LEAGUE OF ARAB STATES

LIVING LANGUAGE®

ULTIMATE ARABIC
BEGINNER-INTERMEDIATE

Rajaa Aquil, Ph.D.
(Saudi Arabic lessons and basic phrases)

Sanna Dhahir, Ph.D.
(Iraqi Arabic lessons and basic phrases)

Ahmed Fekry Ibrahim
(Modern Standard Arabic lessons 5 to 15, Appendices A to I, Glossary)

Aziz N. Ismail
(Egyptian Arabic lessons and basic phrases)

Nathalie Khazaal
(Modern Standard Arabic lessons 1 to 4,
Lebanese Arabic lessons and basic phrases)

Sara Nimis
(Modern Standard Arabic lessons 5 to 15, Appendices A to I, Glossary)

Edited by
Zvezdana Vrzic, Ph.D., and Rania G. Hejazeen

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

<table>
<thead>
<tr>
<th>Lesson</th>
<th>Modern Standard Arabic</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Hello!</td>
</tr>
<tr>
<td>2</td>
<td>Where Are You From?</td>
</tr>
<tr>
<td>3</td>
<td>What Do You Do?</td>
</tr>
<tr>
<td>4</td>
<td>How Was the Wedding?</td>
</tr>
<tr>
<td>5</td>
<td>An Interview</td>
</tr>
<tr>
<td>6</td>
<td>Your Passport, Please.</td>
</tr>
<tr>
<td>7</td>
<td>At the Hotel</td>
</tr>
<tr>
<td>8</td>
<td>How Much Do You Buy Dollars For?</td>
</tr>
<tr>
<td>9</td>
<td>How Much Is the Rent?</td>
</tr>
<tr>
<td>10</td>
<td>That's Too Expensive!</td>
</tr>
<tr>
<td>11</td>
<td>Enjoy Your Meal!</td>
</tr>
<tr>
<td>12</td>
<td>At the Doctor's</td>
</tr>
</tbody>
</table>

## ACKNOWLEDGMENTS

Thanks to the Living Language team: Tom Russell, Nicole Benhabib, Christopher Warner, Zvjezdana Vrzic, Suzanne McQuade, Shaina Malkin, Eham Shabahat, Linda Schmidt, Carolyn Roth, Alison Skrabek, Fabrizio La Rocca, Tom Marshall, and Sophie Chin.
<table>
<thead>
<tr>
<th>Lesson</th>
<th>Text</th>
</tr>
</thead>
<tbody>
<tr>
<td>13</td>
<td>(Modern Standard Arabic): At Work</td>
</tr>
<tr>
<td>14</td>
<td>(Modern Standard Arabic): Hello, Ahmed?</td>
</tr>
<tr>
<td>15</td>
<td>(Modern Standard Arabic): News from the Arabic Press</td>
</tr>
<tr>
<td></td>
<td>FOURTH REVIEW (Modern Standard Arabic)</td>
</tr>
<tr>
<td></td>
<td>READING PASSAGE III (Modern Standard Arabic)</td>
</tr>
<tr>
<td>16</td>
<td>(Egyptian Arabic): The Pyramids</td>
</tr>
<tr>
<td>17</td>
<td>(Egyptian Arabic): A Cruise on the Nile</td>
</tr>
<tr>
<td>18</td>
<td>(Egyptian Arabic): A Visit to the Egyptian Museum</td>
</tr>
<tr>
<td>19</td>
<td>(Egyptian Arabic): Housing Shortage in Cairo</td>
</tr>
<tr>
<td>20</td>
<td>(Egyptian Arabic): The Egyptian Super Bowl</td>
</tr>
<tr>
<td></td>
<td>FIFTH REVIEW (Egyptian Arabic)</td>
</tr>
<tr>
<td>21</td>
<td>(Iraqi Arabic): Come, Let's Celebrate!</td>
</tr>
<tr>
<td>22</td>
<td>(Iraqi Arabic): To the Movies</td>
</tr>
<tr>
<td>23</td>
<td>(Iraqi Arabic): What Are You Going to Buy?</td>
</tr>
<tr>
<td>24</td>
<td>(Iraqi Arabic): Eid Preparations</td>
</tr>
<tr>
<td>25</td>
<td>(Iraqi Arabic): A Full Week!</td>
</tr>
<tr>
<td></td>
<td>SIXTH REVIEW (Iraqi Arabic)</td>
</tr>
<tr>
<td>26</td>
<td>(Lebanese Arabic): What’s the Problem?</td>
</tr>
<tr>
<td>27</td>
<td>(Lebanese Arabic): Feiruz</td>
</tr>
<tr>
<td>28</td>
<td>(Lebanese Arabic): What’s Up?</td>
</tr>
<tr>
<td>29</td>
<td>(Lebanese Arabic): You Really Know How to Cook!</td>
</tr>
<tr>
<td>30</td>
<td>(Lebanese Arabic): Where Are You Going?</td>
</tr>
<tr>
<td></td>
<td>SEVENTH REVIEW (Lebanese Arabic)</td>
</tr>
<tr>
<td>31</td>
<td>(Saudi Arabic): I'd Like to Introduce Myself!</td>
</tr>
<tr>
<td>32</td>
<td>(Saudi Arabic): I Have Errands to Run.</td>
</tr>
<tr>
<td>33</td>
<td>(Saudi Arabic): I Need to Rent an Apartment.</td>
</tr>
<tr>
<td>34</td>
<td>(Saudi Arabic): What Is the Name of This Dish?</td>
</tr>
<tr>
<td>35</td>
<td>(Saudi Arabic): Jones Goes to the Market</td>
</tr>
<tr>
<td></td>
<td>EIGHTH REVIEW (Saudi Arabic)</td>
</tr>
</tbody>
</table>

**APPENDIX A:** Verb Forms

**APPENDIX B:** Active and Passive Participles

**APPENDIX C:** First Conjugation of Weak Verbs

**APPENDIX D:** Second Conjugation of Weak Verbs

**APPENDIX E:** Third Conjugation of Weak Verbs

**APPENDIX F:** First Conjugation of Hollow Verbs

**APPENDIX G:** Conjugation of Doubled Verbs

**APPENDIX H:** Demonstrative Pronouns/Adjectives

**APPENDIX I:** Summary of Numbers

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

**GLOSSARY**

Arabic–English Glossary

English–Arabic Glossary

**INDEX OF GRAMMAR TOPICS**

<table>
<thead>
<tr>
<th>Text</th>
</tr>
</thead>
<tbody>
<tr>
<td>192</td>
</tr>
<tr>
<td>201</td>
</tr>
<tr>
<td>214</td>
</tr>
<tr>
<td>228</td>
</tr>
<tr>
<td>232</td>
</tr>
<tr>
<td>235</td>
</tr>
<tr>
<td>246</td>
</tr>
<tr>
<td>255</td>
</tr>
<tr>
<td>267</td>
</tr>
<tr>
<td>277</td>
</tr>
<tr>
<td>288</td>
</tr>
<tr>
<td>293</td>
</tr>
<tr>
<td>302</td>
</tr>
<tr>
<td>315</td>
</tr>
<tr>
<td>324</td>
</tr>
<tr>
<td>334</td>
</tr>
<tr>
<td>345</td>
</tr>
<tr>
<td>349</td>
</tr>
<tr>
<td>360</td>
</tr>
<tr>
<td>370</td>
</tr>
<tr>
<td>382</td>
</tr>
<tr>
<td>394</td>
</tr>
<tr>
<td>405</td>
</tr>
<tr>
<td>410</td>
</tr>
<tr>
<td>424</td>
</tr>
<tr>
<td>435</td>
</tr>
<tr>
<td>447</td>
</tr>
<tr>
<td>458</td>
</tr>
<tr>
<td>468</td>
</tr>
<tr>
<td>474</td>
</tr>
<tr>
<td>475</td>
</tr>
<tr>
<td>476</td>
</tr>
<tr>
<td>477</td>
</tr>
<tr>
<td>478</td>
</tr>
<tr>
<td>479</td>
</tr>
<tr>
<td>480</td>
</tr>
<tr>
<td>481</td>
</tr>
<tr>
<td>482</td>
</tr>
<tr>
<td>484</td>
</tr>
<tr>
<td>503</td>
</tr>
<tr>
<td>504</td>
</tr>
<tr>
<td>518</td>
</tr>
<tr>
<td>532</td>
</tr>
</tbody>
</table>
INTRODUCTION

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

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

COURSE MATERIALS

THE COURSEBOOK

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

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

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

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

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

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

بي توفق إن شاء الله
bi t-tawfiq insáh alláh!
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>CONSONANTS WITH ENGLISH EQUIVALENTS</th>
<th>Sound</th>
<th>Arabic Letter</th>
<th>Example</th>
<th>Transliteration</th>
</tr>
</thead>
<tbody>
<tr>
<td>d</td>
<td>1</td>
<td>أرَدَ</td>
<td>1</td>
<td>tālid</td>
</tr>
<tr>
<td>b</td>
<td>ب</td>
<td>شَبَّ</td>
<td>bāh</td>
<td>bāḥ</td>
</tr>
<tr>
<td>t</td>
<td>ت</td>
<td>تُوتُ</td>
<td>tul</td>
<td>tūl</td>
</tr>
<tr>
<td>th</td>
<td>ث</td>
<td>أَناَثَهَ</td>
<td>lāth</td>
<td>lāth</td>
</tr>
<tr>
<td>j</td>
<td>ج</td>
<td>جُوز</td>
<td>jūz</td>
<td>jūz</td>
</tr>
<tr>
<td>d</td>
<td>د</td>
<td>دُود</td>
<td>dūd</td>
<td>dūd</td>
</tr>
<tr>
<td>ch</td>
<td>ص</td>
<td>دُبِّر</td>
<td>dīb</td>
<td>dīb</td>
</tr>
<tr>
<td>r</td>
<td>ر</td>
<td>رَادَر</td>
<td>rādr</td>
<td>rādr</td>
</tr>
<tr>
<td>z</td>
<td>ز</td>
<td>زَهَر</td>
<td>zār</td>
<td>zār</td>
</tr>
<tr>
<td>s</td>
<td>س</td>
<td>سَوَس</td>
<td>sūs</td>
<td>sūs</td>
</tr>
<tr>
<td>sh</td>
<td>ش</td>
<td>شِاشة</td>
<td>shasha</td>
<td>shasha</td>
</tr>
<tr>
<td>f</td>
<td>ف</td>
<td>فِرن</td>
<td>fern</td>
<td>fern</td>
</tr>
<tr>
<td>k</td>
<td>ك</td>
<td>كَرْكَوك</td>
<td>karkuk</td>
<td>karkuk</td>
</tr>
<tr>
<td>l</td>
<td>ل</td>
<td>لِيْل</td>
<td>līl</td>
<td>līl</td>
</tr>
<tr>
<td>m</td>
<td>م</td>
<td>مَرَسم</td>
<td>marṣam</td>
<td>marṣam</td>
</tr>
<tr>
<td>n</td>
<td>ن</td>
<td>نِيَسَان</td>
<td>niṣān</td>
<td>niṣān</td>
</tr>
<tr>
<td>h</td>
<td>ه</td>
<td>هَالَام</td>
<td>hālām</td>
<td>hālām</td>
</tr>
<tr>
<td>w</td>
<td>و</td>
<td>وَفْوِد</td>
<td>wafūd</td>
<td>wafūd</td>
</tr>
<tr>
<td>y</td>
<td>ي</td>
<td>يَمْوِدُ</td>
<td>yamīd</td>
<td>yamīd</td>
</tr>
</tbody>
</table>

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

**SUN** CONSONANTS

<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>deep r, as in &quot;b&quot;</td>
<td>حج</td>
<td>ḥāj</td>
<td>ḥāj</td>
</tr>
<tr>
<td>dh</td>
<td>ch in Scottish English</td>
<td>خج</td>
<td>ḥaj</td>
<td>ḥaj</td>
</tr>
<tr>
<td>s</td>
<td>s, with jaw lower</td>
<td>صس</td>
<td>sūs</td>
<td>sūs</td>
</tr>
<tr>
<td>th</td>
<td>th, with jaw lower</td>
<td>دس</td>
<td>dūs</td>
<td>dūs</td>
</tr>
<tr>
<td>j</td>
<td>j, with jaw lower</td>
<td>طث</td>
<td>ṭḥā</td>
<td>ṭḥā</td>
</tr>
<tr>
<td>DH</td>
<td>th as in there, with jaw much lower</td>
<td>دلأ</td>
<td>dīla</td>
<td>dīla</td>
</tr>
<tr>
<td>gh</td>
<td>similar to French r</td>
<td>غغ</td>
<td>ḡḥā</td>
<td>ḡḥā</td>
</tr>
<tr>
<td>q</td>
<td>similar to k, but further back in throat</td>
<td>جق</td>
<td>qaj</td>
<td>qaj</td>
</tr>
<tr>
<td>r</td>
<td>the sound in the middle of English which</td>
<td>سه</td>
<td>sē</td>
<td>sē</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>d</td>
<td>a in car, or a in dad</td>
<td>ناَس</td>
<td>ناس</td>
<td>nas</td>
</tr>
<tr>
<td>i</td>
<td>ee in near, or ee in meet</td>
<td>تٍيَن</td>
<td>تين</td>
<td>tin</td>
</tr>
<tr>
<td>u</td>
<td>oo in boot</td>
<td>دٍود</td>
<td>دود</td>
<td>dood</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>رٍب</td>
<td>رب</td>
<td>rab</td>
</tr>
<tr>
<td>i</td>
<td>i in sit</td>
<td>مٍن</td>
<td>مين</td>
<td>min</td>
</tr>
<tr>
<td>u</td>
<td>oo in book</td>
<td>دٍب</td>
<td>دب</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>a in raw</td>
<td>مٍوز</td>
<td>موَز</td>
<td>mouz</td>
</tr>
<tr>
<td>ay</td>
<td>i in mine</td>
<td>بٍيَت</td>
<td>بَيَت</td>
<td>bayt</td>
</tr>
<tr>
<td>Letter Name</td>
<td>Sound and Transliteration</td>
<td>Symbol</td>
<td>Letter</td>
<td>Final Position</td>
</tr>
<tr>
<td>-------------</td>
<td>--------------------------</td>
<td>--------</td>
<td>--------</td>
<td>----------------</td>
</tr>
<tr>
<td>ت</td>
<td>تر</td>
<td>رر</td>
<td>تر</td>
<td>تر</td>
</tr>
<tr>
<td>ز</td>
<td>زز</td>
<td>ززز</td>
<td>ززز</td>
<td>ززز</td>
</tr>
<tr>
<td>س</td>
<td>سس</td>
<td>سس</td>
<td>سس</td>
<td>سس</td>
</tr>
<tr>
<td>ش</td>
<td>شش</td>
<td>شش</td>
<td>شش</td>
<td>شش</td>
</tr>
<tr>
<td>ص</td>
<td>صص</td>
<td>صص</td>
<td>صص</td>
<td>صص</td>
</tr>
<tr>
<td>ض</td>
<td>ضض</td>
<td>ضض</td>
<td>ضض</td>
<td>ضض</td>
</tr>
<tr>
<td>ط</td>
<td>طط</td>
<td>طط</td>
<td>طط</td>
<td>طط</td>
</tr>
<tr>
<td>ن</td>
<td>نن</td>
<td>نن</td>
<td>نن</td>
<td>نن</td>
</tr>
<tr>
<td>ق</td>
<td>قق</td>
<td>قق</td>
<td>قق</td>
<td>قق</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 I, 3, ^, and j. 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.
A number of diacritical 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.

