārikh al-yōm kām?*
Today ıs Thursday, September 22.	*en-naharda l-khamis, ıtnēn wı-'ıshrīn sebtember.*	*l-yom khamis, thnēn w-'ıshrın aylūl.*	*il-yōm ıl-khamis tnēn w-'ashrīn aylūl*	*al-yōm al-khamis ıtnēn wu 'ıshrīn sibtambır.*
Yesterday was Wednesday, September 21	*em-bārIH kān l-arba', wāHid wı-'ıshrīn sebtember.*	*amıs arbi'ā', wāhid w-'ıshrīn aylūl.*	*mbērIH kēn ıl-arba'a wāHad w-'ashrīn aylūl*	*al-ams ar-rabū' sibtambır wāHid wu-'ıshrīn.*
Tomorrow ıs Friday, September 23.	*bokra l-gom'a, talāta w 'ıshrīn sebtember.*	*bāchır jum'a, tlātha w 'ıshrīn aylūl*	*bukra j-jım'a tlete w-'ashrīn aylūl*	*bukra al-jum'a talāta wu 'ıshrīn sibtambır.*

Modern Connections

	EGYPTIAN	IRAQI	LEBANESE	SAUDI
Where can I find	*fēn mumkın alā'ı*	*wēn agdar aHHaSSil*	*weyn fiyyı lē'ı*	*fēn alāgı*
a telephone?	*telefon?*	*tilıfōn?*	*telefōn?*	*tılıfōn/al-hātıf?*
a fax machıne?	*gihāz fāks?*	*fāks?*	*fāks (ālit fāks)?*	*fāks?*
an Internet connectıon?	*waSla lı l-ınternet?*	*ınternet?*	*ınternēt (ınternēt cafe)?*	*khaT 'ala al-ıntırnat?*

	EGYPTIAN	IRAQI	LEBANESE	SAUDI
How do I call the United States?	*ɪz-zāy attaSil bɪ amrika?*	*shlōn akhābɪr il-wilōyāt ıl-muttaHida?*	*kīf baddi ıTTiSil b amerika?*	*kēf agdar attaSil bi l-wilayāt al-muttaHida?*
I need	*(ana) mıHtāg/'āwız. (ana) mıHtāga/'āwza*	*aHtāj. , arid*	*lēzım, baddı, ana b Hājı la/beHtēj*	*mıHtāj.*
a fax sent	*ab'at faks.*	*adizz fāks.*	*ib'at fāks.*	*arsil fāks.*
a hook-up to the Internet	*tawSila li l-ınternet.*	*tawSiłat ınternet*	*ıTTiSil bı l-ınternet*	*attiSil bı l-ıntırnat.*
a computer	*kombyuter.*	*kompyūtar.*	*la kompyūtar.*	*Hāsūb āli/kōmbiyūtar.*
a package sent overnight	*ab'at Tard mısta'gil l il-woSul bokra.*	*ruzma bı l-barīd ıs-sarı'*	*ib'at ha-T-Tard barīd sarī'*	*arsil aT-Tard fi l-barīd as-sarī'*
some copies made	*a'mil Sowar li ba'D el-mustanadat, aSawwar ba'D el-mustanadāt.*	*asawwı nısakh/astansıkh.*	*kam nuskha*	*nusakh mın hāda.*
a VCR and monitor	*gihaz vidyo wa televizyon.*	*VCR w shāsha/tilfizyon*	*jihāz vidyo w-shēshı.*	*fıdıyo wu shashat 'arD*
an overhead projector and markers.	*projektor gihāz lı-'arD Sowar 'ala sh-shāsha wı shuwayyit ı'lām molawwana.*	*jihāz 'anDh slāydāt w-aqlām Sabbūra.*	*makanat 'arD 'slāydz' w-ālēm la takhTiT*	*ālit 'arD wa aglām khāSa lı ālit al-'arD*

Emergencies and Safety

	EGYPTIAN	IRAQI	LEBANESE	SAUDI
Help!	*ilHa'ūnı!*	*sā'dūnı!; arīd musā'ada!*	*ilHa'ūnı n-najda!*	*al-Hagūni!*
Fire!	*Hari'a!*	*Hariq!*	*Han'!*	*Hariga!*
I need a doctor	*(ana) mıHtāg/miHtāga doktōr.*	*aHtāj Tabib*	*ana mıHtēj/miHtējı Tabıb!*	*mıHtāj dōktōr/Tabib.*
Call an ambulance!	*oTlobūli l-is'āf!*	*khābru il-as'āf!*	*(u)Tlub/(u)Tlubi (sıyyāret) ıs'āf!*	*ıttaSil bı-l-is'āf!*
What happened?	*ēh ılli HaSal?*	*shil-qıSSa?, shınu Sār?, shaku?*	*shu Sār?*	*ēsh HaSal?*

	EGYPTIAN	IRAQI	LEBANESE	SAUDI
I/My wife/My husband/My friend/Someone	*ana/mrāti/gōzi/SaHbi (SaHbiti, f.)/fi wāHid (waHda, f.)*	*āni/zawiji/zawji/Sadīqi/wāHid.*	*ana/marti/jōzi/rifi'i/shakhS*	*anā/zōji/zōji/sāHbi/ zimili/shakhiS*
am/is very sick	*'ayyān/'ayyāna awi*	*kullish mariDH/mariDHa.*	*mariD/mariDa ktīr.*	*mariD bilmarra*
am/is having a heart attack	*gatli/gatlu* (m.)/ *gatlaha* (f.) *azma fi l-alb*	*'indi/'idha/'inda nawba qalbiyya.*	*jjit li/lu/la azmi albiyye; jjit li/lu/la kriza bi l-alb.*	*'indi sakta galbiyya.*
am/is choking	*'andi/'andaha* (f.)/ *'andu* (m.) *ikhtinā*	*da-akhtinig/da-tikhtinig/da-yikhtinig*	*bghoSS/byighoSS/bitghoSS*	*batkhinig.*
am/is losing consciousness.	*beyoghma 'alayya/beyoghma 'alēha* (f.)/*beyoghma 'alēh* (m.)	*dā-afqid/da-tifqid/da-yifqid il-wa'i*	*faqadt/faqad il-wē'i*	*hayughma 'alayya.*
am/is about to vomit	*Hasis inni Hastafragh* (m.)/ *Hassa inni Hastafragh* (f.), *Hasis innu Hayestafragh* (m.)/ *Hassa innaha Hatistafragh* (f.)	*rāH astafrigh/tistafrigh/yistafrigh.*	*raH istafrigh/irēj*	*hastafragh.*
am/is having a seizure	*gatli/gatlaha* (f.)/*gatlu* (m.) *sakta (nōba)*	*'indi/'idha/inda nawbat Sara'*	*jjit li/lu/la nawbe maraDiyye.*	*'indi nōba dimaghiyya*
am/is stuck	*itzana'it w-mish 'ārif akhrog/'ārfa tokhrog* (f.)/*'ārif yokhrog* (m.)	*maHshūr/maHshūra*	*'al'ān/'al'āni.*	*maHbūs.*
I can't breathe	*mish ādir atnaffis.*	*mā agdar atnaffas.*	*mish ēdir/ēdri itnaffas.*	*manni gādir atnaffis.*
I tripped and fell	*itka'abilt wi-w'e't*	*'itharit w-TiHit.*	*zallēt jji w-wa'a'et.*	*TiHt.*
I broke my bone.	*'andi 'aDma in-kasarit*	*ksarit 'aDHmi*	*kassart 'aDmi*	*'indi 'aDma maksūra*
I cut myself	*garaHt nafsi.*	*jraHit rūHi, injiraHit*	*jaraHt/aTa'et Hāli.*	*jaraHt nafsi.*
I have a food poisoning	*gāli tasammum min el-akl*	*'indi tasammum bi l-akil.*	*'indi tasmim ghizēi.*	*'indi tasammum.*
I don't know	*ma'rafsh, mish 'ārif.*	*mā adri.*	*ma b'ārif.*	*ma adri/manni 'ārif.*

	EGYPTIAN	IRAQI	LEBANESE	SAUDI
I've injured my.	*'awwart*	*'indi iSāba bi*	*jaraHet, rawwaHet.*	*sa'alt'an.*
head	*rāsi*	*rāsi*	*rāsi*	*rāsi*
neck	*ra-'abti*	*rugubti*	*ra'bti*	*ragabati*
back	*Dahri*	*DHahri*	*Dahri*	*Dahri*
arm	*dirā'i*	*dhrā'i*	*idi*	*Sā'idi*
leg	*regli*	*rijli*	*fakhdi*	*rijli*
foot	*adami*	*rijli; qadami*	*yir*	*gadami*
eye(s)	*'ēni/'enayya*	*'ēni/'yūni*	*'ayni*	*'ēni/'iyūni*
I've been robbed	*it-sara't.*	*nsiraqit*	*sara'ūni.*	*itsaragt*

GLOSSARY

1 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

2 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*.

3 Arabic letters represented by digraphs in transliteration are alphabetized in their own category For example, words beginning with *dh* follow words beginning with *d*

4. 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

5 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

6 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

ʻ

ʻā'ila	عائِلة	family
ʻād (ya'ūd)	عاد (يَعود)	to return
ʻāda	عادة	habit
fi l-ʻāda	في العادة	usually
ʻādiyya	عاديَّة	ordinary
ʻālam	عالم	world
ʻālami	عالمي	international
ʻām (a'wām)	عام (أعْوام)	year(s)
ʻāmil	عامِل	worker
ʻāshiq	عاشِق	enthusiast, lover of
ʻāshir	عاشِر	tenth
ʻāSima (awāSim)	عاصِمة (عواصِم)	capital city
ʻadad	عدد	number, a number of
ʻadan	عدن	Aden (a city in Yemen)
ʻaddād	عدّاد	meter; counter
ʻahd	عهْد	era
ʻala	علي	on, toward; in the manner of
ʻalā Hasab	على حسب	according to
ʻalim (a)	علِم	to learn
ʻamil (a)	عمِل	to work
ʻamaliyya jirāHiyya	عمليَّة جِراحيَّة	surgical operation
ʻan	عنْ	from, about
ʻanā (ya'ni)	عَنى (يعْني)	to mean
ʻaqad(a)	عقْد	to convene
ʻaqd (ʻuqūd)	عقْد (عُقود)	contract(s)
ʻarūs	عروس	bride
ʻaris	عريس	groom
ʻarabiyya	عرَبيَّة	Arabic
ʻaraf (i)	عرف	to know
ʻashara	عشرة	ten
ʻaSr	عصْر	age, era, midafternoon
ʻayn (ʻaynān)	عيْن (عيْنان)	eye(s)
ʻazız	عزيز	dear
ʻibāra ʻan	عِبارة عن	meaning, equivalent to
ʻilm	عِلْم	knowledge
ʻinab	عِنب	grapes
ʻinda	عِنْد	at; around; have (with pronoun)
ʻindama	عِنْدما	when
ʻiqd (ʻuqūd)	عِقْد (عُقود)	necklace(s)
ʻuDw (a'Dā')	عُضْو (أعْضاء)	member(s)
ʻulwı	عُلْوي	upper
ʻumla	عُمْلة	currency
ʻulā'ika	أوْلئِك	those

