ULTIMATE ARABIC
BEGINNER-INTERMEDIATE

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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), Iraq 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.
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 إبن شاء الله
bi t-tawfiq imsha allah
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

<table>
<thead>
<tr>
<th>Sound</th>
<th>Approximate English Sound</th>
<th>Arabic Letter</th>
<th>Example</th>
<th>Transliteration</th>
</tr>
</thead>
<tbody>
<tr>
<td>d</td>
<td>u in at, or e in for</td>
<td>د</td>
<td>داراد</td>
<td>Tory</td>
</tr>
<tr>
<td>h</td>
<td>in bit</td>
<td>ب</td>
<td>باب</td>
<td>Bob</td>
</tr>
<tr>
<td>r</td>
<td>r in liff</td>
<td>ت</td>
<td>توت</td>
<td>Tor</td>
</tr>
<tr>
<td>sh</td>
<td>th in thom</td>
<td>ث</td>
<td>ثانيا</td>
<td>Thania</td>
</tr>
<tr>
<td>j</td>
<td>j in jam</td>
<td>ج</td>
<td>جوز</td>
<td>Jose</td>
</tr>
<tr>
<td>d</td>
<td>d in del</td>
<td>ن</td>
<td>دود</td>
<td>Dood</td>
</tr>
<tr>
<td>eh</td>
<td>th in there</td>
<td>ن</td>
<td>نويل</td>
<td>Noel</td>
</tr>
<tr>
<td>r</td>
<td>r rolled, as in Scottish English root</td>
<td>ر</td>
<td>رادار</td>
<td>Rady</td>
</tr>
<tr>
<td>z</td>
<td>z in zoo</td>
<td>ز</td>
<td>زهر</td>
<td>Zehr</td>
</tr>
<tr>
<td>s</td>
<td>s in self</td>
<td>س</td>
<td>سوس</td>
<td>Suss</td>
</tr>
<tr>
<td>sh</td>
<td>sh in shelf</td>
<td>ش</td>
<td>شاشة</td>
<td>Shasha</td>
</tr>
<tr>
<td>f</td>
<td>f in flower</td>
<td>ف</td>
<td>فرن</td>
<td>Fern</td>
</tr>
<tr>
<td>k</td>
<td>k in kiss</td>
<td>ك</td>
<td>كوكوك</td>
<td>Kookuk</td>
</tr>
<tr>
<td>l</td>
<td>l, lighter, as in British English love</td>
<td>ل</td>
<td>ليل</td>
<td>Lily</td>
</tr>
<tr>
<td>m</td>
<td>m in mey</td>
<td>م</td>
<td>مرسوم</td>
<td>Musrom</td>
</tr>
<tr>
<td>n</td>
<td>n in name</td>
<td>ن</td>
<td>نبيان</td>
<td>Nabn</td>
</tr>
<tr>
<td>h</td>
<td>a in here</td>
<td>ه</td>
<td>هامل</td>
<td>Hamal</td>
</tr>
<tr>
<td>w</td>
<td>w in wey, or oo in loop</td>
<td>و</td>
<td>وفوود</td>
<td>Wudden</td>
</tr>
<tr>
<td>y</td>
<td>y in yeanie, or oo in bed</td>
<td>ي</td>
<td>بنوي</td>
<td>Yunui</td>
</tr>
</tbody>
</table>

Arabic consonants are divided into "sun" and "moon" consonants. "Sun" consonants 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**

<table>
<thead>
<tr>
<th>n</th>
<th>l</th>
<th>DN</th>
<th>T</th>
<th>D</th>
<th>S</th>
<th>sh</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>دن</td>
<td>د</td>
<td>تس</td>
<td>س</td>
<td></td>
</tr>
</tbody>
</table>

All other Arabic consonants are "moon" consonants.
2. VOWELS
Modern Standard Arabic has three long vowels, three short vowels, and two diphthongs.

### LONG VOWELS

<table>
<thead>
<tr>
<th>Sound</th>
<th>Approximate English Sound</th>
<th>Arabic Letter</th>
<th>Example</th>
<th>Transliteration</th>
</tr>
</thead>
<tbody>
<tr>
<td>a</td>
<td>a in car, or o in dad</td>
<td>َّ</td>
<td>نَّس</td>
<td>nas</td>
</tr>
<tr>
<td>i</td>
<td>ee in near, or ee in need</td>
<td>َى</td>
<td>تَّين</td>
<td>nih</td>
</tr>
<tr>
<td>u</td>
<td>oo in boot</td>
<td>َو</td>
<td>دَوَّار</td>
<td>dawar</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Sound</th>
<th>Approximate English Sound</th>
<th>Arabic Letter</th>
<th>Example</th>
<th>Transliteration</th>
</tr>
</thead>
<tbody>
<tr>
<td>a</td>
<td>e in net, or u in cup</td>
<td>َ</td>
<td>رَب</td>
<td>rāb</td>
</tr>
<tr>
<td>i</td>
<td>i in sit</td>
<td>َى</td>
<td>مَّين</td>
<td>min</td>
</tr>
<tr>
<td>u</td>
<td>oo in book</td>
<td>َو</td>
<td>دَب</td>
<td>dub</td>
</tr>
</tbody>
</table>

Diphthongs are vowel sounds consisting of two vowels joined together.

### DIPHTHONGS

<table>
<thead>
<tr>
<th>Sound</th>
<th>Approximate English Sound</th>
<th>Arabic Letter</th>
<th>Example</th>
<th>Transliteration</th>
</tr>
</thead>
<tbody>
<tr>
<td>aw</td>
<td>aw in now</td>
<td>َاو</td>
<td>مَّارِئ</td>
<td>mara</td>
</tr>
<tr>
<td>ay</td>
<td>i in my</td>
<td>َٰی</td>
<td>بَث</td>
<td>bayt</td>
</tr>
</tbody>
</table>

---

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.

<table>
<thead>
<tr>
<th>Letter Name</th>
<th>Sound and Transliteration Symbol</th>
<th>Letter</th>
<th>Final Position</th>
<th>Medial Position</th>
<th>Initial Position</th>
</tr>
</thead>
<tbody>
<tr>
<td>'alif</td>
<td>ََََ</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>bā’</td>
<td>بَ</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>tā’</td>
<td>تَّ</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>thā’</td>
<td>ثََ</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>zayn</td>
<td>زَََ</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>jīm</td>
<td>جَ</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>hā’</td>
<td>حََ</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>kāf</td>
<td>كَََ</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>dāl</td>
<td>دَََ</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>dhal</td>
<td>ذَََ</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Arabic Alphabet in Handwriting</td>
<td>Arabic Alphabet in Handwriting</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>------------------------------</td>
<td>------------------------------</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Letter Name</strong></td>
<td><strong>Letter</strong></td>
<td><strong>Final Position</strong></td>
<td><strong>Medial Position</strong></td>
<td><strong>Initial Position</strong></td>
<td><strong>Letter Name</strong></td>
</tr>
<tr>
<td>ف</td>
<td>ف</td>
<td>ف</td>
<td>ف</td>
<td>ف</td>
<td>ك</td>
</tr>
<tr>
<td>ض</td>
<td>ض</td>
<td>ض</td>
<td>ض</td>
<td>ض</td>
<td>الص</td>
</tr>
<tr>
<td>ل</td>
<td>ل</td>
<td>ل</td>
<td>ل</td>
<td>ل</td>
<td>الد</td>
</tr>
<tr>
<td>ط</td>
<td>ط</td>
<td>ط</td>
<td>ط</td>
<td>ط</td>
<td>لغ</td>
</tr>
<tr>
<td>ن</td>
<td>ن</td>
<td>ن</td>
<td>ن</td>
<td>ن</td>
<td>م</td>
</tr>
<tr>
<td>م</td>
<td>م</td>
<td>م</td>
<td>م</td>
<td>م</td>
<td>ن</td>
</tr>
<tr>
<td>لو</td>
<td>لو</td>
<td>لو</td>
<td>لو</td>
<td>لو</td>
<td>ه</td>
</tr>
<tr>
<td>و</td>
<td>و</td>
<td>و</td>
<td>و</td>
<td>و</td>
<td>ي</td>
</tr>
</tbody>
</table>

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.

Non-connectors are ١، ٢، ٣، ٤، ٥ and ٦. These letters connect to the letter that precedes them only if that letter is a connector.

They do not connect to any letter if the preceding letter is a non-connector.
LESSON 1
(Modern Standard Arabic)
'ahlan wa sahlan! Hello!

A. Dialogue
Lucy and Samir meet at the American University of Beirut.

Sami: 'ahlan wa sahlan!
Lú: 'ahlan bikar!
Sami: mdu-smuka?
Lú: Simi lú, mdu-smuka?
Sami: Ismi Simi.

Sami: How do you say 'ahlan wa sahlan?
Lú: How do you say 'ahlan bikar?
Sami: What is your name?
Lú: My name is Lucy. What is your name?
Sami: 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—'ahlan wa sahlan—is the first word from the right, and it is followed by the word 'ahlan (hello), the first word from the right, 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.

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.

<table>
<thead>
<tr>
<th>Sign</th>
<th>Transliteration Symbol</th>
<th>Name of the Sign</th>
<th>Arabic Example</th>
<th>Transliteration</th>
</tr>
</thead>
<tbody>
<tr>
<td>ٍ</td>
<td>o</td>
<td>hā</td>
<td>زب</td>
<td>nab</td>
</tr>
<tr>
<td>ّ</td>
<td>i</td>
<td>kān</td>
<td>من</td>
<td>min</td>
</tr>
<tr>
<td>غ</td>
<td>u</td>
<td>Dammā</td>
<td>دب</td>
<td>dab</td>
</tr>
<tr>
<td>ٰ</td>
<td>an</td>
<td>fā'īn sanah</td>
<td>شمسا</td>
<td>shamsa</td>
</tr>
<tr>
<td>ِ</td>
<td>in</td>
<td>kān na'am</td>
<td>كنابر</td>
<td>knabir</td>
</tr>
<tr>
<td>ُ</td>
<td>an</td>
<td>Dammā tāwin</td>
<td>ذوَن</td>
<td>džon</td>
</tr>
<tr>
<td>١</td>
<td>an</td>
<td>hāna</td>
<td>سأأل</td>
<td>sa'al</td>
</tr>
<tr>
<td>ٌ</td>
<td>qad or l (always with oo)</td>
<td>māḏa</td>
<td>فَرَّان</td>
<td>farān</td>
</tr>
<tr>
<td>َ</td>
<td>consonant followed by another consonant</td>
<td>sāḏi</td>
<td>بَنَت</td>
<td>bint</td>
</tr>
<tr>
<td>ْ</td>
<td>doubled consonant</td>
<td>ṣawāda</td>
<td>فَانَان</td>
<td>fanān</td>
</tr>
</tbody>
</table>
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 accord to shape, so that the letters that share the same basic shape follow each other in the alphabet. For example:

\[
\begin{align*}
\text{ب} & \quad \text{ت} & \quad \text{ث} \\
\text{b} & \quad \text{t} & \quad \text{th}
\end{align*}
\]

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

\[
\begin{align*}
\text{ج} & \quad \text{ح} & \quad \text{خ} \\
\text{g} & \quad \text{h} & \quad \text{kh}
\end{align*}
\]

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 following letter with small connecting strokes, six letters, f, k, ы, and 3, 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 medjal. All medial forms have connecting strokes on both sides, such as the letter ы in ы nonprofits. When the letter ends a word or a group of letters, its form is called final, and it has one stroke on the right side. When the letter is not connected to another letter, its form is called separate. While some letters have four distinct, but related shapes, most letters can be easily reduced to two distinct shapes, initial/medial and final/separate, when the core shape of the letter, without the connecting strokes, is considered.

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

In everyday usage, newspapers, signs, and books, only consonants and long vowels are written in Arabic. For example, the male name ماسمأر, pronounced SAH-meer, is written as س-م-م without the short vowel (٠) under the م. 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 5.8 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 F 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 dot), dh (as in mother), f (as in fly), h (as in hello), j (as in jelly), k (as in key), ы (as in ship), 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: ٣ kāf, ٠ lām, b bā’, s 3, ٣ rā’, m mim, AND ٣ hā’

You will learn seven consonant letters of the Arabic alphabet in this lesson: b, p, m, 3, ٣, r and h. All are used in the dialogue.
A. THE LETTER ١ kaf, THE SOUND k

The letter ١ kaf 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.

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<tr>
<td>١</td>
<td>١</td>
<td>١</td>
<td>١</td>
<td>kaf</td>
<td>k</td>
</tr>
</tbody>
</table>

Kaf 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 kaf to the letter before it, as in ١١١ ١١١ ١١١ (for you); the absence of such a stroke in the separate form totally separates the letter from the previous cluster of letters, as in ١١١ ١١١ ١١١ (your father).

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

بك Alonso (kaya, m.)

١١١ يمeka (your name, m.)

Here are additional examples showing kaf in other positions:

Initial: ١١١ ١١١ (all)

Medial: ١١١ ١١١ (for all)

Separate: ١١١ ١١١ (your father, m.)

B. THE LETTER ١ lám, THE SOUND l

Like kaf, ١ lám has two different shapes. The difference between lám’s final and separate forms, and between its medial and initial forms, is in the connecting strokes.

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<tr>
<td>١١١</td>
<td>١١١</td>
<td>١١١</td>
<td>١١١</td>
<td>lám</td>
<td>л</td>
</tr>
</tbody>
</table>

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

The sound of lám 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-sound found in the word bulb, for example.

C. THE LETTER ٢ bā’, THE SOUND b

The consonant letter ٢ bā’, like kaf and lám, has two different shapes. Note that bā’ has one dot underneath. In its final and separate forms, it looks like a flattened bowl.

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<tr>
<td>٢٢٢</td>
<td>٢٢٢</td>
<td>٢٢٢</td>
<td>٢٢٢</td>
<td>bā’</td>
<td>b</td>
</tr>
</tbody>
</table>

Bā’ is pronounced just like the English b in bed.

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

٢٢٢ تأ (to you, m.)

Other examples are:

Medial: ٢٢٢ (big)

Final: ٢٢٢ (dog)

Separate: ٢٢٢ (your father)

D. THE LETTER س sin, THE SOUND s

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

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<td>س٢ س</td>
<td>س٢ س</td>
<td>س٢ س</td>
<td>sin</td>
<td>s</td>
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</table>

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

٢٢٢ سى (Sin (girl))

Other examples are:

Medial: ٢٢٢ سى (soft)

Final: ٢٢٢ سى (soft)

Separate: ٢٢٢ سى (your father)
E. THE LETTER ٌ (ro'); THE SOUND r

The letter ٌ (ro') has only one form and, as one of the six non-constructor letters, never attaches to the letter that follows it. However, like all other letters, it attaches to the preceding letter.

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<tr>
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<td>r</td>
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The consonant ٌ r 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, ٌ r was used in its final shape in:

سەمەرم (Samir)

Here are examples of ٌ r in other positions:

Initial: رەمە (Rami)

Medial: ٌور (secrets)

Separate: دەر (dir (house))

F. THE LETTER ٌ (mim); THE SOUND m

Like ٌ (alif), ٌ (im), ٌ (an), and sin, ٌ (mim) has two different shapes.

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<tr>
<td>m</td>
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<td></td>
<td>m</td>
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</table>

¹ For "rolled" r, domates in everyday speech, but it is avoided in an initial position.

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

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

سامر (Samir)

And in the medial position in:

سمك (ismuk (your name, m.)

And in the final position in:

سم (ismi (my name)

Other examples are:

Initial: مه (Maha)

Final: يمي (i'm (name))

Separate: م (mm (mother))

G. THE LETTER ٌ (ha'); THE SOUND h

The letter ٌ (ha') has four very different forms depending on its position in a word.

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<tr>
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<td>h</td>
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</table>

In its separate form, ٌ h 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 loading 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 ٌ h 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 ماه (muhir (skillful)) or ميه (mihir (wet)).

In the dialogue, ٌ h was used in its initial form in:

موم (mum (hello))

And in its medial form in:

ما موم (mum (welcome))
Whenever aol appears at the beginning of a word, it is not a long vowel, but the sound for the consonant letter homz. Homz is represented by a supplemental symbol (‘) rather than a separate letter of the alphabet. It appears over or under ا and over the letters ي and س. Homz, a sound with no equivalent in standard English, resembles the Cockney pronunciation of r 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 (‘). Homz can appear in any position in a word, but at the beginning of a word it is always carried by aol. Any of the three short vowels, ا, ى, or ٰ can follow a homz in that position. They are marked with an appropriate short vowel symbol in writing (that shows short vowels), as in the examples below.

- الملاحIMALLAH (hello)
- اسمكISMAK (your name, m.)
- اسميISMI (my name)

Note that in Arabic writing, homz is often omitted in native speakers, especially over aol at the beginning of words. In the remainder of this book, the word-initial human sound 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 ë; THE SOUNDS ë AND ‘
The Arabic letter ë, ë has two different forms. Note its similarity to bd in the medial/initial form and the distinguishing feature of having two dots underneath. Also notice that ë, unlike bd, falls under the line in its final/separate form.

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<tr>
<td>ë</td>
<td>ë</td>
<td>ë</td>
<td>ë</td>
<td>ë</td>
<td>i or y</td>
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</table>

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

In the dialogue, ë was used in the initial position in:

- اهـ يرف (hey)

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

And in the final position in:

- اسم اسم (my name)
- لسي لسي (Lissy)
In these words, it is pronounced as a vowel ū, because it follows a consonant.

Other examples of ū are:

Medial: سَمِيك (thick)

Final: مَأي (May)

Because ū follows a vowel in مَأي, it is pronounced as ū.

**THE INITIAL J wāw: THE SOUNDS ū AND ū**
The letter й 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.

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<tr>
<td>й</td>
<td>й</td>
<td>й</td>
<td>û or û</td>
<td>wāw</td>
<td>û or û</td>
</tr>
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</table>

Like ū it is pronounced either as a vowel ū 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:

وُلاَسَ (wās) wās sahlon (and welcome)

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

And in the final form in:

لوسِ (los) لوسي

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

Other examples are:

Final: سُوريَة (Syria)

Separate: أُو (or)

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

**B. THE SYMBOLS (ٍ) fathā, (٠) kāf ṭā and (٢) Dammā: THE SHORT VOWELS a, ë, AND û**
The Arabic short vowels are a, ë, and û, the counterparts of the long vowels you learned above. They are pronounced like the following English vowels: a as in apple or ë as in cup, ë as in bit, and û 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 fathā (pronounced fath-áh) and looks like a short diagonal stroke written above the letter it follows: ٍ. The line under fathā indicates the space where the Arabic letter should be written. The symbol for the vowel ë is called kāf ṭā and looks like a diagonal stroke written under the letter: ٠. The symbol for the sound û is called Dammā and looks like the number nine, slightly rotated to the right, written above the letter û.

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

ٍ (to you, m.)

Notice a kāf ṭā for the vowel ë under the letter û, and a fathā for the vowel a over the letter û. Another example is:

٠ (your name, m.)

Again, notice the kāf ṭā for the vowel ë under the letter û, the Dammā for the vowel û over the letter û, and the fathā for the vowel a over the letter û.

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

**6. THE SYMBOL — SUKŪN: MARKING CONSONANT CLUSTERS**

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

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

٠ (your name, m.)

Notice that the sukūn is over the letter û, 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:

٠ (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.

٠ (hello! hello and welcome)
D. Cultural Note

Arabic speakers grow up surrounded by two different varieties of their language: the formal variety of Arabic, fuṣḥā (pronounced fuṣ-hā), and a colloquial variety of Arabic, ʿummīyya. fuṣḥā, 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’ān, the Muslim holy book. It is often said by Arabs who speak substantially different native dialects as a kind of lingua franca to facilitate communication among them. On the other hand, ʿummīyya, 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. ʿummīyya is also used in some informal written communication, such as notes or personal letters. You can also hear ʿummīyya in movies, plays, most TV and radio programs, and sometimes even in news broadcasts. Unlike fuṣḥā, which does not change significantly from country to country or from region to region, ʿummīyya 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 ʿummīyya at home, fuṣḥā is the language Arabs acquire as they go through the educational process. Because of this, one’s mastery of fuṣḥā 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, fuṣḥā 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 fuṣḥā and ʿummīyya 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 fuṣḥā. 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 ʿummīyya dialects taught in the course—Egyptian, Iraqi, Lebanese, and ‘Uydi 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.

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

3. Transliterate the following words.
LESSON 2
(Modern Standard Arabic)
من أيّن أنت؟ Where Are You From?

A. Dialogue
Lucy and Samir find out more about each other.

لويسي: من أيّن أنت يا سامر؟
سامير: أنا من دمشق.
لويسي: يعني أنّت سوري.
سامير: نعم، أنا من سوريا. ومن أيّن أنت يا لويسي؟
لويسي: أنا أمريكية. أسكن في مدينة واشنطن.

لى: من أيّن أنت يا سمير؟
سامير: أنا من دمشق.
لى: يا أنت سوري.
سامير: نعم، أنا من سوريا. و من أيّن أنت يا لى؟
لى: أنا أمريكى. أسكن في مدينة واشنطن.

Lucy: Where are you from, Samir?
Samar: I am from Damascus.
Lucy: You are Syrian.
Samar: Yes, I am from Syria. And where are you from, Lucy?

B. Writing and Pronunciation

1. CONSONANTS AND CONSONANT LETTERS: ت tā’, ن nūn, ع ‘ayn, ف fā’, ق qāf, د dāl, ش shin, ط tā’, AND ﻹ tā’ marbūta
In this lesson, you will learn how to write and pronounce eight more consonant letters: ت, ن, ﻹ, and ﻩ. All of these appear in the dialogue.

A. THE LETTER ت tā’, THE SOUND ﺚ ﻲ
ت tā’ has two basic shapes, the initial/medial and the final/separate.
Note that the core form of ٌ is identical to the form of بٍ. The distinctive feature of بٍ is the two dots on top.

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The sound of بٍ 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, بٍ was used in its final form in the following words:

- أنت (you, f.)
- أنت (you, m.)

Here are additional examples showing بٍ in other positions:

Initial: تُرك (to leave)

Medial: كتَاب (book)

Separate and initial: تُوبَت (coffin)

B. THE LETTER ن, THE SOUND n

The letter ن 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 resembles بٍ and بٍ. The only distinguishing features are the number and the position of the dots.

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The Arabic n sounds just like English n in no.

In the dialogue, you encountered ن in its initial position:

- أنت (you, f.)

And in its final position in:

Other examples are:

Initial: نَحن (we)

Medial: نَصْر (help)

Separate: نَكْر (crush)

C. THE LETTER ٌ, THE SOUND (‘)

The consonant letter ٌ has four different shapes.

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In its separate and final forms ٌ has a curved tail hanging below the line.

The sound represented by ٌ 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 homer sound, which is also pronounced deep in the throat, but homer is a much softer sound pronounced by the complete closure and then sudden release of the vocal cords. Also note that homer is represented by an apostrophe (‘), while an open quote (‘) stands for ٌ in transliteration.

In the dialogue, ‘ٌ was used in its medial form in:

- يُونِي (so, in other words)
- نعمٌ (yes)

Other examples are:

Initial: نَحْن (we)

Final: نَبْعَ (selling)

Separate: نَبْعَ (the Beqaa, a valley in Lebanon)
D. THE LETTER ﻓ f, THE SOUND f
The letter ﻓ f has two basic shapes.

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</table>

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

In the dialogue, ﻓ f is found in its initial position in:

ما ﻓ (m3)

Other examples are:

- Medial: ﻓ f sufun (ships)
- Final: ﻓ f qasf (nose)
- Separate: ﻓ f al-umul (noses)

E. THE LETTER ڞ qaf, THE SOUND q
The letter ڞ qaf resembles ﻓ f in shape. Its distinctive feature is that it has two dots instead of one dot on top. In addition, qaf, unlike ﻓ f, has a tail with a deeper scoop that falls under the line in its final/separate form.

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The consonant qaf is similar to the English k sound in cool, but it is pronounced farther in the back of the mouth.

In the dialogue, qaf was used in its final shape in:

 Rift dimashq (Damascus)

Here are some additional examples showing qaf in other positions:

- Medial: ﻓ qasf (the reads)
- Initial: ﻓ qasf (he reads)
- Separate: ﻓ qasf (market)

F. THE LETTER ﺪ dâl, THE SOUND d
Like the letters ﻓ f, ڞ qaf, and waw, ﺪ dâl has only one basic shape and is a non-converter letter.

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<td>dâl</td>
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</table>

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

In the dialogue, dâl was used in its initial form in:

- ﺪ dâl: dimashq (Damascus)

Other examples are:

- Medial: ﺪ dâl: 'adad (number), the first dâl
- Separate: ﺪ dâl: 'asaf (number), the second dâl

G. THE LETTER ڝ shin, THE SOUND sh
The letter ڝ shin is identical to the letter sin in shape, but it has three dots on top.

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<td>sh</td>
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</table>

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

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

 Rift dimashq (Damascus)

Other examples are:

- Initial: ﻓ qasf (sun)
- Final: ﺪ dâl: mishmish (apricot)
- Separate: اُوُسُورُ ﻋُوُشُ (nest)

H. THE LETTER ﺪ tâf, THE SOUND t
The letter ﺪ tâf has one basic form, even though it can connect to both the preceding and the following letter.

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<td>taf</td>
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</table>
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 \( e \) 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, \( T T \) was used in its medial form in:

\[
\text{كسور (he broke) vs. كسور (he smashed)}
\]

\[
\text{فُؤد (he conducted) vs. فُؤد (he complicated)}
\]

Note that words with "doubled" consonants, such as امريكية amelliyya and أبومة abiwa, 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:

\[
\text{أبومة abiwa (fatherhood)}
\]

\[
\text{أمريكية amelliyyin (Americans)}
\]

1. THE LETTER \( T \) TO \( marbūta \)

The letter \( T \), \( T \), \( marbūta \) is not a letter of the alphabet. It is a version of the letter \( T \). It has only two forms, the final form and the separate form.

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<tr>
<td></td>
<td></td>
<td>( T )</td>
<td></td>
<td>( T ) marbūta</td>
<td>silent or ( T )</td>
</tr>
</tbody>
</table>

Many feminine nouns end in the letter \( T \) \( T \) \( marbūta \), which is most often silent. \( T \) \( T \) \( marbūta \) is always preceded by a fatīha.

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

\[
\text{أمريكية amelliyya (American, f)}
\]

Another example is:

\[
\text{أبومة abiwa (fatherhood)}
\]

1. See section C. 3. of this lesson and Lessons 4 and 6 for more discussion of nouns, gender, and the use of \( T \) sounds.

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

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

\[
\text{kṣor (he broke) vs. kṣor (he smashed)}
\]

\[
\text{fūd (he conducted) vs. fūd (he complicated)}
\]

Note that words with "doubled" consonants, such as امريكية amelliyya and أبومة abiwa, 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:

\[
\text{أبومة abiwa (fatherhood)}
\]

\[
\text{أمريكية amelliyyin (Americans)}
\]

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:

\[
\text{مدينة magina (city)}
\]

is pronounced as mā-nee-nah.

I ng syllables are syllables that have a) a consonant and a long vowel, e.g., di in the 

\[
\text{مدينة magina (city)}, \text{or b) a consonant, a short vowel, and another consonant e.g., kiy in the word أمريكية amelliyya (American, f)}.
\]

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:

\[
\text{أمريكية amelliyya pronounced as am-re-ki-y-yah}
\]

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

\[
\text{نَضْرَا nispra (she reads) pronounced NIS-pra.}
\]
C. Grammar and Usage

1. SAYING IS AND ARE IN ARABIC

While the Arabic sentence َمَنْ أَنْتِ أَمْثَلَ؟ min ayni anti? contains three words—min (where), ayni (from), and anti (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.

أنا أمريكية.
And omrikya.
I am American. (lit., I American)
هو كاتب.
Huwa klibb.
He is a writer. (lit., He writer)
كمال هنا.
Kamal hunu.
Kamal is here. (lit., Kamal here)
أنا في مكتبة.
Anda fil maktoba.
I am in my office. (lit., I in my office)
أنت في ليبيا.
Ant in Libya.
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.)

كمال هنا؟
Kamal hunu?
Is Kamal here?
أنا في مكتبة؟
Anda in maktoba?
Am I in my office?

Another way to ask yes/no questions is to add one of the two question particles, َأَا or َهل, at the beginning of the sentence. For example:

أراك؟
Araka?
Do you like me?
أراك؟
Araka?
Do you live in America? (m.)
هل تتكلم الإنجليزية؟
Hü talkuma al-ingliziya?
Do you speak English? (m.)

There is no difference between the two yes/no question markers, but َأَا 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:

رجل
rajul
a man (m.)
امرأة
irmu'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:

مكتبة
Maktob
library (f.)

Masculine nouns, with few exceptions, end in consonant sounds. Feminine nouns, with a few exceptions, are formed by appending َأَا to the masculine form of the noun, if there is
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 nisbas adjective, in Arabic terminology) is formed by adding ي 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 nisbas adjective is formed. The feminine form of a nationality adjective is formed by adding ي to ي.

For example:

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

Although most Arab League countries have much in common, such as having dominant Muslim, Arab, and Arabic-speaking populations and belonging to the cultural and historical sphere of Arab civilization, there are also important linguistic, cultural, historical, economic, religious, and ethnic differences among them. For example, whereas Bahrain’s population consists almost entirely of Muslim Arabs, Lebanon has a large Christian minority and its population is a mixture of Phoenician, Greek, Armenian, and Arab people. Most Saudis are ethnically Arabs and speak a colloquial Arabic dialect as their native language, but the majority of the population of Comoros is not Arab and speaks an East African language, though Arabic is one of the official languages and Islam is a state religion. At the same time, many Arabs from the Middle East and North Africa feel closely connected, in cultural and religious terms, to the Arabs from other countries, so much so that a term “the Arab nation,” or al-ummah al-‘arabiyah, is used to refer to this feeling of connectedness. For example, when Nagib Mahfuz (also spelled Naguib Mahfouz), the Egyptian novelist and screenwriter, 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 ل  
   b. فا ر س 
   c. م د ر 
   d. ط ا م 
   e. د ر ع 
   f. ب ت 
   g. س ن ج 
   h. س ن و أت 
   i. ط أ ب 
   j. ق ي أ م 

2. Write the following words in Arabic script with short vowel diacritics and other necessary signs.
   a. واثب 
   b. حنب 
   c. فندق 
   d. لبنان 
   e. كمتد 
   f. بوت 
   g. بابو 
   h. مئذنة 

3. Give the English transliteration of the following words.
   a. مشرب 
   b. كتاب 
   c. تونسية 
   d. كايت 
   e. بنش 
   f. عالم 
   g. فائقية 

4. Translate the following sentences into Arabic.
   a. Are you from Syria?
   b. No, I am from Lebanon.
   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 (تونسي, m.).
   b. Your name is Samir.
   c. You are here.
   d. My office is in Lebanon.
   e. Lucy is here.

---

For Arabic words in text like باب, it is written using a special combination letter. "ب" (the old)
LESSON 3
(Modern Standard Arabic)

ماذا تفعل؟ What Do You Do?

A. Dialogue
Lucy and Donald are having coffee with Lucy’s colleague (زميل لوسي zamīl lūsī) Samir and Donald’s friend (صديقة دونالد Sadīq dōnālḍ) 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.

1. صباح الخير
   Aḥāla wa’l-khayr

2. أنت في مدينة دمشق؟
   Ānî fi madīnat DSμć?

3. صباح يومك؟
   Ǧannat fī yūmīk?

4. إن كنت من سوريا؟
   Ǧannat min šūriyā?

5. ما هوLv في سوريا؟
   Mā hūʾ fi šūriyā?

6. صباح المساء
   Ǧannat al-maʾṣaʾī
Sadiq dânhâ: wa libâ? wa aâd aynâ danî alâ, abû ûshâàr.
sâmr, zâmî lûsî: tasharrafa, ustâfî sâmîr.
Sadiq dânhâ: tasharrafa lik.
sâmr, zâmî lûsî: mûdhâ bûm, HâDanâk?
Sadiq dânhâ: aâd dûkât likûsâf aâd lâkây.dâ.
sâmîr, zâmî lûsî: wa aâd aynâ dûkât, wa aâd dûkât likûsâf aâd lâkây.dâ likûsâf aâd lâkây.dâ.
Sadiq dânhâ: wa aâd zâmî lûsî, HâDanâk. a'âd dûtâhâ fî lûsî wâkàmâ lûsî.

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 Syrian. 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 ص dâd, د د dhâ, ح ح hâ, خ khâ, ز zîm, ز ّ zây, ث thâ, ث thâ, غ ghâzîn, ى ى alîf maqûra

In this lesson you will learn how to write and pronounce ten more consonant letters of the Arabic alphabet: ح ح, خ khâ, ز zîm, ز ّ zây, ث thâ, ث thâ, غ ghâzîn, ى ى, and ى ى. You will also learn about alîf maqûra, a variant of the letter alîf.

A. THE LETTER ص ص Sâd: THE SOUND S

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

<table>
<thead>
<tr>
<th>INITIAL</th>
<th>MEDIAL</th>
<th>FINAL</th>
<th>SEPARATE</th>
<th>NAME</th>
<th>SOUND VALUE</th>
</tr>
</thead>
<tbody>
<tr>
<td>ص</td>
<td>ح</td>
<td>ص</td>
<td>ص</td>
<td>S</td>
<td></td>
</tr>
</tbody>
</table>

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

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

I like the sound T discussed in Lesson 2, the sound S is an emphatic consonant. It is a counterpart of the sound ش 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 it, or follows it, sounds much “darker,” being pronounced further back in the mouth, than its counterpart. For example, the 6-sound in Sâd, the name of the letter, is much “darker” to the vowel in English than in apple.

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

- ص ص SâdH (morning)
- ص ص Sâd (friend)

Here are examples showing Sâd in other positions:

- Initial: Qasîr (short)
- Separate: خ ص Jâm BS (special, private)
- Final: ى ص Thâ (thief)

B. THE LETTER ص ص Dâd: THE SOUND D

The only difference between the writing of the letter ص ص Sâd and the letter ص ص Dâd is that Dâd has a dot over it.

<table>
<thead>
<tr>
<th>INITIAL</th>
<th>MEDIAL</th>
<th>FINAL</th>
<th>SEPARATE</th>
<th>NAME</th>
<th>SOUND VALUE</th>
</tr>
</thead>
<tbody>
<tr>
<td>ص</td>
<td>ح</td>
<td>ص</td>
<td>ص</td>
<td>D</td>
<td></td>
</tr>
</tbody>
</table>

Dâd 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 down.

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

- ص ص Sâd (also)

Other examples are:

- Initial: Qasîb (of)
- Separate: أرض wâd (earth, land)
- Final: ركض râk (running)
C. THE LETTER  د : THE SOUND DH
The letter د has only one basic form, to which the connecting strokes are added when necessary.

<table>
<thead>
<tr>
<th>INITIAL</th>
<th>MEDIAL</th>
<th>FINAL</th>
<th>SEPARATE</th>
<th>NAME</th>
<th>SOUND VALUE</th>
</tr>
</thead>
<tbody>
<tr>
<td>د</td>
<td></td>
<td>د</td>
<td>د</td>
<td>د</td>
<td>DH</td>
</tr>
</tbody>
</table>

Much like the letter  ث , د 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 sliders, 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. DH is used in the following words:

- Initial: أبو إناس (Abu Inas)
- Medial: دش (dush)
- Final: مختل (mushkhul)
- Separate: دش (dush), مختل (mushkhul)

D. THE LETTER ح : THE SOUND H
The letter ح has two basic shapes.

<table>
<thead>
<tr>
<th>INITIAL</th>
<th>MEDIAL</th>
<th>FINAL</th>
<th>SEPARATE</th>
<th>NAME</th>
<th>SOUND VALUE</th>
</tr>
</thead>
<tbody>
<tr>
<td>ح</td>
<td></td>
<td>ح</td>
<td>ح</td>
<td>ح</td>
<td>H</td>
</tr>
</tbody>
</table>

In the separate and final forms, ح 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 (f) represented by the letter  ف , which you learned in Lesson 2. Both sounds are among those that give Arabic its typical guttural sound.

In the dialogue, H is found in the initial position in:

حترم  حترم (young, Sir)

and in the separate form in:

صباح  صباح (morning)

Other examples are:

- Medial: صح (sah)
- Final: ريح  ريح (wind)

E. THE LETTER ح: THE SOUND KH
The consonant letter ﺣ has two basic shapes.

<table>
<thead>
<tr>
<th>INITIAL</th>
<th>MEDIAL</th>
<th>FINAL</th>
<th>SEPARATE</th>
<th>NAME</th>
<th>SOUND VALUE</th>
</tr>
</thead>
<tbody>
<tr>
<td>ح</td>
<td></td>
<td>ح</td>
<td>ح</td>
<td>ح</td>
<td>KH</td>
</tr>
</tbody>
</table>

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

Kh is another Arabic sound that does not exist in the English language. It is an h-type sound, pronounced by raising the tongue toward the most posterior part of the mouth and letting the air flow through the narrow passage thus formed. It is similar to the ch sound in the Scottish loch or the German nacht. Learn to distinguish it from H (the letter ح , H), 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, ﺣ was used in its medial form in:

الخربخ  الخربخ (good)

Other examples are:

- Initial: خربخ  خربخ (be with)
- Final: تاريخ  تاريخ (history)
- Separate and initial: خربخ  خربخ (peaches)

F. THE LETTER ج : THE SOUND J
The letter ج has two basic shapes. It looks just like ح , but with a dot inside or underneath.

<table>
<thead>
<tr>
<th>INITIAL</th>
<th>MEDIAL</th>
<th>FINAL</th>
<th>SEPARATE</th>
<th>NAME</th>
<th>SOUND VALUE</th>
</tr>
</thead>
<tbody>
<tr>
<td>ج</td>
<td></td>
<td>ج</td>
<td>ج</td>
<td>ج</td>
<td>J</td>
</tr>
</tbody>
</table>

J has the same sound as the letter J in the English word job.
In the dialogue, Jim was used in:

Initial: جمعة / جم / جم / جم (university)
ا / جم (very well)
Medial: / (the dialect)

Here are some additional examples showing jim in other positions:

Separate: نجو / نجو (chicken)
Separate and initial: خرو / خرو (go out)

G. THE LETTER ز zâ, THE SOUND z

The letter ز zâ has the same shape as the letter ز zâ, except for the single dot on top of it.

ز zâ has the same sound as the letter z in the English word zebra.

<table>
<thead>
<tr>
<th>INITIAL</th>
<th>MEDIAL</th>
<th>FINAL</th>
<th>SEPARATE</th>
<th>NAME</th>
<th>SOUND VALUE</th>
</tr>
</thead>
<tbody>
<tr>
<td>ز</td>
<td>دَتُرُ</td>
<td>زَتُرُ</td>
<td>زَتُرُ</td>
<td>زَتُرُ</td>
<td>zâ</td>
</tr>
</tbody>
</table>

In the dialogue, zâ was used in its initial form in:

زَتُرُ / زَتُرُ (colleague)

Other example of zâ are:

Medial: زَتُرُ (flute)
Final: زَتُرُ (center)
Separate: زَتُرُ (rice)

H. THE LETTER ث thâ, THE SOUND th

The letter ث thâ has two different shapes. ث thâ has the basic shape of the letter ث thâ, but with three dots on top.

<table>
<thead>
<tr>
<th>INITIAL</th>
<th>MEDIAL</th>
<th>FINAL</th>
<th>SEPARATE</th>
<th>NAME</th>
<th>SOUND VALUE</th>
</tr>
</thead>
<tbody>
<tr>
<td>ث</td>
<td>دَتُرُ</td>
<td>ثَتُرُ</td>
<td>ثَتُرُ</td>
<td>ثَتُرُ</td>
<td>thâ</td>
</tr>
</tbody>
</table>

The sound of the letter thâ is the same as the sound th in the English word thin.

In the dialogue, thâ was used in:

Initial: ثَتُرُ (thâthir)

Other examples are:

Medial: فتُرُ (female researcher)
Final: ثَتُرُ (search, research)
Separate: ثَتُرُ (legacy, heritage)

I. THE LETTER د dîhî, THE SOUND dh

The letter د dîhî has only one basic form and, as a non-connector letter, doesn’t attach to the letter that follows it.

<table>
<thead>
<tr>
<th>INITIAL</th>
<th>MEDIAL</th>
<th>FINAL</th>
<th>SEPARATE</th>
<th>NAME</th>
<th>SOUND VALUE</th>
</tr>
</thead>
<tbody>
<tr>
<td>د</td>
<td>دَدُ</td>
<td>دَدُ</td>
<td>دَدُ</td>
<td>دَدُ</td>
<td>dhî</td>
</tr>
</tbody>
</table>

د dîhî looks like the letter د dîhî, except that it has one dot above the basic shape.

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

In the dialogue, dîhî was used in:

Separate: دَدُ (professor, mister)

Other examples are:

Initial: دَدُ (dîhî)

Medial and Final: دَدُ (dîhî)

J. THE LETTER غ ghâyyn, THE SOUND gh

The letter غ ghâyyn has four different shapes.

<table>
<thead>
<tr>
<th>INITIAL</th>
<th>MEDIAL</th>
<th>FINAL</th>
<th>SEPARATE</th>
<th>NAME</th>
<th>SOUND VALUE</th>
</tr>
</thead>
<tbody>
<tr>
<td>غ</td>
<td>غَتُرُ</td>
<td>غَتُرُ</td>
<td>غَتُرُ</td>
<td>غَتُرُ</td>
<td>ghâyyn</td>
</tr>
</tbody>
</table>

The shape of غ ghâyyn is the same as the shape of غ ghâyyn, which you learned in Lesson 2. The distinguishing feature is the dot on top of غ ghâyyn.

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 ḥ. The main difference between gh and ḥ is that when gh is pronounced the vocal cords vibrate, making the sound voiced, while ḥ is voiceless. The sound gh is similar to the Parisian English r-sound. Pay attention to the distinction between the pairs of sounds gh (غ) and
A. 4 (ض), and 4 (ط) and H (ق). 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 4 and H are pronounced farther back, in the throat.

In the dialogue, ghaph was used in its medial form in:
- مغربي (Moroccan)

Other examples are:
- Ida: غاه (lunch)
- Final: تبغ (tobacco)
- Separate: فاغ (space)

K. THE LETTER ي ай alif maqṣura

The letter ي ی alif maqṣura 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 ی ی yā.

<table>
<thead>
<tr>
<th>INITIAL</th>
<th>MEDIAL</th>
<th>FINAL</th>
<th>SEPARATE</th>
<th>NAME</th>
<th>SOUND VALUE</th>
</tr>
</thead>
<tbody>
<tr>
<td>-</td>
<td>-</td>
<td>ي</td>
<td>-</td>
<td>alif maqṣura</td>
<td>ء</td>
</tr>
</tbody>
</table>

Alif maqṣura is used to represent the long vowel ء at the end of words.

In the dialogue, alif maqṣura occurs in:
- مسْتَطْفَى (a hospital)

Other examples of alif maqṣura are:
- تْكْرِي (memory)
- مْنَي (Muna)

C. Grammar and Usage

1. THE DEFINITE ARTICLE

In Arabic, as in English, nouns are preceded by articles. For example:
- البَيْت (the house)

The Arabic definite article 5 al (the) precedes a noun and makes a single unit with it, both in speech and in writing. 5 al (the) is used before all nouns, masculine or feminine, singular or plural. For example:
- البَيْت (the house)

If a word preceding the definite article ends in a vowel, the initial sound ء of al is dropped and the article is pronounced ی, as in:
- ی ی بَيْت (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 (a house)

Less commonly, and in very formal Modern Standard Arabic, indefinite nouns end in the sound ن or the letter ن, which follows one of the three short vowels. For example:
- بَيْت (a house)

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

<table>
<thead>
<tr>
<th>Indefinite Nouns</th>
<th>Definite Nouns</th>
</tr>
</thead>
<tbody>
<tr>
<td>جامعة</td>
<td>جامعة</td>
</tr>
<tr>
<td>al-jam'a (a university)</td>
<td>al-jam'a (the university)</td>
</tr>
<tr>
<td>يوم</td>
<td>يوم</td>
</tr>
<tr>
<td>al-yom (a day)</td>
<td>al-yom (the clay)</td>
</tr>
<tr>
<td>mmstctfi</td>
<td>mmstctfi</td>
</tr>
<tr>
<td>mustashfi (a hospital)</td>
<td>al-mustashfi (the hospital)</td>
</tr>
</tbody>
</table>

When the definite article 5 al is attached to a noun that starts with one of the "sun" consonants (listed below), the ی of the article al is pronounced just like the sound that begins the noun.

<table>
<thead>
<tr>
<th>&quot;SUN&quot; CONSONANTS</th>
</tr>
</thead>
<tbody>
<tr>
<td>ت</td>
</tr>
<tr>
<td>ن</td>
</tr>
<tr>
<td>ر</td>
</tr>
<tr>
<td>ش</td>
</tr>
<tr>
<td>ض</td>
</tr>
<tr>
<td>ظ</td>
</tr>
<tr>
<td>ل</td>
</tr>
<tr>
<td>ن</td>
</tr>
<tr>
<td>س</td>
</tr>
<tr>
<td>ذ</td>
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<tr>
<td>ث</td>
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<tr>
<td>ذ</td>
</tr>
<tr>
<td>ح</td>
</tr>
<tr>
<td>د</td>
</tr>
<tr>
<td>ذ</td>
</tr>
<tr>
<td>ذ</td>
</tr>
</tbody>
</table>

It appears then that the beginning consonant is "doubled." For example:
- الْحلِي (the friend)
- al-zomil (the colleague)
- الْكَوْكَبِ (the doctor)
In Arabic script, the shadda is used to indicate the "doubling" of the consonant. Notice that the final /i/ 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 shams (sun) begins in one such sound. The sound of the article remains /l/ 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.

<table>
<thead>
<tr>
<th>QUESTION WORDS</th>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ما</td>
<td>Mā</td>
<td>what, which? (used before a noun)</td>
</tr>
<tr>
<td>مَاذا</td>
<td>Maḏa?</td>
<td>what?</td>
</tr>
<tr>
<td>أين</td>
<td>Ayn</td>
<td>where?</td>
</tr>
<tr>
<td>من أين</td>
<td>Min Ayn</td>
<td>from where?</td>
</tr>
<tr>
<td>من</td>
<td>Min</td>
<td>who?</td>
</tr>
<tr>
<td>منَّى</td>
<td>Min-</td>
<td>when?</td>
</tr>
<tr>
<td>لماذا</td>
<td>Laḏa</td>
<td>why?</td>
</tr>
<tr>
<td>كيف</td>
<td>Kayfi?</td>
<td>how?</td>
</tr>
</tbody>
</table>

من هو؟
Mun ḫusayn?
Who is Hussein?
من أين تكلم اللغة الفينيقية؟
Mun Ayn Tawkil Ma Lughah al-Fānikiyah?
When do you speak the Punic dialect?
من تكلم اللغة اللبنانية؟
Mun Tawkil Ma Lughah al-Lubnaniyah?
Why do you speak the Lebanese dialect?
من تكلم اللغة الأندلسية؟
Mun Tawkil Ma Lughah Al-Andalsiyah?
Why do you speak the Andalusi dialect?
من تكلم اللغة وعلى؟
Mun Tawkil Ma Lughah al-Layli?
Why do you speak the Balkan dialect?
من تكلم اللغة الشامية؟
Mun Tawkil Ma Lughah al-Shāmīyah?
Why do you speak the Syrian dialect?
من تكلم اللغة العثمانية؟
Mun Tawkil Ma Lughah al-ʿOsmāniyah?
Why do you speak the Ottoman dialect?
من تكلم اللغة العثمانية الفينيقية؟
Mun Tawkil Ma Lughah al-ʿOsmāniyah al-Fānikiyah?
Why do you speak the Punic Ottoman dialect?
من تكلم اللغة العثمانية العثمانية؟
Mun Tawkil Ma Lughah al-ʿOsmāniyah al-ʿOsmāniyah?
Why do you speak the Ottoman Ottoman dialect?
من تكلم اللغة العثمانية اللاتينية؟
Mun Tawkil Ma Lughah al-ʿOsmāniyah al-Latinah?
Why do you speak the Latin Ottoman dialect?
من تكلم اللغة العثمانية الفينيقية اللاتينية؟
Mun Tawkil Ma Lughah al-ʿOsmāniyah al-Fānikiyah al-Latinah?
Why do you speak the Punic Latin Ottoman dialect?
من تكلم اللغة العثمانية الفينيقية اللاتينية العثمانية؟
Mun Tawkil Ma Lughah al-ʿOsmāniyah al-Fānikiyah al-Latinah al-ʿOsmāniyah?
Why do you speak the Punic Latin Ottoman Ottoman dialect?
من تكلم اللغة العثمانية الفينيقية اللاتينية العثمانية العثمانية؟
Mun Tawkil Ma Lughah al-ʿOsmāniyah al-Fānikiyah al-Latinah al-ʿOsmāniyah al-ʿOsmāniyah?
Why do you speak the Punic Latin Ottoman Ottoman Ottoman 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.

<table>
<thead>
<tr>
<th>SUBJECT PRONOUNS</th>
<th>Singular</th>
<th>Plural</th>
<th>Dual</th>
</tr>
</thead>
<tbody>
<tr>
<td>أنا</td>
<td>Anā</td>
<td>nānhu</td>
<td>we</td>
</tr>
<tr>
<td>أنت</td>
<td>Anta</td>
<td>antum</td>
<td>you (m.)</td>
</tr>
<tr>
<td>أنتِ</td>
<td>Anta</td>
<td>antum</td>
<td>you (f.)</td>
</tr>
<tr>
<td>هو</td>
<td>Huwa</td>
<td>hum</td>
<td>they (m.)</td>
</tr>
<tr>
<td>هي</td>
<td>Hiya</td>
<td>hum</td>
<td>they (f.)</td>
</tr>
</tbody>
</table>

Arabic subject pronouns are divided into three numbers: singular, for one; plural, for three or 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 (antum, humd) and the feminine plural forms (antumma, humdha) are reserved for the most formal usage. The plural masculine forms often replace them in spoken language.

Here are some examples:

أنا من أكروات
Anā min al-kuwayt
I am from Kuwait.
D. Vocabulary

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>صديق</td>
<td>friend</td>
<td>(m.)</td>
</tr>
<tr>
<td>زميل</td>
<td>colleague</td>
<td>(m.)</td>
</tr>
<tr>
<td>صباح الخير</td>
<td>good morning</td>
<td>(m.)</td>
</tr>
<tr>
<td>صباح النور</td>
<td>good morning</td>
<td>(a reply)</td>
</tr>
<tr>
<td>أليس كذلك</td>
<td>Right?, isn't</td>
<td></td>
</tr>
<tr>
<td>الكويت</td>
<td>Kuwait</td>
<td></td>
</tr>
<tr>
<td>حضرتك</td>
<td>you. Sir</td>
<td>(a respectful form of address)</td>
</tr>
<tr>
<td>ليبي</td>
<td>Libyan</td>
<td>(m.)</td>
</tr>
<tr>
<td>أم</td>
<td>or</td>
<td>(in questions)</td>
</tr>
<tr>
<td>مغربي</td>
<td>Moroccan</td>
<td>(m.)</td>
</tr>
<tr>
<td>تونسي</td>
<td>Tunisian</td>
<td>(m.)</td>
</tr>
<tr>
<td>والله</td>
<td>Really?, Is</td>
<td>that so?, By God!</td>
</tr>
<tr>
<td>أيها</td>
<td>also</td>
<td></td>
</tr>
<tr>
<td>لكن</td>
<td>but</td>
<td></td>
</tr>
<tr>
<td>تعذرنا بك</td>
<td>Nice to meet</td>
<td>you.</td>
</tr>
<tr>
<td>ماذا؟</td>
<td>what?</td>
<td></td>
</tr>
<tr>
<td>تعلم</td>
<td>you work</td>
<td></td>
</tr>
<tr>
<td>دكتور</td>
<td>doctor</td>
<td>(m.)</td>
</tr>
<tr>
<td>المستشفى</td>
<td>hospital</td>
<td></td>
</tr>
<tr>
<td>الجامعة</td>
<td>university</td>
<td></td>
</tr>
<tr>
<td>اللغة العربية</td>
<td>Arabic language</td>
<td></td>
</tr>
<tr>
<td>التفكيل</td>
<td>you speak, she speaks</td>
<td></td>
</tr>
<tr>
<td>اللغة اللبنانية</td>
<td>Lebanese dialect</td>
<td></td>
</tr>
<tr>
<td>جميلة حقا</td>
<td>very well</td>
<td></td>
</tr>
<tr>
<td>طلبا</td>
<td>sure, of course, certainty</td>
<td></td>
</tr>
<tr>
<td>أنك فيك</td>
<td>I speak it</td>
<td></td>
</tr>
<tr>
<td>كلية</td>
<td>every</td>
<td></td>
</tr>
<tr>
<td>يوم</td>
<td>day</td>
<td></td>
</tr>
</tbody>
</table>

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 engaged 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:
F. Exercises

1. Connect the following letters into words.

أ   غ   ب
ا   م   ح   ر
ظ   أ   ه
ح   ل   ي   م
ش   ي   ب
ض   ب   أ   ط
ص   م   س   ح
ض   ي   ح

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

a. ḥanōb
b. baṭṭīḥ

c. ṭalāṭa

d. ḥabīb

e. ṭuḥb
f. tawām

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

yázūr / jūbūr / shubūt / sūdādūh / mithāl / Dhaila / balh / khubł

a. شُعْبُط
b. حَل

c. بُزُور

d. حَبَّاً

e. بَحْد
f. خَنْذر

g. مُشاَل

h. جَامِر

4. Answer the following questions about the dialogue.

a. من أَيُنَ الوَسْي؟
b. من سَامِرُ القَوْمِي؟
c. من أَيُنَ سَامِرًا؟
d. أَيُنَ الجَامِعَةِ الأَمْرِيْكِيَّة؟
e. أَيُنَ بيروت؟

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

دَكْوَاتٌ / الجَامِعَةِ / أَنْكَلِمْ / المُسْتَطَفِيٌّ / هُوُ / عرَبِيَّةً / هُوُ / مِدِينَةً

أنا إِنِي لِيُنَامُ أَنَا أُبَيْنِيَّةً أَسْكُنُ بَيِّنَاتٌ أَنْكَلْوَاتٌ أَنَا دَكْوَاتُ أَعْمَلْتُهُمْ
كُلُّ بُوْمٍ / الدَّكْوَاتٍ / مُدِينَةٌ أَخْضَعُ مَاءٌ أَيْضًا / ولكنَّهُم
الأَمْرِيْكِيَّة / سُوْيِّي.
1. a. Al-Musawir
   b. Al-Naasir
   c. Dhul-Hafla
   d. Zayd
   e. Jumah
   f. Beda

2. a. Al-Musawir
   b. Al-Naasir
   c. Dhul-Hafla
   d. Zayd
   e. Jumah
   f. Beda

3. a. The Arab
   b. Professor
   c. Colleague
   d. France
   e. The telephone
   f. The sky
4. Put the following sentences in the right order to create a meaningful dialogue.

- 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.

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

a. ما أسكن / أسكك؟
b. من أنتم أنت / أنتم؟
c. هل أنت أمريكى / هل أنتم أمريكى؟
d. هل أنت كاتب؟
e. هل أنتم في المكتبة؟

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

a. سامر __________
b. كويتي __________
c. يغني أنا __________
d. وسكن __________

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

a. عراقي __________
b. كويتي __________
c. سوري __________
d. ليبي __________
e. كاتب __________
f. طالب __________
g. معلم __________

8. Translate the following mini-dialogues into Arabic.

- Where are you?
  I am in the office.

Example:

- السلام
  التلام
b. الأردن
c. المدينة
d. الضاحية
e. الجامعة
f. الرياض
  g. التشغيل
  h. الوالد

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

a. الوالدة
b. الأزرق
c. أصوقة
  d. الأردن
  e. نقطة
  f. أحمر
  g. الحمار
5. Answers will vary. Some possible answers are:
   a. إستحث... 
   b. أنا من مدينة... 
   c. نعم، أنا أمريكي / أمريكية.
   d. نعم، أنا كاتب.
   e. لا، أنا أساعدا / معلم.
   f. نعم، أنا في المكتب.
   g. إسمي سامر.
   h. أنا كويتي.
   i. يعني أنا من الكويت.
   j. وأنا في مدينة الكويت.

6. a. عراقي - عراقية
   b. كويتي - كويتية
   c. سوري - سورية
   d. ليبي - ليبيّة
   e. كاذبة - كاذبة
   f. طالب - طالبة
   g. معلم - معلمة
   h. أنا من ألمانيا.

7. a. the Arabs
   b. professor
   c. colleague
   d. France
   e. the telephone
   f. city

8. a. ωρός
   b. ρυθμός
   c. στάδιο
   d. γήπεδο
   e. τεχνή
   f. πόλη

9. a. الأردن
   b. المدينة
   c. الخضاب
   d. الجامعة
   e. الراميو
   f. الكثيفيون
   g. الوالد

10. a. definite - لازق
    b. indefinite - أصدقاء
    c. indefinite - الآخرين
    d. definite - الأردن
    e. indefinite - طفل
    f. definite - أحمر
    g. definite - الحمار
LESSON 4
(Modern Standard Arabic)

كيف كانت الحفلة؟
Kayf kānāt al-Hafîl? How Was the Wedding?

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

Nadia: صباح الخير يا لوسي.
Lucy: صباح الخير يا نادية.
Nadia: كيف كانت الحفلة؟
Lucy: كيف كانت الحفلة؟
Nadia: أجمل، أجمل، وأجمل، تفصيلي. كيف كانت الحفلة أحسن؟
Lucy: لوسي، لوسي، لوسي.
Nadia: كنت بشرهم؟
Lucy: كنت بشرهم.

Lucy: نعم، نعم، نعم. فقد شربت كلياً كثيرة، أكلت كثيرة، في الكابس، في الكابس.

Nadia: عالقاً البينسي والشاي.
Lucy: فقط في البينسي مشروب رخيص والشاي أيضاً في الشاي، كثيرة، عالقاً البينسي والشاي.

Nadia: ما كانت هناك عشة موسيقية عربية على الأثاث؟
Lucy: لا، ما كانت هناك عشة موسيقية.

Nadia: غربة ديب؟
Lucy: غربة ديب.

Nadia: كانت منتشرة في الكابس.
Lucy: كانت منتشرة في الكابس.

Nadia: كيف كانت الحفلة؟
Lucy: كيف كانت الحفلة؟

Nadia: كيف كانت الحفلة؟
Lucy: كيف كانت الحفلة؟

B. Writing and Pronunciation

1. USING tanwin
As mentioned in Lesson 3, in more formal Arabic, indefinite nouns end in -ن. The -ن follows one of the three short vowels, fatHa, kasra, or Damma: -ن, -ن, -ن. These different endings are indicated in writing by doubling the sign of the short vowel. The resulting symbols are called tanwin in Arabic. Two fatḥa (١٠) stand for the ending -ن, as in:

نذَّر: نذَّر هُنَى, يذَّر, نذَّر امرأَة, يذَّر.
The elision of 'a takes place regardless of the actual form of the article, as in:

ما اسمك؟
What's your name (if)?

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

كانت هناك فرصة ممتعة.
There was a music band. (lit., was there a music band)

أكلت نادية البوقة أمس.
Nadia ate tabouli yesterday. (lit., ate Nadia tabouli yesterday)

تتكلم نادية كثيراً
Nadia spoke a lot. (lit., spoke Nadia a lot)

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

أنا أمريكية.
said "American.

I am American.

(See. I American)
2. THE POSSESSIVE CONSTRUCTION

In the English phrase the family of the groom, the noun ‘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 owner’s family. In Arabic, the possessive construction, also called dative, is similar to the at-construction in English. Look at the examples from the dialogue; the possessor noun is underlined.

- أهل العريس
ahl al-'arīs
the groom’s family (lit., family the groom)

- والدة العريس
walladat al-'arīs
the groom’s mother (lit., mother the groom)

- جدة العريس
jadād al-'arīs
the groom’s grandmother (lit., grandmother the groom)

- ابن خال مُنة
ibn khāl mūnā
Muna’s maternal cousin (m.) (lit., maternal cousin Muna)

- صاحب شركة
ṣāḥib shaḥika
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, uninflected 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 تاء marbūta, the -ة تاء, being followed by another word, is fully pronounced, as in the second and third examples above (walladat, 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.

<table>
<thead>
<tr>
<th>THE PERFECT TENSE SUFFIXES</th>
<th>Singular</th>
<th>Plural</th>
<th>Dual</th>
</tr>
</thead>
<tbody>
<tr>
<td>-أ</td>
<td>-أ</td>
<td>-ن</td>
<td>-ن</td>
</tr>
<tr>
<td>-إ</td>
<td>-إ</td>
<td>-ن</td>
<td>-ن</td>
</tr>
<tr>
<td>-ن</td>
<td>-ن</td>
<td>-ن</td>
<td>-ن</td>
</tr>
</tbody>
</table>

Note that a different ending corresponds to every personal pronoun. Only the dual ending -ن has a silent alif in Arabic script. The parentheses around the vowels in (-أ, -إ) indicate that these vowels are optional and are usually not pronounced in spoken Modern Standard Arabic. 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, are discussed in Lesson 5, and added to the verb.
Here are the perfect tense forms of the verb شرب (to drink). The perfect tense endings listed above are added to the stem شرب.

<table>
<thead>
<tr>
<th>THE PERFECT TENSE OF THE VERB</th>
<th>شرب (TO DRINK)</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Singular</strong></td>
<td></td>
</tr>
<tr>
<td>أنا</td>
<td>شرب tu</td>
</tr>
<tr>
<td>أنت</td>
<td>شرب (dual)</td>
</tr>
<tr>
<td>أنت</td>
<td>شرب (m.)</td>
</tr>
<tr>
<td>أنت</td>
<td>شرب (f.)</td>
</tr>
<tr>
<td>هـ</td>
<td>شرب at</td>
</tr>
<tr>
<td>زاهم</td>
<td>شرب-n</td>
</tr>
<tr>
<td>هـ</td>
<td>شرب-لو</td>
</tr>
<tr>
<td><strong>Plural</strong></td>
<td></td>
</tr>
<tr>
<td>نحن</td>
<td>شرب-n</td>
</tr>
<tr>
<td>أنتم</td>
<td>شرب-t</td>
</tr>
<tr>
<td>أنتم</td>
<td>شرب-t</td>
</tr>
<tr>
<td>أنتم</td>
<td>شرب-n</td>
</tr>
<tr>
<td>هـ</td>
<td>شرب-دو</td>
</tr>
<tr>
<td><strong>Dual</strong></td>
<td></td>
</tr>
<tr>
<td>ناكم</td>
<td>شرب</td>
</tr>
<tr>
<td>أكم</td>
<td>شرب</td>
</tr>
<tr>
<td>أكم</td>
<td>شرب</td>
</tr>
<tr>
<td>أكم</td>
<td>شرب</td>
</tr>
<tr>
<td>هـ</td>
<td>شرب</td>
</tr>
</tbody>
</table>

The he form, شرب-أ, is considered the simplest and most basic form of the Arabic verb, because it is minimally altered. Without the final -أ, 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 -أ and -أ are dropped.

Here is another verb،أكل (to eat), also used in the dialogue, conjugated in the perfect tense.

<table>
<thead>
<tr>
<th>THE PERFECT TENSE OF THE VERB</th>
<th>كأن (TO EAT)</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Singular</strong></td>
<td></td>
</tr>
<tr>
<td>أنا</td>
<td>كأن</td>
</tr>
<tr>
<td>أنت</td>
<td>كأن</td>
</tr>
<tr>
<td>أنت</td>
<td>كأن</td>
</tr>
<tr>
<td>ناكم</td>
<td>كأن</td>
</tr>
<tr>
<td>أكم</td>
<td>كأن</td>
</tr>
<tr>
<td>هـ</td>
<td>كأن</td>
</tr>
<tr>
<td>زاهم</td>
<td>كأن</td>
</tr>
<tr>
<td><strong>Plural</strong></td>
<td></td>
</tr>
<tr>
<td>نحن</td>
<td>كأن</td>
</tr>
<tr>
<td>أنتم</td>
<td>كأن</td>
</tr>
<tr>
<td>أنتم</td>
<td>كأن</td>
</tr>
<tr>
<td>أنتم</td>
<td>كأن</td>
</tr>
<tr>
<td>هـ</td>
<td>كأن</td>
</tr>
<tr>
<td><strong>Dual</strong></td>
<td></td>
</tr>
<tr>
<td>ناكم</td>
<td>كأن</td>
</tr>
<tr>
<td>أكم</td>
<td>كأن</td>
</tr>
<tr>
<td>أكم</td>
<td>كأن</td>
</tr>
<tr>
<td>هـ</td>
<td>كأن</td>
</tr>
</tbody>
</table>

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 (was/were), presented below. The two stems are كأن, used with I, you singular, we, and you plural forms, and كان, كأن, used with he, she, and they forms.
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.

I'm thirsty.
we mådhī shmirīm? 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:

أكلّت أكلات كثيرة.
okalit akalta kithira.
They (f.) ate a lot of food. (lit., they ate many dishes)

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

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

أكلت لوسى ومنى أكلات كثيرة.
okalit losi wa manii akalta kithira.
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 لا mā (not) is placed in front of the verb. For example:

لا كانت الحفلة أمس.
mā kānta al-halāla ams.
The party was not yesterday.

لا تعرف على أهل العريس.
mā ta'arafa 'ala ahl al-uris.
I did not meet the groom's family.

ما حصروا ليات كبيرة.
mā wasaru liyāt kithira.
They did not spend a lot of money.

ما شربنا للببسي.
mā sharbina l-babisi.
We did not drink Pepsi.

ما كانت هناك فرقة موسيقية.
mā kānta hāna firaq musiqiya.
There wasn't a musical band.

ما تكتمت في القاهرة اليابانية.
mā taktumti bi-kahtahiy i-riyānayya.
You (f.) did not speak in the Lebanese dialect.

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

لم أتعرف على أهل العريس.
lam ta'arafa 'ala ahl al-uris.
I did not meet the groom's family.

لا نشرب الببسي.
lam nasrabi l-babisi.
We did not drink Pepsi.

4. AGREEMENT BETWEEN NOUNS AND ADJECTIVES

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

أكلت كثيرة وعليها جدًا.
okalit kithira wa 'aliha jadu.
many tasty dishes (lit., dishes many and tasty very)

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

مشرب رخيص.
mashrūb rakhis.
a cheap (m.) drink (m.)

المشرب الرخيص.
al-mashrūb ar-rakhis.
the cheap drink (lit., the drink the cheap)
D. Vocabulary

ناجح حلب

Coming in!
she was
party
yesterday
I had fun (Lebanese)
a lot
I met (someone)
family
the groom
mother
his father
a company owner
they spent on
money
many
we ate
food(s), dishes
delicious, tasty, good
very
like

tofbulli
kibbi
Hollowayydar
shankum
al-bissu
shahy
فقط
mashrub
rakhs
friga
hunny
حارة
frigo
musiqiya
على الأقل
استمعنا إلى
cassette
ومن
كل
al-bom
ibn khall
bint bammatho
jadda
Sinta
al-bulbul
tabouli (a Lebanese salad)
kibbe meatballs (Lebanese)
sweets
you drank (pl.)
Pepsi
tea
only
drink
cheap
dish
ordinary
there; there is/are...
band
musical
at least
we listened to

Cousin (lit., the son of the paternal uncle)
her cousin (lit., the daughter of her paternal aunt)
grandmother
I became
the nightingale
F. Exercises

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

Example:

كَبِيْفُ، (كان) الحلة
كَبِيْفُ كانت الحلة

a. سامر ما (شرب) البيبسي
b. نادية (شربت) الشاي

c. هل (أكلت) النتونة في المكتبة؟
d. يا ميّة، أكلت في الأسنان (لحم البقرة) في الجامعة?
e. أنا ونَبتَت حلة واسع (استسلم) كثيرًا في الحلة وانتم، هل (استسلم) أيضًا؟

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.

Answer Key

1. a. شرب الشرب (Samir didn’t drink the Pepsi.)
b. شربت شربت (Nadya drank the tea yesterday.)
c. أكلتم أولتم (Did you (pl.) eat tabouli in Lebanon?)
d. تكلتم تكلمت (Muna, did you speak Tunisian dialect in Tunisia?)
e. استسلم استسلمت (I submitted to my professor.)(ارضيتي) (Innbos) (Lucy and I had a lot of fun at the party. And you, did you also have fun?)

2. a. سامر تعرَف على وائل العربي
b. والدة لوسي دكتورة في جامعة الازهر (There was no Syrian doctor.)

c. كانت الأكلة طيبة جدًا وأكلت كثيرًا.
d. هل شربت البيبسي فقط؟

c. أكلة (an Arab dish)
b. شروب طيب (a tasty drink)
c. أكلت طيب (a female cousin)
d. طيبة رخيصة (a cheap restaurant)
e. استسلموا (they had a lot of fun)
f. أكلة (hello and welcome)
g. اللغة العربية (the Syrian dialect)
h. صباح الخير (good morning)
LESSON 5
(Modern Standard Arabic)
مقابلة شخصية
mugābala shakhṣiyah: An Interview

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

المهندس مُحمَّد: المهندس دُوناذاً. في رأيك، ما أهمَّ مؤهلاتك لِأَلْعَل في شركة أرامكو؟

المهندس دُوناذاً: أهمَّ مؤهلاتي هي العمل في شركة أرامكو السعودية.

المهندس مُحمَّد: طيبًا، شركة أرامكو من الشركات المعروفة. من المُؤَكَّد أنك تعلمت الكثير في هذه الشركة.

المهندس دُوناذاً: نعم، اكتسبت الكثير من الخبرة، وتعلمت اللغة العربية.

ما هي الجامعة التي درست فيها الهندسة؟

المهندس دُوناذاً: جامِعة كويتِيَّة.

ومنذا فقلت بعد التخرج؟

المهندس دُوناذاً: عملت بشركة بترول في فنزويَّا. ثم ذهبت للسعودية للعمل في شركة أرامكو.

المهندس مُحمَّد: كيفًا عملت في فنزويَّا والسعودية؟

عملت في فنزويَّا عامًا واحدًا وفي السعودية ثلاثة أعوام.

أكتسبت خلالها خبرة كبيرة.

المهندس مُحمَّد: من المُؤَكَّد أنك تتحدث العربية جيدًا؟

المهندس دُوناذاً: نعم، أت现出 بعُدج جيدة، كان العمل يأخذ معظم وقتِي.

عندما كنت في السعودية، ولكن عندى المزيد من الوقت الآن.
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., المهندس الماهر الماهر (the engineer). Pronouns are always definite and often begin a nominal sentence, e.g., أنا هنا (I). Other definite elements, often found at the beginning of nominal sentences, are proper names, e.g., دونالد دونالد (Donald), possessive phrases, e.g., شركة أرامكو شركة أرامكو (the Aramco company), and nouns with possessive suffixes, e.g., أبي أبي (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:

المهندس طويل

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 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.

المهندس طويل

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.
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 المكتب فلم
وهي لي-مكتبة جفادر.
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 هنالك فلم (there).

هنالك دير في المكتب
هنالك مدرسة في المكتبة.
There is a teacher in the office.
There is a pen on the desk.

Notice the order of the words following هنالك فلم:Henak-film, 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 ليست لي-أا (am not/is not/are not), which is conjugated to match the subject. لي-أا is usually at the beginning of a sentence.

ليس خالد طالب.
كهيلد ليات.

Ibni Haidh al-maktab.
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 المكتب مدرسة.
There is a teacher in the office. (lit., in the office a teacher)

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

*The predicate noun that follows لي-أا is dropped in - م, marked by a dot or in writing. This verb ending, discussed further in Lesson 15, is usually dropped in MSA, but can be preserved in more formal situations.*
### 2. COMMON PREPOSITIONS

The following table lists several common prepositions.

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>لَيْسَ</td>
<td>no</td>
<td>لَيْسَ</td>
<td>no</td>
</tr>
<tr>
<td>لَيْسَ ـا</td>
<td>not</td>
<td>لَيْسَ ـا</td>
<td>not</td>
</tr>
<tr>
<td>لَيْسَ ـاء</td>
<td>not</td>
<td>لَيْسَ ـاء</td>
<td>not</td>
</tr>
<tr>
<td>لَيْسَ ـا</td>
<td>not</td>
<td>لَيْسَ ـا</td>
<td>not</td>
</tr>
</tbody>
</table>

### COMMON PREPOSITIONS

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>لَيْسَ</td>
<td>no</td>
</tr>
<tr>
<td>لَيْسَ ـا</td>
<td>not</td>
</tr>
<tr>
<td>لَيْسَ ـاء</td>
<td>not</td>
</tr>
<tr>
<td>لَيْسَ ـا</td>
<td>not</td>
</tr>
</tbody>
</table>

### 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:

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>زوجة دونالد</td>
<td>Donald’s wife</td>
</tr>
<tr>
<td>زوجة دونالد</td>
<td>Donald’s wife</td>
</tr>
</tbody>
</table>

A complete set of Arabic possessive suffixes is given in the following table. Again, the more commonly used endings are in the shaded boxes.
<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
<th>Dual</th>
</tr>
</thead>
<tbody>
<tr>
<td>my</td>
<td>-i</td>
<td>our</td>
</tr>
<tr>
<td>your (m.)</td>
<td>-ki</td>
<td>your (m.)</td>
</tr>
<tr>
<td>your (f.)</td>
<td>-ki</td>
<td>your (f.)</td>
</tr>
<tr>
<td>his</td>
<td>-nu</td>
<td>their (m.)</td>
</tr>
<tr>
<td>her</td>
<td>-ni</td>
<td>their (f.)</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>صديق</th>
<th>صديقنا</th>
<th>صديقك</th>
<th>صديقكنا</th>
<th>صديقكم</th>
<th>صديقكنك</th>
<th>صديقكم</th>
<th>صديقكم</th>
<th>صديقكم</th>
<th>صديقهم</th>
<th>صديقهم</th>
<th>صديقهم</th>
<th>صديقهم</th>
</tr>
</thead>
<tbody>
<tr>
<td>صديق (my friend)</td>
<td>صديقنا</td>
<td>صديقك</td>
<td>صديقكنا</td>
<td>صديقكم</td>
<td>صديقكنك</td>
<td>صديقكم</td>
<td>صديقكم</td>
<td>صديقهم</td>
<td>صديقهم</td>
<td>صديقهم</td>
<td>صديقهم</td>
<td>صديقهم</td>
</tr>
<tr>
<td>صديق (your m. friend)</td>
<td>صديق (your m. friend)</td>
<td>صديقك</td>
<td>صديقكنا</td>
<td>صديقكم</td>
<td>صديقكنك</td>
<td>صديقكم</td>
<td>صديقكم</td>
<td>صديقهم</td>
<td>صديقهم</td>
<td>صديقهم</td>
<td>صديقهم</td>
<td>صديقهم</td>
</tr>
<tr>
<td>صديق (your f. friend)</td>
<td>صديق (your f. friend)</td>
<td>صديقك</td>
<td>صديقكنا</td>
<td>صديقكم</td>
<td>صديقكنك</td>
<td>صديقكم</td>
<td>صديقكم</td>
<td>صديقهم</td>
<td>صديقهم</td>
<td>صديقهم</td>
<td>صديقهم</td>
<td>صديقهم</td>
</tr>
<tr>
<td>صديق (his friend)</td>
<td>صديق (his friend)</td>
<td>صديق</td>
<td>صديقكنا</td>
<td>صديقكم</td>
<td>صديقكنك</td>
<td>صديقكم</td>
<td>صديقكم</td>
<td>صديقهم</td>
<td>صديقهم</td>
<td>صديقهم</td>
<td>صديقهم</td>
<td>صديقهم</td>
</tr>
<tr>
<td>صديق (her friend)</td>
<td>صديق (her friend)</td>
<td>صديق</td>
<td>صديقكنا</td>
<td>صديقكم</td>
<td>صديقكنك</td>
<td>صديقكم</td>
<td>صديقكم</td>
<td>صديقهم</td>
<td>صديقهم</td>
<td>صديقهم</td>
<td>صديقهم</td>
<td>صديقهم</td>
</tr>
</tbody>
</table>

Note that the endings -ki and -ku can be pronounced as -k when a noun ends in a consonant, e.g. مهلهلةك (your qualifications) used in the dialogue.

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

صديقة = صديقتي
Sadiq(f) + i = Sadiqa
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 characteristic ending and can change to -و- or -أ- 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: لد, دع, لد, AND م ج 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 لد (for, to) is combined with the possessive ending -ku, yielding the form لد -ku, with the literal meaning of "to him/ her." Note the vowel change from لد to لد.