### Diacritical Signs

<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>khi</td>
<td>من</td>
<td>nb</td>
</tr>
<tr>
<td>-</td>
<td>i</td>
<td>kha</td>
<td>من</td>
<td>mi</td>
</tr>
<tr>
<td>-</td>
<td>a</td>
<td>DNA</td>
<td>ذب</td>
<td>al</td>
</tr>
<tr>
<td>-</td>
<td>an</td>
<td>shni</td>
<td>شمسا</td>
<td>shn</td>
</tr>
<tr>
<td>-</td>
<td>an</td>
<td>khal</td>
<td>Khal</td>
<td>khl</td>
</tr>
<tr>
<td>-</td>
<td>un</td>
<td>Dumn</td>
<td>ثوب</td>
<td>dnn</td>
</tr>
<tr>
<td>-</td>
<td>un</td>
<td>Ans</td>
<td>سأل</td>
<td>ns</td>
</tr>
<tr>
<td>-</td>
<td>l or l'</td>
<td>mul</td>
<td>فظن</td>
<td>fln</td>
</tr>
<tr>
<td>-</td>
<td>consonant followed by another consonant</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>-</td>
<td>doubled consonant</td>
<td>shdh</td>
<td></td>
<td></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 according to shape, so that the letters that share the same basic shape follow each other in the alphabet. For example:

\[
\begin{align*}
\text{b} & \quad t & \quad \text{f} \\
\text{i} & \quad \text{m}
\end{align*}
\]

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

\[
\begin{align*}
\text{j} & \quad \text{h} & \quad \text{k} \\
\text{x} & \quad \text{gh}
\end{align*}
\]

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 the following letter with small connecting strokes, six letters, f, t, s, sh, j, and q, 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 to the preceding letter and the following letter, its form is called medial. All medial forms have connecting strokes on both sides, such as the letter م in مفروش. 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 "HAMAM" pronounced HAM-MEE, is written as حمم without the short vowel ( ) under the m. This is because the diacritics for the short vowels, a, i, and u, are not normally noted in writing, except in very formal (e.g., Qur'an) or pedagogical texts (e.g., children's books). In this course, for your convenience, the short vowels will always be marked (see Arabic Script section at the beginning of the book and section 5.B of this lesson).

2. THE TRANSLITERATION

All Arabic text in this book is transliterated using the Roman alphabet. Check the Arabic Script section at the beginning of the book for a list of transliteration symbols corresponding to each Arabic letter or diacritic symbol. Note that some of the transliteration symbols are capital letters, such as F or D, which represent specific Arabic sounds, different from those transliterated by f 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 dog), th (as in mother), l (as in fly), h (as in hello), j (as in jelly), k (as in key), l (as in lip), 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: d kaf, t l fath, b baa', s sain, 
\begin{align*}
n & \quad r \quad raa', m \quad mim, AND \quad h \quad haa'
\end{align*}

You will learn seven consonant letters of the Arabic alphabet in this lesson: b, p, k, l, f, s, and r. All are used in the dialogue.
A. THE LETTER ٧ kaf, THE SOUND k

The letter ٧ 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.

<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>k</td>
<td>k</td>
<td>k</td>
<td>k</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 ٧ koko (for you); the absence of such a stroke in the separate form totally separates the letter from the previous cluster of letters, as in ٧ أبوكأ، (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:

- ٧ biko (to you, m.)
- ٧ أبوكأ، (your name, m.)

Here are additional examples showing kaf in other positions:

Initial: ٧ kull (all)
Medial: ٧ kull (for all)
Separate: ٧ أبوكأ، (your father, m.)

B. THE LETTER ﺔ lam, THE SOUND l

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

<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>l</td>
<td>l</td>
<td>l</td>
<td>l</td>
<td>lam</td>
<td>l</td>
</tr>
</tbody>
</table>

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

The sound of lam 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.

The following abbreviations are used in each book: m = masdar, f = fathara, s = sada, i = jinna, w = wau, h = harsha, t = tashsha, k = khansa, s = sawsaw.

In the dialogue, lam was used in its initial position in:

- ٧ أبوكأ، (Lucy)

Other examples are:

- Medial: ٧ أبوكأ، (all)
- Final: ٧ kull (all)
- Separate: ٧ أبوكأ، (your father, m.)

When lam precedes the letter alif, the two are connected in a special diacritic called ‘alam‘, underlined in the example below:

٧ أبوكأ، (hello and welcome)

C. THE LETTER ﺔ bā‘, THE SOUND b

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

<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>b</td>
<td>b</td>
<td>b</td>
<td>b</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:

٧ أبوكأ، (to you, m.)

Other examples are:

- Medial: ٧ أبوكأ، (big)
- Final: ٧ kull (dog)
- Separate: ٧ أبوكأ، (father)

D. THE LETTER ﺔ sin, THE SOUND s

Like the other letters you have learned so far, the letter ﺔ sin has two 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>s</td>
<td>s</td>
<td>s</td>
<td>s</td>
<td>sin</td>
<td>s</td>
</tr>
</tbody>
</table>

Like 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:
Other examples are:

Medial: 
Final: 
Separate:  

E. THE LETTER ٌ rā\': THE SOUND r

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

<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>ٍ</td>
<td></td>
<td></td>
<td>r</td>
</tr>
</tbody>
</table>

The consonant rā\' is different from the English sound r in ray. It is "rolled" and pronounced using the tip of the tongue just like the Spanish or Italian r.\(^1\)

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

\[ \text{سامر} \] ٌ rā\' (Samir)

Here are examples of rā\' in other positions:

Initial: ٍ rā\' (Rami)
Medial: ٍ ر\(\text{ز} \) rā\' (secrets)
Separate: ٍ د\(\text{ل} \) dār (house)

F. THE LETTER ٠ mīm; THE SOUND m

Like ٠ dāl, ٠ lám, ٠ bā\', and ٠ sīn, ٠ mīm has two 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>٠</td>
<td>٠</td>
<td>٠</td>
<td></td>
<td></td>
<td>m</td>
</tr>
</tbody>
</table>

\[ ^{1} \text{The } \text{r-letters} \text{ are used in everyday Arabic, but are rare in written Arabic.} \]

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

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

\[ \text{سامر} \] ٠ mīm (Samir)

And in the medial position in:

\[ \text{ismsūkā} \] ٠ mīm (your name, m.)
\[ \text{ismsī} \] ٠ mīm (my name)

Other examples are:

Initial: ٠ م\(\text{ه} \) muḥā (Maha)
Final: ٠ ي\(\text{س} \) ism (name)
Separate: ٠ م\(\text{م} \) umm (mother)

G. THE LETTER ٠ hā\'; THE SOUND h

The letter ٠ hā\' has four very different forms depending on its position in a word.

<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>٠</td>
<td>٠</td>
<td>٠</td>
<td></td>
<td></td>
<td>h</td>
</tr>
</tbody>
</table>

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

The consonant hā\' is pronounced just like the English h in hay. The h-sound in Arabic can also appear in the middle or at the end of the word, as in ٠ م\(\text{ن} \) māhir (skillful) or ٠ م\(\text{ن} \) mīyād (water).

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

\[ \text{كل} \] ٠ hā\' (hello)

And in its medial form in:

\[ \text{مساء} \] ٠ hā\' (welcome)
5. VOWEL AND VOWEL LETTERS

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

A. THE LETTERS I (alif), 3 (ya'), AND J (wa) ; THE LONG VOWELS a, i, AND u

The long vowels a, i, and u are represented by the alphabet letters I, 3, and J respectively. Remember that long vowels, unlike the short ones, are always written in Arabic, as in سامير (Samir) or مياض (Maha).

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

The letters I, 3, and J also represent the consonants (') y, and w respectively. There is a simple rule that tells you when to pronounce these letters as consonants: when they begin a word, precede or follow another vowel, or stand in between two vowels, pronounce them as consonants. You will find illustrative examples below.

THE LETTER I (alif), THE SOUNDS a AND (')

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

<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>I</td>
<td>l</td>
<td>I</td>
<td>I</td>
<td>alif</td>
<td>a or (')</td>
</tr>
</tbody>
</table>

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

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

سامير

An example of its use in the final position is:

مياض

Whenever alif appears at the beginning of a word, it is not a long vowel, but the sound like the consonant letter hamza. Hamza is represented by a supplemental symbol (') rather than a separate letter of the alphabet; it appears over or under I, and over the letters 3 and J. Hamza, a sound with no equivalent in standard English, resembles the Cockney pronunciation of I in bottle. Its technical name is "glottal stop," because it is pronounced deep in the throat, by a sudden opening and closure of vocal chords.

In transliteration, it is indicated by the apostrophe ('). Hamza can appear in any position in a word, but at the beginning of a word it is always carried by alif. Any of the three short vowels, a, I, or u can follow a femtton in that position. They are marked with an appropriate short vowel symbol in writing (that shows short vowels), as in the examples below.

<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>a</td>
<td>a</td>
<td>a</td>
<td>a or (')</td>
<td>alif</td>
<td>a or (')</td>
</tr>
</tbody>
</table>

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

In the dialogue, ya' was used in the initial position:

يا (hey)

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

And in the final position:

يا (my name)

يا (Lucy)

Note that the letter a' (alif) represents the Arabic consonant ëm discussed in Lessons 7.
In these words, it is pronounced as a vowel i, because it follows a consonant.

Other examples of jā' are:

Medial: ﻟك (thick)
Final: مي (May)

Because jā' follows a vowel in māy, it is pronounced as j.

THE LETTER ٗ waw; THE SOUNDS ñ AND w
The letter ٗ waw 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.

<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>j</td>
<td>w</td>
<td>w</td>
<td>ñ</td>
<td>ñ</td>
<td>ñ or ñ</td>
</tr>
</tbody>
</table>

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

In the dialogue, ñ waw is used in the initial form in:

ٞوٞ u waw (and welcome)

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

And in the final form in:

ٞوٞ لوي (Lucy)

waw is pronounced as a vowel ñ here because it follows a consonant.

Other examples are:

Final: ﺟوري ﺡ (Syria)
Separate: ﻟو w (or)

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

B. THE SYMBOLS (ٍ) fatHa, (.) kasra AND (ٌ) Damma; THE SHORT VOWELS a, i, and u
The Arabic short vowels are a, i, and u, the counterparts of the long vowels you learned above. They are pronounced like the following English vowels: a as in apple or u as in cup, i as in bit, and u as in put.

As mentioned earlier, the short vowels in Arabic are not normally represented in Arabic writing, which marks only consonants and long vowels. When short vowels are indicated, it is done by use of small diacritic signs written above or under the consonant letters which the vowel follows.

The orthographic symbol for the vowel a is called fatHa (pronounced fāt-Hā) and looks like a short diagonal stroke written above the letter it follows: ٍ. The line under kasra indicates the space where the Arabic letter should be written. The symbol for the vowel i is called kasra and looks like a diagonal stroke written under the letter. ٣. The symbol for the sound u is called Damma and looks like the number nine, slightly rotated to the right, written above the letter ﻟ.

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

ٛ ﻤ، (to you, m.)

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

ٛ ﻤ، اسمك (your name, m.)

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

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

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

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

٤ ﻣ، اسمك (your name, m.)

Notice that the sukūn is over the letter ﻣ, the first letter in the consonant cluster sm. sukūn can also be used on the last letter of the word that precedes a pause in a sentence and over a final consonant of a word followed by another word. For example:

٤ ﻢ، مين اسم؟ (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.

٤ ﻣ، دهد وسكلان (Hello, goodbye and welcome)
D. Cultural Note

Arabic speakers grow up surrounded by two different varieties of their language: the formal variety of Arabic, fuṣḥā (pronounced fuSHa), and a colloquial variety of Arabic, ‘āmmīyya. ‘āmmīyya, 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 Qurʾan, the Muslim holy book. It is often used by Arabs who speak substantially different native dialects as a kind of lingua franca to facilitate communication among them. On the other hand, ‘āmmīyya, 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. ‘āmmīyya is also used in some informal written communication, such as notes or personal letters. You can also hear ‘āmmīyya 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, ‘āmmīyya 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 ‘āmmīyya 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 ‘āmmīyya are mutually intelligible varieties of the same language, there are consistent differences between the two in vocabulary, pronunciation, and grammar. In this course, you will start by first learning fuṣḥā. This will enable you to acquire the basics of Arabic grammar, vocabulary, and pronunciation. It is recommended to use your first language as a reference. Unlike to, or in, fuṣḥā, used by Arabs in the news, movies, and even at home, in the workplace, and more often than not, in spoken communication in schools and at universities, ‘āmmīyya is also used in some informal written communication, such as notes or personal letters. You can also hear ‘āmmīyya 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, ‘āmmīyya 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 ‘āmmīyya 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 ‘āmmīyya are mutually intelligible varieties of the same language, there are consistent differences between the two in vocabulary, pronunciation, and grammar. In this course, you will start by first learning fuṣḥā. This will enable you to acquire the basics of Arabic grammar, vocabulary, and pronunciation. It is recommended to use your first language as a reference.
4. Say and write the following sentences in Arabic.
a. My name is...
b. Your name is Samir.
c. Your name is Lucy.
d. What is your name? (to a man)
e. What is your name? (to a woman)

5. Translate the following sentences into English.
a. (جئا/جئ)باسم. I am Alex.
b. (جئا/جئ)باسم. I am Sami.
c. What is your name? (to a man)
d. What is your name? (to a woman)
e. Welcome, Lucy.

Answer Key

1. a. مه āfālāً وحالةً لوسي
b. أفلام
2. a. يسألوا
b. في
c. الأم
d. كريم
e. أهلك
f. إبراهيم
3. a. مين
b. مين
4. a. أين
b. اسمك لوسي
c. ما اسمك؟
d. ما اسمك؟
e. ما اسمك؟
5. a. My name is Alex.
b. My name is Sami.
c. What is your name? (to a man)
d. What is your name? (to a woman)
e. Welcome, Lucy.

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

Lucy: Where are you from, Samir?
Samir: I am from Damascus.
Lucy: So you are Syrian.
Samir: Yes, I am from Syria.

B. Writing and Pronunciation

1. CONSONANTS AND CONSONANT LETTERS: ت ت، ت، ث، ه، ح، د، ب، ك، م
In this lesson, you will learn how to write and pronounce eight more consonant letters: ت، ث، ه، ح، د، ب، ك، م. All of these appear in the dialogue.

A. THE LETTER ت
The sound ت has two basic shapes, the initial/medial and the final/separate.
Note that the core form of \( \text{ذ} \) is identical to the form of \( \text{ذ} \). The distinctive feature of \( \text{ذ} \) is the two 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></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The sound of \( \text{ذ} \) is similar to English \( \text{f} \) in lip, except that it is pronounced more forward in the mouth, with the tip of the tongue touching upper teeth, as in Spanish or Italian \( \text{f} \).

In the dialogue, \( \text{ذ} \) was used in its final form in the following words:

\[ \text{ذَنَتْ} \quad \text{ذَنَتْ} \quad \text{ذَنَتْ} \quad \text{ذَنَتْ} \]

Here are additional examples showing \( \text{ذ} \) in other positions:

- **Initial**: \( \text{ذَكَّرَ} \text{ to leave) \}
- **Medial**: \( \text{ذَكَّرَ} \text{ (hook) \}
- **Separate and Initial**: \( \text{ذَّبَلَ} \text{ (coffin) \}

**B. THE LETTER \( \text{nن} \), THE SOUND \( \text{n} \)**

The letter \( \text{nن} \) has two basic forms.

<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></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

\( \text{nن} \) 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, \( \text{nن} \) resembles \( \text{ذ} \) and \( \text{ذ} \). The only distinguishing features are the number and the position of the dots.

- \( \text{nن} \)
- \( \text{nن} \)
- \( \text{nن} \)
- \( \text{nن} \)

The Arabic \( \text{n} \) sounds just like English \( \text{n} \) in no.

In the dialogue, you encountered \( \text{nن} \) in its initial position:

\[ \text{nن انتي (you, f.)} \]

And in its final position:

<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></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

In its separate and final forms \( \text{nن} \) has a curved tail hanging below the line.

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

In the dialogue, \( \text{nن} \) was used in its medial form in:

\[ \text{nن يسري (yo, in other words)} \]

\[ \text{nن نزيم (yes)} \]

Other examples are:

- **Initial**: \( \text{nن ام} \text{ (Oman) \}
- **Final**: \( \text{nن بيك} \text{ (telling) \}
- **Separate**: \( \text{nن السباق} \text{ (the Bejaa, a valley in Lebanon) \}

\[ \text{nن من (from)} \]

\[ \text{nن واشنطن (Washington) \}

\[ \text{nن استك (I live) \}

\[ \text{nن أين (where?) \}

Other examples are:

- **Initial and medial**: \( \text{nن ننام (we sleep) \}
- **Medial and separate**: \( \text{nن ننام (Lebanon) \}

C. THE LETTER \( \text{mم} \), THE SOUND (')

The consonant letter \( \text{مم} \) 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></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
D. THE LETTER ٕ / THE SOUND ٍ
The letter ٕ 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>ٕ</td>
<td></td>
<td>ٕ</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

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

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

- في (in)

Other examples are:
- Medial: سفن (ships)
- Final: أنف (nose)
- Separate: أنف (nose)

E. THE LETTER ٥ / THE SOUND ٥
The letter ٥ resembles ٕ in shape. Its distinctive feature is that it has two dots instead of one dot on top. In addition, ٥, unlike ٕ, has a tail with a deeper scoop that falls under the line in its final/separate form.