a

āb	آبْ	August
ādhār	آذار	March
alaysa kadhālik?	أليْس كذلِك	Right?, Isn't it so?
a'jab	أعجب	to please, to like
a'lan anna	أعْلن أنَّ	to announce
a'Tā (yu'Ti)	أعْطى (يُعْطي)	to give
a'zab (ʻuzzāb)	أعزِب (عُزّاب)	single(s)
abū DHabi	أبو ظبْي	Abu Dhabi
abyaD	أبْيَض	white
adāt (adawāt)	أداة (أدوات)	utensil(s), tool(s)

addā (yu'addī) ilā	أدّى (يُؤدّي) إلى	to lead to, to result in
aDHāfir	أظافِر	nails
afDal	أفْضل	better, preferable
aHabb	أحبّ	to like, to love
aHad 'ashara	أحد عشر	eleven
ahamiyya	أهميّة	importance
ahhala (yu'ahhil)	أهّلَ (يُؤهّل)	to qualify (someone)
ahl	أهْل	family
ahlan!	أهلاً	Welcome!; Hello!
ahlan! wa-sahlan	أهْلاً وسهْلاً	Welcome!; Hello!
aHmar	أحْمر	red
ajjal (yu'ajjil)	أجّل	to postpone
ajjar (yu'ajjir)	أجّر (يؤجّر)	to rent
ajinda	أجنْدة	agenda
ajnabi	أجْنبي	foreign
akal (u)	أكل	to eat
akhadh (u)	أخذ	to take
akhDar	أخْضر	green
akhiSSā'ī	أخِصّائي	specialist
akl	أكْل	food
akthar	أكْثر	more
al-ān	الآن	now
al-baHar al-mutawassiT	البحْر المتوسّط	Mediterranean Sea
al-baHrayn	البحْرين	Bahrain
al-jazā'ir	الجزائر	Algeria
al-kuwayt	الكُويْت	Kuwait
al-maghrib	المغْرِب	Morocco
ar-rābi'	الرّابع	fourth
as-sa'udiyya	السعُوديّة	Saudi Arabia
ash-sharq al-awsaT	الشّرْق الأوْسَط	the Middle East
alū?	ألو	Hello? (on the phone)
alam	ألم	pain
alf (alāf)	ألْف (آلاف)	thousand(s)
alladhi	الذي	which
allāh	الله	God
wa-llāhi?	واللهِ	By God!, Really?, Is that so?
in shā' allāh	إن شاء الله	God willing!
al-Hamdulillāh	الحمْدُ لله	Praise (be) to God
allatı	الّتي	which, that which *(f.)*
am	أمْ	or (in questions)
amkan (yumkin)	أمْكن (يُمكن)	to be able, to enable
ammā bın-nisba li	أمّا بالنسْبة لـ	as for
amriki	أمْريكي	American
ams	أمْس	yesterday
amti'a	أمْتعة	luggage
an	أنْ	to (as in *I want to go*)
ana	أنا	I
anf	أنْف	nose
anna	أنّ	that (sub conj)
anta	أنْت	you *(m.)*
anti	أنْت	you *(f.)*
arā (yurī)	أرى (يُري)	to show
arād (yurid)	أراد (يُريد)	to want
arāmkū asa'ūdiyya	أرامْكو السعُوديّة	Saudi Aramco
arba'a	أرْبعة	four
arba'at 'ashara	أرْبعة عشر	fourteen
arba'umi'a	أرْبعُمائة	four hundred

arD (arāD)	أَرْض (أراض)	land(s)
aSbaH (yuSbiH)	أَصْبح (يُصْبح)	to become
aSfar	أَصْفر	yellow
ashfaq 'alā	أَشْفق على	to sympathize with
asif (a)	أسِف	to be sorry
āsif	آسف	to be sorry, to be regretful
aSl	أَصْل	origin
aswad	أَسْود	black
aswān	أَسْوان	Aswan (a city in Southern Egypt)
ata (ya'ti)	أتى (يأْتي)	to come
aTall 'ala	أَطلّ على	to overlook
athāth	أَثاث	furnishings
aw	أَوْ	or
awjad (yūjid)	أَوْجد (يوجد)	to be found (there are)
awwal	أَوّل	first
ayDan	أَيْضاً	also
aylūl	أَيْلول	September
ayna	أَيْن	where
ayy	أيّ	any
ayyār	أيّار	May
azma qalbiyya	أَزْمة قلبيّة	heart attack
azraq	أَزْرق	blue

b

bādhinjān	باذِنْجان	eggplant
bāHith	باحث	researcher
bāi'	بائع	seller
ba'id	بعيد	far away
ba'D	بعْض	some
ba'd	بعْد	after
badā (yabdū)	بدا (يَبْدو)	to seem, to appear
bada' (a)	بدَأ	to begin
baHath 'an (a)	بحث عن	to search for
bal	بلْ	(and) even, rather, however
bana (yabnī)	بنى (يبْني)	to build
bank (bunūk)	بنْك (بُنوك)	bank(s)
bins	بنس	cent
baqiya (yabqā)	بقي (يبْقى)	to stay
bayDā'	بيْضاء	white
bayna	بين	between
baynamā	بيْنما	while
bayrūt	بيْروت	Beirut
bayt (buyūt)	بيْت (بُيوت)	house(s)
bi	بـ	by means of; at, in, with
bi jānib	بجانب	beside
bi D-DabT	بالضَّبْط	exactly
bidūn	بدون	without
bidāya	بداية	beginning
bi kam	بكم	how much?, for how much?
bi khilāf	بخلاف	as opposed to
bi l-kāmil	بالكامل	all of it
bi T-Tab'	بالطبْع	of course
bulbul	بُلْبُل	nightingale
bint	بنْت	girl; daughter
bitrūl	بتْرول	petroleum
buhār	بُهار	spice
bunn	بُنّ	coffee grounds
bunnī	بُنّيّ	brown
burghul	بُرْغُل	bulgur wheat
burtuqāla	بُرْتُقالي	orange (fruit)
burtuqālī	بُرْتُقالة	orange (color)

d

dā'iman	دائماً	always
dākhil	داخلْ	inside
dūna	دُون	without
dafa'a (a)	دفع	to pay
dajāj	دجاج	chicken
dakhal (u)	دخل	to enter
dakhkhan	دخَّن	to smoke
dalīl siyāHi	دليل سياحي	guidebook
daqiqa (daqā'iq)	دقيقة (دقائق)	minute(s)
daraja	درجة	extent, degree
daras (u)	درس	to study
dawlī	دوْلي	international
dimashq	دمشْق	Damascus
disambir	ديسمْبر	December
duktōr	دُكْتور	doctor
dulāb	دولاب	armoire; closet
dulār	دولار	dollar

D

Dayf (Duyūf)	ضيْف (ضُيوف)	guest(s)
Dayyiqa	ضيِّقة	narrow

dh

dhākar	ذاكر	to study
dhū (dhāt)	ذو (ذات)	having, endowed with
dhahab (a)	ذهب	to go
dhahab	ذهب	gold (metal)
dhahabī	ذهبيّ	golden *(adj.)*
dhālik	ذلك	that *(m sg.)*
dhawq	ذوْق	taste, politeness
dhirā' (dhirā'ān, du.)	ذراع (ذِراعان)	arm(s)

DH

DHāhira	ظاهرة	phenomenon
DHahr	ظهْر	back
DHuhr	ظُهْر	midday
DHuhūr	ظُهور	appearance

f

fāks	فاكْس	fax
fa'al (a)	فعل	to do
fa'ra	فأرة	mouse
faDā'iyya	فضائيَّة	satellite channel
faDDal	فضَّل	to prefer
min faDlik	مِن فضْلك	please
fakkar fi	فكَّر في	to think about
fals (fulūs)	فلْس (فُلوس)	penny
faqaT	فقط	only
farq (furūq)	فرْق (فُروق)	difference(s)
fashal	فشل	failure
faSl	فصْل	separation
faSl	فصْل	semester; season
fī	في	in
fi'lan	فعْلاً	truly
fibrāyir	فبْراير	February
fiDDī	فضيّ	silver *(adj.)*
fiDDa	فضَّة	silver (metal)
finizwilā	فنِزويلا	Venezuela
firqa	فرْقة	band
funduq (fanādiq)	فُنْدُق (فنادق)	hotel(s)

gh

ghālī (aghlā)	غالي (أغْلى)	expensive (more expensive)
ghadā'	غداء	lunch
ghadan	غداً	tomorrow

gharbi	غَرْبِي	Western
ghaTTā (yughaTTi)	غَطَّى (يُغَطِّي)	to cover
ghayr	غَيْر	not
ghayyar	غَيَّر	to change (something)
ghurfa (ghuraf)	غُرْفَة (غُرَف)	room(s)

h

hādha	هذا	this *(m)*
hām	هامّ	important
hāmburgar	هامْبورجر	hamburger
hā'ulā'ı	هؤلاء	these
hadiyya	هديَّة	gift
hādha	هذا	this *(m)*
hādhihi	هذهِ	this *(f)*
hal	هَلْ	question particle (in yes-no questions)
handasa	هنْدسة	engineering
huna	هُنا	here
hunāk	هُناك	there

H

Hādi 'ashar	حادي عشر	eleventh
Hadīqa	حديقة	garden
Hadīth	حديث	modern
Huzn	حُزْن	sadness
HaDratak	حضْرتك	your excellence
Hāfila	حافِلة	bus
Hafla	حفْلة	party
Hajz	حجْز	reservation
Hakā (yaHki)	حكى (يَحْكي)	to tell
Hāl	حال	situation, condition
Hāla	حالة	condition; situation; case
fi hādhihi l-Hāla	في هذِه الحالة	in that case
Halawayāt	حلَويات	desserts, sweets
Hamal (i)	حمَل	to carry, to lift
Haml	حَمْل	carrying, lifting, pregnancy
Hammām	حمّام	bathroom
Haqiba (Haqā'ib)	حقِيبة (حقَائِب)	bag(s)
Haqq (Huqūq)	حقّ (حُقوق)	right(s)
Harām	حرام	forbidden, shame
yā Harām!	يا حرام!	Oh, what a shame! *(coll)*
Haraka	حركة	movement
Hārr	حارّ	hot
HaSal 'alā(u)	حصل على	to earn, to be awarded, to get
Hattā	حتَّى	even
Hawālī	حوالي	approximately
Hāwal	حاول	to try
Hawla	حوْل	about; surrounding
Hayā	حياة	life
Hazirān	حزيران	June
Hijāb (aHjiba)	حجاب (أحْجِبة)	veil(s)
Hujra	حُجْرة	room
Hukūma	حُكُومة	government
Hulw	حُلو	sweet, pretty, nice
HummuS	حُمُّص	chickpeas, garbanzo beans
Hurrīya	حُرِّية	freedom
HuSūl 'ala	حُصول عَلى	obtaining