دونالد له وظيفة.
Donald has a job. (lit., Donald to have a job)

Three different prepositions are used to express possession in this manner: لد (for, to), دع (with, at, around), and ج ma'a (with). Note how the possessive suffix changes to match the person, number, and gender of the subject.

لله وداد.
He has a son.

لها وداد.
She has a son.

لهم وداد.
They (m.) have a son.

The following table shows the three prepositions with all the different possessive suffixes.
SAYING TO HAVE: PREPOSITIONS WITH POSSESSIVE SUFFIXES

<table>
<thead>
<tr>
<th>لِي</th>
<th>لَكُ</th>
<th>لَكُمُ</th>
<th>لَهُ</th>
<th>لَهُمُ</th>
</tr>
</thead>
<tbody>
<tr>
<td>لِي</td>
<td>لَكُ</td>
<td>لَكُمُ</td>
<td>لَهُ</td>
<td>لَهُمُ</td>
</tr>
<tr>
<td>مَي</td>
<td>مَكُ</td>
<td>مَكُمُ</td>
<td>مَهُ</td>
<td>مَهُمُ</td>
</tr>
<tr>
<td>مَي</td>
<td>مَكُ</td>
<td>مَكُمُ</td>
<td>مَهُ</td>
<td>مَهُمُ</td>
</tr>
<tr>
<td>مَي</td>
<td>مَكُ</td>
<td>مَكُمُ</td>
<td>مَهُ</td>
<td>مَهُمُ</td>
</tr>
</tbody>
</table>

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

- لِي 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.).
- لَكُ is used when referring to owning an object (e.g., house, car, etc.), as well as something that is not in the general vicinity of the owner.
- مَي is used for people, like لِي 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.

عَدَّةً خَمْسَةَ جُنُوْنَاتِ في الْكَبْكَب

'Indi khamasat junayhdi fi l-bank.
I have five pounds in the bank.

مَيْ بِعْلَيْنَاتِ جُنُوْنَاتِ

ma'i khamasat junayhdi.
I have five pounds (with me).

Possessive sentences in the imperfect tense are negated with لَيْس لِسْ.
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 (was/were) is used in conjunction with the possessive prepositions لِي or مَيْ or مَيْ.

كَانَ مَيْ قَلَمَ

kan(i) ma'i qalam.
I had a pen. (lit., was with me a pen)

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

As usual, negate كان using لَيْس لِسْ.

مَا كَانَ مَيْ قَلَمَ

ma' kana ma'i qalam.
I did not have a pen.

C. Vocabulary

مِهْنِدِس muidid | engineer
رَأيِكَ ro'yak | your opinion
لَا md | what? that which
most important (important)
your qualifications (qualification)
Saudi Aramco
Saudian
min
most
mu'adif
it is certain that...
you learned
this (f.)
I gained
experience
which, that which (f.)
you studied
engineering
you did
after
graduation
petroleum
Venezuela
then; so
I went
Saudi Arabia
how many
year(s)

SUPPLEMENTAL VOCABULARY: OCCUPATIONS

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>رجل أعمال</td>
<td>businessman</td>
<td></td>
</tr>
<tr>
<td>طالب (طالب)</td>
<td>student(s)</td>
<td></td>
</tr>
<tr>
<td>طبيب (أطباء)</td>
<td>physician(s)</td>
<td></td>
</tr>
<tr>
<td>مدرس</td>
<td>teacher</td>
<td></td>
</tr>
<tr>
<td>مدير</td>
<td>manager, director</td>
<td></td>
</tr>
<tr>
<td>ممرض</td>
<td>nurse</td>
<td></td>
</tr>
<tr>
<td>موظف</td>
<td>employee</td>
<td></td>
</tr>
</tbody>
</table>

Here is Donald's resume.
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 al-muhands (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 Mohamed 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. Ibn is a version of بن, meaning “son of.” For example, this lesson’s author’s name, in its full form, may be written as Ahmad ibn Fikri ibn Muhammad ibn Ibrahim, meaning “Ahmed son of Fikri son of Mohamed son of Ibrahim.” In the Egyptian usage, this can be reduced to Ahmed Fikri Mohamed Ibrahim or more often, simply, Ahmed Fikry. 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.

<table>
<thead>
<tr>
<th>A</th>
<th>B</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. أنا</td>
<td>1. دولة عربية</td>
</tr>
<tr>
<td>2. وكولومبيا</td>
<td>2. دونالد مخصص وقته</td>
</tr>
<tr>
<td>3. مهندس</td>
<td>3. في السعودية</td>
</tr>
<tr>
<td>4. شركة أرامكو السعودية</td>
<td>4. جامعة معرفة</td>
</tr>
</tbody>
</table>

Ahmed is an American company. I learned a lot there about public relations.

A known word is Arabic because it refers to a fictional word (in reality).
2. Turn the sentences you put together in Exercise 1 into the perfect tense using the verb كان كان

3. Turn the following nominal sentences into negative sentences using ليس لَيس

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

Example: possessive construction - جامعة كولومبيا

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

**Answer Key**

1. السعودية دولة عربية
   ناقلين في السعودية
   I am in Saudi Arabia.
   ناقلين في السعودية
   Saudi Arabia is an Arab country.
   ناقلين في السعودية
   Donald’s work took most of his time.
   كولومبيا جامعة
   Columbia is a well-known university.
   كولومبيا جامعة
   Aramco is a large Saudi Arabian company.

2. كاتج السعودية دولة عربية
   ناقلين في السعودية
   Saudi Arabia was an Arab country.
   ناقلين في السعودية
   Donald’s work used to take most of his time.
   كولومبيا جامعة
   Columbia was a well-known university.

3. إن مدرسا في فصل الهندسة
   كونت مدرسا في فصل الهندسة
   Aramco was a large Saudi Arabian company.
   كونت مدرسا في فصل الهندسة
   Donald’s work used to take most of his time.
   كولومبيا جامعة
   Columbia was a well-known university.

4. مساعد مدير
   هن مساعد مدير
   Aramco is a well-known Saudi Arabian company.
   هن مساعد مدير
   Donald is a well-known American company.
   هن مساعد مدير
   Work takes up most of Donald’s time.

5. العمل في تربويات عاما واحدا
   مساعد مدير
   I worked in Venezuela for a year.
   مساعد مدير
   Donald has held many positions.
   مساعد مدير
   Donald’s career has been varied.

6. جامعة كولومبيا
   جامعة كولومبيا
   Donald has graduated from Columbia University.
   جامعة كولومبيا
   Donald has graduated from Columbia University.
   جامعة كولومبيا
   Donald has graduated from Columbia University.

7. مساعد مدير
   مساعد مدير
   Donald has held many positions.
   مساعد مدير
   Donald has held many positions.
   مساعد مدير
   Donald has held many positions.

8. جامعة كولومبيا
   جامعة كولومبيا
   Donald has graduated from Columbia University.
   جامعة كولومبيا
   Donald has graduated from Columbia University.
   جامعة كولومبيا
   Donald has graduated from Columbia University.

9.ቀadr = possessive construction (assistant director)
   Aramco was a large Saudi Arabian company.
   Aramco is a large Saudi Arabian company.
   Aramco is a large Saudi Arabian company.

10. مساعد مدير
    مساعد مدير
    Donald has held many positions.
    مساعد مدير
    Donald has held many positions.
    مساعد مدير
    Donald has held many positions.

11. جامعة كولومبيا
    جامعة كولومبيا
    Donald has graduated from Columbia University.
    جامعة كولومبيا
    Donald has graduated from Columbia University.
    جامعة كولومبيا
    Donald has graduated from Columbia University.

12. مساعد مدير
    مساعد مدير
    Donald has held many positions.
    مساعد مدير
    Donald has held many positions.
    مساعد مدير
    Donald has held many positions.

13. جامعة كولومبيا
    جامعة كولومبيا
    Donald has graduated from Columbia University.
    جامعة كولومبيا
    Donald has graduated from Columbia University.
    جامعة كولومبيا
    Donald has graduated from Columbia University.

14. مساعد مدير
    مساعد مدير
    Donald has held many positions.
    مساعد مدير
    Donald has held many positions.
    مساعد مدير
    Donald has held many positions.

15. جامعة كولومبيا
    جامعة كولومبيا
    Donald has graduated from Columbia University.
    جامعة كولومبيا
    Donald has graduated from Columbia University.
    جامعة كولومبيا
    Donald has graduated from Columbia University.

16. مساعد مدير
    مساعد مدير
    Donald has held many positions.
    مساعد مدير
    Donald has held many positions.
    مساعد مدير
    Donald has held many positions.

17. جامعة كولومبيا
    جامعة كولومبيا
    Donald has graduated from Columbia University.
    جامعة كولومبيا
    Donald has graduated from Columbia University.
    جامعة كولومبيا
    Donald has graduated from Columbia University.

18. مساعد مدير
    مساعد مدير
    Donald has held many positions.
    مساعد مدير
    Donald has held many positions.
    مساعد مدير
    Donald has held many positions.

19. جامعة كولومبيا
    جامعة كولومبيا
    Donald has graduated from Columbia University.
    جامعة كولومبيا
    Donald has graduated from Columbia University.
    جامعة كولومبيا
    Donald has graduated from Columbia University.

20. مساعد مدير
    مساعد مدير
    Donald has held many positions.
    مساعد مدير
    Donald has held many positions.
    مساعد مدير
    Donald has held many positions.

21. جامعة كولومبيا
    جامعة كولومبيا
    Donald has graduated from Columbia University.
    جامعة كولومبيا
    Donald has graduated from Columbia University.
    جامعة كولومبيا
    Donald has graduated from Columbia University.

22. مساعد مدير
    مساعد مدير
    Donald has held many positions.
    مساعد مدير
    Donald has held many positions.
    مساعد مدير
    Donald has held many positions.

23. جامعة كولومبيا
    جامعة كولومبيا
    Donald has graduated from Columbia University.
    جامعة كولومبيا
    Donald has graduated from Columbia University.
    جامعة كولومبيا
    Donald has graduated from Columbia University.

24. مساعد مدير
    مساعد مدير
    Donald has held many positions.
    مساعد مدير
    Donald has held many positions.
    مساعد مدير
    Donald has held many positions.

25. جامعة كولومبيا
    جامعة كولومبيا
    Donald has graduated from Columbia University.
    جامعة كولومبيا
    Donald has graduated from Columbia University.
    جامعة كولومبيا
    Donald has graduated from Columbia University.

26. مساعد مدير
    مساعد مدير
    Donald has held many positions.
    مساعد مدير
    Donald has held many positions.
    مساعد مدير
    Donald has held many positions.

27. جامعة كولومبيا
    جامعة كولومبيا
    Donald has graduated from Columbia University.
    جامعة كولومبيا
    Donald has graduated from Columbia University.
    جامعة كولومبيا
    Donald has graduated from Columbia University.

28. مساعد مدير
    مساعد مدير
    Donald has held many positions.
    مساعد مدير
    Donald has held many positions.
    مساعد مدير
    Donald has held many positions.

29. جامعة كولومبيا
    جامعة كولومبيا
    Donald has graduated from Columbia University.
    جامعة كولومبيا
    Donald has graduated from Columbia University.
    جامعة كولومبيا
    Donald has graduated from Columbia University.

30. مساعد مدير
    مساعد مدير
    Donald has held many positions.
    مساعد مدير
    Donald has held many positions.
    مساعد مدير
    Donald has held many positions.
LESSON 6
(Modern Standard Arabic)

جوار السفر من فضلك.
jawâz as-safâr min faDîrîk. Your Passport, Please.

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

لويسي: من فضلك، أيّن صالة الحقبة؟
مُوْظِفٌ في المطار: صالة الحقبة في نهاية هذا المنارة إلى اليمين.
لويسي: هل تعرف كم هم على الحقبة?
مُوظِفٌ في المطار: في العادة، تصل الحقبة هنا بعد ساعة من وصول المسافرين.
مُوظِفٌ الجوارات: مرحباً بك في القاهرة، جوار السفر من فضلك.
ما سبب زيارتك للقاهرة؟
لويسي: السباحة.
مُوظِفٌ الجوارات: رحلة طيّبة.
لويسي: شكراً مع السلام.

Lucy goes to the information office.

لويسي: من فضلك، كيف أذهب إلى متحف هليود؟
مُوظِفٌ الاستعلامات: من الممكن أن أتأخدي الناكس أو الحافلة. لا تستخدم المصروف العدا، سيكون الأجواء حسب ذلك.
لويسي: وكيف لحن الحافلة؟
مُوظِفٌ الاستعلامات: الحافلة تكمل جنوبًا.
لويسي: شكراً جزيلاً.

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:
B. IMPERFECT TENSE ENDINGS

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

C. THE IMPERFECT STEM

Most Arabic verb stems, and indeed Arabic words in general, consist of three root consonants, e.g., ك-ث-ب. These three consonants give the word its basic meaning, in this case the meaning of “writing.” The perfect stem usually has the schematic form CcCIC, where C stands for any root consonant and c for the short vowel tā’dīnū. Note however that some Arabic verbs have the perfect stem CaCIC, as in قمَرَ (to drink) or عملَ (to work).

The schematic form of the imperfect stem is CCaCIC. There is no vowel between the first and the second root consonants, as marked by a sukūn (ʼ) in writing, and either the vowel ʼa, the vowel i, or the vowel u can stand between the second and the third root consonants, e.g., كتبَ (to write). By adding the ʼa form prefix ʼahā, we derive the imperfect tense form كتب: كتب ʼahā (he writes, he is writing).

Whether the second root consonant will be followed by ʼa, 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:

كتب (u) to write

In the following table, the verb ذهب (to go) is conjugated in the imperfect tense.

---

1. Only the main basic verbs called Form I verbs, are derived in this way. The other verb forms, which have different suffixes, will be shown as in Lesson 7. You will learn about irregular verbs in Lesson 10.
### Imperfect Tense of the Verb ذهب (To Go)

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
<th>Dual</th>
</tr>
</thead>
<tbody>
<tr>
<td>أنا ذهبت</td>
<td>أنتم ذهبتم</td>
<td>أنتمان ذهبتمان</td>
</tr>
<tr>
<td>أنت ذهب</td>
<td>أنتون ذهبتم</td>
<td>أنتان ذهبتمان</td>
</tr>
<tr>
<td>يذهب</td>
<td>يذهبون</td>
<td>يذهبان</td>
</tr>
<tr>
<td>نذهب</td>
<td>نذهبون</td>
<td>نذهبان</td>
</tr>
<tr>
<td>كان ذهب</td>
<td>كان ذهبتم</td>
<td>كان ذهبتمان</td>
</tr>
<tr>
<td>يذهب</td>
<td>يذهبون</td>
<td>يذهبان</td>
</tr>
</tbody>
</table>

Note: Subject pronouns are not necessary in Arabic, as the doer of the action can be understood from the form of the verb.

#### D. Negating Imperfect Verbs

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

- لا يذهب / لا يذهبون / لا يذهبان
- لا يذهب / لا يذهبون / لا يذهبان
- لا يذهب / لا يذهبون / لا يذهبان
- لا يذهب / لا يذهبون / لا يذهبان

Egyptians use the meter.

- لا يذهب / لا يذهبون / لا يذهبان
- لا يذهب / لا يذهبون / لا يذهبان
- لا يذهب / لا يذهبون / لا يذهبان
- لا يذهب / لا يذهبون / لا يذهبان

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 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.

#### 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.

- The plural is masculine singular form.
- The subject noun is always masculine.
- The subject noun is masculine.

#### 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.

- The students travel to Sinai every week.
- The students travel to Sinai every week.

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.

- The students (they) travel to Sinai every week.
- 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, هم "they").

- They travel to Sinai every week. (lit., travel to Sinai every week)

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

- They travel to Sinai every week.

#### Nouns

-ك (and Gerges), the verb is in the singular I form, agreeing with the pronoun هم (we).

#### Footnote

Notice that in Arabic, the pronoun هم (they) can take either هم or They.
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.

Mona, Ahmed, and Tamir go to Aswan by train.

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.

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., the habitats of fish, 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 تُواجد (to travel) and تُوفير (to be found, to be there) are both in the feminine singular form because they refer to plural non-human subjects.

Egyptian buses travel to Sinai in the evening.

There are bags in the arrival hall.

Also note that in the first example, the adjective المصرية (Egyptian) is in the feminine form.

C. Vocabulary

<table>
<thead>
<tr>
<th>من { }</th>
<th>من { }</th>
</tr>
</thead>
<tbody>
<tr>
<td>من { }</td>
<td>من { }</td>
</tr>
</tbody>
</table>

Egyptian do not use the meter.

In English, object pronouns, such as me, him, it, or them, take the place of an object noun, e.g., Egyptians do not use ٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍ..
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 it enters the country, but that amount is returned to the traveler 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 antiquities 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 leaders, 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.

غزيري رسالة

(كتب) لك من البترا، اللي ذهبت إليها مع أصدقائي من الجامعة يوم الخمسين
البترا مدينة جميلة جدا ولكن من الصعب الوصول إليها فلا ____________ (أوجد) الكثير من
2. Change nominal sentences into verbal sentences by moving the underlined verb to the beginning of the sentence. Make any necessary changes to the verb.

المسافرون يأخذون جوازات السفر.

انتظر أي وقت.

أنت تنتظر أي وقت.

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

المسافرون يأخذون جوازات السفر.

انتظر أي وقت.

أنت تنتظر أي وقت.

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

لا يوجد لوسي الحافلة للجامعة كل يوم.

لا يوجد لوسي الحافلة للجامعة كل يوم.

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

جُنُبِيَّةٌ / جُنُبِيَّةٌ [ميّة / أمّي / بيك / زيارة / كم / صالحة / جُنُبِيَّةٌ / الممكن]

بصل المسافرون؟

مكتبة الإعلامات؟

من صفحة العشما في القاهرة.

طيب لوسي الحافلة السبحة.

لا تزور أجرة الشؤوسي من خصمه.

من الحافلة؟

5. Answer Key

أنا أكتب

أنا أكتب

1. أكتب (agrees with)

أكتب (agrees with)

2. I will see you in Beirut next week.

God willing.

Sincerely,

Michael.

3. يأخذ المسافرون جوازات السفر.

يأخذ المسافرون جوازات السفر.

The travelers take passports.

4. لوسي ودونالد يأخذان الحافلة كل يوم.

Lucy and Donald take the bus every day.

5. تأخّروا لوسي كل يوم.

I am writing to you from Petra where I had a wonderful time.

Lucy found them (L).
LESSON 7
(Modern Standard Arabic)
في الفندق
fi l-fundaq 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.

L: من فضلك، هل عندكم غرفة لشخصين؟
M: نعم، لدينا ثلاث غرف، واحدة فقط بها حمام خاص.
D: كيف أذهب إلى صالة المطاعم؟
M: يمكنك استخدام وسيلة النقل المتوفرة، كافٍ لنقل السفراء.
L: من الممكن أن تأخذ الحافطة?
M: نحن نستخدم حلول النقل المحلية.

Every traveler has a (lit., the) passport (with him or her).

Lucy and Donald are looking at the room.

L: في الفندق ننظر على دميان الخير، أستطيع أن أرى المخبأ.
D: هل بها خدمات فضائية؟
M: لا، لدينا فقط خدمات متطلبة من المستخدمين.

Donald: عرضة جيدة، ولكنن أحتاج إلى خدمات صحية لأsthأة.
L: كيف يمكنني أن أ.OrderBy ركوب النقل?

Donald: لا أعرف ما يمكنني أن أفعل من أجل الفريق.
L: في هذا الفندق أرخص كثيرًا من جميع أعضاء الهيلتون.
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 كت-ب (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 relationships 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 -product-, 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 كت-ب (the act of writing); the root consonants are in boldface:

- كت (he wrote)
- كتب (something written, letter, desistry)

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, قام (to go) and أقامت (to be carried out) are both derived from the root قام-ب (to remove) and قاو-ب (to remove) which follows pattern IV, is related in a predictable way to the meaning of قام-ب (to remove), 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 - CoCoC**

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

- **ذَهَب**  
  *Dhab*  
  to go

- **أَخَذ**  
  *Akhad*  
  to take

- **كَتَب**  
  *Kotab*  
  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 - CoCoC**

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

- **سَافَر**  
  *Safar*  
  to travel

- **شَاهِد**  
  *Shahid*  
  to see

The imperfect stem of Form III verbs always follows the pattern *y-o CoCoC*.

- **يَسَافَر**  
  *Yusafar*  
  he travels

- **يَشَاهِد**  
  *Yushahid*  
  he sees

**FORM V - ta-CoCCaC**

You have already learned many verbs belonging to Form V.

Each of these verbs has a prefix *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 ( ) tashkeel.

- **تَحْتَدَث**  
  *Yasthadith*  
  he talks

- **تَنْحَرُج**  
  *Yatnahrug*  
  he graduates

- **تَعَرَف**  
  *Yoturf*  
  he gets to know

- **تَنْتَلُم**  
  *Yontalam*  
  he learns

**FORM VIII - i-CloCoC**

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

- **آَكْتَب**  
  *Akbab*  
  to gain

- **أَتْنِسَع**  
  *Atnisu*  
  to listen

The imperfect stem always has the pattern *y-o CloCoC*.

- **يَآَكْتَب**  
  *Yaktab*  
  he gains

- **يَأَتْنِسَع**  
  *Yatnisu*  
  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.

<table>
<thead>
<tr>
<th>Verb Form</th>
<th>Pattern</th>
<th>Perfect Tense</th>
<th>Imperfect Tense</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>CoCoC</td>
<td>كَتَبَ</td>
<td>يَكْتَبَ</td>
<td>yotakb</td>
</tr>
<tr>
<td>2</td>
<td>CoCoC</td>
<td>يَغِيْرَ</td>
<td>يُغِيْرَ</td>
<td>yugiyir</td>
</tr>
<tr>
<td>3</td>
<td>CoCoC</td>
<td>يَشَاهِدَ</td>
<td>يُشَاهِدَ</td>
<td>yushahid</td>
</tr>
<tr>
<td>4</td>
<td>CoCoC</td>
<td>أَرْسلَ</td>
<td>يُرِسَلَ</td>
<td>yurisal</td>
</tr>
<tr>
<td>5</td>
<td>to-CoCoC</td>
<td>يَتَكلَمَ</td>
<td>يُتَكلَمَ</td>
<td>yotaklam</td>
</tr>
<tr>
<td>6</td>
<td>to-CoCoC</td>
<td>يَتَنَافَأَ</td>
<td>يُتَنَافَأَ</td>
<td>yotanafa</td>
</tr>
<tr>
<td>7</td>
<td>to-CoCoC</td>
<td>يَنَبَسَ</td>
<td>يُنَبَسَ</td>
<td>yonbas</td>
</tr>
<tr>
<td>8</td>
<td>i-CloCoC</td>
<td>آَكْتَبَ</td>
<td>يَآَكْتَبَ</td>
<td>yaktab</td>
</tr>
<tr>
<td>9</td>
<td>i-CloCoC</td>
<td>أَيْبِضَ</td>
<td>يَأَيْبِضَ</td>
<td>yotayibis</td>
</tr>
<tr>
<td>10</td>
<td>i-CCaC</td>
<td>أَسْتَخْدَمَ</td>
<td>يُأَسْتَخْدَمَ</td>
<td>yotaksadm</td>
</tr>
</tbody>
</table>
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. 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—ب، ت، ث، ج، ح، خ، ي، ی، ط، ی—are used 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 1-salāmūnbihi (you [iat] 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., ََاَتَاَتَاَتَاَتَاَتَاَتَاَتَاَتَاَتَاَتَاَتَاَتَاَتَاَتَاَتَاَتَاَتَاَتَاَتَاَتَاَتَاَتَاَتَاَتَاَتَاَتَاَتَاَتَاَتَاَتَاَتَاَتَاَتَاَتَاَتَaَتَaَتَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَاَتَاَتَاَتَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَtَaَt*
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 -ta 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 واحد is used only for emphasis.

هنانك شرف في بيتكنا.
hunđi Dayf fi baytinnà.
There is a lone guest at our house.

هنانك صديق واحد في بيتكنا.
hunđi Dáyf wāj̱īd fî baytinnà.
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 in -ان is attached to a noun that is the subject of the sentence and -ان is attached to a noun that is an object of a verb or a preposition. The suffix -ان is added to غرفة (room), the subject of the nominal sentence below. When -ان or -ان is added to a feminine noun ending in ة, this final ة is pronounced.

الغرفتان جميلتان.
al-ghurfatà jamiłtán.
The two rooms are beautiful.

In the following sentence, the ending -ان is used to form the dual of the underlined noun شكشك (piersion) because it follows the preposition ب (for).

هل تملك غرفة لشخصين?
Hàl 'inda/kum ghurra li shakshàk/n? Do you have a room for two people?

Here are two more examples.

عمل دونالد مع المثيرين في إلميكو.
'amila dunâlîd mo'a li amîlikû. Donald worked with the two directors (m.) in Aramco.

عمل دونالد مع المثيرين في إلميكو.
'amila dunâlîd mo'a li amîlikû. Donald worked with the two directors (f.) in Aramco.

In spoken MSA, the dual form with -ان 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 A as a reference for writing.

For numbers three through ten, the number disagrees in gender with the plural noun.

ثلاث بنات
thalâth bînât (f. pl.) three girls
ثلاثة رجال
thalâthà rújal (m. pl.) three men

Notice how the masculine form of the numeral is used with the feminine noun, and the feminine form of the numeral is used with the masculine noun.

4. NUMBERS 11 TO 19
The teens are formed simply by putting the ones digit before the tens digit, e.g., اثنتا عشرة (lit., four ten). Notice that the Arabic numerals, shown in the table below, are read from left to right, just like English numbers.

<table>
<thead>
<tr>
<th>Arabic Numbers from 11 to 19</th>
</tr>
</thead>
<tbody>
<tr>
<td>Number</td>
</tr>
<tr>
<td>eleven</td>
</tr>
<tr>
<td>twelve</td>
</tr>
<tr>
<td>thirteen</td>
</tr>
<tr>
<td>fourteen</td>
</tr>
<tr>
<td>fifteen</td>
</tr>
<tr>
<td>sixteen</td>
</tr>
<tr>
<td>seventeen</td>
</tr>
<tr>
<td>eighteen</td>
</tr>
<tr>
<td>nineteen</td>
</tr>
</tbody>
</table>

Here the numbers ٩ and the number ١٠ change according to gender and gender. The form that agrees with the noun in gender. The form that agrees with the noun in gender is the form that is used when referring to the number of the sentence. The form that agrees with the noun in gender is the form that is used when referring to the number of a noun as an object of a verb or a digit in a property.
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):

ثلاثة عشر ونَ∂اً
(thlāthāt (f.) 'ashhr (m.) wa-ladīn (m.))

thirteen boys

As in English, 11 and 12 are slightly irregular in form. The الم من الاف (one) is dropped when joined to the word عشر 'ashhr (ten) to form أحمد عشر أثلاّد 'ashhr (eleven). The number 11 also has a feminine form, أحمد عشر طالبة
(ahład 'ashhr Ta-lībān)
eleven (male) students

إِحْدَى عشر طالبة
(iḥdāy 'ashhr Ta-lībā)
eleven (female) students

Similarly, the ن of is dropped from أفنَان two to form the number 12.

إِفْنَان عشر جواز سفر
(īfān 'ashhr jawāz sa-fār)
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 كم كم بمَ بكم

To ask about quantities, use the question word كم كم (how much, how many), as in the following example.

كم غُرُفة في الفندق؟
kam ghurūfati-fan (f.) & Munduq?

How many rooms are in the hotel?

Notice that the literal translation of the Arabic sentence above is "How many rooms?", where the counted noun following كم كم is in the singular form, rather than the plural form, as it would be in English. Here are other examples.

كم سفًا في الفندق؟
kam safā'î fī al-fanduk?

How many guests are in the hotel?

كم لَيْشبًا في الفندق؟
kam līshābati-fan (m.) & Munduq?

How many nights will you be staying at the hotel?

كم مطاعمًا في الفندق؟
kam matā'imati-fan (m.) & Munduq?

How many restaurants are there in the hotel?

To ask about the price of something, use كم كم بمَ بكم (lit., for how much), where the preposition بمَ بمَ precedes the question word.

كم غرفة؟
kam ghurūfa?

How much is a room?

The response to كم كم بمَ بكم is preceded by the preposition بمَ بمَ as well. For example:

بمتا دولار
(bī mita 'dollar)

A hundred dollars. (lit., for a hundred dollar)

C. Vocabulary

غرفة ghurūfa
room

شَخَصَين shakhsīn
two people

استقبال al-istīqabal
reception

واحد wa-'adā
one (f.)

بـها bihā
in it, in her

حمام hamām
bathroom

خاص khāṣ
private

سعر sar
price

مائة milā
one hundred

نُزْهَاء (أي) nūzāha (ay)
we see it (to see)
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.

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>أَدْفِعُ</td>
<td>(to rush into something)</td>
</tr>
<tr>
<td>تَقْتَلُ</td>
<td>(to fight)</td>
</tr>
<tr>
<td>أَتَحْرِرُ</td>
<td>(to commit suicide)</td>
</tr>
<tr>
<td>أَعْثَرُ</td>
<td>(to find something strange)</td>
</tr>
<tr>
<td>فَكَرْ</td>
<td>(to think)</td>
</tr>
<tr>
<td>حَاوِلْ</td>
<td>(to try)</td>
</tr>
<tr>
<td>أَتُركْ</td>
<td>(to become aware, to realize)</td>
</tr>
<tr>
<td>تَعْمَلْ</td>
<td>(to learn)</td>
</tr>
</tbody>
</table>

2. Read the following numbers out loud, then write the counted nouns in parentheses in the plural, singular, or dual form, as required.

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ستة</td>
<td>(six)</td>
</tr>
<tr>
<td>أَحَدَاء</td>
<td>(seven)</td>
</tr>
<tr>
<td>أَلْقَاء</td>
<td>(eight)</td>
</tr>
<tr>
<td>كُرُكُرُ</td>
<td>(football)</td>
</tr>
<tr>
<td>مِصر</td>
<td>(Egypt)</td>
</tr>
<tr>
<td>مِنْ أَحْل</td>
<td>(for the sake of...)</td>
</tr>
<tr>
<td>ثُنَمْ</td>
<td>(besides)</td>
</tr>
<tr>
<td>فَنْدَق</td>
<td>(hotel)</td>
</tr>
</tbody>
</table>

3. Fill in the blanks with the correct word.

مَنْ أَحْلَ خَصَصَ (رَجُل) arkhās (rājīl) of course

if you (two) please

with me

why?

elevator

because it...

balcony

it overlooks (to overlook)

تَذَكِّرُ تَرْمِيْز (بِكَ) Līn ill (pīfīl) bāt

عنَانان التحريث māyān al-tahrīth Tahrīr Square (in Cairo)

إِنْ تَشَدِّعْ أَنَّ أَطْرُعُ an astāh‘ an I can

I see (to see)

qunawā‘ (qunā‘) fiDī‘yya satellite channels (channel)

the Egyptian Museum

unfortunately

television

your opinion (m.)

beautiful (f.)

أَلْفُ | (horse)

أَعْلَقِ | (to hang (up))

أَنْفُسُ | (to breathe)

Aَتُحَرِّرُ | (to commit suicide)
4. Form questions by using either **كم** or **كم من**.  
   a. **كم من** ...  
   b. **كم من** ...  
   c. **كم من** ...  
   d. **كم من** ...  
   e. **كم من** ...  

5. Choose the correct form of the counted noun (Hint: dual or plural; masculine or feminine) from the choices in parentheses.  
   a. **أربعة**( **ربع** / أرباح)  
   b. **إحدى عشرة**( **مصعداً**/ **_Tríncova** / ** общественно** / **إحديم** / **فندقاً** / **فندقاً** / **فندقاً** / **فندقاً** / **فندقاً** )  
   c. **تسع**( **طوية** / **فندقاً** / **فندقاً** )  
   d. **خمسة**( **فندقاً** / **فندقاً** / **فندقاً** / **فندقاً** / **فندقاً** )  
   e. **أربعة**( **ربع** / أرباح)  

Answer Key  

1. a. **Form VIII**  
   b. **Form III**  
   c. **نحر**  
   d. **Form VII**  
   e. **ملك**  
   f. **Form VIII**  
   g. **حول**  
   h. **Form IV**  
   i. **علم**  

2. a. **سبع**( **سبعاء** / **سبعاء** / **سبعاء** / **سبعاء** / **سبعاء** )  
   b. **سبع**( **سبعاء** / **سبعاء** / **سبعاء** / **سبعاء** / **سبعاء** )  

3. a. **إحدى عشرة**( **مصعداً**/ ** المملكتي** / **الجمالي** / **المملكتي** / **المملكتي** )  
   b. **إحدى عشرة**( **مصعداً**/ **المملكتي** / **المملكتي** / **المملكتي** / **المملكتي** )  

4. a. **كم من السكان**  
   b. **كم من السكان**  
   c. **كم من السكان**  
   d. **كم من السكان**  
   e. **كم من السكان**  

5. a. **كم من السكان**  
   b. **كم من السكان**  
   c. **كم من السكان**  
   d. **كم من السكان**  
   e. **كم من السكان**  

**Notes**  

- **كم من السكان**  
- **كم من السكان**  
- **كم من السكان**  
- **كم من السكان**  
- **كم من السكان**  

**Questions**  

- **كم من السكان**  
- **كم من السكان**  
- **كم من السكان**  
- **كم من السكان**  
- **كم من السكان**  

**Answers**  

- **كم من السكان**  
- **كم من السكان**  
- **كم من السكان**  
- **كم من السكان**  
- **كم من السكان**  

**How many guests are there in the hotel?**  

**How many pounds do you have with you?**  

**How much is the room with the private bath?**  

**How many days will you stay in Cairo?**
Grammar Exercises

1. Identify each item as either a noun-adjective construction, a possessive construction (IDha), a nominal sentence, or a verbal sentence.
   a. تعلم اللغة العربية في مصر
   b. جامعة كولومبيا
   c. شركة برتول
   d. صالة الحفلات
   e. أنا أمريكي
   f. اللغة اليدانية
   g. رحلة طيبة
   h. الحافلة تكلف جميعا
   i. لدينا غرفتان
   j. أرامكو

2. Rearrange the following words to make complete sentences.
   a. مطار / صالة / الساعة / القدرات / أربعة / الطائرة / إلغاء / أرامكو من الشركات المعروفة
   b. سئلنا التاريخ مباشرة من المصدر
   c. التالكي عشرون جنباً
   d. وصلت إلى القاهرة الساعة الخامسة والنصف
   e. أخذت أرامكو من هناك
   f. الوصل في نهاية هذا الشهر إلى اليمن
   g. يشاهد دونالد في القاهرة
   h. هذا الفندق هو من فندق هيلتون
   i. هل لديكم مسرح?
   j. سعر الفناء هو أربعة

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. ظهرت إلى الفندق
   c. طربت بسبيسي
   d. هل عمتنا في شركة أرامكو السعودية؟
   e. أخذوا الحافلة للمطار

5. Change the imperfect tense verbs into perfect verbs.
   a. أبحث في المكتبة.
   b. تحدثون للمتحدثة.
   c. هل تدرس في جامعة كولومبيا؟
   d. لا يمكن الحصول.
   e. يشاهدون القفزات الجسدية.

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.)
   a. مطار / صالة / الساعة / القدرات / أربعة / الطائرة / إلغاء / أرامكو من الشركات المعروفة
   b. سئلنا التاريخ مباشرة من المصدر
   c. التالكي عشرون جنباً
   d. وصلت إلى القاهرة الساعة الخامسة والنصف
   e. أخذت أرامكو من هناك
   f. الوصل في نهاية هذا الشهر إلى اليمن
   g. يشاهد دونالد في القاهرة
   h. هذا الفندق هو من فندق هيلتون
   i. هل لديكم مسرح?
   j. سعر الفناء هو أربعة

7. Translate the following sentences into English.
   a. أمك في القاهرة مع صديقي.
   b. تخرج دونالد من جامعة كولومبيا في عام 1995.
   c. سافر إلى ليبيا إلى اليمن لتعلم في الجامعة الأمريكية في بيروت.
   d. كان دونالد يعمل مهندساً في فنزويلا.
   e. كتب الاستماعات في نهاية هذا الشهر.
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 nurse, and my son is a nurse.
   d. We traveled to the Sinai Peninsula for the period of one week.
   e. We are staying in the hotel restaurant.

9. Fill in the blank with the correct word by choosing from the options given in parentheses.
   a. أحدث اللغة العربية ____________ (لغة/أجواء) لجامه.
   b. طلب ____________ (الاستعلامات / الجمارك / الجوارات) جواز السفر.
   c. موقف ____________ (الاستعلامات / الجمارك / الجوارات) جواز السفر.
   d. كمية ____________ (الصلاة / فندق / حافلة) المخيمات.
   e. ____________ (تنهد / رحلات / أحمد) التاكي نظار بروت.

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?
   How much is the room?

3. a. الجواز تتم بعد تصرف سعة من ____________ (الاستعلامات / الجمارك / الجوارات).
   The luggage arrives half an hour after the arrival of the travelers.
   b. على دوامات ثقافة ____________ (الاستعلامات / الجمارك / الجوارات).
   Ali and Donald graduated from Columbia University.
   c. ____________ (الاستعلامات / الجمارك / الجوارات).
   The Lebanese use the meter.
   d. دوندلو ولوسي ____________ (الاستعلامات / الجمارك / الجوارات).
   Donald and Lucy learned a lot about Lebanon.
   e. لا يเกษตร الكتفر من الأردنيين إلى ____________ (الاستعلامات / الجمارك / الجوارات).
   Not many Jordanians travel to Petra.
   f. ____________ (الاستعلامات / الجمارك / الجوارات).

4. a. تدرس اللغة العربية في اليمن
   We study Arabic in Yemen.
   b. ____________ (الاستعلامات / الجمارك / الجوارات).
   Donald works for Aramco Company.
   c. دوندلو بدم ____________ (الاستعلامات / الجمارك / الجوارات).
   Donald graduated from Columbia University.
   d. ____________ (الاستعلامات / الجمارك / الجوارات).
   I drink Pepsi.
   e. ____________ (الاستعلامات / الجمارك / الجوارات).
   Hal ‘mimal ‘ind shankat aramkii s-sadiyya.
   Do you work for Saudi Aramco?
السفر في اليمن

as-safar fi I-yaman Travel in Yemen

تعزير رحلات طيران دولية لعدة من الطرق اليمنية الكبرى مثل صنعاء.
وعدن، وتصل معظم رحلات اليمن إلى مطار صنعاء الدولي ثم يستخدمون خطوط الطيران المحلي للوصول إلى المدن الأخرى، لا توجد تحالات من مطار صنعاء للمدينة، ويكفل اللاتكاسي 25 دولاً أمريكية من المطار إلى أي مكان في صنعاء.

يستطيع المسافر أن يتنتقل داخل المدن اليمنية في اللاتكاسي والذي يكلف حوالي دولاراً أمريكياً واحداً للمسافات القصيرة التي لا تزيد عن عشر دقائق ولا يستطيع اليمنيون العدا. وهناك أيضاً الاحتفال الصغيرة التي لا يزيد سعرها عن 15 دولاراً أمريكيًا للتناكسة، كما يستطيع السائح أن يخاطب سيارة خاصة بحوالي 50 دولاراً أمريكياً في اليوم الواحد. أما بالنسبة للانتقال بين المدن صغيرة في اليمن فيستطيع المسافر أن يستخدم وسائل النقل العام المختلفة أو أن يخاطب سيارة خاصة تساعده على حرية الحركة في المناطق البعيدة.

توجد في اليمن سلاسل الفندقات الخمسة نجوم العالمية مثل أيروبلاند والتي يصل سعرها إلى 100 دولار للغرفة كما توجد فينادق الأربعة نجوم والتي يصل سعر الغرفة فيها إلى 50 دولاراً. كما توجد بعض الفنادق ذات الثلاثة نجوم والمجتمعي والتي يبلغ سعرها عن 20 دولاراً.

عملة اليمن هي الريال اليمني ويمكن أن يصل إلى 100 ريال. يستطيع المسافر أن يعبر المعملة الأجنبي في أي مكتب سفرة في المدن الكبرى، ولا يوجد سعر رسمي للدولار أو سوق سوداء، ويصل سعر الدولار إلى حوالي 130 ريال.
International flights are available to a number of major Yemeni cities like Sa’ada and Aden. Most of Yemen’s visitors arrive at Sa’ada International Airport, then use local airlines to get to other cities. There are no buses from Sa’ada 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 cost as much as 50 dollars. There are also some two- and three-star hotels where prices are less than 20 dollars.

The currency of Yemen is the Yemeni rial. There are 100 fils in a rial. The traveler can exchange foreign currencies at any exchange bureau in the big cities. There is no official rate for the dollar, and no black market. The exchange rate for the U.S. dollar is about 130 Yemeni rial.

**Vocabulary**

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>أفروهام</td>
<td>Yemen</td>
</tr>
<tr>
<td>تنوافر (تواتار)</td>
<td>movile</td>
</tr>
<tr>
<td>رحلات الطيران</td>
<td>flights</td>
</tr>
<tr>
<td>دولية</td>
<td>international</td>
</tr>
<tr>
<td>عدد</td>
<td>number, a number of</td>
</tr>
<tr>
<td>سان’a (العاصمة)</td>
<td>Sa’ada (the capital of Yemen)</td>
</tr>
<tr>
<td>=y=</td>
<td>(a city in Yemen)</td>
</tr>
<tr>
<td>زوار (زائرين)</td>
<td>visitors (visitor)</td>
</tr>
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<td>حُوْطُ الزّيْر</td>
<td>airlines</td>
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<td>مُحْتَلّي</td>
<td>local</td>
</tr>
<tr>
<td>أخرى</td>
<td>others</td>
</tr>
<tr>
<td>الذي</td>
<td>which</td>
</tr>
<tr>
<td>أي</td>
<td>any</td>
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<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>مكان</td>
<td>place</td>
</tr>
<tr>
<td>يستطيع أن</td>
<td>is able to</td>
</tr>
<tr>
<td>يواصل</td>
<td>gets around (to get around)</td>
</tr>
<tr>
<td>تقلل (تنقّل)</td>
<td>inside</td>
</tr>
<tr>
<td>تقلل</td>
<td>approximately</td>
</tr>
<tr>
<td>سافرات</td>
<td>distances</td>
</tr>
<tr>
<td>قرية</td>
<td>short</td>
</tr>
<tr>
<td>سير</td>
<td>minutes (minute)</td>
</tr>
<tr>
<td>سير</td>
<td>cent</td>
</tr>
<tr>
<td>سير</td>
<td>ticket</td>
</tr>
<tr>
<td>كما</td>
<td>similarly, as, as well</td>
</tr>
<tr>
<td>يعْوُجُ (أَجْر)</td>
<td>means of transportation</td>
</tr>
<tr>
<td>سير</td>
<td>between</td>
</tr>
<tr>
<td>أمّة بِنْ نَبْدَة</td>
<td>transportation</td>
</tr>
<tr>
<td>دُوْر</td>
<td>public</td>
</tr>
<tr>
<td>يُسْتَعِداً (بحث)</td>
<td>helps him to...</td>
</tr>
<tr>
<td>حُرْمَة</td>
<td>freedom</td>
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<tr>
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<td>movement</td>
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<td>مناطق (منطقة)</td>
<td>regions</td>
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<tr>
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<td>remote</td>
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<tr>
<td>السَّلاسل</td>
<td>hotel chains (chain)</td>
</tr>
<tr>
<td>فِناة (سلسلة)</td>
<td>stars (star)</td>
</tr>
<tr>
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<tr>
<td>المُتّقَن</td>
<td>some</td>
</tr>
<tr>
<td>ﭷ</td>
<td>of, which have</td>
</tr>
<tr>
<td>يَقُلُ (أَلَّا)</td>
<td>to be less than</td>
</tr>
</tbody>
</table>
بايع السوق السواداء: هل تريد أن تُباع بعض الدولارات؟
دونالد: نعم، وسأطلبها هنا في البنك.
بايع السوق السواداء: سوف أدفع لك أكثر من البنك.
دونالد: يمكنني تباع الدولارات.
بايع السوق السواداء: أدفع سعرًا جيدًا للدولار الواحد.

Donald checks the exchange rates in the bank.

دونالد: ولكن الفرق بين سعر البنك وسعر صرف البنك لن يكون كبيرًا.
بايع السوق السواداء: هذا ليس صحيحًا. ستعيدني ستة أضعاف من المال.
دونالد: لا أريد أن أبيعكم، ولكن لماذا لا تع箅 الينوك بنفس السعر؟
بايع السوق السواداء: هذا هو خطة الحكومة التي تُحارب أن تتحكم في سعر الدولار.
دونالد: هل وجدت فداءًا لمتى هناك في البنك؟
بايع السوق السواداء: أنتم أيضًا رحلات سفاري في السحارة البيضاء، تنفد الرئة الخصمانة جنينة الفجر. ما رأيك؟
دونالد: ليس لدي الوقت الكافي لهذه الزيارة. سأذهب هناك في الزىارة القادمة. إن شاء الله، سُكُرَّم علاً للسلامة.
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 true. You can buy six loaves of bread for that difference!
Donald: I don’t want to change any, thank you. But why don’t the banks change 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 سوف sawfa, or b) the prefix سا- is attached to the appropriate form of the imperfect verb.

<table>
<thead>
<tr>
<th>THE IMPERFECT FORM OF THE VERB</th>
<th>كان (TO BE)</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Singular</strong></td>
<td><strong>Plural</strong></td>
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<tr>
<td>أنا</td>
<td>أكون</td>
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<td>هم (f.)</td>
<td>يكون</td>
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</table>
الحكومة ستتحكم في سعر الدولار.
al-Hukmūma ِ tatātakākam fī sīr al-dīlār.
The government will control the price of the dollar.

الحكومة لن تتحكم في سعر الدولار.
al-Hukmūma līn ِ tatātakākam fī sīr al-dīlār.
The government will not control the price of the dollar.

C. ADVERBS EXPRESSING FUTURE

Here are some common adverbs used in future tense sentences.

<table>
<thead>
<tr>
<th>Common Future Tense Adverbs</th>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>غداً</td>
<td>ghaddan</td>
<td></td>
</tr>
<tr>
<td>الأسبوع القادم</td>
<td>al-ussābī</td>
<td>al-ussābī</td>
</tr>
<tr>
<td>الشهر القادم</td>
<td>al-shaḥī al-qādim</td>
<td>al-shaḥī al-qādim</td>
</tr>
<tr>
<td>العام القادم</td>
<td>al-īm al-qādim</td>
<td>al-īm al-qādim</td>
</tr>
<tr>
<td>فيما بعد</td>
<td>fī ma ba'd</td>
<td>fī ma ba'd</td>
</tr>
<tr>
<td>في المستقبل</td>
<td>fī l-mustaqbal</td>
<td>fī l-mustaqbal</td>
</tr>
<tr>
<td>هذا اليوم</td>
<td>ḥādha l-masā'I</td>
<td>ḥādha l-masā'I</td>
</tr>
<tr>
<td>بعد الغد</td>
<td>ba'd ghaddan</td>
<td>ba'd ghaddan</td>
</tr>
</tbody>
</table>

Note that relative clauses always follow a definite noun or phrase, e.g., al-bank, an-rajul, and al-Hukmūma in the sentences above. Extra information is given about an indefinite noun, that information follows it directly, without a relative pronoun.

The following example has a definite noun ba'd-ba'd (the dealer) followed by a relative clause.

رآيت البائع الذي كان يتحدث مع دونالد.
rā'īt al-ba'yūd ِ kān yāḥyātī bi' dhīlād wa'ma dōnald.
I saw the dealer, who was talking to Donald.
The noun al-baṣr is described by the clause yastahaddathu ma'a dinādīl (the) was talking to Donald), which is introduced by the relative pronoun al-ilādhi (who). Contrast that with the following example:

raʾīya maʾāla ʿaḥdaṣ ḫaifrī jādīl
I saw a dealer talking to Donald. (lit., I saw a dealer, [he] was talking to Donald)

In the above example, the clause yastahaddathu ma'a dinādīl ([the] was talking to Donald) follows the indefinite pronoun without the relative pronoun al-ilādhi.

Here are two more examples illustrating the same contrast.

hādīn hūma il-fundūqūq al-ilādha qalāt anhamū. Those are the two hotels that I read about.

hādīn ṣadāqā qalār anhamū. Those are the 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.

<table>
<thead>
<tr>
<th>Number</th>
<th>Transliteration</th>
<th>Arabic Script</th>
<th>Arabic Numeral</th>
</tr>
</thead>
<tbody>
<tr>
<td>twenty</td>
<td>ṣaddām (ṣuddu)</td>
<td>سَدِّامُ (عُمُرَين)</td>
<td>٢٠</td>
</tr>
<tr>
<td>thirty</td>
<td>ṣḥāḥān (ṣahūh)</td>
<td>ثَلَاثِائِنُ (ٱلثَّلَاثِيِّنَ)</td>
<td>٣٠</td>
</tr>
<tr>
<td>forty</td>
<td>ābārum (ābūr)</td>
<td>أَرْبَعِينَ (ٱلأَرْبَعِينَ)</td>
<td>٤٠</td>
</tr>
<tr>
<td>fifty</td>
<td>ḥāmāsūn (ḥamsūn)</td>
<td>خَمْسُونَ (ٱلخَمْسُيِّنَ)</td>
<td>٥٠</td>
</tr>
<tr>
<td>sixty</td>
<td>šūdūn (šūdū)</td>
<td>سِبْعُونَ (ٱلسِّبْعُوْنَ)</td>
<td>٦٠</td>
</tr>
<tr>
<td>seventy</td>
<td>ṣabāʿīn (ṣabāʾīn)</td>
<td>سِتْعِينَ (ٱلسَّتَّعاينَ)</td>
<td>٧٠</td>
</tr>
<tr>
<td>eighty</td>
<td>šādān (šadān)</td>
<td>تَضِعُونَ (ٱلطَّعَوْنَ)</td>
<td>٨٠</td>
</tr>
<tr>
<td>ninety</td>
<td>šaʿārum (šāʿūr)</td>
<td>ثَمِينِينَ (ٱلثُّمَينِينَ)</td>
<td>٩٠</td>
</tr>
</tbody>
</table>

The ones are joined to the tens with ʿ (and). Note that unlike in English, the zero precede the tens for all two-digit numbers above twenty. For example:

سَتَ وَعَطُوْنَ حالَابَةٍ sittā wa ʿushūn ḫalābāhā twenty-six buses (lit., six and twenty buses)

The forms given in parentheses ending in ـتَنَ and ـنَ are used almost without exception in spoken Modern Standard Arabic. In writing, the form ending in ـنَ is used when the number is the subject of the sentence, but ـتَنَ 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 مَايَا, pronounced as if it were spelled مَائَة. مَايَا must be followed by ـوَ (وَ) before a number is added to it.

مَائَةٌ وَتَلَاثِائِنَ ١٠٣ ١٠٣ girls
māʿa wa thalāth bātān

مَائَةٌ وَصِفَتَانِ وَثَلاَثِائِنَ ١٣٥ ١٣٥ girls
māʿa wa ẓāḥīma wa ṣifrātīna bātān

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). ٢٠٠ is مَائَانِانِ. When referring to a subject of the sentence, and مَائَانِينِ مَائَانِ. When followed by a noun, the مَائَانِ is dropped. Thus, 200 girls would be مَائَانِينِ مَائَانِ bātān bātān.

The numbers 300 through 900 are as follows:

For a numeration case ending -an is added to some counted nouns in more formal usage, but it is usually dropped in spoken MSA. For more information about uses, see Lesson 7.
### C. Vocabulary

<table>
<thead>
<tr>
<th>Arabic Script</th>
<th>Arabic Script</th>
<th>Arabic Script</th>
</tr>
</thead>
<tbody>
<tr>
<td>٣٠٠</td>
<td>خطاّة</td>
<td>٣٠٠</td>
</tr>
<tr>
<td>٤٠٠</td>
<td>حكّمة</td>
<td>٤٠٠</td>
</tr>
<tr>
<td>٥٠٠</td>
<td>تعاون</td>
<td>٥٠٠</td>
</tr>
<tr>
<td>٦٠٠</td>
<td>دولار</td>
<td>٦٠٠</td>
</tr>
<tr>
<td>٧٠٠</td>
<td>وجدت</td>
<td>٧٠٠</td>
</tr>
<tr>
<td>٨٠٠</td>
<td>صفراء</td>
<td>٨٠٠</td>
</tr>
<tr>
<td>٩٠٠</td>
<td>إن شاء الله</td>
<td>٩٠٠</td>
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</tbody>
</table>

<table>
<thead>
<tr>
<th>Arabic Script</th>
<th>Arabic Script</th>
<th>Arabic Script</th>
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</thead>
<tbody>
<tr>
<td>تُريد (آرَادُ)</td>
<td>سويق</td>
<td>تُريد (آرَادُ)</td>
</tr>
<tr>
<td>سأَغيِّرهُ (عِيرًا)</td>
<td>سوادَيْ</td>
<td>سأَغيِّرهُ (عِيرًا)</td>
</tr>
<tr>
<td>سؤْف</td>
<td>سفري (تشتيِ)</td>
<td>سؤْف</td>
</tr>
<tr>
<td>أَكثر</td>
<td>تَشترى (تشتِاري)</td>
<td>أَكثر</td>
</tr>
<tr>
<td>فَرق</td>
<td>سير صرف</td>
<td>فَرق</td>
</tr>
<tr>
<td>صَحيحٌ</td>
<td>سأَهْبَتُ ( استَغرِف)</td>
<td>صَحيحٌ</td>
</tr>
<tr>
<td>تَستطيع (استطاع)</td>
<td>ارْفُقَة (رفقي)</td>
<td>تَستطيع (استطاع)</td>
</tr>
<tr>
<td>خَبَز</td>
<td>لِكِن</td>
<td>خَبَز</td>
</tr>
<tr>
<td>شَاماً</td>
<td>فَتْحَة</td>
<td>شَاماً</td>
</tr>
</tbody>
</table>

### 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 سوّفٌ to change the sentences to the future tense.
   a. لَن أُريد أَن أَتَهُم مَاٰ ٓأَن يَتَهُمُّوا سَوَّفٌ.
   b. لَم أَتَهُم مَاٰ ٓأَن يَتَهُمُّوا سَوَّفٌ.
   c. حَكاوتُ الحُكَّام أَن يَتَهُمُّوا في سَرَّ الدُّولَّ.
   d. يَتَهُمُّونَ دُونَ الدُّولَّ بَعْضُ الدُّولَّ.
   e. يَتَهُمُّونَ دُونَ الدُّولَّ بَعْضُ الدُّولَّ.

2. Use the correct form of the relative pronoun.
   a. رأَيتُ مَوْظِفَ المِّدَانِ بَلَغَ ٓأَن يَتَهُمُّوا سَوَّفٌ.
   b. هذَهِ النَّافِذة بَلَغَ ٓأَن يَتَهُمُّوا سَوَّفٌ.
   c. أَنَّاً مَعَ الدُّولَّ بَلَغَ ٓأَن يَتَهُمُّوا سَوَّفٌ.
   d. النَّافِذَة بَلَغَ ٓأَن يَتَهُمُّوا سَوَّفٌ.
   e. هذَهِ النَّافِذَة بَلَغَ ٓأَن يَتَهُمُّوا سَوَّفٌ.

3. Put the following words in the right order to make sentences.
   b. إلى - لن - الصباح - أذهب - عنا.
   c. في - فرنسا - المستقبلي - ساهرة - إلى.
   d. أخى - هنا - سأَلِيروس - السماة.
   e. كلبوها - فيما - سأَشترى - بعد.

4. Arrange the following scrambled sentences to make a meaningful paragraph.

تم تثبيت عد مصنع سعر صرف الدولار في مصر.
و هناك قبل بائع السوق السوداء.
والآن كان دونالد في مصر، أراد أن يبيع بعض الدولارات.
ذهب إلى البنك.
فجز دونالد. لكنه لم يبيع 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 نبيع أي دولارات.
   b. قابلت بائع الذي يبيع الدولارات.

Answer Key

1. a. لن أُريد أَن أَتَهُم مَاٰ ٓأَن يَتَهُمُّوا سَوَّفٌ.
   b. لن أُريد أَن أَتَهُم مَاٰ ٓأَن يَتَهُمُّوا سَوَّفٌ.
   c. حَكاوتُ الحُكَّام أَن يَتَهُمُّوا في سَرَّ الدُّولَّ.
   d. يَتَهُمُّونَ دُونَ الدُّولَّ بَعْضُ الدُّولَّ.
   e. يَتَهُمُّونَ دُونَ الدُّولَّ بَعْضُ الدُّولَّ.

2. a. رأَيتُ مَوْظِفَ المِّدَانِ بَلَغَ ٓأَن يَتَهُمُّوا سَوَّفٌ.
   b. هذَهِ النَّافِذة بَلَغَ ٓأَن يَتَهُمُّوا سَوَّفٌ.
   c. أَنَّاً مَعَ الدُّولَّ بَلَغَ ٓأَن يَتَهُمُّوا سَوَّفٌ.
   d. النَّافِذَة بَلَغَ ٓأَن يَتَهُمُّوا سَوَّفٌ.
   e. هذَهِ النَّافِذَة بَلَغَ ٓأَن يَتَهُمُّوا سَوَّفٌ.

   b. إلى - لن - الصباح - أذهب - عنا.
   c. في - فرنسا - المستقبلي - ساهرة - إلى.
   d. أخى - هنا - سأَلِيروس - السماة.
   e. كلبوها - فيما - سأَشترى - بعد.

4. a. لم أُريد أَن أَتَهُم مَاٰ ٓأَن يَتَهُمُّوا سَوَّفٌ.
   b. لن أُريد أَن أَتَهُم مَاٰ ٓأَن يَتَهُمُّوا سَوَّفٌ.
   c. حَكاوتُ الحُكَّام أَن يَتَهُمُّوا في سَرَّ الدُّولَّ.
   d. يَتَهُمُّونَ دُونَ الدُّولَّ بَعْضُ الدُّولَّ.
   e. يَتَهُمُّونَ دُونَ الدُّولَّ بَعْضُ الدُّولَّ.

5. a. لن نبيع أي دولارات.
   b. قابلت بائع الذي يبيع الدولارات.

ar-ra'ul al-kamal yunsallah al-ra'ul al-kamal yunsallah.
The man who organizes the trips is named Yehia.

3. سوف يفتح البنك الأسبوع.
   a. سوف يفتح البنك الأسبوع.
   b. سوف يفتح البنك الأسبوع.
   c. سوف يفتح البنك الأسبوع.
   d. سوف يفتح البنك الأسبوع.
   e. سوف يفتح البنك الأسبوع.

4. عندما كان دونالد في مصر أراد أن يبيع بعض الدولارات.
   a. سوف يفتح البنك الأسبوع.
   b. سوف يفتح البنك الأسبوع.
   c. سوف يفتح البنك الأسبوع.
   d. سوف يفتح البنك الأسبوع.
   e. سوف يفتح البنك الأسبوع.

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 نبيع أي دولارات.
   b. قابلت بائع الذي يبيع الدولارات.
LESSON 9
(Modern Standard Arabic)
كم الإيجار؟
kam al-jar? How Much Is the Rent?

A. Dialogue

Nadia and Lucy are looking at a furnished apartment in Beirut that Lucy is thinking of renting.

Nadia: لم أدفع أي الدولارات. Al-adìf (to pay)

Lucy: لا أستطيع أن أدفع. لا أستطيع أن أدفع. لا أستطيع أن أدفع. 

Nadia: كيف تدفع الريالات؟ تدفع الريالات?

Lucy: أدفع في الشهر.

Nadia: كيف تدفع الريالات؟ تدفع الريالات؟

Lucy: أدفع في الشهر.

Nadia: في هذه السنة، لن أدفع مبلغًا آخر.

Lucy: لن أدفع مبلغًا آخر.

Nadia: في هذه السنة، لن أدفع مبلغًا آخر.

Lucy: لن أدفع مبلغًا آخر.

Nadia: في هذه السنة، لن أدفع مبلغًا آخر.

Lucy: لن أدفع مبلغًا آخر.

Nadia: في هذه السنة، لن أدفع مبلغًا آخر.

Lucy: لن أدفع مبلغًا آخر.

Nadia: في هذه السنة، لن أدفع مبلغًا آخر.

Lucy: لن أدفع مبلغًا آخر.

Nadia: في هذه السنة، لن أدفع مبلغًا آخر.

Lucy: لن أدفع مبلغًا آخر.
B. Grammar and Usage

1. DEMONSTRATIVES

Demonstratives are words that are used to point verbally to objects, such as the English this, these, that, and those. ❧ hādhā hādhī, the Arabic demonstrative adjective meaning "this," is used in the following sentence.

In Arabic, demonstratives agree with the noun to which they refer in gender and number. Unlike adjectives, demonstratives always precede the noun in Arabic.

Remember that plural non-human nouns are treated as feminine singular for purposes of agreement. This is why ❧ hādhā hādhī (this, f. sg.) is used in ❧ hādhā hādhī ❧ l-kāndī (these chairs), whereas ❧ hādīdī hādīdī (these, m. pl.) is used in ❧ hādīdī hādīdī ❧ n-nīds (these people).

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

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:

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...
2. MORE NUMBERS: THOUSANDS AND MILLIONS

A. THE THOUSANDS

The word for thousand in Arabic is ألف ١٠٠٠. The plural form is آلاف plural (thousands). To say 2000, use the dual form آلافان plural (the subject of the sentence) or آلافين plural (for the object of a verb or object of a preposition), but note that آلافين is the form usually used in speaking, regardless of the case. To express several (anywhere from 3 to 999) thousands, treat ألف as any other counted noun, meaning that numbers from 3,000 to 10,000 are expressed using the plural form آلاف, whereas numbers from 11,000 to 999,000 are expressed using the singular form ألف.

ثلاثة آلاف
thulathat al-daf
three thousand (lit., thousands)

The word آلاف (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.

ثلاثة آلاف جمع
thulathat al-daf dayf
three thousand guests (lit., three thousands guest)

The word جمع (guest) is in the singular form because it is the counted noun following 3,000.

To add other digits, join -ي with و and و (and):

اربعون ألف و اربعون واربعون واربعون صفر
arba'at al-daf wa arba'oon wa arba'oon Dayf
four thousand, forty-four guests (lit., four thousands and four and forty guests)

Note that صفر (zero) must be used to avoid confusion with صفر (zero) or صفر (zero) in the singular, following the rule for 44.

In the last example, the plural form ضيوف (guests) is used. Thus the counted noun ضيوف (guests) 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.

١٢٣٢
ألف و مائتان و أربعون و ثلاثون
off wa mi'adon wa arba'oon wa thulathun
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 ألف ١٠٠٠. Its plural form is ملايين ملايين, and its dual form is مليونين or مليونين, 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 وألف و مائتان
'ilm off wa mi'adon
the year 1900

عام ألفين
'ilm al-fayn
the year 2000

١ the counted noun that follows numbers can have the ending -ي. The pronunciation of this ending is optional in spoken Modern Standard Arabic.
C. Vocabulary

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>مَوَافِقة</td>
<td>agreed</td>
</tr>
<tr>
<td>أَثَانِيَانِ (شيء)</td>
<td>things (thing)</td>
</tr>
<tr>
<td>مَهْر</td>
<td>month</td>
</tr>
<tr>
<td>مَهْم</td>
<td>instead of what ...</td>
</tr>
<tr>
<td>مَأْمَى</td>
<td>I expect (to expect)</td>
</tr>
</tbody>
</table>

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 to 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. ___________________ أنوار نايس
   b. ___________________ هو الذي يمكن معي
   c. ___________________ ما رأيك في ... الأثاث؟
   d. ___________________ النقصة تطلب على حديقة جميلة
   e. ___________________ سأبقى في بيروت للكليين

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

<table>
<thead>
<tr>
<th>A</th>
<th>B</th>
</tr>
</thead>
</table>
| هم أصدقائي من الجامعة | هذا
| هو زوج نادية | هذه
| هي زوجة دونالد | هذا
| هو صديقتي الذي حان عنة | هؤلاء
3. Write the following numbers in Arabic.
   a. مائتان وخمسة وثلاثون
   b. مائتان وأربعون
   c. مائتان وخمسة وثلاثون

4. Arrange the following words so that they form complete sentences.
   a. أريد أن أغير بعض هذه الأثاث.
   b. هذه هي النقطة التي حدثت فيها آخر.
   c. هذه الأثاث قديمة جدا.
   d. سأبيع هنا مدة طويلة في هذه المدينة.
   e. لا أفهم هذا الدروس.

5. Choose the right word to fill in the blanks in the following sentences.
   a. في طريق خمس غرف ولكن هناك حمام واحد.
   b. سأبيع م.publisher pretext.
   c. أريد أن أغير هذه الأثاث.
   d. سأبيع الأسبوع القادم.
   e. سوف نشتري المطبخ غدا.

Answer Key

1. a. في طريق خمس غرف ولكن هناك حمام واحد.
   b. سأبيع م.publisher pretext.
   c. أريد أن أغير هذه الأثاث.
   d. سأبيع الأسبوع القادم.
   e. سوف نشتري المطبخ غدا.

2. a. هذا الديك الغريب.
   b. هذه هي البنية التي تشكلعني.
   c. ما رأيك في هذا الأنثى؟
   d. هذا الديك الذي حدثت فيه.

3. a. مئات وخمساء وثلاثون
   b. مئة وأربعون
   c. مئات وخمساء وثلاثون

4. a. أريد أن أغير بعض هذه الأثاث.
   b. هذه هي النقطة التي حدثت فيها آخر.
   c. هذه الأثاث قديمة جدا.
   d. سأبيع هنا مدة طويلة في هذه المدينة.
   e. لا أفهم هذا الدروس.

5. a. في طريق خمس غرف ولكن هناك حمام واحد.
   b. سأبيع م.publisher pretext.
   c. أريد أن أغير هذه الأثاث.
   d. سأبيع الأسبوع القادم.
   e. سوف نشتري المطبخ غدا.

سأبيع م.publisher pretext.
أريد أن أغير هذه الأثاث.
سأبيع الأسبوع القادم.
لن شترى المطبخ غدا.

We will buy the kitchen utensils tomorrow.

Ghunayn (a pound)
Suwar'at sab'u'mi'at jumayn fahmi?
Eid hati sh-shoppa.
I will only pay seven hundred pounds for this apartment.

أريد أن أغير بعض هذه الأثاث?
غغيتي (to change)
شركتي وطيبتي bida' idha' l-'ahth.
I want you to change some of this furniture.

سأبيع م.publisher pretext.
تمبرع سوف تجيء في الأسبوع القادم.
تمبرع سوف تجيء في الأسبوع القادم.
تمبرع سوف تجيء في الأسبوع القادم.
تمبرع سوف تجيء في الأسبوع القادم.
تمبرع سوف تجيء في الأسبوع القادم.
A. Dialogue

Donald wants to buy Lucy a gift for her birthday.

صاحب المحل: ما رأيك في 5 جنيهات؟
دونالد: انظر إذا، تفضّل.
صاحب المحل: كيف يمكنني مساعدتك؟
دونالد: أريد أن أوقف 5 جنيهًا. سأضحك العفو إذا لم يتمتع روبن باذينا في.
صاحب المحل: إن أوقف أكثر من ٥ جنيهات.

Don't be too expensive.

Sahib al-mahl: tahsu'da! hunda yu ustadh, ma'llahi tohshah 'anha?
Donaldd: attharath 'an hadiyya li zawajri.
Sahib al-mahl: ahshi la hadhibi la 'aqid al-ridwiyya, sawta tu'jibih.
Donaldd: kam si'rakah?
Sahib al-mahl: si'suh khsusun junayhun faqatu.
Donaldd: hadhah kathir jiddan, anini shay 'anha.
Sahib al-mahl: u'dhurkula hadhibi la 'aqid al-hadiyya, sawta tu'jibah akthar Hadda min al-jaldilbiyya.
Donaldd: anni hadhah al 'aqid min ta'da.
Sahib al-mahl: hadhah adil 'aqal, ahwaqik jamil.
Donaldd: kam si'rakah?
Sahib al-mahl: mi'as junayh faqat.
Donaldd: kahin hada la 'aqal 'agha bi kathir min al-jaldilbiyya.
Sahib al-mahl: hadhah adil si su satajudh fi s-siq.

Sahib al-mahl: istafa'dhi yu ustadh, mustaha lihind an ta'da?
Donaldd: und an uniq khamsin junayhun? awi thamniyot du'urddi la ekhtor walaq aqal.
Sahib al-mahl: sa'u Tik al 'aqid bi-khamas wa sab'in junayhun? likay tu'turrith zobanu la?
Donaldd: lam ada'ik akthar min khamsin junayhun.

Sahib al-mahl: ma ra'yuk fi khoms wa khamsin junayhun?
Donaldd: istafa'mad, tu'ta'Dal.

Shop Owner: Welcome, sir. What are you looking for?
Donald: I'm looking for a present for my wife.
Shop Owner: Buy her a jabaliba! She'll love it.
Donald: How much is it?
Shop Owner: It's only forty 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 jabaliba.
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 jabaliba!
Shop Owner: This is the best price you'll find in the market.

1. Jacob's bar is a long Israeli chocolate bar made by both men and women. It can be an equal or a fair share in beautifully designed by Lebron James, for $1.50.
imperfect stem of the verb كتب (to write) is أَكْتِبْ. Thus the same أَكْتِبْ is the prefix on the imperative of that verb. أَكْتِبْ (to write). For Form IV verbs, add a homoeo, so the word begins with أَكْتِبْ instead of كَتِبْ.

**IMPERATIVE OF THE VERB أنظر**  
unDHur (TO LOOK)

<table>
<thead>
<tr>
<th>Imperfect</th>
<th>Imperative</th>
</tr>
</thead>
<tbody>
<tr>
<td>أَنظَرْ</td>
<td>أَنظِرْ</td>
</tr>
<tr>
<td>أَنظِرْ</td>
<td>أَنظِرْ</td>
</tr>
<tr>
<td>أَنظِرْ</td>
<td>أَنظِرْ</td>
</tr>
<tr>
<td>أَنظِرْ</td>
<td>أَنظِرْ</td>
</tr>
</tbody>
</table>

Arabic also has a construction similar to the English contraction let's: The prefix لَ (let) is added to the beginning of the verb form of the imperfect verb, as in the following example:

\[ 
\text{أَنظُرُ إلى هذه الحَفْظةُ} \]

\[ 
\text{I am going to look at these silver necklaces.} \]

Alternatively, the word فَعَّلْ (farah) is used, as in the following example from the dialogue:

\[ 
\text{أَنا أَتَّبِعُكَ} \]

\[ 
\text{Let's talk about the price.} \]

Both لَ (let) and فَعَّلْ (farah) are followed by a full imperative form of the verb, أَنظُرْ (we look) and نَرَى (we look).

**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.

\[ 
	ext{هل من السَّمِكَ أن} \]

\[ 
	ext{Is it possible to...?/Can you...?} \]
Both expressions end with the word ًأ، roughly equivalent to English to in or go or to be. ًأ is always followed by a verb in the imperfect tense, as in the following examples:

هل من الممكن أن نرى هذا العقد؟
halt mi:n al-mumkin min taqaddum hadha l-'iqtad?

Can you stop me this necklace?

هل تستطيع أن ت compra este collar?
halt tasta3ta7 ًأ an la'3yadu hadha l-'iqtad bihamnin janzah(ah)?

Could you give me this necklace for 50 pounds?

ًأ 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 ًأ do not change, the suffixes do, just like in the imperative. Specifically, the ًن at the end of the feminine singular you and the masculine plural you and they forms is dropped. For example:

هل من الممكن أن تستطيعي إلى هذه العقود الخلاصة؟
halt mi:n al-mumkin min taqaddum ila hada3hi l-'iqtad al-faddiya?

Can you (f. sg.) look at these silver necklaces? (lit., is it possible for you to . . . ?)

The ًن of the imperfect verb following ًأ is not dropped in the feminine plural they form.

هل من الممكن أن تستطيعي إلى هذه العقود الخلاصة؟
halt mi:n al-mumkin min taqaddum ila hada3hi l-'iqtad al-faddiya?

Can they (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:

nicer necklace
al-'iqtad al-faddali
a better necklace
al-'iqtad al-safili

The word pattern for the comparative is atCAC. It is formed by adding the prefix ًل 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 fathat (١). The same form is used for all genders and numbers. For example:

<table>
<thead>
<tr>
<th>Base Form</th>
<th>Comparative Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>رخيص</td>
<td>أرخص</td>
</tr>
<tr>
<td>رخص</td>
<td>orkhad (cheaper)</td>
</tr>
<tr>
<td>حسن</td>
<td>أحسن</td>
</tr>
<tr>
<td>حسن</td>
<td>Haloo (better)</td>
</tr>
<tr>
<td>كثير</td>
<td>أكثر</td>
</tr>
<tr>
<td>كثير</td>
<td>akthor (more)</td>
</tr>
<tr>
<td>غالي</td>
<td>أغلي</td>
</tr>
<tr>
<td>غالي</td>
<td>َأَغْلِي (more expensive)</td>
</tr>
</tbody>
</table>

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

أجري نسج من صديقتي.
aqri ًن قرني (min sadidiqat).
I run faster than my friend.

To compare two things, the comparative form is used with the word ًمن (than), as in the following examples:

هذا العقد أرخص من الجلابية.
hadha l-'iqtad orhadi ًمن al-jalabiyya.
This necklace is more expensive than the jalabiyya.

هذا العقد أفضل من ذلك.
hadha l-'iqtad safili ًمن al-saliik.
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 most 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 أفضل عقد عادي.
hadha ًل أَقَد عادي.
This is the best necklace I have.
Another way to form the superlative is by preceding the comparative with the definite article ال.

This necklace is the most expensive. (lit., This necklace, it is the most expensive)

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:

بَرْتُغَالِيَةٌ (burtugali) (orange, m.)
بَرْتُغَالِيَّةٌ (burtugaliyya) (orange, f.)

Here are some other common adjectives of this type.