<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>٥</td>
<td></td>
<td>٥</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The consonant ٥ is similar to the English ٥ sound in cool, but it is pronounced farther in the back of the mouth.

In the dialogue, ٥ was used in its final shape in:

- دماسق (Damascus)

Here are some additional examples showing ٥ in other positions:
- Medial: توْر (she reads)
- Initial: ٥ (he read)
- Separate: سوق (market)

F. THE LETTER ٧ / THE SOUND ٧
Like the letters ٨, ٩, and ٠, ٧ has only one basic shape and is a non-connector letter.

<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>٧</td>
<td></td>
<td>٧</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Note that ٧ sits on the line. Start writing it from the upper end. The letter ٧ is pronounced just like the English ٧ in duck.

In the dialogue, ٧ was used in its initial form in:

- دماسق (Damascus)

Other examples are:
- Medial: تم (number), the first ٧
- Separate: تم (number), the second ٧

G. THE LETTER ٨ / THE SOUND ٨
The letter ٨ is identical to the letter sin in shape, but it has 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>٨</td>
<td></td>
<td>٨</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The consonant ٨ is pronounced like the English ٨ in she.

In the dialogue, ٨ was used in its medial form in:

- دماسق (Damascus)

Other examples are:
- Initial: شمس (sun)
- Final: ممشيق (apricot)
- Separate: أُمْشٌق (nest)

H. THE LETTER ٩ / THE SOUND ٩
The letter ٩ has one basic form, even though it can connect to both the preceding and the following letter.

<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>٩</td>
<td></td>
<td>٩</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
It forms a tilted ellipse which starts at the lower left end and ends there as well. A
dermal stroke is written on top of the ellipse from the top down.

The sound _TA is an alternate of the sound T. It is one of the four so-called "emphatic"
consounds in Arabic. T and  are pronounced in the same position in the mouth; the
difference is that when the sound  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  has other emphatic consonants,
strongly affects the sound of the surrounding vowels. The vowel that follows  is darker
in sound than its counterpart following the sound T. For example, the vowel a sounds
almost like an o when preceded by a T sound or other emphatic consonants.

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

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

Other examples are:

Initial:  تاعل (child)
Final (and medial):  قلع (cats)

I. THE LETTER ٌٌٌ marbuTa

The letter ٌٌ marbuTa is not a letter of the alphabet. It is a version of the letter أو. It
has two forms, the final form and the separate form.

<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>ٌٌ ٌٌ</td>
<td>ٌٌ</td>
<td>ٌٌ marbuTa</td>
<td>silent or T</td>
</tr>
</tbody>
</table>

Many feminine nouns end in the letter ٌٌ marbuTa, which is most often silent. ٌٌ marbuTa is always preceded by a fatifa.

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

Another example is:

Separate: ٌٌ ubuwwa (fatherhood)

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

Several different consonant sounds in Arabic, such as b, d, j, َي, w, etc., can have
"doubled" variants. A "doubled" consonant, rendered as b, d, j, َي, w, 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.

kasr (he broke) vs. كُسر (he smashed)
laqad (he conducted) vs. لاغد (he complicated)

Note that words with "doubled" consonants, such as ًٌٌ أَمْرِيِكِيَّةٌ (American) and أَمْرِيِكِيَّةٌ ubuwwa, have a special sign (ء) 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:

أَمْرِيِكِيَّةٌ ubuwwa (fatherhood)
أَمْرِيِكِيَّةٌ أَمْرِيِكِيَّةٌ (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:

مدينة madina (city)

is pronounced as mah DEE-nuh.

Irig syllables are syllables that have a) a consonant and a long vowel, e.g., di in the
مدينة madina (city), or b) a consonant, a short vowel, and another consonant e.g., la in
the word أَمْرِيِكِيَّةٌ American, ٌ.

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:

أَمْرِيِكِيَّةٌ is amrikia pronounced as am ri-KY-yuh.

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

سُلْطَانُ is sulepan (she reads) pronounced TAY-apun.
C. Grammar and Usage

1. SAYING IS AND ARE IN ARABIC

While the Arabic sentence min aynona contains three words—min (where), aynona (from), and aynona (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—a noun (writer), 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.

انَّا أمَريكيَّة.
and amrikiiya.
I am American. (lit., I American)

هو كاتب.
huwa katib.
He is a writer. (lit., He writer)

كمال هنا.
kamal huna.
Kamal is here. (lit., Kamal here)

أنا في مكتبة.
anta fi maktaba.
I am in my office. (lit., I in my office)

أنا في المكتبة.
anta fi library.
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 huna?
Kamal is here?

أنا في مكتبة؟
anta fi maktaba?
Am I in my office?

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.)

أمَّة
imra'a
a woman (f.)

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

مكتبة
maktaba
office (m.)

مكتبة
maktaba
library (f.)

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

هو كاتب؟
huwa katib?
Is he a writer?

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

كمال هنا؟
kamal huna?
Is Kamal here?

هو كاتب؟
huwa katib?
Is he a writer?

هل تتكلم في أمريكا؟
hal talkun fi amrika?
Do you live in America? (m.)

هل تتكلم الإنجليزية؟
hal talkun al-ingliziyya?
Do you speak English? (m.)

There is no difference between the two yes/no question markers, but ج is used more often in front of nouns and personal pronouns, and in more formal Arabic.
Masculine Noun | Feminine Noun
---|---
والد | والدة
father | mother
كاتب | كاتبة
writer | (female) writer

Notice that in writing, feminine nouns end in the letter ٰ (marbūtā), which follows the short -a ending. This letter is either silent, if nothing follows the noun, or pronounced, if another noun follows it. For example:

في مدينة 
in the city
أسكن في مدينة واشنطن.
I live in the city of Washington.

4. NATIONALITY AND AFFILIATION ADJECTIVES

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

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

For example:

أمريكيَّة
American
لبنانيَّة
Lebanese
أраб
Arab

And:

أمريكية
American, f.
لبنانية
Lebanese, f.
أрабية
Arabic, f.

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

سوريَّة (Syria)
سوري (Syrian, m.)
سورية (Syrian, f.)

D. Vocabulary

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>من</td>
<td>from</td>
</tr>
<tr>
<td>أي</td>
<td>which?</td>
</tr>
<tr>
<td>أن</td>
<td>you</td>
</tr>
<tr>
<td>يا</td>
<td>oh, eh</td>
</tr>
<tr>
<td>أنا</td>
<td>I</td>
</tr>
<tr>
<td>دمشق</td>
<td>Damascus</td>
</tr>
<tr>
<td>يغي</td>
<td>so, in other words</td>
</tr>
<tr>
<td>سوري</td>
<td>Syrian, m.</td>
</tr>
<tr>
<td>نعم</td>
<td>yes</td>
</tr>
<tr>
<td>سوريا</td>
<td>Syria</td>
</tr>
<tr>
<td>أمريكي</td>
<td>American, m.</td>
</tr>
<tr>
<td>أمريكية</td>
<td>American, f.</td>
</tr>
<tr>
<td>أزكر</td>
<td>I live</td>
</tr>
<tr>
<td>في</td>
<td>in</td>
</tr>
<tr>
<td>مدينتي</td>
<td>city</td>
</tr>
</tbody>
</table>

madina ٰ wahshinTun the city of Washington

E. Cultural Note

Currently, twenty-three countries make up what is tentatively called "the Arab world": Algeria, Bahrain, Comoros, Djibouti, Egypt, Eritrea, Iraq, Jordan, Kuwait, Lebanon, Libya, Mauritania, Morocco, Oman, the Palestinian Authority, Qatar, Saudi Arabia, Somalia, Sudan, Syria, Tunisia, United Arab Emirates, and Yemen. These countries are the members of the League of Arab States, based in Cairo, Egypt. The League of Arab States (see www.arableagueonline.org), or in Arabic, ″الجامعة العربية″ al-jamiʿat al-ad-duwāl al-ʻarabiyya, was established in
1945 by seven charter members—Egypt, Iraq, Lebanon, Saudi Arabia, Syria, Transjordan (now Jordan), and Yemen—to strengthen and promote economic, cultural, social, and political programs involving its member states and mediate possible disputes. For example, the organization, also called the Arab League for short, coordinates literacy campaigns, sponsors the publication of books, launches youth sports programs, and supports programs advancing the role of women in Arab societies.

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

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

F. Exercises

1. Connect the following letters into words.
   a. ن أ ف ل
   b. فا ر و س
   c. م ج د ر ر
   d. ط م ا ط م
   e. د و ر س
   f. ت ب ت
   g. س ن ئ
   h. س ن و أ ت
   i. ط م ا ب
   j. ق ي ا م

2. Write the following words in Arabic script with short vowel diacritics and other necessary signs.
   a. القلم
   b. الكتب
   c. تونيسي
   d. كانت
   e. بنك
   f. العالم
   g. قافلة

3. Give the English transliteration of the following words.
   a. مشروب
   b. كتيك
   c. تونسي
   d. كاتب
   e. بنك
   f. العالم
   g. قافلة

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 (لعيني, m).
   b. Your name is Samir.
   c. You are here.
   d. My office is in Lebanon.
   e. Lucy is here.

The Arabic word for "you" in Arabic is written using a special combination letter "أ" (the alif)
What Do You Do?

Lucy and Donald are having coffee with Lucy's colleague (Samir, Zamil Lusi) and Donald's friend (Sadiq Donald) 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.

Samir, Zamil Lusi: صباح الخير.
Sadiq Donald: صباح الخير.
Samir, Zamil Lusi: أهلا بك، لباني، أليس كذلك؟
Sadiq Donald: أنا من الكويت. وحضنكي ليبي أم مغربي؟
Samir, Zamil Lusi: أنا تونسي. إنسي سامير التونسي.
Sadiq Donald: والله وليست أيضاً إسمي سامير. ولكن سامر أبو تابث.
Samir, Zamil Lusi: تشرفا أنا استاد سامير.
Sadiq Donald: تشرفا بك.
Samir, Zamil Lusi: ماذا تفعل حضرتك؟
Sadiq Donald: أنا يدكر في مستشفى جامعة الكويت.
Samir, Zamil Lusi: والله! وليست أيضاً يذكرون. ولكن يذكرون في اللغة العربية في الجامعة الأمريكية.
Sadiq Donald: وهل تتكلم اللغة اللبانية جيداً جداً؟
Samir, Zamil Lusi: طبعاً. أتتكلّم كلّ يوم.

sāmir, zamīl lūsi: Sabaḥ al-khayr.
Sadiq donald: Sabaḥ an-nār. ahlan.
sāmir, zamīl lūsi: aḥlan bi kulli, a layṣa kadhalik?
Sadiq donald: la, anī min al-kuwayt. wa Hadratak, libi am maghribi?
sāmir, zamīl lūsi: anī tunsī, cmīn samīr at-tunisi.
Samir, Lucy’s colleague: Good morning.
Donald’s friend: Good morning. Hello.
Samir, Lucy’s colleague: Hello to you! Lebanese, right?
Donald’s friend: No. I am from Kuwait. And you, are you Libyan or Moroccan?
Samir, Lucy’s colleague: I am Tunisian. My name is Samir al-Tunisi.
Donald’s friend: Really? My name is also Samir, but Samir Abu Thabit.
Samir, Lucy’s colleague: Nice to meet you. Mister Samir.
Donald’s friend: Nice to meet you, too.
Samir, Lucy’s colleague: What do you do, sir?
Donald’s friend: I am a doctor at the Kuwait University Hospital.
Samir, Lucy’s colleague: Really? I am a doctor, too, but a doctor of Arabic language at the American University.
Donald’s friend: And do you speak the Lebanese dialect very well?
Samir, Lucy’s colleague: Sure. I speak it every day.

B. THE LETTER س:Dd; THE SOUND D

The only difference between the writing of the letter س:Sd and the letter د:Dd is that Dd 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>س</td>
<td>د</td>
<td>دد</td>
<td>س</td>
<td>Dd</td>
<td>5</td>
</tr>
</tbody>
</table>

Dd 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, Sd is found in the initial form in:
Salāh (morning)
Sadīq (friend)

Here are examples showing Sd in other positions:
Medial: tashīr ٹشیر (short)
Separate: خاصّ lashsh (special, private)
Final: لّي lāli (thief)

In this lesson you will learn how to write and pronounce ten more consonant letters of the Arabic alphabet. You will also learn about maqāsīd, a variant of the letter dād.

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

In the final/separate form, Sd is written by drawing a small oblong loop, like a sideways oval, and then dipping it 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 د discussed in Lesson 2, the sound س is an emphatic consonant. It is a counterpart of the sound س, but pronounced further back in the mouth, not at the teeth like sin. Pronounce it with the tense tongue in a scoop-like shape raised toward the back of the mouth. As with other emphatic consonants, the vowel that precedes and/or follows S sounds much “darker,” being pronounced further back in the mouth, than its counterpart. For example, the d-sound in Sd, the name of the letter, is much closer to the vowel in English “fan” than in apple.

In the dialogue, Sd is found in the initial form in:
Salāh (morning)
Sadīq (friend)

Here are examples showing Sd in other positions:
Medial: tashīr ٹشیر (short)
Separate: خاصّ lashsh (special, private)
Final: لّي lāli (thief)
C. THE LETTER د ح: THE SOUND DH
The letter د ح دح 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></td>
<td></td>
<td>د ح</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Much like the letter د ح, دح is a tilted ellipse that you start 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 د ح, like other emphatic consonants, has no English equivalent. It is the emphatic counterpart of the consonant د ح, discussed below, and is pronounced just like English th in that. دح 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. دح is used in the following words:

- Initial: اب دح (Abu Dhabi)
- Medial: دح دح (detestable)
- Final: دح دح (luck)
- Separate: دح دح (luck, pl.)

D. THE LETTER ح ح: THE SOUND H
The letter ح ح 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>د ح</td>
<td>د ح</td>
<td>د ح</td>
<td></td>
<td>ح د ح</td>
<td></td>
</tr>
</tbody>
</table>

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

In the dialogue, ح ح is found in the initial position in:
- ح ح ح (you: Sir)

and in the separate form in:
- ح ح ح (morning)

Other examples are:
- Medial: ح ح ح (newspaper)
- Final: ح ح ح (wind)

E. THE LETTER ح ح: THE SOUND H
The consonant letter ح 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>د ح</td>
<td>د ح</td>
<td>د ح</td>
<td></td>
<td>ح د ح</td>
<td></td>
</tr>
</tbody>
</table>

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

ح ح 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 sound in the Scottish loch or the German nacht. Learn to distinguish it from ح (the letter ح ح), 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 ح was used in its medial form in:
- ح ح ح (good)

Other examples are:
- Initial: ح ح ح (news, sg)
- Final: ح ح ح (history)
- Separate (and initial): ح ح ح (peaches)

F. THE LETTER ح ج: THE SOUND J
The letter ح ج ج has two basic shapes. It looks just like ح 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>د ح</td>
<td>د ح</td>
<td>د ح</td>
<td></td>
<td>ج د ح</td>
<td></td>
</tr>
</tbody>
</table>

ج ج has the same sound as the letter J in the English word job.
G. THE LETTER  ز zay, THE SOUND z

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

ز zay 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>z</td>
<td>z</td>
<td>z</td>
<td>z</td>
<td>zay</td>
<td>z</td>
</tr>
</tbody>
</table>

In the dialogue, zay was used in its initial form in:
1. zero

Other example of zay are:
Medial: مسماز (flute)
Final: مركز (center)
Separate: راز (rice)

H. THE LETTER  ث dhal, THE SOUND th

The letter ث dhal has two different shapes. ث dhal has the basic shape of the letter ث (th), 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>ث</td>
<td>ث</td>
<td>ث</td>
<td>dhal</td>
<td>th</td>
</tr>
</tbody>
</table>

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

In the dialogue, dhal was used in:
Initial: أبوب نابيت (clown)

Other examples are:
Medial: بحث (female researcher)
Final: بحث (search, research)
Separate: ثرث (search, legacy)

I. THE LETTER  ج ghayn, THE SOUND gh

The letter ج ghayn 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>ج</td>
<td>ج</td>
<td>ج</td>
<td>ج</td>
<td>ghan</td>
<td>gh</td>
</tr>
</tbody>
</table>

ج ghan looks like the letter ج, except that it has one dot above the basic shape.