i

ı'Tā'	إعْطاء	giving
i'taqad anna	اعْتقد أنّ	to think; to believe that

ibn	ابْن	son
ibríl	إبْريل	April
iDāfa	إضافَة	addition
bi l-iDāfa ila	بالإضافة إلى	in addition to
idhā	إذا	if
iDTurr an	اِضْطُرَّ أن	to be forced to
iHtāj	اِحْتاج	to need
iHtilāl	اِحْتِلال	occupation
ijād	إيْجاد	finding
ijār	إيْجار	rent
ijāza	إجازة	vacation
ikhtār	اِختار	to choose
ikhtiyār	اخْتِيار	choice
iktasab	اِكْتسب	to gain
iktatab	اِكْتتب	to make a copy
ilā	إلى	to
illa	إلاّ	except
imra'a (nisā')	اِمْرأة (نِساء)	woman (women)
imtiHān	اِمْتِحان	exam
imtala'	اِمْتَلأ	to be filled
inbasaT	انْبسط	to have fun
intarnit	إنْتَرنت	internet
intaDHar	اِنْتظر	to wait
irtada	اِرْتدَي	to wear
irtafa'	اِرْتفع	to increase
ishatara (yashtari)	اشْترى (يشْتَري)	to buy
ishtarak fī	اِشْترَك في	to partake in, to share, to participate in
iSlāH	إصْلاح	reform
ism (asmā')	اِسْم (اسْماء)	name(s)
istakhdam	اِسْتَخْدَم	to use
istama' ilā	اِسْتَمَعْ إلى	to listen to
istamarr	اِسْتَمَرّ	to continue
istaTā' (yastaTi')	اِسْتَطاع (يَسْتَطيع)	to be able
istiqbāl	اِسْتِقْبال	reception, welcome
isti'lāmāt	اِسْتِعْلامات	information
istithnā'	اِسْتِثْناء	exception
ithernit	إيثْرنيت	Ethernet
ithnān (ithnatān)	اثْنان (اثْنتان)	two
ittafaq	اتَّفق	to agree

j

jū'	جوع	hunger
jāmi'a	جامِعة	university
jāmi'at ad-duwal al-'arabiyya	جامِعة الدُول العربيَّة	the Arab League
jadīd (judud)	جديد (جُدُد)	new
jadda	جدَّة	grandmother
jalābiyya	جلابِيَّة	a traditional robe, *nightshirt*
jamā'i	جماعي	collective
jamīl	جميل	beautiful
jary	جرْي	running
jawāz as-safar	جواز السفَر	passport
jaw'ān	جوْعان	hungry
jaww	جوّ	weather
jayyid	جيِّد	good, well
jiddan	جِدّاً	very
jins	جِنْس	sex, gender
junayh	جُنَيْه	pound (currency)

k

kayfa	كيْفَ	how
kāfi	كافي	enough
kān (yakūn)	كان (يكون)	to be

kānūn al-awwal	كانون الأوَّل	December
kānūn ath-thāni	كانون الثاني	January
kāsit	كاسيت	cassette
kātab	كاتَب	to correspond with
kabāb	كباب	kebabs, spiced meat grilled on a skewer
kabir (kibār) (kubrā)	كبير (كِبار) (كُبْرى)	big (big, *pl*) (big, *f*)
kallaf (i)	كلَّف	to cost
kam	كمْ	how many
kamā	كما	similarly, as, as well
kathīr (akthar)	كثير (أكثَر)	many (more)
kıbbi	كِبّة	Lebanese dish consisting of meat and bulgur wheat
kubayba	كُبَيْبة	meatballs
kufta	كُفْتة	spiced ground beef grilled on a skewer
kull	كُلّ	every
kumbiyūtar	كُمْبيوتر	computer
kura	كُرة	ball
kurat al-qadam	كُرة القَدَم	football, soccer
kursı (karāsi)	كُرْسي (كراسِي)	chair(s)

kh

khāf (yakhāf) an	خاف (يَخاف) أنْ	to fear
khāl	خال	maternal uncle
khāmis	خامِس	fifth
khārijī	خارِجي	foreign
khāTiba	خاطِبَة	matchmaker
khabar (akhbār)	خَبَر (أخْبار)	news
khadam (i)	خَدَم	to serve
khamsa	خَمْسَة	five
khamsat 'ashara	خَمْسَة عَشَرَ	fifteen
khamsumi'a	خَمْسُمائة	five hundred
kharīf	خَريف	fall (season)
khāSS	خاصّ	private, specific; special
khaTa' (akhTā')	خطأ (أخطاء)	fault, mistake(s)
khayr	خيْر	well-being
khibra	خِبْرة	experience, expertise
khilāf	خِلاف	difference; division
khilāl	خِلال	through
khiyār	خيار	cucumbers
khubz	خُبْز	bread
khuSūSiyya	خُصوصِيّة	privacy
khuTūT aT-Tayarān	خُطوط الطَّيران	airline

l

lāHiq	لاحِق	later
lākin	لكِن	but
la	لا	no, not
lada	لدى	at, by, with; have (with pronoun)
ladhidh	لذيذ	delicious, good
lahja	لهْجَة	dialect
laHm	لحْم	meat
lama' (yalma')	لمَع (يلْمَع)	to shine
lan	لنْ	not (future negation particle)
law	لوْ	if
layla (layāli)	ليْلَة (لَيالي)	night(s)
laysa	ليْس	to be not

li	لِـ	for, to, in order; to have (with pronoun)
libi	ليبي	Libyan
lirā	ليرة	pound
lisans	ليسانس	B A (college degree)
li'anna	لأنَّ	because
lidhālik	لِذلِك	for that reason
likayy	لِكَيْ	in order to
li l-'asaf	للأسف	unfortunately
li mādhā	لِمَاذَا	why
limuddat	لِمُدَّة	for a period of
lubnānī	لُبْناني	Lebanese
lugha	لُغة	language

m

mā	ما	that which; what
mā zāl	ما زال	still *(adv)*
māDi	ماضي	past
mādhā	ماذا	what
mākina	ماكِنة	machine
māras	مارَس	to practice
māris	مارس	March
mūsiqi	موسيقيّ	musical
māt (yamūt)	مات (يَموت)	to die
ma'a	مَعَ	with
ma'a s-salāma	مَع السَلامة	good-bye
ma'lūmāt	مَعْلومات	information
ma'rūf	مَعْرُوف	well-known
mabnā (mabān)	مَبنى (مَبانٍ)	building(s)
madīna (mudun)	مَدينَة (مُدُن)	city (cities)
madrasa (madāris)	مَدْرَسَة (مَدارِس)	school(s)
mafrūm	مَفروم	ground
maghrib	مغْرِب	West, sunset
maghribi	مَغْرِبي	Moroccan
maHall	مَحَلّ	shop
maHallī	مَحَلّي	local
maHrūq	مَحْروق	burnt
makān (amākin)	مكان (أماكِن)	place(s)
maktab (makātib)	مَكْتَب (مكاتِب)	office(s)
min al-mumkin an	مِنْ المُمْكن أن	it is possible that
malī'	مليء	full
malābis	ملابِس	clothing
malaff	مَلَفّ	file
mamarr	مَمَّر	corridor
maqarr (maqārr)	مَقَرّ (مَقارّ)	headquarter(s)
maqhā (maqāhi)	مقْهىَ (مقاهي)	coffee shop(s)
marHaban bik	مرْحَباً بك	welcome
masā' (umsiya)	مَسَاء (أُمْسِية)	evening(s)
masāfa	مسافة	distance
mas'üla	مسْؤولَة	responsible
maSdar (maSādir)	مَصْدر (مصادِر)	source(s)
mashā (yamshi)	مشى (يَمْشي)	to walk
mashghūl	مشْغول	busy
mashrūbāt	مشْروبات	drinks
mashriq	مشْرِق	East
mashwiyyāt	مَشْوِيّات	grilled meats
matā	مَتى	when (in questions)
matHaf	مَتْحَف	museum
maTār	مَطَار	airport
maT'am (maTā'im)	مَطْعَم (مَطاعِم)	restaurant(s)

maTbakh (maTābikh)	مَطْبَخ (مَطابِخ)	kitchen(s)
maTlūb	مطْلوب	demanded, required, requested
mawqi' 'ala ash-shabaka	مَوْقِع عَلى الشَّبَكة	Web site
māyū	مايو	May
maydān at-taHrir	مَيْدان التَّحْرير	Tahrir Square (in downtown Cairo)
mi'da	مِعْدَة	stomach
mi'a	مائة	one hundred
mi'a bi l-mi'a	مائة بالمائة	one hundred percent
min	مِنْ	from
min ajl	مِنْ أجْل	for the sake of
minTaqa (manāTiq)	مِنْطَقة (مَناطِق)	region(s)
misāHa	مِساحة	area
miS'ad	مِصْعد	elevator
miSr	مِصْر	Egypt
mismār	مِسْمار	nail
mithl	مِثْل	like
mizmār	مِزْمار	flute
mu'āqaba	مُعاقبة	punishment
mu'āriD	مُعارِض	opponent
mu'DHam	مُعْظَم	most, the majority
mu'ahhil	مُؤَهِّل	qualification
mu'akkad	مُؤَكَّد	certain
min al-mu'akkad anna	مِنْ المُؤَكَّد أنَّ	it is certain that
mudir	مُدير	director
mudarris	مُدَرِّس	teacher
mudda	مُدَّة	a period of time
muHāfaDHa	مُحافَظَة	conservatism, county
muHallil	مُحَلِّل	analyst
muhandis	مُهَنْدِس	engineer
muHarrir	مُحَرِّر	editor
mumarriD	مُمَرِّض	nurse
munāqasha	مُناقَشَة	discussion
munāsib	مُناسِب	appropriate
murūr	مُرور	traffic
murashshaH	مُرَشَّح	candidate
musāfir	مُسافِر	traveler
mushkila (mashākil)	مُشْكِلَة (مَشاكِل)	problem(s)
mustaqbal	مُسْتَقْبل	future
mustashfa	مُسْتَشْفى	hospital
muta'akkid	مُتَأكِّد	sure
muwāfiq	مُوافِق	agreed
muwāSafāt	مُواصَفات	characteristics
muwaDHDHaf	مُوَظَّف	bureaucrat; employee
muzdaHima	مُزْدَحِمة	crowded

n

nās	ناس	people
na'am	نعَمْ	yes
anfaq (yunfiq)	أنْفَق (يُنْفِق)	to spend
nafs	نفْس	the same
najma (nujūm)	نجْمة (نُجوم)	star(s)
naql	نَقْل	moving
naw'	نوْع	kind
naDHar (u) ilā	نظَر إلى	to look at
naDHDHam	نَظَّم	to organize
nihāya	نِهايَة	end
nisān	نيسان	April
niSf	نِصْف	half
nuvambir	نوفَمْبِر	November

q

qād (yaqūd)	قاد (يَقود)	to lead
qādima	قادِمة	next; coming
al-qāhira	القاهِرة	Cairo
qārra	قارَّة	continent
qabıl (a)	قبِل	to accept
qabl	قبْل	before
qad	قدْ	already (with perfect), maybe (with imperfect)
qadīm	قديم	old
qafz	قفْز	jumping
qalam (aqlām)	قلم (أقْلام)	pen
qalb	قلْب	heart
qalīl (aqall)	قليل (أقلّ)	little (less)
'ala l-aqall	على الأقلّ	at least
qalīl mın	قليل مِن	a little of
qall (yaqill)	قلَّ عنْ	to be less than
qallal mın	قلَّل مِن	to lessen
qanā (qanawāt)	قناة (قنوات)	channel(s)
qarib	قريب	close
qarib (aqārib)	قريب (أقارِب)	relative(s)
qarrar	قرَّر	to decide
qaSīr	قصير	short
qimma	قمّة	summit
qırā'a	قِراءة	reading
qirfa	قِرْفة	cınnamon
qiTār	قِطار	train