<table>
<thead>
<tr>
<th>Masculine Singular</th>
<th>Feminine Singular</th>
<th>Masculine/ Mixed Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>أحمر</td>
<td>حمراء</td>
<td>حمر</td>
</tr>
<tr>
<td>أصفر</td>
<td>صفراء</td>
<td>صفر</td>
</tr>
<tr>
<td>أخضر</td>
<td>خضراء</td>
<td>خضر</td>
</tr>
<tr>
<td>أزرق</td>
<td>روزق</td>
<td>روزق</td>
</tr>
<tr>
<td>أسود</td>
<td>سوداء</td>
<td>سود</td>
</tr>
<tr>
<td>أبيض</td>
<td>بيضاء</td>
<td>بيض</td>
</tr>
</tbody>
</table>

Note that the vowel in the plural form biD does not follow the regular CuCC pattern. Also remember that adjectives referring to groups of non-humans items must be in the feminine singular form, so the plural forms given above are only used to refer to groups of people.

| جَلَابِيَّاتَ بِيَضّةٍ | jalabya biD (f. sg.) | white jalabya |
| أَمْرِيْكَيْنَ بِيِّضْ | amrikina biD (m./mixed pl.) | white Americans |

C. VOCABULARY

| مَهْرَّ | marka | shop |
| بَيْضَةٍ (بَيْضَةٍ) | jalabya | (he looks to look) for |
| هَدِيَّ | haddiya | gift |
| جَلَابِيَّةٍ | jalabya | |
show me (to show)
cheap
Look! (to look)
necesories
silver (f.)
even
your taste
more expensive
better, preferable
you will find it (to find)
Wait
I spend (to spend)
less
I will give you (to give)
in order to
you become
client, customer
always
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 latter price 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 shipkeeper acquired it. Therefore, it is best to bargain by offering a lower price, or otherwise, simply to walk out of the store. 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 нaDхaM (to look) to complete the sentences.
   a. يا دوّنات. يا لوسي, يا نادية__________
   b. يا سمير, يا دوّنات__________
   c. يا لوسي__________
   d. يا مرور, يا لوسي, يا نادية__________
   e. يا دوّنات__________

2. Change the underlined adjectives into their comparative or superlative form, according to the context.
   a. المغرBrightness of the sun in the sky
   b. الطلاب in the capital, from the sky in Syria
   c. محمد جميل from Libya
   d. الطعام, a heavy meal from Libya
   e. دراسة العربية, an easy subject from the Gaul

3. Put the underlined verbs in the form required after the word أن an.
   a. هل من الممكن أن ذهب معي إلى المكتبة?
   b. هل تستطيع أن تساعدي في هذه المشكلة?
   c. من اللزوم أن سوف أعمال واجب الآن
   d. هل من الممكن أن ننظر إلى هذه اللوحة الصغيرة?
   e. هل تستطيع أن سأعطيك العقد بـ 75 جنيهاً
4. Put the following words in the right order to make logical sentences.

a. الغد - من - أخى - هذا - إلى - exclam. تأمل - هذا - في

b. هذا اللغة العربية - من - باللغة - إلى - في - الحرف - أتفل - هذا - في
nd. رأى - أتم - من - أخى - أتم - أن - أتم

e. أتم - أتم - من - أخى - أتم - أن - أتم

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

a. أن - أكثر - من - خصص - نجلها - في - السوق (انف/ إنف/ أنيف/ أنيف)

b. مع - صاحب الحلم - على - سعر - الحياة - (انف/ انف/ أنيف/ أنيف)

c. ما - أتم - أن - أتم - في - هذا - على - نقل/ نقل/ نقل/ نقل

d. أتم - أتم - أن - أتم - في - إلى - أن - أتم

e. أتم - أتم - أن - أتم - في - إلى - أن - أتم

**Answer Key**

1. a. أتم - أتم - أن - أتم - في - إلى - أن - أتم
   b. أتم - أتم - أن - أتم - في - إلى - أن - أتم
   c. أتم - أتم - أن - أتم - في - إلى - أن - أتم
   d. أتم - أتم - أن - أتم - في - إلى - أن - أتم

2. a. أتم - أتم - أن - أتم - في - إلى - أن - أتم
   b. أتم - أتم - أن - أتم - في - إلى - أن - أتم
   c. أتم - أتم - أن - أتم - في - إلى - أن - أتم
   d. أتم - أتم - أن - أتم - في - إلى - أن - أتم

3. a. أتم - أتم - أن - أتم - في - إلى - أن - أتم
   b. أتم - أتم - أن - أتم - في - إلى - أن - أتم
   c. أتم - أتم - أن - أتم - في - إلى - أن - أتم
   d. أتم - أتم - أن - أتم - في - إلى - أن - أتم

4. a. أتم - أتم - أن - أتم - في - إلى - أن - أتم
   b. أتم - أتم - أن - أتم - في - إلى - أن - أتم
   c. أتم - أتم - أن - أتم - في - إلى - أن - أتم
   d. أتم - أتم - أن - أتم - في - إلى - أن - أتم

5. a. أتم - أتم - أن - أتم - في - إلى - أن - أتم
   b. أتم - أتم - أن - أتم - في - إلى - أن - أتم
   c. أتم - أتم - أن - أتم - في - إلى - أن - أتم
   d. أتم - أتم - أن - أتم - في - إلى - أن - أتم
   e. أتم - أتم - أن - أتم - في - إلى - أن - أتم

**Notes:**

- **Talaal (please come in):** حذف التُّالألال من الحلقة.
- **Unfiq (I spend):** استبدال التُّألف باللغة العربية.
- **Itnaq (I agreed):** استبدال التُّألف باللغة العربية.
- **Riyak (your opinion):** استبدال التُّألف باللغة العربية.
- **Ikiy (in order to):** استبدال التُّألف باللغة العربية.
A. Dialogue

Donald and Lucy have just been seated at dinner at a nice restaurant and are waiting for Nadia and Samir to arrive.

Donald finishes ordering just as Samir and Nadia walk in.

Nadia: تَسْمَّف جَيْدًا عَلَیٰ هَذَا الْحَذَيرِ، فَقَدْ كَانَ الْمَوْرُ سَمِّيۡتًا جَيْدًا.

Donald: لا ِبِلْعُ أَنْ يُدْخَلَ بِهِ.

They sit down and begin to look over the menu.

The waiter brings Donald his hamburger.
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 -ān. For example:

مدرس mudannis teacher
عميد عاملūn 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 -ān is used when the noun is the object of a sentence or follows a preposition.

مدرس mudannis
مدرسون mudannān
مدرسات mudannāt

In spoken language, the -ān 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 -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 -ah. The singular suffix is dropped before the plural ending is added.

مدرسَة madrassat
مدرسات madrasāt

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, undervowed nouns, which are short and close to their root forms and have neither prefixes nor suffixes, usually have regular plurals.

These 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:

أصدقأسد Sodīq (friend)
طبيب Fālib (doctor)

aCC/Ag.

أصدقاء Asdīqā’ (friends)
أطباء aTibībā’ (doctors)

aCC/Ag.

سوق Suq (market)
قلم qalam (pen)
ولد wolōd (boy)

أشخاص aIshakhās (persons)

أبناء Abnā’ (sons)
أسماء a‘Almā’ (names)

(μa)CA/C

مطاعم malfām (restaurants)
مكاتب maktab (desk, office)

Cu/C

بيوت byūt (houses)
ضيوف Dīyf (guests)

Ca/C

رجال rajal (men)
جمال jumal (camel)

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 -āl following the first root consonant. The only exception is al-awwal (first), which is not derived from one.

The table below includes the numbers first to twelfth. They are presented together with
3. TELLING TIME

To tell time, use the word الساعة (the hour) followed by the definite and feminine form of the ordinal number.

كم الساعة الآن يا لوسي؟
What time is it now, Lucy?

الساعة الآن الرابعة مساءً
as-sa‘a l-‘ún ar-rabi‘a mas‘am.
It is now four o’clock in the evening. (lit., The hour now the fourth in the evening)

For one o’clock, the word الواحدة واحده, the feminine form of the cardinal number one, is used instead of the ordinal number أول اَوَّل.

الساعة الواحدة صبحاً
as-sa‘a l-wāḥida wāḥida Sabihān.
It is now one o’clock in the morning.

Numbers three to ten are followed by the plural form of the noun, دقائق دقائق (minutes), while numbers 11 to 59 are followed by the singular form, دقيقة دقيقة (minute), according to the rules you learned in Lesson 7.
C. Vocabulary

restaurant
sure (f.)
reservation
hungry
he must (to have to)
we order (to order)
food
before
I will die (to die)
hunger
sandwich
hamburger
we are sorry (to be sorry)
delay
so, and
traffic
bad
you (pr.) start (to start)
food, eating
without us
actually
chickpeas; garbanzo beans
leaves
grape
cucumbers
salad
in addition to

eggplant
delicious
meat
rice
cinnamon
kobe, meatballs
equivalent to
balls
ground
bulgur wheat
we partake in, share
order
grilled meats
principal
chicken
spiced ground beef grilled on a skewer
spiced meat grilled on a skewer
worker
Enjoy your meal (lit., good meal)

D. Cultural Note
The diversity of the countries that make up the Arab world has afforded it an equally diverse array of foods. One thing that unites them is the original Bedouin influence. Tracing back to this heritage is the use of staples such as lamb meat, dates, and various forms of yogurt, which are still among the basic components of the Middle Eastern diet.

More recently, Lebanese cuisine has had a broad influence on menus across the region, to such a degree that many foods now generally associated with Arab cuisine are in fact Lebanese in origin. The most typical characteristic of a Lebanese meal is that it begins with mezze, 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 mezze course.
E. Exercises

1. Arrange the following words to form meaningful sentences.
   a. المضمار - لأن - الساعه
   b. ce (because) - يذهب - فيها - الحاجة - الطارق - الساعه
   c. فيها - يذهب - الحاجة - الطارق - الساعه
   d. الساعه - وقت - في - المضمار -勤劳 - لأن
   e. الساعه - وقت - في - المضمار -勤劳 - لأن

2. Provide the plural form of the following singular nouns.
   a. جزاء
   b. مطعم
   c. مدرس
   d. مصيدة
   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. مصائد
   b. أشخاص
   c. أسواق
   d. رجول

5. Fill in the blank with the appropriate word from the choices in parentheses.
   a. من الممكن أن ________ في طلب متزوجة أحد (ضيف/ نطلب / نشرك)
   b. ________ بعض الباحثين؟ (أريد/ نطلب / يكون)
   c. ________ الجهد. (السادة/ المجموع/ المشتركون)
   d. هذا هو الطبق ________ (الرئيسي/ المنوي/ المجموع)
   e. ________ الشطرة. (أزر/ سلة/ هامبورج)

Answer Key

3. a. الساعه بساعة الرابعة والربع.
   b. الساعه أن الساعة الثامنة
   c. الساعه أن الساعة الثامنة
   d. الساعه أن الساعة الثامنة
   e. الساعه أن الساعة الثامنة

4. a. صيف
   b. مطعم
   c. شغص
   d. سوق
   e. رجل

5. a. ________ في طلب متزوجة أحد (ضيف/ نطلب / نشرك)
   b. بعض الباحثين؟ (أريد/ نطلب / يكون)
   c. ________ الجهد. (السادة/ المجموع/ المشتركون)
   d. هذا هو الطبق ________ (الرئيسي/ المنوي/ المجموع)
   e. ________ الشطرة. (أزر/ سلة/ هامبورج)
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. الجننية أملأ من الثورات اللبنانية.
   c. اشترى دنادل أوغنية جديدة.
   d. وقع دنادل المطعم لمدة سنة.
   e. دنادل في الغزالة.

2. Put the following sentences in the negative form.
   a. سأكون في القاهرة غداً.
   b. هناك لماذا في ورق العنبر اللبناني.
   c. أريد حصاً وورق عنبر.
   d. سأطلب طهارة هاموروج.
   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 / الذي / الذي / الذي
   a. رأيت عامل المطعم ________ كتب تكلم عنه.
   b. هذته هي النقطة ________ أفضلها.
   c. هذه هي الأشياء ________ اشترتها.
   d. هذان هما الزبونان ________ جاها إلى المطعم أمس.
   e. هؤلاء هم أصدقائي ________ قالن 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 لمن الزبونان كأنه يقلل من المطعم.
   b. لن سوف أسافر إلى بورون غداً.
   c. هؤلاء البنوك جميلة.
   d. هؤلاء البنوك قريب من الفندق.
   e. لن سأل في هذا المطعم.

Vocabulary Exercises

6. Put the following words in the correct order to make complete sentences.
   a. يا - إلى - أساتز - المطعم - تفضل.
   c. أريد - السمنك - الفضية - من - أن - النفايات - هل -؟
   e. صاحب الطبق / صاحب المطعم / عامل المطعم / دولار.

7. Decide which of the words in the group does not belong.
   a. مطبخ / دجاج / صالات / إجازات.
   b. اطعمة / أثاث / نسج / بنك.
   c. رحلة / زيارا / مزارات / السوبرmarket.
   d. صاحب الطبق / صاحب المطعم / عامل المطعم / دولار.
   e. سعر الصرف / الدولار / الدينار / عقد الإيجار.

8. Choose the correct word to fill in the blanks in the following sentences.
   a. العقد / الإيجار / الدوائر / جلابة / البكاء
      a. كم سعر هذا ________ الغضي؟
      b. هل وقع عقد ________ مع صاحب الطبت؟
      c. ليس الفرق بين سعر البنك والسوق ________ كبير؟
      d. هل تفضل ________ اللبناني أو الأكل المصري؟

9. Place the following sentences in the right order to form a coherent paragraph.
   a. دونادل ولوسي يبحث عن شقة سيسكن فيها لمدة عام.
   b. لوسي يعمل في الجامعة الأمريكية ببورون.
   c. (is looking for)
   d. دونادل ولوسي يبحث عن شقة سيسكن فيها لمدة عام.
   e. بعد شهر من البحث (looking) وجاءت مكالمة جيدة. Coronavirus
رسالة من مسافر في تونس
ر. عزيزي، معاذ.

يكتب إلى مقرب منه من مدينة تونس. سأحكي لك من البداية، أخذنا الطريق القديم من "المرسى" إلى وسط البلد بالعاصمة تونس. ثم مينينا في شارع الحبيب بورقيبة، الواقع الأثري لمدينة التي بنيت في عهد الاحتلال الفرنسي. جنب المبنى السكني الحديث والمدارس، وكتاب المدينة البيضاء تعلق مع مساحة الحجر المتوسط الزرقاء. وكانت المدينة مليئة بالناس والسيارات، بينما امتلأت الشوارع، والرجال الذين كانوا يتحدثون وهم يرتدون الفوهة أو الأشاح ويدخنون السجائر. وكان معظم الناس يرتديون الملابس الغربية، باستثناء عدد قليل من الناس اللائي ارتدوا الأحذية التي تعرفي روسيون. لم تكن المدينة أو ساكنها يتقن درجة المحافظة التي توقعتها من قراءة الدليل السياحي.

وعندما نحن البداية بساحة القديمة، لم نندع أنفسنا في نفس المدينة. دخلنا شوارع ضيقة مزدحمة مليئة بالحبة والحركة والألوان والروائح. بيع أصحاب المولات بناءاً على طعم الأثاث الملون، وتجارة البيع والشراء. ولكن، والد نحن بحث عن عمل في شركة بروتون دناغ ولويزيفيان عن طعم لسنا فيها لمدة عام. وبعد شهر من البحث وجدنا طعم جميلة جدًا.

لم يمر دناغ عند يحلا الطبق، ولكن، دناغ ملك من ملكة الدومار في مصر، وبعد ذلك حاول المالك أن يأخذ دناغ في رحلة سفاري.

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 fezes are made just as they were centuries ago. We also saw the shop owners selling clothes, rugs, souvenirs, leather products, ceramics, jewelry, furniture, antiquities, books, food, and drink. It is easy to get lost in the old city.

Until we meet again.

Sincerely,

Ahmed

Vocabulary

غزيرomi (tasabbi)
نحب (tahiyat)
سأحكيك (حكي)
بداية (babiyat)
وسط البلد (sawat)
عاصمة (sima)
واسع (wasw)
مذابح (matbaha)
بيوت (baniyyat)

أ마다 (madani)
احبة (jahab)
تغطي (tahiyat)
ساكنوه (sakihaw)
نشرة (daraa)
ملاحظة (muhattaha)
قراءة (qadra)
دليل سياحي (dali sija)

era, epoch
occupation
beside
residential
modern
shining
sky
Mediterranean Sea
people
while
were filled with
coffee shops
men
they smoke
cigarettes
they wear
clothing
Western
with the exception of
a little of, a few
women
women's head cover(s)
they cover
its residents
extent, degree
conservatism
reading
guide book
LESSON 12
(Modern Standard Arabic)

عند الطبيب

‘ind a7-Tabib At the Doctor’s

A. Dialogue

الطبيب: ما هي السَّلَكَة؟
دونالد: أَشْعَرُ بِأَلَّمٍ فِي صَدْرِي، وَفِي ذِراعِي الْيَسْرَى، أَخَافُ أَنْ تَكوَنُ
أَرْزَمَةٌ قَلْبِيَةٌ.
الطبيب: هل أُصِيبتَ أَحَدُ فِنْدِيْاتٍ بِأَرْزَمَةٍ قَلْبِيَةٍ مِنْ قَبْلٍ؟
دونالد: لا، عَلَى حَسَبِ عَلَيْيٍ.
الطبيب: هل تَمَارِسُ السَّلِكَاتَ الْرِياضِيَةُ؟
دونالد: أَهْبِ لِصَلاَةِ السَّلِكَاتَ الْرِياضِيَةِ ثَلَاثَ مَوَاتٍ أَسْبَاكِيَّةً
لِحُمْلِ الْأَنْقَالِ.
الطبيب: هل تَمَارِسُ أَيْاً تَدْرِيْباً أَخَرَّ غَيْرَ حُمْلِ الْأَنْقَالِ؟
دونالد: لا، فَأَنَا مَسْتَمِعٌ جَدًّا، كَمَا أَجْرَىْتُ لِمِلْتِيْ ظَرِيحِيَّةً فِي
رُكْبَيِّي الْعَالِمِ الْمَاضِيِّ، لَكِذَا كَانَ يَجْبُ عَلَىْ أَنْ أَقْلُلُ مِنْ
الْجَرِيّةِ وَالْقَفُّ لَذَا لِذَّيْعَامَ.
الطبيب: هل تَأَكَّلَتْ كَثِيرَ مِنْ الْعَلَمِ الْمَلِيُّ بِالْبَيْتِ؟
دونالد: نَعَمْ، فَأَنَا مِنْ موْكِيْ الْكُورِيَّةِ بِالْبَيْتِ.
الطبيب: لا أُعْقِدُ أَنَّ هَذِهِ أَرْزَمَةٌ قَلْبِيَةٌ، وَلْكِنْ سَأَعْمِلُ رَقَمَ تَلِيَفْنِ
أَخْصِائَيْنِ فِيْ لَكِيْ تَذَاكَرْ مِنْ ذَلِكَ.

a7-Tabib: mā hiya l-mustaklī?
donalad: asšur bi alam fi Sadī wa fi dhurū l-yasār akhad an takūn azma qalīyya.
a7-Tabib: hai ulyal asḥab uqālib bi azanāt qalīyya min qub?
donalad: lā, wāl li ḥasib ‘inī.
a7-Tabib: hai tumāra bi taqniyāt ar-nyādiyya?
donalad: nāhum fi manāfik al-ḥuwayiṭ bi al-bīṭ. a7-Tabib: lā aqqudayn an ārzaq qalīyya, wālīn sāṣūlik riq taliyyūn
axṣaiyayn fī lākī tākār min ḍalīk.
B. Grammar and Usage

1. DERIVING NOMES FROM VERBS

There are four types of commonly used nouns that are derived from verbs: verbal nouns, active participles, passive participles, and nouns of location.

A. THE VERBAL NOUN

Verbal nouns in Arabic are similar in function and meaning to English nouns ending in -ing.

يَجِبُ عَلَىٰ أَنْ أَفْقَلَ عَنْ الْعَرْقِ وَالْفَخْرِ عَدَّةً مَّا.
(verb: يَجِبُ (to be required))
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 بِجِريَةٍ (run) and يُفْقَر (jump), are irregular and must be learned along with the verb. The verbal nouns derived from Forms II through IV verbs are formed in a regular manner, presented in Appendix A.

For example, to form the verbal noun from a Form II verb (CoCgCg), such as بِجِريَةٍ (to change), the prefix بِ- is added to the beginning of the word and a vowel is inserted before the last root consonant. Hence, the verbal noun is بِمَّعَيْر (changing), and it follows the pattern to:CCgC.

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 -ing in English, e.g., producer or resident. Here are some examples of Arabic active participles derived from Form I verbs.

<table>
<thead>
<tr>
<th>English</th>
<th>Arabic</th>
</tr>
</thead>
<tbody>
<tr>
<td>katab</td>
<td>كتاب</td>
</tr>
<tr>
<td>to write</td>
<td>اكتب</td>
</tr>
<tr>
<td>منصب</td>
<td>منصب</td>
</tr>
<tr>
<td>Sani</td>
<td>نائب</td>
</tr>
<tr>
<td>to produce</td>
<td>منصِب</td>
</tr>
<tr>
<td>سائق</td>
<td>سائق</td>
</tr>
<tr>
<td>to reside</td>
<td>منصب</td>
</tr>
<tr>
<td>عاطق</td>
<td>عاطق</td>
</tr>
<tr>
<td>'ishq</td>
<td>اشتق</td>
</tr>
<tr>
<td>lover</td>
<td>عاطق</td>
</tr>
</tbody>
</table>
All active participles derived from Form I verbs follow the pattern C0GC. To derive the active participle from Form II to X verbs, simply add the prefix ـا to the imperfect stem of the verb and replace the vowel between the second and the third root consonants with a kasra (و). 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 consonants. The passive participle has a kasra (و) between the last two root consonants, while the active participle has a kasra (و). 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.

C. THE PASSIVE PARTICIPLE
The passive participle is a noun referring to an object of the action expressed by the verb. A passive participle can also have an adjectival meaning.

A passive participle derived from Form I verbs is produced by adding ـا to the beginning of the verb, and ـو 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.

D. NOUS 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 ـم to the beginning of the word and a kasra (و) 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:

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 (و) after the first root letter and the ـة after the second.

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.

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>غَيْر</td>
<td>طَغْيَر</td>
<td>غَيْر</td>
<td>طَغْيَر</td>
</tr>
<tr>
<td>ghayyara</td>
<td>to change (something)</td>
<td>ghayyara</td>
<td>to change oneself</td>
</tr>
</tbody>
</table>

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.

أن يتغير دونالد أيدا
an yatghayar dDNal al dDNal
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.

غَيَرَتْ لوسي عادات أُكد دونالد
ghayarat lws 'aadit alk dDNal
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 نَفْسِ (nfs) (self), or less commonly, the word ذَلِك (dlik) (self), to which the object pronoun suffixes are added.

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>نَفْسِ</td>
<td>self</td>
</tr>
<tr>
<td>نفسي</td>
<td>self</td>
</tr>
<tr>
<td>🤿️</td>
<td>self</td>
</tr>
</tbody>
</table>

I tried myself out.

أَمْضَى مَنْهَة بَكَثْرَة ٱلْطَعام
amsh 'mnha bkthra lTam
He made himself sick by overeating (lit. by the large quantity of food).

C. Vocabulary

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>طَبيِب</td>
<td>doctor</td>
</tr>
<tr>
<td>مَSinkha</td>
<td>problem</td>
</tr>
<tr>
<td>أَشْعِر</td>
<td>feel</td>
</tr>
<tr>
<td>أَلم</td>
<td>pain</td>
</tr>
<tr>
<td>يَسْرِى</td>
<td>left</td>
</tr>
</tbody>
</table>
I fear that (to fear) 
heart attack 
was afflicted with 
your relatives 
according to 
my knowledge 
you practice 
exercises 
atletic (f.) 
gym 
lifting 
weights 
training 
busy 
was performed 
surgical operation 
my knee 
past 
for that reason 
it is necessary for me to 
I lessen 
running 
jumping 
full 
spices 
enthusiasts 
I think that 
number

**D. Cultural Note**

Health and well-being are fundamental topics of conversation in the Arab world. For instance, it is common in some Arab countries to ask, *كيف صحة اليوم?* (Kif sahata 'l-wa'am?) (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 the phrase *الحمدلله* (al-Hamdulilah) (Thank God).

There is also a taboo associated with speaking the names of more severe diseases. Sometimes euphemisms are used to refer to them. For example, cancer is consistently referred to as المرض الوحش (al-murash al-wahsh) (the bad disease) in Egyptian Arabic.

In most Arab countries, healthcare is provided for free or for a nominal cost, but the service is usually inferior to the much better-equipped, but expensive, private hospitals.

**E. Exercises**

1. Fill in the blanks with the correct word from the choices in parentheses.
   a. نهب دونالد لطبيب عندما شعر بألم في ___ (الأفياء / شعر / محدث)
   b. يعمر أحمد كأبيض في ___ (ملعوم / مكتوب / مائي) بالقاهرة.
   c. ___ (ضحاء / مرض / محدث) يُظهر السلام بدون مشاكل.
   d. هيل شارل ___ (دراسات / عمليات / سياسات) آخر؟
   e. أن أذهب معكم للمطعم لأن ___ ( перевод / مكتوب / 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 زيور عالم كيف ___ (عرف)
   b. نحب نبوات ___ (كتب) مصري.
   c. لم يذهب دونالد إلى الحفلة لأن ___ (كسر).
   d. نحب لوسي ويذهب دونالد إلى ___ (ملعوم / متعدد / مشغول) المطعم.
   e. هذا الطعام ___ (طبخ) بالكثير من المهارات.

3. Derive verbal nouns from the following verbs.
4. Put the following words in the right order to form meaningful sentences.

a. يوميا - التمرینات - لوسی - الرياضیة
b. إنفیه - بایبل - في - دونالد - يشعر

c. مرض - دونالد - عادات - غير - لأنه - لأنه

d. يذهب دونالد إلى مكتبة كل يوم في الصباح.

e. العملية - بسب - يعمر - يجري - دونالد - أن - الجراحیة - لا

5. Derive the perfect stem of the verb from which the following nouns (verbal noun, active participles, or passive participles) were derived.

a. عاطفی
b. منغول

c. منتجات
d. مشاهدة
e. تدریبات

**Answer Key**

1. a. معدية ٍمیث (his stomach)

2. a. مشرف (famous)

3. a. كتاب (writer)

4. a. تمرینات (training)

5. a. كتابة (writing)
A. Dialogue
Lucy and Nadia are meeting for lunch at Nadia’s office.

لوسي: أناسمة على هذا الذهب يا نادية، المروان كان سعيداً ناديأ.
نادية: ليس هذا مسألة هل ما زال لديك وقت لأنني المكتب قبله.
لوسي: نعم، أريدي المكتب.
نادية: قد يفهمك يعمال في هذا المكتب؟
لوسي: نعم، تابعت مع اسمه، هذة الساحة الصغيرة.
نادية: فعلاً، هذه الساحة صغيرة ولكن كل صحفي لديه كمبيوتر
بشكلها إلكتروني.
لوسي: وأين مكتبة؟
نادية: في الطابق العلوي.
لوسي: لم أكن أعرف أن الطابق العلوي، الصحافيين فقط أن المدينة.
نادية: بالطبع، سنرى إن كنت سوف تشعرين على أنيٍّ.

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 ُأ or ُا, in the perfect tense have slightly irregular behavior. These verbs can be either part of the prefix or the first root letter.

Form IV, VII, VIII, and X verbs, such as استقبل (he received), all begin with the letter ُأ. This letter is replaced with a short vowel in the imperfect tense. In the case of Forms VII to X, the ُأ changes to ةاء (-ة), following the imperfect prefix ِ.

نصب

he enjoyed himself

ينصب

he enjoys himself

In the case of Form IV verbs, the ُأ is replaced with a dative (-ة) in the imperfect tense.
following the imperfect prefix برنامج:

げる

gosal

he sent

Other verbs begin with  where  is the first letter of their three-letter root. While roots with  or  as their first root consonant are rather rare, you have already encountered several verbs with  as their first root letter.

ووسيل (it was necessary)

woosil (he arrived)

Note that the letter  is pronounced as the consonant  because it precedes a vowel.

In Form I verbs, the letter  turns into a  ( ) in the imperfect tense, which follows the imperfect prefix  برنامج:

أهي

(he arrives)

Form VIII verbs, derived from roots having  as the first root letter, have a peculiar form. Look at the formation of the Form VIII verb from the root وووق (to agree to).

ووق

وقع

وفق

وقع

atonq

1. ووق

2. اونوق

3. اتوق

4. اتونق

The Form I verb ووق (to agree to) is first modified according to the pattern used for form VIII verbs, ابحة: an ا at the beginning and a  after the first root consonant are added to create اتونق. Next, the  is changed to  , forming اتونق. Because of the lack of a vowel between the two letters , they are compressed into د (with a shadda) to form the verb اتونق (to agree).

2. IRREGULAR VERBS: WEAK VERBS

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

غ  -  ى

غ  -  ى

it means  

it means

The last letter of the perfect stem,  , changes into  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.

•  in the perfect stem changes to  in the imperfect stem (see section A, below).

•  in the perfect stem changes to  in the imperfect stem (see section B, below).

•  in the perfect stem changes to  in the imperfect stem (see section C, below).

A. TERMINAL  ي  in the Perfect Stem to TERMINAL  ي  in the Imperfect Stem

The change from the terminal  to the terminal  is the most common type of change.

جيري

جيري

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  in the perfect form of the Form IV verb أتُ (to give), derived from the root  -  و  -  ي , changes to  in the imperfect stem, as did the terminal  of  and (to mean).

أغلب

أغلب

he gave (Form IV)

he gives

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

ن -  م

ن -  م

he finished (Form VIII)

he finishes

[root letters]

ش -  ر

ش -  ر

he bought (Form X)

he buys

[root letters]

B. TERMINAL  ي  in the Perfect Stem to TERMINAL  ي  in the Imperfect Stem

Verbs with roots that end in  in the perfect stem change that vowel into  in the imperfect stem.

ن -  م

ن -  م

he forgot

he forgets

[root letters]

C. TERMINAL  ة  in the Perfect Stem to TERMINAL  ة  in the Imperfect Stem

Some verbs with roots that end in  in the perfect stem change that vowel to  in the imperfect stem.
### 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.

<table>
<thead>
<tr>
<th>Stem</th>
<th>Long Vowel</th>
<th>Short Vowel</th>
</tr>
</thead>
<tbody>
<tr>
<td>فقال</td>
<td>ـa</td>
<td>ـأ</td>
</tr>
<tr>
<td>ـيتدل</td>
<td>ـأ</td>
<td>ـأ</td>
</tr>
</tbody>
</table>

However, for stems ending in أ ء، the long vowel changes in sound as well. It becomes أً when a suffix is added, as in:

<table>
<thead>
<tr>
<th>Stem</th>
<th>Long Vowel</th>
<th>Short Vowel</th>
</tr>
</thead>
<tbody>
<tr>
<td>ـيتدل</td>
<td>ـأً</td>
<td>ـأً</td>
</tr>
</tbody>
</table>

The terminal أ أ of the stem is dropped in the following example when the suffix أ أ is added:

<table>
<thead>
<tr>
<th>Stem</th>
<th>Long Vowel</th>
<th>Short Vowel</th>
</tr>
</thead>
<tbody>
<tr>
<td>ـيتدل</td>
<td>ـأ</td>
<td>ـأ</td>
</tr>
</tbody>
</table>

Similarly, the terminal أ أ א of the stem is dropped when the suffix أ أ أ is added:

<table>
<thead>
<tr>
<th>Stem</th>
<th>Long Vowel</th>
<th>Short Vowel</th>
</tr>
</thead>
<tbody>
<tr>
<td>ـيتدل</td>
<td>ـأ</td>
<td>ـأ</td>
</tr>
</tbody>
</table>

When conjugating weak verbs ending with أ أ، some forms require that the أ be dropped, while in others it changes to أ أ א:

<table>
<thead>
<tr>
<th>Stem</th>
<th>Long Vowel</th>
<th>Short Vowel</th>
</tr>
</thead>
<tbody>
<tr>
<td>ـيتدل</td>
<td>ـأ</td>
<td>ـأ</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>طارق</td>
<td>tarak</td>
</tr>
<tr>
<td>مهندس</td>
<td>mechanician</td>
</tr>
<tr>
<td>مهندس</td>
<td>mechanical engineer</td>
</tr>
<tr>
<td>تيار</td>
<td>current</td>
</tr>
</tbody>
</table>

---

*Note:* The example includes a mix of Arabic and English terms, which should be translated or clarified in context. The table provides a basic structure for understanding weak verb conjugations in Arabic, focusing on how the final vowel of the stem is affected by tense suffixes.
**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...

---

**SUPPLEMENTAL VOCABULARY: FAXES, COMPUTERS, E-MAIL, INTERNET**

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ملف</td>
<td>file</td>
</tr>
<tr>
<td>إنتترنت</td>
<td>Internet</td>
</tr>
<tr>
<td>الحاسة</td>
<td>monitor</td>
</tr>
<tr>
<td>الفأرة</td>
<td>mouse</td>
</tr>
<tr>
<td>السوفت وير</td>
<td>software</td>
</tr>
<tr>
<td>الطباعة</td>
<td>printing</td>
</tr>
<tr>
<td>موقع على الشبكة</td>
<td>website</td>
</tr>
<tr>
<td>فاكس</td>
<td>fax</td>
</tr>
<tr>
<td>أرسل</td>
<td>to send</td>
</tr>
<tr>
<td>استلم</td>
<td>to receive</td>
</tr>
<tr>
<td>البريد الإلكتروني</td>
<td>e-mail</td>
</tr>
<tr>
<td>يفتح</td>
<td>to open</td>
</tr>
<tr>
<td>مرفق</td>
<td>attachment</td>
</tr>
<tr>
<td>يتصفح الإنترنت</td>
<td>to browse the Internet</td>
</tr>
<tr>
<td>فيروس كمبيوتر</td>
<td>computer virus</td>
</tr>
<tr>
<td>وصلة الإنترنت</td>
<td>Internet connection</td>
</tr>
<tr>
<td>يتصفح بالإنترنت</td>
<td>to connect to the Internet</td>
</tr>
</tbody>
</table>

---

**E. Exercises**

1. Fill in the blank with the correct word from the choices in parentheses.
   a. في مكتب نادية (fax / جريدة / وماكين / موقع)
   b. عدد الحجارة الذين يعملون في الطابق ( عشرة / عشما / تسعة)
   c. مساحة الطابق (كبراء / ضعيف / طويلة)
   d. مكتب (اليوم على الفاكس / الصحفيين / المحاربين / رئيسة التحرير)
   e. كل صفحلي لديه شبكة (إنترنت / فاكس / الفاك)

2. Change the following perfect tense verbs into the imperfect tense; use the huwa (he) form.
   a. وجب
   b. استخدم
   c. استلم
   d. ابتنط
   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. علم
   e. أعطى

4. Change the following perfect tense verbs into the imperfect tense using the person indicated in parentheses.
   a. أتمي (أتمي)
   b. استلم (استلم)
   c. أعمل (أعمل)
   d. وصلنا (وصلنا)
   e. رأى (رأى)
Lesson 14
(Moderen Standard Arabic)
أبو، أحمد؟
alū, ʿahmad? Hello, Ahmed?

A. Dialogue
Georgette, Ahmed's girlfriend, calls Ahmed to discuss plans to take a trip to the beach.

أحمد: ألو؟
أبو، أحمد؟
جورجيت: هل ستتألق معنا صباح يوم السبت إلى شاطئ البحر لنسبح؟
أحمد: لن استطيغ، يجب أن أبقى في البيت لكي أأكل جورجيت.
جورجيت: ولكن هذه هي الإجازة الوحيدة في فصل الربيع، سيكون الشاطئ جميلاً لأن الجو ليس حاراً كما في الصيف.
أحمد: أنا أفضل الذهاب، في الصيف لكي لا أفكر في الامتحانات.
جورجيت: إذا لم تأكل معنا فسأحرز بكثيراً. على أي حال سنذهب في الساعة العاشرة صباحاً وسنعود يوم الأربعاء، أرجو أن تغيص.
أحمد: سأكرر هذا، ولكن إذا لم استطع أن أذهب معكم، هل سنذهب في شهر برونيا؟
جورجيت: ربما، لو كنتم مكاني، لذهبي الآن دون تفكير مع السلاسة.
أحمد: مع السلاسة.

Answer Key

<table>
<thead>
<tr>
<th>A</th>
<th>B</th>
</tr>
</thead>
<tbody>
<tr>
<td>5. Match the words from column A with the words in column B to form meaningful possessive expressions.</td>
<td></td>
</tr>
<tr>
<td>مكينة تصوير</td>
<td>مكنة تزوير</td>
</tr>
<tr>
<td>a. استقبال</td>
<td>b. يستقبل</td>
</tr>
<tr>
<td>صغرأ</td>
<td>c. يستقبل</td>
</tr>
<tr>
<td>d. يهرب</td>
<td>d. يهرب</td>
</tr>
<tr>
<td>e. يهرب</td>
<td>e. يهرب</td>
</tr>
<tr>
<td>f. يهرب</td>
<td>f. يهرب</td>
</tr>
<tr>
<td>g. يهرب</td>
<td>g. يهرب</td>
</tr>
<tr>
<td>h. يهرب</td>
<td>h. يهرب</td>
</tr>
<tr>
<td>i. يهرب</td>
<td>i. يهرب</td>
</tr>
<tr>
<td>j. يهرب</td>
<td>j. يهرب</td>
</tr>
<tr>
<td>k. يهرب</td>
<td>k. يهرب</td>
</tr>
<tr>
<td>l. يهرب</td>
<td>l. يهرب</td>
</tr>
<tr>
<td>m. يهرب</td>
<td>m. يهرب</td>
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<tr>
<td>n. يهرب</td>
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<tr>
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<td>o. يهرب</td>
</tr>
<tr>
<td>p. يهرب</td>
<td>p. يهرب</td>
</tr>
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<td>q. يهرب</td>
</tr>
<tr>
<td>r. يهرب</td>
<td>r. يهرب</td>
</tr>
<tr>
<td>s. يهرب</td>
<td>s. يهرب</td>
</tr>
<tr>
<td>t. يهرب</td>
<td>t. يهرب</td>
</tr>
<tr>
<td>u. يهرب</td>
<td>u. يهرب</td>
</tr>
<tr>
<td>v. يهرب</td>
<td>v. يهرب</td>
</tr>
<tr>
<td>w. يهرب</td>
<td>w. يهرب</td>
</tr>
<tr>
<td>x. يهرب</td>
<td>x. يهرب</td>
</tr>
<tr>
<td>y. يهرب</td>
<td>y. يهرب</td>
</tr>
<tr>
<td>z. يهرب</td>
<td>z. يهرب</td>
</tr>
</tbody>
</table>
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 up 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 (why). They include:

- ْلَا (because), 
- ْبِسبب (because of), 
- ْلِبِ (in order to),
- ْلِمَا (why)

A. ْلَا (because)

ْلَا (because) must be followed by a complete sentence that begins with a noun or a pronoun. In the following example, ْلَا (because) is followed by a noun.

ٌْلَا ْتَذْهَبُ جُرُوحَاتِي إِلَى الْشَّامِ ْلَا أَجُبَ ٌْمُكْتَحِلَ.

Georgette will not go to the beach because Ahmed is busy.

When ْلَا (because) is followed by a sentence that has a pronominal subject, the pronoun attaches to ْلَا (because) in the form of a possessive suffix.

ٌْلَا ْتَذْهَبُ حَيثْ تَنَسَّكُ ْلَا أَجُبَ ٌْمُكْتَحِلَ.

I am not thinking about studies because I am on vacation.

The following table shows ْلَا (because) with different pronominal suffixes attached to it.

<table>
<thead>
<tr>
<th>Suffixes</th>
<th>Singular</th>
<th>Plural</th>
<th>Dual</th>
</tr>
</thead>
<tbody>
<tr>
<td>ْلَا ْلَتْنَسَّكُ ْلَا أَجُبَ ٌْمُكْتَحِلَ ٌْلَا ْتَذْهَبُ حَيثْ</td>
<td>ْلَا ْلَتْنَسَّكُ ْلَا أَجُبَ ٌْمُكْتَحِلَ ٌْلَا ْتَذْهَبُ حَيثْ</td>
<td>ْلَا ْلَتْنَسَّكُ ْلَا أَجُبَ ٌْمُكْتَحِلَ ٌْلَا ْتَذْهَبُ حَيثْ</td>
<td></td>
</tr>
<tr>
<td>ْلَا ْلَتْنَسَّكُ ْلَا أَجُبَ ٌْمُكْتَحِلَ ٌْلَا ْتَذْهَبُ حَيثْ</td>
<td>ْلَا ْلَتْنَسَّكُ ْلَا أَجُبَ ٌْمُكْتَحِلَ ٌْلَا ْتَذْهَبُ حَيثْ</td>
<td>ْلَا ْلَتْنَسَّكُ ْلَا أَجُبَ ٌْمُكْتَحِلَ ٌْلَا ْتَذْهَبُ حَيثْ</td>
<td></td>
</tr>
</tbody>
</table>

B. ْبِسبب (because of)

ْبِسبب (because of) is always followed by a noun.

شَرَفُ الْحَيَاةِ ْبِسبب (because of)

I do not like summer because of the heat.
C. ل (IN ORDER TO, FOR)
ل (in order to, for) is followed by an imperfect tense verb or by the corresponding definite verbal noun.

يجب أن أذهب في البيت لم أذكر.
yajib an abqî fi l-ba'yî fî 'udhâkir.
I have to stay at home in order to study.

D. لكني
لكني (IN ORDER TO, SO THAT) is followed by an imperfect tense verb.

يجب أن أذهب في البيت لكني أذكر.
yajib an abqî fi l-ba'yî li-kâni 'udhâkir.
I have to stay at home for studying.

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.

أو كتب كتاباً لذهب دون تفكير.
law kunt makhânak lahhâbat dûn tahîr.
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 and وإذا.

A. إذا
إذا (IF)
إذا 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 ل to 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 ل to match those used in English.

إذا لم تأت معنا فسأحل كثيرة.
i-hâl lam ta'ti ma'an la-salâkat khitâra.
If you do not come with us, I will be upset.

3. IRREGULAR VERBS: HOLLOW VERBS

Verbs that have a long vowel as the middle letter of their root are called "hollow verbs."

For example:

<table>
<thead>
<tr>
<th>English</th>
<th>Arabic</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>he increased</td>
<td>رزاء</td>
<td>زرعت</td>
</tr>
<tr>
<td>remained</td>
<td>مكزَح</td>
<td>مكذَح</td>
</tr>
<tr>
<td>went</td>
<td>منع</td>
<td>منع</td>
</tr>
<tr>
<td>got</td>
<td>شَدَد</td>
<td>شدد</td>
</tr>
<tr>
<td>to/to</td>
<td>إلى</td>
<td>إلَى</td>
</tr>
<tr>
<td>I was</td>
<td>كان</td>
<td>كان</td>
</tr>
<tr>
<td>he (he was)</td>
<td>كن</td>
<td>كان</td>
</tr>
</tbody>
</table>

The middle letter of the perfect stems of these verbs is always ٠، though it changes into ١، a short vowel for some conjugations. In the imperfect tense, it can change to either ٠، a long vowel, or remain ٠، a short vowel.
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 (‘) above it. For example:

\[
\text{عُدَدٌ} \quad \text{يُعُدُ} \quad \text{عُدَّ} \\
\text{he counted} \quad \text{he counts} \quad \text{(Form I)}
\]

Doubled consonants can also be found in Form IV verbs.

\[
\text{عُحبُ} \quad \text{يُحْبَ} \\
\text{he loved} \quad \text{he loves} \quad \text{(Form IV)}
\]

The addition of some suffixes requires that a short vowel be added between the doubled consonants.

\[
\text{عُّمَتْ} \quad \text{عُحْبَتْ} \quad \text{(you loved)} \\
\text{(you counted)}
\]

A fully conjugated doubled verb عَلَّمَ (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 عَلَّمَ (he loved), as well as when the two letters are separated by a short vowel, as in عَلَّمَ (you loved).

Remember that Form II verbs always have a doubled second root consonant. For example: قدَّمَ (he presented)

When a Form II verb is derived from a doubled verb root, the derived verb simply has the usual Form II shape: CarCcG is the he-form of the perfect tense and yuCaCG is the he-form of the imperfect tense. Hence, حَرْزُ (to liberate), a Form II verb derived from the doubled verb root حَرْزَةُ, 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.

\[
\text{حَزْرُ} \quad \text{يُحْزَرُ} \\
\text{he freed} \quad \text{he liberates}
\]

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
  - ١١٠٤/٤/٢٠٠٥ (informal)
  - ١١٠٤/٤/٢٠٠٥ (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.

- ٢٠٠٥/٤/٢٠٠٥
  - ١١٠٤/٤/٢٠٠٥ (more formal)

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

<table>
<thead>
<tr>
<th>Levantine Names</th>
<th>Arabized Names</th>
</tr>
</thead>
<tbody>
<tr>
<td>January</td>
<td>كانون الثاني</td>
</tr>
<tr>
<td>February</td>
<td>شباط</td>
</tr>
<tr>
<td>March</td>
<td>آذار</td>
</tr>
<tr>
<td>April</td>
<td>نيسان</td>
</tr>
<tr>
<td>May</td>
<td>أيار</td>
</tr>
<tr>
<td>June</td>
<td>حزيران</td>
</tr>
<tr>
<td>July</td>
<td>تموز</td>
</tr>
<tr>
<td>August</td>
<td>آب</td>
</tr>
<tr>
<td>September</td>
<td>سبتمبر</td>
</tr>
<tr>
<td>October</td>
<td>أكتوبر</td>
</tr>
<tr>
<td>November</td>
<td>تشرين الأول</td>
</tr>
<tr>
<td>December</td>
<td>كانون الأول</td>
</tr>
</tbody>
</table>

### SEASONS OF THE YEAR

<table>
<thead>
<tr>
<th>English</th>
<th>Arabic</th>
</tr>
</thead>
<tbody>
<tr>
<td>summer</td>
<td>فصل الصيف</td>
</tr>
<tr>
<td>fall</td>
<td>فصل الخريف</td>
</tr>
<tr>
<td>winter</td>
<td>فصل الشتاء</td>
</tr>
<tr>
<td>spring</td>
<td>فصل الربيع</td>
</tr>
</tbody>
</table>

### C. Vocabulary

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ألو</td>
<td>hello</td>
</tr>
<tr>
<td>كيف حالك؟</td>
<td>How are you?</td>
</tr>
<tr>
<td>بخير</td>
<td>well</td>
</tr>
<tr>
<td>الحمد لله</td>
<td>thank God</td>
</tr>
<tr>
<td>تحسن</td>
<td>getting better</td>
</tr>
<tr>
<td>أفضل</td>
<td>better</td>
</tr>
<tr>
<td>عاد</td>
<td>returned</td>
</tr>
<tr>
<td>ستأتي (أتي)</td>
<td>you will come (to come)</td>
</tr>
<tr>
<td>شاطئ البحر</td>
<td>the beach</td>
</tr>
<tr>
<td>نسبه</td>
<td>we swim</td>
</tr>
<tr>
<td>أتذكر</td>
<td>I study</td>
</tr>
<tr>
<td>إجازة</td>
<td>vacation</td>
</tr>
<tr>
<td>فصل</td>
<td>semester, season</td>
</tr>
<tr>
<td>هو</td>
<td>weather</td>
</tr>
<tr>
<td>حار</td>
<td>hot</td>
</tr>
<tr>
<td>أفضل</td>
<td>I prefer</td>
</tr>
<tr>
<td>أشكرا</td>
<td>thank you</td>
</tr>
<tr>
<td>أتكرر (فكر)</td>
<td>I think (to think) about</td>
</tr>
<tr>
<td>امتحانات</td>
<td>exams</td>
</tr>
<tr>
<td>طويل</td>
<td>all along, the length of</td>
</tr>
</tbody>
</table>

The days of the week are included in the following table.

### DAYS OF THE WEEK

<table>
<thead>
<tr>
<th>English</th>
<th>Arabic</th>
</tr>
</thead>
<tbody>
<tr>
<td>Saturday</td>
<td>يوم السبت (yawn as-sabt)</td>
</tr>
<tr>
<td>Sunday</td>
<td>يوم الأحد (yawn al-ahad)</td>
</tr>
<tr>
<td>Monday</td>
<td>يوم الإثنين (yawn al-ithnayn)</td>
</tr>
<tr>
<td>Tuesday</td>
<td>يوم الثلاثاء (yawn al-thulatha')</td>
</tr>
<tr>
<td>Wednesday</td>
<td>يوم الأربعاء (yawn al-armadi)</td>
</tr>
<tr>
<td>Thursday</td>
<td>يوم الخميس (yawn al-ahram)</td>
</tr>
<tr>
<td>Friday</td>
<td>يوم الجمعة (yawn al-jumma)</td>
</tr>
</tbody>
</table>
2. Arrange the following words to form complete sentences.

a. مكانك - لو - تم - مهنة - كنت
b. ستجربة - إذا - مهنة - لم - كبار - أجنحة - يذهب - مع
c. للعمل - لو - لازم - كان - مريضا - يذهب
d. الامتحانات - إذا - أحسد - فناء - بالرحمة - في - يستمع

e. سيكون - إيزابيلا - إذا - أفسد - سافر - الجو - في

3. Change the following affirmative sentences in the perfect tense into negative sentences in the future tense using the particle ل. 

a. كان أحبها مريضًا.
b. زاد عدد المصابين الشاطئ مع حالة.
c. زارت طبيبة خاصة في سوريا.
d. قالت حلاوة لأمها أنها ستجربة إذا لم يذهب معها.

e. عاد أحبها إلى العمل.

4. Write the following dates in words.

a. ٢٠٠٤/١٣/٢٠٠٤
b. ١٩٩٩/١١/٦

c. ١٩٨٣/١٢/٢
d. ٢٠٠٤/١٩/٧

e. ١٩٨٣/٥/٣

5. Match the words from column A with words from column B to form meaningful possessive constructions or prepositional phrases.

<table>
<thead>
<tr>
<th>A</th>
<th>B</th>
</tr>
</thead>
<tbody>
<tr>
<td>a. مع</td>
<td>حلاوة</td>
</tr>
<tr>
<td>b. الدخان</td>
<td>الهواء</td>
</tr>
<tr>
<td>c. الشاطئ</td>
<td>اللفظ</td>
</tr>
<tr>
<td>d. كيف</td>
<td>البحر</td>
</tr>
<tr>
<td>e. طوال</td>
<td>السلام</td>
</tr>
</tbody>
</table>

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 calender. 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 شهر ثلاثة (šahr ṣalmān, lit., month three).

Islamic holidays are marked by the Islamic هجري calendar, named after Muhammad’s migration هجرة 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, رمضان, 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, إفطار, also called the Small Feast, and the Feast of the Sacrifice, عيد الأضحى, also called the Big Feast, follow the lunar calendar as well.

E. Exercises

1. Answer the following questions using ل (to; in order to), لكي (in order), or لأن (because).

a. لماذا لن يذهب أحمد إلى الشاطئ؟
b. لماذا يفضل أحمد الزهاب إلى الشاطئ في الصيف؟
c. لماذا سأل أحمد عن صحة (health) أمه؟
d. لماذا تدرس اللغة العربية؟
e. لماذا اتصلت حلاوة بأحمد؟
لا يمكنني قراءة النص العربي من الصورة المقدمة.
أخبار من الصحافة العربية

akhbar min aS-SaHâfa l-‘arabiyya News from the Arabic Press

A. Text

بداية: الصراع بين المغرب والأطراف

أعلن بعض المحللين في الشرق الأوسط أن فضّل تقدم الغرب العربي في تونس في شهر مارس من عام 2004 قد يؤدي إلى صراع سياسي بين دول المغرب العربي ودول المغرب العربي. وكان هذا الصراع قد بدأ عندما قررت تونس تأجيل قمة الغرب العربي بعد أن وصل وزراء الخارجيّة العرب إلى العاصمة التونسية تونس لمناقشة أاجدته القمة. وأعلنت مصادر مسؤولية أن تونس قررت تأجيل القمة بعد ظهور خلافات حول أجواء تونس للإحراج في العالم العربي. وأنها لم تتشاور مع الدول الأخرى.

وشدد بعض المحللين أن هناك تكاثر أحد أهم الأطراف العربيّة. النكتّل العربيّيّ يقوده مصر والصعيديّة، وسوريا والمغرب، ويحاول معاقبة تونس بنقل القمة لمقر جامعة الدول العربية في القاهرة. والتكّتل الأخرى يقوده تونس والمغرب والجزائر، ويشتكي بحق تونس في عقد القمة على أراضيها في وقت لاحق.

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 "النكتة" (al-takattul) (the bloc) has three different forms, as given below.

<table>
<thead>
<tr>
<th>Case</th>
<th>نكتة</th>
<th>نكتت</th>
<th>نكتُل</th>
</tr>
</thead>
<tbody>
<tr>
<td>at-takattul</td>
<td>al-takattul</td>
<td>al-takattul</td>
<td></td>
</tr>
</tbody>
</table>

These different forms are called "cases." MSA has three cases: nominative, accusative, and genitive. Adjectives also have different case forms. Prepositions and pronouns do not.

A. THE NOMINATIVE CASE

Nouns in the nominative case have the ending (-ة) -ة when definite singular, or (-ة) -ة when indefinite singular.

- المغرب (al-maghrib) (Morocco)
- al-nakhat (the beginning)
- وزیر (a minister)

The dual nominative ending is -ون (ءون), and the plural masculine nominative ending is -ون (ءون).
A noun must be in the nominative case if it is the subject of the sentence:

The regular plural masculine nouns and adjectives carry the ending -in in the accusative case.

Saudi Arabian

The marker of the accusative case for regular feminine plural nouns and adjectives is the short vowel (ٌ) -ٌ.

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:

al-Adhara sayyidatun Sâ'dun
The failure will cause a conflict.

He announced that the failure would cause a conflict.

The summit finally began.

C. THE GENITIVE CASE

The genitive case ending is (ٌ) -ٌ for definite singular nouns and (ٌ) -ٌ for indefinite singular nouns:

Sir'in (conflict)

The genitive case ending for dual nouns is ٌ-ٌ. The regular masculine plural nouns, it is ٌ-ٌ. Note that these dual endings are the same as the corresponding markers of the accusative case.

muhallilin
muhallilin

two analysts
analysts

In all cases, many examples of the verb ٌ-ٌ (that) in previous chapters. The word ٌ-ٌ has the same meaning, and the verb, but is only used with the noun ٌ-ٌ (the gen.) and at the beginning of a sentence.
A noun is in the genitive case if it follows a preposition.

قد يُؤدي إلى صراع طويل.
Qad yu'addi ilā ʿarḍ al-ḥārem.
It might lead to a long conflict.

The noun ʿarḍ (conflict) follows the preposition ʿilā (to) and is in the genitive case.

Or if it follows another noun in a possessive construction.

أجْمَدَة الْفِيْلَةٍ
ajmadat al-fīlata
the firm agenda (lit., the agenda of the firm)

The word fīlata (the agenda) is in the genitive case because it is the second term in a possessive construction.

Here is a table with the different case endings. Note that the gender distinction is made only in the plural, whereas the distinction in definiteness is apparent only in the singular due to the characteristic indefinite ending /n/.

<table>
<thead>
<tr>
<th>THE CASE ENDINGS</th>
<th>Nominative (Subject)</th>
<th>Accusative (Object)</th>
<th>Genitive (Object of a preposition)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Singular Indefinite</td>
<td>/n/</td>
<td>/n/</td>
<td>/n/</td>
</tr>
<tr>
<td>Singular Definite</td>
<td>/n/</td>
<td>/n/</td>
<td>/n/</td>
</tr>
<tr>
<td>Dual</td>
<td>/n/</td>
<td>/n/</td>
<td>/n/</td>
</tr>
<tr>
<td>Plural Masculine</td>
<td>/n/</td>
<td>/n/</td>
<td>/n/</td>
</tr>
<tr>
<td>Plural Feminine</td>
<td>/n/</td>
<td>/n/</td>
<td>/n/</td>
</tr>
</tbody>
</table>

The following table lists the case forms of the noun مسؤول مسؤول (the responsible [one]).

<table>
<thead>
<tr>
<th>THE CASE FORMS OF مسؤول مسؤول (THE RESPONSIBLE [ONE])</th>
<th>Nominative</th>
<th>Accusative</th>
<th>Genitive</th>
</tr>
</thead>
<tbody>
<tr>
<td>Singular Indefinite</td>
<td>مسؤول</td>
<td>مسؤول</td>
<td>مسؤول</td>
</tr>
<tr>
<td>Singular Definite</td>
<td>مسؤول</td>
<td>مسؤول</td>
<td>مسؤول</td>
</tr>
<tr>
<td>Dual</td>
<td>مسؤول</td>
<td>مسؤول</td>
<td>مسؤول</td>
</tr>
<tr>
<td>Plural Masculine</td>
<td>مسؤول</td>
<td>مسؤول</td>
<td>مسؤول</td>
</tr>
<tr>
<td>Plural Feminine</td>
<td>مسؤول</td>
<td>مسؤول</td>
<td>مسؤول</td>
</tr>
</tbody>
</table>

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 /n/ in the َهُوَ َهُوَ (he), َهُوَ َهُوَ (she), َهُوَ َهُوَ (it), َأَنْتَ َأَنْتَ (you, mr., sr.) forms.

By باحول مسؤول مسؤول معاقبة تونس.
By باحول مسؤول مسؤول معاقبة تونس.
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.

By باحول معاقبة تونس.
By باحول معاقبة تونس.
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:

- ْلِنَّ (will not)
- ْأَنْ (that)
- ْفَ (so, therefore)
- ْلِبِّ (because, in order to)
- ْلِكَ (in order to)

The following table lists the subjunctive forms of the verb يَكُتُبُ (he writes) next to their indicative counterparts.

<table>
<thead>
<tr>
<th>The Verb يَكُتُبُ (He Writes) In The Indicative And The Subjunctive</th>
</tr>
</thead>
<tbody>
<tr>
<td>Person</td>
</tr>
<tr>
<td>--------</td>
</tr>
<tr>
<td>أَنَا</td>
</tr>
<tr>
<td>نَحْنُ</td>
</tr>
<tr>
<td>أَنْتُ</td>
</tr>
<tr>
<td>أَنْتِ</td>
</tr>
<tr>
<td>أَنْتَ</td>
</tr>
<tr>
<td>أَنْتُم</td>
</tr>
<tr>
<td>أَنْتُمْ</td>
</tr>
<tr>
<td>أَنْتُهَا</td>
</tr>
<tr>
<td>أَنْتُهُ</td>
</tr>
<tr>
<td>أَنْتُهُمْ</td>
</tr>
<tr>
<td>أَنْتُهُمْ</td>
</tr>
</tbody>
</table>

Notice that the marker of the subjunctive mood is the short vowel (ٓ) at the end of verb forms used with the pronouns ﻫُو ﻫو (he), ﻫُو ﻫو (you, m.), ﻫُو ﻫو (you, f.), and ﻫُو ﻫو (you, pl.).

... After the minister arrives ...

For verb forms that end with -وا or -ن in the indicative, the subjunctive is formed by removing this ending. In the following example, the verb يَقُرُونُ (they decide) is in the indicative mood:

قد يقررُونُ تَأْجَلَ طَعَمَ الْقُمَّةَ

They might decide to postpone holding the summit.

Contrast this to the example below, in which the subjunctive form of the same verb is used:

لَنْ يَقْرِرُوا تَأْجَلَ طَعَمَ الْقُمَّةَ.

They will not decide to postpone holding the summit.

Notice that the letter ٓ is added to the end of the they form of the verb out of convention, but is not pronounced.

C. THE JUSIVE MOOD

Verbs must be in the jussive mood when they come after one of the following particles:

- ْلِمَ (did not)
- ْلَ (let's)!

In the following table you'll find the verb يَكُتُبُ (he writes) conjugated in the indicative and the jussive.

A particle used to express a verb action in combination with the imperative verbs.

A particle used to express an action occurring in combination with the imperative verbs.
### C. Vocabulary

<table>
<thead>
<tr>
<th>English</th>
<th>Arabic</th>
</tr>
</thead>
<tbody>
<tr>
<td>news</td>
<td>بـنود (Anbi)</td>
</tr>
<tr>
<td>politics</td>
<td>دير أورن (Arar)</td>
</tr>
<tr>
<td>decision</td>
<td>ـس (Sas)</td>
</tr>
<tr>
<td>failure</td>
<td>ـس (Sas)</td>
</tr>
<tr>
<td>summit</td>
<td>ـس (Sas)</td>
</tr>
<tr>
<td>East</td>
<td>غرب (Ghrib)</td>
</tr>
<tr>
<td>West</td>
<td>غرب (Ghrib)</td>
</tr>
<tr>
<td>beginning</td>
<td>ـه (Sah)</td>
</tr>
<tr>
<td>longevity</td>
<td>ـه (Sah)</td>
</tr>
<tr>
<td>arising</td>
<td>ـه (Sah)</td>
</tr>
<tr>
<td>component</td>
<td>ـه (Sah)</td>
</tr>
</tbody>
</table>

C through F for the verb forms that end with -ء or -اء in the indicative, the tense is the past tense.

The full conjugations of hollow and weak verbs in the indicative are available in Appendix C through F. For the verb forms that end with -ء or -اء in the indicative, the tense is the past tense.

That did not lead to punishment of Tunsia.

That might lead to punishment of Tunsia.

Again, the letter ـ is added at the end of the verb in the other forms or conversion, but in the Tunsian (Tunisian) dialect it is not pronounced.

The full conjugations of hollow and weak verbs in the indicative are available in Appendix C through F. For the verb forms that end with -ء or -اء in the indicative, the tense is the past tense.
and beyond. In some cases, this has marginalized the effectiveness of government control of local press. The most prominent development that has accompanied the spread of satellite technology in the region is the establishment of the Al-Jazeera Network which broadcasts out of Qatar. This high budget, glossy network is often called the CNN of the Arab world. It offers a more contemporary style of reporting that competes successfully with the local networks and newspapers. You can check it out on the Internet at: www.aljazeera.net.

Some other sites are:
www.akhbaryelam.org.eg
www.ahram.org.eg
www.darashayat.com

E. Exercises

1. Name the case of the underlined words. Explain why this particular case is used.
   a. أعلن المسؤولين عن عقد القمة في تونس.
   b. أعلن المسؤولين عن عقد القمة في القاهرة.
   c. أعلن المسؤولين عن عقد القمة في الجزائر.
   d. أعلن المسؤولين عن عقد القمة في الجزائر.
   e. أعلن المسؤولين عن عقد القمة في الجزائر.

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. أعلن المسؤولين عن عقد القمة في تونس.
   c. أعلن المسؤولين عن عقد القمة في تونس.
   d. أعلن المسؤولين عن عقد القمة في تونس.
   e. أعلن المسؤولين عن عقد القمة في تونس.

3. Negate the following sentences using the word ‘ان’ (will not), remembering that this particle must be followed by a verb in the subjunctive mood.
   a. تناول تونس عقد القمة على أراضيها.
   b. تناول تونس عقد القمة على أراضيها.
   c. تناول تونس عقد القمة على أراضيها.
   d. تناول تونس عقد القمة على أراضيها.
   e. تناول تونس عقد القمة على أراضيها.

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.
4. Arrange the following words to form sentences.

a. أهتماء - أهتمم - الخстал - الأستاذ
b. تتأجل - تتأجل - أتأخد - الدراسة

c. هناك تكتل مسلح مرتقي، والمغربي

4.a. هناك تكتل مسلح مرتقي، والمغربي

4.b. هناك تكتل مسلح مرتقي، والمغربي

4.c. هناك تكتل مسلح مرتقي، والمغربي

4.d. هناك تكتل مسلح مرتقي، والمغربي

4.e. هناك تكتل مسلح مرتقي، والمغربي

1. a. nominative, subject
   b. nominative, predicate
   c. nominative, subject
   d. genitive, second part of the possessive construction
   e. accusative, object

2. a. المسؤولون
   b. مصدرين
   c. الشركة
   d. النقاش
   e. المصدر

3. a. لن تناول تونس عقد القمة على أراضيها
   b. لن تناول تونس عقد القمة على أراضيها

4. a. لن تناول تونس عقد القمة على أراضيها
   b. لن تناول تونس عقد القمة على أراضيها

High ranking sources have announced that Tunisia decided to postpone the summit.

Tunisia did not consult with member states.
Grammar Exercises

1. Define each of the following words either as a verbal noun, an active participle, or a present participle.
   a. تغيير
   b. كتاب
   c. مكتوب
   d. مدرس
   e. فقر

2. Form verbal nouns from the following verbs.
   a. جرى
   b. استقبل
   c. ترق
   d. فقر
   e. قدر

3. Form active participles from the following verbs.
   a. عمل
   b. طرد
   c. ذاكر
   d. ترق
   e. ذهب

4. Form passive participles from the following verbs.
   a. كتب
   b. منص
   c. نشغ
   d. استخدم
   e. عقد

5. Rewrite the following sentences in the future tense.
   a. استقبل الرئيس التونسي وزيرة الخارجية المصرفية.
   b. وجد دونالد نظرة في بروك.
   c. دها وزيرة الخارجية علم (sokjg) الصراع بين البلدين.
   d. قادت تونس النمكل الغربي.
   e. وصلت نسي من بيرت أوم.

Vocabulary Exercises

6. Rearrange the following words to form complete sentences.
   a. السعودية - مصر - النكيل - تنفيذ - السفري - و
   b. أن - يجل - الخارجية - القمة - وزير - قرون
   c. الوردة - لأن - سام - كان - تأثرت
   d. التمرربات - يمارس - الرياضية - هـ - دونالد - 2
   e. في - كمرس - أعمل - القاهرة

7. Decide which word in each group does not belong.
   a. صحيح - مكتوب - مدرس - محترم
   b. وصل - شرع - كفر - غير رأيه
   c. حمل الألفاظ - القمة - الجوري - الفضير
   d. مشكلة - صراح - خلاف - عملية جراحية
   e. نزاع - مهارات - ركبة - قلب

8. Choose the correct word to fill in the blanks.
   a. قال الطبيب دونالد: لا تأكل الكثير من ______.
   b. دونالد ليست عنده أزمة ______.
   c. ذهب أحمد مع نائة إلى ______ في الصف.
   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.

<table>
<thead>
<tr>
<th>A</th>
<th>B</th>
</tr>
</thead>
<tbody>
<tr>
<td>a. أسكن</td>
<td>a. صالة الاستقبال</td>
</tr>
<tr>
<td>b. هناك صراع</td>
<td>b. تنسج</td>
</tr>
<tr>
<td>c. هذة هي</td>
<td>c. عملية جراحية</td>
</tr>
<tr>
<td>d. مصيل رقم</td>
<td>d. قهوة</td>
</tr>
<tr>
<td>e. سئلني إلى الشاطئ</td>
<td>e. سهوب إلى الشاطئ</td>
</tr>
</tbody>
</table>

10. Reorder the following sentences to form a meaningful paragraph.

لا يوجد خلافات حول الأحداث.
أدى هذا إلى وجود تكتيلين أحدهما مغربي والآخر شرقي.
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. جرى  
 b. استقبال  
 c. دراس  
 d. فصل  
 e. تقديم

3. a. عم  
 b. شارب  
 c. مذكرة  
 d. مدرس  
 e. نابع

4. a. مكتوب  
 b. مصنوع

5. a. مستقبل الرئيس التونسي وزير الخارجية المصري  
 b. سيدع دعوى نقية في بيروت  
 c. (sokken) سيدع وزير الخارجية لحل النزاع بين البلدين  
 d. ستقوم تونس بتكتيل الشرقي  
 e. ستصل لوسانا ببروت غداً

6. a. تقدم مصر والسعودية التكتيل الشرقي  
 b. قرر وزير الخارجية أن يوجّل القمة  
 c. تأخر لأن التمرد كان سيئاً  
 d. هل يمارس مجلس الترمييات الرياضية؟  
 e. أرسل كأمير في القاهرة.
الخطبة كوم

al-khattaba.com Matchmaker.com

إيجاد، حرس أو عريس دائمًا يُسبب صعوبات كبيرة في العالم العربي بسبب الفصل بين الجنسين وأهمية الحضورية لعائلات المرأة. في الماضي كان الحصول على النصف الحلوي يتم من خلال "الخطبة" وهي امرأة تعرف الكثير من العائلات في المنطقة وتستطيع أن تنبغي الشخص المناسب طبقًا للمواصفات المطلوبة.

ولكن في عصر التكنولوجيا هذا نوع جديد من الخطاب وهو مواقع التعارف والزواج على الإنترنت. في عصر الأنترنت تستطيع المباحث عن زوج أو زوجة أن يبحث من بين عدد أكبر من المرشحين، لأن لا تستغرق البالات أن تقبل العريس الذي لا تريده لأنه ملتزم الوحيد الذي وجدته لها الخاطبة. يستطيع الغزاب العرب أن يبحثوا عن شريك في مدينة أخرى بل في بلد آخر أو في أخرى.

ولكن يقول بعض المعارضين لهذه المواصفات أنه من السهل إعطاء معلومات غير صحيحة مما قد يؤدي إلى الكثير من المشاكل، خلاف الخاطبة التقليدية التي تعرف الكثير عن أسر المنطقة، على أن حال، يُدُعُو أن تظهر خاطبة الإنترنت ستستمر لأن آلاف الغزاب العرب يزورون مواقع الزواج يوميًا.

Vocabulary

الخطبة xawla matchmaker
إيجاد xadif finding
حرس 'ardis bride
فصل xus separation
جنسين 'inayn sexes (du)
أهمية ahmiyya importance
خصومية xusSiyatya privacy
عائشة uwa family
حصول على MuSuli yade obtaining
حنو xila sweet, pretty, nice
يتم (أم) yatim (bmm) to be achieved
من خلال min khlu through
بسيط mudab appropriate
طبقا لـ Tabug a according to
مواصفات muSulSiyat characteristics
حلوية xawla demanded, required
عمر 'afar age, era
التكنولوجيا xumuliyya technology
نوع te'az kind
تعارف causual acquaintance, getting to know
LESSON 16
(Egyptian Arabic)

el-ahramat 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.

Donald: Sobbet el-kheir, ya rayyis, ‘awwa ankib eg-gamal wa takhudi laffa, iza kdn mamkin? Ahmad: Sobbet en-nur, mashki yu beith, ifataDál, eg-gamal we e-gamalat sahib anmarak. Donald: Tayyib, el yatTa btaarak betail dolair wawid linkib eg-gamal ma’a mursid siyahi. Sobbet el-kheir dahn?

Ahmad: aywa ya ustāz, bidikol waftil barakyak bi eg-gamal wa balaaffik lacHosqin el-haram ek-kibr dah, haram khuwu, umumkin lwa Habbet, bawarrak fen 3-Sūt wa D-Dā‘. Ahmad: máshki kamakom, anu sma‘et i 3-Sūt wa D-Dā‘. ‘AnDγ gamal bi-yeflik tarikh el-ahramat waabul-‘ād. Tayyib, astifa ta’delwa’i waila ba’di ma nikhalisi?

Ahmad: ahi, umumkin teffilu delwa’i ‘abi mā tenkak eg-gamal.

Donald: Tāb, yalla bina, ahi d-dolair aho, itikil ‘atla-‘atla.

After going full circle around the pyramid, Donald and Ahmad arrive back where they had started their journey.

Donald: mutuchakkr ‘aww, yā rayyis, kholās, nazzini hena.

Ahmad: máshki, yā bēth, kholās māsik fi ‘antar kwairin.

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: ‘a‘adak el-Hisbā tānī.

Ahmad: yānī mummik mārālik, shi‘a w-tībānī dolār.


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.

Ihrakul! 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 Show is a beautiful show. It tells the story 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.

Donald: But before I let you down off the camel, you have to pay me the rest of the fare.
Ahmad: What fare are you talking about, man? Didn't I pay you a dollar just like your sign says?
Donald: Yes, sir. That dollar is for getting on the camel, but getting off of it is a different fare.
Ahmad: What do you mean a "different fare"?
Donald: I mean, you can say, for instance, ninety-nine dollars.
Ahmad: 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.
Donald: 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 tSH'd, Egyptian Arabic has six basic vowels, a, å, i, o, u, and i. In addition to these, Egyptian Arabic also has the short vowels e and ê, and their long counterparts, å and u. These two vowel sounds often replace å and i sounds.

arkub (I ride) (short o)
'âlw (I want) (short i)
mukšîn (it is possible, maybe) (short u)
Sâhâr (morning) (long å)
ek-kâr (the large [one]) (long å)
en-nûr (light) (long u)

The short e-sound corresponds to the aw sound in MSA. For example:

<table>
<thead>
<tr>
<th>Egyptian Arabic</th>
<th>MSA</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sâh (sound)</td>
<td>Sâwrt</td>
</tr>
<tr>
<td>Dâw (light)</td>
<td>Daw</td>
</tr>
</tbody>
</table>

The short e vowel in Egyptian Arabic corresponds to either the short o or the short i vowel of tSh'd. For example:

<table>
<thead>
<tr>
<th>Egyptian Arabic</th>
<th>MSA</th>
</tr>
</thead>
<tbody>
<tr>
<td>yâthâ (to tell a story)</td>
<td>yâthkî</td>
</tr>
<tr>
<td>sme't (I heard)</td>
<td>smût</td>
</tr>
</tbody>
</table>

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 a-sâdihâ (travel; tourism) or i5-Sâh el-Dâwî (the sound and light). The pronunciation may vary, so one can hear en-nûr (the light) or en-nûr and el-yâthî (the sign) or el-yâthî.

Egyptian Arabic also has two compound vowels, or diphthongs, the aw and ay sounds, as in:

law (lit.
záyy (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 homophone.

<table>
<thead>
<tr>
<th>Egyptian Arabic</th>
<th>MSA</th>
</tr>
</thead>
<tbody>
<tr>
<td>dawâbî (now)</td>
<td>el-woqitu</td>
</tr>
<tr>
<td>'wbî (before)</td>
<td>qâlba</td>
</tr>
<tr>
<td>bôtî (the rest of)</td>
<td>biyyah</td>
</tr>
<tr>
<td>'5âshî (What do you mean?)</td>
<td>àâSâsh</td>
</tr>
</tbody>
</table>

Thus, it is not difficult to come up with a tSh'd equivalent of an Egyptian Arabic word.
containing a homoe. Simply substitute a qaf for the homoe 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 qaf, such as the words šiptiš (the economy) and râqam (number). Also, you should know that not every homoe in Egyptian Arabic corresponds to an MSA q-sound; there are also those Egyptian Arabic words with homoe where this sound 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 ג-sound in fuSHA (i.e., the sound found in the English words jam and John).1

Egyptian Arabic  MSA
äg-gamal (the camel)  aj jomal
ägamil (beautiful)  jamil
ägmon (crazy)  majmūn

C. THE LACK OF CONSONANT dh

The sound dh, represented by the letter ð in fuSHA, is pronounced as a z-sound in Egyptian Arabic. Compare the Egyptian Arabic words below to their fuSHA equivalents.

Egyptian Arabic  MSA
uduz (Mr., Sir, Professor)  ʿusad  usād

D. THE LACK OF THE CONSONANT th

The th-sound of fuSHA is pronounced as either a ẓ- or an s-sound in Egyptian Arabic, and there is no definite rule about this variation.

Egyptian Arabic  MSA
mesol (other, second)  ṭawāb  māthulūn

C. Grammar and Usage

1. PERSONAL PRONOUNS IN EGYPTIAN ARABIC

The following table lists the subject pronouns used in Egyptian Arabic.

<table>
<thead>
<tr>
<th>SUBJECT PRONOUNS IN EGYPTIAN ARABIC</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>I (me)</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>and</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>you (m.)</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>you (f.)</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>she</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>he</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>she</td>
<td>2</td>
<td>2</td>
</tr>
</tbody>
</table>

Notice that most Egyptian Arabic personal pronouns are very close in form to those in fuSHA. The fuSHA 1 corresponds to 1 in Egyptian Arabic forms ēnti, ēnī, and ēnti (m.), and 2 corresponds to 2 in Egyptian Arabic forms ēntō, and ēntō (m.). In the plural, ēntō (m.) differs from the fuSHA ūrā or in that it lacks the initial ū and ends in ē instead of ē. 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 pronounce, hommō, differs the most from its equivalent in fuSHA, ūrā, the two share only the initial ū-sound.

2. IMPERFECT TENSE IN EGYPTIAN ARABIC

Egyptian Arabic imperfect tense is similar to the one that exists in fuSHA. The imperfect verb is formed by adding the appropriate prefix and/or suffixes to the imperfect tense stem, which follows the pattern CCVC. For example, the verb ǧaža (he rides) is ǧažōb (he rides) in the 1st 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-/b- precedes the pronominal prefix in all persons.

<table>
<thead>
<tr>
<th>THE IMPERFECT INDICATIVE OF THE VERB ǧaža (TO RIDE)</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>anū</td>
<td>ǧažōb</td>
<td>ēntī</td>
</tr>
<tr>
<td>ēntū</td>
<td>ǧažōb</td>
<td>ēntī</td>
</tr>
<tr>
<td>ēntū (m.)</td>
<td>ǧažōb</td>
<td>ēntī</td>
</tr>
<tr>
<td>ēntū (f.)</td>
<td>ǧažōb</td>
<td>ēntī</td>
</tr>
<tr>
<td>ēntū (m.)</td>
<td>ǧažōb</td>
<td>ēntī</td>
</tr>
<tr>
<td>ēntū (f.)</td>
<td>ǧažōb</td>
<td>ēntī</td>
</tr>
</tbody>
</table>

Donald rides the camel to see the pyramid.

When the main verb follows the expressions šizīm (should, must), mumkin (can, able to possible, maybe), or šakī (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-/b-.

A. šažīm (SHOULD, MUST)

šizīm is invariant and does not change to match the person or number of the subject. In

2

B. ‘Awiz (WANT)

‘Awiz is the equivalent of the verb to want in English, its counterpart in fu’ah is yuridu. ‘Awiz can be followed by an object noun, as in:

(hawwani) ‘awiz gamal.
He wants a camel.

Or it can be combined with a verb, as in:

(hawwani) ‘awiz ynnab gamal.
He wants to ride a camel.

(hawwani) ‘awiz ynnab el-Hosab.
She wants to pay the bill.

‘Awiz 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 ‘awiz changes its form depending on the gender and number of the subject.

C. mumkin (CAN, ABLE TO; POSSIBLE, MAYBE)

Like yuridu, mumkin (can, able to, possible, maybe) is an invariant word that can be used as an adverb or as a modal particle, followed by a verb in the imperfect tense. mumkin can also be used as a tag question, as in:

‘awiz arkab eg-gamal, mumkin?
I want to ride the camel; can I?