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

In the dialogue, gh was used in:
Separate: أستاذ (professor, mister)

Other examples are:
Initial: ذكى (intelligent)
Medial and final: لذيذ (delicious)

2. The letter ج ghayn 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>ج</td>
<td>ج</td>
<td>ج</td>
<td>ج</td>
<td>ghan</td>
<td>gh</td>
</tr>
</tbody>
</table>

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

The consonant sound gh does not occur in English. It is an h-type sound pronounced with the air flowing through the constricted area in the back of the mouth, like th. The main difference between gh and h is that when gh is pronounced the vocal cords vibrate, making the sound voiced, while h is voiceless. The sound gh is similar to the Persian /gh/ sound. Pay attention to the distinction between the pairs of sounds gh (ج) and
C. Grammar and Usage

1. THE DEFINITE ARTICLE

The definite article in Arabic is used to represent the long u of the English article. It is pronounced at the end of the root and has a single shape. The absence of any diacritical marks distinguishes it from the indefinite article, which has diacritical marks. For example:

The definite article in Arabic as in English, nouns are preceded by articles. For example:

- Car (the car)
- Hospital (the hospital)
- University (the university)

When the definite article is attached to a noun that starts with a vowel, the vowel is dropped and the article is pronounced like a sound. For example:

- Doctor (a doctor)
- Nurse (a nurse)

When the definite article is attached to a noun that starts with a consonant, the consonant is dropped and the article is pronounced like a sound. For example:

- Hospital (a hospital)
- University (a university)

The definite article is always pronounced as a separate word and is used to indicate a specific noun or noun phrase. For example:

- The hospital (al-bayt fi-l-bayt)
- The university (al-jami'a fi-l-jami'a)

K. THE LETTER Y-

The letter y- is a separate letter of the alphabet. It always occurs at the end of a word and has a single shape. The absence of any diacritical marks distinguishes it from the letter y. For example:

- Sun (al-sun)
- Moon (al-moon)

The letter y- is pronounced as a separate sound in Arabic. For example:

- Sun (al-sun)
- Moon (al-moon)

The letter y- is a separate letter of the alphabet and is always pronounced at the end of a word. For example:

- Sun (al-sun)
- Moon (al-moon)
In Arabic script, the shadda is used to indicate the "doubling" of the consonant. Notice that the final / 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 šams (sun) begins in one such sound. The sound of the article remains َل 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></th>
</tr>
</thead>
<tbody>
<tr>
<td>ما</td>
<td>what, which? (used before a noun)</td>
</tr>
<tr>
<td>مانا</td>
<td>what?</td>
</tr>
<tr>
<td>أين</td>
<td>where?</td>
</tr>
<tr>
<td>من</td>
<td>from where?</td>
</tr>
<tr>
<td>ما</td>
<td>who?</td>
</tr>
<tr>
<td>متى</td>
<td>when?</td>
</tr>
<tr>
<td>لماذا</td>
<td>why?</td>
</tr>
<tr>
<td>كيف</td>
<td>how?</td>
</tr>
</tbody>
</table>

`ما اسمك؟`
What is your name?

`ما تعلّم؟`
What do you do?

`أين الجامعة؟`
Where is the university?

`من هو أوبسي؟`
Where is Lucy from?

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>انن</td>
<td>نحن</td>
<td>نحن</td>
</tr>
<tr>
<td>أنت</td>
<td>انت</td>
<td>انتن</td>
<td>انتن</td>
</tr>
<tr>
<td>أنت</td>
<td>انت</td>
<td>أنتن</td>
<td>أنتن</td>
</tr>
<tr>
<td>هو</td>
<td>هو</td>
<td>هم</td>
<td>مههم</td>
</tr>
<tr>
<td>هي</td>
<td>هي</td>
<td>هن</td>
<td>مهن</td>
</tr>
</tbody>
</table>

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

Here are some examples:

`أنا من الكويت.`
I am from Kuwait.
This is so because the verb form itself clearly indicates the person, gender, and number of the doer of the action in Arabic. We'll start discussing different verb forms in Lesson 4.

D. Vocabulary

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>سدقي</td>
<td>Sadiq</td>
</tr>
<tr>
<td>زميل</td>
<td>colleague</td>
</tr>
<tr>
<td>صباح الخير</td>
<td>good morning</td>
</tr>
<tr>
<td>صباح النور</td>
<td>good morning (a reply)</td>
</tr>
<tr>
<td>ألبس كذلك</td>
<td>Right?, isn't it so?</td>
</tr>
<tr>
<td>الكويت</td>
<td>Kuwait</td>
</tr>
<tr>
<td>حضرتك</td>
<td>you: Sir (a respectful form of address)</td>
</tr>
<tr>
<td>ليبي</td>
<td>Libyan</td>
</tr>
<tr>
<td>أم</td>
<td>or (in questions)</td>
</tr>
<tr>
<td>مغربي</td>
<td>Moroccan</td>
</tr>
<tr>
<td>تونسي</td>
<td>Tunisian</td>
</tr>
<tr>
<td>والله</td>
<td>wa-Inan</td>
</tr>
<tr>
<td>أيها</td>
<td>also</td>
</tr>
<tr>
<td>لكن</td>
<td>but</td>
</tr>
<tr>
<td>شكرًا</td>
<td>Thanks</td>
</tr>
</tbody>
</table>

E. Cultural Note

Cusumns 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 is often 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 person about the well-being of his wife, as it would be considered rude. Some of the appropriate expressions to use in this situation are:
kayf al-salām?
How are you?

kayf aš-šaḥāda? insha'Allah tamām.
How is your health? I hope it's fine. (lit., God willing, it's fine)

The answers can be:

الحمدلله.
al-Hamdu'llah.
Thanks, it's fine. (lit., praise to God)

بِكِيْر.
bi khayr.
Fine.

(كُل شَيْء) تامَم.
(kull shay') tamām.
(Everything is) fine.

F. Exercises

1. Connect the following letters into words.

أ. -ج
ب. -ح
ج. -ج
د. -ج

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

a. dhāhat
b. baʾTikh
c. najaḍ
d. ḥubb

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

a. yazīr / jābir / shubāh / ẓudžādha / muhāt / ḍhilā'a / bāth / khubz

4. Answer the following questions about the dialogue.

a. أين الؤسي?
b. من سامر العسكي?
c. أين سامر?
d. أين الجامعة الأمريكية؟
e. أين بيروتو؟

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

أنا أشي لينا ناسنا أنا برياني أستكين
كل يوم
اللغة
صديق أحدها أيضاً
وكان في
الأمريكية
سوري
1. a. jil

2. a. jil

3. a. jil

4. a. jil

5. a. jil

My name is Lina Nasser. I am Lebanese. I live in the city of Beirut. I am a doctor. I work in the hospital. Every day I speak the Arabic language.

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

2. a. kabira

3. a. the Arabs

Answer Key

1. a. المَلْح
b. الغَرْب
c. ظَاهِرَة
d. خِليْل
e. ثَابَة
f. ضَيْغَة
g. نَسَاح
h. صحَب
2. a. أَنْتَ
b. يَبْيِخ
c. رَيْاضِ
d. جَدَاب
e. كَيْجَب
f. لْصُوْيِر
3. a. شُوْبُت
b. ظَلَّة
c. يَاوْزِر
d. جَذَاب
e. بَلْحِث
f. خُبُر
4. a. لُوَسِيَّ مَنْ أَمْرٍكَ
b. سَامِرُ القُوْمِيّ نَظِيفٌ
c. هُوَ الْفُسُورُ
d. الجَامِعَةِ الأُمُرِيْكِيَّةُ فِي بِرْوَاتِبِ
e. بَيْرُوتِ فِي لِبْنَانِ
5. أَنَا إِسْمِي لِينَة نَاسِر أَنَا لِبنانيّة أَسْقُنُ فِي مَدِينَةِ بِرْوَاتِبِ أَنَا لْمَكْرُورُ أَعْلُ فِي الْمُسْتَنْفُقِ. كَلْ يَوْمٍ أَنْفُكِ اللِّغَةَ العَرْبِيّةَ

My name is Lina Nasser. I am Lebanese. I live in the city of Beirut. I am a doctor. I work in the hospital. Every day I speak the Arabic language.

My friend Ahmad Majid is also a doctor, but at the American University. He is Syrian.
4. Put the following sentences in the right order to create a meaningful dialogue.

- 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 اسمك / اسمك؟
b. من أين أنت / أنت؟
c. هل أنت أمريكي / هل أنت أمريكي؟
d. هل أنت كاتب؟
e. هل أنت في المكتب؟

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

a. سامر
b. كوبية

c. يغني أنا ______
d. أسكن ______ مدينة الكويت

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

a. عراقي
b. كويتي
c. سوري
d. ليبي

e. كاتب
f. طالب

g. معمر

8. Translate the following mini-dialogues into Arabic.

- Where are you?
  - I am in the office.
- Where am I?
  - You are here.
- Where are you from?
  - I am from America.
- Is she Lebanese?
  - Yes, she is.
- Where are they from?
  - They are from Damascus.
5. Answers will vary. Some possible answers are:
   a. إسمي...
   b. أنا من مدينة...
   c. عم، أنا أمريكي/أمريكية.
   d. نعم، أنا كاتب.
   (لا أنا أشتاق / مكتور.)
   e. نعم، أنا في المكتب.

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

7. عراقية - عراقية
   b. كويتي - كويتي.
   c. سوري - سوري.
   d. ليبي - ليبي.
   e. كاتب - كاتبة.
   f. طالب - طالبة.
   g. معلم - معلمة.
   h. أين تأهلت؟

8. a. أين تأهلت؟
   b. أنا من أمريك.
   c. هل هي لبنانية؟
   d. نعم.
   e. في بروت.
   f. في المكتب.
   g. في البيت.
   h. من دخل.

9. a. الأردن
   b. المدينة
   c. الأردن
   d. الضابط
   e. الجامعة
   f. الرواتب
   g. الكثير
   h. الوالد

10. a. الولد
    b. الذوق
    c. الثقة
    d. الأردن
    e. الثقة
    f. الولد
    g. الذوق
    h. الولد
LESSON 4
(Modern Standard Arabic)

كيف كانت الحفلة؟
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 tarda يا ناديه.
Nadia: أهلاً، أهلاً وسهلاً، كيف كانت الحفلة أمس؟
Lucy: أمس، إذن، أهلاً وسهلاً، لم يتغير شيء.
Nadia: لوسي، أنا ما زلت مطلقه.
Lucy: وماذا شربت؟
Nadia: شربت عصيرًا كثيرة على الحفلة.
Lucy: نعم، نعم، أكيد، كانت كل شيء جيدًا مثل الفعالية والمكونات.
Nadia: وماذا شربت؟
Lucy: شربت إبريقين من الكعاب.
Nadia: فقط، في اليوم السابق، أثرت نفسي الفعالية أيضًا والفلكلور عادة مثل الكعاب، هل كانت هناك فعالية مسي繳ية على الأثر؟
Lucy: لا، ما كانت هناك فعالية مسينية استمعنا إلى عمرو دياب.
Nadia: في الكعاب، يعني؟
Lucy: نعم.
Nadia: أكملت في اللّهجه اللّبنانية؟
Lucy: نعم، تكلمت مع كل العالم، مع ابن خال مني وكتب عمها وجدته، العرسي. سمحت مثل الليبل.

B. Writing and Pronunciation

1. USING tarwin

As mentioned in Lesson 3, in more formal Arabic, indefinite nouns end in -un. The -un follows one of the three short vowels, fatḥa, kasra, or Damma: -an, -un or -um. These different endings are indicated in writing by doubling the sign of the short vowel. The resulting symbols are called tarwin in Arabic. Two letters (ٌ) stand for the ending -an, -un or -um.
kathiran (very much, a lot)

Two kasnas (ـ) stand for the ending -in, as in:
кетир (numberous, following a preposition)

Two Dammas (ـ) stand for -un, as in:
Кетир (numberous, when modifying a subject)

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

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

кетир (very much), kathiran (very much, a lot)

أهلا (hello)

أهلا وسهلا (hello and welcome)

جدان (very)

Tab'an (of course)

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

2. ELISION

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

If a word preceding the definite article ends in a vowel, the initial “hamzated” ‘a of the definite article ‘aL is dropped in speech (but not in writing) and the article is pronounced ‘a, as in:

في البيت
ifi-bayt
in the house

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

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

والي
wâli
we sh-shuy
and tea (lit., and the tea)

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

ما اسمك؟
mâ-smâk?
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 الحفلة أمس
kànt al-hāfla ʾams
The party took place yesterday. (lit., was the party yesterday)

كانت هناك حفلة موسيقية
kànt hânak ḥarâka muṣiqiyya
There was a music band. (lit., was there a music band)

أكملت نادية التفاح أمس
akalat nädja t-ṯabaħa ʾams
Nadia ate tabouli yesterday. (lit., ate Nadia tabouli yesterday)

أكملت نادية التفاح
akkamilat nädja ṯabaħa
Nadia ate 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
i am american (lit., I American)
2. THE POSSESSIVE CONSTRUCTION

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

أُنْ هِيَ مُحَازَة
the groom's family (lit., family the groom)

والدُّ هِيَ مُحَازَة
the groom's mother (lit., mother the groom)

جَدُّ هِيَ مُحَازَة
the groom's grandmother (lit., grandmother the groom)

اِخْرَاضِهُ مُحَازَة
Muna's maternal cousin (m.) (lit., maternal cousin Muna)

صاحب شركة
a company's owner (lit., owner a company)

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

Notice a few other important features of the possessive construction:

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

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

If the first noun, the possessed, is feminine and ends in ـبـ or ـنـ, the ـتـ, being followed by another word, is fully pronounced, as in the second and third examples above (without, jaddu).

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>ـي</td>
<td>ـي</td>
<td>ـوا</td>
<td>ـوا</td>
</tr>
<tr>
<td>ية</td>
<td>ية</td>
<td>تهم</td>
<td>تهم</td>
</tr>
<tr>
<td>ـع</td>
<td>ـع</td>
<td>ـو</td>
<td>ـو</td>
</tr>
<tr>
<td>ـل</td>
<td>ـل</td>
<td>ـل</td>
<td>ـل</td>
</tr>
<tr>
<td>ـل</td>
<td>ـل</td>
<td>ـل</td>
<td>ـل</td>
</tr>
<tr>
<td>ـل</td>
<td>ـل</td>
<td>ـل</td>
<td>ـل</td>
</tr>
</tbody>
</table>

Note that a different ending corresponds to every personal pronoun. Only the dual ending ـو | ـو is used with both masculine and feminine you two. The ending ـو has a silent alif in Arabic script ڵ. The parentheses around the vowels in ـي, ـي, ـي 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.

*Note that these vowels are always present when other endings, such as object pronoun suffixes, are discussed in Lesson 6. They are shaded in this course.*
Here are the perfect tense forms of the verb شرب sharib (to drink). The perfect tense endings listed above are added to the stem شرب sharib-

<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><strong>Plural</strong></td>
</tr>
<tr>
<td>أنا</td>
<td><strong>shanib-t(a)</strong></td>
</tr>
<tr>
<td>أنت (m.)</td>
<td><strong>shanib-t(u)</strong></td>
</tr>
<tr>
<td>أنت (f.)</td>
<td><strong>shanib-t(a)</strong></td>
</tr>
<tr>
<td>هو</td>
<td><strong>shanib-st</strong></td>
</tr>
<tr>
<td>هي</td>
<td><strong>shanib-sù</strong></td>
</tr>
</tbody>
</table>

The he form، شرب-ب، is considered the simplest and most basic form of the Arabic verb، because it is minimally altered. Without the final -a، it also serves as a perfect tense stem to which endings for all other persons are added. In an Arabic dictionary، as in the glossary at the end of this book، all verbs are cited in the he form. While it is translated there with an English infinitive (e.g، to drink)، that form does not exist in Arabic. Note that the I and you (m.) forms are the same، once the final vowels -u and -a are dropped. Here is another verb،أكل akal (to eat)، also used in the dialogue، conjugated in the perfect tense.

<table>
<thead>
<tr>
<th>THE PERFECT TENSE OF THE VERB</th>
<th>أكل (TO EAT)</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Singular</strong></td>
<td><strong>Plural</strong></td>
</tr>
<tr>
<td>أنا</td>
<td><strong>akal-t(a)</strong></td>
</tr>
<tr>
<td>أنت (m.)</td>
<td><strong>akal-t(u)</strong></td>
</tr>
<tr>
<td>أنت (f.)</td>
<td><strong>akal-t(a)</strong></td>
</tr>
<tr>
<td>هو</td>
<td><strong>akal-st</strong></td>
</tr>
<tr>
<td>هي</td>
<td><strong>akal-sù</strong></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 كان (was/were)، presented below. The two stems are كان، used with I، you singular، we، and you plural forms، and كان، used with he، she، and they forms.