r

ra'ā	رأى (يَرَى)	to see
ra'y	رأْي	opinion
ra'īsī	رئيسي	principal, main
ra'īsat at-taHarīr	رَئيسَة التَّحْرير	editor-in-chief *(f)*
ra's	رأْس	head
rabi'	ربيع	spring (season)
raghif (arghifa)	رغيف (أرْغِفة)	loaf (loaves)
rajā (yarjū) an	رجا (يَرْجو) أن	to hope that
rajul (rijāl)	رجُل (رجال)	man (men)
rajul a'māl	رجُل أعْمال	businessperson
rakhiS (arkhaS)	رخيص (أرْخص)	cheap (cheaper)
raqam (arqām)	رقم (ارْقام)	number(s)
rasmī	رسْمي	official
rHla	رحْلة	trip
riyāDī	رياضي	athletic
riyāl	ريال	riyal (unit of currency)
rubbamā	رُبَّما	maybe
rukba (rukab)	رُكْبة (رُكب)	knee(s)

s

sā'a	ساعة	hour
sā'ad 'alā	ساعد على	to help
sā'iH	سائح	tourist
sābi'	سابع	seventh
sādis	سادِس	sixth
sāfar	سافر	to travel
sākın (sukkān)	ساكِن (سُكّان)	resident(s)
sūq (aswāq)	سوق (أسْواق)	market(s)
sāq (sāqān, du *)*	ساق (ساقان)	leg(s)
sūrī	سوري	Syrian

sūriyā	سُوريا	Syria
sa'ūdi	سعُودِي	Saudi Arabian
sab'a	سبْعة	seven
sab'at 'ashara	سبْعة عشر	seventeen
sab'umi'a	سبْعُمائة	seven hundred
sabab (asbāb)	سبب (أسْباب)	reason(s)
sabaH (a)	سبح	to swim
safāri	سفاري	safari
safar	سفر	traveling; trip, journey
sahl	سهْل	easy
sakan (u)	سكن	to live, to reside
sakani	سكني	residential
salaTa	سلطة	salad
samā'	سماء	sky
sana (sinın)	سنة (سنين)	year(s)
sarır (asirra)	سرير (أسِرّة)	bed(s)
sawfa	سوْف	(it) will
saynā'	سيْناء	Sinai Peninsula
sayyi'	سيِّئ	bad
si'r (as'ār)	سعْر (أسعار)	price(s), rate(s)
si'r Sarf	سعْر صرْف	exchange rate
sibtambir	سبْتمْبر	September
sijāra (sajā'ir)	سيجارة (سجائِر)	cigarette(s)
silsila (salāsil)	سِلْسِلة (سلاسِل)	chain(s)
sitta	سِتَّة	six
sittat 'ashara	ستَّة عشر	sixteen
sittumi'a	سِتُّمائة	six hundred
siyāHa	سِياحة	tourism
siyāsi	سِياسي	political
suftwir	سوفْتوير	software

S

SāHib	صاحِب	owner
Sāla	صالَة	living room
Sālat al-Haqā'ib	صالة الحقائِب	baggage claim
Sālat at-tamrınāt ar-riyāDiyya	صالَة التَّمْرينات الرياضيَّة	gym
Sāra (yaSir)	صار (يصير)	to become
SabāH al-khayr	صباح الْخيْر	Good morning
SabāH an-nūr	صباح النّور	Good morning (response)
Sadiq (aSdiqā')	صديق (أصْدِقاء)	friend(s)
Saddaq anna	صدّق أنّ	to believe that
SaHāfa	صحافة	journalism, press
SaHafi	صحفي	journalist
SaHiH	صحيح	true
SaHarā'	صحراء	desert
San'ā'	صنْعاء	San'aa, (the capital of Yemen)
Sirāfa	صرافة	currency exchange
Saraf (i)	صرف	to spend, to exchange currency
Sarf	صرْف	exchange (currency)
Sayf	صيْف	summer
Sifr	صِفْر	zero
Sirā'	صِراع	struggle

sh

shay' (ashyā')	شيْء (أشْياء)	thing(s)
shāsha	شاشة	monitor
shāTi' al-baHr	شاطئ البحْر	the beach
shāy	شاي	tea

sha'ar (yash'ur)	شَعر (يَشْعُر)	to feel
sha'r	شعْر	hair
shabaka	شبكة	net
shāhad	شاهَد	to watch
shahr (shuhūr)	شهْر (شُهور)	month(s)
shakhS (ashkhāS)	شخْص (أشْخاص)	person (people)
shaqqa (shuqaq)	شقّة (شُقق)	apartment(s)
sharik	شريك	partner
sharib (a)	شرب	to drink
shaTira	شطيرة	sandwich
shahāda	شهادة	degree, testimony
shitā'	شتاء	winter
shubāT	شُباط	February
shukran	شُكْراً	thank you
shurfa	شُرْفة	balcony

t

taksi	تاكْسي	taxi
tūnisi	تونسي	Tunisian
tāsi'	تاسِع	ninth
ta'āruf	تعارُف	acquaintance, getting to know
ta'allam	تعلَّم	to learn
ta'arraf 'alā	تعرَّف على	to meet; get to know
ta'akkad min	تأكَّد مِن	to make sure of
ta'jil	تأْجيل	postponement
ta'khir	تأْخير	delay
tabbūli	تبُّولِة	tabouli (salad)
tadhkara (tadhākir)	تذْكَرة (تذاكر)	ticket(s)
tadrīb	تدْريب	training
tafaDDal	تفضَّل	if you please
tafkir	تفْكير	thinking
taghayyar	تَغَيَّر	to change (oneself)
taHaddath	تحدَّث	to speak
taHakkam	تحكَّم	to control
taHassun	تحسُّن	getting better
taHiyya	تحيَّة	greetings
takallam	تكلَّم	to speak
takattul	تكتُّل	bloc
takawwan min	تكوَّن مِن	to be made up of
takharruj	تخرُّج	graduation
tamm (i)	تمّ	to be achieved
tammūz	تمّوز	July
tamrīn	تمْرين	exercise
tanaqqal	تنقَّل	to move; to get around
tanaqqul	تنقُّل	transportation
tanāwal	تناول	to eat, partake of food
taqlidi	تقْليدي	traditional
tashāwar	تشاور	to consult
tasharraf	تشرَّف	to be honored
taSwir	تصْوير	copying
tawāfar	توافر	to be available
tawaqqa'	توقَّع	to expect
tiknulūjya	تكْنولوجيا	technology
tilifūn	تِليفون	telephone
tilifizyūn	تِليفزْيون	television
tilka	تِلْك	that *(f sg)*
tis'a	تِسْعة	nine
tis'at 'ashara	تسْعة عشر	nineteen
tis'umi'a	تِسْعُمائة	nine hundred
tishrīn al-awwal	تِشْرين الأوَّل	October
tishrīn ath-thāni	تِشْرين الثّاني	November

T

Tā'ira	طائِرة	airplane
Tābiq (Tawābiq)	طابِق (طوابِق)	story (of a building)
Tālib (Tulāb)	طالِب (طُلاّب)	student(s)
Ta'ām	طعام	food
Tabib (aTibbā')	طبيب (أطِبّاء)	doctor(s), physician(s)
Tab'an	طبْعاً	of course, certainly
Tabaq (aTbāq)	طبق (أطْباق)	dish(es), plate(s)
Talab	طلب	an order
Talab (u)	طلب	to order
Tawīl	طويل	tall
Tayarān	طيران	flying
Tayyib	طيِّب	delicious, good
Tibā'a	طِباعة	typing
Tibqan li	طِبْقاً لِـ	according to
Tawāl	طوال	all along, the length of

th

thālith	ثالِث	third
thāmin	ثامِن	eighth
thānı	ثاني	second
thāni 'ashar	ثاني عشر	twelfth
thalātha	ثلاثة	three
thalāthat 'ashara	ثلاثة عشر	thirteen
thalāthumi'a	ثلاثُمائة	three hundred
thamānya	ثمانية	eight
thamānyat 'ashara	ثمانية عشر	eighteen
thamānimi'a	ثَمانِمائة	eight hundred
thaman	ثَمن	price
thiql (athqāl)	ثِقْل (أثْقال)	weight(s)
thumma	ثُمَّ	then; so
thumma inna	ثُمَّ إنَّ	besides

u

udhun (udhunān, du *)*	أُذُن (أذنان)	ear(s)
ughustus	أغسْطُس	August
ujriya	أُجْري	to be performed
ujra	أُجْرة	fare
ākhar (ūkhrā)	آخر (أخْرى)	other *(f)*
ukht (akhawāt)	أُخْت (أخوات)	sister(s)
uktūbar	أكْتوبر	October
urz	أُرْز	rice
uSib bi	أُصيب بـ	to be afflicted with
usbū' (asābi')	أُسْبوع (أسابيع)	week(s)
usra (usar)	أُسْرة (أُسر)	family (families)
ustādh (asātidha)	أُسْتاذ (أساتِذة)	professor, sir

w

wāhid	واحِد	one
wālid	والِد	father
wālida	والِدة	mother
wāqi'	واقِع	actual, real; event, fact
fi l-wāqi'	في الواقِع	actually
wāsi'	واسِع	wide
wa	و	and
wāshinTun	واشنْطُن	Washington
wi'ā' (aw'iya)	وِعاء (أوْعية)	pots
waHid	وحيد	only
wajab	وجب (يَجب)	to be necessary
(yajib) an	أنْ	to

wajad	وَجد	to find
wajba Tayyiba!	وَجْبَة طَيِّبَة	enjoy your meal!
walākin	ولَكِن	but
walad (awlād)	وَلَد (أوْلاد)	boy(s)
waqqa' 'ala	وقَّع على	to agree to, signed
waqt (awqāt)	وقْت (أوْقات)	time(s)
waraq (awrāq)	ورق (أوْراق)	leaf (leaves), sheet(s) of paper
wasā'il an-naql	وسائل النقْل	means of transport
wasīla (wasā'il)	وسيلة (وَسائل)	means
waSal (yaSil)	وصل (يَصِل)	to arrive
wasaT al-balad	وسط البلد	downtown
wazir (wuzarā')	وزير (وُزراء)	minister(s)
wuSūl	وُصول	arrival

y

ya	يا	hey, oh (vocative particle)
yāsār	يَسار	left (side)
yad (yadān)	يد (يدان)	hand(s)
yamin	يَمين	right (side)
yanāyir	يناير	January
yawm	يَوْم	day
yawm al-'ithnayn	يَوْم الإثْنيْن	Monday
yawm al-aHad	يَوْم الأحد	Sunday
yawm al-arba'ā'	يَوْم الأرْبَعاء	Wednesday
yawm al-jum'a	يَوْم الجُمْعَة	Friday
yawm al-khamīs	يوْم الخميس	Thursday
yawm as-sabt	يوْم السَّبْت	Saturday
yawm ath-thulāthā'	يوْم الثُّلاثاء	Tuesday
yawmiyyan	يوْمياً	daily
yulya	يولْيَة	July
yunya	يونْية	June
yusrā	يُسْرى	left (side)

z

zawāj	زواج	marriage
zā'ir (zuwwār)	زائر (زوَّار)	visitor(s)
zād (yazīd) 'an	زاد (يَزيد) عن	to go over, exceed
zabūn (zabā'in)	زبون (زبائن)	customer(s), client(s)
zahrī	زهْري	pink
zahra	زهْرة	blossom *(n)*
zamil	زَميل	colleague
zawja (zawj)	زوْجة (زوْج)	wife (husband)
zawr	زَوْر	throat
ziyāra	زِيارَة	visit