In the following table, mumkin is combined with the imperfect tense verb yedda (he pays).

<table>
<thead>
<tr>
<th>THE EXPRESSION mumkin yedda (HE CAN PAY)</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>and</td>
<td>mumkin uddal’</td>
<td>ehhah</td>
</tr>
<tr>
<td>eno</td>
<td>mumkin toffal’</td>
<td>enuutum</td>
</tr>
</tbody>
</table>
| osat                                 | mumkin doppal’ | osat]
| noomu                               | mumkin yedda’ | noomu emme |
| heyata                             | mumkin toffal’ | heyata |

w-mumkin low Habeb, bowamik fa’im S-Sitt wi D-Dopp. (used as an adverb)
And perhaps, if you’d like, I can show you where the Sound and Light Show is.

mumkin teedal’ delawt ‘abti mi tekkab og-gomol. (used as a modal particle)
You can pay me now, before you get on the camel.

D. Vocabulary

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Sall</td>
<td>morning</td>
</tr>
<tr>
<td>‘awiz</td>
<td>1 want to</td>
</tr>
<tr>
<td>el-haram; el-arab</td>
<td>the pyramid; the pyramids</td>
</tr>
<tr>
<td>gamal</td>
<td>camel</td>
</tr>
<tr>
<td>gammal</td>
<td>camel-driver</td>
</tr>
<tr>
<td>ba’ith amrak (m.); amrak (f)</td>
<td>at your disposal; all yours</td>
</tr>
<tr>
<td>mumshid sayhi</td>
<td>tourist guide</td>
</tr>
<tr>
<td>takhaddun (m.); takddin (f)</td>
<td>take me (e.g., for a ride)</td>
</tr>
<tr>
<td>kebir (m.); kebra (f)</td>
<td>big, large</td>
</tr>
<tr>
<td>el-S-Sitt wi D-Dopp</td>
<td>the Sound and Light Show</td>
</tr>
<tr>
<td>gamal (m.); gamal (f.)</td>
<td>beautiful</td>
</tr>
<tr>
<td>lyfta</td>
<td>a ride (e.g., around a place or city)</td>
</tr>
<tr>
<td>Tqyib</td>
<td>okay, all right</td>
</tr>
<tr>
<td>yafay</td>
<td>sign, poster</td>
</tr>
<tr>
<td>baterak (m.); baterik (f)</td>
<td>yours</td>
</tr>
<tr>
<td>watlal (m.); watlal (f)</td>
<td>one</td>
</tr>
<tr>
<td>Sakkak</td>
<td>Right?, Okay?</td>
</tr>
<tr>
<td>ek-kedem daw</td>
<td>(that) what you’re saying/you said and</td>
</tr>
<tr>
<td>waj</td>
<td>yes, yeah</td>
</tr>
<tr>
<td>Hawaiin</td>
<td>around</td>
</tr>
<tr>
<td>midli</td>
<td>okay, will do</td>
</tr>
<tr>
<td>dyfh (m.); dyfh (f)</td>
<td>this, that</td>
</tr>
<tr>
<td>boss</td>
<td>but, only</td>
</tr>
<tr>
<td>wafsa</td>
<td>or, else</td>
</tr>
</tbody>
</table>
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 (2650-2184 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 Hetepheres. 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 6.6 million tons.

Khafre, who was the son of Khufu, was also known as Rakhaef or Chephren. He ruled from 2560-2494 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 mumified. 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.

<table>
<thead>
<tr>
<th>A</th>
<th>B</th>
</tr>
</thead>
<tbody>
<tr>
<td>a. Salâm</td>
<td>a. we g-gamadh</td>
</tr>
<tr>
<td>b. awiz arkab</td>
<td>b. siyâhi</td>
</tr>
<tr>
<td>c. iltki</td>
<td>c. 'awi</td>
</tr>
<tr>
<td>d. mutashakker</td>
<td>d. wi D-Dî 'alâni</td>
</tr>
<tr>
<td>e. murshid</td>
<td>e. is-siyâhi</td>
</tr>
<tr>
<td>f. eg-gamal</td>
<td>f. 'ala l-lah</td>
</tr>
<tr>
<td>g. lazim</td>
<td>g. eg-gamal</td>
</tr>
<tr>
<td>h. di sir'a</td>
<td>h. ba't el-Husâb</td>
</tr>
<tr>
<td>i. shurtat</td>
<td>i. ek-kulâm dah</td>
</tr>
<tr>
<td>j. is-Sol</td>
<td>j. is-Sol</td>
</tr>
<tr>
<td>k. bêh</td>
<td>k. i. en-nizâl</td>
</tr>
<tr>
<td>l. sti hâmî</td>
<td>l. êl-Husâb</td>
</tr>
<tr>
<td>m. pati</td>
<td>m. bi 'acht yâb</td>
</tr>
<tr>
<td>n. râshid</td>
<td>n. bi el-Husâb</td>
</tr>
</tbody>
</table>

2. Put the words in the correct order to form coherent sentences.

a. Hûbâb | êl | bi | 'acht yâb | ?

b. minnu | bi | n-nizâl | Hûbâb | luh | ël-kâm

c. 'annak | is-siyâhi | fi | 'acht yâb | bufis | Habballah

d. is-Sol | gamal | 'amr | 'arûd | 'abd | wi D-Dî | ën

e. 'ulûshân | ëh | eg-gamal | rukab | ëd-dasîr |
3. Fill in the blanks with the correct verb in the imperfect tense to form complete sentences.

a. heyya 'awza _________ eg-gomal.
   b. afka _________ nerkab eg-gomal.
   c. homma _________ eg-gomal fi S-Sabbi.
   d. enti ilzim _________ ba’it el-Hasib.
   e. homma _________ yeddifu dalwa’ti ‘abi mā yerkebu eg-gomal.

4. Fill in the blank with the correct personal pronoun.

a. _________ maganin?
   b. _________ ‘awzini yeddifu’u delwa’ti.
   c. _________ wutashakkarin ‘awi, yā rāyli.
   d. _________ mumkin tedd’a ba’it el-Hasib.
   e. _________ mish ilzim yi khắcalū ‘abi mā yinni?

5. Fill and correct the errors in the following sentences. A hint is provided in parentheses.

a. ‘awza ya ustaz, bi dawā wákik araklib bog-gomal we-alsatikum Hovailem el-Haram.
   (pronoun-verb agreement)

b. anu sme’t in IS-Sadi wi D-Da’i ‘anD gamal bi yenni tarik el-atramad wobul-hadi. (noun-adjective agreement, pronoun-verb agreement)

c. ak, mumkin tedd’u’u delwa’ti ‘abi mā yerkeb og-gomal. (pronoun-verb agreement)

d. mish, yā sīt, khalīk musik fi ’antar kwayyis. (pronoun-verb agreement)

e. Sabūl el-kheir, ya rāyli, ‘awzini nerkab eg-gomal w-tahhudu sadha, isu kān mumkin? (pronoun-verb agreement)

Answer Key

1. a. Sabūl ak kahlim dah?
   b. ‘awzini nerkab eg-gomal
   c. itkils ‘allah
   d. mutshakkar ‘awi
   e. mursulyya siyaha

2. a. ‘awzini nerkab eg-gomal
   b. likin en-nilad minnu lish Hasib fufi
   c. om iшabbag ‘annak b bulis ta-siyaha.

3. a. heyya ‘awza tawkab og-gomal.
   b. afka ‘awzini nerkab og-gomal.
   c. homma be-yadda’u’u eg-gomal fi S-Sabbi.
   d. enti ilzim tedd’a ba’it el-Hasib.
   e. homma ‘awzini yeddifu’u delwa’ti ‘abi mā yerkebu og-gomal.

4. a. enta(m) maganin?
   b. homma ‘awzini yeddifu’u delwa’ti.
   c. erka wutashakkarin ‘awi, yā rāyli.

5. a. ‘awza ya ustaz, bi dawā wákik araklib bog-gomal we-alsatikum Hovailem el-Haram.
   b. anu sme’t in IS-Sadi wi D-Da’i ‘anD gamal bi yenni tarik el-atramad wobul-hadi. (noun-adjective agreement, pronoun-verb agreement)
   c. ak, mumkin tedd’u’u delwa’ti ‘abi mā yerkeb og-gomal. (pronoun-verb agreement)
   d. mish, yā sīt, khalīk musik fi ’antar kwayyis. (pronoun-verb agreement)
   e. Sabūl el-kheir, ya rāyli, ‘awzini nerkab og-gomal w-tahhudu sadha, isu kān mumkin? (pronoun-verb agreement)
LESSON 17
(Egyptian Arabic)

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.

Layla: How ya liisi, izzy anything? We want to take a ride on a felucca on the Nile. We want to take a tour around Cairo and, of course, see the sunset. Layla: Yes, that's a great idea.
Layla: 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, 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.

B. Pronunciation

CONSONANT CLUSTERS IN EGYPTIAN ARABIC

In tumma, 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:

ghurub (sunset) ghrib
ifiknu (you are, you will be) iknub
bekher (doing well) bikhier

C. Grammar and Usage

1. THE PERFECT TENSE: THE VERB rihb (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 rihb (to ride) (took in fuṣūḥa) in the perfect tense. Notice that the first form, rihb, in the table below, doesn't have a personal ending.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
</table>
| an-rih | an-rih
| an-rih | an-rih |
| ho-rih | ho-rih |
| hayya-rih | hayya-rih |

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 / and 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 ỉyay (me), ỉyok (you, m.sg.), ỉyoki (you, f.sg.), ỉyath (him), ỉyaph (her), ỉyonos (us), ỉyoskom (you, m.pl.), and ỉyasohom (them, m.pl.). 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**

<table>
<thead>
<tr>
<th>Subject</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>me</td>
<td>-a</td>
<td>-na</td>
</tr>
<tr>
<td>you</td>
<td>-l</td>
<td>you -ll</td>
</tr>
<tr>
<td>him</td>
<td>-u</td>
<td>the -mu</td>
</tr>
<tr>
<td>her</td>
<td>-ir</td>
<td>-irr</td>
</tr>
</tbody>
</table>

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 verbs yíshkūr (he thanks) (he thanks).

**PERFECT TENSE OF THE VERB shakar (TO THANK) WITH OBJECT PRONOUN SUFFIXES**

<table>
<thead>
<tr>
<th>Subject</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>one</td>
<td>shakaru'</td>
<td>akku</td>
</tr>
<tr>
<td>mea</td>
<td>shakari'</td>
<td>erri</td>
</tr>
<tr>
<td>enti</td>
<td>shakari'</td>
<td>erri</td>
</tr>
<tr>
<td>hawwa</td>
<td>shakari'</td>
<td>hommio</td>
</tr>
<tr>
<td>heyya</td>
<td>shakari'</td>
<td>shakari'</td>
</tr>
</tbody>
</table>

**IMPERFECT TENSE OF THE VERB yíshkúr (TO THANK) WITH OBJECT PRONOUN SUFFIXES**

<table>
<thead>
<tr>
<th>Subject</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>one</td>
<td>beyyishkūr</td>
<td>akku</td>
</tr>
<tr>
<td>ento</td>
<td>beyyishkūr</td>
<td>entu</td>
</tr>
<tr>
<td>enti</td>
<td>beyyishkūr</td>
<td>entu</td>
</tr>
<tr>
<td>hawwa</td>
<td>beyyishkūr</td>
<td>hommio</td>
</tr>
<tr>
<td>heyya</td>
<td>beyyishkūr</td>
<td>beyyishkūr</td>
</tr>
</tbody>
</table>

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.

<table>
<thead>
<tr>
<th>Preposition</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>from me</td>
<td>mono</td>
<td>from us</td>
</tr>
<tr>
<td>from you</td>
<td>minnak</td>
<td>from you</td>
</tr>
<tr>
<td>from him</td>
<td>menu</td>
<td>from them</td>
</tr>
<tr>
<td>from her</td>
<td>minnak</td>
<td>from her</td>
</tr>
</tbody>
</table>

Here is an example from the dialogue of the preposition l (to, for) with ehrúa (we) attached to it:

and Hākālimūk kārim akhiya 'ishādān yerastī Līm yiym mīqīf ỉh kūllīna māa 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 l (to, for) is pronounced as a simple l in Egyptian Arabic, and so is the form lā (to). Some other Egyptian Arabic prepositions are 'idū (in), fī (in), and 'am (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.

<table>
<thead>
<tr>
<th>POSSESSIVE SUFFIXES</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>my</td>
<td>-ū</td>
<td>our</td>
</tr>
<tr>
<td>your (m.sg.)</td>
<td>al</td>
<td>your (m.pl.)</td>
</tr>
<tr>
<td>your (f.sg.)</td>
<td>-l</td>
<td>-lom</td>
</tr>
<tr>
<td>his</td>
<td>-u</td>
<td>their (m.pl.)</td>
</tr>
<tr>
<td>her</td>
<td>-ir</td>
<td>-irr</td>
</tr>
</tbody>
</table>

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.
Possessive suffixes can be added only to indefinite nouns.

Egyptian Arabic also uses the word betlī (lit., thing) to show possession, but only with non-human and definite nouns, which it must follow. The pronominal suffixes are added to betlī. Let us use the definite noun el-kitab (book) as an example:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>my hand</td>
<td>sīl</td>
</tr>
<tr>
<td>your hand (m.)</td>
<td>sīka</td>
</tr>
<tr>
<td>your hand (f.)</td>
<td>sīk</td>
</tr>
<tr>
<td>her hand</td>
<td>sīka</td>
</tr>
<tr>
<td>our hand</td>
<td>sīlom</td>
</tr>
<tr>
<td>your hand</td>
<td>sīkum</td>
</tr>
<tr>
<td>their hand</td>
<td>sīlom</td>
</tr>
<tr>
<td>their book</td>
<td>betlī</td>
</tr>
</tbody>
</table>

In some instances, particularly when answering a question, an Egyptian Arabic speaker may very well omit the noun and use only betlī with suffixes in the response. For example, if the question is:

kəblī min dah?
Whose book is this?

The answer can be:

betlī.
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.

<table>
<thead>
<tr>
<th>Numbers 1 to 19 in Egyptian Arabic</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
</tr>
<tr>
<td>2</td>
</tr>
<tr>
<td>3</td>
</tr>
<tr>
<td>4</td>
</tr>
<tr>
<td>5</td>
</tr>
<tr>
<td>6</td>
</tr>
<tr>
<td>7</td>
</tr>
<tr>
<td>8</td>
</tr>
<tr>
<td>9</td>
</tr>
<tr>
<td>10</td>
</tr>
<tr>
<td>11</td>
</tr>
<tr>
<td>12</td>
</tr>
<tr>
<td>13</td>
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<td>14</td>
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<td>15</td>
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<td>16</td>
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<tr>
<td>17</td>
</tr>
<tr>
<td>18</td>
</tr>
<tr>
<td>19</td>
</tr>
</tbody>
</table>

D. Vocabulary

do? (on the phone)
N, hello, welcome
we missed you (to miss)
Fine, thanks. (lit., praise to God)
Listen!
felecua
the Nile
we take a tour, go for a ride, go on an outing
Cairo
Giza
Island Gezira (an island between Cairo and Giza)
Maadi (a Cairo suburb)
of course, naturally
sunrise
the sun
idea
great, outstanding
boatman
hello (lit., peace be with you)
tour
nice, beautiful, sweet (m. form); also: Sounds good!
you show us later. Afterwards
beautiful
so that we don’t waste
time
What do you think?
thing; something
beyond what I expected
hand
water
at which time, when
right
boat
river
longer, (the) longest
world
wide
narrow
region(s)
Wow, Oh my, Oh dear
opinion
sight(s); spectacles(s)
building(s)
car(s)
bridge(s)
statue(s)
Amazing! Good, Biwol
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 and desert.
Throughout history, the Nile has provided Egyptians with drinking and irrigation water.
In 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.

<table>
<thead>
<tr>
<th>A</th>
<th>B</th>
</tr>
</thead>
<tbody>
<tr>
<td>a. da r-rayys matmūd</td>
<td>b. ya layla</td>
</tr>
<tr>
<td>b. tawzīn nīkāb</td>
<td>c. da-Sawwar</td>
</tr>
<tr>
<td>c. ghu-rūb</td>
<td>d. wī-šūmāl</td>
</tr>
<tr>
<td>d. iz-zayyik</td>
<td>e. nīkā</td>
</tr>
<tr>
<td>e. gawla</td>
<td>f. li-šūmā</td>
</tr>
<tr>
<td>f. a-nā ṭāle</td>
<td>g. el-mašāli</td>
</tr>
<tr>
<td>g. da kūlim</td>
<td>h. u-ma kont</td>
</tr>
<tr>
<td>h. 60′ ma kont</td>
<td>i. gūmī</td>
</tr>
<tr>
<td>i. jīmin</td>
<td>j. dī-Ṭwāl nābr</td>
</tr>
</tbody>
</table>

2. Put the words in the correct order to form coherent sentences.

a. kunna / fālākā / 'allā / tawzīn in-nil / nīkāb
b. 'a-zūmā / di il ya / fikā / lūsi / qīya

3. Add the correct possessive suffixes to the following nouns, as instructed in parentheses.

a. qalīd (our)
b. manṭa'ī (his)
c. nāhr (their)
d. rīj (you, f.sg.)
e. tāmsāl (her)

4. Attach the correct object pronoun suffixes to the conjugated verb in parentheses.

a. hawwā 'awzok (b'mil) gawla siyādīyya
b. homma 'awzīnāk (takhd) nāhītīg gezīra

5. Attach the correct object pronoun suffixes to the conjugated verb in parentheses.

d. hawwā 'awzīn r-rayyūs matmūd (yfārag) 'al-qādirā

6. da al-ṣūrān, enta w-lūsi; el-fuluka sa'āl bit-mil jīmin w-šemāli, taw (khālli) masik kwāyīs fi l-mašāli.

7. el-fa'na binītt wii (byerago') 'a-šaḥān 'ašā'ī ghu-rūb el-shūmāl.
Lesson 18
(Egyptian Arabic)
ziyara li l-mathaf el-masiri 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 Heliospolis to downtown Cairo.

Karim: es-salamu 'alayka ya rayya, el-mathaf el-masri, law samadit, el-antik-khawna. bikam el-'ilaha min heena l-wast el-balad?

Rayya: saawid 'iltakki waliillah ilii tshuluhu ya sa'at-tir-bah. ta'bibon kedaa 'ashara gnath.

Layla: mish kum dah ya rayya?

Donald: ka', kwyuwinti, ya layla. el-dii 'ashara basu 'ola shor' yiisw' 'ola mahfih.

Karim: oon, wente bishhad min Tani'i es-sewad l-masri.

The taxi arrives at the museum.

Karim: khod ya dindal laskarbat, khodii ya layla. imshu wosyoo 'ashan ho-nikhsin min el-bibb en-ra'lies han.

Donald: ya saleem, do l-mo'in min basa shaklu 'aZim, w-biy'allah bi-galala 'ola madin el-taktir.

Karim: el-mathaf el-masri etbanna li 'ayat al-khawna' libbala Helmi et-tani sanat all w-tamnemeyya soba'a w-350. w-ftalh el-mathaf masru k sanat all w-es-tumeyya w-eteen.

Layla: Tab yalla naddit, a3ilw and ma gisah el-mathaf dah min sinin.

Donald, Layla, and Karim enter the museum through the magnificent front door.

Donald: ammal fen el-mumyuy?

Karim: ma d'arsh. mish Ho-nawwathi.

Donald: tikhru Ha 'dan asshaf mumyit ramis?

Karim: ah Tab'aan.

Layla: byiy hagya li biyiibthu Hu -maghfa ilii faa mumyit ramis sa'ahun bass kull yin, 'ashan yekhalid 'ulaa.

Karim: Tab yalla niizaa fa' uba ma yiilhu. a3thah ya dindal, Hognit il-mumya. khasish. ma tathaf.

Donald: ana mish misadba' enamal shuyot laddimi mumyit 'inmad kan 'ayth min a3l es-sin.

Karim: w-ubti ma nimish ya dindal, Ho-nikiblik 'ismak b il-logha l-horogheyya!

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: He'n'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 Heihi 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 Ramses?
Karim: Yes, of course.
Layla: I believe they keep the chamber with Ramses' 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 MSA. The only difference is that in Egyptian Arabic, the article is pronounced as e or it, and not o. When preceded by the conjunction wa (and), it is usually pronounced as.

el-mathaf el-ma'Siri
es-sewd a
el-radi
el-mumynd
the Egyptian Museum
the dining room
the main (one)
the mummies

2. THE PERFECT TENSE: THE VERBS ghı (TO COME) AND 'idir (TO BE ABLE TO)

Below are the perfect tense forms of the verbs ghı (to come), قَامَ ghı in MSA, and the verb 'idir (to be able), قُدِرَ ghı in MSA.

<table>
<thead>
<tr>
<th>PERFECT TENSE OF THE VERB ghı (TO COME)</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>ana</td>
<td>ghı</td>
<td>entu</td>
</tr>
<tr>
<td>entu</td>
<td>ghı</td>
<td>egwu</td>
</tr>
<tr>
<td>meha</td>
<td>ghı</td>
<td>meha</td>
</tr>
<tr>
<td>hayga</td>
<td>ghı</td>
<td>haygu</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>PERFECT TENSE OF THE VERB 'idir (TO BE ABLE TO)</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>ana</td>
<td>'idir</td>
<td>idir</td>
</tr>
<tr>
<td>entu</td>
<td>'idir</td>
<td>entu</td>
</tr>
<tr>
<td>meha</td>
<td>'idir</td>
<td>meha</td>
</tr>
<tr>
<td>hayga</td>
<td>'idir</td>
<td>haygu</td>
</tr>
</tbody>
</table>

3. THE FUTURE TENSE IN EGYPTIAN ARABIC

In MSA, the future tense is formed by placing the particle سَوْفَ sawf before the imperfect tense verb or by attaching the suffix -diri 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 haywada (he) form, Ha- is followed by y-

<table>
<thead>
<tr>
<th>THE FUTURE PREFIX Ha- WITH IMPERFECT TENSE PREFIXES</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>ana</td>
<td>Ha-yaw</td>
<td>Yaw</td>
</tr>
<tr>
<td>entu</td>
<td>Ha-byaw</td>
<td>Byaw</td>
</tr>
<tr>
<td>meha</td>
<td>Ha-yaw</td>
<td>Yaw</td>
</tr>
<tr>
<td>hayga</td>
<td>Ha-yaw</td>
<td>Yaw</td>
</tr>
</tbody>
</table>

The tables below give the future tense forms of the verbs yekhasu (he enters) and ye'dar (he is able to).

<table>
<thead>
<tr>
<th>FUTURE TENSE OF THE VERB yekhasu (HE ENTERS)</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>ana</td>
<td>Ha-yaw</td>
<td>Yaw</td>
</tr>
<tr>
<td>entu</td>
<td>Ha-byaw</td>
<td>Byaw</td>
</tr>
<tr>
<td>meha</td>
<td>Ha-yaw</td>
<td>Yaw</td>
</tr>
<tr>
<td>hayga</td>
<td>Ha-yaw</td>
<td>Yaw</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>FUTURE TENSE OF THE VERB ye'dar (HE IS ABLE TO)</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>ana</td>
<td>Ha-yaw</td>
<td>Yaw</td>
</tr>
<tr>
<td>entu</td>
<td>Ha-byaw</td>
<td>Byaw</td>
</tr>
<tr>
<td>meha</td>
<td>Ha-yaw</td>
<td>Yaw</td>
</tr>
<tr>
<td>hayga</td>
<td>Ha-yaw</td>
<td>Yaw</td>
</tr>
</tbody>
</table>
Just like in 19th-century Egyptian Arabic, different particles of negation are used with verbs depending on the tense: ma is used with perfect tense, imperative, and imperfect tense verbs; misi 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 kam (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.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>and</td>
<td>mo korsh</td>
</tr>
<tr>
<td>entu</td>
<td>mo korsh</td>
</tr>
<tr>
<td>hnw</td>
<td>mo korsh</td>
</tr>
<tr>
<td>hnt</td>
<td>mo korsh</td>
</tr>
</tbody>
</table>

and ma korsh li imathaf embagh.  
I wasn't at the museum yesterday.

enta ma korsh ma'dina 'ala fi-l-fu'uka.  
You were not with us on the felucca.

Here are the negative forms of the perfect tense verb gish (he came).

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>and</td>
<td>ma gishh</td>
</tr>
<tr>
<td>entu</td>
<td>ma gishh</td>
</tr>
<tr>
<td>hnw</td>
<td>ma gishh</td>
</tr>
<tr>
<td>hnt</td>
<td>ma gishh</td>
</tr>
</tbody>
</table>

and ma gishh el-mathaf dah min sinin.  
I have not been to this museum in years.

hnowa ma gishh ma'duna 'gishh khaf min Hagr al-mumyad.  
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.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>and</td>
<td>ma yigi</td>
</tr>
<tr>
<td>entu</td>
<td>ma yigi</td>
</tr>
<tr>
<td>hnw</td>
<td>ma yigi</td>
</tr>
<tr>
<td>hnt</td>
<td>ma yigi</td>
</tr>
</tbody>
</table>
The common Egyptian Arabic expression *ma fish* (there isn’t/aren’t . . . ) makes use of the negative word *ma*.

*ma fish mān*.
I have no objection.

*ma fish shokk.*
There is no doubt.

Without the negative *ma*, we have the expression *fi* (there is/are . . .).

*fi Haga 7.1 l-mumydt.*
There is a chamber for mummies.

*fi* is the equivalent of the fi/Sa word دلّا hurūk (there is/are . . .).

### B. THE NEGATIVE PARTICLE mish

*mish* is used with future and sometimes, imperfect tense verbs.

- *ano mish ṣīsadda ‘enayya!*
  I don’t believe my eyes!

Below, *mish* is used with an imperfect tense verb in a negative question.

- *mish biy]& ‛ašīlā ma dīn et-tehīr?*
  Doesn’t it overlook Tahrir Square?

*mish* is most commonly encountered with future tense verbs.

- *mish ḥa-nawwālit-ḥal.
  We will not skip it!

- *eḥna mish ḥa-niṣrat al-matḥūl bokra.*
  We will not go to the museum tomorrow.

*mish* is often used with modal expressions, such as ḍaww (want) and ʾīzīm (must).

- *hawwa mish ʾīzīm yirkaḥ al-ḥālāka.*
  He must not ride the felucca.

- *ano mish ʾīwād addaḥ Haga 7.1 l-mumydt.*
  I do not want to enter the mummy chamber.

*mish* is also used in verbless, equational sentences.

- *ano mish ṣawqayya.*
  I am not young.

*mish* is also used to negate equational sentences in the future tense, which employ the verb yāḥūn (*he is*), conjugated below in the future tense.

### THE NEGATIVE FORM OF THE FUTURE TENSE VERB ḥa-yāḥūn (HE WILL COME)

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>ano</td>
<td>mish ḥa-yāḥūn</td>
</tr>
<tr>
<td>emi</td>
<td>mish ḥa-yāḥūn</td>
</tr>
<tr>
<td>emi</td>
<td>mish ḥa-yāḥūn</td>
</tr>
<tr>
<td>hawwa</td>
<td>mish ḥa-yāḥūn</td>
</tr>
<tr>
<td>hawwa</td>
<td>mish ḥa-yāḥūn</td>
</tr>
<tr>
<td>hawwa</td>
<td>mish ḥa-yāḥūn</td>
</tr>
</tbody>
</table>

*Hamma mish ḥa-yāḥūn mish fi l-matḥūl.*
They will not be there at the museum.

*ya’ti ent mish ḥa-niṣrat hena?*
You mean you will not be here?

Below are the negative forms of the verb *yāḥūn* (*he comes*) in the future tense. Remember that when forming the future tense, the imperfect tense verb loses its initial bī-īn- prefix.

### THE NEGATIVE FORMS OF THE FUTURE TENSE VERB ḥa-yāḥūn (HE WILL COME)

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>ano</td>
<td>mish ḥa-yūt</td>
</tr>
<tr>
<td>emi</td>
<td>mish ḥa-yūt</td>
</tr>
<tr>
<td>emi</td>
<td>mish ḥa-yūt</td>
</tr>
<tr>
<td>hawwa</td>
<td>mish ḥa-yūt</td>
</tr>
<tr>
<td>hawwa</td>
<td>mish ḥa-yūt</td>
</tr>
<tr>
<td>hawwa</td>
<td>mish ḥa-yūt</td>
</tr>
</tbody>
</table>

*ano mish ʾīwād maḥkum li l-matḥūl.*
I will not come with you to the museum.

*Hamma mish ḥa-yūt min al-būb el-raʾisī.*
They will not come from the main entrance.

*Ishu waṣṣaṣ ṭaḥāna mish ḥa-khāṣ min el-būb en-raʾisī hena.*
Follow me, because we are not going to enter from the main entrance over there.

*mish ḥa-nikūtub ʾiṣman bi l-iḥšāʾa l-iḥqāfīyya.*
We will not write your name in hieroglyphics.
C. Vocabulary

zyānīyya
mutahāf (masnā'ī)
muṣārī (m.); muṣārīyya (f.)
waṣṭ il-bulāb
iwrān samā'īh
anāl-ka'dina
bābīm al-aqsa
al tūbāw
sādīr al-bēr
ʒāri'īn
kīrī (m.); kīran (f.)
ed-ʒāli (pi.)
'āla 'iṣārī
jualī (m.); ʒūlī (f.)
alā muṭāmī (m.); alā muṭāmī (f.)
Tīrīn
mazānkās (m.); mazānkālī (f.)
māsīr waṣīya
Ha niṭḥashak
al-ʒabī
nūs
mīn barān
shākīlū (m.); shākīlā (f.)
bi-Tālī (m.); bi-Tālī (f.)
bi-ʒuṣāli
mīdān al-tahrīr
et-ṭūrān (ybn)
'āhli
al-Ŷānīnī
sonat
mīṣārī
yāla naddahān
ma ṣībi'
'an
'ımāmī
ma al-Ŷārī (m.); ma al-Ŷārī (f.)
maṣh Ḥanfīwāli-ka
ßīhān (pi.); ßīhārī (m. sg.);
ßīhārī (f. sg.)
Ho 'īdār
muṣārī

Ramses
byūftīhī
ṣa'āntū sā'ā wāhrīdu
yāḥbīhī
yārīfī
ṭerīl
khišāh (m.); khišāh (f.)
mo-ṭūrīshī (m.);
mo-ṭūrīshī (f.)
muṣārī (m.);
muṣārī (f.)
I don't can't believe (f.)
my eyes
-human being; person
kān ṣīyāh (m.); kānī ṣīyāna (f.)
used to live; once lived; was once living
nīmīn
we leave; we depart; we go
Ho-nikāblīk (m.); Ho-nikāblīk (f.)
will write (for) you
your name
el-hīṣāgyīyya
hieroglyphics

D. The 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-Labāb) built around 1176 as a defense against the Crusaders. The Citadel, located on the Muqattam (Mu'attām) 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-Nasr 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-Qahṣūr, where one can see performances of the Whirling Dervishes. There are also Al-Azhar University and Mosque, founded in 970 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
E. Exercises

1. Match the words from column A to those in column B to form phrases or short sentences.

<table>
<thead>
<tr>
<th>A</th>
<th>B</th>
</tr>
</thead>
<tbody>
<tr>
<td>a. bikām</td>
<td>er-ra'isi</td>
</tr>
<tr>
<td>b. yātū</td>
<td>el-maŠīlym</td>
</tr>
</tbody>
</table>
   | c. el-bāb | of qīṭa
   | d. el-mathāf | el-'ogra
   | e. el-qisr | šokh
   | f. ward | el-maŠīr

2. Put the words in the correct order to form coherent sentences.
   a. min / fauna / i / es-sewā' / bi-khāf / Tanīr
   b. el-bāb / wa-rīya / i / er-ra'isi / 'arān / in-shu / Han-khoshsh
   c. mumiyt / as-haf / Ha-'dar / ramis / titkrū / ?
   d. sa-'ūn / el-Hogra / ydn / bus / kān / bītyfātā
   e. mumiyt / i / yihash / 'addān / min / i / šayyel / kān / alā / es-svin / usinān

3. Change the tense of the verbs in parentheses as indicated, keeping in mind the rules of agreement.
   a. enti (biyakhāf) min Tanīr es-sewā' i / mōsīr. ( imperfect tense)
   b. erhā (yūghq) el-mathāf dha lamma konna Soghayyarr. (perfect tense)
   c. 'alāšān laynay yūghq 'awān yakhāf Horqit el-mumiyt. (imperfect tense)
   d. fi Hogri el-mumiyt hamma (yihāf) mumiyt ramis. (perfect tense)
   e. fi el-mathāf el-mōsīr, entu (yē'dār) tēsālū el-Hogra liyì hēl el-mumiyt. (future tense)
   f. jā dānūd, anā (Yāh-势头b) 'isāk bi l-hoghā l-kirghif'ayyu. (future tense)

4. Use the negative particles ma or miziq to negate the words in parentheses.
   a. en-nas hena (bihūjū) 'alā mēthāmān
   b. lā, (fih) shokk inn el-mathāf kēfī 'awā
   c. dānūd khāfi, (awāw) yakhāf! Hogri il-mumiyt.
   d. ihtāl el-mathāf (kan) fi sanat afi tas'umyya w-talattu
   e. erhā bokra (yakhāf) min el-bāb er-ra'isi

5. Fill in the blank by selecting the right word from the choices shown in parentheses.
   a. bikām el-'ogra _______ . hanā l-āwāf el-baṣād? (yla - fi - min - a-'la - ḫā)
   b. da l-mabna min bayra shakl _______. (kūr - 'uZma - ra-śa - galālā - 'aZim)
   c. titkrū Ha-'dar _______ mumiyt ramis? (dtād - adhāk - as-haf - akhoshsh - ofawwīt)
   d. el-mathāf el-mōsīr etbana _______. (alā, alī, alī, 'ābāb Helmi, (min - 'abī - 'āla - ika - ḫā)
   e. el-mabna bi-Tal bi-galālā _______ . mīdan el-tahhir. (fā - min - fi - a-'la - ika)
LESSON 19
(Egyptian Arabic)

azmit es-sakan fi l-qāhira Housing Shortage in Cairo

A. Dialogue
Mohammad and his fiancé, Amira, are planning to get married after Mohammad's graduation and after finding an apartment. Amira has invited her American friend Donald to her home to meet her mother and discuss the housing situation.

amira: ahlan ya donald, iftaDol, nawarat bethna?

donald: ahlan ya amira, izzayik, wi z-zayyi mohammad? mshsh fuq sukun bikhen, betku gamil awi.

mohammad: izzayik ya donald, ahlan wa-sihir, iftaDol, ta'ala hena l-maknän el-mohammad fi l-hukumana.

donald: enta 'ant imn el-balad nat akter Haga bi'gheini f-mas'ru, bizzat el-baladina di amira: tshrub wya ya donald? 'andemo 'awana, w-shaw. w Hagi na'a.

donald: akhdad 'awana mas'ru, min ta'dik ya amira. izzay Sahit Hadrik, ya ushaka sudabi?

sudat el-Mandalli ah donald, ya ibru, bas wali mshshulim 'ala mohammad w-amira. ba'1-ham akter min sanatini biy dowurr 'ala sha' a yit gamicy fiH

mohammad: ya donald, as'i esa-sha'a'et tamlik biit khayeebye.

donald: Ta'ayrib, dowurr 'ala sha'a' iqara?

sudat: oh, dowurr 'ala kalit Hitto, bas mo ta'1-ayy Haga 'anayeeba. Da Hatta fi l-mudun eg-

gdidabi, as'i esa-sha'a'et baddabi' min meten all ghur in Tuli.

amira: oywo ya muma, w minkum byoo.Tabu Khamsin ftih-meyya ma'addam, y'ani mit all ghur, we l-fy1 Ya takat sinin, minen nijib molagh zay dah? Harim wallabi, da Zulim, donald: bass amah mistaghirr ib'im ana shayy'il amarti ketna fi l-qahera w kullaha sho'a fayada tamman. 'an me-safich shoa?

mohammad: as'Hab el-madit dal Tomma'in, ya 'an 'Ariniba li l-Tahat 'ala el-shaweeya bassi.

sudat: kul esa-sha'a' a fayada 'awden qugin el-1ragr eg-eddiq bismamli 'ala Sahib el-lumara ye-

aggar esa-sha'a'et b-jibw es-su'il.

mohammad: ento Tabu fakamal ha fiqdayn, 'ilimina mish 'awdun nitsawwiz wNi'isha fi byyd ahalina. bass lamma amira takharrag w-takhtihat, mumkin saiha ni'alam el-1gar.

donald: enta Ha-iskalalSSI g-gam a ya amira?

amira: faDuli sana ya donald.

mohammad: ma fisah takn kefyaya yestawb kul en-nis.

donald: ah wallabi ma'dik ba', w-buri w-benak, el-Hal el-walad liku imma trohu f-trhu f-l-

aryad, awwensin tikrit eg-gowdaz

amira: ma'talsh kedo ya donald, and 'aDol, hal alfa'ala wada fadaw kul 'orda le l-Halal.

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 built one.
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 hál, used in yes-no questions, and question words such as min (who) or dh (which), used in specific questions (see Lesson 3).

<table>
<thead>
<tr>
<th>QUESTION WORDS IN EGYPTIAN ARABIC</th>
<th>EGYPTIAN ARABIC</th>
<th>MEANING</th>
</tr>
</thead>
<tbody>
<tr>
<td>hál</td>
<td>question particle used in yes-no questions</td>
<td></td>
</tr>
<tr>
<td>min</td>
<td>who</td>
<td></td>
</tr>
<tr>
<td>gr</td>
<td>what</td>
<td></td>
</tr>
<tr>
<td>énta</td>
<td>where</td>
<td></td>
</tr>
<tr>
<td>li-n</td>
<td>from, where</td>
<td></td>
</tr>
<tr>
<td>min-lu</td>
<td>how much</td>
<td></td>
</tr>
<tr>
<td>dhl</td>
<td>how</td>
<td></td>
</tr>
<tr>
<td>ély</td>
<td>which</td>
<td></td>
</tr>
<tr>
<td>min sh</td>
<td>who</td>
<td></td>
</tr>
<tr>
<td>min bīr</td>
<td>what</td>
<td></td>
</tr>
<tr>
<td>mi</td>
<td>why</td>
<td></td>
</tr>
<tr>
<td>b-dh</td>
<td>with what</td>
<td></td>
</tr>
<tr>
<td>odd dh</td>
<td>how much, how long</td>
<td></td>
</tr>
</tbody>
</table>

In the dialogue, there are several examples of question words used in context:

izzayyak ya dinauld?
How are you, Donald?

lit ma sa’alash fibi?
Why haven’t you asked there?

hál disawrwé ‘alá shi’ot irgin?
Have you looked for a rental apartment?

minen nigb mabtálgh zayy dat?
Where can we get such an amount of money?

énta Hák khahd g9g-9m-n’9 o ámbira?
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., tishrób ih yá dinauld? (What would you like to drink, Donald?), lit., You drink what, Donald?) or shö’ir min di? (Whose apartment is this?, lit., The apartment of who is this?)

2. DEMONSTRATIVE PRONOUNS IN EGYPTIAN ARABIC

Egyptian Arabic demonstrative pronouns and adjectives differ in structure and pronunciation from those in MSA (see Lesson 9).
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.

In this balcony.

Where can we get such an amount?

Those landlords are greedy.

All these apartments are vacant.

3. NOUN AND ADJECTIVE GENDER IN EGYPTIAN ARABIC

As in TSH, nouns are either masculine or feminine in Egyptian Arabic. A singular feminine noun in Egyptian Arabic is usually formed by adding the ending -ā.

When a feminine noun is followed by another noun in a possessive construction, its ending changes to -āt.

Adjectives also have a masculine form and a feminine form, as they have to agree with the noun they modify.

When singular masculine nouns have irregular, "broken" plural forms (see next section), the plural noun is actually in the feminine gender. For example:

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.

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.

sho' (m. sg.) (apartment) sho'o' (f. pl.) (apartments)
bēt (m. sg.) (house, home) bīty (f. pl.) (houses, homes)
Here are the names of the days of the week.

el-ħadd
el-ḥmr
et-tlât
el-ħarb
el-khamis
eg-yom/a
es-sabt

Sunday
Monday
Tuesday
Wednesday
Thursday
Friday
Saturday

C. Vocabulary

azma
sakim
nawwarr benn ê
štâ’i a: šo’a’i
štâ’i a: šo’a’i, Ša’bî:
heena
mâkûn
mâdâl
dâl’kôra
bînât
bînât (bînâbî, bînâbîa) eh?
štânê
štawê
štawê, šhôy
Hogât (štâ’ga) so’u
ma’bîl
mîn šôlîk (m.); mîn šôlîk (f.); please
mîn šôlîk (pl.)
mû’ak Ho’i (m.); mû’ak Ho’i (f.)
yâ jôm (m.); yô bîla (f.)
môzghumûm
bâs’îl-hom
sâmâ sanatên (du.), sînên (pl.)
dawwôr
yet-gawwîx
as’dr (æ ‘dr)
as’dr a: tan’îk
sheya’yu
kut nîtta
orayeb (m.); orayebîa (f.)
el-mudûn eg-bêdîs
bîbê’ nem ghôdyê’ min
motên

shortage, crisis
housing
It’s a pleasure to see you. (lit. you brought light into our home)
apartments
come over here
place, location
preferred, favorite
balcony
especially
What would you like to drink?
(we) have
cold drinks (drink)
medium sweet (coffee)
you are right, you are correct
my son; my daughter
we are worried
they have been
a one year, two years, years
look for
he gets married, to get married
prices (price)
condominiums
unreal, unrealistic
everywhere
close by, near
the new cities
it starts (to start) at
two hundred
and over
daddy
mommy
among which are
percent
a hundred thousand
from where?
amount (of money)
Have a heart! Shame on you!
unfamiliar; wrong
I am amazed
I see
an apartment building(s)
empty, vacant
totally
why?
he asked; she asked; they asked
landlords, landlord
greedily
they are offering them
the wealthy
law
rent
it allows
he rented, she rented
market price
seriously
houses, homes
our parents, family
she works, he works
we share
when?
I have . . . left, what remains for me . . .
there is no . . .
he accommodates, she accommodates
You are right.
to tell you the truth, between us
other . . . or
the countryside
you (can) forget about . . .
idea
I beg you
God forbid!

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 moshghulun 'ala _______.
   el-leen moshghulun 'ala m'minmad w-amira.
   (emta, fein, izzayy, min, ith)

b. ______. Sfih bi-Diriat, yo ustiz a'Hmad?
   and Sfih bi-kheir el-Hamdiullah.
   (emta, fein, ad ith, ith, izzayy)

c. ______. dawwara 'ala sh'a'
   dawwara 4 kull Mistta, bass ma 'aliyy ayy Hilago.
   (emta, fein, izzayy, min min, bikm)

d. ______. a'zir esh-sh'a'
   a'zir esh-sh'a' 'be'rida'm min meten afn ghrii w-Talii.
   (fein, izzayy, bikm, ith, hal)

e. ______. entu misaghnh yu 'alana?
   and misaghnh yu' inna and shayi' 'onardi kett' fi i-qahera w-kutisha sh'a'
   (fein, izzayy, bikm, ith, hal)

d. ______. moshghulun 'ala _______.
   el-bolakma ______. biztil maknok el-mofadDal.
   (emta, fein, ad ith, ith, izzayy)

c. ______. moshghulun 'ala _______.
   dawwara 4 kull Mistta, bass ma 'aliyy ayy Hilago.
   (emta, fein, izzayy, min min, bikm)

d. ______. a'zir esh-sh'a'
   a'zir esh-sh'a' 'be'rida'm min meten afn ghrii w-Talii.
   (fein, izzayy, bikm, ith, hal)

e. ______. entu misaghnh yu 'alana?
   and misaghnh yu' inna and shayi' 'onardi kett' fi i-qahera w-kutisha sh'a'
   (fein, izzayy, bikm, ith, hal)

2. Match the words from column A to those in column B to form phrases or short sentences.

<table>
<thead>
<tr>
<th>A</th>
<th>B</th>
</tr>
</thead>
<tbody>
<tr>
<td>a. ta'ila</td>
<td>el-ghoneyya</td>
</tr>
<tr>
<td>b. beni</td>
<td>es-su'</td>
</tr>
<tr>
<td>c. mit af</td>
<td>el-tamik</td>
</tr>
<tr>
<td>d. el-mudun</td>
<td>el-'omira</td>
</tr>
<tr>
<td>e. se'r</td>
<td>hena</td>
</tr>
<tr>
<td>f. 'andena</td>
<td>w-benhak</td>
</tr>
<tr>
<td>g. afhan</td>
<td>w-sahlan</td>
</tr>
<tr>
<td>h. el-Taba'da</td>
<td>eg-gafgaf</td>
</tr>
<tr>
<td>i. Sfihb</td>
<td>gnin</td>
</tr>
<tr>
<td>j. esh-sh'a'</td>
<td>'ghwa w-shai</td>
</tr>
</tbody>
</table>

3. Put the words in the correct order to form coherent sentences.

a. min / sh'a' / sanat / iktar / bi-dawwara / ba'al-hom / 'ala
   (khayaleyya / esh-sha'a' / ba'il / et-tamik / as'ar
   c. keteya / kull / sakan / en-nis / matsh / yestawib
   d. yest-gawwu' / 'ala / fiha / sh'a'a' / bi-dawwara
   e. el-mofadDal / hena / fi / ta'ila / fi / bolakma / maknok

4. Fill in the blanks with the correct demonstrative pronoun.

a. min / sh'a' / sanat / iktar / bi-dawwara / ba'al-hom / 'ala
   (khayaleyya / esh-sha'a' / ba'il / et-tamik / as'ar
   c. keteya / kull / sakan / en-nis / matsh / yestawib
   d. yest-gawwu' / 'ala / fiha / sh'a'a' / bi-dawwara
   e. el-mofadDal / hena / fi / ta'ila / fi / bolakma / maknok

5. Fill in the blanks with the correct word in parentheses. Pay attention to agreement.

   (kebir, ghanyu, gamila, godad, khayouli)

b. fih / t-ma'r / dawwara / gawmain / ______. li i-igir.
   (ghoneyya, gafgaf, gamila, godad, ketir)

c. heyya / el-'omira / ______. / lii fiha 'sh'a' / tawuya.
   (el-gamili, el-ketira, el-wahida, el-khayaleyya, el-wahidha)

d. Sfihb / el-'omira / 7ammda, / 'sh'a' / bi-se' / ______.
   (ghani, gamili, kabir, khayouli, gamila)

e. en-nis / lii / bi-yedda / me'eni afn ghrii fi / sh'a'a / homma nis ______. awi.
   (ghoneyya, gamila, kebir, ghandy, ketira)
LESSON 20
(Egyptian Arabic)

mubarár el-qimma l-ma'sreyya The Egyptian Super Bowl

A. Dialogue

It is Friday morning, the day of the soccer match between the traditional archrivals Al-Ahli and Al-Zamalk. Karim, who is a die-hard Zamalk 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.

Lucy: el-Mokasa illa b-te'egbe' yâm match el-ahl el-w zamalk, hawwál hu'du' we l-kawa'on li shawwá' màsi kallu. yo'ni wa't el mubaráb b-yukkur ess-sha'a el-ma'sku kullu, niggala w-sittat, kodbir w-sittat, din l-abbad et-eleburluy b-yit-faraguar lalé l-ma'sh.

Karim: Sakhir, miy biss li l-qahara. Matto li l-mudun et-feraya, we l-muha'darati, illi 'andohom fina' kora, rexomoren bardo b-yhayaghgu imma l-uhl ov ez-zamalk. samir: ba'sis ala karim, ba'sis el-ahl ba'alu khamas sit do'ayi' b-yhigam hogamah khala. w-Daghir 'ala ahl' ez-zamalk. meSayTami 'ala no'ss el-mal'ab, anbi 'albi Hassa in go'go' Ma-yali. karim: ya amm da kullu katam ilgo. khal el-bakbaka betu ez-zamalk. lafuk we l-golipper betha b-jirab ad l-muntakh, takku match ma'mur ma l-muntakhad el-lassi? da biss fis-la baddaya, el-ahl fenfan b-nahwu, istama shwayay lamma l-zamalk yessim l-hugam. es-sandhi farahwil ez-zamalk ra'im ed-sawari kullu, enta resi etkhi 'ammasa fik um el-li l-ma'sh ilisi total ogwin zappi l-ahl. kull wa'dal ahli mot-tani, w-kull da b-sabbab 'saka' nigam ez-zamalk eg-geddi li khall en-no'ss. Sann el-te'el, el-playmaker el-maystero. samir: em, em, 'o'l' 'andik ema nasi match el-ibshad es-sokandari lamma l-hazamun henak wa'dal Sihl, wadda match el-l'ma'shi ilisi l-tattali fiti? wadda 'awz te'ali em il-ahl ma-khub la'ha dowlyin fi l-muntakhad eltka 'andik khulak gamelnok ma'mur, 'mustafa' w-sho'Tata, el wing left we li wing haw.

karim: madi, illi yulu. Bessam homma kanu fom lamma dakkoom al-zamalk etmel wa'dal, wadda l-hajmna l-munkara' addal et-trashma tella Sih?

Lucy: enta yu gamola 'ammin talikummu ma'ba'li li Hajaq tankeyya wala mitammin bi l-ma'hala 'ala l-televizyon. ma'a nim l-tr'etli li b-yellab bu mutasbbi ra'li fiwa fikurrun ek-kora? l-Hadssa, anab shofri yna ez-zamalk hawaw li khall el-ahli, zappi ma y'bi'idu, leb, w-tamn handassal w-b-serduh la'eta, anab bshaggla el-ibsh el-Helwa. ma'iz 'alal mim ni samir, bass anzu zamalkwaya, el-match 'arab' ul'hf taim, w-wessa ma'lif fisaw. samir: mat-khub. li sh-sho'Tata el-tani, el-ahl Hayaplu güm.

karim: da ba'dokom ez-zamalk Mokasa l-Hallennon gowada shababek el-ahl, we miyebeli el-match etetna Sih.

Lucy: The one thing that I like about the day of the Ahli-Zamalk 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 Zamalk.

Samir: Look, Karim, look! Ahli has been attacking fiercely over the last five, six, until pressing Zamalk's defense. They have total control over midfield. My heart tells me they're 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 Ahi 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.

Samar: What, what? Stop right there. Did you forget the match with the Al-Tahrir Al-Sakandrí [Alexandria United], when you were defeated there one to nil? Or the Al-Imslí [Imsliyia team] match, where you ended up in a draw? Or are you trying to tell me that Ahi 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-Oklumbi [Olympic] blasted you two to one, or for the humiliating defeat at the hands of Al-Tirzah [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, Samar, but I am a Zamalik fan. The match is close to half time, and still no goals.

Samar: Don't worry. In the second half, Ahi is going to score a goal.

Karim: Don't even think of it! Zamalik is going to score two goals in Ahi'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**

- ahl w-salhun

**Typical Response**

- ahl bish (m.); ahl w-salhun bish (m.)
- ahl bik (f.); ahl w-salhun bik (f.)
- ahl bikum (pl.); ahl w-salhun bikum (pl.)

**Welcome**

- ahl bish (m.); ahl w-salhun bish (m.)
- ahl bik (f.); ahl w-salhun bik (f.)
- ahl bikum (pl.); ahl w-salhun bikum (pl.)

- Hello to you.

- Hello to you.

**How are you?**

- ahl bish (m.); ahl w-salhun bish (m.)
- ahl bik (f.); ahl w-salhun bik (f.)
- ahl bikum (pl.); ahl w-salhun bikum (pl.)

- Hello to you.

- el-Hamdulillah, shukran.
- How are you? Fine, thanks.
- (lit., Praise to God, thanks)

Still more informal are the following expressions:

- izzy SHHtak? (m., sg. infml.)
- izzy SHHtek? (f., sg. infml.)
- izzy SHHtkum? (pl. infml.)

- How's your health?

- en akhdarik? (m.)
- en akhdarik? (f.)
- en akhdarikum? (pl.)

- How's it going?

- enom el? (m.)
- enom el? (f.)
- enom el? (pl.)

- How are you doing?

- I'm/We're okay.
### ADVERBS OF TIME

<table>
<thead>
<tr>
<th>Adverb</th>
<th>Time</th>
</tr>
</thead>
<tbody>
<tr>
<td>yesterday</td>
<td>tomorrow</td>
</tr>
<tr>
<td>today</td>
<td>now</td>
</tr>
<tr>
<td>last night</td>
<td>today</td>
</tr>
<tr>
<td>currently</td>
<td>lately</td>
</tr>
<tr>
<td>finally</td>
<td>today</td>
</tr>
<tr>
<td>in the morning</td>
<td>tomorrow morning</td>
</tr>
<tr>
<td>tonight</td>
<td>before</td>
</tr>
<tr>
<td>after</td>
<td>afterwards</td>
</tr>
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</table>

### ADVERBS OF FREQUENCY

<table>
<thead>
<tr>
<th>Adverb</th>
<th>Frequency</th>
</tr>
</thead>
<tbody>
<tr>
<td>always</td>
<td>never</td>
</tr>
<tr>
<td>seldom</td>
<td>rarely</td>
</tr>
<tr>
<td>sometimes</td>
<td>normally</td>
</tr>
<tr>
<td>daily</td>
<td>daily</td>
</tr>
<tr>
<td>monthly</td>
<td>monthly</td>
</tr>
</tbody>
</table>

### ADVERBS OF DEGREE

<table>
<thead>
<tr>
<th>Adverb</th>
<th>Degree</th>
</tr>
</thead>
<tbody>
<tr>
<td>very</td>
<td>not very</td>
</tr>
<tr>
<td>more</td>
<td>less</td>
</tr>
<tr>
<td>almost</td>
<td></td>
</tr>
</tbody>
</table>

### ADVERBS OF PLACE

<table>
<thead>
<tr>
<th>Adverb</th>
<th>Preposition</th>
</tr>
</thead>
<tbody>
<tr>
<td>here</td>
<td>there</td>
</tr>
<tr>
<td>there</td>
<td>behind</td>
</tr>
<tr>
<td>in front of</td>
<td>above, up</td>
</tr>
<tr>
<td>below, under</td>
<td>below, under</td>
</tr>
<tr>
<td>around</td>
<td>about, around</td>
</tr>
<tr>
<td>being</td>
<td>near</td>
</tr>
<tr>
<td>through by</td>
<td>anywhere</td>
</tr>
<tr>
<td>in, on, at</td>
<td></td>
</tr>
</tbody>
</table>

### ADVERBS OF MANNER

<table>
<thead>
<tr>
<th>Adverb</th>
<th>Manner</th>
</tr>
</thead>
<tbody>
<tr>
<td>quickly</td>
<td>steady, slow</td>
</tr>
<tr>
<td>loudly</td>
<td></td>
</tr>
<tr>
<td>frankly</td>
<td></td>
</tr>
<tr>
<td>fortunately</td>
<td></td>
</tr>
<tr>
<td>happily</td>
<td></td>
</tr>
<tr>
<td>angrily</td>
<td></td>
</tr>
<tr>
<td>calmly</td>
<td></td>
</tr>
<tr>
<td>with shouting</td>
<td></td>
</tr>
<tr>
<td>strongly</td>
<td></td>
</tr>
<tr>
<td>naturally</td>
<td></td>
</tr>
</tbody>
</table>

### 4. CONNECTING SENTENCES AND IDEAS

The following expressions from the dialogue contain speech connectors and conjunctions.

and shayef an ez-zamalk homes h-ayn el-ahdoo, zayy me by-yibb: leh, w-fann w-handassar!
I see that Zamalk is the better team, as they say. It is play, art, and design!

ma-tzizalsh minni ya samir, bigsa aza zamalkawi. Don't be upset with me, Samir, but I am a Zamalk fan.

Below are examples of other commonly used speech connectors and conjunctions.
5. UNITS OF MEASUREMENT
The metric system is used in Egypt. Below are some common units of measurement, including some traditional ones.

<table>
<thead>
<tr>
<th>WEIGHTS</th>
<th>VOLUME</th>
</tr>
</thead>
<tbody>
<tr>
<td>kilogram</td>
<td>litre</td>
</tr>
<tr>
<td>kilos</td>
<td>liter</td>
</tr>
<tr>
<td>half kilo</td>
<td>half liter</td>
</tr>
<tr>
<td>quarter kilo</td>
<td>quarter liter</td>
</tr>
<tr>
<td>eighth kilo</td>
<td>third liter</td>
</tr>
<tr>
<td>gram</td>
<td>gallon</td>
</tr>
<tr>
<td>half gram</td>
<td>gallons</td>
</tr>
</tbody>
</table>

**DISTANCE**

<table>
<thead>
<tr>
<th>Kilometer(km)</th>
<th>Kilometer (km)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nasr City</td>
<td>Half kilometer</td>
</tr>
<tr>
<td>Alexandria</td>
<td>Centimeter</td>
</tr>
<tr>
<td>Cairo</td>
<td>Mille</td>
</tr>
<tr>
<td>Giza</td>
<td>Inch</td>
</tr>
<tr>
<td>Tahrir</td>
<td>Yard</td>
</tr>
<tr>
<td>Muizzuddin</td>
<td>Foot</td>
</tr>
<tr>
<td>Khan el-Khalili</td>
<td>Inch</td>
</tr>
<tr>
<td>Fattah</td>
<td>Span</td>
</tr>
</tbody>
</table>

C. Vocabulary

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>huda'</td>
<td>calm, quiet</td>
</tr>
<tr>
<td>rawa'a</td>
<td>serenity, piacefulness</td>
</tr>
<tr>
<td>esh-shaab</td>
<td>the people</td>
</tr>
<tr>
<td>riggala</td>
<td>men</td>
</tr>
<tr>
<td>sitr</td>
<td>women</td>
</tr>
<tr>
<td>kebar</td>
<td>adults, elderly</td>
</tr>
<tr>
<td>a7am</td>
<td>children</td>
</tr>
<tr>
<td>televeyoun</td>
<td>television</td>
</tr>
<tr>
<td>muhi7kik</td>
<td>governorate(s)</td>
</tr>
<tr>
<td>fana' kik</td>
<td>soccer team(s)</td>
</tr>
<tr>
<td>bar.Do (barDak)</td>
<td>still (adult)</td>
</tr>
<tr>
<td>hagamot khaibina (pl.)</td>
<td>fierce attack(s)</td>
</tr>
<tr>
<td>Dagh7 (m.)</td>
<td>pressuring</td>
</tr>
<tr>
<td>Dagh7 (f.)</td>
<td>defense</td>
</tr>
<tr>
<td>mSa77Tani</td>
<td>they are in control of</td>
</tr>
<tr>
<td>nasr el-ma'hab</td>
<td>midfield</td>
</tr>
<tr>
<td>'albi hassa</td>
<td>I can feel it</td>
</tr>
<tr>
<td>ya 'anne</td>
<td>Hey, man! Hey, you!</td>
</tr>
<tr>
<td>akalim baa7</td>
<td>useless</td>
</tr>
<tr>
<td>MuTT el-bakir (MuTT el-Dakir)</td>
<td>goalkeeper</td>
</tr>
<tr>
<td>gulkiper (hulka el-mamou)</td>
<td>the all-star team, the national team</td>
</tr>
<tr>
<td>el-muntaqab</td>
<td>the Tunisian national team</td>
</tr>
<tr>
<td>el-muntaqab el-zurru</td>
<td>he is feeling good about himself; vain</td>
</tr>
<tr>
<td>furudun el-ai natsu</td>
<td>WaHT</td>
</tr>
<tr>
<td>istana7 (m.)</td>
<td>forwards, attackers</td>
</tr>
<tr>
<td>istana7 (f.)</td>
<td></td>
</tr>
</tbody>
</table>
they are instilling fear
Have you forgotten?
three goals
sweet (lit., honey)
because of
midfield
playmaker
Hold it! Wait a minute!
one (to) nil
two (to) one
three (to) nil
international
winger(s)
Okay, whatever you say—
he/she demolished you
nerve-racking?
defeat
the art of modern soccer
It is play, art, and design
a fan of Zamalek
a fan of El Ahli
one half (of a soccer match); the second half
don’t even think of it
in, inside
net
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 Zamalek team or the Al-Ahli team. This is a tradition that has been passed on for generations; the Zamalek team, traditionally also called the Nadi Al-Mukhtarat (the Mixed Club), used to represent the upper echelon of society during the monarchy, and its archival, 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 boisterous 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’ab    khaţira
   b. hagamid    mini
   c. al-muntakhab    et-ta’zi
   d. ista‘nno    zamalkawi
   e. Sah    ‘al-maqrin
   f. ma’ta’ish    et-tunsi
   g. esh-shat    et-leb
   h. and    shwayya

   2. Put the words in the correct order to form coherent sentences.

   a. bykran / kollu / et-televizyon / el-maqrin / wa’t / alid / al-mubardi / ‘oddalim / esh-sha’ab
   b. illi / et-tamaz / hatta / hry / ‘andohum / fl-l-mudun / ala
   c. ‘amalina / ih / fl-l-match / illi / elmam / onta / faikum / f1t / jinsi / ?
   d. fiha / bi-yel-tab / funin / el-fitrini / el-karn / mubardi / Hjadaw / rul’s / kull
   e. shobakli / goowso / goen / el-ahli / HayelTT / ez-zamlik

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. lamna ruwa ko amikka, el-fari' el-masri kan b-yel'ar mo'a la-fari' _______ (nationality)
   b. kunna a'dan 'oddum et-televizyon _______ tolat sa'ar.
   (pick an adverb of place: en-norda, Hawai'i, Holleyan, gamb, hendid)
   c. _______ ins el-fari' el-ahsan haywa an Hayyib eg-gin.
   (pick an adverb of manner: biibat', i Holi, HaZZ, bifarti, labi', 'abo mazliki)
   d. herya _______ ma râbi't muwarat kôra.
   (pick an adverb of frequency: 'lidatun, ayyanun, 'omri, yuweyyan, 'amriha)
   e. 'ôh wallahin, and _______ bushayya el-la by I-Helwa.
   (pick an adverb of degree: a'ôl, ta'bisaan, maqarad, I-Ibli, aknir)

5. Fill in the blanks with the appropriate connector phrase.
   a. khaTT el-bokêt beta' ez-zamâlik HadiD _______ el-galîkiper miw kwâyyis.
   b. el-ahli b-yhâgim haganît khoTira, _______ ez-zamâlik messyTan 'ala naSS el-maâb.
   c. etna 'andena ahfis an genahîn fi mazi, w _______ ahfis an galîkiper.
   d. fit hudi' w-nawa'ân fi shawân' màSr, w-kull daâ _______ match el-ahli we ez-zamâlik.
   e. ez-zamâlik Hayyib gôn _______ fi sh-shôt el-awwal _______ sh-shôt el-tani.

**Answer Key**

1. a. esh-ša'b al-maSr
   b. hagenît khoTira
   c. al-munâhshib et-tensi
   d. istama shawayya
   e. Sani' el-irb
   f. ma 'az'arsh minna
   g. esh-shôt et-tani
   h. anâ zamâlikaw

2. a. wazz el-munâhshib yibkan esh-ša'b el-
   masri kullu a'd 'oddum et-televizyon
   b. Hatta fi l-mudum et-tani ayy 'andoham
   fina' kôra.
   c. ena nait erho 'labna fiyuma ekum ah fi l-
   manish ilá tâb
   d. el-farib b-yel'ar muwarat ra'a fîna
   kull funun el-kôra I-Hadisa.
   e. ez-zamâlik Hayyib I-Helwa gôn wawaa
   shôbaktel el-ahli.

3. a. howaa 'albi Hâsia in fi gôn Hayyîg
   b. ena nait erho 'labna samahin fiyum ah fi l-
   manish ilá tâb
   c. homma 'andoham ahfis an genahûn fi
   màSr.
   d. gonîn zayy il-'asad.
   e. herya 'alaweyya

4. a. lamna ruwa amikka, el-fari' el-masri
   kan b-yel'ar mo'a la-fari' _______ el-amlika
   b. kunna a'dan 'oddum et-televizyon
   Hawai'i tolat sa'ar.
   c. Tabib' ann el-fari' el-ahsan haywa an
   Hayyib eg-gin.
   d. herya 'lambab ma râbi't muwarat
   kôra.
   e. 'ôh wallahin, and biibat' bushayya el-
   la by I-Ibliwa.

5. a. khaTT el-bokêt beta' ez-zamâlik
   HadiD, Ibatin I-boSS el-galîkiper misw
   kwâyyis.
   b. el-ahli b-yhâgim haganît khoTira,
   mat'a anna ez-zamâlik mesyTan 'ala
   naSS el-maâb.
   c. etna 'andena ahfis an genahûn fi
   màSr, w-kamand anfou an galîkiper.
1. Put the words in the parentheses in the correct form, and then translate the sentences into English.

Example: lisi ('awiz) yekgam, lakin eg-gamalal min hena.

lisi 'awiz terkab eg-gamal, lakin eg-gamalal mish hena.

Lucy wants to ride the camel, but the camel driver is not here.

a. ethna ('awiz) yetTa' to eg-gamal deIlwa't.

b. entu ('awiz) yekab feluik, wyllyfa'at ala n-nal?

c. en-nal (kazim) yekab almin al-abb er-ra'a beta' el-matlafl.

d. esh-sho'a'hena ghatwa awwin (too expensive), entu (mumkin) yekabwarl li Hatta tanin.

e. ana ('awiz) yetnafla'a 'ala televizylon, 'alshbin (yesbini) matafl ak-'Ena.

2. Complete the sentences by forming expressions of possession using the words in parentheses.

a. ah, mumkin teflaTT (aq + enta) li-mayya

b. entu shulla (sha' a + hawa) eg-gedila?

c. ethna la'ma' (and + ethna) akcam fan' kafr fi afriqyal

d. yu layyin ma'mulad, ethna a'izin nekar el-felika (beta' + enta)?

e. ana mish 'awiz el-Daya'a (wat' + and) li-kalim fildi.

3. Match the words from column A to those in column B to form phrases or sentences.

A

a. el-yafTa beta'ikam bet'al

b. efensa ma gindab el-matlafl dah

c. ya dinab, aq s'ar esh-sho'a'hena

d. fan' ek-kare ba'ta

e. neda' el-Muhd elwoda'si

f. heyya mish maradda'a

g. itbDula hena

B

wato ba'ul ma n-khalas eg-gawla?

'yetnafla

fi holakina

kuma da'la li riba eg-gamal

min batal anin

ba'lit Kayartafla

b-yet'ba mubadh ri'ya

4. Put the words in the correct order to form coherent sentences.

a. Hayakadna / el-haram / laffat / el-kebira / Houl Allon / hawwa

b. 'abdi / yella / gharab / el-felika / bina / esh-shams / nekar / !

c. Sahibi / layyik, / dinab / ammar / el-ma'man / w'lizzat / ya / ?

d. Hay-yitgawen / la / wittigawal / ammar / ethna 'albi / mish / tikhamag

e. tegbli / min / 'ahwa / karim / moZaTT / faDik / ya / mumkin

5. Read the following passage and translate it into English. Then answer the questions below it.

karim: ali. Mumkin at-kalim mi'a Sdhib el-'omra, mi faDik?

Sdhib el-'omra: aqwa, and Sdhib el-'omra, ayy khana?

karim: ahlan, min faDik efra'at kunna 'awzi nisfli laf 'andik shu'a' lafaYa.

Sdhib el-'omra: aqwa, 'andena shu'a' laf 'w-lamik.

karim: mumkin aslak bikum 'agir esh-sho'a'e elS-Soghayyara, ya'ni odi nét [bedroom] wattala?

Sdhib el-'omra: walihi esh-sho'a eS-Soghayyara jabna all w-melën ginëh li sh-shah.

karim: ma 'andakal Mila hagharkaS?

Sdhib el-'omra: la walihi, di akhfaS Mila 'andena delwa'ti.

karim: Tayyib shukran, an Id-a Darwa fi mokan tani li'inn el-igdr dah kel' 'alayya.

a. min illi biy-dawwar 'ala sho'a'e?

b. min illi 'andu shu'a'a?

c. esh-sho'a'e elS-Soghayyara liha kum odi nét?

d. bikum igdr esh-sho'a kull shah?

e. eh illi bi-yfakkara ye'milul karim w-khaTaTib?

f. leh karim Id-yawiwa fi mokan tani?

6. Put the underlined words or phrases in the negative form by using the negative particles ma or mish.

a. ethna 'awzi 'azafl el-matlafl en-nahanda.

b. homma layyin ma'ma lamma rikna / felika.

c. heyya yahd el-sho'a'a ma'abashi.

d. dinab il-sii diDula. Hubi el-a'hwa wi sh-shy.

e. Fi sh-shah eten, el-fur'ali bact'kat Monafla gan.

f. ana baka li il-matlafl lamma shali i-mumya?

7. Pick a word and fill in the blanks. Then, translate the sentences into English.

en-nahanda / ma'a innu / i'inn / 'ala matlafl / idnex

a. ana giba et-ta'diqa, w-dafa' ________ gina.

b. mi t-su'a' bi'sara, khala' mishoo ________

c. ma khadnafl esh-sho'a'a ________ se'reha kan khaydit.

d. dinab ribb eg-gamal ________ bby-khir min ig-gimoli.

e. kunna 'awzi nekar el-matlafl ________, mish bokara.

8. Choose the right question word to complete the questions below it.

'lw / An / min / iizzat / enta / fi

a. ________ illi HaTT ek-khoara gawwa eg-goen?
b. Ha no'mih neshil el-mumya?

c. el-makun illi mumkin negib minnu ta'zi7er?  

d. en-nas fi maSr bi-yis'aU b-Tar'a magnuma?

e. ek-a'zidem illi na bit 'Ulu dah?

f. Ha-n'aggur sha'aU a'a'khwa ma 'unendarsh fii's (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-sha'ir' inil wadana fii (beil) (ko)rib. [plurail + gender]

b. akhir mawar nabiya feliqan kani min khozwa 'sanu'. [plural]

c. esh-sha'ir' abu Us'ufam (shakilu) gamil awi. [gender]

d. gowwa 1-Qa'da. kan fir iftiqi w-(bi) o'din bi-yi'alayriqo 'ala ta'leviziyon. [plural]

e. lamma khozwa ku'llama, el-makun ba'r iDa'ya tamaman. [gender]

10. Put the verbs in parentheses in the future tense.

a. lamma nufala hendi, shufa gharin esh-shams.

b. kuriin (yu'mil) sina gwala sayhiyya fi i-qahira.

c. bakra kuli en-nas (yit-uroq) 'ala mubarak al-qimma.

d. itti'it al-matkah (khun) ba'ri sanadin.

e. dama'aU w-lam rikba 'alasa 'ala 'n-nin, w-bi'dir amil (khaddahom) fi ziyya li-i-qahira.

---

**Answer Key**

1. a. a'Fiha jumud uSh'aU li 'eg-gamal delwa'U.

   We want to get on top of the camel now.

   b. enu jumud kharul feluwa, w-tufarsasa 'ala n-nu'il.

   Do you want to ride a felucca, and go for a cruise (lit.. take a trip) on the Nile?

   c. en-nas li'umma tashkhet min el-bab er-ra'iU betu el-matkah.

   People must enter from the museum's main gate.

   d. esh-sha'iU hena ghulja awi, enu mukin bidahriU li Hito tanea.

   Apartments here are very expensive; you can look elsewhere.

   e. ana 'rwa'du aTari'U 'ala ta'leviziyon, 'ai'ashan asf'irU match el-kura.

   I want to watch television, so that I

   can see the soccer match.

   f. ana 'rwa'du aTari'U 'ala ta'leviziyon, 'ai'ashan asf'irU match el-kura.

   I want to watch television, so that I

   can see the soccer match.

2. a. ah, mumkin telhoT 'IsaU fi l-mu'ma.

   b. andu 'iSha'aU li 'eg-gedda.

   c. a'Fiha li mu'a 'wanda a'mmU 'anfar bi' 'alisa a'Fiha.

   d. ya nayis mahmulad, a'Fiha 'onurin

   nekub al-fel'ika bii 'Ibdat.

   e. andu 'wanda 'Alwa 'alisa, wa fi karaU fal-'Ibdat.

3. a. el-yadU betu'relka betu beil khozwa

   dodo li 'ukub el-gamal.

   b. a'Fiha ma gandah el-matkah dah min tatat sinin.

   c. ya dama'aU, as'ur esh-sha'iU 'en

   nahanba beil khayaleyn.

   d. iAn far bi' 'Ibdat li 'ukub el-gamal

   dah min tatat sinin.

   e. 'Andu el-Hindi dama'aU 'ala beil mu

   knahat a'tu 'alisa a'tu 'alisa.

   f. heyya shah mesaddaU 'ainihi?

   g. a'tiKlu'warna heyya li i 'alkalooman.

4. a. howwa Ha-yakhoda lofta Hawalain el-

   haram ek-keibir.

   b. yalla bina nerek el-fel'ika 'abi qurub

   inshah shahid.

   c. izzayik y si amma, w-izayy donoald

   sahib el-urmakid.

   d. etinh misa Ha-nigwaexa 'abi ma

   amma bihargav al-waZagh.

   e. min aWazik ya karim, mumkin teghibi

   'atwa maZaB.

5. Karim: Hello. Can I please speak to the landlord?

   Landlord: Yes, I am the landlord, how may I help you?

   Karim: Hi. If you please, we wanted to see if you had any vacant apartments.

   Landlord: Yes, we have rental apartments and condominiums.

   Karim: Can I ask you how much the rental is for the small apartments, I mean, those with one bedroom?

   Landlord: Well, the rental for small apartments is one thousand, two hundred pounds a month.

   Karim: Don't you have anything cheaper?

   Landlord: No, I'm sorry, this is the lowest thing we have right now.

   Karim: Okay, thank you. I will look elsewhere, because this rent is too much for me.

   a. karim howwa lii bid-dawwar 'ala sh'a'a.

   b. illi na'du 'iSha'aU howwa Sahib el-

   lamdaya.

   c. esh-sha'iU el-Soghayyara fina adde

   n'am wahheda.

   d. gilag esh-sha'iU kuli shahar al w-metin

   giin.

   e. karim w-xatit, bidooxwar ye-aguror sha'a'a.

1. Karim Ha yaddawar fi makun tabi illi fii

   iigur esh-sha'iU 'alim 'aqhib.

2. a. misa mish 'aqirin ne'esbit el-matkah

   en-nahadda.

   b. homma ma kemah maSama lamma

   mibana 'aTari'.

   c. heyya ma aTari'sh esha'aU a mubarak.

   d. dama'aU w-lam daU daUf al 'auwa we sh-ama.

   e. fi sh-shaT et-tami, el-far'iY beta'kuma

   misa Ha-yakib giin.

   f. ana ma kaSTaU li 'eg-galma hamma

   shafi' el-mumya?

3. a. ana gibit el-tareekhe, wi-dafir anubhur

   giin.

   I got the tickets and paid twelve pounds.

   b. ma i-ru'Ush bisair, kheefik madiU 'ala

   mubarak.

   Don't drive fast; just keep going slowly.

   c. ma khondshah esha'sha'aU il'miU se'yaha

   ka khaylay.

   We didn't take the apartment because its price was unbelievable.

   d. dama'aU rikbi eg-gamal maUU innu biy-

   khaf min im-gimid.

   Donald rode the camel, even though he is afraid of camels.

   e. kunnino a'zam neriU el-matkah en-

   nahadda, mish bokra.

   We wanted to go to the museum today, not tomorrow.

4. a. illi Illi HatT el-kura gowwa eg-gin?

   b. Illa Ha-misti neshil el-mumya?

   c. Illi el-makun illi mumkin negib minnu

   ta'zi7er?

   d. Illi en-nas fi maSr bi-yis'aU b-Tar'a

   magnuma?

   e. Illi ek-al'afya illi na bit 'Ulu dah?
LESSON 21
(Lesotho Arabic)

ti'ali niHififi! 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.