<table>
<thead>
<tr>
<th>THE PERFECT TENSE OF THE VERB</th>
<th>كان (WAS/WERE)</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Singular</strong></td>
<td><strong>Plural</strong></td>
</tr>
<tr>
<td>أنا</td>
<td><strong>kunt(u)</strong></td>
</tr>
<tr>
<td>أنت (m.)</td>
<td><strong>kunt-st</strong></td>
</tr>
<tr>
<td>أنت (f.)</td>
<td><strong>kunt-sù</strong></td>
</tr>
<tr>
<td>هو</td>
<td><strong>kunt-Prosec</strong></td>
</tr>
<tr>
<td>هي</td>
<td><strong>kunt-robe</strong></td>
</tr>
</tbody>
</table>

The he form، كان، is minimally altered: without the final -a، it also serves as a perfect tense stem to which endings for all other persons are added.
B. AGREEMENT BETWEEN THE SUBJECT AND THE VERB

As mentioned above, the Arabic verb expresses the person, number, and gender of the dier 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.

والفعل متعلق
we mithd sharibum.

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:

أكلت أكلات كثيرة
akalat akalat kathira.

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 singular, rather than they (f.), form. Contrast this verb form to the one used in the previous example.

أكلت لوسي وميني أكلات كثيرة
akalat lousi wa munini akalat kathira.

Lucy and Muna ate a lot of food.

C. NEGATION OF SENTENCES IN THE PERFECT TENSE

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

ما كانت الحفلة أم
ma kàntn al-hafla ams.

The party was not yesterday.

ما تعرفت على أهل الحضنة
ma ta'rufat on al-hafla

I did not meet the groom's family.

ما مرتوا على أيات كثيرة
ma maratu l-'araf kathira.

They did not spend a lot of money.

4. AGREEMENT BETWEEN NOUNS AND ADJECTIVES

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

أكلت كثيرة وعليّة جيدًا
akalat kathira wa Takhyba jiddan.

many tasty dishes (lit., dishes many and tasty very)

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

мырموب رخيص
masribu nakhS
a cheap (m.) drink (m.)

المشرووب الرخيص
al-mashrib ar-raS
the cheap drink (lit., the drink the cheap)
D. Vocabulary

Come 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

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
cassette

you (f.) spoke

with

all

the world; here: the people (very informal)
cousin (lit., the son of the maternal uncle)
his cousin (lit., the daughter of her paternal aunt)
grandmother

I became

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

<table>
<thead>
<tr>
<th>PATERNAL</th>
<th>MATERNAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Uncle</td>
<td>Aunt</td>
</tr>
<tr>
<td>بنّة عمة</td>
<td>بنّة حارة</td>
</tr>
<tr>
<td>a. بنّة عمّا</td>
<td>b. بنّة حارة</td>
</tr>
<tr>
<td>عمة</td>
<td>حارة</td>
</tr>
<tr>
<td>a. عمة عمّا</td>
<td>b. حارة</td>
</tr>
</tbody>
</table>

F. Exercises

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

Example: 
كيف (كان) الحفلة؟
كيف كانت الحفلة؟

a. سامير ما (شرب) البسيوني.
b. ناديا (شربت) الشاي / أمست.

c. هل (ألق) أي (المولا) في لبنان؟

d. يا معي: (تكمل) الحفلة السويسرية في تونس؟

e. أنا وزينت حفلة (المسلة) كثرًا في الحفلة. وأمست، هل (المسلة) أيضا؟

2. Translate the following sentences into Arabic.

a. Samir met the groom’s father.
b. Lucy’s mother is a doctor at the university hospital.
c. The dish was very tasty and I ate a lot.
d. Did you (m.) drink only Pepsi?
e. We listened to a music band.

3. Match the words in the column A with the right words in column B to form meaningful phrases or sentences.

<table>
<thead>
<tr>
<th>A</th>
<th>B</th>
</tr>
</thead>
<tbody>
<tr>
<td>a.</td>
<td>أكلة</td>
</tr>
<tr>
<td>b.</td>
<td>مصرف</td>
</tr>
<tr>
<td>c.</td>
<td>عربية</td>
</tr>
<tr>
<td>d.</td>
<td>طيب</td>
</tr>
<tr>
<td>e.</td>
<td>المأكولات العربية</td>
</tr>
<tr>
<td>f.</td>
<td>عازلا</td>
</tr>
<tr>
<td>g.</td>
<td>اللحمة</td>
</tr>
<tr>
<td>h.</td>
<td>صباح</td>
</tr>
</tbody>
</table>

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

a. ما—هناك—كان—سورى—دكتور
b. الأستاذ—مكتب—أحمد—الجامعة—المبية—في—بيروت.
c. كانت—بنّة—ما—عمّ—أحمد—نار—صحبة

d. البسيوني—طيب—مغربي

e. مع—تحليق—أم—العريس—هل؟

Answer Key

1. a. كيف (كان) الحفلة؟
   كيّف كانت الحفلة؟

2. a. سامير ما (شرب) الشرب (Samir didn’t drink the Pepsi.)
   b. ناديا (شربت) الشرب (Nadya drank the tea yesterday.)
   c. هل (ألق) أي (المولا) في لبنان؟
   d. يا معي: (تكمل) الحفلة السويسرية في تونس؟
   e. أنا وزينت حفلة (المسلة) كثرًا في الحفلة. وأمست، هل (المسلة) أيضا؟

3. a. كبسولة (intake) 
   b. مصرف (a bank)
   c. المأكولات العربية (Arabic cuisine)
   d. عمّ (uncle)
   e. العشاء (supper)

4. a. ما كان هناك دكتور سوري
   There was no Syrian doctor.
The office of Professor Ahmad is at the Arab University in Beirut.

Ahmad’s cousin was not a company owner.

Pepsi is a tasty drink.

Did you (f.) speak with the groom’s family?

LESSON 5
(Modern Standard Arabic)
مقابلة شخшла: An Interview

A. Dialogue

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

المهندس محمد: المهندس دونالد، في رأيك، ما أهمّ مؤهلّك لعمل في شركتي؟

المهندس دونالد: أهمّ مؤهلّي هو العمل في شركة أرامكو السعودية.

المهندس محمد: طبعًا شركة أرامكو من الشركات المعروفة، من المُؤكّد أنّ المعلم الكبير في هذه الشركة.

المهندس دونالد:نعم، أكنتُ الكثير من الخبرة، وتعلّمت اللغة العربية.

ما هي الجامعة التي درست فيها الهندسة؟

المهندس دونالد: جامعة كولومبيا.

وماذا فعلت بعد التخرج؟

المهندس دونالد: عملت بشركتي بترول في فنزويلا، ثمّ ذهبت للسعودية للعمل في شركة أرامكو.

المهندس محمد: كيفًا عملت في فنزويلا والسعودية؟

عملت في فنزويلا عامًا واحدًا وفي السعودية ثلاثة أعوام.

أكنتُ خلالها خبرة كبيرة.

المهندس محمد: شهدت أنك تتحدث اللغة العربية جيدًا.

المهندس دونالد: ليس عربًا بداخلة جيدة، كان العمل يأخذ معظم وقتني.

لقد كنت في السعودية، ولكن عيني السعيد 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., the engineer (the engineer). Pronouns are always definite and often begin a nominal sentence, e.g., I, you, he, etc. Other definite elements, often found at the beginning of nominal sentences, are proper names, e.g., Donald, possessive phrases, e.g., my company (the Aramco company), and nouns with possessive suffixes, e.g., 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.
al-muhandas tabhil.
The engineer is tall. (lit., the engineer tall)

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

المهندس طويل
al-muhandas af-Tawil.
the tall engineer (lit., the-engineer the-tall)

The following example is also a noun-adjective phrase because it has an indefinite noun, which is not allowed in nominal sentences.
When the predicate of a nominal sentence is also a definite noun, and hence, agrees with the subject noun in definiteness, a subject pronoun is inserted before the predicate to distinguish this construction from the definite noun-adjective phrase illustrated above. For example, in the sentence below, the pronoun هو (he) is inserted because the predicate noun is definite.

دُونالد هو الـۚمِدير
Donald is the director. (lit., Donald he the director)

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

أنا في المكتب
I am in the office. (lit., I in the office)

كمال مُنذ
Kamal is here. (lit., Kamal here)

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

إني حصل على توجيهة البكالوريوس
Ibn Hādīl Talib al-Bakalorius
My son received his B.A. (lit., My son 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 مدرِّس
There is a teacher in the office. (lit., in the office a teacher)

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

على المكتب قلم
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 مَنْكَ... (there):

هناك مُدِرِّس في المكتب
There is a teacher in the office.

هناك قلم على المكتب
There is a pen on the desk.

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

C. NEGATION OF NOMINAL SENTENCES

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

لا حَمِيد طالِب
Khaled is not a student.

ليس أمير أمال رجاء أعمال
Our friends are not businesspeople.

لا مُدِرِّس
I am not a teacher.

The following table includes all forms of لَيْسَ in nominal sentences. Note that while it is conjugated in the perfect tense, لَيْسَ 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 لَيْسَ is always marked by a definite article when it is used as a noun. This case ending, although ending in -ة (-a), is usually dropped in NSA, but can be pronounced in more formal situations.
CONJUGATION OF laysa (AM NOT/IS NOT/ARE NOT)

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
<th>Dual</th>
</tr>
</thead>
<tbody>
<tr>
<td>أنا</td>
<td>لا</td>
<td>لست</td>
</tr>
<tr>
<td>أنت</td>
<td>لا</td>
<td>لست</td>
</tr>
<tr>
<td>هي</td>
<td>لا</td>
<td>لست</td>
</tr>
</tbody>
</table>

Singular

<table>
<thead>
<tr>
<th>yo (m.)</th>
<th>لست</th>
</tr>
</thead>
<tbody>
<tr>
<td>yo (f.)</td>
<td>لست</td>
</tr>
<tr>
<td>لستا</td>
<td>لستا</td>
</tr>
</tbody>
</table>

Plural

<table>
<thead>
<tr>
<th>yo two (m.)</th>
<th>لستا</th>
</tr>
</thead>
<tbody>
<tr>
<td>yo two (f.)</td>
<td>لستا</td>
</tr>
</tbody>
</table>

Dual

<table>
<thead>
<tr>
<th>yo</th>
<th>لستا</th>
</tr>
</thead>
<tbody>
<tr>
<td>لستا</td>
<td>لستا</td>
</tr>
</tbody>
</table>

There is no teacher in the office, (lit., not in the office a teacher)

laysa h m maktab mudarris.

There is no pen on the desk. (lit., not there a pen on the desk)

Remember that when an equational sentence in the perfect tense, which always contains the verb كان کان(kan), needs to be made negative, the negative particle لا لا is used.

ما كان مدرسًا.

I was not a teacher.

ما كان صاحبًا ورجل أعمال.

Our friends were not businesspeople.

2. COMMON PREPOSITIONS

The following table lists several common prepositions.

<table>
<thead>
<tr>
<th>COMMON PREPOSITIONS</th>
</tr>
</thead>
<tbody>
<tr>
<td>في</td>
</tr>
<tr>
<td>على</td>
</tr>
<tr>
<td>إلى</td>
</tr>
<tr>
<td>عن</td>
</tr>
<tr>
<td>ب</td>
</tr>
<tr>
<td>مع</td>
</tr>
<tr>
<td>عند</td>
</tr>
<tr>
<td>فوق</td>
</tr>
<tr>
<td>تحت</td>
</tr>
<tr>
<td>أمام</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:

Zawjat dunald زوجته دونالد
Zawjat Donald زوجته دونالد
Donald’s زوج دونالد
Donald’s wife زوجة دونالد

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

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
<th>Dual</th>
</tr>
</thead>
<tbody>
<tr>
<td>my</td>
<td>-ī</td>
<td>-īn</td>
<td>-īn</td>
</tr>
<tr>
<td>your (m.)</td>
<td>-īd</td>
<td>-īn</td>
<td>-īnd</td>
</tr>
<tr>
<td>your (f.)</td>
<td>-īi</td>
<td>-īn</td>
<td>-īui</td>
</tr>
<tr>
<td>his</td>
<td>-īi</td>
<td>-īi</td>
<td>-īum</td>
</tr>
<tr>
<td>her</td>
<td>-īī</td>
<td>-īī</td>
<td>-īīm</td>
</tr>
<tr>
<td>your (m.)</td>
<td>-īka</td>
<td>-īkum</td>
<td>-īkmd</td>
</tr>
<tr>
<td>your (f.)</td>
<td>-īki</td>
<td>-īkunna</td>
<td>-īkumna</td>
</tr>
<tr>
<td>his</td>
<td>-īhu</td>
<td>-īhum</td>
<td>-īhumd</td>
</tr>
<tr>
<td>her</td>
<td>-īhi</td>
<td>-īhunna</td>
<td>-īhumna</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th></th>
<th>صديق</th>
<th>صديقنا</th>
<th>صديقك</th>
<th>صديقكنا</th>
</tr>
</thead>
<tbody>
<tr>
<td>صديق (my friend)</td>
<td>صديق (your friend)</td>
<td>صديقك (his friend)</td>
<td>صديقكنا (our friend)</td>
<td></td>
</tr>
<tr>
<td>صديقة (her friend)</td>
<td>صديقة (your friend)</td>
<td>صديك (their friend)</td>
<td>صديكنا (your friend)</td>
<td></td>
</tr>
<tr>
<td>صديق (our friend)</td>
<td>صديقنا (your friend)</td>
<td>صديك (their friend)</td>
<td>صديكنا (your friend)</td>
<td></td>
</tr>
</tbody>
</table>

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

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

صدیقت + ا = صدیقتی

Sadiq(ī) + ā = Sadiq(ī)

my friend (f.)

Finally, notice that the vowel -a- is added to nouns ending in a consonant before the possessive suffix is attached (except in the my form). This vowel is a nominative case ending and can change to -a or -ā 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: ٌلِ، ٌلِّدَ، 'indo, AND ٌلَّهَ 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 ٌلِ (for, to) is combined with the possessive ending ٌهِ، yielding the form ٌلِهِ، with the literal meaning of "to him."

Note the vowel change from ٌلِ to ٌلِهِ.

Donald has a job.

Donald has a job.

Donald has a job.

Donald has a job.

Donald has a job.

Donald has a job.

Donald has a job.

Donald has a job.

Donald has a job.

Donald has a job.

Donald has a job.

Donald has a job.

Donald has a job.

Donald has a job.

Donald has a job.

Donald has a job.

Donald has a job.

Donald has a job.

Donald has a job.

Donald has a job.

Donald has a job.

Donald has a job.

Donald has a job.

Donald has a job.

Donald has a job.

Donald has a job.

Donald has a job.

Donald has a job.

Donald has a job.

Donald has a job.

Donald has a job.

Donald has a job.

Donald has a job.

Donald has a job.

Donald has a job.

Donald has a job.

Donald has a job.

Donald has a job.

Donald has a job.

Donald has a job.

Donald has a job.

Donald has a job.

Donald has a job.

Donald has a job.

Donald has a job.

Donald has a job.

Donald has a job.

Donald has a job.

Donald has a job.

Donald has a job.

Donald has a job.

Donald has a job.

Donald has a job.

Donald has a job.

Donald has a job.

Donald has a job.

Donald has a job.

Donald has a job.

Donald has a job.

Donald has a job.

Donald has a job.

Donald has a job.

Donald has a job.

Donald has a job.

Donald has a job.

Donald has a job.

Donald has a job.

Donald has a job.

Donald has a job.

Donald has a job.

Donald has a job.

Donald has a job.

Donald has a job.

Donald has a job.

Donald has a job.

Donald has a job.

Donald has a job.

Donald has a job.

Donald has a job.

Donald has a job.

Donald has a job.

Donald has a job.

Donald has a job.

Donald has a job.

Donald has a job.

Donald has a job.

Donald has a job.

Donald has a job.

Donald has a job.

Donald has a job.

Donald has a job.

Donald has a job.

Donald has a job.

Donald has a job.

Donald has a job.

Donald has a job.

Donald has a job.

Donald has a job.

Donald has a job.

Donald has a job.

Donald has a job.

Donald has a job.

Donald has a job.

Donald has a job.

Donald has a job.

Donald has a job.

Donald has a job.

Donald has a job.

Donald has a job.

Donald has a job.

Donald has a job.

Donald has a job.

Donald has a job.

Donald has a job.

Donald has a job.

Donald has a job.

Donald has a job.

Donald has a job.

Donald has a job.

Donald has a job.