ENGLISH–ARABIC GLOSSARY

A

about	*'an, Hawl*	عَنْ، حَوْل
Abu Dhabi	*abū DHabī*	أَبو ظَبْيْ
accept	*qabil (a)*	قبِل
according to	*'alā Hasab, Tibqan li*	عَلى حَسَب، طِبْقاً لِـ
achieve (be achieved)	*tamm (i)*	تَمّ
actual	*wāqi'*	واقِع
actually	*fi l-wāqi'*	في الواقِع
Adan	*'adan*	عدَن
addition	*iDāfa*	إضافة
in addition to	*bi l-iDāfa ila*	بالإضافة إلى
after	*ba'd*	بعْدَ
age	*'aSr*	عصْر
agenda	*ajinda*	أجِنْدة
agree (on)	*ittafaq*	اتَّفَق
agree (to)	*ittafaq' 'ala*	اتّفق على
agreed	*muwāfiq*	مُوافِق
airline	*khuTūT aT-Tayarān*	خُطوط الطَيران
airplane	*Tā'ira*	طائرة
airport	*maTār*	مطار
Algeria	*al-jazā'ir*	الجَزائِر
all of it	*bi l-kāmil*	بالكامِل
along *(adv of place)*	*Tawāl*	طَوال
also	*ayDan*	أَيْضاً
always	*dā'iman*	دائِماً
American	*amriki*	أَمْريكي
amuse oneself	*inbasaT*	اِنْبَسَطَ
analyst	*muHallil*	مُحَلِّل
and	*wa*	وَ
announce (that)	*a'lan anna*	أعْلَن أنَّ
any	*ayy*	أيّ
apartment	*shaqqa (shuqaq)*	شقَّة (شُقَق)
appearance	*DHuhūr*	ظُهور
appropriate	*munāsib*	مُناسِب
approximately	*Hawālī*	حوالي
April	*ibrīl, nisān*	إبْريل، نيسان
Arab League	*jāmi'at ad-duwal al-'arabiyya*	جامِعَة الدُول العربيَّة
Arabic *(f.)*	*'arabiyya*	عَرَبيَّة
area	*misāHa*	مِساحَة
arm(s)	*dhirā' (dhirā'an)*	ذِراع (ذِراعان)
armoire	*dulāb*	دولاب
around	*'inda*	عِنْد
arrival	*wuSūl*	وُصول
arrive	*waSal (yaSil)*	وصل (يصِل)
as	*kamā*	كما
as for	*ammā bi n-nisba li*	أما بالنِسْبة لِـ
as well	*kamā*	كما
Aswan	*aswān*	أسْوان
at	*'inda, bi, lada*	عِنْدَ ، بِـ ، لَدَى
athletic	*riyāDī*	رِياضي
August	*ughusTus, āb*	أغُسْطُس ، آبْ
available *(v.)* (to be available)	*tawāfar*	توافَر
award *(v.)* (to be awarded)	*HaSal 'alā (u)*	حصل على

B

B A	*lisans*	لِيسانْس
back	*DHahr*	ظَهْر
bad	*sayyi'*	سَيِّئ
bag	*Haqiba (Haqā'ib)*	حقيبة (حَقائِب)
baggage claim	*Sālat al-Haqā'ib*	صالَة الحَقائِب
Bahrain	*al-baHrayn*	البَحْرَيْن
balcony	*shurfa*	شُرْفَة
ball	*kura*	كُرة
band	*firqa*	فِرْقة
bank *(n)*	*bank (bunūk)*	بَنْك (بُنُوك)
bathroom	*Hammām*	حمَّام
be *(v)*	*kān (yakūn)*	كان (يكون)
be able	*istaTā' (yastaTi'), amkan (yumkin)*	اِسْتطاع (يَسْتطيع)، أمْكن (يُمْكِن)
be afflicted with	*uSib bi*	أُصيب بِـ
be found	*awjad (yūjid)*	أوجد (يوجِد)
be necessary (to)	*wajab (yajib) an*	وجب (يَجِب) أن
be sad	*Hazin*	حزين
be sorry	*a'sif (a)*	أسِف
beach	*shāTi' al-baHr*	شاطِئ البَحْر
beautiful	*jamil*	جميل
because	*li'anna*	لأنَّ
become	*aSbaH (yuSbiH), Sāra (yaSir)*	أصْبح (يُصْبِح)، صار (يصير)
bed	*sarir (asirra)*	سرير (أسِرَّة)
before	*qabl*	قَبْل
begin	*bada' (a)*	بَدأ
beginning	*bidāya*	بِدايَة
Beirut	*bayrūt*	بيْروت
believe (that)	*Saddaq anna, i'taqad anna*	صَدَّق أنَّ، اِعْتَقَد أنَّ
beside	*bijānib*	بِجانِب
besides	*thumma inna*	ثُم إنَّ
better	*afDal*	أفْضَل
getting better *(n)*	*taHassun*	تحسُّن
between	*bayn*	بيْن
big	*kabir (kibār, m pl) (kubrā, f pl)*	كبير (كِبار) (كُبْرى)
black	*aswad*	أسْود
bloc	*takattul*	تكتُّل
blossom	*zahra*	زَهْرة
blue	*azraq*	أزْرق
boy	*walad (awlād)*	ولد (أوْلاد)
bread	*khubz*	خُبْز
bride	*'arūs*	عروس
brown	*bunni*	بُنّي
build	*bana (yabni)*	بنى (يبْني)
building *(n)*	*mabna (mabān)*	مبنى (مَبان)
bulgur wheat	*burghul*	بُرْغُل
bureaucrat	*muwaDHDHaf*	مُوظَّف
burnt	*maHrūq*	محْروق
bus	*Hāfila*	حافِلة
businessperson	*rajul a'māl*	رجُل أعْمال
busy	*mashghūl*	مشْغول
but	*lākin, walākin*	لكِن، ولكِن
buy	*ishtara (yashtari)*	اشْتَرى (يَشْتَري)
by	*lada*	لدى
by means of	*bi, biwāsiTat*	بـ، بِواسِطَة

C

Cairo	*al-qāhira*	القاهِرة
candidate	*murashshaH*	مُرشَّح
capital city	*'āSima (awāSim)*	عاصِمة (عواصِم)

carry	*Hamal (i)*	حمَل
carrying	*Haml*	حَمْل
case	*Hāla*	حالَة
case	*al-Hāla*	الحالَة
in that case	*fi hādhihi l-Hāla*	في هٰذِهِ الحالَة
cassette	*kāsit*	كاسيت
cent	*sint*	سِنْت
certain	*mu'akkad*	مُؤَكَّد
it is certain that	*min al-mu'akkad anna*	مِنْ المُؤَكَّد أنّ
certainly	*Tab'an, biT-Tab'*	طبْعاً ، بِالطَبْع
chain(s) *(n)*	*silsila (salāsil)*	سِلْسِلة (سَلاسِل)
chair	*kursi (karāsi)*	كُرْسي (كراسِي)
change *(v)*	*ghayyar*	غيَّر
to change oneself, itself	*taghayyar*	تغيَّر
channel	*qanā (qanawāt)*	قناة (قنَوات)
characteristics	*muwāSafāt*	مُواصفات
cheap	*rakhiS*	رَخيص
cheaper	*arkhaS*	أرْخص
chickpeas	*HummuS*	حُمُّص
chicken	*dajāj*	دَجاج
choice	*ikhtiyār*	اخْتِيار
choose	*ikhtār*	اختار
cigarette	*sijāra (sajā'r)*	سيجارة (سجائِر)
cinnamon	*qirfa*	قِرْفة
city	*madīna (mudun)*	مَدينة (مُدُن)
client	*zabūn (zabā'in)*	زَبون (زبائن)
close *(adj)*	*qarīb*	قريب
closet	*dulāb*	دولاب
clothing	*malābis*	ملابِس
coffee (ground)	*bunn*	بُنّ
coffee shop	*maqhā (maqāhi)*	مَقْهى (مقاه)
colleague	*zamīl*	زَميل
collective	*jamā'i*	جَماعي
come	*atā (ya'ti)*	أتى (يأْتي)
coming	*qādim*	قادِمَ
compose *(v)* (be composed of)	*takawwan min*	تكَوَّن مِن
computer	*kumbiyūtar*	كُمْبيوتر
condition	*Hāl, Hāla*	حال ، حالة
conservatism	*muHāfaDHa*	مُحافظة
consult	*tashāwar*	تشاور
continent	*qārra*	قارَّة
continue	*istamarr*	اِسْتمر
contract *(n)*	*'aqd ('uqūd)*	عقْد (عُقود)
control *(v)*	*taHakkam*	تحكَّم
convening	*'aqd*	عقْد
copy *(v)*	*iktatab*	اِكْتتب
copying	*taSwir*	تصْوير
correspond	*kātab*	كاتب
corridor	*mamarr*	ممرّ
cost *(v)*	*kallaf (i)*	كلَّف
county	*muHāfaZa*	مُحافظة
cover *(v)*	*ghaTTā (yughaTTi)*	غطَّى (يُغطِّي)
crowded	*muzdaHim*	مُزْدحِم
cucumbers	*khiyār*	خِيار
currency	*'umla*	عُمْلة
currency exchange	*Sirāfa*	صِرافة
customer	*zabūn (zabā'in)*	زبون (زبائن)

D

daily	*yawmiyyan*	يوْمياً
Damascus	*dimashq*	دمشْق
daughter	*bint*	بِنْت
day	*yawm*	يوْم

dear	*'azīz*	عَزيز
December	*disambir, kānūn al-awwal*	ديسَمْبر ، كانونَ الأوَّل
decide	*qarrar*	قَرَّر
degree (extent)	*daraja*	دَرجة
delay	*ta'khīr*	تأْخير
delicious	*ladhīdh, Tayyib*	لَذيذ ، طيِّب
demanded	*maTlūb*	مطْلوب
desert	*SaHarā'*	صحراء
desserts	*Halawayāt*	حلَويات
dialect	*lahja*	لهْجة
die *(v)*	*māt (yamūt)*	مات (يَموت)
difference	*farq (furūq), khilāf*	فرْق (فُروق) ، خِلاف
director	*mudīr*	مُدير
discussion	*munāqasha*	مُناقشة
dish	*Tabaq (aTbāq)*	طبق (أطْباق)
distance	*masāfa*	مسافة
division	*khilāf*	خلاف
do	*fa'al (a)*	فعل
doctor	*duktōr, Tabīb (aTibbā')*	دُكْتور؛ طبيب (أطِبّاء)
doctoral degree	*shihādat doctōrā*	شهادة دكتوراة
dollar	*dulār*	دولار
downtown	*wasaT al-balad*	وسط البلد
drink *(v)*	*sharib (a)*	شرِب
drinks	*mashrūbāt*	مشْروبات