Layla: ma'dī illi ille!
Layla: ma'sī in-nīs, ti'āsī. ThaDhī!
Layla: shukran!
Layla: akūn IS-Sihīr? lūsī.
Layla: zēn 1-Hamdilla, ist shārīnīch?
Layla: 1-Hamdilla, zaiuli stawīt.
Layla: mabārak 'al khūdībā!
Layla: shikram jazīk, lūsī.
Layla: gikran abish ma chān wawātī 'al-khūdībā? 'ishī?
Layla: abīya 'ala! luwātī līsīn il-wuSTa, chān yugū mā māmkin azana wādī min banātī il-wuSTa kundī.
Layla: shān 'akān wātag?
Layla: waftaq ba'adma 'lmmi w-khūdī Hichaw wīyyū. 1-Hamdilla mishat 'ala khūbr. ti'āli niHififi? Thībiin sh-shībin? 'ṣīr Purtuqiil aw tuffāth?
Layla: al-Sīr Purtuqiil, law samūntī.
Layla: thūtī basāfī iz-zufī mātī!
Layla: arfathī kullist Hīlawī yanta lissawīnī?
Layla: bi S-Sīt, inshāllā.
Layla: wēn inā līsīn bi'm iz-zawājī?
Layla: thōbī inā itarnāt il hi'sa? Thōbī il ba'Sīn?
Layla: amūt 'al ba'Sīn! ba'Sīn kullīst Hīlawī!
Layla: inshālla āźīrīn ānīk.
Layla: akīf!

Lucy: Good afternoon!
Lucy: Good afternoon, Lucy. Come in!
Lucy: Thank you!
Lucy: How are you?
Lucy: I'm fine, thank you. And you?
Lucy: Fine. Please sit down,
Lucy: Congratulations on the engagement!
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 (a, ă, ā, o, u, and ū), Iraqi Arabic has two more vowels: the long vowel ā, found in šāhīn (dove)? (How are you?) and ā, corresponding the MSA āy, as in zīn (good)—MSA zoyn. The long vowel ð often corresponds to the vowel combination ow in the MSA, as in yawm (day) or nāwn (sleep), pronounced in Iraqi as yām and nām.

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 fusha word like ṭuttaṣūwā (Sit down; Come in; Have some, please) is ṭuttaṣūwā in Iraqi Arabic, and oyḏon (also, up) is pronounced oyḏon. However, Iraqi Arabic also has three consonants not found in fusha: 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).

<table>
<thead>
<tr>
<th>Iraqi Arabic</th>
<th>MSA</th>
</tr>
</thead>
<tbody>
<tr>
<td>gūl</td>
<td>qūl (said)</td>
</tr>
<tr>
<td>gūm</td>
<td>qūm (stood up)</td>
</tr>
</tbody>
</table>

However, not all g's are pronounced as g's in Iraqi Arabic. The word muṭafq (agreeing) in the dialogue (MSA muṭafq) retains its q. So do the words qabūm (pen), qatīd (shirt), qadīm (old), and many others. There are no set rules regarding this transformation, and sometimes a certain word can be pronounced either way: qabūm or qabū (writing), qabū or qabū (heart), and qawwā or qawwa (strength, force). Fusha 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 q's in Iraqi Arabic are MSA g's, except when the word is borrowed from foreign sources, such as gelion (gallon) and gūs (drinking glass).

B. THE CONSONANT ch

The consonant ch found in the expression šiḥān? (How are you?) is similar to the ch in the English word chess, and replaces the MSA sound k.

<table>
<thead>
<tr>
<th>Iraqi Arabic</th>
<th>MSA</th>
</tr>
</thead>
<tbody>
<tr>
<td>chūn</td>
<td>kūn (was)</td>
</tr>
<tr>
<td>simāch</td>
<td>somāk (fish)</td>
</tr>
</tbody>
</table>

Again, not every k turns into ch in Iraqi Arabic; the words kālīm (speech), kāmīl (perfect), and kūm (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: kūm or chūm (how many), and kūs or chūs (paper/plastic bag). This transformation of k into ch also occurs in the feminine possessive/object suffixes—but not in their masculine equivalents: shīhād (it) vs. shīhād (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: šeṭān (earrings), častār (fork), and čhōbā (blanket).

C. THE CONSONANT p

This sound, found in the word purūqā in the dialogue, is identical to the English p sound in pen. It is mostly found in words borrowed from other languages. Iraqis say pūdū for a lamb's cooked head; pūdū, as in the Ottoman title; and chopū for bed—all words not
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 -(q). For instance, the word ḥilwa (nice) is the equivalent of the fusha word ḥilwa. (The only difference is that, in very formal MSA, ḥilwa can have the form ḥilwatun, ḥilwatun, or ḥilwatun, 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 bodool (dress) in the dialogue becomes badool when it is followed by another word in a possessive construction, as in bodool ər-rədīf (wedding dress) or badool layla (Layla’s dress). Compare this to badool ḥilwa (nice dress) and ḥodīq jimbīla (a beautiful garden).

2. GREETINGS AND GOOD-BYES IN IRAQI ARABIC
There are many greeting expressions in Iraqi Arabic, one being the fusha as-sālih mu ’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.

<table>
<thead>
<tr>
<th>GREETING</th>
<th>RESPONSE</th>
</tr>
</thead>
<tbody>
<tr>
<td>Subah ər-rām (good morning)</td>
<td>Subah in naw (good morning)</td>
</tr>
<tr>
<td>mo’sd ər-rām (good afternoon)</td>
<td>mo’sd in naw (good afternoon)</td>
</tr>
<tr>
<td>ḥarki, ḥarka (hello)</td>
<td>ḥarki, ḥarka, ḥarki (hello)</td>
</tr>
<tr>
<td>shibrūk-ṭalīfah? (How are you? m,f?)</td>
<td>shibrūk-ṭalīfah (How are you? m,f)</td>
</tr>
<tr>
<td>irdūn əs-ṣālih (How are you?)</td>
<td>irdūn əs-ḥamād (How thank God)</td>
</tr>
<tr>
<td>irdūn əs-ṣālih (How are you?)</td>
<td>irdūn əs-ḥamād (Good, thank God)</td>
</tr>
<tr>
<td>irdūn əs-ṣālih (How are you?)</td>
<td>irdūn əs-ḥamād (Good, thank God)</td>
</tr>
<tr>
<td>mo’s əs-sālih (good-bye)</td>
<td>mo’s əs-salāma</td>
</tr>
</tbody>
</table>

Iraqis tend to prolong their greetings by saying the above phrases more than once and by asking about the health of the person (irdūn əs-ṣālih?) 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 one changes to i in Iraqi Arabic, and that huwa and hiya double the middle consonants w and y into huwwa and hiyya.

Also, a single plural you pronoun, intu, and a single they pronoun, hummū, are used for both masculine and feminine.

### PERSONAL PRONOUNS IN IRAQI ARABIC

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>inaw</td>
<td>intu</td>
</tr>
<tr>
<td>inaw</td>
<td>intu</td>
</tr>
<tr>
<td>inaw</td>
<td>intu</td>
</tr>
<tr>
<td>inaw</td>
<td>intu</td>
</tr>
<tr>
<td>inaw</td>
<td>intu</td>
</tr>
</tbody>
</table>

4. IMPERFECT TENSE IN IRAQI ARABIC
As a general rule, Iraqi Arabic verb forms are simpler and more regular than fusha verb forms. For example, in the imperfect tense, no distinction is made in Iraqi Arabic between the indicative mood and the subjunctive mood; instead, the indicative forms are used in all contexts. Compare the Iraqi Arabic imperfect forms of the verb gālā (to say) with their fusha equivalents in the following table, where the verbs are used with personal pronouns.

### IMPERFECT TENSE OF THE IRAQI ARABIC VERB Gālā (TO SAY) AND ITS EQUIVALENTS IN MSA

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Iraq Arabic</td>
<td>fusha</td>
</tr>
<tr>
<td>ina gālī</td>
<td>ina gālī</td>
</tr>
<tr>
<td>ina gālī</td>
<td>ina gālī</td>
</tr>
<tr>
<td>ina gālī</td>
<td>ina gālī</td>
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<tr>
<td>ina gālī</td>
<td>ina gālī</td>
</tr>
<tr>
<td>ina gālī</td>
<td>ina gālī</td>
</tr>
</tbody>
</table>

Again, the fusha dual (antum teqālūn) is not found in Iraqi Arabic, which uses the plural for this purpose.

5. FUTURE TENSE AND MODAL PARTICLES IN IRAQI ARABIC
Imperfect verbs can be coupled with different invariant modal words, such as nāfi (going to), used to express near future, yaṭīn (may, be), ṣā’īn (must, should), and munkīn (maybe, possible, can). These words, in an unchanged form, combine with any imperfect conjugated form to express different modalities of verbal meaning. Below is the particle nāfi with the conjugated forms of the verb ḥawwaj (to marry).

<table>
<thead>
<tr>
<th>nāfi  ḥawwaj</th>
<th>nāfi  ḥawwaj</th>
</tr>
</thead>
<tbody>
<tr>
<td>I am going to get married.</td>
<td></td>
</tr>
<tr>
<td>You (m.) are going to get married.</td>
<td></td>
</tr>
<tr>
<td>You (f.) are going to get married.</td>
<td></td>
</tr>
<tr>
<td>He is going to get married.</td>
<td></td>
</tr>
<tr>
<td>She is going to get married.</td>
<td></td>
</tr>
</tbody>
</table>
We are going to get married. You (m./f. pl.) are going to get married. 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) (rāhū in fuShū), a full verb conjugated in section 6, below. So rāh or rāh means “I’m going to go.”

To negate rāh, lázm, and mumkin, use ma or mā; to negate yimkin (which is more regularly used in the affirmative), use la or la.

<table>
<thead>
<tr>
<th>Verbs</th>
<th>3rd</th>
<th>2nd</th>
<th>1st</th>
<th>3rd</th>
<th>2nd</th>
<th>1st</th>
</tr>
</thead>
<tbody>
<tr>
<td>rāhū (to go)</td>
<td>lázm</td>
<td>rāhū (to go)</td>
<td>rāhū (to go)</td>
<td>rāhū (to go)</td>
<td>rāhū (to go)</td>
<td>rāhū (to go)</td>
</tr>
<tr>
<td>rāhū (to go)</td>
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<td>rāhū (to go)</td>
<td>rāhū (to go)</td>
</tr>
<tr>
<td>rāhū (to go)</td>
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<td>rāhū (to go)</td>
<td>rāhū (to go)</td>
<td>rāhū (to go)</td>
<td>rāhū (to go)</td>
<td>rāhū (to go)</td>
</tr>
</tbody>
</table>

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.

The pattern is quite similar to that of the fudūrī all forms for the same person start with the same sounds. One difference is that the fudūrī or Dariya following the first consonant sound is omitted in Iraqi Arabic, creating consonant clusters at the beginning of the word. Note how the fudūrī form tāzū (she visits) becomes tāz, tānū (she goes), tānū, and tānū (we love), tānū. The same applies to the other verb forms. In Iraqi Arabic, the fudūrī verb forms are often shortened and pronounced without their final vowels.

D. VOCABULARY

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>shukran</td>
<td>thank you</td>
</tr>
<tr>
<td>shukran jāhlan</td>
<td>how are you? (lit., “How is the health?”)</td>
</tr>
<tr>
<td>zāhlo l-Hamdī (f.)</td>
<td>Fine, thanks. (lit., Fine, praise to God)</td>
</tr>
<tr>
<td>fuShū</td>
<td>sit down</td>
</tr>
<tr>
<td>mabrūk</td>
<td>congratulations</td>
</tr>
<tr>
<td>gālow</td>
<td>your father</td>
</tr>
<tr>
<td>abūk</td>
<td>still living</td>
</tr>
<tr>
<td>lāzī l-dīyaq</td>
<td>in the Middle Ages</td>
</tr>
<tr>
<td>bi l-fudūrīn</td>
<td>Kurdish</td>
</tr>
<tr>
<td>kūndī</td>
<td>my maternal uncle</td>
</tr>
<tr>
<td>khāk</td>
<td>my paternal uncle</td>
</tr>
<tr>
<td>‘amīn</td>
<td>good</td>
</tr>
<tr>
<td>zāhlo (m.)</td>
<td>Coral</td>
</tr>
<tr>
<td>tālīf (f.)</td>
<td>orange juice</td>
</tr>
<tr>
<td>‘asīr</td>
<td>apple juice</td>
</tr>
<tr>
<td>tashkīl</td>
<td>if you please</td>
</tr>
<tr>
<td>law sāmāhī</td>
<td>very nice</td>
</tr>
<tr>
<td>kullīl Filsa</td>
<td>Where will you live?</td>
</tr>
<tr>
<td>wān rāhū l-fudūrī</td>
<td>after marriage</td>
</tr>
<tr>
<td>bād l-wawdī</td>
<td>I hope; hopefully (lit., God willing)</td>
</tr>
<tr>
<td>inshā‘ā’</td>
<td>I visit you</td>
</tr>
<tr>
<td>azvīrī (f.)</td>
<td>there</td>
</tr>
</tbody>
</table>

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 Turkmen, 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, 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 (Hābb) nādyā, bas nādyā (yīlāb) khalīd. Hassan loves Nadia, but Nadia loves Khalid.

a. ʿāni lāzim (mīnī) li l-baShr baʿd ʿiz-zawāl
b. huwwa yimkin (τίσιν) ḏi l-mālūl

c. ḥiyya rāḥ (rīshīn) bi l-maṣīl

d. ʿābūyya mā mukmin (ḥizzawwān) wihdā leʿārabbīyya

e. ṣayla (yāshrīb) ʿaṣīr tuṭṭāḥ

2. Fill in the blanks with the following words.

zāna l in-nār | zēn | zēna (or zēn) | ḥamīdīlīl | ṣabāḥ in-nār | l-iḥkār

a. ʿūsī tgu bay māsīl" | w-. lāyta tgu bay māsīl" |

b. ʿalīn bīkha?

c. ʿalīn bīkha?

d. ṣabāḥ in-nār | l-iḥkār

e. ṣabāḥ ṣuḥūlī?

3. Match the words in column A with those in the column B to form correct phrases or sentences.

A

a. ʿihna
b. ʿilāmi

c. ṣīri

d. ṣayla w kūsī

B

rādī ṣuḥā (l-līHaṣfa) (to the party)

jumālī

yāshrīb (drink) ʿaṣīr

4. Say the following sentences in Iraqi Arabic.

a. How are you (I)?

b. I'm going to drink orange juice.

c. Apple juice, please.

d. How are you, Dūnād? (Hābīn)

e. She is going to get married.

5. Put the words in the correct order to form coherent sentences.

a. ʿāni w/lī | ṣīri | ṣuḥūlī | ʿaṣīr | ṣuḥūlī

c. ʿaṣīr ṣuḥūlī

d. lī ṣīri ṣuḥūlī

e. lī ṣīri ṣuḥūlī

Answer Key

1. a. ʿāni lāzim (mīnī) li l-baSha baʿd ʿiz-zawāl

b. huwwa yimkin (τίσιν) ḏi l-mālūl

He must go to Basrah after I get married.

c. ḥiyya rāḥ (rīshīn) bi l-maṣīl

She is going to live in Mosul.

d. ʿābūyya mā mukmin (ḥizzawwān) wihdā leʿārabbīyya

My father cannot marry an Arab woman.

e. ṣayla (yāshrīb) ʿaṣīr tuṭṭāḥ

Layla drinks apple juice.

2. a. ʿūsī tgu bay māsīl" l-iḥkār, w-lāyta tgu bay māsīl" l-iḥkār

b. ʿalīn bīkha?

c. ʿalīn bīkha?

d. ṣabāḥ in-nār | l-iḥkār

e. ṣabāḥ ṣuḥūlī?

3. a. ʿihna ṣuḥūlī w lī ṣaSha

b. ṣaSha ṣuḥūlī

c. ṣaSha ṣuḥūlī

d. lī ṣīri ṣuḥūlī

e. lī ṣīri ṣuḥūlī

4. a. ṣīri

b. ṣīri ṣuḥūlī

c. ṣīri ṣuḥūlī

d. ṣīri ṣuḥūlī

e. ṣīri ṣuḥūlī

5. a. ʿūsī tgu bay māsīl" l-iḥkār, w-lāyta tgu bay māsīl" l-iḥkār

b. ʿalīn bīkha?

c. ʿalīn bīkha?

d. ṣabāḥ in-nār | l-iḥkār

e. ṣabāḥ ṣuḥūlī?
LESSON 22
[Arabic Text]

A. Dialogue
Nadia: Lamis 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?

Nadia: irta ra’alī y-l-s-sinama ymd il-khamis y-jāy.
Lamis: irta irta ra’alī y-l-s-sinama ymd il-khamis y-jāy?
Nadia: dirī is-s-fa’alī sab’a, līsh?
Lamis: ∆ūn mūs agdar anfīt wāyīf, jīlān lazam nisfūt Sādīqī fūlīn sā’lī sītta.
Nadia: ma-yhom, ma’ād dirī il-s-fa’alī, aw nisfūt ymd il-jum’ā.
Lamis: shīnī nisfūt nisfūt? film ‘albardī fūlīn jīnūlī?
Nadia: irta ra’alī fūlīn ‘albardī, bas irta ra’alī fūlīn hindi kullīsh Hūlī.
Lamis: jīhān nisfūt il-film il-hindī, bas irta ra’alī ymd il-s-sinama?
Nadia: nākhūlī tāksī aw nisfūt bi l-jum’ā.
Lamis: lejh ma-nisfūt shā’ah lūsi nqadīr tākhkudnā b sāydrīshā?
Nadia: ∆ūn ma’alī ankūdāhā ba’dihr.
Lamis: dawān irbas bish is-s-fa’alī mītīs mnt bi-bi’d?
Nadia: ∆ūn ma’alī s’alī sīnīn w-rub’a aw sīnīn w-rub’a.
Lamis: kullīsh ‘āshīr il-film ymdīf ‘āshīr w-rub’a ‘w-yinnīkh qhamsa w-thīlīth. Bas irta ra’alī ymd il-s-sinama?
Nadia: līmmi ra’alī fi’tī wāyīfīn.
Lamis: ‘alSa’ālaif tafgāfīn?
Nadia: nisfūt nisfūt ‘albardī tāksī.
Lamis: inshālā.

Nadia: Let’s go to the movies this Thursday.
Lamis: A good idea! But which show should we go to?
Nadia: The seven o’clock show, why?
Lamis: I can’t go with you, because I have to see my friend Fatin at six.
Nadia: No problem, we can go to the afternoon show, or go on Friday.
Lamis: What are we going to see, an Arabic or a foreign film?
Nadia: Right now there is no good Arabic film showing, but there’s a very good Indian film.
Lamis: Let’s see the Indian film, then. But how are we going to go to the movies?
Nadia: We will take a taxi or go by bus.
Lamis: Why don’t we see if Lucy could take us in her car?
Nadia: I will call her tomorrow.
Lamis: Great! (lit., the best idea) What time shall we leave (the house)?
Nadia: We’ll leave at 2:15 or 2:30.

B. Pronunciation
The negative particle mó, used in tuShā 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 ∆ūn mūs agdar anfīt wāyīf (I can’t go with you). mó is also used before the possession-denoting prepositions ind and i, as in mó ‘indī and mūli (I don’t have), mūli (I don’t have), which should not be confused with the possessive mūli (mine) discussed below, is used in idiomatic contexts, as in mūli Mūhy (I don’t feel well) or mūli shughlu (I have no business; i.e., doing something or being somewhere). Unlike mó, ma is generally merged with the word it negates, as in Nadia’s ma-yhom (It doesn’t matter) and Lamis’s ma-nisfūt above.

∆ūn ma-nisfūt.
I didn’t go.
ma ‘indī saydīnā.
I don’t have a car.
I-film ma-Hūlī.
The film is not good.

Note that in the last sentence, ma is followed by an adjective, something that tuShā 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 i. il is used when the previous word ends in a consonant, and i is used when it ends in a vowel or when the article starts the phrase or the sentence.

ydm il-khamis
Thursday
dirī il-s-fa’alī
the afternoon show
nīshū il-film il-hindī.
We’ll see the Indian film.
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
besh 3-gal
    What time is it?

In Iraqi Arabic, however, the consonant j is treated as a "sun" letter, too.
yôm il-khansîs j-jdlî
    the coming Thursday
yôm 3-jum'ô
    Friday

Remember that when a noun with the definite article is modified by an adjectival, the adjective, too, is preceded by a definite article, as in il-film is-Hindî (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?), shoku (what’s up?), yemtu (when?), wên (where?), shinôn (how?), bêsh (how much?), lésh (why?), yî (which?), and mën (where from?). They all have a fixed form and are used with all genders and numbers.

minu (who?) is the equivalent of the MSA min (who?).

    minu yaflûna?
    Who is going to accompany us?
    minu ba3al il-film?
    Who is the main actor (lit., hero) of the film?

Note that the MSA min huwa? (Who is he?), min hîya? (Who is she?), and min hâm? (Who are they?) have Iraqi Arabic equivalents in minhûwa?, minhyya?, and minhummu:.

In Iraqi Arabic, however, the two words are (or seem to be) merged into one.

shinu (what?) is the equivalent of the MSA mîdhâ.

    shinu nât mîdhî?
    What are we going to see?
    shinu yî?
    What does he want?
shoku (What’s up? What’s happening?) is the equivalent of the MSA mîdhâ? yî3-Sîho? or mîdhâ? yathâ? shoku is sometimes coupled with the word mîku—shoku mîku?—to convey the same meaning.

Like the MSA mato, yemtu (when?) is used to inquire about when something is, was, or will be done.

    yemtu nîku?
    When shall we eat?
    yemtu okôtu?
    When did you eat?
wên (where?) is used, like the MSA ayna, to inquire about where something is found or taking place.

    wên il-ma'tâm?
    Where is the restaurant?
    wên nhîtu?
    Where did you go?

In the previous lesson, you learned how to use shinôn in greetings, as in shinôn is-Sîho? (How are you?). shinôn (how?), the equivalent of the MSA koylo, is also used to ask about how things are, were, or will be done.

    shinôn mînî? li s-3inama?
    How do we go to the cinema?
    shinôn sawallî?
    How did you (f. sg.) do it (m.)?

bêsh (how much?) precedes both nouns and verbs, functioning as the equivalent of the MSA bikam, as in:

    bêsh il-ba7Tâh?
    How much are the melons?
    bêsh il-3i87? il-badâti?
    How much did you (f. sg.) pay for the dress?

Used with different structures (such as nouns, verbs, and participles) or on its own, jîsh (why?) is the equivalent of the MSA mîdhî.
3. TELLING TIME IN IRAQI ARABIC

To ask the time, say:

- bāhīn is-sādi? (What day is it?)
- or s-sādi ālbīth?
- 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 sittu w-khamsa (five minutes after six) and sittu illo '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-sādi wihddo (or bi l-wihddo)  one o’clock
- s-sādi wihddo w-khamsa  five minutes after one (lit., one and five)
- s-sādi wihddo w-asthra  ten minutes after one
- s-sādi wihddo w-rubu  one fifteen (lit., one and a quarter)
- s-sādi wihddo w-thilīth  one twenty (lit., one and a third)
- s-sādi wihddo w-n-uṣ (qa' khomsa) one twenty-five (lit., one and a half minus five)
- s-sādi wihddo w-n-uṣ  one thirty (lit., one and a half)
- s-sādi wihddo w-n-uṣ w-khamsa one thirty-five (lit., one and a half and five)
- s-sādi wihddo w-n-uṣ w-asthra one forty (lit., two minus one third)
- s-sādi wihddo w-n-uṣ w-n-uṣ  quarter to two (lit., two minus a quarter)
- s-sādi wihddo w-n-uṣ w-n-uṣ  ten to two
- s-sādi wihddo w-n-uṣ w-n-uṣ  five to two
- s-sādi wihddo w-n-uṣ w-n-uṣ  two o’clock
- s-sādi wihddo w-n-uṣ w-n-uṣ  three o’clock
- s-sādi wihddo w-n-uṣ w-n-uṣ  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 wihddo (one) and thinēn (two) are used instead of wāhīd and thinīn.

Here are the Iraqi Arabic numbers from 5 to 12.

- Khomsa (five)
- Sittu (six)
- Sob'a (seven)
- Thīmba (eight)
- Tīs'o (nine)
- 'Ashra (ten)
- 'Ishra (eleven)
- Thīmish (twelve)

Like MSA, Iraqi Arabic also uses smaller divisions of time, such as darīgī (minute) and tīnīyā (second) to specify the exact time.
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, 'sāb'ī: only 'sāb'ī sabīr and 'sāb'ī sabīr wa-sabar' are the equivalents of the MSA 36-sābī sūbū and 36-sābī wa-sabarī.'

4. SAYING "YES" OR "NO" IN IRAQI ARABIC

A. na'am, bālī, 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, bālī is less formal, and i is very colloquial.

na'am ba-lī? Did you go to the movies?
na'am(bālī). Yes.
or
na'am(bālī), i: Ha. Yes, we went.

B. lā: NO

Like na'am, lā is used as a short answer or as a part of a longer one.

lā bā-lī? Did you go to the restaurant?
lā, lā, ma-na'lā. No./No, I didn't go.

One needs, however, to differentiate between lā (no) and lā (don't). lā 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:

lā hukum tak sû!
Don't take a taxi!
lā hukum bi-l-bas sû!
Don't go by bus!

5. POSSESSIVE SUFFIXES AND POSSESSIVE EXPRESSIONS IN IRAQI ARABIC

Iraqi Arabic possessive endings approximate those found in MSA.

<table>
<thead>
<tr>
<th>Possessive Endings in Iraqi Arabic</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>my</td>
<td>-i</td>
<td>-ni</td>
</tr>
<tr>
<td>your (m.)</td>
<td>-ik</td>
<td>-ikum</td>
</tr>
<tr>
<td>your (f.)</td>
<td>-ih</td>
<td>-ihem</td>
</tr>
<tr>
<td>her</td>
<td>-ih</td>
<td>-ihem</td>
</tr>
<tr>
<td>their (m/f.)</td>
<td>-hn</td>
<td>-hnun</td>
</tr>
</tbody>
</table>

The i (-i) form and all of the plural forms are the same as those found in MSA, as in Sādiq (my friend), Sādiq(un) (your friend), or Sādiq(un) (their friend).

For the other forms, the difference may or may not be slight: Compare Sādiq(un) to the MSA Sādiq(un), Sādiq(un) to Sādiq(un), Sādiq(un) to Sādiq(un), and Sādiq(un) to Sādiq(un).

The words māl (lit., property) and i:nd (well) are also used to express possession. The possessive endings are attached to these words rather than to the possessed noun itself. In the structure mālilm al-mu:i (my film), for instance, the word alilm (film) remains the same, while the word mālilm, which follows it, undergoes the changes in person and number: mālilm, mālilm, mālilm, mālilm, mālilm. Coupled with a feminine noun, such as alilm (watch), the word mālilm becomes mālilm or mālilm, mālilm, mālilm, mālilm, mālilm, mālilm, mālilm, mālilm.

The i:nd, on the other hand, precedes the item being possessed, as in i:ndalilm (their film), i:ndulilm (their films). Note that the n sound in 'alilm, 'alilm, and 'alilm 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 MSA, 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 nā: (to give) with object pronouns attached to its imperfect form.

<table>
<thead>
<tr>
<th>nā: (TO GIVE) WITH OBJECT PRONOUN SUFFIXES IN IRAQI ARABIC</th>
</tr>
</thead>
<tbody>
<tr>
<td>Subject</td>
</tr>
<tr>
<td>---------</td>
</tr>
<tr>
<td>'ahu:</td>
</tr>
<tr>
<td>'ahu:</td>
</tr>
<tr>
<td>'ahu:</td>
</tr>
<tr>
<td>'ahu:</td>
</tr>
<tr>
<td>'ahu:</td>
</tr>
</tbody>
</table>
Note that the final vowel in the imperfect verb ینت (he gives) is lengthened when the object pronoun is attached to it. Compare:

huwa is nikt ینت (he gives) یت (he gives)
He'll give Lucy a watch.

with

huwa is nikt ینت (he gives)
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 shif' (to see).

THE VERB SHIF' (TO SEE) WITH SUBJECT PRONOUN SUFFIXES

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>huwa'</td>
<td>huwa'</td>
</tr>
<tr>
<td>yish' (he sees you)</td>
<td>yish' (he sees you)</td>
</tr>
<tr>
<td>yish's (he sees you, m.)</td>
<td>yish's (he sees you, m.)</td>
</tr>
<tr>
<td>yish't (he sees you, t.)</td>
<td>yish't (he sees you, t.)</td>
</tr>
<tr>
<td>yish' (he sees him)</td>
<td>yish' (he sees him)</td>
</tr>
<tr>
<td>yish's (he sees him, m.)</td>
<td>yish's (he sees him, m.)</td>
</tr>
</tbody>
</table>

As you can see, the differences occur when 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 shif' (to drink) in combination with personal pronouns.

PERFECT TENSE OF THE IRAQI ARABIC VERB SHIF' (TO DRINK) AND ITS EQUIVALENT IN MSA

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Arabic</td>
<td>Arabic</td>
</tr>
<tr>
<td>uṣṇ</td>
<td>uṣṇ</td>
</tr>
<tr>
<td>miṣṇ</td>
<td>miṣṇ</td>
</tr>
<tr>
<td>in uṣṇ</td>
<td>in uṣṇ</td>
</tr>
<tr>
<td>mīṣṇ</td>
<td>mīṣṇ</td>
</tr>
<tr>
<td>in mīṣṇ</td>
<td>in mīṣṇ</td>
</tr>
<tr>
<td>ḫuṣṇ</td>
<td>ḫuṣṇ</td>
</tr>
<tr>
<td>ḫuṣṇ (he drinks, m.)</td>
<td>ḫuṣṇ (he drinks, m.)</td>
</tr>
<tr>
<td>ḫuṣṇ (he drinks, t.)</td>
<td>ḫuṣṇ (he drinks, t.)</td>
</tr>
<tr>
<td>ḫuṣṇ (he drinks him)</td>
<td>ḫuṣṇ (he drinks him)</td>
</tr>
<tr>
<td>ḫuṣṇ (he drinks him, m.)</td>
<td>ḫuṣṇ (he drinks him, m.)</td>
</tr>
<tr>
<td>ḫuṣṇ (he drinks him, t.)</td>
<td>ḫuṣṇ (he drinks him, t.)</td>
</tr>
<tr>
<td>ḫuṣṇ (he drinks him)</td>
<td>ḫuṣṇ (he drinks him)</td>
</tr>
</tbody>
</table>

Apart from dispensing with the final fathāt and domā, (compare shif in the MSA shifshif), Iraqi Arabic verbs change the initial and sometimes the middle vowels of perfect verbs that are not hamzated (starting with ی, as in qaf (he ate), or hollowed, like shif (he saw)). A verb like Sana (he made) becomes Sana', with the first shif changing into khans. Furthermore, Iraqi Arabic does not always accommodate consonant clusters, especially at the end of words. For instance, the MSA verb nakt (I slept) is pronounced nakt in Iraqi Arabic, a pattern that repeats itself in most verbs of the same category: the MSA quntu, wqjtu, and Hlmtu have gmtu, wqjtu, and Hlmtu (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.

<table>
<thead>
<tr>
<th>Verb</th>
<th>MSA</th>
<th>Iraqi Arabic</th>
</tr>
</thead>
<tbody>
<tr>
<td>daft (to go out)</td>
<td>daft (to go out)</td>
<td>daft (to go out)</td>
</tr>
<tr>
<td>isf (to give)</td>
<td>isf (to give)</td>
<td>isf (to give)</td>
</tr>
<tr>
<td>akhu (to take)</td>
<td>akhu (to take)</td>
<td>akhu (to take)</td>
</tr>
<tr>
<td>nd (to have)</td>
<td>nd (to have)</td>
<td>nd (to have)</td>
</tr>
<tr>
<td>Ter (to go out)</td>
<td>Ter (to go out)</td>
<td>Ter (to go out)</td>
</tr>
</tbody>
</table>

Some of the marked differences between Iraqi Arabic and MSA can be seen in the you plural forms of the verbs daft (to go) and akhu (to take), ndu (to have), where the final f is found in the MSA, ndu (to have), akhu (to take), meaning, is dropped. Compare also the -ow ending of the they verb form, as in ndyow and Terow, with its MSA equivalent in ndow and Terow.

D. Vocabulary

<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>yom</td>
<td>day</td>
</tr>
<tr>
<td>yom</td>
<td>Thursday</td>
</tr>
<tr>
<td>ka'hil</td>
<td>a good idea</td>
</tr>
<tr>
<td>y'dar ryyin?</td>
<td>To which showing are you going?</td>
</tr>
<tr>
<td>dibr in šl'a sab'</td>
<td>the seven o'clock show (lit: session)</td>
</tr>
<tr>
<td>lik</td>
<td>Why?</td>
</tr>
<tr>
<td>md aṣa'dar ašj</td>
<td>I can't go</td>
</tr>
<tr>
<td>bu'ašj</td>
<td>with you</td>
</tr>
<tr>
<td>bu'ašj</td>
<td>because</td>
</tr>
<tr>
<td>inib asš</td>
<td>I must see</td>
</tr>
<tr>
<td>Šoda (f.)</td>
<td>my friend</td>
</tr>
<tr>
<td>ma-yom</td>
<td>no problem (lit. it doesn't matter)</td>
</tr>
<tr>
<td>dibr il-sadi</td>
<td>the afternoon show</td>
</tr>
<tr>
<td>ku'diš Mtu</td>
<td>very good (lit. sweet)</td>
</tr>
<tr>
<td>ḥusar</td>
<td>new</td>
</tr>
</tbody>
</table>
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 sumptuous dishes: tikka (grilled meat or liver pieces) and kabb (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, as are Indian ones. With such sentiments, a cinema in Cairo attracts more patrons than a theater in America. 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 easier 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 major rivers (such as the Tigis, 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.

shift / akhadh / ni'dat / shirabtu / nihna / fi'aw

a. inti ________ taksi.
b. intu ________ may (water).
c. dni ________ film 'ayy.
d. shina ________ li s-silmama.
e. lisi ________ qalam (pen).
f. ni'da w-lamis ________ qabil s'd'a.

2. Answer the following questions with the appropriate time of day for the following activities.

a. yamaa tug'da/tug'dilin (wake up) min in-nam?
b. yamaa al'au/TTin (go to work) aw l-madrasa (school)?
c. bash l-sir'a tighaddad/tighhadilin (take your lunch)?
d. bash l-sir'a ta'je/ta'jilin (return) fi-bet?
e. bash l-sir'a ta'adi/tadanimin?

3. Choose the correct question word to form a question.

a. yar, shinu) badtu niluf bi'hibin?
b. (kesh; shaku) ma-thil bi-l-maktuf (museum)?
c. (minu; bash) yond akil (food)?
d. (yemaa; minu) za'urun lapa?
e. (shinu; wen) naydik?
f. (minu; shinu) jafe' l-SA'ir (juice)?)

4. Match the questions in column A with the correct answers in column B.

A

a. minu yi'yi wiydana?
b. bash l-sir'a ti'li-betna?
c. Paul wiydana l-madrasa?
d. s-sir'a bi l-sir'a lo bi'la'ashra?
e. oku ma'tam (restaurant) omrki?
f. shift layla l-om shift-ha?
g. sh'am lina (color) beshik?

B

i. orush wiyyakum.

b. besh l-sir'a ti'li-betna?
c. Paul wiydana l-madrasa?
d. s-sir'a bi l-sir'a lo bi'la'ashra?
e. oku ma'tam (restaurant) omrki?
f. shift layla l-om shift-ha?
g. sh'am lina (color) beshik?

5. Say the following in Iraqi Arabic.

a. Where did you (m. sg.) go?
b. Did Lucy see the Indian film?
A. Dialogue

Fatima and Lucy go shopping. They like the süg, but have to bargain in a marketplace where the prices of food and other goods have been on the rise.

Fatima: hādha s-sūg rama l-kaدولة, jiddun qaim. । lā: ashahi ani ahktib b-ašqābī l-qalam. ma-shift ha-s-sūg min qambil. ।

Fatima: sha'ā l-fātika shuqā fidhila! । lā: l. w-lillāhu'dīna ayDīhīn! ।

Fatima: sh-rāf tashhīrīn? hādha yārīn mālatabb nisā'yya w-nājdīyya, w-kulīsh. । lā: Sahrīn? lārīn mālayya qamās w-bīlūs, w-hīlāt 'w-yanīs w-mālayya dāikmīyya, ha-līsib' lārīn sālīn il-baytīc. ।

Fatima: awwal nishīni fātika w-khulāna w-baytān nishīni l-astīya. । lā: ta'llī nishīni min hādha l-bayyīb. ।

Fatima: bāsh hāt-Tamātīs. । bayyīb: l-kullā b-khamsīn dinār. ।

Fatima: kullīs ghālīyya? tālī tāhā b-khamsa w-lāshīnin? । bayyīb: l-walīa maw-yūsr. ।

Fatima: b-arba'īn? । bayyīb: yallī s-thādhi. shagad tādān. ।

Fatima: kūl w-nuṣ. । lā: qabāl sawan w-sūjīt. t-Tamātīs rikshīthag. ।

Fatima: sallāw kūshī ghālī. thu-thāītīn ba'sīn? । lā: inā min hādha l-tāfāfītī w-dhāka l-'ibāb. ।

Fatima: w-rānī hāl shithī rūy hāl b-bālTikhā. । lā: yārīn lāzīm ināna. ।

Fatima: bāshī hālī l-gāsīdī, hālocks । lā: w-arid ayDīhīn ba'sūl w-khās w-khādīr w-hālī w-mālātī. ।

Fatima: māshīkīn qisim mishīm min dhīk il-munār, kūlDīhīn ha zīnā. । lā: sha'hī hadīkī l-lawālp yārīn 'Arīkh w-Habb w-fēsīq, tīnīn nishīn? ।

Fatima: yālla, lāshī lā! ।

Fatima: This market is called Al-Kaدولة. 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: No (by God), it’s not possible.
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.

<table>
<thead>
<tr>
<th>IA</th>
<th>MSA</th>
</tr>
</thead>
<tbody>
<tr>
<td>ṭaṭana (here)</td>
<td>ṭana (here)</td>
</tr>
<tr>
<td>ṭaṣka (there)</td>
<td>ṭaka (there)</td>
</tr>
<tr>
<td>ḫaṣa’s (the wants)</td>
<td>ẖaṣa’s (the wants)</td>
</tr>
<tr>
<td>ṭaṣ (he sells)</td>
<td>ṭaṣ (he sells)</td>
</tr>
<tr>
<td>ṭaṣir (it’s possible)</td>
<td>ṭaṣir (it’s possible)</td>
</tr>
<tr>
<td>ṭaṣu’ (he said)</td>
<td>ṭaṣu’ (he said)</td>
</tr>
</tbody>
</table>

However, Iraqi Arabic is also known for adding a vowel where there is a consonant cluster in MSA, especially at the end of a word. In the previous lesson you saw this in the perfect tense of hollow verbs, such as niṣṣī (I slept), ṭamī’ (I went), and ṣīḥ (I saw). Verbs whose MSA equivalents have a consonant cluster at the end. The table below contains other Iraqi Arabic words, all taken from this lesson’s dialogue.

<table>
<thead>
<tr>
<th>MSA</th>
<th>ṭaṭana</th>
<th>ṭaṣka</th>
<th>ḫaṣa’s</th>
<th>ṭaṣ</th>
<th>ṭaṣir</th>
<th>ṭaṣu’</th>
</tr>
</thead>
</table>

Relevantly, too, the short vowels found in the MSA prepositions lī (to, for) and bī (for, in) are generally dropped from their Iraqi Arabic equivalents.

<table>
<thead>
<tr>
<th>IA</th>
<th>MSA</th>
</tr>
</thead>
<tbody>
<tr>
<td>ṭaṭana (to Beirut)</td>
<td>ṭanca (to Beirut)</td>
</tr>
<tr>
<td>ṭaṣka (for Lucy)</td>
<td>ṭaka (for Lucy)</td>
</tr>
<tr>
<td>ḫaṣa’s (for sixty dinars)</td>
<td>ẖaṣa’s (for sixty dinars)</td>
</tr>
<tr>
<td>ṭaṣ (for forty-five)</td>
<td>ṭaṣ (for forty-five)</td>
</tr>
<tr>
<td>ṭaṣu’ (in Baghdad)</td>
<td>ṭaṣu’ (in Baghdad)</td>
</tr>
</tbody>
</table>

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 raḥṣat li l-madrasa.
Layla went to school.
Layla bi l-masā’il.
Layla 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.

And they sell women’s and men’s clothes and everything.

However, the clustering disappears when w is followed by a word made definite by ʾil or ʾal.

aj ʾil-khuṣṣṣas ʾal-khuṣṣṣas
And the vegetables, too.

w ʾil-hūṣṣā biḥān?
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, ḥādīha and dhīko, are identical to their counterparts in MSA, and ḥādīh is similar to ḥādīhi; 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.

<table>
<thead>
<tr>
<th>DEMONSTRATIVES IN IRAQI ARABIC</th>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Singular</strong></td>
<td>ḥāthah (this)</td>
<td>ḥāthī/ḥāthā (that)</td>
</tr>
<tr>
<td><strong>Plural</strong></td>
<td>ḥāthā/ḥāthē (these)</td>
<td>ḥāthū/ḥāthā (those)</td>
</tr>
</tbody>
</table>

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, ḥuṣaḥ ḥaštā ṭalāt aṣṣār (This week, I’ll be traveling to Beirut) and ma-shit ḥo s-sām min gabi? (I haven’t seen this market before). ḥa can be prefixed to nouns of all genders and numbers.

2. ḫānāni/ ḫān (HERE AND THERE)

.pxna/px (here) and pxnko/pxkn (there), like their counterparts in frxnh, xn (here) and xnk (there), are used to indicate the nearness or distance of things. Note the consonant clusters in the Arabic expressions and the addition of ne to ḥa, especially in the Baghdadi dialect.

ṣī-ḥō ṭī ḫānāni?
What’s going to happen here?

toṭī ḫānāni!
Come here!

rūğ ḫānko?
Shall we go there?

ghā ṭī ḫānko
I don’t go there.

3. THE VERB chān (TO BE) IN IRAQI ARABIC

chān is the equivalent of the MSA kōn (to be).

chān ʿul Haṭlā ghāli.
Milk was expensive.

chān Ṭ-Tamāṭ Ṭa rikhī na.
The tomatoes were cheap.

When chān is used with a verb in the imperfect tense, it expresses a progressive action in the past.

chān kāt bi ṭiṣṣāwāwag.
She was shopping.

chān yāṣīn na.
He was working.

The conjugation of chān is in the table below.

<table>
<thead>
<tr>
<th>THE VERB chān (TO BE) IN THE PERFECT TENSE AND THE IMPERFECT TENSE</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
</tr>
<tr>
<td>ḥān</td>
</tr>
<tr>
<td>ḥaḥu</td>
</tr>
<tr>
<td>ḥaḥn</td>
</tr>
<tr>
<td>ḥaṣā</td>
</tr>
<tr>
<td>ḥaḥa</td>
</tr>
</tbody>
</table>

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.

<table>
<thead>
<tr>
<th>THE PERFECT TENSE OF THE VERBS sbtira (TO BUY), bāṯ (TO SELL), AND sāṭar (TO TRAVEL)</th>
</tr>
</thead>
<tbody>
<tr>
<td>sbtira (to buy)</td>
</tr>
<tr>
<td>ḥān</td>
</tr>
<tr>
<td>ḥaḥu</td>
</tr>
<tr>
<td>ḥaḥn</td>
</tr>
<tr>
<td>ḥaṣā</td>
</tr>
<tr>
<td>ḥaḥa</td>
</tr>
</tbody>
</table>

| sbtira (to buy) | bāṯ (to sell) | sāṭar (to travel) |
|---------------------------------------------------------------|
| ḥān | ḥān | ḥān |
| ḥaḥu | ḥaḥu | ḥaḥu |
| ḥaḥn | ḥaḥn | ḥaḥn |
| ḥaṣā | ḥaṣā | ḥaṣā |
| ḥaḥa | ḥaḥa | ḥaḥa |
### D. Vocabulary

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ḥḍḥḍa s-sīg</td>
<td>this market</td>
</tr>
<tr>
<td>ṭamā</td>
<td>its name</td>
</tr>
<tr>
<td>ḫlānd qadīm</td>
<td>very old</td>
</tr>
<tr>
<td>ḥdhbb</td>
<td>I love/like</td>
</tr>
<tr>
<td>ḥmḥw</td>
<td>before (lit., from before)</td>
</tr>
<tr>
<td>ṭlīgh</td>
<td>Look at the fruit(s)!</td>
</tr>
<tr>
<td>ḥṣyd ḫīlma</td>
<td>very beautiful</td>
</tr>
<tr>
<td>ḥmrwc muḏmmma ṣyḏ Cókān</td>
<td>and the vegetables too</td>
</tr>
<tr>
<td>ṣḥw ḥm ṣṭṭḥn?</td>
<td>What are you going to buy?</td>
</tr>
<tr>
<td>ḥnnn ṣm?</td>
<td>they sell here</td>
</tr>
<tr>
<td>ṭlādd ṣnāḍ ḫyā ṣn ṣḥyāyā</td>
<td>women's and men's clothes</td>
</tr>
<tr>
<td>ḫltn</td>
<td>everything</td>
</tr>
<tr>
<td>ṣḥx</td>
<td>Really?</td>
</tr>
<tr>
<td>ḥnm nāf</td>
<td>I need (lit., I'm in need of)</td>
</tr>
<tr>
<td>ḥmrw</td>
<td>a shirt and a blouse</td>
</tr>
<tr>
<td>ḥmn ṣn ṣḥyāyā</td>
<td>a pair of shoes and a big</td>
</tr>
<tr>
<td>ḡl-ṣṭbb</td>
<td>underwear</td>
</tr>
<tr>
<td>ṣḥx</td>
<td>this week</td>
</tr>
<tr>
<td>ḥmn</td>
<td>first</td>
</tr>
<tr>
<td>ṣḥx</td>
<td>then</td>
</tr>
<tr>
<td>ḫysy</td>
<td>the other things</td>
</tr>
<tr>
<td>ḥmn ṣn ṣḥyā</td>
<td>from this vendor</td>
</tr>
<tr>
<td>ṭlī ṣt ṣḥyāyā</td>
<td>these (lit., this) tomatoes</td>
</tr>
<tr>
<td>ṣḥx</td>
<td>expensive</td>
</tr>
<tr>
<td>ḥmn n̄</td>
<td>a year before</td>
</tr>
<tr>
<td>ṣḥx</td>
<td>the tomatoes</td>
</tr>
<tr>
<td>ṣḥx</td>
<td>cheap</td>
</tr>
<tr>
<td>ḥnmm</td>
<td>a kilo and a half</td>
</tr>
<tr>
<td>ṣḥx</td>
<td>What else do you want?</td>
</tr>
<tr>
<td>ḥḥdd t-ṭmkht</td>
<td>these apples</td>
</tr>
<tr>
<td>ḥḥdd ḥ-tmkht</td>
<td>those (lit., that) grapes</td>
</tr>
<tr>
<td>ḥnmm ṣfs ṣነmt</td>
<td>this melon</td>
</tr>
<tr>
<td>ṣḥx</td>
<td>Do they sell meat here?</td>
</tr>
<tr>
<td>ṣḥw ṣs</td>
<td>the butcher</td>
</tr>
<tr>
<td>ḥhrs</td>
<td>onions</td>
</tr>
<tr>
<td>ṣḥx</td>
<td>lettuce</td>
</tr>
<tr>
<td>Ḫydr</td>
<td>cucumbers</td>
</tr>
<tr>
<td>ḥltd</td>
<td>milk</td>
</tr>
<tr>
<td>ṭlī ṣm</td>
<td>salt</td>
</tr>
<tr>
<td>ṣḥx</td>
<td>some (lit., a part) of them</td>
</tr>
<tr>
<td>ḥmrw ṣ-ḥmrw</td>
<td>that woman</td>
</tr>
<tr>
<td>ḥmrw ṣ-ḥmrw ṣ-ḥmrw</td>
<td>these boys</td>
</tr>
<tr>
<td>ṭlī ṣm</td>
<td>gum</td>
</tr>
<tr>
<td>ṭlī ṣm</td>
<td>pumpkin (or watermelon) seeds</td>
</tr>
<tr>
<td>ṭlī ṣm</td>
<td>pistachio nuts</td>
</tr>
<tr>
<td>ṭlī ṣm</td>
<td>Let's, why not!</td>
</tr>
</tbody>
</table>

### E. Cultural Note

The big cities of Iraq, such as Baghdad, Mosul, and Basra, are full of old, even ancient, market places (sigs) 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 dinar (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 'The dinar yințitok bi l-yan il-ıswaw (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.

   a. dünald w läsi näf il baghdàdd.
   b. somina trind il s-ság.
   c. l-maNaN ilàb.
   d. intu 'inab.
   e. dhojbin li i-baṣṣán.
   f. intu tafarram.

2. Fill in the blanks below with the correct form of the following perfect verbs.

   a. lūsi jantà jàm tâ w hàdâ.
   b. dünald 'amMàN.
   c. intu sisàmàN il s-sinàma.
   d. àni i-kàhàn (abroad).
   e. intu mìhàit w-fìtò (salt and pepper).
   f. intu dhòhàbat w-fàDùra (gold and silver).

3. Translate the following dialogue into English.

   dünald bùbb il-mishmàsh (apricots)?
   bayyà?: l-kòll b-khamàs w-arba'in dìnàr.
   dünald wàm-ràmmàn (pomegranates)?
   bayyà?: s-sànàm.
   dünald 'ànà tiN tâ b-khamàs?
   bayyà?: shqàd trid?
   dünàd ànà ni sàk ilà.

4. Use the correct perfect form of the verb chàN (to be) to fill in the blanks.

   a. l-làhám aNàt ilà nàkùS.
   b. lūsi fàNàHà, fàNàHà (happy).
   c. ànà bi s-sàg.
   d. lòyà w lūsi bi l-mùSì.
   e. intu bi l-bàS (in the bus).
   f. intu arNàNàn ilà hànàk?
   g. dünàd bi sh-shùghul (at work).

5. Match the words in column A with those in column B to form grammatically correct phrases or sentences.

   A
   a. hà́nà yàN ilà
   b. ànà w-làSì
   c. dhojbin t-sàbbàd
   d. wèn il-qàlàm?
   e. dhàk id-díkàdàn (store)
   f. tafàNàr ànà tìsà (tea)?
   g. hààdhi l-bàN (girl)
   h. tNàFìN lì l-màdàràsà (school)?

   B
   l-qàlàm wàN
   yàNàkh wàN àkhàr
   lòyà wàN-kùbùS (breakfast)
   tafàNàr wàN-làlàrà (lunch)
   bàNà (at home)
   fàNàHà (hurt)
   làlàrà l-hàSàNà (school)?

Answer Key

1. a. dünald w läsi näf yàfàN il baghdàdd.
   b. somina trind tét il s-ság.
   c. l-maNaN ilàb.
   d. intu tafarram.
   e. dhojbin li i-baṣṣán.
   f. intu tafarram.

2. a. lūsi shartin jantà jàm tâ w hàdà.
   b. dünald sàfàr il 'amMàN.
   c. intu nìhàt il s-sinàma.
   d. ànà i-kàhàn (abroad).
   e. intu mìhàit w-fìtò (salt and pepper).
   f. intu dhòhàbat w-fàDùra (gold and silver).

3. Donald: How much are the apricots?
   Vendor: Forty-five dinars a kilo.
   Donald: And the pomegranates?
   Vendor: Sixty.
   Donald: Can you give them (lit., it) for fifty?

4. a. l-làhám aNàt ilà nàkùS.
   b. lūsi fàNàHà, fàNàHà (happy).
   c. ànà bi s-sàg.
   d. lòyà w lūsi bi l-mùSì.
   e. intu bi l-bàS (in the bus).
   f. intu arNàNàn ilà hànàk?
   g. dünàd bi sh-shùghul (at work).
Lesson 24

TaḥDhirāt il-‘id: Eid Preparations

A. Dialogue
It is the last week of Ramadan, but Maha is not quite ready for Eid. She has to shop, bake, and finish some sewing jobs. She and Lucy discuss what they have to do to help each other.

Maha: bābī iṣba‘a‘: a l-‘id w-ānī likhād il-‘ān ma-khalāṣit asghāhī.
Lūsī: wa-lā ānī ‘i‘lān asghāhī: hawdā yāzīm yasawwirīna?
Maha: sh-bāṣqalil issoawim?
Lūsī: kāzin āqā ḥāṣā: ḥaṭāk w-ābī ādawwāl ‘a-l-khūqa‘ w-anthīb il-bāṭ.
Lūsī: ānī bidhūr ṣaftah ʿa s-sūq, qālibsh ʿa l-yāyīn.
Maha: low samahat jīblī Tariq w-bērīn w-ṣīdib ʿa-l-‘ākēk, w-jīblī bokīfīn, w-thīda Ḥamīr w-w̩zwīl bīlān.T.
Lūsī: ismīlihā, bas sh-āqīt ḥakawTīn bī l-bakīrī?
Maha: akhyagīT bishum badīlāt binū rūr w-qamīS ʿāmī ahmīd, w-ʿānī pandāt ahmīn ʿāzīzīm akhyagīThum.
Lūsī: in-Tīnī mālābīs ʿānī akhyagīThum.
Maha: ʿāmī, musawwirīnī?
Lūsī: ānī mahīshākī? ʿid dūlādīn bī ʿa l-‘ākēk.
Maha: fīra ʿaDhīmīna, ḫālīlī nkhālīS ṣughulānā ṣāfīrīs ʿa ṣāfīrī nīrāqīn nhasīyīn.
Lūsī: nīīnīn mākūn bī l-‘ītājīn.
Maha: zawjī ṣufrī ʿa l-mūsīl ṣafrī yāfīl ablī ṣafrī w-ʿummī w-imīnī?
Lūsī: ḥanīq būqīn ba ʿīnī ʿāhī ḫālīdī nāhī yīdhī ḥaṭī qūdī ḥaṭī yūsīrī būqīn dadożī yīnī l-bāḥādīdī.
Maha: jīblīn yemmā, w-ṣufrīn nāfīlī il-madīnīl ʿa l-‘ākēbī.
Lūsī: ḥaṣā ṣhīqīl nākudrī g-jībdīl ʿa l-‘ībīl ṣufrī kūlā.
Maha: ʿaḵūn jīdūn saʿīdīn.

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: Not 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.

bdābī iṣba‘a‘: a l-‘id.
One week is left (to prepare) for Eid.

Michī ʿa l-‘idī. The cake is on the table.

But:
shinnu ‘ālā qamīSic? What is on your (f, sg.) shirt?
‘ālā qamīSic wando Ḥamīrī. On my shirt is a red flower.

shinnu (what?) is shortened to sh- and merged with the word following it.

sh-bāṣqalil issoawim?
What else do you have to do?
sh-kākh issoawim bāchī? What are you going to do tomorrow?

2. DOUBLE CONSONANTS ss AND ss

In this lesson’s dialogue, the words ssowim and ssowin 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 “su" consonant, it often mirrors that consonant in pronunciation, hence the words ssowim (you get married), not
### 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 fusha:

<table>
<thead>
<tr>
<th>IRAQI ARABIC IMPERATIVE VERBS</th>
<th>FUSHA EQUIVALENTS</th>
</tr>
</thead>
<tbody>
<tr>
<td>mah (come)</td>
<td>jah (come)</td>
</tr>
<tr>
<td>mubad (help)</td>
<td>mubad</td>
</tr>
<tr>
<td>salah (pray)</td>
<td>salah</td>
</tr>
<tr>
<td>yad (eat)</td>
<td>yad</td>
</tr>
<tr>
<td>jash (put)</td>
<td>jash</td>
</tr>
<tr>
<td>jash (see back)</td>
<td>jash</td>
</tr>
<tr>
<td>fahad (chew)</td>
<td>fahad</td>
</tr>
<tr>
<td>mubad (help)</td>
<td>mubad</td>
</tr>
<tr>
<td>yad (eat)</td>
<td>yad</td>
</tr>
<tr>
<td>jash (put)</td>
<td>jash</td>
</tr>
<tr>
<td>fahad (chew)</td>
<td>fahad</td>
</tr>
<tr>
<td>jash (see back)</td>
<td>jash</td>
</tr>
</tbody>
</table>

Irish Arab imperative verbs are generally more like their MSA equivalents than in apparent in the above table. The one below shows a number of commonly used imperative verbs with their Fusha equivalents.

<table>
<thead>
<tr>
<th>IRAQI ARABIC IMPERATIVE VERBS IN MASCULINE SINGULAR</th>
<th>FUSHA EQUIVALENTS</th>
</tr>
</thead>
<tbody>
<tr>
<td>khalab (learn)</td>
<td>khalab</td>
</tr>
<tr>
<td>hawb (work)</td>
<td>hawb</td>
</tr>
<tr>
<td>illa ibn (leave something or someone alone)</td>
<td>illa ibn</td>
</tr>
<tr>
<td>ahr (come back)</td>
<td>ahr</td>
</tr>
<tr>
<td>nii (listen, hear)</td>
<td>nii</td>
</tr>
<tr>
<td>mubad (help)</td>
<td>mubad</td>
</tr>
<tr>
<td>yad (eat)</td>
<td>yad</td>
</tr>
<tr>
<td>jash (put)</td>
<td>jash</td>
</tr>
<tr>
<td>fahad (chew)</td>
<td>fahad</td>
</tr>
<tr>
<td>jash (see back)</td>
<td>jash</td>
</tr>
</tbody>
</table>

When used to address females or a group, the Iraqi Arabic imperative verb acquires, as in Fusha, the sound /h/ in front of the imperfect verb, as in /l/ (no help me), /l/ (don’t help me), and /l/ (don’t give me).

The expressions min fadHlak, min fadHlth, and min fadHlhum or law samahth, law samathth, and law samathth—all meaning “please, if you please”—often precede the request or command, as in the following sentences:

- min fadHlak, nThc chy.
  Please (m. sg.), give me tea.

- law samathth, jThy Habb.
  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 -en to singular nouns. Note some singular nouns, all of them masculine, and their dual counterparts from this lesson’s dialogue below:

<table>
<thead>
<tr>
<th></th>
<th>DUAL NOUNS</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Singular</strong></td>
<td><strong>Dual</strong></td>
</tr>
<tr>
<td>abn (a week)</td>
<td>abn (two weeks)</td>
</tr>
<tr>
<td>bbn (a house)</td>
<td>bbn (two houses)</td>
</tr>
<tr>
<td>sib (a meal)</td>
<td>sib (two meals)</td>
</tr>
<tr>
<td>makh (a place)</td>
<td>makh (two places)</td>
</tr>
<tr>
<td>law (Gd)</td>
<td>law (two Gds)</td>
</tr>
<tr>
<td>lbn (by)</td>
<td>lbn (two bys)</td>
</tr>
</tbody>
</table>

The dual of feminine nouns, ending in -en, also is formed also by adding -en, but the f that precedes it is pronounced.
## DUAL NOUNS

<table>
<thead>
<tr>
<th>Singular</th>
<th>Dual</th>
</tr>
</thead>
<tbody>
<tr>
<td>šāla (one cake)</td>
<td>šālān (two cakes)</td>
</tr>
<tr>
<td>šādān (one dress)</td>
<td>šādān (two dresses)</td>
</tr>
<tr>
<td>šābq (a spoon/cotton reel)</td>
<td>šābqān (two spoons/cotton reels)</td>
</tr>
<tr>
<td>šābqān (two spoons/cotton reels)</td>
<td></td>
</tr>
<tr>
<td>šābqān (two spoons/cotton reels)</td>
<td></td>
</tr>
<tr>
<td>šābqān (two spoons/cotton reels)</td>
<td></td>
</tr>
<tr>
<td>šābqān (two spoons/cotton reels)</td>
<td></td>
</tr>
</tbody>
</table>

Note the insertion of the vowel i in šābqān, šādān, and šābqān 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 -ān. In addition, the adjective following the Iraqi Arabic dual is usually in the plural, not dual, form.

1. *bīdīn* (f. du.) *būrīg* (m. pl.)
   The two eggs are blue.

2. *bīdīn* (f. du.) *būrīg* (m. pl.)
   I bought two blue eggs.

The plural form of nouns is often used instead of the dual form, even with the number *bīdīn* (two), as in:

1. *bīdīn* (f. du.)
   Two eggs

2. *bīdīn* (f. du.)
   Two curtains

Note that the word *bīdīn* in all the examples above acquires an initial i to avoid a hard-to-pronounce clustering of three consonants, *bīdīn* (two)

### 3. FAMILY MEMBERS

The following are the Arabic Iraqi words used to refer to family members.

### FAMILY MEMBERS

<table>
<thead>
<tr>
<th>Family Member</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>umm/momo (mother)</td>
<td>ummī (my mother)</td>
</tr>
<tr>
<td>umm/momo (father)</td>
<td>ummī (my father)</td>
</tr>
<tr>
<td>zemā/mance (wife)</td>
<td>zemā/mance (my wife)</td>
</tr>
<tr>
<td>zemā/mance (husband)</td>
<td>zemā/mance (my husband)</td>
</tr>
<tr>
<td>bint/hint (daughter)</td>
<td>bintī (my daughter)</td>
</tr>
<tr>
<td>kān (son)</td>
<td>kānī (my son)</td>
</tr>
<tr>
<td>ummāt (sister)</td>
<td>ummātī (my sister)</td>
</tr>
<tr>
<td>akhū (brother)</td>
<td>akhū (my brother)</td>
</tr>
<tr>
<td>jādīb/ibīb (grandmother)</td>
<td>jādīb/ibīb (my grandmother)</td>
</tr>
<tr>
<td>jādīb (grandfather)</td>
<td>jādīb (my grandfather)</td>
</tr>
<tr>
<td>wāmmi/wāmmī (paternal uncle) also used as a term of respect for older men)</td>
<td>wāmmi (my paternal uncle)</td>
</tr>
<tr>
<td>akhū (maternal aunt)</td>
<td>akhū (my maternal aunt)</td>
</tr>
<tr>
<td>akhū (maternal aunt)</td>
<td>akhū (my maternal aunt)</td>
</tr>
<tr>
<td>ummī (paternal aunt)</td>
<td>ummī (my paternal aunt)</td>
</tr>
<tr>
<td>bint (maternal cousin, f.)</td>
<td>bint (my maternal cousin)</td>
</tr>
<tr>
<td>bint (maternal cousin, m.)</td>
<td>bint (my maternal cousin)</td>
</tr>
<tr>
<td>bint (maternal cousin, f.)</td>
<td>bint (my maternal cousin)</td>
</tr>
<tr>
<td>bint (maternal cousin, m.)</td>
<td>bint (my maternal cousin)</td>
</tr>
<tr>
<td>bint (maternal cousin, f.)</td>
<td>bint (my maternal cousin)</td>
</tr>
<tr>
<td>bint (maternal cousin, m.)</td>
<td>bint (my maternal cousin)</td>
</tr>
</tbody>
</table>

In general, these and other terms used for family members resemble their equivalents in MSA. For instance, the word *chonno* (daughter-in-law) has *kawā* for its FSh counterpart, the word *nīsh* (a male in-law) has *nīshī* substituting for its FSh counterpart. In addition, the word *olī* (family) and *qru* (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.
D. Vocabulary

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>bādī</td>
<td>'e l-līf</td>
</tr>
<tr>
<td>ṭabš ṭ-dīn</td>
<td>ṭabsh ṭ-din</td>
</tr>
<tr>
<td>ma khallāṣīt</td>
<td>my husband</td>
</tr>
<tr>
<td>ṣahīfī</td>
<td>my father and mother</td>
</tr>
<tr>
<td>ṣāfī</td>
<td>my son</td>
</tr>
<tr>
<td>ṭabī</td>
<td>my husband</td>
</tr>
<tr>
<td>ḍīth</td>
<td>my family</td>
</tr>
<tr>
<td>ṭabā: ṭalā'ī</td>
<td>my family</td>
</tr>
</tbody>
</table>

arām bī l-bīt | I tidy up the house. |
nafta l-līf | the same thing |
ṣawāt (bq.) | imagine |
i l-līf | until now (not to be confused with‘īnī because) |
mī waddāb | I didn’t take |
i l-khāyyāfT | to the tailor |
ṣāfī | I’ll bring/get you |
ṭabī | flour |
bīth | eggs |
zāb | butter |
ṣāfī | two spoons |
whīb ṭabī | a red one |
whīb bīth | a white one |
ṣhārī l-khāyyāfT | What are you going to sew? |
bīth | spoons |
ma ṣāfī | my son |
pānd l-ḥaṣīm | two curtains |
ụd al-ḥaṣīm | (you could) help me |
khudī ṭabā: ṭalā'ī | let’s finish |
ṣāfī | our work |
Hadda ṭabī | so that we can rest |
ma ṭabī | place |
bi l-līf | during the holiday |
ṣāfī | my husband |
obū w-umma | his father and mother |
ṣāfī | Donald’s family |
bīth | Bring them over (lit., near us) |
ṣāfī | all of us |
māshāa l-ḍāf | play-land |
ṣāfī | we take |
ṣaḥāz | the children |
ṣāfī | the whole family |
ṣāfī | Akūn ḍādān sa'īda: |
ṣāfī | I’ll be very pleased. |

E. Cultural Note

Like other Arabic and Islamic nations, Iraq celebrates 'īd al-‘Adha, a three-day holiday that follows Ramadan, the fasting month, and 'īd al-‘Adha, a four-day holiday that commemorates Abraham’s sacrifice of his son. For both ‘īd(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 who will undertake. The ‘īd is also a time when people tend to show almost unbridled generosity toward the less fortunate among relatives and friends, but also toward children, theris 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 ᵽwīyūnī ‘a'īd (Happy are your days!) or ‘abīn akhīn (be verdure your land).
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, kālācha—a turnover-like dessert, stuffed with dates or nuts, called kārīk or kāl 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.

rāḥ (go) / shērī (buy me) / jābi (bring) / nīnin (give me) / saawini (make for us)

a. nās, ________ bānīch wā-tu’l-i bēṭāna.
b. arīmād, ________ bē ṣmadassā.
c. māmā, ________ kēk.d. bābā, ________ bāddā.
e. ‘ammū, ________ lāzūm (the book) min faDhlok.

2. Match the words in column A with those in column B to form grammatically correct sentences.

A
a.  ámbāllāt
b. la māmābōb
b. nīnī
b. dābīya
e. ummī
f. la brūnah
g. min faDhlok

B
rāḥ il-ḥarīl
l-bīt arīmād
sā’dī
jābī lī ḫak
āshghālī kūlāh
suwā’i bāqīlāwā
‘asār (juice) min faDhlok

3. Change the following requests/commands into the negative form.

a. rāḥ l-mādīnāt il-ḥarīb.
b. suwā’i l-hūṣā.
c. khālīs ǧūš-ṣuḥūlīl kūlāh (finish all the work).
d. jāb il-Dhīm w-tāḥīn.

4. Change the underlined singular nouns into dual ones.

a. arīmād gādārī (pen).
b. dībīya jābī bāflūtu (brought an apple).
c. ummī shērīt bāddā.
d. ǧābā jābīt (gave birth to) wālādān.
e. khālīs nīnin (has) bāddā.
f. ṣuwa bādīya ḫūḏāt (sewed) gāmūsān.

5. Change the imperative verbs in the following sentences into the plural form.

a. rāḥ li Ǧīlī sā-nāmā.
b. bādīya jābī ṣawūlā ṣī (finish quickly).
c. khālīs Ǧīlī mālābīs.
d. jāb il-ḥūṣā yāmmā.

Answer Key

1. a. nūs, jābīt bīnich w-tu’l-i bēṭāna.
b. arīmād, rāḥ li Ǧīlī mādīnāt.
c. māmā, saawini ḫak.
d. bābā, ḥārīlu bāddā.
e. ‘ammū, nīnin ḫāṭīb (the book) min faDhlok.

2. a. khālīs bāddā dābīya aswā’i ḫalāṣā l-kūlāh
b. la māmā bīl jābī lī ḫak
b. nīnin ‘asār (juice) min faDhlok
b. dībīya rāḥ il-ḥarīl
b. ummī sā-wā’i bāqīlāwā
f. la brūnān l-bīt arīmād
f. min faDhlok sā’a’dī

3. a. la rāḥ l-mādīnāt il-ḥarīb.
b. la suwā’i ḫak.
c. la khālīs ǧūš-ṣuḥūlīl kūlāh (finish all the work).
d. la jāb il-Dhīm w-Tāḥīn.

4. a. ḥārīlu gādārīn
b. dībīya jābī bāflūtu
b. ummī shērīt bāddān
b. ǧābā jābīt (gave birth to) wālādān
b. khālīs nīnin (has) bāddān.
f. ṣuwa bādīya ḫūḏāt gāmūsān

5. a. rūḥī, li ḫīlī sā-nāmā.
b. khālīs b-sūrā’
.b. khālīs Ǧūmā b-mālābīs.
d. jāb il-ḥūṣā yāmmā.
A. Dialogue

It's Thursday, and Yasmin, a university teacher, is talking to Donald about the highlighs 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.

Yasmin: hal-ißbu' khâlisî biwâlî? 
Donald: i, šâhîfî, Šâwîni hal-ißîm khâmîsî 'indi 'alîf shaghîb w-mâ adî yemza as-sawâwa. 'alâk wâki?  
Yasmin: kuhan hichî; bas tâshî, ânî sawawît hwyâ asyîdî 'hal-ißbu'.

Donald: kullish zeh; shini sawawîhî?

Yasmin: isbîn miân yâm is-safîr; ba'd id-dawâm akhâdî 'îyâhî; 'î-Fadîqat il-Haywânât. chân yâm jamîl, shîfma Haywânât ma-shûbînthe min zamîn.  
Donald: matallamîn?

Yasmin: chânî 'alîm adad w-kînîn w-dûshîh wîsâya awlîd-ha, w Hayrî Tûlîhî akhâr min khâmîsî amâm-nî, w-suki Tûlîhî ghanîbî zîwî, w-Khâmîsî; w-Murûmî, w-Sûfîmî. tawâwâsîn dhûk il-yâm. bas yâm il-ahlâd, ma-gidam otî; chân 'indi tašûn.  
Donald: w-yâm id-thânîhîn?

Yasmin: yâm ot-thânîhîn int-târ muhâšîbî ni帷 b-yâmîn'ot baghîlî.  
Donald: muhâšîbî na帷 b-loy mawâlîhu?  
Yasmin: tašlamîn 'an našîk il-mišîkîka.  
Donald: 'aškîm!  
Yasmin: w-yâm ith-thânîhîn ihtâjîma ni帷 li il-Habbanîya. l-ahâlîd nûdow yâbâshîn, ni l-bâhîhî, l-  
ordhî', akhâmî barra wîsâya ba'Dî il-âsîfî.  
Donald: khâsiw sawawîyît l-wâfiw tâzîm ya'trîc ba'd id-dawâm.  
Yasmin: bas tâshî, sibî' ijîyûlrazîm obîb li l-bîl l-âstallîhîmmînhânî.  

Yasmin: This week went by (lit., finished) very quickly.
Donald: Yes, indeed! Imagine, today is Thursday! I have a thousand tasks, and I don't know when to do them. There's no time.

Yasmin: We're all like that. But you know what? I did a lot of things this week.
Donald: Very good! What did you do?

Yasmin: Starting from Saturday, after work, I took the children to the zoo. It was a beautiful day. We saw animals we hadn't seen in a long time.

Donald: Like what?

Yasmin: There was a lion, a tiger, a bear with her cubes, 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.

nîbît ammas.  
I went yesterday.  

ba'dîl wîn nihtî?  
Where else did you go?

shiftî-ho qalîl yâm â-yum'a.  
I saw her before Friday.

mî 'indî waytîk.  
I don't have time.

'mâdî wa'd dînîr.  
I'll see you (m. sg.) during working hours.

'mâdî wa'd mîm yamîr (mîl) dînîr.  
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 Tîlî tu mn Hâdîqat il-Haywânât?  
When did you leave the zoo?

yamta Tîlî tu mn il-hâlî?  
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, jamîl (beautiful) becomes qimqîl (more beautiful), Tawîl (long), aswawîl (longer), and chîbrîb (big/old), aikthîb (bigger). The comparative form of the adjective is used with the particle min (than), as in:
Layla is stronger than Salwa.
Ahmad is taller than his brother.

For the superlative form, Iraqi Arabic uses the comparative form preceded by the definite article "ال".

الإمام محمد
Imam Mohammed

The comparative form without "ال" and without an article can also be used, as in:

الإمام محمد
Imam Mohammed

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.

<table>
<thead>
<tr>
<th>IRAQI ARABIC ADJECTIVES</th>
<th>COMPARATIVE</th>
<th>SUPERLATIVE</th>
</tr>
</thead>
<tbody>
<tr>
<td>Zen (good/nice)</td>
<td>ذه (better/more)</td>
<td>زه (the best)</td>
</tr>
<tr>
<td>Wahy, mi am (bad)</td>
<td>مؤ (worse)</td>
<td>مؤ (the worst)</td>
</tr>
<tr>
<td>Wahy (great)</td>
<td>مؤ (greater)</td>
<td>مؤ (the greatest)</td>
</tr>
<tr>
<td>Gharaib (strange/exceptional)</td>
<td>Gharib (more unusual)</td>
<td>Gharib (the most unusual)</td>
</tr>
<tr>
<td>Jome (beautiful)</td>
<td>جوم (more beautiful)</td>
<td>جوم (the most beautiful)</td>
</tr>
<tr>
<td>Dhali (clever)</td>
<td>دالي (cleverer)</td>
<td>دالي (the cleverest)</td>
</tr>
<tr>
<td>Muh (sweet)</td>
<td>مو (sweeter)</td>
<td>مو (the sweetest)</td>
</tr>
<tr>
<td>Wei (wide/spacious)</td>
<td>وع (wider)</td>
<td>وع (the widest)</td>
</tr>
<tr>
<td>Bid (cold)</td>
<td>بيد (colder)</td>
<td>بيد (the coldest)</td>
</tr>
<tr>
<td>Hir (hot)</td>
<td>هيد (hotter)</td>
<td>هيد (the hottest)</td>
</tr>
<tr>
<td>Wei (lit)</td>
<td>مو (least/poorer)</td>
<td>مو (the least/least)</td>
</tr>
</tbody>
</table>

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.

To negate this verb, the particle مأ or مأ is used.

مأ gidar ashaft
I can't swim.

مأ gidar yahdal
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).

<table>
<thead>
<tr>
<th>NUMBERS FROM 1 TO 20</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
</tr>
<tr>
<td>مأ</td>
</tr>
</tbody>
</table>
osod (m.) wálid (one lion) and Húyya (f.) wálid (one snake), but they say asháen ishíbín (two lions) and Hayyén ishíbín (two snakes). Hálá isúd (three lions) and Hálá Haydát (three snakes), ashíbín isúd and ashíbín Haydát, and so on: khámís asháen ishíbín (seven lions) ashíbín Haydát (seven snakes). From 11 upward, however, the numbers usually modify singular nouns, as in MSA. Hálá asháen húyya (eleven tigers), hálá asháen dubbó (twelve she-bears), and ‘ishíbín ghazdíla (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 ‘ishíbín (twenty), ṭáthín (thirty), ṭar’ín (forty), etc., as in: wáláhid wá’ishíbín (twenty-one), thén wá’ishíbín (twenty-two), ṭátta wá’ishíbín (twenty-three), ṭar’á wá’ishíbín (twenty-four), etc. The remaining numbers in Iraqi Arabic follow the pattern found in MSA but differ, often slightly, in pronunciation: mišyá (hundred), mišlín (two hundred), mišlín (three hundred), ṭar’ín mišyá (four hundred), khámís mišyá (five hundred) and so on, with the word mišyá (hundred) being added to the number. The same can be done with aš (or ašš, thousand) and its plural ašš, and with mišyá (million) and its plural mišyá (million) and its plural mišyá (million) and its plural mišyá (million) and its plural mišyá (million) and its plural mišyá (million) and its plural mišyá (million) and its plural mišyá (million).

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.

Táér khalíl
Two (du.) green birds (pl.)
Táér khalíl
Green (pl.) birds (pl.)

The feminine forms of color apply when they follow singular nouns, as in Táér Sofá (a yellow female bird), but also in milt bálá Sofá (a hundred yellow ducks), and ašš gházálí Sofá (a thousand yellow deer). The following table contains the most common Iraqi Arabic words for colors, used in phrases.