Donald has a job.

Donald has a job.

Donald has a job.

Donald has a job.

Donald has a job.

Donald has a job.

Donald has a job.

Donald has a job.

Donald has a job.

Donald has a job.

Donald has a job.

Donald has a job.

Donald has a job.

Donald has a job.

Donald has a job.

Donald has a job.

Donald has a job.

Donald has a job.

Donald has a job.

Donald has a job.

Donald has a job.

Donald has a job.

Donald has a job.

Donald has a job.

Donald has a job.

Donald has a job.

Donald has a job.

Donald has a job.

Donald has a job.

Donald has a job.

Donald has a job.

Donald has a job.

Donald has a job.

Donald has a job.

Donald has a job.

Donald has a job.

Donald has a job.

Donald has a job.

Donald has a job.

Donald has a job.

Donald has a job.

Donald has a job.

Donald has a job.

Donald has a job.

Donald has a job.

Donald has a job.

Donald has a job.

Donald has a job.

Donald has a job.

Donald has a job.

Donald has a job.

Donald has a job.

Donald has a job.

Donald has a job.

Donald has a job.
SAYING TO HAVE: PREPOSITIONS WITH POSSESSIVE SUFFIXES

<p>| | | | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>I</td>
<td>le</td>
<td></td>
<td>indi</td>
<td>me</td>
</tr>
<tr>
<td>we</td>
<td>la</td>
<td></td>
<td>inda</td>
<td>mena</td>
</tr>
<tr>
<td>you (m)</td>
<td>alk</td>
<td></td>
<td>indaka</td>
<td>meka</td>
</tr>
<tr>
<td>you (f)</td>
<td>aliv</td>
<td></td>
<td>indaki</td>
<td>meka</td>
</tr>
<tr>
<td>you (m.pl)</td>
<td>alakum</td>
<td></td>
<td>indakum</td>
<td>meka</td>
</tr>
<tr>
<td>you (f.pl)</td>
<td>alakuna</td>
<td></td>
<td>indakuna</td>
<td>meka</td>
</tr>
<tr>
<td>you (m.doc)</td>
<td>lakum</td>
<td></td>
<td>indakum</td>
<td>meka</td>
</tr>
<tr>
<td>he</td>
<td>leh</td>
<td></td>
<td>indahu</td>
<td>meha</td>
</tr>
<tr>
<td>she</td>
<td>leh</td>
<td></td>
<td>indahu</td>
<td>meha</td>
</tr>
<tr>
<td>they (m)</td>
<td>lehim</td>
<td></td>
<td>indahum</td>
<td>meham</td>
</tr>
<tr>
<td>they (f)</td>
<td>lehuma</td>
<td></td>
<td>indahuma</td>
<td>meham</td>
</tr>
<tr>
<td>they (du)</td>
<td>lehuma</td>
<td></td>
<td>indahuma</td>
<td>meham</td>
</tr>
</tbody>
</table>

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

- li is used when referring to owning abstract things (e.g., dreams, hopes, experience, etc.) or people (e.g., a wife, a son, a friend, etc.).
- 'inda is used for people, like li is, but also expresses ownership over an object (e.g., house, car, etc.), as well as something that is not in the general vicinity of the owner.
- ma'a usually refers to having something on your person.

Possessive sentences in the imperfect tense are negated with "laysa.

To express to have in the past, the verb kan (was/were) is used in conjunction with the possessive prepositions li, 'inda, or ma'a.

Notice that kan is in the he form to agree with the subject of the sentence (cf., A pen was with me). As usual, negate kan using "ma.

C. Vocabulary

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>muhandis</td>
<td>engineer</td>
</tr>
<tr>
<td>ra'yok</td>
<td>your opinion</td>
</tr>
<tr>
<td>ma md</td>
<td>what? that which</td>
</tr>
</tbody>
</table>
**SUPPLEMENTAL VOCABULARY: OCCUPATIONS**

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>رجل أعمال</td>
<td>businessman</td>
</tr>
<tr>
<td>طالب (طالب)</td>
<td>student(s)</td>
</tr>
<tr>
<td>طبيب (أطباء)</td>
<td>physician(s)</td>
</tr>
<tr>
<td>مدير</td>
<td>manager, direct</td>
</tr>
<tr>
<td>ممرض</td>
<td>nurse</td>
</tr>
<tr>
<td>موظف</td>
<td>employee</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 Engineer is usually 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 their 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, 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 Mohammad Al-Fayad, the Egyptian owner of Harrod's, is known as IImod Al-Fayad and not Imad Mohammad 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 'bin' or 'ibn' in Arabic names, especially in the countries of the Arabian Gulf. 'bin' is a version of 'son of', meaning 'son of'. For example, this lesson's author's name, in its full form, may be written as Fekry ibn Boutros Boutros Ghali, meaning "Ahmed son of Feiky son of Mohamed son of Ibrahim." In the Egyptian usage, this can be reduced to Ahmed Feiky Mohamed Ibrahim or more often, simply, Ahmed Feiky. 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>Arabic</td>
<td>العربية</td>
</tr>
<tr>
<td>Engineer</td>
<td>دولة عربية</td>
</tr>
<tr>
<td>Kingdom</td>
<td>دولة مملكة</td>
</tr>
<tr>
<td>Aramco</td>
<td>في السعودية</td>
</tr>
<tr>
<td>Saudi</td>
<td>جامعة سعودية</td>
</tr>
<tr>
<td>Company</td>
<td>العربي</td>
</tr>
</tbody>
</table>

Donald Harris
25 Al-Nabi Daniel St.
Al-Ashrafyya, Beirut

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

Experience
- Engineer, Saudi Aramco (2001-2004)
  I was employed in the department of exploration and production.
- Assistant to the General Manager, Anadarko (2000-2001)
  Anadarko is a well-known company in Venezuela.
- Assistant Professor, University of Ohio (1999-1994)
  I was an instructor in the Chemistry Department.
  It is a big American company. I learned a lot there about public relations.
2. Turn the sentences you put together in Exercise 1 into the perfect tense using the verb كأن: 

كأنه كان أيها.

3. Turn the following nominal sentences into negative sentences using لَيْسُ ليَسُ. 

أ. كاتب سعودي كبير. 

لا يكون كتابًا سعوديًا كبيرًا.

ب. جامعتي جامعة قابلة. 

لا تكون جامعة قابلة.

4. Look at Donald’s resume, 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.

أرامكو شركة سعودية كبيرة.

كانت آرامكو شركة سعودية كبيرة.

Arabian American University.

كانت كلية جامعية كبيرة.

Wasn’t a professor at the University.

Sayyid Talibayn il-Jama’a al-amrikiyya bi jami’at.

They’re not students at the American University in Cairo.

Lisa munawirat il-Jama’a al-amrikiyya bi jami’at.

Layt al-Talibayn el-Jamma’a el’amrikiyya bi jami’at.

They’re not teachers at the University of Damascus.

Answer Key

1. السعودية دولة عربية. 

Saudia Arabia is an Arab country.

أحَذَّر ملَّم سور الحَرَم.


2. كاتب سعودي بارز. 


أَمَرْتُهُ عَلَى إِثْرِهِ.

Copyright © 2020 by the American University in Cairo. All rights reserved.

3. جامعة كولومبيا جامعة قابلة. 


فَرَضَنَا عَلَى نَفْسِهِ.

Copyright © 2020 by the American University in Cairo. All rights reserved.

4. الهندسة الكيميائية.


فَرِضَنَا عَلَى نَفْسِهِ.

Copyright © 2020 by the American University in Cairo. All rights reserved.

5. أساسي قويمي.


فَرِضَنَا عَلَى نَفْسِهِ.

Copyright © 2020 by the American University in Cairo. All rights reserved.
LESSON 6  
(Modern Standard Arabic)  

جواز السفر من فضلك.  
jawaz as-safar min naDlik. Your Passport, Please.

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

لوسي: من فضلك، أين صالة الحقائب؟  
muwaDHDHaf il-mamarr al-isti'lamat?  
Where is the baggage claim?

لوسي: قد تعرف من أجل الحقائب.  
muwaDHDHaf bi'l-maTar?  
You may know of the luggage.

لوسي: حقائق صالة الحقائب في نهاية هذا الممر إلى اليمين.  
muwaDHDHaf il-mamarr al-isti'lamat: riHIa fi fiSg al-Hafila ila al-isti'lamat ila il-Hafila.  
The luggage claim is at the end of this corridor on the right.

لوسي: جواز السفر من فضلك.  
muwaDHDHaf il-jawazat: mil/'afta huna bi'l-jawazat, jawaz as-safar min naDlik.  
Passport, please.

لوسي: شكرًا مع السلامه.  
Thank you, with pleasure.

Lucy goes to the information office.

لوسي: كيف أذهب إلى فندق هيلتون؟  
muwaDHDHaf ila fiSf DHDHaf?  
How do I get to the Hilton hotel?

لوسي: لا يمكننا أن نأخذك إلى الفندق. لا يستخدم المصروف للحافلات خمسين جنيهًا.  
muwaDHDHaf ila fiSf DHDHaf? lam ma'a ta'khudhi ila l-qahira. la ma'a ta'khudhi ila fiSf DHDHaf.  
We cannot take you to the hotel. Fifty pounds.

لوسي: كيف تعرف نظام التذاكر؟  
muwaDHDHaf ila fiSf DHDHaf? lam ma'a ta'khudhi ila l-qahira. la ma'a ta'khudhi ila fiSf DHDHaf.  
How do you know the ticket system?

لوسي: مبروك لзнакомك.  
muwaDHDHaf ila fiSf DHDHaf? lam ma'a ta'khudhi ila l-qahira. la ma'a ta'khudhi ila fiSf DHDHaf.  
Good luck to you.

Lucy: Where is the baggage claim, please?  
Airport Worker: The baggage claim is at the end of this corridor on the right.  
Lucy: Do you know when the bags are arriving?  
Airport Worker: Usually the bags arrive a half-hour after the passengers.

Passport Official: Welcome to Cairo. Your passport, please. (Looks at her passport.) What is the purpose of your visit to Cairo?  
Lucy: Tourism.  
Passport official: Have a nice trip.  
Lucy: Thank you, good-bye.

Lucy: How do I get (lit., go) to the Hilton hotel, please?  
Information desk attendant: You can take a taxi or a bus. Egyptians don’t use the meter, but the fare won’t be more than fifty pounds.  
Lucy: And how much is the bus?  
Information desk attendant: The bus costs two pounds.  
Lucy: Thank you very much.

B. Grammar and Usage  
1. THE IMPERFECT TENSE

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

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

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

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-ت-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 C-C-C, where C stands for any root consonant and a for the short vowel fa'. Note however that some Arabic verbs have the perfect stem CaCc, as in عمل شرب (to drink) or عمل أميم (to work).

The schematic form of the imperfect stem is CaC/C. There is no vowel between the first and the second root consonants, as marked by a sukun (ً) in writing, and either the vowel a, the vowel i, or the vowel u can stand between the second and the third root consonants, e.g., كتاب كتب أكتب high. By adding the he form prefix يأ, we derive the imperfect tense form يكتب (to write).

Whether the second root consonant will be followed by أ, ii, 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:

كتِب (u) to write

In the following table, the verb نَذهب (to go) is conjugated in the imperfect tense.1

---

1. Only the most basic verbs, called root verbs, are declined in this way. The other verb forms, which typically differ greatly, will be shown in Lesson 10. You will learn about irregular verbs in Lesson 10.
**IMPERFECT TENSE OF THE VERB ذَهَبَ (TO GO)**

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
<th>Dual</th>
</tr>
</thead>
<tbody>
<tr>
<td>أنْتَ</td>
<td>أنْتِهِ</td>
<td>أنْتُ</td>
</tr>
<tr>
<td>أَنتَ</td>
<td>أَنتِهِ</td>
<td>أَنتُ</td>
</tr>
<tr>
<td>ْدُهَبْ</td>
<td>ْدُهَبْهُ</td>
<td>ْدُهَبْهُ</td>
</tr>
<tr>
<td>ْدُهَبْهُ</td>
<td>ْدُهَبْهُهُ</td>
<td>ْدُهَبْهُهُ</td>
</tr>
<tr>
<td>ْدُهَبْهُهُ</td>
<td>ْدُهَبْهُهُهُ</td>
<td>ْدُهَبْهُهُهُ</td>
</tr>
<tr>
<td>ْدُهَبْهُهُهُ</td>
<td>ْدُهَبْهُهُهُهُ</td>
<td>ْدُهَبْهُهُهُهُ</td>
</tr>
</tbody>
</table>

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

**NEGATING IMPERFECT VERBS**

D. 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 لَا in front of it.

- يَسْتَكَهِمُونَ الْعَكَدَ
- They use the meter. (lit., use the meter)

**VERBAL SENTENCES**

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

<table>
<thead>
<tr>
<th>A. NUMBER AGREEMENT</th>
</tr>
</thead>
</table>
| Remember that when the verb precedes the subject noun, it agrees with the noun only in gender and in person, and not in number.

- يَسْتَكَهِمُونَ الْعَكَدَ
- Egyptians use the meter.

- لا يَسْتَكَهِمُونَ الْعَكَدَ
- Egyptians do not use the meter.

**EXAMPLE OF VERBAL SENTENCE**

If a subject noun follows the verb, such as أَلسَيْحَة لُؤْسُي and وَالْمَلَأُ (I and Gerges), the verb is in the singular 3rd form, agreeing with the pronoun لَيْسَ (3rd).
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.

**العربية**

- Tadhhab mana wo allimed wa famir li aawin bi t-qufar.
  - Ahmed, Ahmed, and Tamir go to Aswan by train.
- Yadhhab allimed wa muna alliw bi t-qufar.
  - 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.

ยดหันไปกรุงอัศวันที่สาม

オペルクライブ

C. AGREEMENT WITH NON-HUMAN SUBJECT NOUNS
A plural noun referring to a group of non-human entities, e.g., *الحافلات* (buses), is treated as a singular feminine entity from the point of view of agreement. Verbs (and adjectives) that combine with a plural non-human noun take the feminine singular form.

In the following examples, the verbs *تُسافر* (to travel) and *تُتَوجَد* (to be found, to be there) are both in the feminine singular form because they refer to plural non-human subjects:

جَنَّةُ الحافلات المصريَّة إلى مدينة الجيزة

Egyptian buses travel to Cairo in the evening.

تُوجَد حقاب في صالَة الركاب

There are bags in the arrival hall.

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

4. OBJECT PRONOUN SUFFIXES
An object noun is a word in the sentence that receives the action of the verb. For example, *ال蛤د* (the meter) is the object of the verb *لا يَسْتَخْدَم* (do not use) in the following sentence.

لا يستخدم الأسماء المدن

 Egyptians do not use the meter.

In English, object pronouns, such as me, him, it, or them, take the place of an object noun, e.g. Egyptians do not use it. In Arabic, object pronouns are not independent words, rather, they are attached to the verb as suffixes. 

لَيشْتَخِدمُ النَّظَرَة

In the sentence above, *la yastakhdimn* (the meter), in the sentence above, is replaced with the suffix *-hu* attached to the verb, in the following sentence.

لا يستخدم المدن

 Egyptians do not use the

Notice that the object pronoun suffix *-hu* has the same form as the possessive suffix, introduced in Lesson 5. Indeed, object pronoun suffixes are the same as the possessive suffixes except in the *-l* form. The possessive suffix is *-ل* (my), whereas the object pronoun suffix is *-ه* (him).

C. Vocabulary

<table>
<thead>
<tr>
<th>من ذلك</th>
<th>Prase</th>
<th>سلالة المصري</th>
<th>Baggage claim</th>
</tr>
</thead>
<tbody>
<tr>
<td>سلالة المصري</td>
<td>المقصوب</td>
<td>حقيبة</td>
<td>Bags</td>
</tr>
<tr>
<td>مطار</td>
<td>ỗور</td>
<td>نيابة</td>
<td>End</td>
</tr>
<tr>
<td>هنا</td>
<td>دجاجة</td>
<td>ممر</td>
<td>Corridor</td>
</tr>
<tr>
<td>إلى</td>
<td>to</td>
<td>اليمن</td>
<td>Right</td>
</tr>
</tbody>
</table>
when? she is arriving (to arrive) usually here half hour(s) arrival travelers passports

Welcome to you (f.) Cairo reason tourism trip good good-bye

information (pl.) it is possible that you take (f.) (to take) taxi or bus

no, not

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.