E

ear	*udhun (udhunān)*	أُذُن (أذنان)
earn	*HaSal 'alā (u)*	حصل علَى
East	*mashriq*	مشْرِق شَرْق
easy	*sahl*	سَهْل
eat	*akal (u), tanāwal*	أكَل تَناول
editor	*muHarrir*	مُحَرِّر
editor-in-chief *(f)*	*ra'īsat at-taHarīr*	رَئيسَة التَّحْرير
eggplant	*bādhinjān*	باذِنْجان
Egypt	*misr*	مِصْر
eight	*thamānya*	ثمانية
eight hundred	*thamānimi'a*	ثمانِمائة
eighteen	*thamāniat 'ashara*	ثمانية عشر
eighth	*thāmin*	ثامن
elevator	*miS'ad*	مِصْعد
eleven	*aHad 'ashara*	أحد عشر
eleventh	*Hādi 'ashar*	حادي عشر
employee	*muwaDHDHaf*	مُوَظَّف
end	*nihāya*	نِهاية
endowed with	*dhū (dhāt)*	ذو (ذات)
engineer	*muhandis*	مُهنْدِس
engineering	*handasa*	هنْدسة
Enjoy your meal!	*wajba Tayyiba!*	وجْبة طيِّبة
enough	*kāfi*	كافي
enter	*dakhal*	دخل
enthusiast	*'āshiq*	عاشِق
equivalent to	*'ibāra 'an*	عبارة عنْ
era	*'aSr, 'ahd*	عصْر، عهْد
Ethernet	*itharnit*	إيثرنيت
even *(adv)*	*Hattā*	حتَّى
and even	*bal*	بل
evening(s)	*masā' (amāsi)*	مساء (أماسْي)
event	*wāqi'*	واقِع
every	*kull*	كُلّ
exactly	*bı D-DabT*	بالضَّبْط
exam	*ımtiHān*	امْتِحان
exceed	*zād (yazīd) 'an*	زاد (يَزيد) عَن
your excellence	*HaDratak*	حضْرَتك

except	*illa*	إلا
exception	*istithnā'*	اسْتِثْناء
exchange (currency)	*Sarf*	صرْف
exchange rate	*si'r Sarf*	سِعر صرْف
exercise	*tamrīn*	تمْرين
expect	*tawaqqa'*	توقَّع
expensive	*ghālī (aghlā, comp /sup)*	غالي (أغْلى)
experience	*khibra*	خِبْرة
extent	*daraja*	درجة
eye(s)	*'ayn ('aynān)*	عيْن (عيْنان)

F

fact	*wāqi'*	واقِع
failure	*fashal*	فشل
fall *(n)*	*kharif*	حريف
family	*ahl, 'ā'ila, usra (usar)*	أهْل ، عائلة ، أسْرة (أسر)
far away	*ba'id*	بعيد
fare	*ujra*	أُجْرة
father	*wālid*	والد
fault	*khaTa' (akhTā')*	خطأ (أخْطاء)
fax	*fāks*	فاكْس
fear *(v)*	*khāf (yakhāf) an*	خاف (يخاف) أنْ
February	*fibrāyir, shubāT*	فِبْراير، شُباط
feel *(v)*	*sha'ar (u)*	شعر (يشْعُر)
fifteen	*khamsat 'ashara*	خمْسة عشر
fifth	*khāmis*	خامِس
file	*malaff*	ملفّ
fill *(v)* (to be filled with)	*ımtala'*	امْتلأ
find	*wajad*	وجد
finding	*ijād*	إيْجاد
first	*awwal*	أوّل
five	*khamsa*	خمْسة
five hundred	*khamsumi'a*	خمْسُمائة
flute (Arab)	*mizmār*	مِزْمار
flying	*Tayarān*	طيران
food	*akl, Ta'ām*	أكْل ، طعام
football	*kurat al-qadam*	كُرة القدم
for	*li*	لـ
for the sake of	*min ajl*	مِنْ أجْل
forbidden	*Harām*	حرام
force *(v)* (to be forced to)	*iDTurr an*	اضْطُرّ أن
foreign	*ajnabi, khārijı*	أجْنبي ، خارجي
four	*arba'a*	أرْبعة
four hundred	*arba'umı'a*	أرْبعُمائة
fourteen	*arba'at 'ashara*	أرْبعة عشر
fourth	*rābı'*	الرّابع
freedom	*Hurnya*	حرّية
Friday	*yawm al-jum'a*	يوْم الجُمْعة
friend	*Sadiq (aSdiqā')*	صديق (أصْدقاء)
from	*min, 'an*	مِنْ ، عن
full *(adj)*	*mali'*	مليء
furnishings	*athāth*	أثاث
future	*mustaqbal*	مُسْتقْبل

G

gain *(v)*	*iktasab*	اكْتسب
garden	*Hadiqa*	حديقة
gender	*jins*	جِنْس
get *(v)*	*HaSal 'alā (u)*	حصل على
gift	*hadiyya*	هديّة
girl	*bint*	بنْت
give	*a'Tā (yu'Ti)*	اعْطى (يعْطي)

giving	*ı'Tā'*	إعْطاء
go	*dhahab (a)*	ذهب
God	*allāh*	الله
God willing!	*ınn shā'allah!*	إن شاء الله
golden	*dhahabī*	ذهبيّ
gold	*dhahab*	ذهب
good	*jayyid, ladhīdh, Tayyib*	جيِّد ، لذيذ ، طيِّب
Good-bye!	*ma'a as-salāma!*	مع السلامة
Good morning!	*SabāH al-khayr!* (greeting), *SabāH an-nūr!* (response)	صباح الْخير، صباح النّور
government	*Hukūma*	حُكومة
graduate *(v)*	*takharraj*	تخرَّج
graduation	*takharruj*	تخرُّج
grandmother	*jadda*	جدّة
grapes	*'ınab*	عنب
green	*akhDar*	أخْضر
greetings	*taHiyya*	تحيّة
groom *(n)*	*'arıs*	عريس
ground *(adj)*	*mafrūm*	مفْروم
guest	*Dayf (Duyūf)*	ضيْف (ضُيوف)
guidebook	*dalil siyāHi*	دليل سِياحي
gym	*Sālat at-tamınnāt ar-riyāDiyya*	صالة التَّمْرينات الرياضيّة

H

hair	*sha'r*	شعْر
half	*niSf*	نصْف
hamburger	*hāmburgar*	هامْبورجر
hand *(n)*	*yadd (yadān)*	يدٌ (يدان)
have	*lada, 'inda, li*	لدى ، عِنْد ، لِـ
having	*dhū (dhāt)*	ذو (ذات)
head	*ra's*	رأْس
headquarters	*maqarr (maqārr)*	مقرّ (مقارّ)
heart	*qalb*	قلْب
heart attack	*azma qalbiyya*	أزْمة قلبيَّة
Hello! (on the phone)	*alū!*	ألو
help *(v)*	*sā'ad 'alā*	ساعد على
here	*hunā*	هُنا
honor *(v)* (to be honored)	*tasharraf*	تشرَّف
hope *(v)* (that)	*rajā (yarjū) an*	رجا (يرْجو) أن
hospital	*mustashfa*	مُسْتشفى
hot	*Hārr*	حارّ
hotel	*funduq (fanādiq)*	فُنْدُق (فنادق)
hour	*sā'a*	ساعة
house	*bayt (biyūt)*	بيْت (بيوت)
how	*kayfa*	كيْف
how many	*kam*	كمْ
how much	*bi kam*	بكمْ
however	*bal*	بلْ
hundred	*mi'a*	مائة
one hundred percent	*mi'a bi l-mi'a*	مائة بالمائة
hunger	*jū'*	جوع
hungry	*jaw'ān*	جوْعان
husband	*zawja (azwāj)*	زوْج (أزْواج)

I

I	*ana*	أنا
if	*idhā, law*	إذا ، لو
importance	*ahamiyya*	أهميَّة
important	*hāmm*	هامّ
in	*bi, fi*	بـ ، في
in the manner of	*'ala*	على

increase *(v)*	*irtafa'*	اِرْتَفَع
information	*isti'lāmāt*	اِسْتِعْلامات
information	*ma'lūmāt*	معْلومات
inside	*dākhil*	داخِل
international	*'ālami, dawli*	عالَمي ، دوْلي
Internet	*intarnıt*	إنْتَرنِت
it is possible that	*min al-mumkin an*	مِنْ المُمْكِن أنْ

J

January	*yanāyir, kānūn ath-thāni*	يناير ، كانون الثاني
journalism	*SaHāfa*	صحافة
journalist	*SaHāfiyyin*	صحفي
journey	*safar*	سفر
July	*yulyah, tammūz*	يولْية ، تمّوز
jumping	*qafz*	قفْز
June	*yunyah, Hazayrān*	يونْية ، حزيران

K

kind	*naw'*	نوْع
kitchen	*maTbakh (maTābıkh)*	مطْبخ (مطابخ)
knee	*rukba (rukab)*	رُكْبة (رُكب)
know	*'alim (a), 'araf (i)*	علِم ، عرف
getting to know *(n)*	*ta'āruf*	تعارُف
get to know	*ta'arraf 'alā*	تعرَّف على
knowledge	*'ilm*	عِلْم
Kuwait	*al-kuwayt*	الْكُوَيْت

L

land	*arD (arāD)*	أرْض (أراض)
language	*lugha*	لُغة
later	*lāHiq*	لاحِق
lead *(v)*	*qād (yaqūd)*	قاد (يقود)
lead to	*addā (yu'addī) ilā*	أدَّى (يُؤَدِّي) إلى
leaf	*waraq (awrāq)*	ورَق (أوْراق)
learn	*ta'allam*	تَعَلَّم
least	*aqall*	أقلّ
at least	*'ala l-aqall*	على الأقَلّ
Lebanese	*lubnāni*	لُبْناني
left (side)	*yusrā, yāsār*	يُسْرى ، يسار
leg	*sāq (sāqān)*	ساق (ساقان)
length	*Tūl*	طول
less	*aqall*	أقلّ
to be less than	*qall (yaqill)*	قلّ عن
lessen	*qallal mın*	قلَّل مِن
Libyan	*libi*	ليبي
life	*Hayā*	حياة
lift *(v)*	*Hamal (i)*	حمل
lifting	*Haml*	حمْل
like	*aHabb (v), a'jab (v), mithl (adv)*	أحبّ ، أعجب ، مِثْل
listen	*istama' ilā*	اسْتمعْ إلى
little	*qalil*	قليل
a little of	*qalil min*	قليل مِن
live	*sakan (u)*	سكن
living room	*Sāla*	صالَة
loaf *(n)*	*raghīf (arghifa)*	رغيف (أرْغِفة)
local	*maHalli*	مَحَلّي
look (at)	*naDHar (u) ilā*	نظر إلى
lover (of)	*'āshiq*	عاشِق
love *(v)*	*aHabb*	أحَبّ
luggage	*amti'a*	أمْتعة
lunch	*ghadā'*	غداء