<table>
<thead>
<tr>
<th>COLOR</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>ḍáyi (white)</td>
<td>bálá ḍáyi (white dress)</td>
<td>bálá ḍáyi (white dresses)</td>
</tr>
<tr>
<td>dubbó (black bear)</td>
<td>dubbó dáp (black she-bear)</td>
<td>dubbó dáp (black bear)</td>
</tr>
<tr>
<td>ṭar’á (red bird)</td>
<td>ṭar’á ḍár (red bird)</td>
<td>ṭar’á ḍár (red bird)</td>
</tr>
<tr>
<td>ašš aljál (a pair of green shoes)</td>
<td>ašš aljál (a pair of green shoes)</td>
<td>ašš aljál (a pair of green shoes)</td>
</tr>
<tr>
<td>ṭar’á aljál (a yellow door)</td>
<td>ṭar’á aljál (a yellow door)</td>
<td>ṭar’á aljál (a yellow door)</td>
</tr>
<tr>
<td>ṭar’á ḍáyi (a blue pen)</td>
<td>ṭar’á ḍáyi (a blue pen)</td>
<td>ṭar’á ḍáyi (a blue pen)</td>
</tr>
<tr>
<td>ṭar’á ḍáyi (a brown shirt)</td>
<td>ṭar’á ḍáyi (a brown shirt)</td>
<td>ṭar’á ḍáyi (a brown shirt)</td>
</tr>
<tr>
<td>ḍáyi ḍáyi (a purple light)</td>
<td>ḍáyi ḍáyi (a purple light)</td>
<td>ḍáyi ḍáyi (a purple light)</td>
</tr>
<tr>
<td>ḍáyi ḍáyi (a pink skirt)</td>
<td>ḍáyi ḍáyi (a pink skirt)</td>
<td>ḍáyi ḍáyi (a pink skirt)</td>
</tr>
<tr>
<td>ḍáyi ḍáyi (a grey skirt)</td>
<td>ḍáyi ḍáyi (a grey skirt)</td>
<td>ḍáyi ḍáyi (a grey skirt)</td>
</tr>
<tr>
<td>ḍáyi ḍáyi (a grey skirt)</td>
<td>ḍáyi ḍáyi (a grey skirt)</td>
<td>ḍáyi ḍáyi (a grey skirt)</td>
</tr>
<tr>
<td>ḍáyi ḍáyi (a silver cup)</td>
<td>ḍáyi ḍáyi (a silver cup)</td>
<td>ḍáyi ḍáyi (a silver cup)</td>
</tr>
<tr>
<td>ḍáyi ḍáyi (a golden watch)</td>
<td>ḍáyi ḍáyi (a golden watch)</td>
<td>ḍáyi ḍáyi (a golden watch)</td>
</tr>
</tbody>
</table>

However, the above rules are often broken. For instance, the colors that end with the vowel sound ‘i’ (m. pl.) in the first column are also used to refer to plural, both feminine and masculine, entities. One may say biṣir (f. pl.) dáláṣ (grey shirts) instead of biṣir dáláṣ. One may also say biṣir náṣ (grey shirts) instead of biṣir màṣ (grey shirts), treating as loosely all the other words in this category: biṣir hásháṣ (green-green color) and adám hásháṣ hásháṣ (green-green color).

5. DAYS OF THE WEEK IN IRAQI ARABIC
The Iraqi week starts on Saturday and ends on Friday. The words denoting the days of the week are:

- Sabit (Saturday)
- Aḥḥad (Sunday)
- Thulthín (Monday)
- Thulthín (Tuesday)
- Aḥbi’ā (Wednesday)
- Khalmis (Thursday)
- Juma’a (Friday)

These words are preceded by the definite article when used in phrases or sentences, except when they are intended to be indefinite.

Ya’um il-khámis ad-dánī (last Khalmis). On Thursday, I’ll finish my exams.
yên is-sabt 'idho mithîn.
On Saturday, we have an exam.

But:
chôn yôm thabolic, mi tharîd.
It was a Tuesday, not a Wednesday.

6. aku (THERE IS) AND mûku (THERE ISN'T)
aku (there is) and mûku (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 orba 'jamî'it b-baghfalî.
There are four universities in Baghdad.

aku dawâm yôm is-sabt?
Is there work on Saturday?

îb, mûku.
No, there isn’t.

mûku 'indi fîllis alîmar.
I’m broke. (lit. I don’t have one red “cent.”)

ak'd mûku fil b-Haddîqat al-Hawwârî?
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 dîva (to know) does not have an imperative form. Note also that the verb šokum (to talk) can be used interchangeably with another Iraqi Arabic verb, Hîchî (to talk), which is the counterpart of the MSA Hâkî, and conjugates in exactly the same way as bâlu (to start) and bîqa (to stay), below.

D. Vocabulary
khâkîš b-sûrî
Today is Thursday.
hal-yôm khâmîs.
I have
ôîf shaghîfa
a thousand tasks
mâ adî.
I don’t know.
mûku wekit.
There’s no time.
kulâ hîchî.
We’re all like that.
bûs fîhî?
You know what? (lit. But do you know?)
nîbî mîn
we start from
bîr’d al-dawâm
after work
akhdrâî ðajîlî.
I took the children.
Haddîqat al-Hawwârî
the zoo
chôn yôm jami
it was a beautiful day.
shînî Hâyâwînî
We haven’t seen (them) in a long time.
mahathôl?
like what?, for example?
cûhî akû
there was
ayad
bon
nish
tiger
sûbba
she-bear
Hîyûpa
snake
âlûha
Its length
ukhâr mîn
more than
Hauuu cêmîn
five meters
There were unusual birds.  
blue, green, red, yellow.

We enjoyed ourselves.
I could not go out.
I gave a lecture.

At the University of Baghdad
On what subject?
I talked

Tuesday.
They wanted to swim.
Wednesday.
We ate outside.
Some friends.
I am staying home.
I grade my exams.

E. Cultural Notes

Once known as Mesoopotamia, 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 out 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. dinâat, b. bayy mawshâ (mawshâ) (khalâmî, khalâmî)!

b. yâmin (biyaq, biyaq) bi a'âmî ilâ a'âmî ilâ xadâ a'âmî.

c. tâyîl (khalât, khalât) shugilya hâlî ilâ xarâtâ.

d. bâsîl (sabâq, sabâq) bi x-Hasbanî yâmîn (yâmîn, xamîn).

e. yâsî râh (yâbîl, yâbîl) shuqîlî xâmîn (xâmîn, xamîn).

f. l-awdî bâsîl (yâmîn, xamîn).

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:

i. akbar / osor / akhtar / l-رشم / aqsa / al-Tawâl

a. Nahdi il-Haswa ________ min dhik i-Haswa.

b. ma-shâfî ________ min khatnà l-osor.

c. min ________ jomîn la Sadiqat-ha?

d. min ________ , Nahdi l-badîla bi basîl ummî?

e. dinâat yâkûl ________ min xâsî.

f. l-îsî hibaât ________ min dinâat.

4. Which of the two colors in the parentheses below better matches each noun?

a. i-Hashish (osoraw, akhtar) (shgira, Hashish) (Hashish)

b. i-Imama (akhtar, xamîn) (zargâ, Hashish)

c. i-wâsir (nâsîs, osor)

d. i-tufîkî (xomâ, Hamra)

e. i-nâmî (osoraw, akhtar) (shgira, Hashyîyya)

f. l-nâmî (Osoraw, purbnâmî)

g. Sadiqî (shgira, dhrababiyya)

5. Match the words in column A with those in column B to create complete sentences.

A

a. chan yâm

b. amis Tila't

B

a. biyaq asor x-nimî

b. nîmî ilâ a'âmî ilâ xadâ a'âmî
1. Fill in the blanks with the following verbs.

yzūrīn l maw’dīn l i’tā’āt l yārīf l ashāb l tākūr l ʾīzīsh

a. ʾawālād nāḥ ʾūmhum.
b. iḥlīna ʾūmhum l ʾīzīsh tākūr.
c. lamīs ʾūmhum bī l-ʾabānīn.
d. ṣīnu ʾūmhum bī l-maʾlūm l- ḥāyīm? e. ʾdrī nūm ʾūmhum w-ʾawālād ʾūmhum.
f. ṭu:mmād ma-yānūn bī l-muʾṣāf.
g. mīrah ʾūmhum ʾāʾūSir.

2. Fill in the blanks with the following nouns.

bandī l-Sirīb l sādī l-Ḥalīb l bāʾātīn l ʾaddawm l ʾuʾītā

a. ʾshūn ʾūmhum?
b. ʾdhūtī w-khuwāṣ (bread).
c. bāṭīn ʾūmhum.
d. ṣīnu bī ʾuʾītā bī ʾuʾītā.
e. ʾmawʾād ʾūmhum.
f. ṭu:mmād ʾūmhum.
g. ʾmawʾād ʾūmhum ʾuʾītā.

3. Choose the correct adjective from the options given in the parentheses.

a. zuwāri ʾqurān, ʾqasir) b. ʾabdī ʾqurān, ʾqāsiyya)
c. ʾl-hāfīz (wāsīl, wāsīl)
d. ʾyāsmin ʾrūsīn (aTīrī, aTīrī)
e. ṭu:mmād ʾrūsīn (aṬīrī, ʾmīrī)
f. ʾsīnāyā jāb ʾaṬīrī (chība, chība)
g. ʾHāyaa (Tawīl, Tawīl)

4. Replace the words in parentheses below with the following possessive suffixes.

hum / hu / hu / hu / hu / mu / mu

a. ḥāda ṣawām (ʿūṣūr).
b. ṣīnu ṣawām (duʾālād)?
c. dhāka bīt (ʾaʾīn).
d. rāhi nakhūsh akiī (āhna) wīyānā.

e. rāhi ashtīrin miś diikān (mājātī w-khōlāf).

f. hādī madhibūt (intu).

g. yemta tsdrī il-balāsid (intu)?

5. Replace the words in parentheses below with the following attached object pronouns.

- ha / a / -el / -hum / -um / -ic / -na

a. nīṭtī lūsī w-dūmlādūd kūtbānīn.

b. dūmlādūd rāhi yahīf (sakkāf).

c. zūrū (āhna) sūbī ḥ-ṭyīyī.

d. wēn mīshī (intu) ’ammī w-tantī?

e. rāhi aṣūmī (intu) il-mūltāh (key), bāśchīr.

f. tālūmī sūbatū (āhna) sūbī ḥ-ṭyīyī.

5. nur ḥībbū (aḥmad).

6. Use the correct form of the verb chānī in each of the following sentences.

a. l-wadā (chānī, chānāt) zānī.

b. lūm (chānī, chānit) bi l-bāšīra.

c. guhutū (chānāt, chānāt) bi l-jīmīnīnu.

d. klāhi w-klāhin (chānit, chānāt) yūbīlānūn.

e. ānī w-zāwījīt (chānit, chānit) bi s-sūgī amīs.

f. lūm w-akhūkū (chānāt, chānit) b-Hādīgūn x-Haywānūnūt.

g. ānī (chānāt, chānit) aṣūmī tīrulūzī/ḥārānūn.

7. The verbs ḥīchā (to talk), mīshā (to walk), bīchā (to cry), and nīsā (to forget) conjugate in the same way as the verb bīda (to begin) (see Lesson 30). Fill in the spaces in the following table with the correct perfect forms of these verbs.

<table>
<thead>
<tr>
<th>ḥīchā</th>
<th>mīshā</th>
<th>bīchā</th>
<th>nīsā</th>
</tr>
</thead>
<tbody>
<tr>
<td>aṣi</td>
<td>ḥīch</td>
<td>mīsh</td>
<td>bīch</td>
</tr>
<tr>
<td>bi</td>
<td>bi</td>
<td>bi</td>
<td>bi</td>
</tr>
<tr>
<td>kī</td>
<td>bīch</td>
<td>mīsh</td>
<td>ḥīch</td>
</tr>
<tr>
<td>ḥus</td>
<td>bīch</td>
<td>nīš</td>
<td>mīsh</td>
</tr>
<tr>
<td>ūy</td>
<td>nīš</td>
<td>mīsh</td>
<td>bīch</td>
</tr>
<tr>
<td>i</td>
<td>nīš</td>
<td>mīsh</td>
<td>bīch</td>
</tr>
<tr>
<td>ž</td>
<td>mīsh</td>
<td>bīch</td>
<td>nīš</td>
</tr>
</tbody>
</table>

8. Match the words in column A with those in column B to make grammatically correct sentences.

A

1. iḥīsa ma’ ṣīna

2. ṣyārīn w-lūsī

3. dūmlādūd

4. ānī w-ālādūd

5. intu w-zāwījīt

6. Sābīh

7. jīb ṭūnīkī jūlīhīlī

8. s-ūsū tāhmirā

9. āmīn w-abūyīn chānāt

10. hālīmīn shīnū

B

1. bīd yādīl bi l-tīrī

2. w-māʾī w-hīlīb

3. sāyūnīa

4. w-nūsī lla ḥūmsa

5. b-lābīlī

6. b-ālādūdīn (in Germany)

7. sīfār qūbūl yāmmūn

8. rīšī b-bagāhīdūlī

9. dālūlī l-bīṭānī

9. Say the following sentences in Iraqi Arabic.

a. I love animals.

b. I'll love 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-ḥīrī.

b. masā’il s-sālāma.

c. shī‘ānīk?

d. shālīnīk?

e. marḥa.ba.

f. s-sālāma bi-ṣurīkūm.

g. rū‘ al-firīn ‘aṣīrī躯.

Answer Key

1. a. l-wadā rāhi yūsūfīn ‘amēhum. b. ānī tāwādūlām ‘olu kūtišī tūgūlī.

c. lāmūsī līgī bi l-bāšīra.

d. lūm rāhi il-mālīfīn hūlīyam.? e. ānī Tābīsīmī amīs w-‘awālī amīs.

f. dūmlādūd ma-yīdīr yūbīlīlī b-‘ulāmīlī Failūdī.

g. rīk iṣībāb yūsīrīn.

2. a. shī‘ān q-Sūrābī. b. aḥtīj bīchī b-khūdūz (bread).

c. bīchī b-māgīgī?

d. yūm iṣābīr ṣīna al-wādīmī.

e. ṭīb / ṭīb xīna ‘aṭībī.

3. a. zawī jāmīn.

b. uḥmī gawūyīsī.

c. l-mālīdī wīdīrī-

4. a. ḥālīmīn bīdhātūn lī sīfālī bīdhātūn.

b. rībīlī bīdhātūn w-aṣāfītūn.

5. a. ānī l-nāsība bi-nīsātī w-ālādūdī.

b. āsi l-nāsība bi-nīsātī w-ālādūdī.
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.

Ahmed: mā ba'īn kit badda Zabba'ī ma' ahi. onā b'ēlloba la-joreet bas ahi mā b'yikma'allī ġajwawza.
Lūsā: la yā xahmū? shū l-mishkī? bā mā byakma'allū ašā tkjwawza la-joreet?
Ahmed: ma ba'īn ... and shū l-wātin tkjwawza wadhā shī'īyye mulā w-hayyē mādūnīyye 'a shīn ṭlīkū tkjwawza wadhā māsūrī mīsī. shū baddāh na'mal? ba'd kharrīshā shīn Harb shī'īyye lānī ba dīyyē.
Lūsā: shū 'indūk ikhtīyārītāt līkān?
Ahmed: fāya 'ināka la joreet tkjwawza bi'te'neye ta'jūbun la-ahī. bas onā mā baddāl.
Lūsā: mīsh biyyak kēn baddū yek tkjwawza la-bint 'antāk, shū kēn ilāma?
Ahmed: zīneb.
Lūsā: aywā, zīneb.
Ahmed: bāla. bas onā baddā joreet w-bāz.
Lūsā: mishkī khānī. Tab, shū rāfī tā'm yānī?
Ahmed: bas haya lām mish kīl shī, yā lūsā. amr ba'ārī mā 'indī shī',a w-bē'sšī 'am-b'fīshā 'a shūgīlīr wa-ma bē's'ah sawū.
Ahmed: I don't know how we 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?
Ahmed: You know ... I am a Shiite and I should marry a Shiite girl (lit., like myself). Georgette is Maronite. So she has to marry a Maronite (lit., like herself). What can we do? After 15 years of civil war, Lebanon is still sectarian. Lucy: But what alternatives do you have? Duh! I could leave Georgette and marry a girl (lit., another girl) that my family likes. But I don't want to...
Ahmed: bas hayyā lām mish kīl shī, yā lūsā. amr ba'ārī mā 'indī shī',a w-bē'sšī 'am-b'fīshā 'a shūgīlīr wa-ma bē's'ah sawū.
Ahmed: I don't know how we 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?
Ahmed: You know ... I am a Shiite and I should marry a Shiite girl (lit., like myself). Georgette is Maronite. So she has to marry a Maronite (lit., like herself). What can we do? After 15 years of civil war, Lebanon is still sectarian. Lucy: But what alternatives do you have? Duh! I could leave Georgette and marry a girl (lit., another girl) that my family likes. But I don't want to...
Ahmed: bas hayyā lām mish kīl shī, yā lūsā. amr ba'ārī mā 'indī shī',a w-bē'sšī 'am-b'fīshā 'a shūgīlīr wa-ma bē's'ah sawū.
Ahmed: I don't know how we 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?
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 is my family and the neighbors going to say? I can’t believe you think like this! (But, 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 fuSāḥi, ˤ, ð, ð, ð, ð, and ð, Lebanese Arabic has four more vowels: two long vowels, ð and ð, and two short vowels, ð and ð. The Lebanese Arabic words ð (why), ð (problem), and ð (Georgette), all from the dialogue, contain these vowels.

3. CONSONANTS IN LEBANESE ARABIC

A. THE CONSONANT ð

The MSA consonant ð is normally replaced with a hamza sound (‘) in Lebanese Arabic, as in:

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ðubùs (Cypriot)</td>
<td>understandable, reasonable</td>
</tr>
<tr>
<td>yillà (they say)</td>
<td>beforehand</td>
</tr>
<tr>
<td>ðasù (he means)</td>
<td>understandable, reasonable</td>
</tr>
</tbody>
</table>

At the same time, the many fuSāḥi 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 ð in fuSāḥi. A number of words in Lebanese Arabic that belong to the educated and more formal language retain their ð, such as ðtāSādi (economics).

B. THE CONSONANT ð

The consonant ð is pronounced as the sound ð in the English word pleasure. Take a look at the following examples and compare them to their fuSāḥi equivalents.

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ðujer</td>
<td>Georgette</td>
</tr>
<tr>
<td>ðibjaa</td>
<td>we pray</td>
</tr>
<tr>
<td>ðibjibnu</td>
<td>I am marrying her.</td>
</tr>
<tr>
<td>ðibjibun</td>
<td>They like her.</td>
</tr>
</tbody>
</table>

C. THE CONSONANT ð

The fuSāḥi sound ð is pronounced as a z sound in Lebanese Arabic. Compare the Lebanese Arabic words below to their fuSāḥi equivalents.

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ðiz on</td>
<td>to speak</td>
</tr>
<tr>
<td>ðiz ði</td>
<td>to speak</td>
</tr>
</tbody>
</table>

D. THE CONSONANT ð

The fuSāḥi sound ð is pronounced as either s or ð in Lebanese Arabic, without a specific rule governing this variation. Notice how the following two words, written and pronounced identically in fuSāḥi, differ in their pronunciation of the ð.

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ðämàjì (second, measure of time)</td>
<td>second</td>
</tr>
<tr>
<td>ðämàjì (second, ordinal number; another)</td>
<td>second</td>
</tr>
</tbody>
</table>

4. THE FEMININE ENDING

In fuSāḥi, 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 fuSāḥi equivalents.

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ðalà</td>
<td>beautiful</td>
</tr>
<tr>
<td>ðalàa</td>
<td>beautiful</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ðalà</td>
<td>beautiful</td>
</tr>
<tr>
<td>ðalàa</td>
<td>beautiful</td>
</tr>
</tbody>
</table>
C. Grammar and Usage

1. THE PERSONAL PRONOUNS
The following table lists the personal pronouns used in Lebanese Arabic.

<table>
<thead>
<tr>
<th>PERSONAL PRONOUNS</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>I</td>
<td>and</td>
<td>we</td>
</tr>
<tr>
<td>you (m.)</td>
<td>eraste</td>
<td>you (m.)</td>
</tr>
<tr>
<td>you (f.)</td>
<td>ente</td>
<td>they (f.)</td>
</tr>
<tr>
<td>the</td>
<td>nuhwe</td>
<td>him</td>
</tr>
</tbody>
</table>

Notice that most Lebanese Arabic personal pronouns are very close in form to those in fuṣṣāḥ. The main difference consists in the fact that the fuṣṣāḥ a sound is pronounced as either e (eraste and ente) or i (nuhwe, him and enu) in Lebanese Arabic. In the plural, naḥwe (we) differs from the fuṣṣāḥ naḥnu only in the last vowel. The plural you pronoun, entu, starts with the Lebanese Arabic e and lacks the final consonant m, unlike its fuṣṣāḥ counterpart, ontu. The Lebanese Arabic they pronoun, him, differs the most from its equivalent in fuṣṣāḥ, him; the two share only the initial sound h. A more important difference between Lebanese Arabic and fuṣṣāḥ 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.

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>my</td>
<td>our</td>
</tr>
<tr>
<td>your (m.)</td>
<td>your (m.)</td>
</tr>
<tr>
<td>your (f.)</td>
<td>your (f.)</td>
</tr>
<tr>
<td>his</td>
<td>their (m.)</td>
</tr>
<tr>
<td>her</td>
<td>their (f.)</td>
</tr>
</tbody>
</table>

The Lebanese Arabic possessive endings for the we and you plural forms are identical to those in fuṣṣāḥ. For all other persons they differ slightly and need to be learned. In contrast to fuṣṣāḥ, possessive endings in Lebanese Arabic are attached directly to the end of the noun without an intervening vowel. The following table shows the noun ahī (family) with the possessive endings attached to it.

<table>
<thead>
<tr>
<th>THE NOUN ahī (FAMILY) WITH POSSESSIVE SUFFIXES</th>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>my family</td>
<td>ahī</td>
<td>our family ahī</td>
</tr>
<tr>
<td>your (m.) family</td>
<td>ahī</td>
<td>your (m.) family ahī</td>
</tr>
<tr>
<td>your (f.) family</td>
<td>ahī</td>
<td>your (f.) family ahī</td>
</tr>
<tr>
<td>his family</td>
<td>ahī</td>
<td>their (m.) family ahī</td>
</tr>
<tr>
<td>her</td>
<td>ahī</td>
<td>their (f.) family ahī</td>
</tr>
</tbody>
</table>

3. THE IMPERFECT TENSE
Lebanese imperfect tense has two forms, the imperfect indicative and the imperfect subjunctive.

<table>
<thead>
<tr>
<th>THE IMPERFECT INDICATIVE OF THE VERB ẓ̇a‘af (TO KNOW)</th>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>and</td>
<td>ba‘af</td>
<td>na‘af</td>
</tr>
<tr>
<td>entu</td>
<td>ba‘af</td>
<td>entu</td>
</tr>
<tr>
<td>hwey‘y</td>
<td>ba‘af</td>
<td>hwey‘y</td>
</tr>
</tbody>
</table>

mī bā‘af kif baddi Zabbī? To ma‘ ahī.
I don’t know how I will work things out with my family.
ba‘af en and shī‘ā.
You know I am Shī‘ah.

The imperfect subjunctive form is used after modal words, such as lēzim (should, must), baddi (I want to), and šyī‘ (I can). This form of the imperfect tense lacks the prefixes b- and m-, but is otherwise indistinguishable from the indicative form.
**fīyi (I can)**

fīyi (I can) consists of the preposition fī (in) followed by an object pronoun suffix. The object pronoun suffix expresses the subject and therefore, has to change accordingly, e.g., fīr (he can), fīyr (she can), etc. Fīyi is followed by the imperfect subjunctive form of the verb, without the prefix b-. In the following table, the verbal phrase fīyi ikhtar (I can/could choose) is fully conjugated.

<table>
<thead>
<tr>
<th>The Expression fīyi ikhtar (I Can/Could Choose)</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>I can choose</td>
<td>fīyi ikhtar</td>
<td>we can choose</td>
</tr>
<tr>
<td>you (m.) can choose</td>
<td>fīr ikhtar</td>
<td>you (m, f.) can choose</td>
</tr>
<tr>
<td>you (f.) can choose</td>
<td>fīr ikhtar</td>
<td>they (m, f.) can choose</td>
</tr>
<tr>
<td>he can choose</td>
<td>fīyi ikhtar</td>
<td>they (m, f.) can choose</td>
</tr>
<tr>
<td>she can choose</td>
<td>fīyi ikhtar</td>
<td></td>
</tr>
</tbody>
</table>

For a negative form, add the negative particle mā in front of fīyi.

mā fīyi ikhtar.
I can’t choose.

**4. Verb Conjugation**

The conjunctival patterns of Lebanese Arabic verbs are generally similar to those in fuSIM. However, fuSH and Lebanese Arabic verbs differ in their internal vowels; e.g., sumah (he allowed) in fuSH is sumah 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, harnated, 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 vowels between Lebanese Arabic verbs and their fuSH counterparts are too elaborate to explain here, simply study the conjugation patterns of these five commonly used verbs.

<table>
<thead>
<tr>
<th>The Imperfect Indicative in Lebanese Arabic</th>
<th>semel (to allow)</th>
<th>aktah (to take)</th>
<th>rāf (to go)</th>
<th>Zābihi (to fix)</th>
<th>jaimaw (to marry)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Verb Form</td>
<td>I (sound)</td>
<td>I (harnated)</td>
<td>I (hollow)</td>
<td>II</td>
<td>V</td>
</tr>
<tr>
<td>am</td>
<td>bissahr</td>
<td>bissahr</td>
<td>bissahr</td>
<td>am</td>
<td>am</td>
</tr>
<tr>
<td>en</td>
<td>bissahr</td>
<td>bissahr</td>
<td>bissahr</td>
<td>bissahr</td>
<td>bissahr</td>
</tr>
<tr>
<td>en</td>
<td>bissahr</td>
<td>bissahr</td>
<td>bissahr</td>
<td>bissahr</td>
<td>bissahr</td>
</tr>
<tr>
<td>no</td>
<td>bissahr</td>
<td>bissahr</td>
<td>bissahr</td>
<td>bissahr</td>
<td>bissahr</td>
</tr>
<tr>
<td>reg</td>
<td>bissahr</td>
<td>bissahr</td>
<td>bissahr</td>
<td>bissahr</td>
<td>bissahr</td>
</tr>
<tr>
<td>rōh</td>
<td>bissahr</td>
<td>bissahr</td>
<td>bissahr</td>
<td>bissahr</td>
<td>bissahr</td>
</tr>
<tr>
<td>mā</td>
<td>bissahr</td>
<td>bissahr</td>
<td>bissahr</td>
<td>bissahr</td>
<td>bissahr</td>
</tr>
</tbody>
</table>

For a complete list of the future tense, see Table 19. 10
D. Vocabulary

i-wa'd? / qa'tsad / the economic situation
komân / also
Didak / against you
mish heyk? / 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 1996. 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 parentheses in the correct form, then translate the sentences into English.

Example: onô (baddî) (bâkûl) taboulé bos bint ‘omû (baddî) (bêkûl) saâTa têniye. onô baddî ekûl taboulé bos bint ’amû baddûs (ekûl saâTa têniye). I want to eat taboulé but my cousin wants to eat a different salad.

a. mariam (lesim) (bZobbî) kîl il-mashîkhî ma’ ahid, a mariam (lesim) (bZobbî) is a solid one.

b. yû mono, (lesim) (bZobbîa) wâlîa, (lesim) (bZobbî) is the mother.

2. Say the following statements or questions in Lebanese Arabic.

a. What’s this?

b. Place is Ahmed’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
a. Nizim
b. baddkün
c. shū
d. raḥf ʾikhiḍi
e. aʾshēn
f. jawēz
g. mish

4. Put the words in the correct order to form coherent sentences.

3. Ilīzim tāḥēt ʾa sh-shighel. You (f.) have to go to work.
badddkūn shahhābu shī? Do you (pl.) want to drink something?
shū badddkāl tāʾmūl b-iʿubrus? What do you (m.) want to do in Cyprus?
raḥf ʾikhiḍi shī yā betīna? Are you (f.) going to get tea, Betina?
ʾa shēn ḥeyk because of that
jawēz modāni civil marriage
mish maʿaw ilīzim unbelievably

ma bīsamakhiši zeinēb ʾa ʾi bāhī lo-
Hālī. Zeinēb doesn’t let me go to the sea alone.

5. Read the following passage and answer the questions that follow it.

Ahūn, an ʾašī zeinēb. an bīt ʾami la ʾalīmad. bayyu la ʾalīmad byiṣmaḥūli yitjavwaz bas bīt shīrīyā mišī. an bībēssu la ʾalīmad bas huwwi ma baddu yitjavwazni. badddu bas ḥaydī . . . shu ʾisma . . . ʾl-mārūnīyye . . . ṣarjūt. hiyye ilīzim tijjawwaz waḥmad mūrūnī w-trīk ʾalīmad.

a. Min (who) baṭhāki?
b. Shu ʾisma?
c. Hiyye biṭhebbū la ʾalīmad?
d. ʾAlīmad baṭhebbū?
e. Hiyye biṭhebbū la ṣarjūt?

Answer Key

1. a. marīm ilīzim ʾzēbātī ʾkīl il-mashekki ʾmoʿil ʾahā. Marīm shoujī fix all problems with her family.
b. yā mona, ilīzim tiqjawwaz ʾalīmad ʾlābenī. Mona, you should marry a Lebanese [guy].
c. khālī ṭaḥme baddkūn bīlīn w ʾl-wān b-amēnika. My aunt Rima wants to leave Lebanon and live in America.
d. ʾbūya byiflikki baṭḥīnʿ anq il-jīlūn. My father thinks I'm still at the neighbors.
e. nāhīna mā masʾūl (dwāsam or-hinnā) byiflikkū ʾa shīgēl bi-ḥirāt. We don’t know if Samir and Ahmad are looking for a job in Beirut.
2. a. shū ḥaydī?
b. weyn shīʿaʾst ʾalīmad?
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'beik and is sharing his impressions with Lucy and Donald.

Donald: kf khenet il-Halbi bi-ba'beik yd 'al?  
Ali: biljamni!

Lucy: nbayan ybasa Tet ktr, mtt tekh?  
Ali: ybasa Tet mhn mtn nb yboqba? Feyruz hayd, mish Hada tmm ... bta'ra jiy w.Sato?  
Lucy: btr thaw yajey 'tand, knt mtn 'l fe'm ...  
Lucy: ktr feyruz yb-mn bimas ybn nafr 'l ndlt Hattu tghnn.  
Ali: bkn, ktn 'am bimas ybn bshr, bta'fr shu huwwa?  
Lucy: mtn btr!  
Donald: ndtnd, an' kntm bn btr, shu huwwa?  
Ali: mtn bkn lq-Hattu, btr bsh bkn smth lq fnyo mna bsha'ly bd lq-faw! bknd n'knt zghn. knet bggany l-jdnnn?  
Donald: mtk Haddu. Sww ofr ktr.  
Ali: mtn bl-shkk's yb ybshb Sww la-feyruz.  
Lucy: shu bna l-Halbi yd 'al? ktr mtn bt l-hblsh bna qmr bna bnhm shi bi l-mnst'l -l-arabiyye ... shu bshdk hh!  
Lucy: btr/ra shu smth l-Hayy?  
Donald: kf, mish smth feyruz?  
Lucy: bkn, smth nqdd haddal.  
Lucy: brvto tlaqy, yd 'lrid Sori bsa'ra ktr 'n lbnn.  
Donald: akhder ism shhr, yk?  
Donald: How was the concert in Ba'beik, Ali?  
Ali: Incredibel!  
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 mother 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.  
Nadia: What are you talking about, Ali? What do you mean there isn't anyone? (lit., how isn't there) Abu Yussef's younger son doesn't like her.  
Ali: What are you talking about (lit., you too) That guy doesn't know anything about Arabic music ... Don't even mention him!  
Lucy: Do you know her real name?  
Donald: What do you mean; isn't it Feiruz?  
Lucy: No, her name is Nuhad Haddad.  
Ali: Bravo, Lucy! You have learned a lot about Lebanon lately.  
Donald: So, she took a stage name?  
Ali: Yes, on the way to getting famous. I don't know why, but she could choose between two names—Shahrazad or Feiruz. And she loved the latter one.

B. Pronunciation

THE DEFINITE ARTICLE

In Lebanese Arabic, the definite article has two forms: il and l, il is used when the previous word ends in a consonant, and l, when it ends in a vowel. For example:

il: kfbet il-Halbi?  
l: il-fawwal  
in the beginning  
shu ha l-Halbi?  
What are you talking about? (lit., What is this talk?)

As in English, when the definite article precedes a "sun" consonant (t, th, j, d, dh, r, z, s, sh, S, T, Z, l, n), it mirrors the sound of that consonant.

Jibbet il-sini.  
She loved the second one.  
Jibbet il-dilla.  
She goes to the radio.  

Note that the letter j, pronounced like the sound zh in English measure, is a "sun" consonant in Lebanese Arabic.

knet bggany l-jdnnn.  
She used to sing for the neighbors.
When the definite article precedes words starting with two consonants and the first one is a "sun" consonant, the article takes the form li, as in:

\[ \text{li bu-l-zghir li abu yûzef} \]

Abu Yusuf'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:

\[ \text{ismi li-Hâdhî} \]

her real name

The noun ismi (her name) is definite because the possessive pronoun di (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.

<table>
<thead>
<tr>
<th>OBJECT PRONOUN SUFFIXES</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>me</td>
<td>-ni</td>
<td>-ni</td>
</tr>
<tr>
<td>you (m.)</td>
<td>-ki</td>
<td>-ke</td>
</tr>
<tr>
<td>you (f.)</td>
<td>-di</td>
<td>-de</td>
</tr>
<tr>
<td>her/him</td>
<td>-ni</td>
<td>-ne</td>
</tr>
</tbody>
</table>

Object pronoun suffixes are identical to the possessive endings, presented in Lesson 26, except for -ni (me).

The following table shows the verb bytik (he lets/leaves) in the imperfect tense with object pronouns attached to it:

<table>
<thead>
<tr>
<th>THE VERB bytik (HE LETS/LEAVES) IN THE IMPERFECT TENSE WITH OBJECT PRONOUN SUFFIXES</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>he lets me</td>
<td>bytikni</td>
<td>bytikni</td>
</tr>
<tr>
<td>he lets you (m.)</td>
<td>bytikki</td>
<td>bytikit</td>
</tr>
<tr>
<td>he lets you (f.)</td>
<td>bytikdi</td>
<td>bytikde</td>
</tr>
<tr>
<td>he lets him/her</td>
<td>bytikni</td>
<td>bytikni</td>
</tr>
<tr>
<td>he lets him/her</td>
<td>bytikni</td>
<td>bytikni</td>
</tr>
</tbody>
</table>

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 akhâdu (to take) is conjugated in the perfect tense. Note that the stress in the / 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).

<table>
<thead>
<tr>
<th>THE VERB akhâdu (TO TAKE) IN THE PERFECT TENSE</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>I took</td>
<td>akhâdûni</td>
<td>akhâdûni</td>
</tr>
<tr>
<td>you (m.) took</td>
<td>akhâdûki</td>
<td>akhâdûki</td>
</tr>
<tr>
<td>you (f.) took</td>
<td>akhâdûdi</td>
<td>akhâdûde</td>
</tr>
<tr>
<td>he took</td>
<td>akhâdûdî</td>
<td>akhâdûdî</td>
</tr>
<tr>
<td>she took</td>
<td>akhâdûdî</td>
<td>akhâdûdî</td>
</tr>
<tr>
<td>they (m.) took</td>
<td>akhâdûdi</td>
<td>akhâdûdi</td>
</tr>
</tbody>
</table>

Note the lack of the final -m in the Lebanese Arabic form akhâdû (they took), contrasting with the MSA form akhâdûm (you took, pl.). The /, you (m.), and he forms are identical to the MSA so-called pausal forms, in which the final short vowels are not pronounced.

MSA: akhâdû (full form); akhâdî (pausal form)

vs.

Lebanese Arabic: akhâdû/akhâdî (pausal form)

The optional -e- in akhâdû/akhâdî is dropped when the verb is followed by a pronominal suffix and sometimes, when followed by another word.

Here is the verb akhâdu (he took) in the perfect tense with object pronouns attached to it:

<table>
<thead>
<tr>
<th>THE PERFECT TENSE OF THE VERB akhâdu (TO TAKE) WITH OBJECT PRONOUN SUFFIXES</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>he took me</td>
<td>akhâdûni</td>
<td>akhâdûni</td>
</tr>
<tr>
<td>he took you (m.)</td>
<td>akhâdûki</td>
<td>akhâdûki</td>
</tr>
<tr>
<td>he took you (f.)</td>
<td>akhâdûdi</td>
<td>akhâdûde</td>
</tr>
<tr>
<td>he took him/her</td>
<td>akhâdûdî</td>
<td>akhâdûdî</td>
</tr>
<tr>
<td>he took them (m.)</td>
<td>akhâdûdî</td>
<td>akhâdûdî</td>
</tr>
<tr>
<td>he took them (f.)</td>
<td>akhâdûdî</td>
<td>akhâdûdî</td>
</tr>
</tbody>
</table>

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 -ni changes to -ne when any object pronoun is added to the verb, and the stress moves there as well.

akhâdû + -u → akhâdûni
you (pl.) took + him → You (pl.) took him/it.
3. VERB CONJUGATION

Below are the conjugations of five verbs in the perfect tense.

<table>
<thead>
<tr>
<th>VERB CONJUGATION: THE PERFECT TENSE</th>
</tr>
</thead>
<tbody>
<tr>
<td>Verb Form</td>
</tr>
<tr>
<td>-----------</td>
</tr>
<tr>
<td>you (m.)</td>
</tr>
<tr>
<td>you (f.)</td>
</tr>
<tr>
<td>he</td>
</tr>
<tr>
<td>she</td>
</tr>
<tr>
<td>we</td>
</tr>
</tbody>
</table>

Below are two verbs from the dialogue conjugated first in the perfect and then in the imperfect indicative tense. The verb fathim (to understand) is a sound form I verb and the verb akhad (to choose) a hollow form VIII verb.

4. THE VERB keh (was, were) IN THE PERFECT TENSE

The hollow verb keh (was, were) is a verb with a weak middle radical. It has three uses, similar to its English counterpart kén (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, keh precedes a verb in the imperfect indicative tense. In the following sentence keh, in the form of kénêt, means first "was," and then "used to."

bas kêt kember kêt bighenn la jîjîn.
When she was little she used to sing for the neighbors.

Kèn has two stems in the perfect tense, kên- and kîn-. Here is its complete conjugation.

<table>
<thead>
<tr>
<th>THE PERFECT TENSE OF THE VERB keh (WAS/WERE)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Singular</td>
</tr>
<tr>
<td>I was</td>
</tr>
<tr>
<td>you (m.) were</td>
</tr>
<tr>
<td>you (f.) were</td>
</tr>
<tr>
<td>he was</td>
</tr>
<tr>
<td>she was</td>
</tr>
</tbody>
</table>

*See Lesson 14 for a discussion of hollow verbs.*
D. Vocabulary

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>biyyimn</td>
<td>incredible (lit. it makes you crazy)</td>
</tr>
<tr>
<td>mbraym</td>
<td>obvious</td>
</tr>
<tr>
<td>w-nasās</td>
<td>indeed, surely (an emphatic expression that follows the emphasized word—verb, noun, or adjective, lit., and a half)</td>
</tr>
<tr>
<td>ḥaydil</td>
<td>this (f.)</td>
</tr>
<tr>
<td>ḥadā</td>
<td>one, someone</td>
</tr>
<tr>
<td>w-sūṣaṭa</td>
<td>her story</td>
</tr>
<tr>
<td>shawāqy</td>
<td>a little</td>
</tr>
<tr>
<td>ṣamān</td>
<td>about her</td>
</tr>
<tr>
<td>ṣe</td>
<td>family</td>
</tr>
<tr>
<td>lālā</td>
<td>pond</td>
</tr>
<tr>
<td>ṣinšūn</td>
<td>they have</td>
</tr>
<tr>
<td>ḥikā sākmīn</td>
<td>they used to live</td>
</tr>
<tr>
<td>lā Dār</td>
<td>room</td>
</tr>
<tr>
<td>lā insan</td>
<td>man, person</td>
</tr>
<tr>
<td>ṭāyyb</td>
<td>good-hearted</td>
</tr>
<tr>
<td>ḥattī</td>
<td>in order to</td>
</tr>
<tr>
<td>ṭghanī</td>
<td>she sings</td>
</tr>
<tr>
<td>b-sharṭ</td>
<td>on a condition</td>
</tr>
<tr>
<td>inmā</td>
<td>her mother</td>
</tr>
<tr>
<td>ḥoṣ</td>
<td>her brother</td>
</tr>
<tr>
<td>ḥayyā</td>
<td>beginning</td>
</tr>
<tr>
<td>awwal</td>
<td>little</td>
</tr>
<tr>
<td>ūghrā (Q. hār, m.)</td>
<td>sure</td>
</tr>
<tr>
<td>ʿalad</td>
<td>her voice</td>
</tr>
<tr>
<td>ṣawātā</td>
<td>What are you talking about? (lit., What is this talk?)</td>
</tr>
<tr>
<td>ṣhu hā ḫakī</td>
<td>there isn't</td>
</tr>
<tr>
<td>mā fi</td>
<td>he understands</td>
</tr>
<tr>
<td>byṯum</td>
<td>music</td>
</tr>
<tr>
<td>muṣaʿa</td>
<td>real</td>
</tr>
<tr>
<td>ḥaʾī</td>
<td>stage name (lit., family name)</td>
</tr>
<tr>
<td>ism ʿinsha</td>
<td>famous</td>
</tr>
<tr>
<td>masḥūla (masḥūn, m.)</td>
<td>she chooses</td>
</tr>
<tr>
<td>ṭakhrār</td>
<td>two names</td>
</tr>
</tbody>
</table>

E. Cultural Note

Feruz is not only the most famous Lebanese singer but also a legend of contemporary Arabic music (visit www.feruz.com for more information and music samples). Born Nuhad Haddad on November 21, 1935, in a little Lebanese village, Feruz soon moved with her family to a poor neighborhood of Beirut where her father worked in typesetters. 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 Feruz would sing only patriotic songs, she recorded her first solo songs. She became a huge success overnight.

At the radio, Feruz met Aai Rabani, a budding composer who was working as a policeman at the time. Aai became her husband in 1954 and the composer with whom Feruz 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’beik, in front of the largest audience that ever gathered there. Since then, until the beginning of the civil war, Feruz sang on that stage almost yearly. She returned to Ba’beik in 1998 and her concerts were a smashing success. In the late 1970’s, Feruz started singing the jazz-influenced songs of her son Ziad (see www.ziad-rabani.net). In May of 1999, Feruz 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) kār ṭāyyība

bintu kēnēt kār ṭāyyība

His daughter was very nice.

a. bāṣyā mā (kēn) yamaḥārī rāḥāt ʿi-jāmū ʿa-ḥalī

b. jāmūn mā (kēn) bi bīytwān.
c. ānd w-kūhā bīlām mā ʿādā b-arāmūkā

d. yū, zīnhēt, šu (kēn) ṭa-mu enti w-kūhā yūk ṭam (kēn) sākmīn b-lāmān? e. ānd mā (kēn) nīf izā sāmīr w-nimār fāṭahsī ’a shiqlī bi bīnīt.

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  
1.  
2.  
3.  
4.  
B  
1.  
2.  
3.  
4.  

5. Answer the following questions.

a.  
b.  
c.  
d.  
e.  

Answer Key

1.  
2.  
3.  
4.  
5.  

---

brother doing when you were living in Lebanon?  
I didn’t know.  
I found them.  
I don’t know.  
The taboulie was fantastic, and the kidbe too.  
No, the taboulie wasn’t tasty, but my mom and dad liked the kidbe a little...  
shawrriyeh, bas akd Habbo l-musli’o?  
Yes, they liked it.  
I asked for business at the party.  
Not much, And you?  
I know, I don’t know...  
Do you like Arabic music?  
A little bit...  
---

-- She knows her real name and also a little about her family.  
-- Itdidn’t know, but Feiruz is too feiruz for me, kënu sëkmên b-ûdî, 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.  
---

"feëki byifebbi feirûz ki?"  
---

"One byifebbi feirûz kî?"  
---

b.  
"One byifebbi feirûz kî?"  
---

Did Ali like Feiruz? Why?  
Yes, Ali likes Feiruz a lot because her voice is fantastic.  
---

You may vary.

b.  
"One byifebbi feirûz kî?"  
---

And you, do you know Feiruz? Do you like her voice?  
Yes, I like her, and I like her voice a lot.

---

brother doing when you were living in Lebanon?  
I didn’t know.  
I found them.  
I don’t know.  
The taboulie was fantastic, and the kidbe too.  
No, the taboulie wasn’t tasty, but my mom and dad liked the kidbe a little...  
shawrriyeh, bas akd Habbo l-musli’o?  
Yes, they liked it.  
I asked for business at the party.  
Not much, And you?  
I know, I don’t know...  
Do you like Arabic music?  
A little bit...  
---
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.

Lucy: Oh, amal, kifh? Kif is-Sarha?
Amal: Mabshi l-Hadi, kifh amal?
Lucy: مرحبا, ftiDAli!
Amal: Mersi.

Lucy: Shu' amal ta'mii? (What's up?)
Amal: waltii, mii ma bi'trif hi ha s-sine rahi khaliis i-jem'a.

Lucy: Shu' ha ta'mii ba'deem?
Amal: ma 'ashshii heyk badii ilike ma'sik, b-Sarha badii a'rif shu' 'indi ikhreydet.

Lucy: awwal shi' za maa badii tafsii ba'di, likati tishtghi, ikhriis b-lishin, liki 'tari shi'heel b-sara'a, kill il-madhis tells badaliin askheet bi'alimu inglize.
Amal: bas mas raah a-baD kti.

Lucy: ma'ak he?
Amal: w-kamii mii fiy 'allim wileed Zghair, ma bysma'ou i-kelime, ta'nii shu' aila ibna ta jyffy hayyak il-jam? bas nej mi il-madhsa allah 'ju' mami, il-jam to'salamna il-ktebe'. allatnu 'w-shu' kotoobu, ya mami?'; alla "ma ba'rif, ba'it mii to'salamna il-riyye.'

Lucy: matDiim, waltii.
Amal: mish ma' alii!

Lucy: Tab, izan liki tshafiil a'shiqshel teni aw Hoffi dikasik.
Amal: aSak 'laddim a'majdoorah?

Lucy: d, liki mitchi sihnu b-amerika, laa ma taddermi 'a gjem a tei?
Amal: yu si el ey?

Lucy: e.
Amal: shu' l-web saal ta'da'a?

Lucy: ma'tik alam?
Amal: la, mii marii.

Lucy: laimzeel bala alam? hayyad olam, ftiDAli, kibli l-incen, rif Hada b-amerika?
Amal: baal, kholti seki b-las 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.
Lebanese Arabic is well-known for the opposite phenomenon as well. Where ِما has a sukun, signaling a consonant cluster, Lebanese Arabic adds an extra vowel.

<table>
<thead>
<tr>
<th>LA</th>
<th>مات (you apply. pl.)</th>
<th>مات (you search. pl.)</th>
<th>مات (they teach)</th>
<th>مات (English)</th>
</tr>
</thead>
<tbody>
<tr>
<td>MSA</td>
<td>nata'at</td>
<td>nata'at</td>
<td>nata'at</td>
<td>nata'at</td>
</tr>
</tbody>
</table>

### C. Grammar and Usage

#### 1. THE FUTURE TENSE

In Lebanese Arabic, the future tense is formed by placing the particles ِما or ِما (used interchangeably) before the imperfect tense form of the verb without ِما- 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.

- ِما يدخل (I come in) this year.
- ِما ياً (it was done) yesterday.
- ِما تأتي=hata' (you come) afterwards?
- ِما ماد (I will pay a lot.

To negate the future simply add the negative particle ِما in front of ِما or ِما.

- ِما يدخل (I do not come in) this year.
- ِما ياً (it was not done) yesterday.
- ِما تأتي=hata' (you do not come) afterwards?
- ِما ماد (I will not pay a lot.

#### 2. DEMONSTRATIVES

Lebanese Arabic demonstrative pronouns are fewer and simpler than their counterparts in ِما.

<table>
<thead>
<tr>
<th>DEMONSTRATIVES IN LEBANESE ARABIC</th>
</tr>
</thead>
<tbody>
<tr>
<td>Masculine</td>
</tr>
<tr>
<td>-----------</td>
</tr>
<tr>
<td>Singular</td>
</tr>
<tr>
<td>Plural</td>
</tr>
</tbody>
</table>

Note that the ِما sound in MSA demonstratives (e.g., ِما [this, m.]) is replaced by the ِما sound in Lebanese Arabic. Lebanese Arabic also adds a ِما in the middle of the word.

- ِما يدخل (I come in)
- ِما يدخل (I come in)
- ِما ياً (it was done)
- ِما تأتي=hata' (you come)

#### 3. EXPRESSING POSSESSION

Three different constructions involving the prepositions ِما (for), ِما (with), and ِما (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 ِما is usually used in combination with ِما, its variant form, which carries the possessive endings.

<table>
<thead>
<tr>
<th>POSSESSIVE CONSTRUCTIONS</th>
</tr>
</thead>
<tbody>
<tr>
<td>ِما (for)</td>
</tr>
<tr>
<td>I have</td>
</tr>
<tr>
<td>you have</td>
</tr>
<tr>
<td>he has</td>
</tr>
<tr>
<td>she has</td>
</tr>
<tr>
<td>we have</td>
</tr>
<tr>
<td>you have</td>
</tr>
<tr>
<td>they have</td>
</tr>
</tbody>
</table>
The three possessive constructions are used in different contexts with slightly varying meanings.

A. ِلأ (FOR)
The possessive construction with ِلأ (for) expresses different forms of possession, as described below. Depending on its function, it takes different forms.

- **يَلأ:**
  In this construction, ِلأ, taking the form of ِلأ, indicates relationships between people, such as those within a family. Depending on the grammatical person of the owner, ِلأ combines with different possessive suffixes. For example:

  ِلأ هادو ب-امريكا؟
  Do you have someone (i.e., family) in America?

  ِلأ اشتر ب-امريكا.
  She has a sister in America.

- **ي لأ:**

  The possessive construction with ِلأ 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 ِلأ. For example:

  ِلأ دينشل ِلأ؟
  Is this house yours (pl.)? Does this house belong to you? (lit., Is this house for you?)

  حيدو ِلأ؟
  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 ِلأ in "ِلأ دينشل," and when you want to say "I have X," where X is a person, use ِلأ alone in "ِلأ X."

- **ي لأ:**

  ِلأ can also be used in a possessive construction, or an identifier, as an alternative way of marking the possessive relationship between two nouns. For example:

  ِلأ بنا (بقري)
  my neighbor's son (lit., her son for my neighbor)

  ِلأ سوابر (بقري)
  Feiruz's voice (lit., her voice for Feiruz)

---

Note that ِلأ is also frequently used in its original prepositional meaning, which should not be confused with the expression of possession, as in:

  ِكيرت بقري ِلأ؟
  She used to sing for the neighbors.

B. ِما (WITH)
The possessive construction with the preposition ِما (with) expresses the meaning of having something on oneself, at the particular moment. Its literal meaning is "X is with someone." Negate it with ِما.

  ِما كيت؟
  Do you have a pen on you? (lit., Is a pen with you?)

  ِما ما؟
  No, I don't. (lit., No [pen] with me.)

  ِما كيت ما.
  You are right. (lit., The right is with you.)

C. ِنِدن (AT, ON)
The possessive construction with ِنِدن (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 ِنِدن. Note that in the we and you plural forms (ِنِدنأ and ِنِدنن), the ِنِدن in ِنِدنن is dropped. The preposition ِنِدن can be added in front of ِنِدن with no change in meaning.

  ِنِدن كيت (ِنِدن) ِقريش "ب".
  They didn't have an apartment.

  ِنِدن لعب (ِنِدن) ِقريش "ب".
  I want to know what options I have.

  ِنِدن مشي ِقريش "ب"?
  How many cars do you own?

  ِنِدن لعب (ِنِدن) ِقريش "ب".
  Do you have school tomorrow?

---

4. EXPRESSING POSSESSION WITH ِه and ِتلل

The expressions ِه and ِتلل, meaning "belonging to," resemble possessive pronouns and adjectives in function. ِه and ِتلل 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.
When used as possessive pronouns, te' and tabd' are interchangeable with la il; when they are used as possessive adjectives, they may be replaced with the possessive ils, an alternative to the IDAs.

Like adjectives in Arabic, the possessive words te' and tabd' follow the noun they modify.

What do you apply to my university? (lit., . . . to the university to which I am associated?)

Compare this with il ma t'addimm la jami'at il il? Why don't you apply to my university, where a possessive suffix is used instead.

If tabd' is followed by a noun, it contracts to tabd', as in:

I web site tabd' il ilaz
the professor's Web site/the Web site belonging to the professor

Compare this with "web site" il ilaz (the professor's Web site/the Web site belonging to the professor), where il is used.

Hayda tabd' il? Is this yours? Does this belong to you?

Compare this with hayda il il? Is this yours? Does this belong to you?

5. Verb Conjugation

Below you will find three verbs, il (to say, to tell), Hijj (to speak, talk), and abad (to get paid, earn), conjugated in the perfect and imperfect indicative. If il (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 il (to say, to tell) with and without the preposition. After a perfect tense verb ending in a vowel, the preposition la becomes la after a perfect tense verb ending in a consonant, it becomes il (except for the site form, where it is il). In the imperfect tense, the preposition is il for all forms.

### The Verb Hijj (to Speak, Talk)

<table>
<thead>
<tr>
<th>Perfect</th>
<th>Imperfect</th>
</tr>
</thead>
<tbody>
<tr>
<td>il</td>
<td>il</td>
</tr>
<tr>
<td>you (pl.)</td>
<td>il</td>
</tr>
<tr>
<td>he</td>
<td>il</td>
</tr>
<tr>
<td>she</td>
<td>il</td>
</tr>
<tr>
<td>we</td>
<td>il</td>
</tr>
<tr>
<td>you (pl.)</td>
<td>il</td>
</tr>
<tr>
<td>they</td>
<td>il</td>
</tr>
</tbody>
</table>

### The Verb Abad (to Get Paid, Earn)

<table>
<thead>
<tr>
<th>Perfect</th>
<th>Imperfect</th>
</tr>
</thead>
<tbody>
<tr>
<td>abad</td>
<td>abad</td>
</tr>
<tr>
<td>you (pl.)</td>
<td>abad</td>
</tr>
<tr>
<td>he</td>
<td>abad</td>
</tr>
<tr>
<td>she</td>
<td>abad</td>
</tr>
<tr>
<td>you (pl.)</td>
<td>abad</td>
</tr>
<tr>
<td>they</td>
<td>abad</td>
</tr>
</tbody>
</table>

### D. Vocabulary

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>masha'</td>
<td>Thanks</td>
</tr>
<tr>
<td>mna'</td>
<td>good</td>
</tr>
<tr>
<td>yon</td>
<td>year</td>
</tr>
<tr>
<td>khabrs</td>
<td>I finish (conjugate like Zabbat)</td>
</tr>
<tr>
<td>jami'a</td>
<td>university</td>
</tr>
<tr>
<td>hesra'</td>
<td>afterwards</td>
</tr>
<tr>
<td>il</td>
<td>I speak, I talk</td>
</tr>
</tbody>
</table>

Things are going fine.
To teach in language schools, called mađeran i-rāshidin (adult schools), or in any school in Lebanon, you don’t need any teaching credentials. A Bachelor’s is often enough for schoolteachers and a relative mastery of English for language school instructors. Many Americans who go to Lebanon to study Arabic find their first employment in such language schools. A lot of Lebanese prefer them to working at regular schools as well, since the wages are a little higher, the working hours are more flexible, and there are no discipline issues.

F. Exercises

1. Give the fuṣūṣ equivalents for the following Lebanese Arabic words. (Tip: Supply the short vowels.)

mishk, wali (one, I), b-sharīt, zghir, 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. bi-biḥbībī bi-l-kāri. (bas bi-nāma ’Sawto)
b. li-aṣīrīn mā bi-l-‘illmī l-Moror, bas il-‘inglīzī. (bi-l-modār bi-l-‘inglīzī)
c. jāmi‘-a mat lā kānet bi-maṣṣa. (bo-d yām)
d. yā, Ma’sīn, shu kānta tamūl 4nta w-khayyk? (bas nīhū ’a 6andēn)
e. aḥ⟩kāz ‘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 (kān, know writing and reading).

4. Answer the following questions.

a. lā ṣāḥibī la jālū ḫān bi-l-maṣṣa?
b. lā ṣāḥibī la jālū ḫān bi-l-maṣṣa?
c. w-entā la jālū ḫān bi-l-maṣṣa?
d. shu al-ḥasb shi’ah b-amērīkā?

5. Put the words in the parentheses in the correct form to make expressions of possession.

a. bi-l-amīr (bī’i ṣeṭīr))?
b. (ma’i ṣeṭīr) sayyara? c. bint bī-jaam (bī’i ṣeṭīr) shi’i a bijaamīn.

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.
Writing and reading are not for me. I like working but I don’t like studying.

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'ri fi зубхi! You Really Know How to Cook!

A. Dialogue

Nadia is teaching Lucy how to cook a traditional Lebanese rice dish.

Lucy: Kin 'ajabni l-ghado mhi'm! An jad bta'ri fi зубхi!

Nadia: Shu 'ajabni aktar—tobabli wakeh fuela b-nizz?

Lucy: Tobabli kif 'ajabeta bas b-nizz byjann. Kif i Night mini kit bi зубхi?

Nadia: Tobabli 'umnyk 'a fiyuk, holla kif ben da'di зубхi, to? 'a l-ma Tobabli Hatta farajiki.

Lucy: Emm, holla!

Nadia: E, iiza ma fi 'indik shi.

Lucy: Shu?

Nadia: Tob. awwal shi, lezim yikun fi 'indik nizz, w-sha'nyyye w-zét lekkha kibbgyet nizz w...

Lucy: Kibbgyet nizz w mish akha? ta-kam wathab 'am ni зубх?

Nadia: ShabiShabi aw tetibe. TaYYabiya, tiybaaSsi kif min h?...

Lucy: Kam maraa byhayyir il-mad?

Nadia: Shi kif manaal, ba'ad bi зубхTTi, kif janaa w-tikha lekshaayet sha'nyyye...

Lucy: Mish aheb ma nekkha sh-sha'nyyye lezim miTT la-zét is 'Ighrash?

Nadia: Mennek ailek yu bnet, mennek ailek bi зубхTTi aheb minil ya'ni tikha leksha.nizz kibbgyet zét w-tibbiTTi, a 'Ighrash, bas byylikha tekhle lekshaayet sha'nyyye shi nizz kibbgyet w-tibbiTTi bi z-zét Hatta 5ibr lewma daheba, ba'binki, bi зубхTTi r-nizz li ghdSSati min aheb w-komieni bi зубхTTi kibbgyet in w-nizz may w-tibbiTTi lo-tiwa.

Lucy: Ma aYYabi nizz yel naYYa!

Nadia: Yallaa, bukra enti ha ta'timini Tahha animerkayye.

Lucy: Tikhami, bas aheb ma be'n il za fiyuk зубх miilik, akad ma rohi Zbwe mara.

Nadia: Rohe Zbwe w-nizz, ma tikhaa w-izaa ma Zobab' kifin ha tekli, shu rohe tikha ya'ni?

Lucy: 7af, ba a'mal meli jukaa, kif 'indik 'et tefilaa, kif ben da'di jukaa lekhal waheb bo'is aheb ma akollu shafa shwayyee khurabi, am kibba w-ikhata id-bnaye. Tubi'et kharabi manen, am kibba bni?

Nadia: Shu, ma yikun kibbis kifbun?

Lucy: Ibl, TaYYabiya bi-tayk w-nizz il-tibba.

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 [have] rice, vermicelli, and oil. You take a cup of nizz, 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, did 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.

<table>
<thead>
<tr>
<th>QUESTION WORDS</th>
<th>who</th>
<th>what</th>
<th>where</th>
<th>when</th>
<th>why</th>
<th>how much</th>
<th>how many</th>
</tr>
</thead>
<tbody>
<tr>
<td>min Tababk il-ghado mhi'm?</td>
<td>Who cooked lunch yesterday?</td>
<td>shu 'am by5ir?</td>
<td>What's going on?</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
weyn n右手 baayak?
Where did your father go?
la weyn n右手?
Where are you going (to)?
min weyn okhod bi izzat?
From where did you get this oil?
emtir n右手 k’a ssi’?
When are you going to the market?
lē ma baddak n右手 ma’?
Why don’t you want to go with me?
kif baddak n右手?
How would you like the rice?
oddē hū’u la i-khebez?
How much is the bread?
kam wodad ‘mkat?
How many kids do you (pl.) have?

2. NEGATIVE FORM OF NOUNS, ADJECTIVES, ADVERBS, AND PARTICIPLES

A. mish (NO, NOT)
The negative particle mish is used to negate nouns, adjectives, adverbs, numbers, and participles. Its equivalent in English is either no or not.

* Nouns
  min weyn okhod bi ra’dio?
  From where did you get this radio?
  haydā mish ra’dio, haydī ma’salj.
  This is not a radio. (lit., This is no radio.) This is a tape recorder.

* Numbers
  kam wodad ‘mkat?
  How many kids do you (pl.) have? Three?
  lē, mish ‘mkat. thēlē bas.
  No, not three. Just two.

* Adjectives
  shā’ am bi yīrī?
  What’s going on?
  mish mīhīm.
  [It’s] not important.

* Adverbs
  emtir baddak n右手 k’ssi’?
  When do you go to the market?
  mish nalla.
  Not now.
  bas akīḏ ʾil-yīm?
  But today for sure?
  lē, mish ʾil-yīm.
  No, not today.
  lē, mō bi’tīhebbu la hā ssi’?
  Why, don’t you like this market?
  mish kār.
  Not much.

* Participles
  bi’tīhebb fu’rūz?
  Do you like Feiruz?
  mā ba’iḏ. mish ʾälīn’a Sawtā.
  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., menn- hōn vs. anā mish hōn (I am not here).
3. USING FI (THERE IS/ARE . . .)

To express there is . . . and there isn’t . . ., use fi . . . and mà fi . . . respectively.

fi shi il-yôm?
Is there anything today?

ìà, mà fi shi.
No, there’s nothing. /There isn’t anything.

mà fi Halife?
Isn’t there a party?

bolo, fi. ‘And yôuf, baddak trûf?
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 fiusHâ, Lebanese Arabic has three grammatical numbers: singular, dual, and plural. To express the singular, Lebanese Arabic uses the singular noun without any qualifiers, e.g., biyrît (a one girl), wôlad (a one boy). The dual has only one ending, -ân (occasionally pronounced -âyn), used with both the masculine and feminine nouns, e.g., bintîn (two girls), wôlânîn (two boys). When a dual noun ends in tîs marbûta, the t-sound becomes audible before the dual suffix, e.g., sâyîrîn (a car), sâyîrin (two cars). The plural is indicated by the use of a plural noun, e.g., biynet (girls), wâlid (boys).

5. NUMBERS

Much like in fiusHâ, in Lebanese Arabic an unmodified singular noun implies the number "one," e.g., biyrît (one girl), wôlad (one boy). The word for "one" is wâlîd (m.)/wôlîd (f.) and can be added after the noun for emphasis, e.g., biyrît wôlîd (one girl), wôlad wôlîd (one boy). To say two, Lebanese uses the dual noun, e.g., bintîn (two girls), wôlânîn (two boys). Again, the number is not obligatory, but can be used for emphasis, as when ordering something in a restaurant, e.g., thêbîn (two coffees). The feminine form of two, bintîn, is used in telling the time, e.g., bintîn wôrc (half past two). Like in fiusHâ, when the cardinal numbers from 3 to 10 are followed by a noun, the noun must be in the plural form, e.g., in fiusHâ we say thîratîh ašârâs (three people), kham sa’d (five hours).

However, Lebanese Arabic differs from fiusHâ 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 plural marker is in the singular form that (three girl), typically added in Lebanese Arabic, is dropped in other forms, as in the dual form biyért (two girls/daughters), or the possessive biyért (my daughter).
followed by a noun in Lebanese Arabic, they appear in their feminine form, ending in -毫米. Furthermore, if the noun modified by a number starts with a vowel, the feminine form of the number is used, e.g., أربعة (four days), ثمانية (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

<table>
<thead>
<tr>
<th>Independent</th>
<th>Followed by a Noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>one</td>
<td>واحد/أحد</td>
</tr>
<tr>
<td>two</td>
<td>دين/دين</td>
</tr>
<tr>
<td>three</td>
<td>ثليم/ثاليم</td>
</tr>
<tr>
<td>four</td>
<td>أربعاً/أربعاً</td>
</tr>
<tr>
<td>five</td>
<td>خمساً/خمسة</td>
</tr>
<tr>
<td>six</td>
<td>ستاء/ستة</td>
</tr>
<tr>
<td>seven</td>
<td>سبعة/سبعة</td>
</tr>
<tr>
<td>eight</td>
<td>أربعين/أربعين</td>
</tr>
<tr>
<td>nine</td>
<td>تسع/تسعة</td>
</tr>
<tr>
<td>ten</td>
<td>عشر/عشر</td>
</tr>
</tbody>
</table>

When numbers between 11 and 19 are not followed by a noun, they lose their final r. Like in قرت، the noun following the number is in the singular form in Lebanese Arabic.

### NUMBERS 11 TO 19

<table>
<thead>
<tr>
<th>Independent</th>
<th>Followed by a Noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>eleven</td>
<td>أربعين/أربعين</td>
</tr>
<tr>
<td>twelve</td>
<td>ميشن/ميشن/ميشن</td>
</tr>
<tr>
<td>thirteen</td>
<td>أربعاً/أربعاً/أربعاً</td>
</tr>
<tr>
<td>fourteen</td>
<td>أربعاً/أربعاً/أربعاً</td>
</tr>
<tr>
<td>fifteen</td>
<td>أربعاً/أربعاً/أربعاً</td>
</tr>
<tr>
<td>sixteen</td>
<td>أربعاً/أربعاً/أربعاً</td>
</tr>
<tr>
<td>seventeen</td>
<td>أربعاً/أربعاً/أربعاً</td>
</tr>
<tr>
<td>eighteen</td>
<td>أربعاً/أربعاً/أربعاً</td>
</tr>
<tr>
<td>nineteen</td>
<td>أربعاً/أربعاً/أربعاً</td>
</tr>
</tbody>
</table>

A single form, ending in -ه, is used for the tens, whether the number is used independently or is followed by a singular noun.

### NUMBERS 20 TO 90

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>twenty</td>
<td>ميل</td>
</tr>
<tr>
<td>thirty</td>
<td>ستة</td>
</tr>
<tr>
<td>forty</td>
<td>أربعين</td>
</tr>
<tr>
<td>fifty</td>
<td>خمسين</td>
</tr>
<tr>
<td>sixty</td>
<td>آخر</td>
</tr>
<tr>
<td>seventy</td>
<td>ميلاً</td>
</tr>
<tr>
<td>eighty</td>
<td>ميلاً</td>
</tr>
<tr>
<td>ninety</td>
<td>ميل</td>
</tr>
</tbody>
</table>

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., تاكدت (Tuesday).

### DAYS OF THE WEEK

<table>
<thead>
<tr>
<th>Sunday</th>
<th>Monday</th>
<th>Tuesday</th>
<th>Wednesday</th>
<th>Thursday</th>
<th>Friday</th>
</tr>
</thead>
<tbody>
<tr>
<td>نجمة</td>
<td>يوم</td>
<td>يوم</td>
<td>يوم</td>
<td>يوم</td>
<td>يوم</td>
</tr>
</tbody>
</table>

Do you want to go to the movies on Friday?

Khalid: موافق.

Let's go on Saturday.


We've been going every Saturday. Let's change the day.

C. Vocabulary

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>مجمد</td>
<td>lunch</td>
</tr>
<tr>
<td>مجمد</td>
<td>yesterday</td>
</tr>
<tr>
<td>يوم</td>
<td>day</td>
</tr>
<tr>
<td>يوم</td>
<td>you cook (f)</td>
</tr>
<tr>
<td>يوم</td>
<td>or</td>
</tr>
<tr>
<td>يوم</td>
<td>ميل</td>
</tr>
<tr>
<td>يوم</td>
<td>Your welcome/With pleasure</td>
</tr>
<tr>
<td>يوم</td>
<td>by the way</td>
</tr>
<tr>
<td>يوم</td>
<td>معكم</td>
</tr>
<tr>
<td>موافق</td>
<td>by now</td>
</tr>
<tr>
<td>موافق</td>
<td>Come! (f)</td>
</tr>
</tbody>
</table>
Even if the guest is not hungry, it is polite to try the served food. Expect also that the hosts will urge you insistently.

Many stores serve coffee and tea to their customers even on their first visit to the store. When clients of a shop are also neighbors, they frequently come down and sit with the owner to drink a hot or cold beverage and chat about family affairs, politics, or culture.

E. Exercises

1. Translate the English sections of the following dialogue into Lebanese Arabic.

Muna: Who went to the concert with you?
Grace: binet min ijlita'a.
Muna: lbniniyye?
Grace: No, she's not Lebanese. She's Syrain.
Muna: sekine hln, b-lbnini?
Grace: c, ma 'wilada.
Muna: shu isma?
Grace: Su'did.
Muna: amal ba'nina. How many kids does she have? Four?
Grace: No, not four. Actually, she has five.
Muna: d, ma ba'nina.
Grace: She'll teach me how to make tabouli.
Muna: emlin? bukra?
Grace: No, not tomorrow.

2. Answer the following questions.

- a. weyn s'kine/s'keki?
- b. kem yom bi-jima'a (a week) tshytgetel/it?
- c. obel kem sine njawawu mmak w-bayyik/imnik w-bayyik?
- d. ltn 'am tiduus/hads lbnini?
- e. oddH jama' syyarktik?
- f. shu 'amal emblieniki?

3. Fill in the blanks by choosing the correct word—a number, a question word, or a noun.

khams/asshar / liif / khams / marra / weyn / ijlita'a / arba'/ emlin / ijl-tanin / ma'i / mawin / ma'i
- a. mbieni bsha'arin min as-sa' aikalet ________ liifrit.
- b. kem ________ liittakl; ma fi tshHL 'a sashaena obel ma kliliset min il-nemy.
- c. ________ nahl t'addim 'a jilma'? l-khams aw ________?
4. Put the following sentences in the negative form. Make any additional changes as necessary.

a. 'Ilna akel bi l-bét bas la badlak fand ma’any ‘a ma’um.
   - 'Ilna akel bi l-bét bas la badlak fand ma’any ‘a ma’um.
   - 'Ilna akel bi l-bét bas la badlak fand ma’any ‘a ma’um.

b. ahlam bi l-bét?
   - ahlam bi l-bét?
   - ahlam bi l-bét?

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 râkh ‘a l-Halî ma’ik?
   - Grace: bint min ij-jem’a.
   - Muna: jâmûniyya?
   - Grace: mencâni mâsh jâmûniyya. sunjîye.
   - Muna: sëwîkxor hàn, b-jâmûniyy.
   - Grace: ë, ma’ wëlêdîs.
   - Muna: shu suna?
   - Grace: Su’dar.

2. Muna: bi bîÎfta. Kom wabod ’inda?
   - Muna: suna?
   - Grace: Ij, mish arba’a. bi-Sarîta ‘inda khomse.

3. Muna: ë, mû bîÎfta.
   - Grace: raît Îllimmi kif ba’mul tâbûlê.
   - Muna: emmin? bukre?
   - Grace: ë, mish bukre.

2. Model answers:

a. Where do you live?
   - (and) sëkim bi Los Angeles/Beirut. I live (l.) in Los Angeles/Beirut.

b. How many days a week do you work?
   - bishkîgyel/khamst/arba’a/látîjêm

b. Hijma’a. I work five/four/three days a week.
   - How many years ago did your Mom and Dad get married?
   - Imin w-boysî jëwëwòj ariet ‘ashrin/khoms w-a ‘ashrin/steîn sine. My Mom and Dad got married twenty/thirty/thirty years ago.

4. a. ‘Ilna akel bi l-bét w-za badlak find ma’any ‘a ma’um.
   - We don’t have food at home, and if you want, we can go to a restaurant.

b. ahlam bi l-bét?
   - Isn’t Ahmed at home?
   - “Ilna akel bi l-bét w-za badlak find ma’any ‘a ma’um.
   - We don’t have food at home, and if you want, we can go to a restaurant.
   - ahlam bi l-bét?
   - Isn’t Ahmed at home?

b. “Ilna akel bi l-bét w-za badlak find ma’any ‘a ma’um.
   - We don’t have food at home, and if you want, we can go to a restaurant.
   - ahlam bi l-bét?
   - Isn’t Ahmed at home?

b. “Ilna akel bi l-bét w-za badlak find ma’any ‘a ma’um.
   - We don’t have food at home, and if you want, we can go to a restaurant.
   - ahlam bi l-bét?
   - Isn’t Ahmed at home?

b. “Ilna akel bi l-bét w-za badlak find ma’any ‘a ma’um.
   - We don’t have food at home, and if you want, we can go to a restaurant.
   - ahlam bi l-bét?
   - Isn’t Ahmed at home?

b. “Ilna akel bi l-bét w-za badlak find ma’any ‘a ma’um.
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   - Isn’t Ahmed at home?

b. “Ilna akel bi l-bét w-za badlak find ma’any ‘a ma’um.
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   - We don’t have food at home, and if you want, we can go to a restaurant.
   - ahlam bi l-bét?
   - Isn’t Ahmed at home?

b. “Ilna akel bi l-bét w-za badlak find ma’any ‘a ma’um.
   - We don’t have food at home, and if you want, we can go to a restaurant.
   - ahlam bi l-bét?
   - Isn’t Ahmed at home?

b. “Ilna akel bi l-bét w-za badlak find ma’any ‘a ma’um.
   - We don’t have food at home, and if you want, we can go to a restaurant.
   - ahlam bi l-bét?
   - Isn’t Ahmed at home?

b. “Ilna akel bi l-bét w-za badlak find ma’any ‘a ma’um.
   - We don’t have food at home, and if you want, we can go to a restaurant.
   - ahlam bi l-bét?
   - Isn’t Ahmed at home?

b. “Ilna akel bi l-bét w-za badlak find ma’any ‘a ma’um.
   - We don’t have food at home, and if you want, we can go to a restaurant.
   - ahlam bi l-bét?
   - Isn’t Ahmed at home?

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   - We don’t have food at home, and if you want, we can go to a restaurant.
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   - We don’t have food at home, and if you want, we can go to a restaurant.
   - ahlam bi l-bét?
   - Isn’t Ahmed at home?

b. “Ilna akel bi l-bét w-za badlak find ma’any ‘a ma’um.
   - We don’t have food at home, and if you want, we can go to a restaurant.
   - ahlam bi l-bét?
   - Isn’t Ahmed at home?

b. “Ilna akel bi l-bét w-za badlak find ma’any ‘a ma’um.
   - We don’t have food at home, and if you want, we can go to a restaurant.
   - ahlam bi l-bét?
   - Isn’t Ahmed at home?
LESSON 30
(L., Lebanese Arabic)
weyn râyta? 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.

Ali: wa al-hikmat, bi-ta’lif, feyn is-safara l-amerikaniyye?
Donald: akhi, min kif bani? i-lmaamDill, khali bayyin y’allik.
Ali: wa al-hikmat, baddu râdh ‘a is-safara l-amerikaniyye. ta’lif bil baddu râdh?
Ali: e, Tabar bani, is-safara l-amerikaniyye b-anTollas.
Donald: a, na’am, b sharje. Tab, shi bilaSaHni—bâthku taksi wllay servis?
Ali: khud servis, okhaasak bas i-minhub baddu yekhudd wa’el kif.
Donald: ma’ani, ‘indi wad bakhir.
Ali: ‘aawal shi bâlkhud servis min vardon ‘a d-dawra w-Tabar baykudd minnak is-suwa’w yarj servisad.
Donald: fih servisad?n
Donald: e, na’m.
Ali: ha, bi-dawra w-bisal “min wu baddu bâlkhud servis ‘a anTollas” w-n-nas byyaddal hawkimi. mabni m lafiin tâlet is-suwa’w lihno suwa’dal bayruj kif fanma’in.
Donald: mar’ad.
Ali: ha, la bihmm el-bayruj, ija Habbat bâlkhud taksi fSitu ‘a l-iyina.
Donald signals to a “service” car.

Donald: dawra?
is-suwa’w: servisad.
donald: melkhi.
is-suwa’w: ma’DadDil, râdh.

On the way, the driver of the “service” car picks up another passenger.
is-suwa’w: weyn râyta you demuwâl!
Il-Binet: ahofaifye.
is-suwa’w: ma’DadDil, râdh. weyn baddu trîzul bi-l-ahofaifye?
Il-Binet: bâdDil il-MTV.
is-suwa’w: tâmimi, bawSîSîk.