"Dear [Friend],

I am writing to you about my recent trip to Petra. I had the opportunity to visit the ancient site and it was an unforgettable experience. I stayed at a wonderful hotel near the entrance and enjoyed the view of the famous rock formations. I also explored some of the nearby archaeological sites and was impressed by the historical value of the area.

Wishing you a great time in Beirut. I hope we can catch up soon.

Best regards,

[Your Name]
Ways of transportation.

1. Aokhu (agrees with) a.
   Al-musafirun (agrees with) ya-khush (agrees with) nan"ayid (agrees with) minal-musafiron (agrees with) minal-arduniyyin.

2. a. Change nominal sentences into verbal sentences by moving the underlined verb to the beginning of the sentence. Make any necessary changes to the verb.
   b. Alabdhatan la yin'ta"u min al-batat'al-nilati ahahah i'ilahya ma'a a'sidqat min al-ami'm la yawm al-ummi'al-batat' madina jami'atullab wa ilkin min a'Sa'b al-muzul i'ilahya farah luqad al-kathir min wasal'il al-muwasa'a'tu ila-tamma, rubhamu l'amma mu'dhimm zuwwadaha min as-sahibin al-adid ha ya'dhhab ila-yahshur min al-arduniyyin. Mu'dhimm as-sa'b min yasa'dilu ila-l-batat' li 'amadhi khala'sa, amma naftu fagad qarrara on ya'khu'd al-Halifa l'amawda arikhah, urakh li bayrut al-usb'a al-qaidin in sha'allah.
   c. Al-mukhlim.
   d. Al-mukhlim.
   e. Al-mukhlim.
   f. Al-mukhlim.
   g. Al-mukhlim.

3. Replace the underlined object nouns with appropriate object pronoun suffixes.
   a. Lokati nan"ayid (agrees with) lusiyin ila-tjami'atullab.
   b. Al-musafirun (agrees with) yastakhdimunahu.
   c. Al-musafirun (agrees with) yastakhdimunahu.
   d. Al-musafirun (agrees with) yastakhdimunahu.
   e. Al-musafirun (agrees with) yastakhdimunahu.
   f. Al-musafirun (agrees with) yastakhdimunahu.
   g. Al-musafirun (agrees with) yastakhdimunahu.

4. Complete the following sentences with appropriate vocabulary items from the list below.
   a. Almukhlim.
   b. Almukhlim.
   c. Almukhlim.
   d. Almukhlim.
   e. Almukhlim.
   f. Almukhlim.
   g. Almukhlim.

Answer Key

1. a. Aokhu (agrees with) a.
   b. Ya'khu'd (agrees with) ya-yadid (agrees with) yadidahatun (agrees with) yadidun (agrees with) yadidum.
   c. Ya'khu'd (agrees with) ya-yadid (agrees with) yadidahatun (agrees with) yadidun (agrees with) yadidum.
   d. Ya'khu'd (agrees with) ya-yadid (agrees with) yadidahatun (agrees with) yadidun (agrees with) yadidum.
   e. Ya'khu'd (agrees with) ya-yadid (agrees with) yadidahatun (agrees with) yadidun (agrees with) yadidum.

2. a. Alabdhatan la yin'ta"u min al-batat'al-nilati ahahah i'ilahya ma'a a'sidqat min al-ami'm la yawm al-ummi'al-batat' madina jami'atullab wa ilkin min a'Sa'b al-muzul i'ilahya farah luqad al-kathir min wasal'il al-muwasa'a'tu ila-tamma, rubhamu l'amma mu'dhimm zuwwadaha min as-sahibin al-adid ha ya'dhhab ila-yahshur min al-arduniyyin. Mu'dhimm as-sa'b min yasa'dilu ila-l-batat' li 'amadhi khala'sa, amma naftu fagad qarrara on ya'khu'd al-Halifa l'amawda arikhah, urakh li bayrut al-usb'a al-qaidin in sha'allah.
   b. Almukhlim.
   c. Almukhlim.
   d. Almukhlim.
   e. Almukhlim.
   f. Almukhlim.
   g. Almukhlim.

3. a. Lokati nan"ayid (agrees with) lusiyin ila-tjami'atullab.
   b. Al-musafirun (agrees with) yastakhdimunahu.
   c. Al-musafirun (agrees with) yastakhdimunahu.
   d. Al-musafirun (agrees with) yastakhdimunahu.
   e. Al-musafirun (agrees with) yastakhdimunahu.
   f. Al-musafirun (agrees with) yastakhdimunahu.
   g. Al-musafirun (agrees with) yastakhdimunahu.

4. Complete the following sentences with appropriate vocabulary items from the list below.
   a. Almukhlim.
   b. Almukhlim.
   c. Almukhlim.
   d. Almukhlim.
   e. Almukhlim.
   f. Almukhlim.
   g. Almukhlim.

I will see you in Beirut next week.

Sincerely,

Michael
a. متى يصل المسافرون؟
When do the travelers arrive?

b. هل هناك مكتبة الاستعلامات؟
Where is the information office?

c. من الممكن أن تأخذ الحافلة؟
You can take the bus.

d. جاية في القاهرة
Welcome to Cairo.

e. السبب لزيارة لوسي هو السياحة
The reason for Lucy's trip is tourism.

f. التاكسي فقط بخمسين جنيه
The cab fare isn't more than fifty pounds.

g. كم ثمن الحافلة?
How much is the bus?

h. المكتبة الاستشارية?
The information office is at the end of this hall.

e. كل مسافر معه جواز السفر.
Every traveler has a (lit., the) passport with him or her.

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.

Lucy and Donald are looking at the room.

السياحة: هل عدكم غرفة لضيوف؟
Tour: We have three rooms available.

لوسي: كم سعر الغرفة التي بها حمام خاص؟
Lucy: How much is the room with a bath?

موظف الاستقبال: سبعة جنيه.
Tour: Seven pounds.

لوسي: هل من الممكن أن نراها من فضلك؟
Lucy: Can we see it?

موظف الاستقبال: بالطبع، نضال معي.
Tour: Of course, I'll show you around.

لوسي: لماذا لا نستخدم المصعد؟
Lucy: We don't need the elevator.

موظف الاستقبال: لأنه لا يعمل.
Tour: It's not working.

لوسي: السرفة تعلو على دلالي الطراز، أستطيع أن أرى المحفوظ
כתובת: هل بها قنوات فضائية؟
Tour: Do they have cable channels?

لوسي: لا، لا توجد.
Lucy: There are no cable channels.

موظف الاستقبال: لا لأسف لدينا فقط قنوات الطليبون المصري.
Tour: We're sorry, we only have Egyptian channels.

لوسي: ما رأيك يا دونالد؟
Lucy: What do you think, Don?
Lucy: Have you a room for two people, please?
Receptionist: We have three rooms. Only one has a private bathroom.
Lucy: How much is the room with the private bathroom?
Receptionist: One hundred pounds.
Lucy: Can we see it, please?
Receptionist: Of course, please follow me.
Lucy: Why don’t we use the elevator?
Receptionist: Because it doesn’t work.

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

**B. Grammar and Usage**

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

**A. DERIVING WORDS FROM ROOTS**

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

Arabic roots serve as word skeletons from which other new words, such as nouns, adjectives, or adverbs, can be created in uniform ways. The relationship between words created from the same root is similar to the relationship between, for example, the English words produce, produces, produced, producing, product, productions, 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 كن "k-n-b (the act of writing); the root consonants are in boldface.

- **كتب** (he wrote)
- **كتّوب** (you write, m.pl.)
- **مكتَب** (office, lit., ‘place of writing’)
- **كتَّاب** (book)
- **كاتب** (writer)
- **كتف** (something written, letter; destiny)

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

**B. DERIVED FORMS OF VERBS**

The same principle of deriving words by adding prefixes and suffixes and changing the vowels between the root consonants is used to derive different, but related, verbs. There are ten different verb forms, and their patterns are listed in the table at the end of this section, along with examples. For instance, the verb ندب (to go) and غاب (to remove) are both derived from the root ندب (to go) and غاب (to remove), which follows pattern IV, is related in a predictable way to the meaning of غاب. Following pattern IV verbs belonging to pattern IV usually mean “to cause the action expressed by the pattern I verb to be carried out.” In our case, the meaning “to remove” can be understood as “to cause to go away.”

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

FORM I – CaCaC

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

<table>
<thead>
<tr>
<th>Root</th>
<th>Perfect Tense</th>
<th>Imperfect Tense</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>katab</td>
<td>yaktub</td>
<td>yatakallam</td>
<td>to write</td>
</tr>
<tr>
<td>takallam</td>
<td>yatakallam</td>
<td>yatakallam</td>
<td>to speak</td>
</tr>
</tbody>
</table>

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

FORM III – CaCaC

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

<table>
<thead>
<tr>
<th>Root</th>
<th>Perfect Tense</th>
<th>Imperfect Tense</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>yataHaddath</td>
<td>yataHaddath</td>
<td>yataHaddath</td>
<td>to talk</td>
</tr>
<tr>
<td>yata'arraf</td>
<td>yata'arraf</td>
<td>yata'arraf</td>
<td>to know</td>
</tr>
<tr>
<td>yata'llam</td>
<td>yata'llam</td>
<td>yata'llam</td>
<td>to lose</td>
</tr>
</tbody>
</table>

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

FORM V – ta-CaCCaC

You have already learned many verbs belonging to Form V.

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

<table>
<thead>
<tr>
<th>Root</th>
<th>Perfect Tense</th>
<th>Imperfect Tense</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>yataHaddath</td>
<td>yataHaddath</td>
<td>yataHaddath</td>
<td>to talk</td>
</tr>
<tr>
<td>yata'arraf</td>
<td>yata'arraf</td>
<td>yata'arraf</td>
<td>to know</td>
</tr>
<tr>
<td>yata'llam</td>
<td>yata'llam</td>
<td>yata'llam</td>
<td>to lose</td>
</tr>
</tbody>
</table>

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 FORMS 1 TO X</th>
<th>Form</th>
<th>Pattern</th>
<th>Perfect Tense</th>
<th>Imperfect Tense</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>CaCaC</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>CaCCaC</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>CaCaC</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>a-CaCaC</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>a-CaCaC</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>a-CaCaC</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>a-CaCaC</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>8</td>
<td>a-CaCaC</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>9</td>
<td>a-CaCaC</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>10</td>
<td>a-CaCaC</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

*In examples not consistent to subject in this pattern This is rendered by a shadda i writing.
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., كتب (he wrote). This form, being free of prefixes and suffixes (once the final -ل is dropped), is considered the simplest and most transparently representative of the root consonants.

The main citation of a verb is followed by the verb form numbers and the meanings of any other verbs derived from the same root. These additional verbs are not written out; instead, their forms need to be figured out based on the verb form numbers provided (see the table in the previous section). For example, the (somewhat simplified) citation for the verbs derived from the root letters ك ت ب looks like this:

ك ت ب كتب to write; II to make someone write; III to correspond with; IV to dictate; VI to exchange letters; VII to subscribe; VIII to make a copy of something, to be registered; X to ask someone to write something.

As you may see, conjugated forms of a verb, such as كتب (he writes) or كتب (she writes), are not included in a dictionary entry. Therefore, when you encounter a verb form in a text or in speech and want to look up its meaning, e.g., كتب (he writes), you need to identify the initial ك- as a prefix in order to identify the first root letter (in this case ك), by which the word is alphabeticized in the dictionary.

You will also need to identify any letters added to the root to produce new verb forms. For example, if you want to look up كتب (he made a copy), you will need to guess that it is a Form VII verb in order to eliminate the ك and ك and discover the root letters ك ت ب.

For simplicity's sake, the glossary at the end of this book is not structured like an actual Arabic dictionary. Instead, all verbs, even when they are derived from the same root, are listed individually and ordered alphabetically, in the third person masculine perfect form. For example, look for كتب (he wrote) under the letter ك and كتاب (he wrote) under the letter ك.

B. LOOKING UP NOUNS, ADJECTIVES, AND OTHER WORDS

As mentioned above, there are scores of patterns by which nouns and adjectives, with different but related meanings, can be derived from a given root. In an Arabic dictionary, these words are usually given in secondary citations following the list of verb forms. Thus, the words كتب (book) and كتاب (office) will follow, in the order of the Arabic alphabet, the main verbal entry كتب, as secondary citations. Again, this requires that you learn to recognize basic nominal and adjectival patterns so that you can identify the prefixes and suffixes, in order to identify the root consonants. As with verbs, the glossary at the end of this book cites nouns, adjectives, and all other words individually and alphabetically. Thus, in an Arabic dictionary, you would need to look up the noun كتاب (office) under the letter ك for the root ك ت ب, but you will find it under the letter ك in our glossary.

Finally, in an Arabic dictionary, as in our glossary, all words not derived from a root, such as adverbs, prepositions, and borrowed words, are listed alphabetically.

3. NUMBERS ZERO TO TEN

The following table gives Arabic words for numbers zero to ten, as they are used when counting. The rightmost column lists the special numerals used in Arabic-speaking countries.

<table>
<thead>
<tr>
<th>ARABIC NUMBERS FROM 0 TO 10</th>
<th>Arabic Script</th>
<th>Arabic Numeral</th>
</tr>
</thead>
<tbody>
<tr>
<td>zero</td>
<td>صفر</td>
<td>٠</td>
</tr>
<tr>
<td>one</td>
<td>واحد</td>
<td>١</td>
</tr>
<tr>
<td>two</td>
<td>أَنْثَانٌ (الثَّانِينَ)</td>
<td>٢</td>
</tr>
<tr>
<td>three</td>
<td>ثلاثة</td>
<td>٣</td>
</tr>
<tr>
<td>four</td>
<td>أَرْبَعَة</td>
<td>٤</td>
</tr>
<tr>
<td>five</td>
<td>خَمْسَة</td>
<td>٥</td>
</tr>
<tr>
<td>six</td>
<td>سِتَّة</td>
<td>٦</td>
</tr>
<tr>
<td>seven</td>
<td>ثَمَانِيَة</td>
<td>٧</td>
</tr>
<tr>
<td>eight</td>
<td>تَمِمْ</td>
<td>٨</td>
</tr>
<tr>
<td>nine</td>
<td>أَمْعَٰنٌ</td>
<td>٩</td>
</tr>
<tr>
<td>ten</td>
<td>عَشَرَة</td>
<td>١٠</td>
</tr>
</tbody>
</table>

*These numerals are included in this book. Interestingly, the numerals used in English are of Arabic origin.*

*The Arabic numerals are derived from the Hindu-Arabic numeral system.*
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 -a 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 which is used only for emphasis.

- hundik Dayf fi bayiny.
  - There is a one guest at our house.
- hundik Dayf wa'll-ayn fi bayiny
  - 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 -an or -a is attached to a noun that is the subject of the sentence and -an or -a is attached to a noun that is an object of a verb or a preposition. The suffix -a or -a is added to the end of the nominal sentence. When -a or -a is added to a feminine noun ending in -a, this final a is pronounced.

- al-ahurfatan jamilatan.
  - The two rooms are beautiful.

In the following sentence, the ending -a or -a is used to form the dual of the underlined noun shakhS (person) because it follows the preposition li (for).

- Hello! Which room is shakhS's?
  - Hello! Which room is shakhS's?

Here are two more examples.

- Donald worked with the two directors. (m.) in Aramo.
- Donald worked with the two directors. (f.) in Aramo.

### C. AGREEMENT WITH NUMBERS THREE TO TEN

When numbers three or above are used to modify a noun, a complex construction is used in Arabic, which is usually simplified in speech. There are a few simple rules that you will need to know to get by; they are introduced below. The rest of the rules related to the issue are given in Appendix I as a reference for writing.

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

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>'ashara</td>
<td>thirteen</td>
</tr>
<tr>
<td>'urdu</td>
<td>fourteen</td>
</tr>
<tr>
<td>ashara</td>
<td>sixteen</td>
</tr>
<tr>
<td>'ashara</td>
<td>eighteen</td>
</tr>
</tbody>
</table>

### 4. NUMBERS 11 TO 19

The teens are formed simply by putting the ones digit before the tens digit, e.g., onbo or 'ashara (fifteen, four ten). Notice that the Arabic numerals, shown in the table below, are read from left to right, just like English numbers.