M

machine	*mākina*	ماكينَة
main	*ra'isi*	رَئيسي
majority	*mu'Zam*	مُعْظَم
make *(v.)* (to be made up of)	*takawwan min*	تَكَوَّن مِن
man	*rajul (rijāl)*	رَجُل (رِجال)
many	*kathīr*	كَثير
March	*māris, ādhār*	مارِس ، آذار
market	*sūq (aswāq)*	سُوق (أسواق)
marriage	*zawāj*	زواج
matchmaker	*khāTiba*	خاطِبَة
May	*mayū, ayyār*	مايو ، أيّار
maybe	*rubbamā*	رُبَّما
mean *(v.)*	*'anā (ya'ni)*	عنى (يَعْني)
means	*wasīla (wasā'il)*	وَسيلة (وَسائل)
means of transport	*wasā'il an-naql*	وسائل النقْل
meat	*laHm*	لَحْم
meat (grilled)	*mashwiyyāt*	مشْوِيّات
spiced meat on a skewer	*kabāb*	كَباب
spiced ground meat	*kufta*	كُفْتة
meatballs	*kibbi, kubayba*	كِبّة ، كُبيْبَة
Mediterranean Sea	*al-baHr al-mutawassiT*	البِحْر المتَوسِّط
meet (be acquainted with)	*ta'arraf 'alā*	تَعَرَّفَ على
member	*'uDw (a'Dā')*	عُضْو (أعْضاء)
meter	*'addād*	عَدّاد
midday	*DHuhr*	ظُهْر
Middle East	*ash-sharq al-awsaT*	الشَّرْق الأوْسَط
minister	*wazir (wuzarā')*	وَزير (وُزراء)
minute	*daqīqa (daqā'iq)*	دَقيقَة (دَقائق)
mistake	*khaTa' (akhTā')*	خطأ (أخْطاء)
modern	*Hadith*	حَديث
Monday	*yawm al-'ithnayn*	يوم الإثْنيْن
monitor	*shāsha*	شاشَة
month	*shahr (shuhūr)*	شَهْر (شُهور)
more	*akthar*	أكْثَر
Moroccan	*maghribi*	مغْرِبي
Morocco	*al-maghrib*	المغْرِب
most	*mu'DHam*	مُعْظَم
mother	*wālida*	والِدة
mouse	*fa'ra*	فَأْرة
move *(v.)*	*tanaqqal*	تنقَّل
movement	*Haraka*	حرَكة
moving	*naql*	نَقْل
museum	*matHaf*	مَتْحَف
musical	*mūsiqi*	موسيقيّ

N

nail	*mismār*	مِسْمار
nails	*aDHāfir*	أظافِر
name *(n.)*	*ism (asmā')*	اِسْم (أسْماء)
narrow *(f.)*	*Dayyiqa*	ضَيِّقَة
necklace	*'iqd ('uqūd)*	عِقْد (عُقود)
need *(v.)*	*iHtāj*	اِحْتاج
net	*shabaka*	شَبَكة
new	*jadid (judud)*	جَديد (جُدُد)
news	*khabar (akhbār)*	خَبَر (أخْبار)
next *(f.)*	*qādima*	قادِمَة
nice	*Hulw*	حُلْو
night	*layla (layālī)*	لَيْلة (لَيالي)
nightingale	*bulbul*	بُلْبُل

nine	*tis'a*	تِسْعَة
nine hundred	*tis'umi'a*	تِسْعُمائة
nineteen	*tis'at 'ashara*	تِسْعَة عَشَرَ
ninth	*tāsi'*	تاسِع
no	*lā*	لا
nose	*anf*	أنْف
not	*lā, ghayr*	لا ، غَيْر
to be not	*laysa*	لَيْسَ
will not	*lan*	لَنْ
November	*nuvambir, tishrīn ath-thāni*	نوفَمْبِر، تِشْرِين الثّاني
now	*al-ān*	الآن
number (of)	*'adad*	عدد
number	*raqam (arqām)*	رَقَم (أرْقام)
nurse	*mumarriD*	مُمَرِّض

O

obtaining	*HuSūl 'ala*	حُصول عَلى
occupation	*iHtilāl*	اِحْتِلال
October	*uktūbar, tishrīn al-awwal*	أكْتوبر؛ تِشْرِين الأوَّل
office	*maktab (makātib)*	مَكْتَب (مَكاتِب)
official *(adj)*	*rasmi*	رسْمي
old	*qadīm*	قَديم
on	*'ala*	عَلَى
one	*wāHid*	واحِد
only	*faqaT (adv), waHid (adj)*	فَقَط ، وَحيد
opinion	*ra'y*	رَأْي
opponent	*mu'āriD*	مُعارِض
opposed *(adv)* (as opposed to)	*bikhilāf*	بِخِلاف
or	*aw, am*	أوْ ، أمْ
orange (color)	*burtuqālī*	بُرْتُقالي
orange (fruit)	*burtuqāla*	بُرْتُقالَة
order	*Talab (u) (v), Talab (n)*	طَلَب ، طَلَب
in order to	*li*	لِـ
ordinary	*'ādiyya*	عادِيَّة
organize	*naDHDHam*	نَظَّم
origin	*aSl*	أصْل
other *(f)*	*ākhar (ūkhrā)*	آخَر (أُخْرى)
over (to go over)	*zād (yazid) 'an*	زاد (يَزيد) عن
overlook	*aTall 'ala*	أطَلَّ على
owner	*SāHib (aSHāb)*	صاحِب (أصْحاب)

P

pain	*alam (ālām)*	أَلَم (آلام)
partake (in)	*ishtarak fi*	اِشْتَرَك في
participate (in)	*ishtarak fi*	اِشْتَرك في
partner	*sharīk (shurakā')*	شَريك (شُرَكاء)
party *(n)*	*Hafla*	حَفْلَة
passport	*jawāz as-safar*	جَواز السفر
past	*māDi*	ماضي
pay *(v)*	*dafa'a (a)*	دفع
pen *(n)*	*qalam (aqlām)*	قلم (أقْلام)
penny	*fals (fulūs)*	فلْس (فُلوس)
people	*nās*	ناس
perform *(v)* (to be performed)	*ujriya*	أُجْري
period (of time)	*mudda*	مُدَّة
for a period of	*limuddat*	لمُدَّة
person	*shakhS (ashkhāS)*	شَخْص (أشْخاص)
petroleum	*bitrūl*	بِتْرول

phenomenon	*DHāhira*	ظاهِرة
physician	*Tabīb (aTibbā')*	طبيب (أطِبَّاء)
pink	*zahrī*	زَهْري
place(s)	*makān (amākin)*	مكان (أماكِن)
plate	*Tabaq (aTbāq)*	طَبَق (أطْباق)
please *(v)*	*a'jab*	أعْجَب
Please!	*min faDlik!*	مِن فضْلِك
If you please!	*tafaDDal!*	تفضَّل
politeness	*dhawq*	ذَوْقُ
political	*siyāsı*	سياسي
postpone	*ajjal (yu'ajjil)*	أجَّل (يُؤجِّل)
postponement	*ta'jīl*	تأْجِيل
pot	*wi'ā' (aw'iya)*	وعاء (أوْعية)
pound	*lirā (weight), junayh (currency)*	ليرة ، جُنيْه
practice *(v)*	*māras*	مارس
prefer	*faDDal*	فضَّل
preferable	*afDal*	أفْضل
pregnancy	*Haml*	حمْل
press	*SaHāfa*	صحافة
pretty	*Hulw*	حُلو
price *(n)*	*thaman (athmān), si'r (as'ār)*	ثمن (أثْمان)، سعْر (أسْعار)
principal	*ra'ısı*	رئيسي
privacy	*khuSūSiyya*	خُصوصيَّة
private	*khāSS*	خاصّ
problem	*mushkila (mashākil)*	مُشْكلة (مَشاكِل)
professor	*ustādh (asātidha)*	أُسْتاذ (أساتِذة)
punishment	*mu'āqaba*	مُعاقَبَة

Q

qualification	*mu'ahhil*	مُؤهِّل
qualify *(v)*	*ahhala (yu'ahhil)*	أهَّلَ (يُؤهِّل)

R

rate(s) *(n)*	*si'r (as'ār)*	سِعْر (أسْعَار)
rather	*bal*	بَلْ
reading	*qirā'a*	قِراءَة
real	*wāqi'*	واقِع
Really?	*wa-llāhi?*	والله؟
reason *(n)*	*sabab (asbāb)*	سبب (أسْباب)
for that reason	*lı dhālik*	لِذلِك
reception	*istiqbāl*	اِسْتِقْبال
red	*aHmar*	أحْمر
reform *(n)*	*iSlāH*	إصْلاح
region	*minTaqa (manāTiq)*	مِنطقة (مَناطِق)
regretful	*āsif*	آسف
relative	*qarib (aqārib)*	قريب (أقارب)
rent	*ajjar (yu'ajjir) (v), ıjār (n)*	أجَّر (يؤجِّر) ، إيْجار
required	*maTlūb*	مطْلوب
researcher	*bāHith*	باحِث
reservation	*Hajz*	حجْز
reside	*sakan (u)*	سكن
resident	*sākin (sukkān)*	ساكِن (سُكّان)
residential	*sakanī*	سكني
responsible	*mas'ūl*	مسْؤول
restaurant	*maT'am (maTā'im)*	مطْعَم (مَطاعِم)
result in	*addā (yu'addī) ilā*	أدَّى (يُؤدِّي) إلى
return *(v)*	*'ād (ya'ūd)*	عاد (يَعود)
rial	*riyāl*	رِيال
rice	*urz*	أرْز
right (side)	*yamīn*	يَمين
right(s) *(n)*	*Haqq (Huqūq)*	حقّ (حُقوق)
Right?	*a laysa kadhālik?*	أليْس كذلِك؟

robe	*jallābiyya*	جِلاّبِيَّة
room(s)	*ghurfa (ghuraf), Hujra*	غُرْفَة (غُرَف)؛ حُجْرَة
running	*jary*	جَرْي

S

sadness	*Hazan*	حَزَن
safari	*safāri*	سفاري
salad	*salaTa*	سَلَطة
San'a	*San'ā' (capital of Yemen)*	صنْعاء
sandwich	*shaTira*	شطيرة
satellite	*faDā'iyya*	فضائيَّة
Saturday	*yawm as-sabt*	يوْم السَّبْت
Saudi Arabia	*as-sa'udiya*	السعُوديَّة
Saudi Arabian	*sa'ūdi*	سعُودِي
Saudi Aramco	*arāmkū asa'ūdiyya*	أرامكو السعُوديَّة
school(s)	*madrasa (madāris)*	مدْرسة (مدارس)
search (for) *(v)*	*baHath 'an*	بحث عن
season	*faSl*	فَصْل
second	*thāni*	ثاني
see	*ra'ā*	رأى (يرَى)
seem	*bada (yabdū)*	بدا (يبْدو)
seller	*bā'i'*	بائع
semester	*faSl*	فصْل
separation	*faSl*	فصْل
September	*sibtambir, aylūl*	سِبْتَمْبر، أيْلول
serve *(v)*	*khadam (i)*	خَدَم
seven	*sab'a*	سَبْعَة
seven hundred	*sab'umi'a*	سَبْعُمائة
seventeen	*sab'at 'ashara*	سَبْعة عَشَرَ
seventh	*sābi'*	سابِع
sex	*jins*	جِنْس
shame	*Harām*	حَرام
What a shame!	*yā Harām!*	يا حَرام!
share *(v)*	*ishtarak fi*	اِشْترك في
sheet (of paper)	*waraq (awrāq)*	وَرَق (أوراق)
shine *(v)*	*lama' (yalma')*	لمع (يلْمَع)
shop	*maHall*	محلّ
short	*qaSir*	قصير
show *(v)*	*arā (yuri)*	أرى (يُري)
silver *(adj)*	*fiDDi (adj), fiDDa (n)*	فضيّ ، فضَّة
similarly	*kamā*	كما
Sinai Peninsula	*saynā'*	سيْناء
single *(adj)*	*'a'zab ('uzzāb)*	أعزب (عُزّاب)
Sir	*ustādh (asātidha)*	أُسْتاذ (أساتذة)
sister	*ukht (akhawāt)*	أُخْت (أخوات)
situation	*Hāl, Hāla*	حال ، حالة
six	*sitta*	ستَّة
six hundred	*sittumi'a*	ستُمائة
sixteen	*sittat 'ashara*	ستّة عشر
sixth	*sādis*	سادِس
sky *(f)*	*samā'*	سماء
smoke	*dakhkhan*	دخَّن
so	*thumma*	ثُمَّ
software	*suftwir*	سوفْتوير
some	*ba'D*	بَعْض
son	*ibn*	اِبْن
sorry	*āsif*	آسِف
source	*maSdar (maSādir)*	مصْدر (مصادِر)
speak *(v)*	*taHadath, takallam*	تحدَّث ، تكلَّم
special	*khāSS*	خاصّ
specialist	*akhiSSā'ī*	أخصّائي
specific	*khāSS*	خاصّ