The driver of the “service” speaks to Donald over his shoulder.
is-suwa’w: yu istz, mabayen mennon lûbâni.
donald: ma’ak ha’, ans min amemko.
is-suwa’w: walla’? bihdi haydek il-yam rikb ma’l min il-ma’tar wâhhad lûbâni rih’i min amemko.

Donald: sünk haowâni?
is-suwa’w: ta, râdh ‘a ta’lif ind ikhu shi shaher, il-miÎimm, saassu “min shu stghohbat b-amerika akkor shi?” ta’lif shu aall?
donald: shi?
is-suwa’w: ell la stghohbat akkor min ennu kil il-wild baykhulu ingilizi.

Donald: Ahmad, do you know where the American Embassy is?
Ahmad: I don’t know exactly. Let my dad tell you.
Donald: Abou 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 Ashrafie; from Verdun to Ashrafie it’s one fare, and from Ashrafie 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 Antelias?” 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?
G旖r: Ashrafie.
Taxi driver: Please, get in. Where do you want to get off in Ashrafie?
G旖r: 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?
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 bâ/-bta/-bte/-bit- from the corresponding imperfect tense form. For example:

bitâlî (you go) râh (Go!)

Sometimes, when the stem of the verb starts in a consonant cluster, the prefix bâ/-bta/-bte/-bit- is replaced by the imperative prefix i-, e.g., bas i mishî! (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 fuSHû. The table below shows the imperative forms of six verbs. The first row shows the corresponding imperfect tense form.

<table>
<thead>
<tr>
<th></th>
<th>m.sh (walk)</th>
<th>n' (go back)</th>
<th>râh (pl.)</th>
<th>râh (pl., come down)</th>
<th>wâmi (tired)</th>
</tr>
</thead>
<tbody>
<tr>
<td>you, m. sg.</td>
<td>bânînî</td>
<td>bâni'î</td>
<td>râhî</td>
<td>râhî (pl.)</td>
<td>tôrîmî</td>
</tr>
<tr>
<td>you, f. sg.</td>
<td>bânînî</td>
<td>bâni'î</td>
<td>râhî</td>
<td>râhî (pl.)</td>
<td>tôrîmî</td>
</tr>
<tr>
<td>you, pl.</td>
<td>i'mînu</td>
<td>i'mînî</td>
<td>i'mînu</td>
<td>i'mînî</td>
<td>i'mînî</td>
</tr>
</tbody>
</table>

Here are examples from the dialogue.

thâdîlî, râkîbî!
Please, get in! (m. sg.)

thâdîlî, râkîbî!
Please, get in! (f. sg.)

Here are more examples:

yâlîla, goû 'înî (bêt b-sîrî)!
Come on, go back home quickly! (f./m. pl.)

azîli miî is-servîs, bâ'dînî mshî shî miîrî metî rîkîbî servîs tÎnî!
Get off the "service," then walk about 100 meters and get on another "service"! (f. sg.)

Lebanese verbs (e.g., okhod (take)) whose equivalents in fuSHû have an initial hamza (e.g., 'okhodîth), never add the optional i- prefix in their imperative form. For some verbs, such as the verbs bêtûkî (eat) and bêtûkhûd (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 bêtûkî (TO EAT) AND bêtûkhûd (TO TAKE) IN THE IMPERATIVE

<table>
<thead>
<tr>
<th></th>
<th>bêtûkî (you eat)</th>
<th>bêtûkhûd (you take)</th>
</tr>
</thead>
<tbody>
<tr>
<td>you, m. sg.</td>
<td>bêtûkî</td>
<td>bêtûkhûd</td>
</tr>
<tr>
<td>you, f. sg.</td>
<td>bêtûkî</td>
<td>bêtûkhûd</td>
</tr>
<tr>
<td>you, pl.</td>
<td>bêtûkî</td>
<td>bêtûkhûd</td>
</tr>
</tbody>
</table>

yô, zeynèbî, kîli hî tİîlî! Zeynèbî, eat this apple!

yô, wîldî, kîhûdî shokalotî! Kids, take some chocolate!

The imperative form of the verb iîa (to come) has a different stem altogether.

THE VERB iîa (TO COME) IN THE IMPERATIVE

<table>
<thead>
<tr>
<th></th>
<th>iîa</th>
</tr>
</thead>
<tbody>
<tr>
<td>you, m. sg.</td>
<td>iîa</td>
</tr>
<tr>
<td>you, f. sg.</td>
<td>iîa</td>
</tr>
<tr>
<td>you, pl.</td>
<td>iîa</td>
</tr>
</tbody>
</table>

tâ'î le hÎndî baddî ilîk shî. Come here! (f. sg.) I want to tell you something.
tâ'î bûkârî naîfî fîrîkûn. Come tomorrow! (pl.) I'll show you.

The negative imperative is formed by placing the negative particle mà in front of the verb, which is in the imperfect tense, but without the prefix bâ/-bta/. For example, the negative imperative of the verb bêtûkî (you eat) is mà bêtûkî (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.
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 it is used to introduce it, for all persons and genders, and both animate and inanimate nouns. An alternative form of it is yili:

b5iBiTi niz li gho35aTv min abel.
You’re adding the rice, which you have previously washed.

As in fuSHa, 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:

rıkib mu’3 waftal ajji 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 NOMS FROM VERBS: PARTICIPLES
Participles in MSA were discussed in Lesson 12. In Arabic dialects, participles, especially active participles, are used more frequently than in fuSHa. The participial form of the verb is commonly used in Lebanese Arabic in places where fuSHa, 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 b3iskun (live) in Lebanese Arabic, as in weyn b3iskun? In most cases, the participle sélkin (living) is used to form this question, e.g., weyn sélkin? (lit., where living).

There are two types of participles in Lebanese Arabic, just like in fuSHa: The active participle, e.g., sélkin (living, having lived), sem’ (hearing, having heard), and the passive participle, e.g., mutséb (written), mutséh (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.) náyýfa (f. sg.) ’a jem’Tu.
Lina is going to the university.

For the Form I verbs, the active participle has the pattern CéCC for the masculine, CéCC for the feminine, and CéCC for the plural. If its first root consonant is D, Z, S, H, ’T, or occasionally, r, the the first vowel is a, e.g., náyýf (going). Because the final letter of the feminine participle in fuSHa is T, in mušuTv, all the rules for its pronunciation apply (see Lesson 21).

<table>
<thead>
<tr>
<th>ACTIVE PARTICIPLES OF FORM I VERBS</th>
<th>returning/ having returned</th>
<th>going/ having gone</th>
<th>hearing/ having heard</th>
<th>riding/ having ridden</th>
<th>living/ having lived</th>
</tr>
</thead>
<tbody>
<tr>
<td>Masculine Singular</td>
<td>ajjia’ajj</td>
<td>náyýf</td>
<td>séljíjíem</td>
<td>rıkib</td>
<td>sélkin</td>
</tr>
<tr>
<td>Feminine Singular</td>
<td>ajjia’náyýf</td>
<td>séljíjíe’náyýf</td>
<td>séljíjíe</td>
<td>sélkin</td>
<td></td>
</tr>
<tr>
<td>Masculine/ Plural</td>
<td>ajjia’náyýf</td>
<td>séljíjíe’náyýf</td>
<td>séljíjíe</td>
<td>rıkib</td>
<td>sélkin</td>
</tr>
</tbody>
</table>

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.

Séljíje ’an fayyúra?
Have you (pl.) heard about Feiruz?
Ba’āni náyýf min il-ilaTv.
I’ve just returned from the airport.
Ja’weyn náyýfa btkay?
Where are you going tomorrow?

Object pronoun suffixes can be attached to active participles just as they are attached to other verbal forms.

k3aty il-makášir? b, mbériv kétoubu.
Did you (m. sg.) write the letter? Yeah, I wrote it yesterday.
The negative form of the active participle is formed by placing the negative particle mish in front of it.

mish kæbbinu mbæh al-
We (or you (pl.) or they) didn’t write it yesterday. (lit., Not having written (pl.) it yesterday.)

mish sëm'mi'în ën fay-yi'ez.
We (or you (pl.) or they) haven’t heard about Feyruz.

mish ræy-ha buka.
I (pl.) (or you (pl.) or she) am not going tomorrow.

C. Vocabulary

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
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<tbody>
<tr>
<td>sëfarna</td>
<td>embassy</td>
</tr>
<tr>
<td>'a-l-maz'DéT</td>
<td>exactly</td>
</tr>
<tr>
<td>khallîf</td>
<td>Leavel, Left (f. sg.)</td>
</tr>
<tr>
<td>sharîye</td>
<td>East Beirut</td>
</tr>
<tr>
<td>bëtn-Ghëhli</td>
<td>you advise me (m. sg.)</td>
</tr>
<tr>
<td>servis</td>
<td>taxi service (in Beirut)</td>
</tr>
<tr>
<td>khodî</td>
<td>take (m. sg.)</td>
</tr>
<tr>
<td>ortho-Stân</td>
<td>it’s cheaper for you</td>
</tr>
<tr>
<td>mëshâdîr</td>
<td>trip, going out</td>
</tr>
<tr>
<td>wâ-yr</td>
<td>time</td>
</tr>
<tr>
<td>mën'ë</td>
<td>it’s fine, it’s nothing</td>
</tr>
<tr>
<td>suwâdîl</td>
<td>driver</td>
</tr>
<tr>
<td>yë</td>
<td>free</td>
</tr>
<tr>
<td>liennu</td>
<td>because</td>
</tr>
<tr>
<td>bëynûr</td>
<td>he passes</td>
</tr>
<tr>
<td>bëntûlîl</td>
<td>you get off (m. sg.)</td>
</tr>
<tr>
<td>bësöfîl</td>
<td>you ask (m. sg.)</td>
</tr>
<tr>
<td>nës</td>
<td>people</td>
</tr>
<tr>
<td>bëyëtûkîk</td>
<td>they give you directions</td>
</tr>
<tr>
<td>læmbëhîl</td>
<td>Watch out! (m. sg.)</td>
</tr>
</tbody>
</table>

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 passengers 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 Damra.
   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: jukha byrekul ir ittiraHa.
   ku ‘a-tottena yu jukha.
   a. yalla, bukra enti ha ta’alimini shi Tabkha amerikaniyeye yu lal.
   b. bekkki kibbeyyet rize.
   c. tghaSSi kiri mneh.
   d. bighaaryi li-mdy shi tret morat.
   e. ba’alu bi HaTTi ‘a jana bi bekkki shwayyet sha’iyye.
   f. obel ma bikkhi shha’iyye li-zim HaTTi zett ‘a t-ghaz.

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 han. hyyi btr’af weyn sakin arhmad.
   ha l-binet li kenet han btr’af weyn sakin arhmad.
   The girl who was here knows where Ahmad lives.
   ha l-binet li btr’af weyn sakin arhmad kenet han.
   The girl who knows where Ahmad lives was here.
   a. bil-korte naftet ‘a moSar, ken baddi ihtke ma’a.
   b. kil il-madris hallo baddan asetze. il-asete b’alimu inglize.
   c. ma fiyi ‘allim il-wild iz-Zghdr. il-wild iz-Zghdr ma bylma’tu l-kalém.
   d. fiki rishi ‘ind khabitik, khabitik sakin b-las anjelas.
   e. inki alam? il-alam byik’tub mneh.
   f. maiks il-alam? il-alam byik’tub mneh.

5. Rephrase the following sentences, containing verbs in the imperfect tense, using participles.
   a. bukra ha ina’ miin faransa.
   b. ba’tufu uSSata?
   c. bi’rifi ‘atra rissiyye ‘onna.
   d. byrku bi uQa.
   e. bayda byrik’ti riih ‘a rizdia b-sharafal waHrad.
   f. (and [m.]) kam’en ma bai’t shi huwwe shsharif?
   g. hayda ma byrkham shi bi-mus’u l-arabuye.

6. Now, transform the positive statements in the previous exercise into negative statements, and vice versa.

Answer Key

1. a. bas bikkhuq servis inzal w-kabi is-siyada b-sura’a.
   b. ma hari ‘a ssali’ bukwa ilizim maari ‘a s-safara l-amerikaniyeye.
   c. shi bannSiSshal yd doktorra? shabbi ma’a kiri, imshi kiri, wi-ma bekk kiri!
   d. khad servis min i-d-dawar.
   e. inkaali fi syyara.

2. a. bas bikkhi servis inzal w-kabi s-siyada b-sura’a.
   b. ma hari ‘a ssali’ bukwa ilizim maari ‘a s-safara l-amerikaniyeye.
   c. shi bannSiSshal yd doktorra? shabbi ma’a kiri, imshi kiri, wi-ma bekk kiri!
   d. khad servis min i-d-dawar.
   e. inkaali fi syyara.

3. a. yalla, bukra ‘alimini shi Tabkha amerikaniyeye yu lal.
   b. khadi kibbeiya riz.
   c. ghoSSi kiri mneh.
   d. bighaaryi li-mdy shi tret morat.
   e. ba’alu bi HaTTi ‘a jana bi bekkhi shwayyet shha’iyye.
   f. obel ma bikkhi shha’iyye HaTTi zett ‘a t-ghaz.

4. a. bi’alim li rafret ‘a moSar ken baddi ihtke ma’a.
   I wanted to talk to the professor who went to Egypt.
   b. bi’alim li ken baddi ihtke ma’a rafret ‘a moSar.
   The professor to whom I wanted to talk went to Egypt.

   c. ma fiyi ‘alim il-wild iz-Zghdr li ma bylma’tu l-kalém.
   I can’t teach the little kids who don’t listen.

   d. fiki rishi ‘ind khabitik li sakin b-las anjelas.
   All the schools now want teachers who teach English.

   e. inki alam? il-alam byik’tub mneh.
   You can live with your aunt who lives in LA.

   f. maiks il-alam? il-alam byik’tub mneh.
   Do you have a pen that writes well?

   g. maiks il-alam? il-alam byik’tub mneh?
   Do you have on the pen that writes well?
1. Put the words in the parentheses in the correct form, then translate the sentences into English.

Example: bayyi (baddi) (bintī)‘ a madīr dag irmi‘i (baddi) (bintī)‘ a Tokyo, bayyi baddi yari‘ a madīr dag irmi‘i baddi mī‘īr ‘a Tokyo.

My dad wants to go to Madrid, but my mom wants to go to Tokyo.

a. betīna (kī‘īm) (bā‘īyīw) wā‘īfīd mīlānīr.
   b. shu yā kha‘īl, mish (kī‘īm) (bī‘ītubakī) shī Tābbīha bi‘ījīnī l-yawm?
   c. bīn kha‘īl nānīn (baddī) (bītaqī) lā‘īnī w (bintī) b-a‘īrīk.
   d. irmi‘i (bī‘ītakīsī) bā‘īnī wā‘īd l-zīh.
   e. baddīk wālī mā baddīk (kī‘īm) (bī‘ījī) mā‘ī.

2. Put the words in the parentheses in the correct form to produce expressions of possession.

a. (ībn + eni) bayjīnīn!
   b. (ma‘ + haww) kībeyet mā‘?
   c. kām wa‘ād (‘ībd + hyyi‘i‘)?
   d. yu, a‘īlīd, wa‘ānī id-dī‘īm (Fab‘ + eni‘).
   e. hā sa‘ībīnī mish (ni‘ + haww)? lā‘īnī, sīyārī thavebānī (broken).

3. Match the words from column A to those in column B to form phrases or short sentences.

A   B

a. ‘inī mā‘īnīn enal   ya dokār?
   b. shu mā‘īmhīm   akhā‘Sā‘īh
   c. ma‘ ‘inī wa‘et Kir   mish‘īwā tawwīl
   d. shū tān‘akī fī awl   ḫubu‘ī lwē‘īfī
   e. kūdī bā‘īnī khadīn—   bi l-bani‘
   f. mi‘n ḥān ‘al-bī‘īya   mārī (my wife) mish Tābbīha shī.

4. Put the words in the correct order to form coherent sentences.

a. in-khībīb ‘emīn / ta‘alīn? / ?
   c. barīqā jīkīl yu ışhu‘ / Hā‘ābī‘ / ?
   d. in-dīk / yu l-wā‘ / mūd‘īm? / ?
   e. bī‘īm / mā‘īnīn / mā‘īm / / bā‘īd / ma‘a‘īy / n-hubāb
5. Read the following passage and answer the questions.

obel (before, ago)
ba'd (yet, still)

a. min yaro?/ki?
b. wery sekni halsi?
c. obel kam sine kent sekni b-amerika?
d. i'd riyu 'a liqen?
e. fyo trija 'a amerika? emtin?
f. shu badda tidurs bi l-AUB?

6. Put the following sentences into the negative form. Make any additional changes as necessary.

a. izd timshi min hëm, raht l25Sol 'a bëtu.
b. zeynet bi l-bët?
c. siyastu kharbëne Sarta sine.
d. hu l-kibbeay tu 6ak?
e. khayyu lo-yiyl 'allam wifdi 'arabi.
f. l-ibaddak tarife ma'

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.

min / khallil / tuskun / 'ashrin / lindu

a. binti ha s-sine raht ______ ya jïm'in.
b. ________ dijlar mish kit, kull shi hajla Sir ghëli.
c. wery baddik ________ ya madhm?
d. khayyak ________ shiget?
e. ma' min raht ________ bi beyüt?

8. Translate the English sentences in the following dialogue into Lebanese Arabic.

Grace: It¿, wery nabyet?
Muna: It¿s Friday, kill jîm'a b'âliim inglize b-madasset 'il-Nikmë.
Grace: And tomorrow?
Muna: bukra ma 'indî shiget.
Grace: Tousîib, McDoâsi.
Muna: bas b-shorëT.
Grace: What is it?
Muna: We'll cook tâbule.
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-siyada kenet hën, hyyi kit 'aqabetni.

Is-siyada li kenet hën kit 'aqabetni.
I liked the car that was here very much.

a. 'aqabetni T-Toba. Toba. Toba. mhërin.
b. baddi inžil 'a jïm'en. hyye b-ashofrye.
c. më fiy jëpawwiz biinet. ma bd'tf l-binet.
d. elli 'asî 'o më khayyik. khayyik sekhin bi beyüt.
e. bërëb. bas bi wild. il-wild byisma'î f kalim.

10. Circle the following words in Lebanese Arabic, horizontally or vertically:

a. afterwards
b. kitchen
c. children
d. writing
e. without
f. Takef (m.)
g. time
h. It¿s fine.
i. now
j. sure

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</tbody>
</table>
1. a. beinu nomenclaturaw wohad millioner.
   Bettina has to marry a millionaire.
   b. shu ya khadhi, mish nizam?Tikshki? shi
   Tabshik bilzannin il-yam?  
   So, auntie, don’t you [think you] have
to cook me some terrific dish today?
   c. bint khadi naif bangi emi ibnem w-
   rish b-amernika.
   My cousin Nadine wants to leave
Lebanon and live in America.
   d. jen mi bokkari ba’i wali zighir.
   My mom thinks I am still a little child.
   e. baddik walla ma baddik nizam tij
   maa.
   Whether you want to or not, you
have to come with me.

2. a. ibnik baryannin?
   b. ma’u kibbe? yeki?
   c. kom wali? ina?
   d. ya, amfud, weyer id-diplom tabb’ik.
   e. na ssiyara mish teli? la, siyyarit
   khorbeni.

3. a. ‘indi milydn dolar bi i-bank.
   b. shu mahd?im ona lo-yinti?
   c. ma ‘indi wa’et kari ‘a shen heyik, il
   halal?
   d. shi bi-larjihm akal ya doktor?
   e. khali bas ki6ab wahad—arki6alik!
   f. min hani ‘a libiya mishwir Tawil.
   g. nizam nici? ‘a ma’ici il-yam—marti
   (my wife) mish Tabshika shi.

4. a. emtwin ta’ilatiti nati6alike?
   b. ya khalil, bani be6ah—Tafiri D-Kaw.
   c. shu baddik teki? ya Habab?
   d. inadi wilad ya madim?
   e. inilik milydn marnu: ma baddi ishrab
   shify.

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.

6. a. ‘iza ma timshi min hani, ma rah tissat
   ‘a be6u.
   If you don’t walk from here, you
won’t get to his house.
   b. ze7neb mish (menni) bi l-bet?
   Isn’t Zeineb at home?
   c. siyyarit mish (menni) khorbene Sahki
   sine.
   His car has not been out of order for
four days.
   d. ha l-kibbe?e mish lo’alw?
   Isn’t this glass yours?
   e. khyyu lo-ziydisa ma ‘a6am wilad
   ‘a6abi.
   Ziyad’s brother didn’t teach my kids
Arabic.
   f. ‘indi ma baddik sa6like ma’ici?
   Why don’t you want to talk with me?

7. a. bint ha s-sine rah tshahi5 il-yam’lla.
   My daughter will finish school this
year.
   b. ‘iqshin dolar mish kiri, kill shi halaw
   Sarr ghadi.
   $20 is not much. Everything now has
become expensive.
   c. weyn baddik tizili ya madam?
   Where do you want to get off,
   Madami?
   d. khayyak ‘indi shighia?
   Does your brother have a job?
   e. ma’ici min ra6 tiskun bi beyri?
   With who are you going to live in
Beirut?

8. Muna: emtun jici min amernika?
   Grace: hay6ik il-yam, ala?
   Muna: kof nizam a la-‘indik.
   Grace: fik yiji il-yam, icn baddik.
   Muna: ma fii il-yam.  
   Grace: la, weyn ay6ik?
   Muna: il-yam jiim’a, kii jiim’a b’alim
   inglize b-madraset “il-Hikme”.
   Grace: bi-bi6a.
   Muna: bakra ma ‘indi shighia.
   Grace: Tayyib, da6Da6al.
   Muna: bas b-sho6T.
   Grace: shi hawwaw.
   Muna: rah mi7bik habbule.
   Grace: tikromi.

9. a. ‘jebetni T-Tabshika li Tabshika mba6i7i.
   I liked the dish (that) I cooked
yesterday.
   b. baddik inad ‘a jemi?a li biyide b-
   ashrafiiyae.
   I want to get off at the university,
which is in Ashrafiey.
   c. mi fyi ‘jawwa6 binet ma berli?
   I can’t marry a girl (whom) I don’t
know.
   d. fik libility ‘indi khayyak li sabkin bi
   beyri?
   You can stay with your brother who
lives in Beirut.
   e. bi6bi6a ba6 il-wi6e li biyismo’i li-ka6en.
   I like only children who listen.

10. a. afterwards – be6aym
   b. kitchen – ma6zak
   c. children – wiled
   d. writing – kibbe
   e. without – bi6sis
   f. Takel (m.) – khud
   g. time – wa6et
   h. it’s fine. – ma6ile
   i. now – halal
   j. sure – okid
LESSON 31
(Saudi Arabic)

ahlub a'arrefek bi nefs? 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-Dawish, his wife, and their sixteen-year-old son. Mr. Al-Dawish 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.


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 Ta’izz; Najdi, spoken by the royal family and in the city of Riyadh; and Sharqi, 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 d and th

The MSA consonant d is pronounced as either t or s, and the consonant th is pronounced as t or s. Compare the UHA and MSA pronunciations of the following words:

<table>
<thead>
<tr>
<th>UHA</th>
<th>MSA</th>
</tr>
</thead>
<tbody>
<tr>
<td>haddi (this)</td>
<td>Hadha</td>
</tr>
<tr>
<td>astaan (ask for permission)</td>
<td>استأناً</td>
</tr>
<tr>
<td>tali (three)</td>
<td>تلثلا</td>
</tr>
<tr>
<td>masalan (for example)</td>
<td>مسالة</td>
</tr>
</tbody>
</table>

B. THE LACK OF q

The MSA q, as in Haqq (truth), is pronounced as g in UHA. All g-sounds in the examples below correspond to MSA q-sounds.

<table>
<thead>
<tr>
<th>UHA</th>
<th>MSA</th>
</tr>
</thead>
<tbody>
<tr>
<td>ithohag (was born)</td>
<td>منحدَغ</td>
</tr>
<tr>
<td>mawaffaq (successful)</td>
<td>موفق</td>
</tr>
<tr>
<td>taghiban (nearly)</td>
<td>تغيّبان</td>
</tr>
<tr>
<td>al-haqq (the truth)</td>
<td>الحق</td>
</tr>
<tr>
<td>gud (little)</td>
<td>غذ</td>
</tr>
</tbody>
</table>

3. VOWELS

In addition to the vowels a, i, u, o, i, and û, which are the same as those in MSA, UHA also has the long vowels û and ô. The long vowels û and ô correspond to the nuHa sounds oy and aw, respectively. For example, the MSA word baum (between) is bân in UHA, and rawî (spirit) is rî in UHA. Here are examples of words containing the different UHA vowels:

- a — haddi (this)
- û — al-madârin (schools)
- i — ma ‘ašhî (I don’t know)
- û — dâhin (now)
- v — shukran (thank you)
- ô — shuhîr (months)
- ê — kif (how)
- û — haddi (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, masha’ allah (it is what God wills) is a common phrase used to compliment or praise someone. Though 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

<table>
<thead>
<tr>
<th>Greeting</th>
<th>Response</th>
</tr>
</thead>
<tbody>
<tr>
<td>mawasaba</td>
<td>Hello</td>
</tr>
<tr>
<td>yd halit</td>
<td>Hello</td>
</tr>
<tr>
<td>akkar.</td>
<td>Welcome</td>
</tr>
<tr>
<td>akkar btk</td>
<td>Welcome to you</td>
</tr>
<tr>
<td>Yashar addu</td>
<td>We are honored</td>
</tr>
<tr>
<td>akkar akkar</td>
<td>How are you? (n.)</td>
</tr>
<tr>
<td>akkar akkar</td>
<td>How are you? (f.)</td>
</tr>
<tr>
<td>kef akkar</td>
<td>How are you? (n.)</td>
</tr>
<tr>
<td>kef akkar</td>
<td>How are you? (f.)</td>
</tr>
<tr>
<td>tawab.</td>
<td>Good-bye, (lit., go in God’s safety)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>UHA</th>
<th>MSA</th>
</tr>
</thead>
<tbody>
<tr>
<td>and</td>
<td>لَا َنُعَّالِمُ</td>
</tr>
<tr>
<td>ina</td>
<td>أنتِ</td>
</tr>
<tr>
<td>ina</td>
<td>أنتَ</td>
</tr>
<tr>
<td>huwa</td>
<td>هو</td>
</tr>
<tr>
<td>huwa</td>
<td>ها</td>
</tr>
<tr>
<td>makkas</td>
<td>مَكَاسِبٌ</td>
</tr>
<tr>
<td>makkas</td>
<td>مَكَاسِبٌ</td>
</tr>
<tr>
<td>huma</td>
<td>هم</td>
</tr>
<tr>
<td>huma</td>
<td>هم</td>
</tr>
</tbody>
</table>

### 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 'nda (he has, lit., at him) or min 'nda (from you).

#### iṣam- (NAME) WITH POSSESSIVE SUFFIXES

<table>
<thead>
<tr>
<th>UHA</th>
<th>MSA</th>
</tr>
</thead>
<tbody>
<tr>
<td>sani</td>
<td>اسمي</td>
</tr>
<tr>
<td>iṣam</td>
<td>اسمك</td>
</tr>
<tr>
<td>iṣam</td>
<td>اسمك</td>
</tr>
<tr>
<td>iṣam</td>
<td>اسمه</td>
</tr>
<tr>
<td>iṣam</td>
<td>اسمها</td>
</tr>
<tr>
<td>iṣam</td>
<td>اسمك</td>
</tr>
<tr>
<td>iṣam</td>
<td>اسمهم</td>
</tr>
</tbody>
</table>

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.

<table>
<thead>
<tr>
<th>UHA</th>
<th>MSA</th>
</tr>
</thead>
<tbody>
<tr>
<td>sani</td>
<td>اسمي</td>
</tr>
<tr>
<td>iṣam</td>
<td>اسمك</td>
</tr>
<tr>
<td>iṣam</td>
<td>اسمك</td>
</tr>
<tr>
<td>iṣam</td>
<td>اسمه</td>
</tr>
<tr>
<td>iṣam</td>
<td>اسمها</td>
</tr>
<tr>
<td>iṣam</td>
<td>اسمك</td>
</tr>
<tr>
<td>iṣam</td>
<td>اسمهم</td>
</tr>
</tbody>
</table>
### 4. Verb Conjugation

In UHA, as in its SHA, 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 passive 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 darasa (To Study)

<table>
<thead>
<tr>
<th>UHA</th>
<th>MSA</th>
<th>Arabic</th>
</tr>
</thead>
<tbody>
<tr>
<td>adada</td>
<td>adhaa</td>
<td>أدرس</td>
</tr>
<tr>
<td>inta</td>
<td>taddus</td>
<td>تدرس</td>
</tr>
<tr>
<td>int</td>
<td>tadraa</td>
<td>تدرس</td>
</tr>
<tr>
<td>huwa</td>
<td>yaddus</td>
<td>يدرس</td>
</tr>
<tr>
<td>huyaa</td>
<td>talibus</td>
<td>تدرس</td>
</tr>
<tr>
<td>hnya</td>
<td>naddus</td>
<td>ندرس</td>
</tr>
<tr>
<td>hyya</td>
<td>talibun</td>
<td>تدرس</td>
</tr>
<tr>
<td>huwa/nhaa</td>
<td>naddus/nhaa</td>
<td>ندرس</td>
</tr>
<tr>
<td>intu</td>
<td>hadraa</td>
<td>يدرس</td>
</tr>
<tr>
<td>huna</td>
<td>yaaddus/a</td>
<td>يدرس</td>
</tr>
</tbody>
</table>

#### Imperfect Tense of the Verb Hab (To Like, To Love)

<table>
<thead>
<tr>
<th>UHA</th>
<th>MSA</th>
<th>Arabic</th>
</tr>
</thead>
<tbody>
<tr>
<td>adii</td>
<td>adhaa</td>
<td>أحب</td>
</tr>
<tr>
<td>inii</td>
<td>thiibaa</td>
<td>تحب</td>
</tr>
<tr>
<td>int</td>
<td>thiibaa</td>
<td>تحب</td>
</tr>
<tr>
<td>huwa</td>
<td>thiibaa</td>
<td>تحب</td>
</tr>
<tr>
<td>huyaa</td>
<td>thiibaa</td>
<td>تحب</td>
</tr>
<tr>
<td>hyya</td>
<td>thiibaa</td>
<td>تحب</td>
</tr>
<tr>
<td>hnya</td>
<td>thiibaa</td>
<td>تحب</td>
</tr>
<tr>
<td>hyya</td>
<td>thiibaa</td>
<td>تحب</td>
</tr>
<tr>
<td>hyya</td>
<td>thiibaa</td>
<td>تحب</td>
</tr>
<tr>
<td>hnya</td>
<td>thiibaa</td>
<td>تحب</td>
</tr>
</tbody>
</table>

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*Page 416*
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 tī (there is) and 'aink (I have); mū is used elsewhere. Consider the following examples:

mā fi madrasa bīlakā.
There is no school tomorrow.

mā 'inā māsinū.
I have no objection.

mā mū qahīni shugāhī.
I don’t like my work.

mā kāblī
not big (m.)

mū mū Tāyyībī.
I am not well.

6. QUESTION WORDS
The following are commonly used question words in UHA.

kēf (how)

āsh (what)

lēsh (why)

fēn (where)

mīn (who)

mīta (when)

Here are some examples. Note that the question words come at the beginning of the sentences.

kēf tīf Hub tishtaggī?  How do you like to work?

āsh tīf Hub tishtaggī?  What do you like to do?

lēsh tīf Hub tishtaggī?  Why do you like to work?

fēn tīf Hub tishtaggī?  Where do you like to work?

mīn yūf Hub yishtaggī?  Who likes to work?

mīta tīf Hub tishtaggī?  When do you like to work?

D. Vocabulary

mūkhibī.  Hello,

āf Hub i'mfallsī bī nefsī.  I would like to introduce myself.

āf Hub . . .  I would like . . .

dōmmī bīk.  to know you

dōmmī bīk.  Welcome to you.

kēf ḍābīkī?  How are you?

Tāyyībī, dī-Ḥamūlīlīnā.  Fine, thanks (lit., praise to God).

zen, dī-Ḥamūlīlīnā.  Fine, thanks (lit., praise to God).

hādī  this

al-mādāmī  my wife

ābī my son

yā wāfī  My friend! My man!

āmmānī  American

yā ḍābī  welcome

wāfāhūnā dī-Ḥamūlīlīnā.  I am honored to make your acquaintance.

mūmkin i'sīlīk su'ā?  Can I ask you a question?

bēr  How come?

kēf yūkīnī?  your son

īmmīqī  because he . . .

īhāmīqī  was born

ī mmīqī  in America

mūmmīqī 'ullāh  Great! (lit., it is what God wills)

(From the book: Introduction to Arabic, "So far, so good" by A. P. C.)
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 said *ibn yousif ibn ibrahim al-khajunji,* or *fatma bint 'agil ibn mohammed al-gazzaz.* The family name is often preceded by the definite article, but there are names without it, for example, *hona ibn sof shaker.*

First names are used when addressing people. Therefore, Mr. Ra’ad Al Darwish is addressed as *as-sayyid ra’id.* Various titles, such as “Dr.,” are also used with first names, for example, *Dr. ra’id.* 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’id* (brother Ra’ad) and *ukht haya* (sister Hayaa).

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 referring 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 *la ilaha illa allah.* When someone is announcing good news to you, similar to English *Guess what!,* you say *hak allah* (*Let it be good; if God wills;* when expressing uncertainty, you say *allah u'lam* (*Only God knows for sure;* when speaking of future plans, you say *rabbuna yu'alam* (*May our Lord make it easy;*); and when offering praise or to cast the evil eye away, you say *masha’allah* (*It is what God wills;*); that is, a good thing. *Masha' Allah* means *Allah* (*May God be blessed,* or *subhanallah* (*Glory to God).*

**F. Exercises**

1. Match the phrases in column A with the right responses in column B.

   **A**
   a. shahid?
   b. mumkin as'al su'da?
   c. illi ba'alam?
   d. inshaa 'allah muwaffaq.
   e. 'ishhu ismu?
   f. la ilaha illa allah.
   g. mushabbah.

   **B**
   a. akid.
   b. ismu 'ali.
   c. ziyad al-hirsh.
   d. inshaa 'allah muwaffaq.
   e. ismu 'isha.
   f. ilhaad.
   g. il-hirsh.

2. Put the verbs in parentheses in the singular you form of the imperfect tense to make complete sentences.

   a. la'zum (shur'ani).
   b. ilh (gutun).
   c. hill (rili).
   d. 'ishhu (hukum).
   e. mumkin (ibn).
3. Fill in the blanks by choosing among the following prefixes, suffixes, and particles.

<table>
<thead>
<tr>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
<th>8</th>
<th>9</th>
<th>10</th>
<th>11</th>
<th>12</th>
<th>13</th>
<th>14</th>
<th>15</th>
</tr>
</thead>
<tbody>
<tr>
<td>a. ana ta'bän bi i-mara, lüzim ___OH al-bêt.</td>
<td>b. kêt Holâ, ___ osokum bekhter?</td>
<td>c. inta əsh tuhfub ___</td>
<td>d. aHub o'aröfek bi neti ___</td>
<td>e. ana ___ a'ra'f fən huwaa</td>
<td>f. huwaa ___mawjūd.</td>
<td>g. yirawwru bəlth ___ fi tadrîs.</td>
<td>h. shukran, Hêl ___ Toppîb.</td>
<td>i. 'afûh ___ katîn.</td>
<td>j. iHna ___ istagēghî gali.</td>
<td>k.</td>
<td>l.</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

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.

'ehmad: maHhaba.
You: ____________________________
'ehmad: 'inta min fən?
You: ____________________________
'ehmad: kêt Holâk?
You: ____________________________
'ehmad: fən tishtaghî?
You: ____________________________
'ehmad: əsh tisawwî fi shughul?
You: ____________________________
'ehmad: fən tiskūn?
You: ____________________________
'ehmad: tuhûb tisawwêm garîb.
You: ____________________________
'ehmad: fi 'amûnîllâh.
You: ____________________________

**Answer Key**

1. a. shûmûr?—zen, al-Hâmûlîlah.
   b. mumkin a'sîl su'al?—Hâddâl.
   c. ana ismi mesh'al—išhûnînîn.
   d. insa'a'allah muwaffiq—allah yihûzâk.
   e. əsh ismu?—su'ul ali.
   f. lüzim tisawwîm—'akîd.
   g. manfûhâb—yâ halîb.

2. a. lüzim tisawwîm.
   b. fən tisawwîm?
   c. kêt tisawwî?
   d. əsh tisawwî?
   e. mumkin tisawwî mûdûs.

3. a. ana ta'bän bi i-mara, lüzim orîh al-bêt.
   b. kêt Holâkum osokum bekhter?
   c. inta əsh tuhfubûb.
   d. aHub o'aröfek bi neti.
   e. ana ma a'ra'f fən huwaa.
   f. huwaa mûmâwjûd.
   g. yirawwru bəlthîm fi tadrîs.
   h. shukran, Hêlîmûmu Toppîb.
   i. 'afûh katîn.
   j. iHna istagēghî gali.

4. a. kêt tuhfub tisawwî barîh?
   b. fən tuhfub tisawwî?
   c. li-mîla tisawwî?
   d. mumkin 'as'îl akîl su'al?

5. 'ehmad: maHhaba.
You: yîhdâl.
'ehmad: inta min fən?
You: amûnîkân.
'ehmad: kêt Holâk?
You: Toppîb, al-Hâmûlîlah.
'ehmad: fən tisawwî?
You: ashîtaghî fi al-tadrîs.
'ehmad: əsh tisawwî fi shughul?
You: asawwî barîh.
'ehmad: fən tiskûn?
You: garîb min hina.
'ehmad: tuhfûb tisawwêm garîb.
You: 'akîd.
'ehmad: fi 'amûnîllâh.
You: mA'â a-sâsîmâ.
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.

Jones: Salām 'alaykum.
Al-bawād: wa 'alaykum s-salām.
Jones: Ismahili, kif an'ānī agroh mukhār bariid?
Jones: Tasiyyb, haf bī bank garīb?
Al-bawād: al-banq al-ma'ašōdī, hī l-taḥliya shenter, bēs lāzzīm takhūd tāksi.
Jones: ya tara ta'alīt, ž inšiyya aqīkūl-wādīm bī l-banq?
Jones: jazāk allah kullī khlīr.
Al-bawād: akhān bīk.

At the post office.

Jones: abēgī aṣrī jījābī li ammīnī bunūd jījābī musajjīlī.
Muwaqaf al-banq: hađa warijīn toq si, miin fiDīqīk MūTT bī khamsa riyyād Tašābīrī 'allā Z. Zafī.
Jones: abēgī aṣrī Tard komīn, mīti yuāSīrī?
Muwaqaf al-banq: bow sāri bī fīlūtāt yīm.
Jones: majshūrī.
Muwaqaf al-banq: la shukri' ašī wa'dīb.

Jones: Jihāl a taxi and goes to the National Bank at the Taḥliya Center.

Jones: abēgī arīHī al-Taḥliya shenter, kam takhūd?
Sawwaḏal-taksi: 'ashara nīyālī.
Jones: 'ashara nīyālī, hada kātir.
Sawwaḏal-taksi: abūnīn mu kātir, hada hiiya al-ta'īra.
Jones: Tasiyyb, yūlī nīshīkī l-Taḥliya shenter, abēgī arīHī al-banq al-waTami.
Sawwaḏal-taksi: abīthrī.
Jones: kam yahkhud wagtī?
Sawwaḏal-taksi: 'ashara disīgī.
Jones: Mumīzāt, aṣmāli, ēsh hadābī l-tāmīyī?
Sawwaḏal-taksi: hadikī 'ibādī sūkhī l-ta'īrī.
Jones: tilqī shwayya shwayya, mín-fiDīqīk.
Sawwaḏal-taksi: Khīhd, ašī basīgī basīgī, inta manāk mabāsī? mín sawdāgī?
Jones: 'afr ha l-taksi, inta fašāq bī l-mūn Tasiyyb, wā likīn abēgī aṣḥābī l-tāmīyī.
B. Pronunciation

CONNECTING WORDS INTO PHRASES
As in MSA, the article of changes its form to i when it is preceded by a word that ends in a vowel:

\[ \text{iṣṣ haddīla al-ʿamādyr} \rightarrow \text{iṣṣ haddīla l-ʿamādyr} \]

these buildings

Elision of the vowel in the article of often happens when an article follows a preposition ending in a vowel:

\[ \text{maʿa al-ʿedā} \rightarrow \text{maʿa l-ʿedā (with the family)} \]

\[ \text{li al-bāṭ} \rightarrow \text{li l-bāṭ (in the house)} \]

\[ \text{li il-ḥāḍara} \rightarrow \text{li l-ḥāḍara (to the traffic signal)} \]

C. Grammar and Usage

1. SAYING I WOULD LIKE TO
Use abgha asرف hada ash-shikh.
I would like to cash this check.

While abgha isH al-bank.
I would like to go to the bank.

abgha asfar ila-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 fuṣūḥ.

<table>
<thead>
<tr>
<th>UHA</th>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>one</td>
<td>ṣawīl</td>
<td>one</td>
</tr>
<tr>
<td>two</td>
<td>ṣīn</td>
<td>two</td>
</tr>
<tr>
<td>three</td>
<td>ṣabīl</td>
<td>three</td>
</tr>
<tr>
<td>four</td>
<td>ṣarīa</td>
<td>four</td>
</tr>
<tr>
<td>five</td>
<td>ṣaḥma</td>
<td>five</td>
</tr>
<tr>
<td>six</td>
<td>ṣītta</td>
<td>six</td>
</tr>
<tr>
<td>seven</td>
<td>ṣabīla</td>
<td>seven</td>
</tr>
<tr>
<td>eight</td>
<td>ṣamān</td>
<td>eight</td>
</tr>
<tr>
<td>nine</td>
<td>ṣīṣa</td>
<td>nine</td>
</tr>
<tr>
<td>ten</td>
<td>ṣaḥara</td>
<td>ten</td>
</tr>
</tbody>
</table>

3. DAYS OF THE WEEK
Here are the names for the days of the week. They differ slightly from those used in MSA.

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>as-sabi</td>
<td>Saturday</td>
</tr>
<tr>
<td>al-ahd</td>
<td>Sunday</td>
</tr>
<tr>
<td>al-intam</td>
<td>Monday</td>
</tr>
<tr>
<td>al-talāt</td>
<td>Tuesday</td>
</tr>
<tr>
<td>al-rabi</td>
<td>Wednesday</td>
</tr>
<tr>
<td>al-thāmīs</td>
<td>Thursday</td>
</tr>
<tr>
<td>al-jum'a</td>
<td>Friday</td>
</tr>
</tbody>
</table>

4. VERB CONJUGATION
Below are the imperfect tense forms of the verb ṣin (to go). Note that the consonant w changes into a long vowel u.

Here is the imperfect tense conjugation of laff (to turn, to fold).

| The Imperfect Tense of the Verb ṣin (to Go) |
|-----------------------------------------|---|
| ana | ṣah | anūna | ṣahūf |
| ma | ṣin | ina | ṣinūf |
| mu | ṣin | inūm | ṣīna |
| arba | ṣawīl | arba | ṣawīl |
| khamsa | ṣīn | khamṣa | ṣīn |
| sitta | ṣin | sitta | ṣīn |
| sabīl | ṣin | sabīla | ṣīn |
| tamān | ṣawīl | tamān | ṣawīl |
| ṣīsa | ṣīn | ṣīsa | ṣīn |

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 | laff | anūna | laffūf |
| ma | laff | ina | laffūf |
| mu | laff | inūm | laffūf |

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.
6. ADJECTIVES: AGREEMENT AND COMPARISON

A. AGREEMENT

As in MSA, adjectives must agree in gender and number with the noun they modify. For example:

shān (m. sg.) Towil (m. sg.)
long street

'imāra (f. sg.) Towila (f. sg.)
tall building

Because shān (street) is masculine and singular, the adjective Towil must be in the masculine singular form. Because 'imāra (building) is feminine and singular, the adjective Towila must be in the feminine singular form as well. Here are two more examples.

bāl Sughūr (m. sg.)
a small house

byūr Sughūr (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.

<table>
<thead>
<tr>
<th>Base Form</th>
<th>Comparative/Superlative Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>kabīr (big; old)</td>
<td>okbar (bigger, older: biggest, oldest)</td>
</tr>
<tr>
<td>katīr (much)</td>
<td>oqbar (smaller, younger: smallest, youngest)</td>
</tr>
<tr>
<td>bor (far)</td>
<td>ob'ad (farther; farthest)</td>
</tr>
<tr>
<td>gōrb (near)</td>
<td>oqgūrb (nearer; nearest)</td>
</tr>
</tbody>
</table>

As in MSA, the pattern used to derive the comparative/superlative from the root form is aCCoaC.

k-b-r -→ ok-b-r (bigger, the biggest)

q-m-l -→ q-o-n (more beautiful; the most beautiful)

s-n- -→ qar (quicker; the quickest)
T-w-l -→ al-Tawil (longer/taller; the longest/the tallest)

Like any other adjective, the comparative/superlative adjective is preceded by the definite article if the noun it modifies is definite.

al-bint al-kabirah
the elder daughter

7. OBJECT PRONOUN SUFFIXES

In Lesson 31 you learned that possessive pronoun suffixes are attached to nouns in order to express possession. As in MSA, object pronoun suffixes are added to verbs and prepositions to denote the object. Their forms, given in the table below, are virtually the same as those in MSA (see Lesson 6).

<table>
<thead>
<tr>
<th>OBJECT PRONOUN SUFFIXES</th>
<th>-u</th>
<th>-la (he left me)</th>
<th>-la (to me)</th>
</tr>
</thead>
<tbody>
<tr>
<td>imi</td>
<td>-ku</td>
<td>Towil (he left you, m.)</td>
<td>Towil (to you, m.)</td>
</tr>
<tr>
<td>in</td>
<td>-k</td>
<td>Towil (he left you, f.)</td>
<td>Towil (to you, f.)</td>
</tr>
<tr>
<td>huma</td>
<td>-u</td>
<td>Towil (he left him)</td>
<td>Towil (to him)</td>
</tr>
<tr>
<td>hūpa</td>
<td>-du</td>
<td>Towil (he left her)</td>
<td>Towil (to her)</td>
</tr>
<tr>
<td>ināna</td>
<td>-du</td>
<td>Towil (he left us)</td>
<td>Towil (to us)</td>
</tr>
<tr>
<td>inu</td>
<td>-du</td>
<td>Towil (he left you, pl.)</td>
<td>Towil (to you, pl.)</td>
</tr>
<tr>
<td>humna</td>
<td>-du</td>
<td>Towil (he left them)</td>
<td>Towil (to them)</td>
</tr>
</tbody>
</table>

gidāna
in front of us

okhudi.
He took him.

al-sawādāq al-khudu 6-l-hank
The driver took him to the bank.

Here's the verb ismah (to permit, to give permission) with object pronoun suffixes attached.

| usmahāk | permit you (m.) |
| usmahāk | permit you (f.) |
| usmahā | permit him |
| usmahāqah | permit her |
| usmahānah | permit us |
| usmahālam | permit you (pl.) |
| usmahāla | permit them |
8. DEMONSTRATIVES

Demonstrative adjectives, like other adjectives, must agree with the nouns they modify in gender and number.

<table>
<thead>
<tr>
<th>DEMONSTRATIVES</th>
<th>Masculine Singular</th>
<th>Feminine Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hodži</td>
<td>this</td>
<td>this</td>
<td>hadži</td>
</tr>
<tr>
<td>Hodžik</td>
<td>that</td>
<td>that</td>
<td>hadžik</td>
</tr>
<tr>
<td>Hodža sh-sték (m. sg.)</td>
<td>this check</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Hodža s-sýória (f. sg.)</td>
<td>this car</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Haddža al-beýiý (m. pl.)</td>
<td>these houses</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Haddža al-sýmdyeý (f. pl.)</td>
<td>these buildings</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Haddik or-níjija (m. sg.)</td>
<td>that man</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Haddik as-sirr (f. sg.)</td>
<td>that woman</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Haddžik on-noos (m. pl.)</td>
<td>those people</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Haddžik as-sínját (f. pl.)</td>
<td>those women</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

9. ADVERBS

Here are some essential adverbs of place and manner.

hino (here)
hindik (there)
shiwaja šhiwaja (slowly)
bí šiwésh (slowly)
bí sura (quickly)

Note that many adverbs have the same form as masculine adjectives.

tiksišam andšabbi Töyib.
You speak Arabic well.

zahamatsu katir
I called for him many times.

D. VOCABULARY

'andi mazahwir:
lumajhi, ogab
maktab basid
li akhir
ash-sharr
ba'itén
taghben
magabi
al-mashsia
jazak allah kulli khair
jawab
bašid jawal masaja
waqinu
jagil
kañrara niýat
Tand
miška yusal?
abgha arsi
talato
syâm
ka shukur 'olö wojib
al-tahliya center
kañr takañh ad?
'andar
mu kati
abdir
wegi
mumtaz
hadžka l-sýmdyeý
'imandar sakan
shiqjwaja
monak?
mabšìk
siqjgati
tanö
al-makan
gabí
al-bank
haggok
awgär al-dowad
as-sür sarnaya

I have errands [to run].
Excuse me. (lit., give me permission)
nearest
post office
at the end of
the street
then
nearly
across from, opposite
the school
Thank you. (lit., May God grant you all his blessings.)
letter
registered airmail
its weight
heavy
five riyals
package
When will it arrive?
I would like to send
three
days
You’re welcome. (lit., No thanks for a duty.)
Tahliya Center
How much do you charge (lit., take)?
ten
not a lot
sure (lit., be happy)
time
great, wonderful
those buildings
apartment buildings
little
Aren’t you?
happy
my driving
you see
the place
near
the bank
yours
working hours
eight o’clock
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 ismâkhîl (Excuse me!) or mumkin dagga (just a minute!). Terms such as north, south, west, or east are not normally used when street directions are given. Instead, listen for jemîn (right), shumîda (left), alqinîn (straight ahead) or other related words, such as guddâm (in front), warâ (behind), jamb (beside), fîk (up, above), tafîk (down, below) buru (outside), and jiwâla (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.

<table>
<thead>
<tr>
<th>A</th>
<th>B</th>
</tr>
</thead>
<tbody>
<tr>
<td>a. ʿimâra</td>
<td>kobir</td>
</tr>
<tr>
<td>b. ʿoydâra</td>
<td>Saghir</td>
</tr>
<tr>
<td>c. alhîr</td>
<td>Tawil</td>
</tr>
<tr>
<td>d. bêt</td>
<td>Saghira</td>
</tr>
<tr>
<td>e. maktab</td>
<td>kabira</td>
</tr>
</tbody>
</table>

2. Put the verbs in parentheses in the / form of the imperfect tense to make complete sentences.

a. ana ma aḥub (luff) katir.
   b. aḥub (msâhi) katir.
   c. mânîn ḍîn (râjîn).
   d. ma aʿīf al-Tarîqa (gTo) fiha al-HabHab.
   e. ana aḥub (shaghihî) katir.

3. Fill in the blanks by choosing the right verb and putting it in the appropriate conjugated form.

Sâg / Ḥubb / ṭād / gTo / kâsh

a. __________ bishâwâl, ana ma aḥub as-suwaqa bi sura.
   b. __________ ash-shâri mî min hina.
   c. __________ min hina, ħâda al-mâka al-Mu Tâyib.
   d. __________ bi shâwâl bi l-lando.
   e. niḥma ma __________ es-suwa.".

4. Choose the correct word to agree with the demonstrative.

a. ħâda (as-sayyara / al-bayyâr / sh-šekîn / al-Habḥab) mu Tâyib.
   b. hâlî (al-Tarâqa / as-sâhi / al-bân / maktab al-bânî) muntâza.
   c. hâlîta (as-shâri / al-jawâb / al-Tarîqa / as-sayyara) tîmîsh bi sura.
   d. ħâlîk (as-sâhî / as-sâdî / al-rajî / al-Tarîqa) yulîl bi shâwâl.
   e. hâlîka (al-masâdî / al-baTâb / as-sâhî / as-shâri) tawâla.

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: jîklâj DJâlou.
   You: ___________________________.
   Bystander: ħâda sh-šâri' li akhu al-banî.
   You: ___________________________.
   Bystander: imshâwaqo 'ala al-yâmin wa ba'dân luff shumâl.
   You: ___________________________.
   Bystander: la ma ba'dîn, gourib, kamân ishâraîn.
   You: ___________________________.
   Bystander: la shuhr 'ala wajîb.
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.

Mr. Sa'id: "Mwazzef al-istigbādī: maktab al-makkawi li l-iskān, oy khdma?
Jonz: min faDīkh, as-sayyid sa'id muwaqib?
Mwazzef al-istigbādī: taawwux khajādi,
Jonz: mita yīfi tān?
Mwazzef al-istigbādī: rījī ba'di shiyyaya,
Jonz: munkin atmuk rīsāla?
Mwazzef al-istigbādī: ifdaDaal.
Jonz: ona sim deēsī jonz wa badawwir 'ala shiyya li l-ījār, guflu inni jay li l-makkab,
mwazzef al-istigbādī: marrībba bak, mālākuk wa makkabak.

In the realtor’s office.

as-sayyid sa'id: 'ahlan wa sahlan, Mr. jonz, ifdaDaal, galiuli inka kamāntani laqābī gobi nis-Sa'a. Ėsh tishrab, sukhnin wala basīd.
Jonz: lā shukran shādhī.
as-sayyid sa'id: mi mumkin, lāzim tishrab Hāja, tishrab gahwa.
Jonz: lā shukran, shādhī gahwilī mi shiyyaya.
as-sayyid sa'id: illa, billahī 'atēkh, lāzim tishrab Hāja.
Jonz: Tassyīb, ōgētūd shīdī,
as-sayyid sa'id: mi naDīyag law shīhtū fi kātī guxār.
Jonz: lā bē l-mana.
as-sayyid sa'id: Tassyīb, dhōhn nighar nushāf al-tayyāj al-muηtakā hadda humma, shagātun jabal al-tahīyā senter wa talāta biyyat fi l-būghadawria.
Jonz: ona ma abga jēt, ana aflaDāl shugja wasul al-balad.
as-sayyid sa'id: al-Wāl jēt ma'i?
Jonz: dhaba hā mā jāt, ḍhūṣsha tālin kāmūn shatrīn.
Jonz: tassyīb al-bēt aqhlā mū kāy?
as-sayyid sa'id: mū shārīt, nādūr nūhūn dahēn nushūl kham. 'asa tilajī wāṭīd yīnāsīhak.

Receptionist: Al-Makkawi real estate office, can I help you?
Jones: Is Mr. Sa'id in, please?
Receptionist: He just stepped out.
Jones: When is he coming back?
Receptionist: He will be back in a short while.
Jones: Can I leave a message?
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 drank 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-Tahiya 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 in UHA changes if the noun that follows it begins with a "sun" consonant (see Lesson 3).

as-salam 'asliyakum (peace be on you)
al-Tard (the package)
al-Zarf (the envelope)

C. Grammar and Usage

1. POLITE EXPRESSIONS
As mentioned in earlier lessons, ithalDal 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
mumkin amruk nodlo?
(What time is it)

Jones: 5:00.
Mr. Sa'id: Thank you.

Jones: What time is it?

Mr. Sa'id: Five o'clock.

Question
al-lam wa sahlan, ithalDal.
(Welcome, please come in)

Jones: I came to visit.
Mr. Sa'id: Welcome.

Jones: I came to visit.

Mr. Sa'id: Welcome.

Question
mumkin al-Hosab?
(Do you have the check?)

Jones: Yes.
Mr. Sa'id: I'd be glad to have it.

Jones: I'd be glad to have it.

Mr. Sa'id: Thank you.

The expression wa n/m, shown in the example below, is similar to ithalDal (lit., we are honored), but expresses more praise and acknowledgement of the origin or family of the person being addressed. It is an extremely polite response to the mention of a name or origin.

wa n/m
I am from the Al-Sindi family.

Jones: I am from the Al-Sindi family.

Mr. Sa'id: My pleasure.

2. PREPOSITIONS
Most prepositions in UHA are very similar to those used in fuSHa. Occasionally, there are differences in how prepositions are used with verbs. For example, the verb yittasal (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.

<table>
<thead>
<tr>
<th>PREPOSITIONS</th>
</tr>
</thead>
<tbody>
<tr>
<td>fi (in)</td>
</tr>
<tr>
<td>bi (with)</td>
</tr>
</tbody>
</table>

Jones: I am at home.

fi-al-maktab

Jones: I am at home.

fi-al-maktab
over/on the desk
a'irri-nisbö niis-bö bös-say-bö sa'id.
Give this message to Mr. Sa'id.
kalum bi-as-say-bö sa'id.
Call Mr. Sa'id for me.
HüTT bë-khammë riyël Tawöbbë 'ala az-zaf.
Put five riyals' worth of postage on the envelope.
bòdawé 'ala shug.ay.
I am looking for apartments.

bi l-salâma
with safety

bi l-muttafr
with the key

3. NOUNS
Nouns in UHA inflect for gender and number. Feminine nouns usually end in -a, e.g., niis-bö (letter). Many nouns have irregular plurals, which need to be memorized. The table below gives the singular and plural forms of some common nouns.

<table>
<thead>
<tr>
<th>SINGULAR AND PLURAL FORMS OF NOUNS</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>an-nisbâ</td>
<td>the letter</td>
<td>an-nisbâ</td>
</tr>
<tr>
<td>an-nisbâ</td>
<td>the apartment</td>
<td>an-nisbâ</td>
</tr>
<tr>
<td>an-nisbâ</td>
<td>the hotel</td>
<td>an-nisbâ</td>
</tr>
<tr>
<td>a'yâl</td>
<td>the family</td>
<td>a'yâl</td>
</tr>
<tr>
<td>a'yâl</td>
<td>the single man</td>
<td>a'yâl</td>
</tr>
<tr>
<td>a'yâl</td>
<td>the house</td>
<td>a'yâl</td>
</tr>
<tr>
<td>a'yâl</td>
<td>the numbers</td>
<td>a'yâl</td>
</tr>
<tr>
<td>a'yâl</td>
<td>the hotels</td>
<td>a'yâl</td>
</tr>
<tr>
<td>a'yâl</td>
<td>the families</td>
<td>a'yâl</td>
</tr>
<tr>
<td>a'yâl</td>
<td>the single men/people</td>
<td>a'yâl</td>
</tr>
</tbody>
</table>

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.

<table>
<thead>
<tr>
<th>IMPERFECT TENSE WITH THE PREFIX ba-/bi-</th>
</tr>
</thead>
<tbody>
<tr>
<td>ano</td>
</tr>
<tr>
<td>atâ</td>
</tr>
<tr>
<td>ânt</td>
</tr>
<tr>
<td>hâwâ</td>
</tr>
<tr>
<td>hâyâ</td>
</tr>
<tr>
<td>inâm</td>
</tr>
<tr>
<td>intum</td>
</tr>
<tr>
<td>hâmâmmû</td>
</tr>
</tbody>
</table>

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 khânj (to go), gâf (to say), and kân (was).

<table>
<thead>
<tr>
<th>THE PERFECT TENSE OF THE VERB khânj (TO GO)</th>
<th>UHA</th>
<th>MSA</th>
</tr>
</thead>
<tbody>
<tr>
<td>ano</td>
<td>khânj</td>
<td>khânj</td>
</tr>
<tr>
<td>intê</td>
<td>khânj</td>
<td>khânj</td>
</tr>
<tr>
<td>ânt</td>
<td>khânj</td>
<td>khânj</td>
</tr>
<tr>
<td>hâmâmmû</td>
<td>khânj</td>
<td>khânj</td>
</tr>
<tr>
<td>hâmâmmû</td>
<td>khânj</td>
<td>khânj</td>
</tr>
<tr>
<td>inâm</td>
<td>khânj</td>
<td>khânj</td>
</tr>
<tr>
<td>intum</td>
<td>khânj</td>
<td>khânj</td>
</tr>
<tr>
<td>hâmâmmû</td>
<td>khânj</td>
<td>khânj</td>
</tr>
</tbody>
</table>
THE PERFECT TENSE OF THE VERB َجَلَلُ (TO SAY)

<table>
<thead>
<tr>
<th>UHA</th>
<th>MSA</th>
</tr>
</thead>
<tbody>
<tr>
<td>َوَهَاء</td>
<td>َجَلَلُ</td>
</tr>
<tr>
<td>َمَلِإ</td>
<td>َجَلَلُ</td>
</tr>
<tr>
<td>َأَثْم</td>
<td>َجَلَلُ</td>
</tr>
<tr>
<td>َوَلِإ</td>
<td>َجَلَلُ</td>
</tr>
</tbody>
</table>

THE PERFECT TENSE OF THE VERB َكَلَلَ (WAS)

<table>
<thead>
<tr>
<th>UHA</th>
<th>MSA</th>
</tr>
</thead>
<tbody>
<tr>
<td>َوَهَاء</td>
<td>َكَلَلَ</td>
</tr>
<tr>
<td>َمَلِإ</td>
<td>َكَلَلَ</td>
</tr>
<tr>
<td>َأَثْم</td>
<td>َكَلَلَ</td>
</tr>
<tr>
<td>َوَلِإ</td>
<td>َكَلَلَ</td>
</tr>
</tbody>
</table>

7. THE PARTICLE 'اَمَّا (IT IS HOPED)

'اَمَّا 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.

<table>
<thead>
<tr>
<th>UHA</th>
<th>MSA</th>
</tr>
</thead>
<tbody>
<tr>
<td>َمَلِإ</td>
<td>َكَلَلَ</td>
</tr>
<tr>
<td>َأَثْم</td>
<td>َكَلَلَ</td>
</tr>
<tr>
<td>َوَلِإ</td>
<td>َكَلَلَ</td>
</tr>
</tbody>
</table>

6. PARTICLES OF TIME: تَاؤْمَرُ (JUST), تَاؤْمَرُ (JUST), AND َيَدَلُ (ALREADY)

tَاؤْمَرُ (just), تَاؤْمَرُ (just), and َيَدَلُ (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.

tَاؤْمَرُ َكَلَلَ. He has just gone out.

dabi' shirabi.
I have just drunk.

gala hina min shahredin.
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

<table>
<thead>
<tr>
<th>UHA</th>
<th>MSA</th>
</tr>
</thead>
<tbody>
<tr>
<td>َوَهَاء</td>
<td>َكَلَلَ</td>
</tr>
<tr>
<td>َمَلِإ</td>
<td>َكَلَلَ</td>
</tr>
<tr>
<td>َأَثْم</td>
<td>َكَلَلَ</td>
</tr>
<tr>
<td>َوَلِإ</td>
<td>َكَلَلَ</td>
</tr>
</tbody>
</table>

You hope you will find the one you will like. (It is hoped that...)

'tasri yaniy whole.
I hope I will pass the test. (It is hoped that...)

'tasri yaniy whole' / 'tasiy whole yaniy whole.'
They hope they will pass the test. (It is hoped that...)

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D. Vocabulary

shiggə
al-hijr
maktab
al-hikma
muwazzef
al-atigbal
ay
khidma
mawjud
tawwuw
khamp
mita
yišt
lūn
bir'd
attrak
nūh
badawwir 'ala
gūlū
'imū
kalomak
yitgha
inī jay
al-mutāfi
mustaḥbū buk.
misbāhī
as-siṣīr
galūlī inka...
kalamani
Hawālī
galb
nwā-ta'ī
was-T
ēsh tishrāb?
sukhun
walla
ba'ād
mū mumkin
ilān tishrāb Mays.
gatwa
nīsī shāwāyya
šāw, baššāt 'alāk!

Toyāb
dhūd šāyā,
mū tāddīyya
law
ktīb guzūz
šūrīb
lūb l-mašā
nīgdar
nusāf
nurāf
arīf
al-biyāb
kam bēr
al-bīt dhūlā
dhūlàf (shiggə, shugag)
jamūn
was T al-bahār
al-bēt aqāla, mi kīdū?
al-kīdū
ma'āak
jat
dubāha
mū jat
ī l-Mašā hādī
'aqir
'ī'mar
al-awādīyur
ī l-ma'mūlka
iṣāb
mi shōt
'īss
šālí
yindisībik
yakū nīnshī.

Okay
I'll take tea.
you will not be bothered
it
a glass cup
you drank it
no, not at all, completely, very
we can
we see
we go
now
the houses
a few houses
two apartments (apartment, apartments)
ha'il
downtown (lit, middle of the town)
The house is more expensive, isn't it?
the family
with you
she came
yet
she did not come
in this case
to rent
because
the families
in the Kingdom
bachelor, single man
not necessarily
it is hoped
you find
suitable for you
Let’s go.

E. Cultural Note

Hospitality is extremely important in Saudi Arabia. Therefore, even during a short visit to
an office, expect to be served something to drink, and if you want to look polite and
respectful, try not to refuse the offer. It is quite appropriate for the host to keep insisting
until the guest accepts the offer. In fact, not doing so may be interpreted as stinginess on
his or her part. This is the Saudi way to show how welcomed you are.

The attitude toward time is rather relaxed in Saudi Arabia. Although people make
appointments and attempt to keep them, they are usually made for an approximate time.
Coming late is generally considered inappropriate, but it is tolerated and even expected,
much more than in the United States. You can anticipate that the other person will arrive as much as an hour late.

F. Exercises

1. The following two columns include parts of an exchange. Please match the sentences in column A with the appropriate responses in column B.

   A
   a. huwwa as-sayyid maHmūd mawlūd?  
   b. mumkin aT-tak  
   c. aqaq al-maktab.  
   d. dīd al-`a`d fī?  
   e. mān basādīyīn kaw rūhīna dakh?  

   B
   māHmūd baqk, māHmūd wa maktubak.  
   la bi l-mara.  
   lā tawwūr mishī.  
   līmāDībīl.  
   kaw māHmūd shāhīn.  

2. Change the imperfect tense verbs in parentheses into the perfect tense.

   a. ma (aštāb) ghaww.  
   b. ana (akhrūj) kāl yum.  
   c. huwwa (yaguūd) lā` mu munkīn inżu yirāf.  
   d. hiyaa (tikun) fī l-bēt min shirayya.  
   e. humma (yirshāb) shī`y kāt.  
   f. latī (tāqūl) al-Haggīgā mūkīsā?  
   g. nihāna dāhīna (ma nakhuru).  
   h. ana (aṣqūl) al-Haggīg.  
   i. latī (lībārī) hadā al-muwazzaf.  
   j. intī (līṣwā) maṣīr.  

3. Fill in the blanks by choosing among the prepositions below. Notice that some prepositions combine with nouns, and others, with verbs.

   fi lī l`a`lī l bi  
   a. huwwa bi yudsāfīw _____ bēt.  
   b. aṣqūl hadā aT-Tard _____ maṣīr.  
   c. aTtāf _____ al-bēt min aT-Tak.  
   d. masālām aTTāf _____ khān.  
   e. mumkin tīhāsīl _____ ahmad kāmnī yomīn.  
   f. shūf _____ kam bēt, min aT-Tak.  
   g. mish _____ l-bēt, mū kāda.  

4. Use the appropriate form of the particles tawwūr, dīd, and gīd to match the subject of the verb.

   a. humma (gīd) rahī al-bēt.  
   b. tawwūr (dīd) shīrīna shay.  
   c. intī (tawwūr) kawāltīkīn lī rīfīlīn, lēsh tawwūrīn ṭūnī.  
   d. al-`a`d (dīd) mishīn, ma` `aṣīr fīn.  
   e. ana (gīd) waSīl min sa`a.  

5. Fill in the blanks with an appropriate nationality adjective based on the information given in parentheses.

   a. intī ____? (min amērīka)  
   b. intī ____? (min ḥalīndā)  
   c. ana ____? (min māku).  
   d. humma _____? (min ṭurkīya)  
   e. intī ____? (min maṣīr).  
   f. omnī ____? (min tūbih).  
   g. hadī ar-rujūl _____? (min MaDīnāt)  
   h. hūd fī-as-sīl _____? (min al-mūdīna)  

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. fatāma (yudsāfīw) `ala bēt akbar min bīta`l.  
   b. huwwa (yinsāb) bi l-mara kāt.  
   c. hiyaa ma tīgah fījī lā`inuha (yuḍūs) dāfīn.  
   d. humma (yuṣūf) makka kāt.  
   e. ikhī (yiqūf) Al-Habibīb kīdā?  
   f. kīf (yuṣūf) il-fūls hādī kūlūhā.  
   g. intī (yudsāfīw) bi l-mara Tawīl.  
   h. intī lēsh (yuṣūf) gālī?  
   i. min (yagūl) ana mā mawwūdā?  
   j. Nīyā (yiiyūf) wārāq al-`i`nāb bi l-mara Sāghīr.
LESSON 34
(Saudi Arabic)

اذہ اسماءها حذیق یکلاه: ما هي اسمة هذا الديك؟

A. Dialogue

Mr. Jones has been invited to dinner at As-sayyid ra'af'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: tsaddalo, al-'akil jahiz 'a as-sufra.

جنز: شكوكن.

ra'ad: tsa'ddo al-masr jnhu wnh mnn hadd.

جنز: اذہ اسمهه حذیق الديك؟

ra'ad: haddi jmn "salil", mnn akhn al-sha'b biyya. wnh hwwa l'kurn 'a wsd tla'lam wa ruz. bi l-hara water, ra'ad bi l'alayy: ta'af Tab am nhnn rama'dun ba'sat yahra.

جنز: wnh mnn, azh ha bi l-alayi ilal al-maghib. mnn mnh yshk khw etlatat la yshk kmn mnn Tuli osb-bab umr ghurubataha. wnh l'kurn yghin yshk la ba'ad al-shurub lstt al-stt.

Som rama'dun mnn arkan al-stt.

جنز: mnhu wnh al-hayt kmn, mnhu? "alsh afkha hwwa mitt al-hayt.


جنز: mnhu, toyyy bi yshk an-nad bi l-alayi haddi al-munshad.

ra'ad: fi rama'dun al-lwadin faqin ba'ad bi-qatam "rama'dun mnhbik", wa l-hayt, yugul "Hajj mohbik."

جنز: toyyb, wnh fi l-munshad bi-qatam izar al-ahwil masdon.

ra'ad: fi l-hayt, al-lwadin tugil li 'l-qatam. wnh fi l-ams "alsh yshk al-lam,,, awih, "bi l-ahwil wa al-banin."

جنز: toyyb, bi yshk aral al-mardh, azh rih qutb.


جنز: shkran, mnhu akat bi kfta.

ra'ad: l-maySid, iztime taktum tnh, anin shwh.

جنز: la 'lan jabd, ma ogd alku akar.

ra'ad: la iztime taktum tnh, bihik 'alsh taktum kmnt.

Ra'ad: Please go ahead, the food is (ready) on the table.

Iines: Thank you.

Ha'ad: Please go ahead, have some of this.

Iines: What is the name of this dish?
Ra’ad: This is called sa’iqi, 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? When the way, when is the pilgrimage?

Ra’ad: It is in Jum’ah 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.

<table>
<thead>
<tr>
<th>SOCIAL EXPRESSIONS</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Occasion/Expression</strong></td>
</tr>
<tr>
<td><strong>During Ramadan</strong></td>
</tr>
<tr>
<td>námu’din karim.</td>
</tr>
<tr>
<td>námu’din mu’din.</td>
</tr>
<tr>
<td>al’dhii yir ‘alum u wá’ilá dé’b ir ’áthar</td>
</tr>
<tr>
<td><strong>On the Occasion of the Pilgrimage</strong></td>
</tr>
<tr>
<td>Hég mabir.</td>
</tr>
<tr>
<td>Idgúlokk.</td>
</tr>
<tr>
<td><strong>During Religious Festivities</strong></td>
</tr>
<tr>
<td>júl ‘am wa itum bi khar.</td>
</tr>
<tr>
<td>al’dhii yir ‘alum wa sá’ádk.</td>
</tr>
</tbody>
</table>

For Work Being Completed

| al’dhii yir ‘alum bi rafay | May God give you strength. |
| al’dhii yir ‘alum bi rafay | May God strengthen you. |

Facing a Difficult Situation

| albíb báhí | I take refuge in God. |
| al’dhii yir ‘alum bi rafay | May God give you aid. |

Giving Condolences

| idgúlokk | May God greets your reward. |
| azzam al’dhii yir ‘alum bi rafay | May the remainder be added to your life. |
| júl ‘am wa itum bi khar. | May God have mercy on him (speaking of the deceased). |
| al’dhii yir ‘alum wa al’máish | May God give you aid. |
| al’dhii yir ‘alum wa al’máish | May God keep you happy. |
| al’dhii yir ‘alum wa al’máish | May God make you safe. |
| - | May you travel and return with safety. |

After Someone Drinks

| hám ‘am. | (May you be) healthy. |
| báhí | May God give you happiness. |
| hám ‘am. | (May you be) healthy. |

Before a Trip

| báhí | May God not permit it. |
| idgúlokk | May it be outside and dearer. |

When Something is Broken

| azzam bi sá’ah. | The evil is broken. |

Upon Hearing News

| bi sá’ah | May it be good. |

Upon Engaging in a Serious or Dangerous Task

| báhí | In the name of God, the Merciful, the Compassionate. |

Expressing Uncertainty

| al’dhii yir ‘alum | Only God knows for sure. |

Speaking of Something Bad

| bi sá’ah | No offense. |
| - | Never mind. |
MONTHS OF THE YEAR

<table>
<thead>
<tr>
<th>Number</th>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>muhāram</td>
<td>Muharram</td>
</tr>
<tr>
<td>2</td>
<td>Safar</td>
<td>Safar</td>
</tr>
<tr>
<td>3</td>
<td>Rabi’ al-awwal</td>
<td>Rabi’ al-awwal</td>
</tr>
<tr>
<td>4</td>
<td>Rabi’ al-thāni</td>
<td>Rabi’ al-thāni</td>
</tr>
<tr>
<td>5</td>
<td>Jumādah al-awwal</td>
<td>Jumādah al-awwal</td>
</tr>
<tr>
<td>6</td>
<td>Jumādah al-thāni</td>
<td>Jumādah al-thāni</td>
</tr>
<tr>
<td>7</td>
<td>Rajab</td>
<td>Rajab</td>
</tr>
<tr>
<td>8</td>
<td>Shawkān</td>
<td>Shawkān</td>
</tr>
<tr>
<td>9</td>
<td>Ramadan</td>
<td>Ramadan</td>
</tr>
<tr>
<td>10</td>
<td>Shawwal</td>
<td>Shawwal</td>
</tr>
<tr>
<td>11</td>
<td>Zu’ l-Qa‘da</td>
<td>Zu’ l-Qa‘da</td>
</tr>
<tr>
<td>12</td>
<td>Zu’ l-Hijja</td>
<td>Zu’ l-Hijja</td>
</tr>
</tbody>
</table>

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 3a‘ (go) can be placed in front of the verb. Notice that this is different from ASH, where the future tense is formed with sa- or sawa–.

- ha3Suma narma3Dan. They will fast during Ramadan.
- ha3tkul da3Hin. You (m.) will eat now.
- ha3tkul da3Hin. She will eat now.
- 3a‘ yashar‘aL a‘sh-shay. They are going to drink the tea.
- 3a‘ L haflah. I will come to the party.

In the following tables, the future tense forms of the verbs yu3kin (he is) and ya3Sum (he fasts) are given. Notice the deletion of the vowel from the imperfect prefix when ha- is added, e.g., ha3kin, not ha3yakin.

**FUTURE TENSE OF THE VERB yu3kin (HE IS)**

<table>
<thead>
<tr>
<th>Form</th>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ana</td>
<td>yu3kin</td>
<td>I will be.</td>
</tr>
<tr>
<td>inta</td>
<td>yu3kin</td>
<td>you (m.) will be.</td>
</tr>
<tr>
<td>intha</td>
<td>yu3kin</td>
<td>you (f.) will be.</td>
</tr>
<tr>
<td>ha3wa3</td>
<td>yu3kin</td>
<td>he will be.</td>
</tr>
<tr>
<td>ha3ya</td>
<td>yu3kin</td>
<td>he is going to be.</td>
</tr>
<tr>
<td>ha3x3ala3ha</td>
<td>yu3kin</td>
<td>we will be.</td>
</tr>
<tr>
<td>ha3ma</td>
<td>yu3kin</td>
<td>you (m.) will be.</td>
</tr>
<tr>
<td>ha3mun</td>
<td>yu3kin</td>
<td>you (f.) will be.</td>
</tr>
<tr>
<td>ha3mo</td>
<td>yu3kin</td>
<td>they will be.</td>
</tr>
</tbody>
</table>

**FUTURE TENSE OF THE VERB ya3Sum (HE FASTS)**

<table>
<thead>
<tr>
<th>Form</th>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ana</td>
<td>ya3Sum</td>
<td>I will fast.</td>
</tr>
<tr>
<td>inta</td>
<td>ya3Sum</td>
<td>you (m.) will fast.</td>
</tr>
<tr>
<td>intha</td>
<td>ya3Sum</td>
<td>you (f.) will fast.</td>
</tr>
<tr>
<td>ha3wa3</td>
<td>ya3Sum</td>
<td>he will fast.</td>
</tr>
<tr>
<td>ha3ya</td>
<td>ya3Sum</td>
<td>he is going to fast.</td>
</tr>
<tr>
<td>ha3x3ala3ha</td>
<td>ya3Sum</td>
<td>we will fast.</td>
</tr>
<tr>
<td>ha3ma</td>
<td>ya3Sum</td>
<td>you (m.) will fast.</td>
</tr>
<tr>
<td>ha3mun</td>
<td>ya3Sum</td>
<td>you (f.) will fast.</td>
</tr>
<tr>
<td>ha3mo</td>
<td>ya3Sum</td>
<td>they will fast.</td>
</tr>
</tbody>
</table>

A future tense verb is made negative by placing the negative particle ma (not) in front of it.

- ana ma ha3fir al-ma‘lik da3kin. I won’t go to the office now.
C. Vocabulary

as-sufra  the table
al-akl  the food
jălrâz  ready
khitâd  to take
al-aknhâ  the dish
akhârân  our dishes
ash-shâ'ârâya  popular
'îbara 'an  tantamount to
wa'dîlî  pieces
lakhâm  meat
ruz  rice
bi l-mârâ Tîlm  very delicious
ittâbatât bi l-'âlyâysîs.  Please, have some.
târîf  you know
tâbân  of course
ba'dâ bukrah  after tomorrow
iyâra  yes
a'dârî  I know
al-udîrî  the customs
an-nîsî  the people
ash yaawmî?  What do they do?
sâmîlâni li l-awlî.  Excuse me for asking.
bass  but
ma'îndi fîka bi l-mârâ  I have no idea.
a'âmî fîkî.  You're welcome to ask.
ma'âlî musblâm.  No problem.
yâ sidî?  Oh master! Oh brother! (showing surprise or wonder)
al-muslîmîn  the Muslims
kullâhum  every one of them
hayyâmu  they will fast
Tâl al-shâhîr  all along the month
ma hayyâkûlî  they will not eat
yakûlû  they eat
min al-Îdrâ  from dawn
Îdh al-maghrîb  to dusk
ma ra'hî yâshâbû  they will not drink

aww  or
yâshârânî  they smoke
kâmîn  also, again
min Tu'llâ ash-shams  from sunrise (lit., from the rise of the sun)
râd ghorîbâna  to the sunset (lit., to its setting)
yâgârâr  they can
bâ'îrâd  after
al-gharîb  the sunset
Mattî  until, even
hitî  whether
yî'âsî  they pray
Solât al-maghrib  sunset prayers
dîn'âs  collectively, in congregation
Sâm ramaDîn  fasting during Ramadan
akdîn al-Îslâm  from the pillars of Islam
al-Îhay  month
shâhîr  from around the world (lit., all the world)
min kûf al-Îlam  they will come
hâyiî  they will perform the duty
yî'âsî'îr fâsîl al-Îhay  I heard
as-sana'î dâkî  this year
al-Huqûq  the pilgrims
al-'âm al-Îslâmî  the previous year
al-bâsîDî  to each other
hâdîkî  those
al-'awlîmî  people
bârîk bânîDî  bless each other, congratulate each other
tîbâashâm  by their saying
ramâDîn mubârak!  Blessed Ramadân!
Hâg mâbûrît  Blessed pilgrimage!
al-munawâsîlî al-tîmîyâ  other occasions
zâ'îyî  like, as
al-Îfrîhî  the weddings
maslâm  for example
îl fî 'urs  in a wedding
îsâdîs  you say
îms  bride
tîsî  groom
Allâh yâshârûm!  May God make them happy!
bi l-Îkhârî wa al-hâkirî  With happiness and sons!
al-maDî  the sick (person)
ziyârah  visit
I am going to say
outside and distant (when talking about something bad)
Oh, sheikh! (showing wonder and disbelief)
You are right! (lit., you have right)
the situations
social
if
you visited
May you recover quickly! (lit., in front of you the strength)
No trouble on you! (wishing a sick person health)
What’s wrong with you?
You can’t be
I give me
honestly
I can’t
For God’s sake!

D. Cultural Note

The first year of the hijri calendar is year 622 A.D., in memory of the year when the prophet Muhammad emigrated from Mecca to Medina. This emigration is called al-hijra in Arabic. The hijri year has twelve months, but it is shorter than the Gregorian calendar year by eleven days. The Gregorian calendar is referred to in Arabic as the miladi calendar.

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-rahman ar-raham (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-Hamdu lillah (thanks to God) or ‘diner, 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.

<table>
<thead>
<tr>
<th>A</th>
<th>B</th>
</tr>
</thead>
<tbody>
<tr>
<td>a. masaDān karim.</td>
<td>a. aloan yosalmak.</td>
</tr>
<tr>
<td>b. aloan yi’+gik al-qifyya.</td>
<td>b. handik aloan.</td>
</tr>
<tr>
<td>c. ’uZZom aloan ajrak.</td>
<td>c. allahu akram.</td>
</tr>
<tr>
<td>d. homi/am.</td>
<td>d. allah yiflik.</td>
</tr>
<tr>
<td>e. bis-salam insah’ aloan.</td>
<td>e. ajrak wa ajrara.</td>
</tr>
</tbody>
</table>

2. Change the imperfect tense verbs in the brackets into the future tense.

a. ana (arish) makka bukaa.
b. fahad ji’+im Duyuta al-asaha al-jay.
c. inta (ludraa), mina?d. alim (lima) yara.
e. jawshir (juSuf) al-fuLiLs kullaha.
f. humma (yinC’i) min al-madina bi t-masa.
g. inta (bakhk) ibni malaki li i-dakshir?h. mita (jaSaLiw) al-jamad u.?i. min (yugd) bima al-Hagigaa?j. ana (laSa) bati al-fitiL gom.

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’/a bikhba.
b. allah yi’+gik al-qifyya.
c. kul ‘dm wa intum bi khair.
d. ’uZZom aloan ajrak.
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 he- or rañ 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-jayy.

b. arwa __________________ Wat-ha kamān yidin.

c. Sa'ab wa ghiyath ma __________________ al-lāla.

d. fīn __________________ b'i l-sayyāra.

e. inta __________________ fīn al-bank, mukadra?

f. mita ḥasāra'ū ____________ min makkah?

g. ana bilādī __________________ n 'āshād.

h. al-manītta __________________ ba'ad kidra.

i. __________________________________________ shay aww hāja tānīyya?

j. mādi muskhillah, bukra __________________________ al-akhrāj.

5. Fill in your part in the following conversation with Sakhr.

sakhr: Tasyib kif hatariḥū li bêt ad-darwish.

inta: __________________

sakhr: 'anf, bass, ta'nīli lāwaw al-makān gurba aww ba'ād?

inta: __________________

sakhr: mutmāt, kāda 'agār agāl inna māti muskhillah, bass min rañ yūsūq?

inta: __________________

sakhr: inta rañ hūsūg, akid ta'nīl al-shawād' tasyib.

inta: __________________

sakhr: Tasyib bi s-salāmā.

Answer Key

1. a. ramaḍān karim. Allahu akram.

b. allāh yir'īk al-ilāhiyya. allāh yir'īk.

c. 'a ZZam allāh ajrak. ajrak wa qarīna.

d. ha'nān, ha'nāk allāh.

e. bi s-salāma insāh allāh. allāh yassalūnā.

2. a. ana hārūt makka bukra.

b. hādhih hay'īn Duyufu al-asbūl al-jayy.

c. inta hattūrū, mukadda?

d. fīn hani'msi al-a'yām.

e. jawa'il hattusūr al-farūs küllaha.

f. hanna hayīnī'ū min al-madīna fi l-masa.

g. inta hattūrū, ba'di lka dī b'i l-adīkurr?

h. mita hattūrū allāhial-jumā'ah?

i. min hayyugul li 'ami al-Hajjigī?

j. ana hārūt bêt al-fārū al-gurba.

3. Funeral:

'azzZam allāh ajrak.

Visiting a sick person:

gidāmak al-ilāhiyya.

la ba'ād 'āliyah.

sakhr: hattūrū, sallimak min kul sharr.

Wishing:

Allah yirchlussaam.

bi hattūrū wa al-bank.

Prayer:

Hajj mabrūr.

Good luck:

a. 'uzzu bilāh.

bism allāh ar-rahimâ ar-raḥimā.
LESSON 35 (Saudi Arabic)

júnz yurúhh as-súg Jones Goes to the Market

A. Dialogue

Mr. Jones goes shopping. He first passes by the fish market.

júnz: ésh ismu háddo as-samak?
al-bayya: háddo as-samak ismu samak móos.

júnz: Taža walla matlili?
al-bayya: la! Taža, alyém iSصادiah.
júnz: a'Tenn huway wa min fàDDiak ashúl.
al-bayya: iSصادiah.

júnz: muntáz, min fàDDiak, abgha minú ithén kilí.
al-bayya: ithkir.

júnz: fínn anaDDií as-samak?
al-bayya: anaDDií lok huwwa.

júnz: mashkúr. Tàyyib, abgha agi’i magáDi tánínyya.
al-bayya: ésh humma?

júnz: khúdir wu fakiha.

júnz: fínn al-Halíga?
al-bayya: gárib min hina, hágí li S-Sobi yiwaník aT-Taníg.

júnz: Tàyyib, abgha katifya kamón, fínn alyém?

júnz: shukran.

After shopping for food, Jones looks for a katifya (men’s headscarf).

júnz: ésh shákal al-katifya illi ‘indak?
al-bayya: ‘ind tálíita ashkildi.

júnz: abgha ashftuhum kullahum.
al-bayya: ithkir.

júnz: Tàyyib, hadíla mi Tàyyibín, abgha shékal ahítan.
al-bayya: ithDíle.


júnz: hádá ghalíya jidílan, déhí kástím kám?
al-bayya: ilí, ma abdúllah kolími abarán, kástím wálták, khamásas’th riýal.

júnz: jírdígan te Támm al-katifya bi tna’sth riýal.

al-bayya: háll, sábdan, inna mánik fáhím al-muSa’íyya bi i-katifya.

júnz: ‘ala kétłák, ma abgha, ána harúh habbák ad-dúkín. al-bayya: ta’al, ya sayyid, ta’al ta’al, raíh abDílok huwwa bi ma’sh riýal.

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 katifya; 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 katifyas 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 katifya?
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 katifya for twelve riyals.
The seller: No, never. You don’t understand the craftsmanship of the katifya.
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 ya

The vocative particle ya (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, ya can be used for calling attention, complimenting, calling someone's name, exclamation, and warning.

<table>
<thead>
<tr>
<th>Structure</th>
<th>Example</th>
<th>Situation</th>
</tr>
</thead>
<tbody>
<tr>
<td>ya + proper noun</td>
<td>ya 'ali</td>
<td>calling attention</td>
</tr>
<tr>
<td>ya + indef. noun</td>
<td>ya bir</td>
<td>Hey, Ali</td>
</tr>
<tr>
<td>ya + noun phrase</td>
<td>ya 'abd al-abbas</td>
<td>complimenting</td>
</tr>
<tr>
<td></td>
<td>ya asli</td>
<td>Wow, miss!</td>
</tr>
<tr>
<td>ya + adjective</td>
<td>ya 'annisa</td>
<td>calling someone's name; showing wonder; agreeing</td>
</tr>
<tr>
<td></td>
<td>ya sayyid</td>
<td>You, candy-wraper; Wow, sir; indeed, sir</td>
</tr>
<tr>
<td>ya + rel. clause</td>
<td>ya il-fog</td>
<td>complimenting</td>
</tr>
<tr>
<td></td>
<td></td>
<td>You who are upstream</td>
</tr>
</tbody>
</table>


ya wold, khud hadal njil li I-Hosaga.
Hey boy, take this gentleman to the produce market.

'ab'il, ya sayyid, 'abi, 'ab'il.
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-samik.
Give me the fish.

warinni ash-shugag.
Show me the apartments.

jibil as-sayyada.
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.

jibil hiyya.
Bring it to me.
5. NEGATION
In MSA, nominal sentences are negated with the verb lījās. In UHA, the particle man, followed by object pronoun suffix, is used to negate both nominal and verbal sentences.

into manak fāhim al-maṣma'īya bi-I-katfyā.
You are not considering the craftsmanship of the scarf.

imtum manakin fahmarin.
You (pl.) don’t understand.

huwaa mannu kāsišīn.
He is not lazy.

hiyya mannabo mohi 'urfnt.
She does not know.

nihīna mannano/māhāna jayyīn bi-I-yūsūy.
We are not coming to the dinner.

hmīmm mannamutm/amahtm mabūthīn.
They are not happy.

The following table gives man with the different object pronoun suffixes in examples.

<table>
<thead>
<tr>
<th>THE NEGATIVE PARTICLE</th>
<th>UHA</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>and</td>
<td>mānāq mabūthīn</td>
<td>I am not happy.</td>
</tr>
<tr>
<td>into</td>
<td>mānāq maquma</td>
<td>You (m.) are not passing the test.</td>
</tr>
<tr>
<td>it</td>
<td>mānāq mabūthīn</td>
<td>You (f.) are not happy.</td>
</tr>
<tr>
<td>huwyu</td>
<td>mānāq mabūthīn</td>
<td>You (l.) are not happy.</td>
</tr>
<tr>
<td>hīyya</td>
<td>mānāq mabūthīn</td>
<td>She is not here.</td>
</tr>
<tr>
<td>hīyya māhāna</td>
<td>mānāq mabūthīn</td>
<td>We are not going.</td>
</tr>
<tr>
<td>hīyya māhāna māhāna</td>
<td>mānāq mabūthīn</td>
<td>We are not coming.</td>
</tr>
<tr>
<td>hīyya māhāna māhāna</td>
<td>mānāq mabūthīn</td>
<td>We are not coming.</td>
</tr>
<tr>
<td>hīyya māhāna māhāna</td>
<td>mānāq mabūthīn</td>
<td>We are not coming.</td>
</tr>
</tbody>
</table>

C. Vocabulary

<table>
<thead>
<tr>
<th>Arabic Word</th>
<th>English Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>as samak</td>
<td>the fish</td>
</tr>
<tr>
<td>Tāwās</td>
<td>fresh</td>
</tr>
<tr>
<td>walla</td>
<td>or</td>
</tr>
<tr>
<td>metalj</td>
<td>frozen</td>
</tr>
<tr>
<td>al-'yūm</td>
<td>today</td>
</tr>
<tr>
<td>STadnrah</td>
<td>we caught (lit., fished) it</td>
</tr>
<tr>
<td>kām?</td>
<td>How much?</td>
</tr>
<tr>
<td>a-Tawli</td>
<td>give me</td>
</tr>
<tr>
<td>ash'ūf</td>
<td>I see</td>
</tr>
<tr>
<td>sa'rū</td>
<td>its price</td>
</tr>
<tr>
<td>al-wās</td>
<td>the kilo</td>
</tr>
<tr>
<td>bi-'asāra njūl</td>
<td>for ten riyals</td>
</tr>
<tr>
<td>muntāz</td>
<td>great</td>
</tr>
<tr>
<td>min faDūlak</td>
<td>please</td>
</tr>
<tr>
<td>abqha</td>
<td>I would like</td>
</tr>
<tr>
<td>lānīn kāsī</td>
<td>two kilos</td>
</tr>
<tr>
<td>ḫāshr</td>
<td>sure</td>
</tr>
<tr>
<td>fen?</td>
<td>Where?</td>
</tr>
<tr>
<td>anaDūf yak huwaa</td>
<td>I can clean it for you</td>
</tr>
<tr>
<td>masākhūr</td>
<td>thanks</td>
</tr>
<tr>
<td>agār magālī šāmīyya</td>
<td>I go shopping</td>
</tr>
<tr>
<td>khū'rū wū fāshīho</td>
<td>vegetables and fruits</td>
</tr>
<tr>
<td>al-Halýa</td>
<td>the produce market</td>
</tr>
<tr>
<td>gōnī</td>
<td>near</td>
</tr>
<tr>
<td>hina</td>
<td>here</td>
</tr>
<tr>
<td>hagāl</td>
<td>I will say</td>
</tr>
<tr>
<td>ḫī. S-Salī</td>
<td>to the boy, to the messenger, to the apprentice</td>
</tr>
<tr>
<td>yamamk</td>
<td>he shows you</td>
</tr>
<tr>
<td>akāghū</td>
<td>you find it</td>
</tr>
<tr>
<td>aT-Tang</td>
<td>the way</td>
</tr>
<tr>
<td>khud</td>
<td>take</td>
</tr>
<tr>
<td>hadal njūl</td>
<td>this man</td>
</tr>
<tr>
<td>komān</td>
<td>also</td>
</tr>
<tr>
<td>wonsh</td>
<td>show him</td>
</tr>
<tr>
<td>ʾish ʾshakī?</td>
<td>What type?</td>
</tr>
<tr>
<td>ʾi-katfyā</td>
<td>the men’s headscarf</td>
</tr>
<tr>
<td>ʾi-līndāk</td>
<td>that you have</td>
</tr>
<tr>
<td>ʾīndl</td>
<td>I have</td>
</tr>
<tr>
<td>oshkhīl</td>
<td>types</td>
</tr>
<tr>
<td>kuṭafūm</td>
<td>all of them</td>
</tr>
<tr>
<td>shakh al'fān</td>
<td>a better quality</td>
</tr>
<tr>
<td>hadī kāfīyya bi kām?</td>
<td>How much is this headscarf?</td>
</tr>
</tbody>
</table>
• 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.

<table>
<thead>
<tr>
<th>A</th>
<th>B</th>
</tr>
</thead>
<tbody>
<tr>
<td>a. kom ‘si André?</td>
<td>‘Sim ‘si André?</td>
</tr>
<tr>
<td>b. ‘indi fi ’aš-ṣaḥḥat?</td>
<td>‘indi fi ’aš-ṣaḥḥat?</td>
</tr>
<tr>
<td>c. ḥabib ‘aš-ṣaḥḥat?</td>
<td>‘indi fi ’aš-ṣaḥḥat?</td>
</tr>
<tr>
<td>d. ‘indi fi ’aš-ṣaḥḥat?</td>
<td>‘indi fi ’aš-ṣaḥḥat?</td>
</tr>
<tr>
<td>e. ‘indi fi ’aš-ṣaḥḥat?</td>
<td>‘indi fi ’aš-ṣaḥḥat?</td>
</tr>
</tbody>
</table>

2. Fill in the blanks by choosing the right word from the two provided in parentheses.

<table>
<thead>
<tr>
<th>A</th>
<th>B</th>
</tr>
</thead>
<tbody>
<tr>
<td>a. humna (mabruṭu, mabruṭu) fi l-ʿurs.</td>
<td>fi l-ʿurs.</td>
</tr>
<tr>
<td>b. al-ḥabīb (ābb, ṣāḥib) fi ḥabīb.</td>
<td>ḥabīb fi ḥabīb.</td>
</tr>
<tr>
<td>c. (mahī, ibn) fi ḥabīb.</td>
<td>mahī fi ḥabīb.</td>
</tr>
<tr>
<td>d. (ihw, ḥāl) fi ḥabīb.</td>
<td>(ihw, ḥāl) fi ḥabīb.</td>
</tr>
<tr>
<td>e. inā (mamkūm, mamkūm) fi s-ʿūlq, mu khayra?</td>
<td>inā fi s-ʿūlq, mu khayra?</td>
</tr>
</tbody>
</table>

3. Translate the following English utterances into UHA using the negative particle man. Pay attention to the object pronoun suffixes.

a. You (m.f.) are not lazy.
   a. You (m.f.) are not lazy.
   b. I am not coming.
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 __________ (rah) li l-bank li Sarf ash-shak hado.
   b. hiyaa __________ (mish) Tasyib ba’d al-‘amaliyya.
   c. intum __________ (sallar) bukra bas mii akid.
   d. ona __________ (daraa) al-yim.
   e. nihi __________ (mish) li la-hiyya senter, bas al-han lona nudrus.

5. Imagine you are shopping at the market. Fill in your part in the following conversation with the vendor.

   You: __________________________
   al-bayyâ': iwa Taza.
   You: __________________________
   al-bayyâ': al-kilâ bi ‘ashara ryâl.
   You: __________________________
   al-bayyâ': kilâ wa-hâd bass, hadâ bi l-mara Tasyib, khud aktar.
   You: __________________________
   al-bayyâ': Tasyib atshir, hadâ huvwa al-kilâ, ifdaDali.
   You: __________________________

Answer Key

   b. ‘inda farawîb? na’i’m ‘indi.
   c. hadâ as-samak YaZa? li’ mihrîlly.
   d. ‘asha shakil li karfiyya illi ‘inda? ‘indi
   Tawil, wu gâsrî.
   e. hâdi as-sayyara gharfiyya jiddân, akhr
   kolim kam? kolim wâhid.

2. a. humma mabuuTa li l’urs.
   b. al-bayyâ’ jâb il-karfiyya
   c. min ta’Daliq absha aqshal karfiyya.
   d. ‘inda ta’shi shakî.
   e. inta munkum li s-sâg, mii kîda?

3. a. inta munkam kolim.
   b. ona manni jîl.
   c. hiyaa mamsha mabuuTa.
   d. nHina munka ‘onfî.
   e. humma maanatnum fahmin.

4. a. inta lazim turûh li l-bank li Sarf ash-
   shak hado.
   b. hiyaa mumkin timshi Tasyib ba’d al-
   ‘amalîyya.
   c. intum yimkin tuadarû bukra bas mî
   akid.
   d. ona lizim adrus al-yim.
   e. niha mumkin nimshi li l-ta’Daliq
   senter, bas ahras lona nudrus.

5. a. hadâ as-samak Taza?
   al-bayyâ’: iwa Taza.
   You: kîm su’ta?
   al-bayyâ’: al-kilâ bi’ashara ryâl.
   You: Tasyib a’Timi minnu kilo wâhid, minaDaliq.
   al-bayyâ’: kilo wâhid bass, hadi bi l-mara
   Tasyib, khud aktar.
   You: la shukran abgoa kilo wâhid bass.
   al-bayyâ’: Tasyib atshir, hadi huvwa al-
   kilâ, ifdaDali.
   You: shukran.
1. Match the phrases in column A with the appropriate response in column B.

A                               B
a. āth₁xānāk?                   ma’ā s-salāmā.
 b. fi’l-‘amādīl-lah.         hamūk al-lah.
 c. āth₁x ḥādā?               al-lah y’āshāk.
 d. fān yaḥyā ‘aštahādīgh?      mūba’dīn min min hānī.
 e. ismāhī.                    la shukr ‘alā wājibī.
 f. ṣa‘īdūr.                   fi ṣīnāsā.
 g. fān mukata’ al-ba’d?       ṭuḥḍalī.        ṣanī ‘aṣāfīr.
 h. allāh y’āth₁x al-tālīfyyā.   māni ‘aṣāfīr.        ṣen al-Hamudīl-lah.
 i. āth₁x ‘an.                   

2. Fill in the blanks by choosing an appropriate verb and putting it in the imperfect tense form.

shirb / daras / ḥab / ḥikhāfī / tilisī / tig’ta / takul / jābin / kharaj / ġulq

a. ‘umār ______ shay kullī yāmī  fi S-Suḥu’H.
 b. ibnī ______ kathīr.
 c. waḥīd ______ al-masa’ aṭtār mān al-Suḥu’H.
 d. fān ḥa‘īyā ______ ‘alā li kānūna?
 e. tā’āfī kif ______ al-Hādīl-ḥā?
 f. āth₁x ______ kif yūm li Suḥu’H?
 g. ilmāna lazīm ______ ash-shāh ḥāduh bukra.
 h. humma ______ min aṣ-Ṣuḥu’H ‘ān li al-masa’.
 i. ān ______ innu mannu jāy.
 j. ṣa‘īd ______ ibnāk.

3. Choose from among the prepositions below to complete the following sentences.

fi / ‘alā / fi’l-‘ajr / fa’l / ‘an / bi / li

a. mumkīn tissil o-Tūrī ḥadīṣ ______ amīrnīka.
 b. fān al-yāwūd? ma lūdī ______ al-tawfīk.
 c. ‘asā tissil ______ muwazzaf al-bankā.
 d. bālīwaw ______ shuggī li ‘alāhān.
 e. mumkīn qas’al ______ ‘ar rā’id ib-sayyīnā?

4. Put the verbs in parentheses in the future tense.

a. anā (tnāh) ash-shirāk bā’ida yūmēn.
 b. samāhī (darras) Tāb bī aj-ja‘mī’a.
 c. inām (al fits)  aṣ-ṣannā hādī mā kūth?
 d. fān (nāh) aṣ-Sāl al-jāy?
 e. mīn (nī’) min aṣ-Ṣa’īrā?
 f. mīn (kharaj) ‘aʃ?ī?
 g. humma (Salāt) fī j-jāmī’ jāmī’a.
 h. ya’ṣa’ad ma’ (sulīfa) ḥādī aṣ-sana.

5. Group the following expressions into their appropriate categories: religious festivities, visiting the sick, funeral, wedding, before a trip.

a. ġumāmik al-tālīfīyyā.
 b. rāmādān karnīn.
 c. ‘aZ-Zam aš-širāk.
 d. bi s-salāmā insīhālīl-lah.
 e. al-bagāyya fī Hādīl-ḥā.
 f. allāh y’āshākum.
 g. Ḥaj mätnūr.
 h. tīsīn wa bi’ya’bī s-salāmā.
 i. kūl ‘ām wa intum bi ḥa’ir.
 j. aṣ-ṣannā yūhū y’āshākum al-ḥamāṣ.
 k. tīsīn bi’ya’bī s-salāmā.
 l. kūl rāmādān wa intum bi ḥa’ir.

6. Put the verbs in parentheses in the perfect tense.

a. anīs-sana al-maṣfūrā (darras) fī j스rātin.
 b. min yūmēn (tīsī) þamaṣli fī al-Tal‘Hīya samente.
 c. min (yaṣṣ) innu rāmādān būkra.
 d. anīs intu (bīkhīn) ‘awdī kātanī.
 e. anīs bī bītār na-maṣtānīn gīdā ma (aṣṣ) ash-shayān.
 f. al-yām (nīmshī) li l-ṣag bīs ma (nīlīg) ḥa’irīṣ tāṣīyīn.
 g. yā tara (tuṣrīfī) ash-shāh ḥāduh illa (a-Tīkūm) huwwā.
 h. Ḥal jāwa’dī (sīrūl) al-jawāb wa‘lla ḫīshīsā.

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:

Allāh maṣīhā.

Upon hearing any news:

Bisalāma insīhāl  “Allāh maṣīhā.”
8. Put the verbs in parentheses in the imperative form.

a. min faDidk (yigTag) al-Tani' min hina.
   b. (yudrus) athamanak ya ibni.
   c. (tukhru) min al-qhurtu an-‘andi shuguhl katir.
   d. (tikalimina) buko min faDidkum.
   e. (furahi) gil li ‘ommak yallo nimshi.

9. Match the questions in column A with their short answers in column B.

A   B
a. kif nurH li Taftiyya senter?  mugabbi al-modrasa.
   b. hitu misafir?  minD bi l-mama.
   c. esh tuHub tukir?  bi l-tasak.
   d. ilu sahban Mohammad?  al-‘imn inshallah.
   e. Nih al-bank?  salig min faDidk.

10. Make the following sentences negative by inserting an appropriate negative particle.

a. and _______ a’rif fen al-maktab haggu.
   b. into ‘indaik ‘a ____ ‘a’rib.
   c. hiyya _________ hina, kharqjat min shiwayya.
   d. hadi _______ SarekH, and a’rif al-Hoggara.
   e. _______ ySir, lazim takul kamdan.
   f. Hina _______ tahmin nib bYSir.
   g. an-anHs illi fag _______ mawjul.
   h. into _______ bidrugas Tayyib, an-za’tan minnak.

Answer Key

1. a. esh likhan? zer al-Hamdukliik.
   b. fi ‘amannya, ma’a s-salaama.
   d. fen tuHub tibsHaghi? fi modaara.
   e. nahrliH,茬faDidk.
   f. mastik, la shurk ‘ala waJib.
   g. fen maqtal al-baidid: mabu’ulin min hina.
   h. al-‘llah yi’Tak al-al‘fyya, allah yi’dak.
   i. ‘ihan yi’tak al-al‘fyya, allah yi’dak.

2. a. ‘umar yishrhab shay kultin yim fi 5-Subuh.
   b. bi l-yudrus katir.
   c. and ahub al-masa asfar min al-Subuh.
   d. Min hiyya tmsiha ‘ala al-kornish.
   e. to’nfa kif Tagfai al-‘Habbab?
   f. esh takul kul yim fi Subuh?
   g. hiina lazim nuwaf asH-shak hadda bukru.
   h. humma yahkruj min as-Subuhu ilin al-masa.
   i. ana agil lu innu nunu jay.
   j. ‘esh yuHaghufi ‘inak?

3. a. munkin tuRil al-‘‘uRni haddi li ammika.
   b. fen al-jawwaad? ma lethu ‘alaHfik al-tawla.
   c. ‘ase itusu’il fi’ihib muwazzal al-bank.
   d. baddawir ‘ala shigga li ‘i-gar.
   e. munkin as‘al ‘an il s’i’i? haddi as-sayyada?

4. a. ana hanilH asH-shakha babi yimn.
   b. samiriH hadintas. Tتب fi aj-jam‘a?
   c. intum hatSumas as-sansina haddi mu kids?
   d. fen harHnh as-Sal al-jay?
   e. min mutiJAh ‘an min as-Safar?
   f. into hartukujuh ibni?
   g. humma haySallik fi j-jam‘i jamil’a.
   h. sa‘ad ma haySafar haddi as-sana.

5. Religious festivities: 
   narnaDin karim. 
   Hzay mubir. 
   kul is‘am wa intum bi kheir. 
   kul narnaDin wa intum bi kheir. 
   At funerals:
   ‘aZam allah ajaaj. 
   al-bagissy fi Hoydak. 
   askun allah meytkum al janah. 
   Visitng the sick:
   la bo’s ‘alik. 
   gidmaq akH al-thayla. 

At weddings:
   bi l-tadhik wa al-banin. 
   allah yis ‘adhum. 
   Before a trip:
   bi s-salama inshad allah. 
   ‘usalwil wu hoja bi s-salama.

6. a. as-sana al-maDiya darast fi jaytawa.
   b. min yimn ruHlu asmatshi fi al-Taftiya senter.
   c. min gol inu narnaDin bukra?
   d. ans ini shitarri owa’i khatina.
   e. andi a’ta’ban bi l-mama, li‘anin gali ma shiHbH asH-shay.
   f. al-‘imn inshashina li ‘1-sig bas ma lagina shdy tayyib.
   g. ya taras SarataH asH-shikH illi al-Titakum hwxwa.
   h. hal jawwab rashitif al-jawwaad waHfa ‘issa.

7. To express uncertainty:
   aftah mabik.
   aftahu al-jasim.
   Upon hearing any news:
   bi s-salama inshad allah.
   Their insta allah.

When something is broken:
   bi d as-shar.

anaksaH as-shar.

Speaking of something bad:

Subther allah.

is samah allah.

Facing a difficult situation:
   bi ‘an is‘ab.
   a’uzu bills.

8. a. min faDidk igTag al-Tani’ min hina.
   b. rinas akbarsak ya ibni.
   c. ukhruj min al-shurfas and ‘andi shuguhl katir.
   d. kalimuna bukra min faDidkum.
   e. raH gol li ‘omak yallu nimshi.

   b. hitu misafir? al-‘imn inshashih.
   c. esh tuHub tukir? salig min faDidk.
APPENDICES
### APPENDIX A: VERB FORMS

<table>
<thead>
<tr>
<th>Perfect</th>
<th>Imperfect</th>
<th>Verbal Noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>I</td>
<td>كتب</td>
<td>يكتب</td>
</tr>
<tr>
<td>II</td>
<td>غير</td>
<td>يعير</td>
</tr>
<tr>
<td>III</td>
<td>شاهد</td>
<td>يشاهد</td>
</tr>
<tr>
<td>IV</td>
<td>نقل</td>
<td>ينقل</td>
</tr>
<tr>
<td>V</td>
<td>تكلم</td>
<td>يتكلم</td>
</tr>
<tr>
<td>VI</td>
<td>نتناول</td>
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</tr>
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<td>VII</td>
<td>اتُسلل</td>
<td>ينسل</td>
</tr>
<tr>
<td>VIII</td>
<td>كتب</td>
<td>يكتب</td>
</tr>
<tr>
<td>IX</td>
<td>يخضع</td>
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</tr>
<tr>
<td>X</td>
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<td>يستخدم</td>
</tr>
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</table>

### APPENDIX B: ACTIVE AND PASSIVE PARTICIPLES

<table>
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<th>Form</th>
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<th>Active Participle</th>
<th>Passive Participle</th>
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</thead>
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<tr>
<td>I</td>
<td>كتب</td>
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<td>مكتوب</td>
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<tr>
<td>II</td>
<td>مَعْيَر</td>
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<td>III</td>
<td>مَكْفَر</td>
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<td>IV</td>
<td>مَسْلَل</td>
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<td>V</td>
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<td>VI</td>
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<tr>
<td>VII</td>
<td>مَبَسْط</td>
<td>مَبَسْط</td>
<td>مَبَسْط</td>
</tr>
<tr>
<td>VIII</td>
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<td>X</td>
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### APPENDIX C: FIRST CONJUGATION OF WEAK VERBS

**FIRST CONJUGATION OF WEAK VERBS**

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<thead>
<tr>
<th>Pronoun</th>
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<th>Imperfect Subjunctive</th>
<th>Imperfect Jussive</th>
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<td>ənəməyə</td>
<td>ənməši</td>
</tr>
<tr>
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### APPENDIX D: SECOND CONJUGATION OF WEAK VERBS

**SECOND CONJUGATION OF WEAK VERBS**

<table>
<thead>
<tr>
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<th>Perfect</th>
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<th>Imperfect Subjunctive</th>
<th>Imperfect Jussive</th>
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</thead>
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<td>ənəšə</td>
<td>ənəşə</td>
<td>ənəşə</td>
</tr>
<tr>
<td>2nd</td>
<td>nəšənə</td>
<td>ənəşənə</td>
<td>ənəşənə</td>
<td>ənəşənə</td>
</tr>
<tr>
<td>3rd</td>
<td>nəšət</td>
<td>ənəšə</td>
<td>ənəşə</td>
<td>ənəşə</td>
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</table>
### Appendix E: Third Conjugation of Weak Verbs

<table>
<thead>
<tr>
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<th>Imperfect Subjunctive</th>
<th>Imperfect Jussive</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st</td>
<td>دعوتُ</td>
<td>دعُونِ</td>
<td>دعُونِ</td>
<td>دعُونِ</td>
</tr>
<tr>
<td></td>
<td>أنَّمَا</td>
<td>دعُونِ</td>
<td>دعُونِ</td>
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</tr>
<tr>
<td></td>
<td>أنَّمَا</td>
<td>دعُونِ</td>
<td>دعُونِ</td>
<td>دعُونِ</td>
</tr>
<tr>
<td>2nd</td>
<td>دعُونِ</td>
<td>دعُونِ</td>
<td>دعُونِ</td>
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<tr>
<td></td>
<td>أنَّمَا</td>
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<td>دعُونِ</td>
<td>دعُونِ</td>
<td>دعُونِ</td>
</tr>
<tr>
<td>3rd</td>
<td>دعُونِ</td>
<td>دعُونِ</td>
<td>دعُونِ</td>
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</tr>
<tr>
<td></td>
<td>أنَّمَا</td>
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### Appendix F: First Conjugation of Hollow Verbs

<table>
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<th>Imperfect Subjunctive</th>
<th>Imperfect Jussive</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st</td>
<td>زُرُوتُ</td>
<td>زُرُوتُ</td>
<td>زُرُوتُ</td>
<td>زُرُوتُ</td>
</tr>
<tr>
<td></td>
<td>أُروِرُ</td>
<td>أُروِرُ</td>
<td>أُروِرُ</td>
<td>أُروِرُ</td>
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<td>أُروِرُ</td>
<td>أُروِرُ</td>
<td>أُروِرُ</td>
</tr>
<tr>
<td>2nd</td>
<td>زُرُوتُ</td>
<td>زُرُوتُ</td>
<td>زُرُوتُ</td>
<td>زُرُوتُ</td>
</tr>
<tr>
<td></td>
<td>أُروِرُ</td>
<td>أُروِرُ</td>
<td>أُروِرُ</td>
<td>أُروِرُ</td>
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<td>أُروِرُ</td>
<td>أُروِرُ</td>
<td>أُروِرُ</td>
</tr>
<tr>
<td>3rd</td>
<td>زُرُوتُ</td>
<td>زُرُوتُ</td>
<td>زُرُوتُ</td>
<td>زُرُوتُ</td>
</tr>
<tr>
<td></td>
<td>أُروِرُ</td>
<td>أُروِرُ</td>
<td>أُروِرُ</td>
<td>أُروِرُ</td>
</tr>
<tr>
<td></td>
<td>أُروِرُ</td>
<td>أُروِرُ</td>
<td>أُروِرُ</td>
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</tbody>
</table>
### APPENDIX G: CONJUGATION OF DOUBLED VERBS

<table>
<thead>
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<th>Pronoun</th>
<th>Perfect</th>
<th>Imperfect</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st</td>
<td><strong>أُحبّي</strong></td>
<td>ِّأُحبُّي</td>
</tr>
<tr>
<td>2nd</td>
<td>ِّأُحبِّيْنَ</td>
<td>ِّأُحبِّيْنَ</td>
</tr>
<tr>
<td>3rd</td>
<td>ِّأُحبْنِيْ</td>
<td>ِّأُحبْنِيْ</td>
</tr>
</tbody>
</table>

### APPENDIX H: DEMONSTRATIVE PRONOUNS/ADJECTIVES

<table>
<thead>
<tr>
<th>DEMONSTRATIVE PRONOUNS/ADJECTIVES</th>
<th>&quot;Close&quot;</th>
<th>&quot;Removed&quot;</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Singular</strong></td>
<td><strong>Plural</strong></td>
<td><strong>Singular</strong></td>
</tr>
<tr>
<td>Masculine</td>
<td>ِّهذا</td>
<td>ِّهوَلَء</td>
</tr>
<tr>
<td>Feminine</td>
<td>ِّهِذهُمْ</td>
<td>ِّهوَلَء</td>
</tr>
<tr>
<td>Plural</td>
<td>ِّهَذَا</td>
<td>ِّهَذَا</td>
</tr>
</tbody>
</table>
### APPENDIX I: SUMMARY OF NUMBERS

<table>
<thead>
<tr>
<th>GENDER</th>
<th>CASE</th>
<th>THE COUNTED NOUN</th>
</tr>
</thead>
<tbody>
<tr>
<td>Numbers 3 to 9</td>
<td>The number disagrees with the counted noun.</td>
<td>Use the plural/genitive form of the counted noun.</td>
</tr>
<tr>
<td></td>
<td>The case of these numbers changes depending on their function in the sentence and is marked at the end with short vowels. For example: ثلاثونا (three)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>ثلاثونين (three-teen)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>ثلاثونين ثلاثونين (three-teen-three-teen)</td>
<td></td>
</tr>
<tr>
<td>Numbers 20 to 90</td>
<td>These numbers do not change in gender.</td>
<td>Use the singular/accusative form of the counted noun. For example: ثلاثونين (three-teen)</td>
</tr>
<tr>
<td></td>
<td>The case of these numbers changes depending on their function in the sentence. For example: ثلاثونين (three-teen)</td>
<td>ṣaab‘i in (thirty)</td>
</tr>
<tr>
<td>Hundreds</td>
<td>These numbers do not change in gender.</td>
<td>Use the singular/accusative form of the counted noun. For example:</td>
</tr>
<tr>
<td></td>
<td>The case of these numbers changes depending on their function in the sentence and is marked with short vowels. The dual has two forms—</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Najm and An</td>
<td></td>
</tr>
<tr>
<td>Thousands and above</td>
<td>These numbers do not change in gender.</td>
<td>Follow the rule for the last two digits for case and gender. For example:</td>
</tr>
<tr>
<td></td>
<td>The case of these numbers changes depending on their function in the sentence and is marked with short vowels. The dual has two forms—</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Najm and An</td>
<td></td>
</tr>
</tbody>
</table>

These details are not necessary in speech. You should follow the common diastologica 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 all the phrases in each dialect on Recording Set 6 Disc 1 (Egyptian), Disc 2 (Iraqi), Disc 3 (Lebanese), and Disc 4 (Saudi).

#### Greetings and Introductions

<table>
<thead>
<tr>
<th>EGYPTIAN</th>
<th>IRAQI</th>
<th>LEBANESE</th>
<th>SAUDI</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hello</td>
<td>əħrən i-zayyak/i-zayyk</td>
<td>əħrən, məhəlba, i-zayyk</td>
<td>əħrən, məhəlba</td>
</tr>
<tr>
<td>Bye</td>
<td>mərə s-salām, sallam</td>
<td>mərə s-salām, sallam</td>
<td>mərə s-salām, sallam</td>
</tr>
<tr>
<td>Good morning</td>
<td>əbdəb i-kheir</td>
<td>əbdəb i-kheir</td>
<td>əbdəb i-kheir</td>
</tr>
<tr>
<td>Good evening</td>
<td>mərə i-kheir, mərə i-kheir</td>
<td>mərə i-kheir, mərə i-kheir</td>
<td>mərə i-kheir, mərə i-kheir</td>
</tr>
<tr>
<td>I am</td>
<td>əmə</td>
<td>əmə, ãmə</td>
<td>ãmə, ãmə</td>
</tr>
<tr>
<td>What is your name?</td>
<td>jumak/šamak əl ˈhəf?</td>
<td>jumak/šamak əl ˈhəf?</td>
<td>jumak/šamak əl ˈhəf?</td>
</tr>
<tr>
<td>Nice to meet you</td>
<td>šamərəhə ənə həνənən</td>
<td>šamərəhə ənə həνənən</td>
<td>šamərəhə ənə həνənən</td>
</tr>
<tr>
<td>You too.</td>
<td>ahəmeləm əd-ənə həνənən</td>
<td>ahəmeləm əd-ənə həνənən</td>
<td>ahəmeləm əd-ənə həνənən</td>
</tr>
<tr>
<td>I'd like you to meet...</td>
<td>ənihəb ə:kəndəm/ə:kəndəm əl ˈhəf</td>
<td>ənihəb ə:kəndəm/ə:kəndəm əl ˈhəf</td>
<td>ə.nihəb ə:kəndəm/ə:kəndəm əl ˈhəf</td>
</tr>
</tbody>
</table>

#### Polite Expressions

<table>
<thead>
<tr>
<th>EGYPTIAN</th>
<th>IRAQI</th>
<th>LEBANESE</th>
<th>SAUDI</th>
</tr>
</thead>
<tbody>
<tr>
<td>Please.</td>
<td>min təθəb/miθ ənə həνən</td>
<td>min təθəb/miθ ənə həνən</td>
<td>min təθəb/miθ ənə həνən</td>
</tr>
<tr>
<td>Thank you.</td>
<td>shukran</td>
<td>shukran</td>
<td>shukran</td>
</tr>
<tr>
<td>Thank you very much.</td>
<td>shukran ɡaʃan</td>
<td>shukran ɡaʃan</td>
<td>shukran ɡaʃan</td>
</tr>
<tr>
<td>You're welcome.</td>
<td>ˈfəθu, fəθu ənə həνən</td>
<td>ˈfəθu, fəθu ənə həνən</td>
<td>ˈfəθu, fəθu ənə həνən</td>
</tr>
<tr>
<td>It's my pleasure.</td>
<td>əj əkəndəm</td>
<td>əj əkəndəm</td>
<td>əj əkəndəm</td>
</tr>
</tbody>
</table>
Deciding on the Language

<table>
<thead>
<tr>
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<th>IRAQI</th>
<th>LEBANESE</th>
<th>SAUDI</th>
</tr>
</thead>
<tbody>
<tr>
<td>Do you speak Arabic/English?</td>
<td>نيمالن لسانك في اللغة الانجليزية؟</td>
<td>نيمالا لسانك في اللغة الانجليزية؟</td>
<td>نيمالا لسانك في اللغة الانجليزية؟</td>
</tr>
<tr>
<td>Yes/No.</td>
<td>نعم/لا</td>
<td>نعم/لا</td>
<td>نعم/لا</td>
</tr>
<tr>
<td>I can speak a little.</td>
<td>أبتكش مكتبي وليمة</td>
<td>بعض مكتبي ولد</td>
<td>بعض مكتبي ولد</td>
</tr>
<tr>
<td>I understand a lot, but I don't speak very well.</td>
<td>أفهم الكثير، لكنني لا أتكلم عملياً</td>
<td>أفهم الكثير، لكنني لا أتكلم عملياً</td>
<td>أفهم الكثير، لكنني لا أتكلم عملياً</td>
</tr>
<tr>
<td>I don't understand.</td>
<td>ما فهم.</td>
<td>ما فهم.</td>
<td>ما فهم.</td>
</tr>
<tr>
<td>Could you repeat that, please?</td>
<td>هل يمكنك إعادة صياغة ذلك؟</td>
<td>هل يمكنك إعادة صياغة ذلك؟</td>
<td>هل يمكنك إعادة صياغة ذلك؟</td>
</tr>
<tr>
<td>Sure.</td>
<td>أحسين.</td>
<td>أحسين.</td>
<td>أحسين.</td>
</tr>
</tbody>
</table>

Needs and Question Words

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<tr>
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<th>LEBANESE</th>
<th>SAUDI</th>
</tr>
</thead>
<tbody>
<tr>
<td>What does this mean?</td>
<td>ما هو يعني هذا؟</td>
<td>ما هو يعني هذا؟</td>
<td>ما هو يعني هذا؟</td>
</tr>
<tr>
<td>What does that mean?</td>
<td>ما هو يعني ذلك؟</td>
<td>ما هو يعني ذلك؟</td>
<td>ما هو يعني ذلك؟</td>
</tr>
<tr>
<td>How do you say...?</td>
<td>كيف تقول...؟</td>
<td>كيف تقول...؟</td>
<td>كيف تقول...؟</td>
</tr>
<tr>
<td>I don't know.</td>
<td>ما فهم. ما استطعت.</td>
<td>ما فهم. ما استطعت.</td>
<td>ما فهم. ما استطعت.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>EGYPTIAN</th>
<th>IRAQI</th>
<th>LEBANESE</th>
<th>SAUDI</th>
</tr>
</thead>
<tbody>
<tr>
<td>I'd like</td>
<td>يحدي</td>
<td>يحدي</td>
<td>يحدي</td>
</tr>
<tr>
<td>I need</td>
<td>يحدي</td>
<td>يحدي</td>
<td>يحدي</td>
</tr>
<tr>
<td>I am looking for</td>
<td>يحدي</td>
<td>يحدي</td>
<td>يحدي</td>
</tr>
<tr>
<td>I'm hungry</td>
<td>أني بحاجة إلى قليل من الطعام</td>
<td>أني بحاجة إلى قليل من الطعام</td>
<td>أني بحاجة إلى قليل من الطعام</td>
</tr>
<tr>
<td>It's important</td>
<td>لا مكان للمخاطر</td>
<td>لا مكان للمخاطر</td>
<td>لا مكان للمخاطر</td>
</tr>
<tr>
<td>It's urgent</td>
<td>لما إن كنت في عارض</td>
<td>لما إن كنت في عارض</td>
<td>لما إن كنت في عارض</td>
</tr>
<tr>
<td>I need a restroom</td>
<td>ما كنت في حاجة إلى واحد</td>
<td>ما كنت في حاجة إلى واحد</td>
<td>ما كنت في حاجة إلى واحد</td>
</tr>
<tr>
<td>Where is the bathroom (toilet)?</td>
<td>ما هو المرحاض؟</td>
<td>ما هو المرحاض؟</td>
<td>ما هو المرحاض؟</td>
</tr>
<tr>
<td>When is it open?</td>
<td>ما هو المكتبي؟</td>
<td>ما هو المكتبي؟</td>
<td>ما هو المكتبي؟</td>
</tr>
<tr>
<td>How?</td>
<td>كيف؟</td>
<td>كيف؟</td>
<td>كيف؟</td>
</tr>
<tr>
<td>How much?</td>
<td>كم؟</td>
<td>كم؟</td>
<td>كم؟</td>
</tr>
<tr>
<td>How many?</td>
<td>كم؟ كم؟</td>
<td>كم؟ كم؟</td>
<td>كم؟ كم؟</td>
</tr>
</tbody>
</table>
### At the Airport

<table>
<thead>
<tr>
<th><strong>EGYPTIAN</strong></th>
<th><strong>IRAQI</strong></th>
<th><strong>LEBANESE</strong></th>
<th><strong>SAUDI</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>Where is...</td>
<td>w½m...</td>
<td>w½m...</td>
<td>w½m...</td>
</tr>
<tr>
<td>the information booth?</td>
<td>makshab (akshebi) el-nâlma?</td>
<td>keksh (nâlma)</td>
<td>al-sheh (nâlma)</td>
</tr>
<tr>
<td>the ticketing counter?</td>
<td>makshab makshab el-tikett?</td>
<td>makshab el-tikett?</td>
<td>makshab al-tikett?</td>
</tr>
<tr>
<td>baggage claim?</td>
<td>makshab shalâm egn发现?</td>
<td>shalâm el-tekayyaf?</td>
<td>shalâm el-tekayyaf?</td>
</tr>
<tr>
<td>the ground transportation?</td>
<td>mîzûr muwaâda?</td>
<td>muwaâda la mîzûr?</td>
<td>al-muwaâda?</td>
</tr>
<tr>
<td>the taxi stand?</td>
<td>makshab el-tekayyaf?</td>
<td>makshab el-tekayyaf?</td>
<td>makshab al-tekayyaf?</td>
</tr>
<tr>
<td>the subway?</td>
<td>ma'ta al-metra?</td>
<td>ma'ta al-metra?</td>
<td>ma'ta al-metra?</td>
</tr>
</tbody>
</table>

### EGYPTIAN

<table>
<thead>
<tr>
<th>Where is...</th>
<th>w½m...</th>
</tr>
</thead>
<tbody>
<tr>
<td>customs?</td>
<td>eg-gejma?</td>
</tr>
<tr>
<td>the information booth?</td>
<td>makshab (akshebi) el-nâlma?</td>
</tr>
<tr>
<td>the ticketing counter?</td>
<td>makshab makshab el-tikett?</td>
</tr>
<tr>
<td>baggage claim?</td>
<td>makshab shalâm egn发现?</td>
</tr>
<tr>
<td>the ground transportation?</td>
<td>mîzûr muwaâda?</td>
</tr>
<tr>
<td>the taxi stand?</td>
<td>makshab el-tekayyaf?</td>
</tr>
<tr>
<td>the subway?</td>
<td>ma'ta al-metra?</td>
</tr>
</tbody>
</table>

### IRAQI

<table>
<thead>
<tr>
<th>Where is...</th>
<th>w½m...</th>
</tr>
</thead>
<tbody>
<tr>
<td>customs?</td>
<td>j-gejma?</td>
</tr>
<tr>
<td>the information booth?</td>
<td>keksh (nâlma)</td>
</tr>
<tr>
<td>the ticketing counter?</td>
<td>makshab el-tikett?</td>
</tr>
<tr>
<td>baggage claim?</td>
<td>shalâm el-tekayyaf?</td>
</tr>
<tr>
<td>the ground transportation?</td>
<td>muwaâda la mîzûr?</td>
</tr>
<tr>
<td>the taxi stand?</td>
<td>makshab el-tekayyaf?</td>
</tr>
<tr>
<td>the subway?</td>
<td>ma'ta al-metra?</td>
</tr>
</tbody>
</table>

### LEBANESE

<table>
<thead>
<tr>
<th>Where is...</th>
<th>w½m...</th>
</tr>
</thead>
<tbody>
<tr>
<td>customs?</td>
<td>j-gejma?</td>
</tr>
<tr>
<td>the information booth?</td>
<td>keksh (nâlma)</td>
</tr>
<tr>
<td>the ticketing counter?</td>
<td>makshab el-tikett?</td>
</tr>
<tr>
<td>baggage claim?</td>
<td>shalâm el-tekayyaf?</td>
</tr>
<tr>
<td>the ground transportation?</td>
<td>muwaâda la mîzûr?</td>
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</tr>
<tr>
<td>the subway?</td>
<td>ma'ta al-metra?</td>
</tr>
</tbody>
</table>

### SAUDI

<table>
<thead>
<tr>
<th>Where is...</th>
<th>w½m...</th>
</tr>
</thead>
<tbody>
<tr>
<td>customs?</td>
<td>j-gejma?</td>
</tr>
<tr>
<td>the information booth?</td>
<td>keksh (nâlma)</td>
</tr>
<tr>
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<td>makshab el-tikett?</td>
</tr>
<tr>
<td>baggage claim?</td>
<td>shalâm el-tekayyaf?</td>
</tr>
<tr>
<td>the ground transportation?</td>
<td>muwaâda la mîzûr?</td>
</tr>
<tr>
<td>the taxi stand?</td>
<td>makshab el-tekayyaf?</td>
</tr>
<tr>
<td>the subway?</td>
<td>ma'ta al-metra?</td>
</tr>
</tbody>
</table>

### At the Hotel

<table>
<thead>
<tr>
<th><strong>EGYPTIAN</strong></th>
<th><strong>IRAQI</strong></th>
<th><strong>LEBANESE</strong></th>
<th><strong>SAUDI</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>I have a reservation under the name...</td>
<td>la'm hôgımız b-šêm...</td>
<td>hâhîm b-šêm...</td>
<td>hâhîm b-šêm...</td>
</tr>
<tr>
<td>I would like a room...</td>
<td>la'mar'âs d-dâr...</td>
<td>râd gharb...</td>
<td>râd gharb...</td>
</tr>
<tr>
<td>for one person.</td>
<td>la'shâhîs wâ'ad...</td>
<td>la'shâhîs wâ'ad...</td>
<td>la'shâhîs wâ'ad...</td>
</tr>
</tbody>
</table>

### EGYPTIAN

| I have a reservation under the name... | la'm hôgız b-šêm... |
| I would like a room... | la'mar'âs d-dâr... |
| for one person. | la'shâhîs wâ'ad... |

### IRAQI

| I have a reservation under the name... | hâhîm b-šêm... |
| I would like a room... | râd gharb... |
| for one person. | la'shâhîs wâ'ad... |

### LEBANESE

| I have a reservation under the name... | hâhîm b-šêm... |
| I would like a room... | râd gharb... |
| for one person. | la'shâhîs wâ'ad... |

### SAUDI

<p>| I have a reservation under the name... | hâhîm b-šêm... |
| I would like a room... | râd gharb... |
| for one person. | la'shâhîs wâ'ad... |</p>
<table>
<thead>
<tr>
<th>EGYPTIAN</th>
<th>IRAQI</th>
<th>LEBANESE</th>
<th>SAUDI</th>
</tr>
</thead>
<tbody>
<tr>
<td>for two people.</td>
<td>2 ṣaḥālān.</td>
<td>2 ṣaḥālān.</td>
<td>2 ṣaḥālān.</td>
</tr>
<tr>
<td>for tonight.</td>
<td>ḫuṣūr ṣaḥālān.</td>
<td>ḫuṣūr ṣaḥālān.</td>
<td>ḫuṣūr ṣaḥālān.</td>
</tr>
<tr>
<td>far two nights.</td>
<td>2 ṣaḥālān.</td>
<td>2 ṣaḥālān.</td>
<td>2 ṣaḥālān.</td>
</tr>
<tr>
<td>for a week.</td>
<td>1 ṣaḥālān ʿāl Mīrāj.</td>
<td>1 ṣaḥālān ʿāl Mīrāj.</td>
<td>1 ṣaḥālān ʿāl Mīrāj.</td>
</tr>
<tr>
<td>Do you have a different room?</td>
<td>wāḥa ḫuṣūr ṣaḥālān?</td>
<td>wāḥa ḫuṣūr ṣaḥālān?</td>
<td>wāḥa ḫuṣūr ṣaḥālān?</td>
</tr>
<tr>
<td>with a bath</td>
<td>ḫaḥāṣi al-ḥamām</td>
<td>ḫaḥāṣi al-ḥamām</td>
<td>ḫaḥāṣi al-ḥamām</td>
</tr>
<tr>
<td>with a shower</td>
<td>ḫaḥāṣi al-baṭan</td>
<td>ḫaḥāṣi al-baṭan</td>
<td>ḫaḥāṣi al-baṭan</td>
</tr>
<tr>
<td>with a toilet</td>
<td>ḫaḥāṣi al-jann</td>
<td>ḫaḥāṣi al-jann</td>
<td>ḫaḥāṣi al-jann</td>
</tr>
<tr>
<td>with air-conditioning</td>
<td>ḫaḥāṣi al-ṣaʿar</td>
<td>ḫaḥāṣi al-ṣaʿar</td>
<td>ḫaḥāṣi al-ṣaʿar</td>
</tr>
<tr>
<td>How much is it?</td>
<td>ṣār kān ṣār?</td>
<td>ṣār kān ṣār?</td>
<td>ṣār kān ṣār?</td>
</tr>
</tbody>
</table>

At the Restaurant

<table>
<thead>
<tr>
<th>EGYPTIAN</th>
<th>IRAQI</th>
<th>LEBANESE</th>
<th>SAUDI</th>
</tr>
</thead>
<tbody>
<tr>
<td>Where can I find a good restaurant?</td>
<td>ḫuṣūr al-muṣṭafā bi ṣaḥālān?</td>
<td>ḫuṣūr al-muṣṭafā bi ṣaḥālān?</td>
<td>ḫuṣūr al-muṣṭafā bi ṣaḥālān?</td>
</tr>
<tr>
<td>I'd like a good restaurant.</td>
<td>ḫuṣūr al-muṣṭafā bi ṣaḥālān.</td>
<td>ḫuṣūr al-muṣṭafā bi ṣaḥālān.</td>
<td>ḫuṣūr al-muṣṭafā bi ṣaḥālān.</td>
</tr>
<tr>
<td>expensive</td>
<td>ṣawāf, ṣawāf</td>
<td>ṣawāf, ṣawāf</td>
<td>ṣawāf, ṣawāf</td>
</tr>
<tr>
<td>fast food</td>
<td>ṣawāf, ṣawāf</td>
<td>ṣawāf, ṣawāf</td>
<td>ṣawāf, ṣawāf</td>
</tr>
<tr>
<td>seafood</td>
<td>ṣawāf, ṣawāf</td>
<td>ṣawāf, ṣawāf</td>
<td>ṣawāf, ṣawāf</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>EGYPTIAN</th>
<th>IRAQI</th>
<th>LEBANESE</th>
<th>SAUDI</th>
</tr>
</thead>
<tbody>
<tr>
<td>with good local food</td>
<td>ḫuṣūr al-muṣṭafā bi ṣaḥālān.</td>
<td>ḫuṣūr al-muṣṭafā bi ṣaḥālān.</td>
<td>ḫuṣūr al-muṣṭafā bi ṣaḥālān.</td>
</tr>
<tr>
<td>Where can I find a table?</td>
<td>ṣawāf, ṣawāf</td>
<td>ṣawāf, ṣawāf</td>
<td>ṣawāf, ṣawāf</td>
</tr>
<tr>
<td>A table for two, please.</td>
<td>ṣawāf, ṣawāf</td>
<td>ṣawāf, ṣawāf</td>
<td>ṣawāf, ṣawāf</td>
</tr>
<tr>
<td>Waiter, a menu, please.</td>
<td>ṣawāf, ṣawāf</td>
<td>ṣawāf, ṣawāf</td>
<td>ṣawāf, ṣawāf</td>
</tr>
<tr>
<td>I'd like the wine list, please.</td>
<td>ṣawāf, ṣawāf</td>
<td>ṣawāf, ṣawāf</td>
<td>ṣawāf, ṣawāf</td>
</tr>
<tr>
<td>appetizers</td>
<td>ṣawāf, ṣawāf</td>
<td>ṣawāf, ṣawāf</td>
<td>ṣawāf, ṣawāf</td>
</tr>
<tr>
<td>main course</td>
<td>ṣawāf, ṣawāf</td>
<td>ṣawāf, ṣawāf</td>
<td>ṣawāf, ṣawāf</td>
</tr>
<tr>
<td>dessert</td>
<td>ṣawāf, ṣawāf</td>
<td>ṣawāf, ṣawāf</td>
<td>ṣawāf, ṣawāf</td>
</tr>
<tr>
<td>What would you like?</td>
<td>ṣawāf, ṣawāf</td>
<td>ṣawāf, ṣawāf</td>
<td>ṣawāf, ṣawāf</td>
</tr>
<tr>
<td>What would you like to drink?</td>
<td>ṣawāf, ṣawāf</td>
<td>ṣawāf, ṣawāf</td>
<td>ṣawāf, ṣawāf</td>
</tr>
<tr>
<td>Can you recommend a good wine?</td>
<td>ṣawāf, ṣawāf</td>
<td>ṣawāf, ṣawāf</td>
<td>ṣawāf, ṣawāf</td>
</tr>
<tr>
<td>I didn't order this.</td>
<td>ṣawāf, ṣawāf</td>
<td>ṣawāf, ṣawāf</td>
<td>ṣawāf, ṣawāf</td>
</tr>
<tr>
<td>That's all, thanks.</td>
<td>ṣawāf, ṣawāf</td>
<td>ṣawāf, ṣawāf</td>
<td>ṣawāf, ṣawāf</td>
</tr>
<tr>
<td>I'd like the check, please.</td>
<td>ṣawāf, ṣawāf</td>
<td>ṣawāf, ṣawāf</td>
<td>ṣawāf, ṣawāf</td>
</tr>
</tbody>
</table>

Cherish | ṣawāf, ṣawāf | ṣawāf, ṣawāf | ṣawāf, ṣawāf |
### Out on the Town

<table>
<thead>
<tr>
<th>EGYPTIAN</th>
<th>IRAQI</th>
<th>LEBANESE</th>
<th>SAUDI</th>
</tr>
</thead>
<tbody>
<tr>
<td>Where can I find...</td>
<td>moshaf fen'ni</td>
<td>moshaf fen'ni</td>
<td>moshaf fen'ni</td>
</tr>
<tr>
<td>an art museum?</td>
<td>moshaf fen'ni</td>
<td>moshaf fen'ni</td>
<td>moshaf fen'ni</td>
</tr>
<tr>
<td>a museum of natural history?</td>
<td>moshaf tabi</td>
<td>moshaf tabi</td>
<td>moshaf tabi</td>
</tr>
<tr>
<td>an archaeology museum?</td>
<td>moshaf tabi</td>
<td>moshaf tabi</td>
<td>moshaf tabi</td>
</tr>
<tr>
<td>interesting architecture?</td>
<td>moshaf tabi</td>
<td>moshaf tabi</td>
<td>moshaf tabi</td>
</tr>
<tr>
<td>a church/mosque?</td>
<td>kebab</td>
<td>kebab</td>
<td>kebab</td>
</tr>
<tr>
<td>the zoo?</td>
<td>zahar al-Haywarra</td>
<td>zahar al-Haywarra</td>
<td>zahar al-Haywarra</td>
</tr>
<tr>
<td>the old city?</td>
<td>al-madina el-tadmor</td>
<td>al-madina el-tadmor</td>
<td>al-madina el-tadmor</td>
</tr>
<tr>
<td>I'd like...</td>
<td>sahara'</td>
<td>and...</td>
<td>bhebb...</td>
</tr>
<tr>
<td>to see a play</td>
<td>shu'ar al-mas'ala</td>
<td>shu'ar al-mas'ala</td>
<td>shu'ar al-mas'ala</td>
</tr>
<tr>
<td>to see a movie</td>
<td>shu'ar al-film</td>
<td>shu'ar al-film</td>
<td>shu'ar al-film</td>
</tr>
<tr>
<td>to see a concert</td>
<td>shu'ar al-muna</td>
<td>shu'ar al-muna</td>
<td>shu'ar al-muna</td>
</tr>
<tr>
<td>to see the opera</td>
<td>shu'ar al-oper</td>
<td>shu'ar al-oper</td>
<td>shu'ar al-oper</td>
</tr>
<tr>
<td>to go sightseeing</td>
<td>shu'ar al-ghaw laqam</td>
<td>shu'ar al-ghaw laqam</td>
<td>shu'ar al-ghaw laqam</td>
</tr>
<tr>
<td>to go on a bike ride</td>
<td>shu'ar al-faham</td>
<td>shu'ar al-faham</td>
<td>shu'ar al-faham</td>
</tr>
</tbody>
</table>

### Shopping

<table>
<thead>
<tr>
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<th>LEBANESE</th>
<th>SAUDI</th>
</tr>
</thead>
<tbody>
<tr>
<td>Where is the best place to go shopping for...</td>
<td>filin ashar makhdum al-Husayn</td>
<td>filin ashar makhdum al-Husayn</td>
<td>filin ashar makhdum al-Husayn</td>
</tr>
<tr>
<td>clothes?</td>
<td>hushin mabli</td>
<td>mabli</td>
<td>mabli</td>
</tr>
</tbody>
</table>

### Food

<table>
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<th>LEBANESE</th>
<th>SAUDI</th>
</tr>
</thead>
<tbody>
<tr>
<td>Food?</td>
<td>akh?</td>
<td>akh?</td>
<td>akh?</td>
</tr>
<tr>
<td>souvenirs?</td>
<td>shu'ar al-takmara</td>
<td>shu'ar al-takmara</td>
<td>shu'ar al-takmara</td>
</tr>
<tr>
<td>furniture?</td>
<td>atham</td>
<td>atham</td>
<td>atham</td>
</tr>
<tr>
<td>fabric?</td>
<td>atma</td>
<td>atma</td>
<td>atma</td>
</tr>
<tr>
<td>antiques?</td>
<td>shu'ar al-sawmara</td>
<td>shu'ar al-sawmara</td>
<td>shu'ar al-sawmara</td>
</tr>
<tr>
<td>books?</td>
<td>kubab</td>
<td>kubab</td>
<td>kubab</td>
</tr>
<tr>
<td>sporting goods?</td>
<td>adwar al-ryad</td>
<td>adwar al-ryad</td>
<td>adwar al-ryad</td>
</tr>
<tr>
<td>electronics?</td>
<td>adwar al-ryad</td>
<td>adwar al-ryad</td>
<td>adwar al-ryad</td>
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</table>

### Directions

<table>
<thead>
<tr>
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<th>IRAQI</th>
<th>LEBANESE</th>
<th>SAUDI</th>
</tr>
</thead>
<tbody>
<tr>
<td>Excuse me. Where is...</td>
<td>laf samrah</td>
<td>laf samrah</td>
<td>laf samrah</td>
</tr>
<tr>
<td>the bus stop?</td>
<td>mawqaf al-bus</td>
<td>mawqaf al-bus</td>
<td>mawqaf al-bus</td>
</tr>
<tr>
<td>the subway station?</td>
<td>mahalat al-metro</td>
<td>mahalat al-metro</td>
<td>mahalat al-metro</td>
</tr>
<tr>
<td>the next room?</td>
<td>al-Mamun</td>
<td>al-Mamun</td>
<td>al-Mamun</td>
</tr>
<tr>
<td>the taxi stand?</td>
<td>mawqaf al-taks</td>
<td>mawqaf al-taks</td>
<td>mawqaf al-taks</td>
</tr>
<tr>
<td>the nearest bank?</td>
<td>mawqaf al-bank</td>
<td>mawqaf al-bank</td>
<td>mawqaf al-bank</td>
</tr>
<tr>
<td>to the right</td>
<td>fi yamn</td>
<td>fi yamn</td>
<td>fi yamn</td>
</tr>
<tr>
<td>to the left</td>
<td>la' sh-shamal</td>
<td>la' sh-shamal</td>
<td>la' sh-shamal</td>
</tr>
<tr>
<td>straight ahead</td>
<td>la' Tbilisi</td>
<td>la' Tbilisi</td>
<td>la' Tbilisi</td>
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### Numbers

<table>
<thead>
<tr>
<th>EGYPTIAN</th>
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<th>SAUDI</th>
</tr>
</thead>
<tbody>
<tr>
<td>0</td>
<td>سّّر</td>
<td>سّر</td>
<td>سّر</td>
</tr>
<tr>
<td>1</td>
<td>وّرد</td>
<td>وّرد</td>
<td>وّرد</td>
</tr>
<tr>
<td>2</td>
<td>مّعا</td>
<td>مّعا</td>
<td>مّعا</td>
</tr>
<tr>
<td>3</td>
<td>رّحّا</td>
<td>رّحّا</td>
<td>رّحّا</td>
</tr>
<tr>
<td>4</td>
<td>أّبّن</td>
<td>أّبّن</td>
<td>أّبّن</td>
</tr>
<tr>
<td>5</td>
<td>خّمّاس</td>
<td>خّمّاس</td>
<td>خّمّاس</td>
</tr>
<tr>
<td>6</td>
<td>سّّتّا</td>
<td>سّّتّا</td>
<td>سّّتّا</td>
</tr>
<tr>
<td>7</td>
<td>سّفّا</td>
<td>سّفّا</td>
<td>سّفّا</td>
</tr>
<tr>
<td>8</td>
<td>ثّمانّا</td>
<td>ثّمانّا</td>
<td>ثّمانّا</td>
</tr>
<tr>
<td>9</td>
<td>تّسّر</td>
<td>تّسّر</td>
<td>تّسّر</td>
</tr>
<tr>
<td>10</td>
<td>سّّروه</td>
<td>سّّروه</td>
<td>سّّروه</td>
</tr>
<tr>
<td>11</td>
<td>وّرّاه</td>
<td>وّرّاه</td>
<td>وّرّاه</td>
</tr>
<tr>
<td>12</td>
<td>مّعّاه</td>
<td>مّعّاه</td>
<td>مّعّاه</td>
</tr>
<tr>
<td>13</td>
<td>رّحّاه</td>
<td>رّحّاه</td>
<td>رّحّاه</td>
</tr>
<tr>
<td>14</td>
<td>أّبّنّاه</td>
<td>أّبّنّاه</td>
<td>أّبّنّاه</td>
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<tr>
<td>15</td>
<td>خّمّاسّاه</td>
<td>خّمّاسّاه</td>
<td>خّمّاسّاه</td>
</tr>
<tr>
<td>16</td>
<td>سّّتّاه</td>
<td>سّّتّاه</td>
<td>سّّتّاه</td>
</tr>
<tr>
<td>17</td>
<td>سّفّاه</td>
<td>سّفّاه</td>
<td>سّفّاه</td>
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<tr>
<td>1,100</td>
<td>ألفّ و مّئةّا</td>
<td>ألفّ و مّئةّا</td>
<td>ألفّ و مّئةّا</td>
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### Days of the Week/Months of the Year

<table>
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<th>Day</th>
<th>Egyptian</th>
<th>Iraqi</th>
<th>Lebanese</th>
<th>Saudi</th>
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<td>Monday</td>
<td>يـمـن الـبـهـر</td>
<td>مـن الـبـهـر</td>
<td>من الـبـهـر</td>
<td>من الـبـهـر</td>
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<td>Tuesday</td>
<td>يـمـن الـبـيـع</td>
<td>مـن الـبـيـع</td>
<td>من الـبـيـع</td>
<td>من الـبـيـع</td>
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<td>يـمـن الـحـبـر</td>
<td>مـن الـحـبـر</td>
<td>من الـحـبـر</td>
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<td>من الـحـيـل</td>
<td>من الـحـيـل</td>
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<td>يـمـن الـجـمـة</td>
<td>مـن الـجـمـة</td>
<td>من الـجـمـة</td>
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<td>Sunday</td>
<td>يـمـن الـخـمـس</td>
<td>مـن الـخـمـس</td>
<td>من الـخـمـس</td>
<td>من الـخـمـس</td>
</tr>
</tbody>
</table>

#### What day is today?

- (Arabic) ما هو اليوم؟
- (Arabic) ما هو يوم الجمعة؟
- (Arabic) ما هو يوم السبت؟
- (Arabic) ما هو يوم الأحد؟

#### Modern Connections

<table>
<thead>
<tr>
<th>Question</th>
<th>Egyptian</th>
<th>Iraqi</th>
<th>Lebanese</th>
<th>Saudi</th>
</tr>
</thead>
<tbody>
<tr>
<td>Where can I find...</td>
<td>اين اقدر اتไกล...</td>
<td>اين اقدر اتปลาย...</td>
<td>اين اقدر اتปลาย...</td>
<td>اين اقدر اتปลาย...</td>
</tr>
<tr>
<td>a telephone?</td>
<td>مـكـالـمـة</td>
<td>مـكـالـمـة</td>
<td>مـكـالـمـة</td>
<td>مـكـالـمـة</td>
</tr>
<tr>
<td>a fax machine?</td>
<td>مـكـالـمـة</td>
<td>مـكـالـمـة</td>
<td>مـكـالـمـة</td>
<td>مـكـالـمـة</td>
</tr>
<tr>
<td>an internet connection?</td>
<td>مـكـالـمـة</td>
<td>مـكـالـمـة</td>
<td>مـكـالـمـة</td>
<td>مـكـالـمـة</td>
</tr>
</tbody>
</table>
Emergencies and Safety

EGYPTIAN       IRAQI             LEBANESE             SAUDI
Help!          أهلاً!               المراعي               م.middle
First!         هلاً!               مرحبا’               مرحبا’
I need a doctor. اذهب إليني!          لادعى طبيب!          مرحبا’
Call an ambulance اذهب إليني!          لادعى طبيب!          مرحبا’
What happened؟ ماذا حدث؟          ماذا حدث؟          ماذا حدث؟

EGYPTIAN       IRAQI             LEBANESE             SAUDI
My wife/My husband/My friend/Someone. إنثي/الرجل/الأصدقاء/لا يوجد!          يوجد!          يوجد!          يوجد!
I am very sick. أشك إن أنا محتاج!          يعاني من الحمى!          يوجد!          يوجد!
I am having a heart attack. اشتكى من نوبة قلبية!          يوجد!          يوجد!          يوجد!
I am choking. أنا مريض!          يوجد!          يوجد!          يوجد!
I am losing consciousness. أنا مريض!          يوجد!          يوجد!          يوجد!
I am about to vomit. أنا مريض!          يوجد!          يوجد!          يوجد!
I am having a seizure. أنا مريض!          يوجد!          يوجد!          يوجد!
I am stuck. أنا مريض!          يوجد!          يوجد!          يوجد!
I can't breathe. أنا مريض!          يوجد!          يوجد!          يوجد!
I tripped and fell. أنا مريض!          يوجد!          يوجد!          يوجد!
I broke my bone. أنا مريض!          يوجد!          يوجد!          يوجد!
I cut myself. أنا مريض!          يوجد!          يوجد!          يوجد!
I have a food poisoning. أنا مريض!          يوجد!          يوجد!          يوجد!
I don't know. أنا مريض!          يوجد!          يوجد!          يوجد!
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 د follow those beginning with د.

3. Arabic letters represented by digraphs in transliteration are alphabetized in their own category. For example, words beginning with دد follow words beginning with دد.

4. Verbs are cited in the third person masculine singular form (the he form) of the perfect tense. The Form 1 verbs are followed by a single italicized vowel—أ, ُ, or ت—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), col. (colloquial), comp. (comparative), du. (duet), f. (feminine), m. (masculine), n. (noun), pl. (plural), prep. (preposition), sg. (singular), sub. conj. (subordinating conjunction), sup. (superlative), v. (verb).
th

\( \text{th} \)

third
dain
tain
tulz
i'ashor
mutha
thulthu'un/a
thamdey
thahrom/a
thuman
mawg (shayd)
### INDEX OF GRAMMAR TOPICS

Numbers in this index refer to lessons in which topics are discussed, not page numbers. For Lessons 1 to 15, 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).

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- Arabic script: 1
- agreement (nouns and adjectives): 4, 32 (S)

**B**
- basic sentence structure: 4

**C**
- case: 15
- color words: 10, 29 (I)
- comparative: 10, 25 (I), 32 (S)
- conditional sentences: 14
- connecting sentences: 20 (E)
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