spend	*anfaq*	أنْفَقَ
exchange currency *(v)*	*Saraf (i)*	صَرَفَ
spice	*buhār*	بُهار
spring *(n)* (season)	*rabi'*	ربيع
star	*najma (nujūm)*	نجْمة (نُجوم)
stay *(v)*	*baqiya (yabqā)*	بقي (يبْقى)
still *(adv)*	*mā zāl*	ما زال
stomach	*mi'da*	مِعْدة
story (of a building)	*Tābiq (Tawābiq)*	طابق (طوابق)
struggle	*Sirā'*	صِراع
student	*Tālıb (Tulāb)*	طالب (طُلاّب)
study *(v)*	*daras (u), dhākar*	درس ، ذاكر
summer	*Sayf*	صيْف
summit	*qımma*	قمّة
Sunday	*yawm al-aHad*	يوْم الأحد
sunset	ghurūb	غُرُوب
sure	*muta'akkid*	مُتأكِّد
to make sure of	*ta'akkad mın*	تأكّد مِن
surgery	*'amaliyya jırāHiyya*	عمليّة جِراحيّة
surrounding	*Hawl*	حوْل
sweet	*Hulw*	حُلو
sweets	*Halawayāt*	حلويات
swim *(v)*	*sabaH (a)*	سبح
sympathize (with)	*ashfaq 'alā*	أشْفَقَ على
Syria	*sūriyā*	سُورِيا
Syrian	*sūrī*	سوري

T

tabouli (salad)	*tabbūli*	تبُّولِة
Tahrir Square	*maydān at-taHrīr*	ميْدان التحْرِير
take *(v)*	*akhadh (u)*	أخذ
tall	*Tawīl*	طَوِيل
taste *(n)*	*dhawq*	ذَوْق
taxi	*tāksı*	تاكْسي
tea	*shāy*	شاي
teacher	*mudarris*	مُدرِّس
technology	*tiknulujya*	تكْنولوجيا
telephone	*tilifūn*	تليفون
television	*tilıfizyūn*	تليفزْيون
tell	*Hakā (yaHki)*	حكى (يحْكي)
ten	*'ashara*	عشرة
tenth	*'āshir*	عاشِر
testimony	*shahāda*	شهادة
Thank God!	*al-Hamdulillāh!*	الحمْد لله
Thank you	*shukran*	شُكْراً
that *(f sg)*	*tilka*	تلكَ
that *(m sg)*	*dhalik*	ذلك
that which	*mā*	ما
that *(sub conj)*	*anna*	أنَّ
the same	*nafs*	نفْس
then	*thumma*	ثُمَّ
there	*hunāk*	هُناك
there is/ are	*awjad (yūjid)*	أوجد (يوجِد)
these	*hā'ula'i*	هؤلاء
thing	*shay' (ashyā')*	شيْء (أشْياء)
think	*ı'taqad anna*	اعْتقد أنَّ
to think about	*fakkar fi*	فكّر في
thinking	*tafkır*	تفْكير
third	*thālıth*	ثالِث
thirteen	*thalāthat 'ashara*	ثلاثة عشر
this *(f)*	*hādhihi*	هذِه
this *(m)*	*hādha*	هذا
those	*ulā'ıka*	أولئك

thousand	*alf (ālf)*	أَلْف (آلاف)
three	*thalātha*	ثَلاثَة
three hundred	*thalāthumi'a*	ثَلاثُمائة
throat	*zawr*	زَوْر
through	*khilāl*	خِلال
Thursday	*yawm al-khamīs*	يَوْم الخميس
ticket(s)	*tadhkara (tadhākir)*	تذْكرة (تَذاكِر)
time(s)	*waqt (awqāt)*	وقْت (أوقات)
to *(prep.)*	*ilā, li*	إلى ، لِـ
in order to	*likayy*	لِكَيْ
(followed by a verb)	*an*	أنْ
tomorrow	*ghadan*	غداً
tool	*adā (adawāt)*	أداة (أدوات)
tourism	*siyāHa*	سياحة
tourist	*sā'iH*	سائح
toward	*ila*	إلى
traditional	*taqlidi*	تقْليدي
traffic	*murūr*	مُرور
train	*qiTār*	قِطار
training	*tadrīb*	تدْريب
transportation	*tanaqqul*	تنقُّل
travel *(v.)*	*sāfar*	سافر
traveler	*musāfir*	مُسافِر
traveling	*safar*	سفر
trip	*riHla, safar*	رحْلة ، سفر
true	*SaHiH*	صَحيح
truly	*fi'lan*	فِعْلاً
try *(v.)*	*Hāwal*	حاوَل
Tuesday	*yawm ath-thulāthā'*	يوْم الثُّلاثاء
Tunisian	*tūnisi*	تونِسي
twelfth	*thāni 'ashar*	ثاني عشَر
two	*ithnān (ithnatn)*	اِثْنان (اثْنتان)
typing	*Tibā'a*	طباعة

U

uncle (maternal)	*khāl*	خال
unfortunately	*li l-'asaf*	للأسَف
university	*jāmi'a*	جامِعة
upper	*'ulwī*	عُلْوي
use *(v.)*	*istakhdam*	اسْتخْدم
usual	*'āda*	عادة
usually	*fi l-'āda*	في العادة
utensil	*adā (adawāt)*	أداة (أدوات)

V

vacation	*ijāza*	إجازة
veil(s) *(n.)*	*Hijāb (aHjiba)*	حِجاب (أحْجبة)
Venezuela	*finizwilā*	فنزويلا
very	*jiddan*	جِدّاً
visit *(n.)*	*ziyāra*	زِيارة
visitor	*zā'ir (zuwwār)*	زائر (زوّار)
wait *(v.)*	*intaDHar*	اِنْتظر

W

walk *(v.)*	*mashā (yamshi)*	مشى (يمْشي)
want *(v.)*	*arād (yurīd)*	أراد (يُريد)
Washington	*wāshinTun*	واشِنْطُن
watch *(v.)*	*shahad*	شاهد
wear *(v.)*	*irtada*	اِرْتدَي
weather	*jaww*	جوّ
Web site	*mawqi' 'ala sh-shabaka*	موقِع على الشَّبكة
Wednesday	*yawm al-arba'ā'*	يوم الأرْبعاء
week(s)	*usbū' (asābī')*	أُسْبوع (أسابيع)
weight(s) *(n.)*	*thiql (athqāl)*	ثقْل (أثْقال)

welcome *(n)*	*istiqbāl*	اِسْتِقْبال
Welcome!	*marHaban bik!, ahlan!, ahlan wa-sahlan!*	مَرْحَباً بك ، أهلاً ، أهْلاً وسَهْلاً
well	*jayyid*	جيِّد
well-known	*ma'rūf*	مَعْرُوف
well-being	*khayr*	خَيْر
West	*maghrib*	مَغْرِب
Western	*gharbi*	غَرْبِي
what	*mā, mādhā*	ما ، ماذا
when	*'indama, matā*	عِنْدما ، متى
where	*ayna*	أيْن
which *(m)*	*alladhī*	الذي
which *(f)*	*allatī*	الَّتي
while	*baynamā*	بيْنما
white	*abyaD*	أبْيَض
why	*limādhā*	لِماذا
wide	*wāsi'*	واسِع
wife	*zawja (zawj)*	زَوْجَة
will *(v)*	*sawfa*	سَوْف
winter	*shitā'*	شِتاء
with	*ma'a, lada*	مَعَ ، لدَى
without	*bidūn, dūn*	بِدون ، دُون
woman	*imra'a (nisā')*	اِمْرأة (نساء)
work *(v)*	*'amil (a)*	عَمِل
worker	*'āmil*	عامِل
world	*'ālam*	عالَم

Y

year	*sana (sinin), 'ām (a'wām)*	سنَة (سِنين) ، عام (أعْوام)
yellow	*aSfar*	أصْفر
Yemen	*al-yaman*	اليمن
yes	*na'am*	نعَمْ
yesterday	*ams*	أمْس
you *(f)*	*anti*	أنْتِ
you *(m)*	*anta*	أنْت
your excellence	*HaDratak*	حضْرتك

Z

zero	*Sifr*	صِفْر

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)

A

adverbs	20 (E), 32 (S), 33 (S)
answering "why" questions	14
Arabic script	1
agreement (nouns and adjectives)	4, 32 (S)

B

basic sentence structure	4

C

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)

D

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)

E

elision 4
expressions with an 10
expressions of quantity 35 (S)

F

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)

G

gender 18 (E), 21 (I)
greetings 20 (E), 21 (I), 31 (S)

H

"here" 23 (I)
hollow verbs 14

I

"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

M

masculine nouns 2
modal expressions 35 (S)
months of the year 14, 19 (E), 34 (S)
mood markers 15

N

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

O

object pronoun suffixes	6, 17 (E), 22 (I), 26 (L), 32 (S)
ordinal numbers	11

P

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

Q

quantities	20 (E)
questions	22 (I)

questions with *kam* and *bikam* 7
question words 3, 19 (E), 22 (I), 29 (L), 31 (S)

R

reflexive form 12
relative pronouns 8
relative sentences 30 (L)
root system 7

S

seasons 14
shinu? (what?) 24 (I)
shadda 2
social phrases 31 (S), 34 (S)
stress 2
subject pronouns 3
subject-verb agreement 6
superlative 10, 25 (I)
sukūn 1

T

tā' marbūTa 2
tanwīn 4
telling time 11, 22 (I)
"there" 23 (I)
"there is"/"there isn't" 25 (I), 29 (L)
to have in Arabic 5
transliteration 1

U

using an Arabic dictionary 7

V

verb *chan* (to be) 23 (I)
verb conjugation 21 (I), 24 (I), 25 (I), 26 (L), 27 (L), 28 (L), 31 (S), 32 (S)

verb *gidar* (can) 25 (I)
verb *kēn* (was/were) 27 (L)
verbal sentences 6
verbs beginning in long vowels 13
vocative particle *yā* 34 (S)

W

weak verbs 13
word order 18 (E)
vowels 16 (E), 21 (I), 26 (L), 31 (S)

Y

"yes" 22 (I)
yes-no questions 2