#### ARABIC NUMBERS FROM 11 TO 19

<table>
<thead>
<tr>
<th>Arabic Numeral</th>
<th>Transliteration</th>
<th>Arabic Script</th>
<th>Arabic Numeral</th>
</tr>
</thead>
<tbody>
<tr>
<td>eleven</td>
<td>a-Had 'ashara</td>
<td>١١</td>
<td>11</td>
</tr>
<tr>
<td>twelve</td>
<td>ashara (affnata) 'ashar</td>
<td>اَشْهَر١٢</td>
<td>١٢</td>
</tr>
<tr>
<td>thirteen</td>
<td>'ashara (affnati) 'ashar</td>
<td>١٣</td>
<td>13</td>
</tr>
<tr>
<td>fourteen</td>
<td>'ashara (affnata) 'ashar</td>
<td>١٤</td>
<td>14</td>
</tr>
<tr>
<td>fifteen</td>
<td>'ashara (affnata) 'ashar</td>
<td>١٥</td>
<td>15</td>
</tr>
<tr>
<td>sixteen</td>
<td>'ashara (affnata) 'ashar</td>
<td>١٦</td>
<td>16</td>
</tr>
<tr>
<td>seventeen</td>
<td>'ashara (affnata) 'ashar</td>
<td>١٧</td>
<td>17</td>
</tr>
<tr>
<td>eighteen</td>
<td>'ashara (affnata) 'ashar</td>
<td>١٨</td>
<td>18</td>
</tr>
<tr>
<td>nineteen</td>
<td>'ashara (affnata) 'ashar</td>
<td>١٩</td>
<td>19</td>
</tr>
</tbody>
</table>

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

١٠١ destroyer

١٠٢ (f.) destroyer (m.) wasitation (m.)

١٠٣ thirteen boys

As in English, 11 and 12 are slightly irregular in form. The word واعده (one) is dropped when joined to the word شاعر (ten) to form أشعر (eleven). The number 11 also has a feminine form: أشعر (feminine).

١١١ أشعر ماماً

١١٢ أشعر رضي (masculine) 

١١٣ أشعر حني (feminine)

Similarly, the نـ.ـ٢ is dropped from أثنين (two) to form the number 12:

١٢١ أثنين جزاز سفَر

١٢٢ أثنين جزاز سوفَر

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 (f.) and بكم

Kam (how much, how many) as in the following example:

١٣١ كم أثرت في الضخامة؟

١٣٢ كم أثرت في الضخامة؟

Kam gheftoph (f.) Mandup (m.)

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 is in the singular form, rather than the plural form, as it would be in English. Here are other examples.

"كم بيدع في الفندق؟"

kam DAYFONIN (f.) il-Hundup?

How many guests are in the hotel?

كم ليلة ستبقى في الفندق؟

Kam lIYALIFONIN (f.) il-Hundup?

How many nights will you be staying at the hotel?

كم مطاعم في الفندق؟

Kam maTHaMA (f.) il-Hundup?

How many restaurants are there in the hotel?

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

كم الفرد؟

Kam al-ghurfa?

How much is a room?

The response to كم (f.) is preceded by the preposition م. م. as well. For example:

"بمئة دولار"

Benna dollaf

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

C. Vocabulary

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>الغرفة</td>
<td>room</td>
</tr>
</tbody>
</table>
| الشخنين | two people 
| إستقبال | reception |
| وحدة | one (f.) |
| في | in it,
in her |
| حمام | bathroom |
| خاص | private |
| سعر | price |
| مائة | one hundred |
| مائة | one hundred |

we see it (to see)
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.

D. Cultural Note

E. Exercises

1. Look at the following perfect tense verbal forms, identify the root consonants, and determine which of the ten forms (I to X) the verb belongs to.

   a. أُصَفَ (to rush into something)
   b. نُقاتل (to fight)
   c. أُنتحر (to commit suicide)
   d. أُستَعْيرَ (to find something strange)
   e. فُكر (to think)
   f. حاول (to try)
   g. أَرْكِ (to become aware, to realize)
   h. تَعْمَلُ (to learn)

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

   a. سبعة (جنيه / جنيهات)
   b. إحدى عشرة (فترة / فترات)
   c. اثنتان (فترة / مفاصل)
   d. ثلاث (غرفة / غرف)
   e. اثنتان عشرة (مشاعم / آشام)

3. Fill in the blanks with the correct word.

   قنوات فضائية / الممكن / تحايل / غرفة / المسعد
4. Form questions by using either kam or bim/kim.

a. How much is this room?
   - bim/kim hadhihi l-ghurfa?

b. How many days will you stay in Cairo?
   - kam yawm(an) satabqa fi l-Qahirah?

c. How much is the room with the private bath?
   - bim/kim bi kam al-ghurfa (l-lati) biHa Hammam khass?

d. How many pounds do you have with you?
   - bim/kim junayh(an) ma'al?

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

   a. أربعة ________ (سهر / أشعة)
   b. إحدى عشرة ________ (مصمود / شروحة)
   c. تسع ________ (حمّام / قنوات)
   d. خمسة عشر ________ (قنوات / فندق)
   e. 

   Answer Key

1. a. Form VIII, 8
   b. Form VI, 8
   c. Form VIII
   d. غرب
   e. Form II
   f. Form III
   g. Form IV
   h. Form V, عام

2. a. sabat junayhat seven pounds (plural form)
   b. فنادق
   c. فنادق
   d. غرف
   e. شرف
   f. عشاء
   g. بيوت
   h. عشاء

3. a. لدائن غرفة واحدة فقط بل حمام خاص.
   b. دور مسكين يرى مبانٍ التحرير من هنا؟
   c. الأف Chapman يعيش على مبانٍ التحرير.
   d. لدائم ________ أم لا دينكم حقول النيل وحوضي المصرية فقط.

4. a. فنادق
   b. فنادق
   c. غرف
   d. قنوات
   e. شخصاً

5. a. أربعة
   b. إحدى عشرة
   c. تسع
   d. خمسة عشر
   e. 

   a. arba'a asaar (four prices)
   b. satsatabqa ashra tahsilat (eleven balconies)
   c. tis' qana'at (nine channels)
   d. khamsa ashar fi 'ashara funduq (fifteen hotels)
   e. ithna 'ashara Dayf (twelve guests)
Grammar Exercises

1. Identify each item as either a noun-adjective construction, a possessive construction (Dāfa), a nominal sentence, or a verbal sentence.
   a. أداة مكعب
   b. معركة لافتة
   c. شكل مورت
   d. جزء مثير
   e. حالة مفيدة
   f. جهة محددة
   g. رحلة طويلة
   h. الحالة تكافئ نونين
   i. لدينا قرائن
   j. هذه القواعد المناسبة

2. Rearrange the following words to make complete sentences.
   a. أداة مكعب
   b. معركة لافتة
   c. شكل مورت
   d. جزء مثير
   e. حالة مفيدة
   f. جهة محددة
   g. رحلة طويلة
   h. الحالة تكافئ نونين
   i. لدينا قرائن

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. مهتم
   b. نقطة
   c. نقطة
   d. نقطة
   e. نقطة

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. أداة مكعب
   b. معركة لافتة
   c. شكل مورت
   d. جزء مثير
   e. حالة مفيدة
   f. جهة محددة
   g. رحلة طويلة
   h. الحالة تكافئ نونين
   i. لدينا قرائن

7. Translate the following sentences into English.
   a. أدخلنا إلى المكتبة
   b. خرجنا من المكتبة
   c. استقبلنا
   d. متأكد
   e. رأينا
   f. كشفنا
   g. درسنا
   h. تعلمنا
   i. كتبنا
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. The guests are eating in the hotel restaurant.

9. Fill in the blank with the correct word by choosing from the options given in parentheses.

a. أتحدث اللغة العربية ____________ ( بلغة / باحترافية / لغوية ) للناتجة.

b. علّم ____________ ( الاستلامات / المبادئ / الجوانب ) جواز السفر.

c. موظف ____________ (الاستلامات / الجوانب / المبادئ ) لجواز السفر.

d. كيف أذهب إلى ____________ ( ساحة / حافل / المنتجع ) الناكس?

e. (ذات / وصلت / أخذت ) لطيار بروتون.

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

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؟

b.كم سعر الغرفة؟

How much is the room?

3. a. الجوانب تصل بعد نصف ساعة من حصصه المفصل.

b. علي ودونالد تخرج من جامعة كولومبيا:

c. اليابانيين يستخدمون الحافلة:

d. دونالد وليلب وضع الكثير عن عادات:

e. الأردن إلى:

4. a. ندش الشعر باللعبة من الهواء.

b. دونالد يعمل في شركة أرامكو:

c. دونالد تخرج من جامعة كولومبيا:

d. دونالد تخرج من جامعة كولومبيا:

e. دونالد تخرج من جامعة كولومبيا:

f. دونالد تخرج من جامعة كولومبيا:

5. a. يوجد بالمصلحة للمطال:

b. يفقد💌💌💌💌💌💌💌💌💌💌💌💌💌💌💌💌💌💌💌💌💌💌💌💌💌💌💌💌💌💌💌💌💌💌💌💌💌💌💌💌💌💌💌💌💌💌💌💌💌💌💌💌💌💌💌💌💌💌💌💌💌💌💌💌💌💌💌💌💌💌💌💌💌💌💌💌💌💌💌💌💌💌💌💌💌💌💌💌💌💌💌💌💌💌💌💌💌💌💌💌💌💌💌💌💌💌💌💌💌💌💌💌💌💌💌💌💌💌💌💌💌💌💌💌💌💌💌💌💌💌💌💌💌💌💌💌💌💌💌💌💌💌💌💌💌💌💌💌💌💌💌💌💌💌💌💌💌💌💌💌💌💌💌💌💌💌💌💌💌💌💌💌💌💌💌💌💌💌💌💌💌💌💌💌💌💌ubber.

6. a. شبكة أرامكو من الشركات المصرفية:

b. أعرف الذهب الساخن:

c. Aramco is a well-known company.

d. SAحاهنا لـ Egyptian Satellite TV:

f. We watched satellite channels.

7. a. ينفرد الحرف العربي في العائلة:

b. النزاع العلوي في السعودية:

f. Doesn't Saudi Arabia have a separate satellite channel?

8. a. ما العمل المهم:

b. ما العمل المهم:

c. What is the most important work:

d. What is the most important work:

e. ما العمل المهم:

9. a. يأخذون الحافلة للمطال:

b. يأخذون الحافلة للمطال:

c. They take the bus to the airport.

d. هال هو رحلة إلى المطار:

e. They took the bus to the airport.

10. a. سيارة العائلة:

b. سيارة العائلة:

c. They liked to travel:

d. They liked to travel:

e. They liked to travel:

11. a. ما العمل المهم:

b. ما العمل المهم:

c. Donald and Lucy learned a lot about Lebanon:

d. Donald and Lucy learned a lot about Lebanon:

e. Donald and Lucy learned a lot about Lebanon:

12. a. المصارع:

b. المصارع:

c. They go to the hotel:

d. They go to the hotel:

e. They go to the hotel:

13. a. أثرت ببيسي:

b. أثرت ببيسي:

c. I drink Pepsi:

d. I drink Pepsi:

e. I drink Pepsi:

14. a. هارون المصلحة بصحبة:

b. هارون المصلحة بصحبة:

c. I arrived at Cairo Airport at 5:30:

d. I arrived at Cairo Airport at 5:30:

e. I arrived at Cairo Airport at 5:30:

15. a. ينفرد الطائر:

b. ينفرد الطائر:

c. I took the bus to the airport:

d. I took the bus to the airport:

e. I took the bus to the airport:
توافر رحلات طيران دولية لعدٍ من البلدان اليمنية الكبرى مثل صنعاء ومأرب، وصول معظم زوار اليمن إلى مطار صنعاء الدولي ثم يستخدمون خطوط الطيران المحلية للوصول إلى المدن الأخرى. لا توجد حالات من مطار صنعاء للمدينة. ويكفل الثاني 400 دولارًا أمريكيًا من المطار إلى أي مكان في اليمن.

يمكن المسافرين أن يتصلوا داخل المدن اليمنية في النفاخ، والذي يكفل حواليدولارًا أمريكيًا واحدًا للمسافسات المصغرة التي لا تزيد عن عشر دقائق ولا يستخدم اليمنيون العداد. هناك أيضا الحالات الصغرى التي لا يزيد سعرها عن 50 دولارًا أمريكيًا للنفخ. أما بالنسبة للنفخ بين المدن الصغرى في اليمن فيستطيع المسافر أن يستخدم وسائل النقل العام الرخيص أو أن يأخذه سيارة خاصة تساعده على حرية الحركة في المناطق البعيدة.

توجد في اليمن سلسلة الفنادق الفاخرة تجوب العالم بأعمى مثل البروكلي والتي يصل مدة بيعها إلى 400 دولارًا للغرفة. كما توجد فنادق الأربعة نجوم والتي يصل مدة بيعها إلى 500 دولارًا. كما توجد بعض الفنادق ذات الثلاثة نجوم، والثاني، والتي يمكن سعرها عن 20 دولارًا.

عمدة اليمن في الريال اليمني ويتكون من 100 فلس. يستطيع المسافر أن يأخذه الرحلة الأخرى في أي مكتب صرف في اليمن الكبير، ولا يوجد سعر رسمي للدولار أو سوق سوداء، ويصل سعر الدولار إلى حوالي 130 ريال.
The traveler gets around Yemeni cities by taxi, which costs about one American dollar for short distances that take no more than ten minutes. Yemenis do not use a meter. There are also small buses that do not cost more than 15 American cents for a ticket. The tourist can also rent a private car for about 50 U.S. dollars per day. For travel between small cities in Yemen, the traveler can use the inexpensive public means of transportation, or rent a private car, which will allow for more freedom of movement in remote areas.

There are international five-star hotel chains in Yemen, such as the Sheraton, with prices of up to 100 dollars, as well as four-star hotels where rooms can cost as much as 50 dollars. There are also some two- and three-star hotels where prices are less than 20 dollars.

The currency of Yemen is the Yemeni ryal. There are 100 fils in a ryal. 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>تاوهلا</td>
<td>a fs</td>
</tr>
<tr>
<td>جاهم</td>
<td>jama’a</td>
</tr>
<tr>
<td>نماث آؤث ( WS )</td>
<td>najma</td>
</tr>
<tr>
<td>نماث آؤث ( WS )</td>
<td>najma</td>
</tr>
<tr>
<td>سهل</td>
<td>ṣaḥal</td>
</tr>
<tr>
<td>أي</td>
<td>‘ay</td>
</tr>
</tbody>
</table>

Yemen are available (to be available) flights international number, a number of San‘a’ (the capital of Yemen) Aden (a city in Yemen) visitors (visitor) airlines local others which any

place is able to gets around (to get around) inside approximately distances short minutes (minute) cent ticket similarly, as, as well rents, hires as for... between means of transportation transportation public helps him to... freedom movement regions remote hotel chains (chain) stars (star) international some of, which have to be less than
A. Dialogue

Donald is about to walk into a bank near Khan El-Khalili market in Cairo when he is approached by a black market dealer.

Donald checks the exchange rates in the bank.

Donald: Doesn’t make any difference if you buy black market currency.

Bank employee: No, you can earn, be awarded, get degrees.

Donald: Poor Jews.

Bank employee: It’s the same.

Donald: Donald is about to walk into a bank near Khan El-Khalili market in Cairo when he is approached by a black market dealer.

Bank employee: How much do you buy dollars for?

Donald: Donald is about to walk into a bank near Khan El-Khalili market in Cairo when he is approached by a black market dealer.

Bank employee: How much do you buy dollars for?

Donald: Donald is about to walk into a bank near Khan El-Khalili market in Cairo when he is approached by a black market dealer.

Bank employee: How much do you buy dollars for?

Donald: Donald is about to walk into a bank near Khan El-Khalili market in Cairo when he is approached by a black market dealer.

Bank employee: How much do you buy dollars for?

Donald: Donald is about to walk into a bank near Khan El-Khalili market in Cairo when he is approached by a black market dealer.

Bank employee: How much do you buy dollars for?

Donald: Donald is about to walk into a bank near Khan El-Khalili market in Cairo when he is approached by a black market dealer.

Bank employee: How much do you buy dollars for?

Donald: Donald is about to walk into a bank near Khan El-Khalili market in Cairo when he is approached by a black market dealer.

Bank employee: How much do you buy dollars for?

Donald: Donald is about to walk into a bank near Khan El-Khalili market in Cairo when he is approached by a black market dealer.

Bank employee: How much do you buy dollars for?

Donald: Donald is about to walk into a bank near Khan El-Khalili market in Cairo when he is approached by a black market dealer.

Bank employee: How much do you buy dollars for?

Donald: Donald is about to walk into a bank near Khan El-Khalili market in Cairo when he is approached by a black market dealer.

Bank employee: How much do you buy dollars for?

Donald: Donald is about to walk into a bank near Khan El-Khalili market in Cairo when he is approached by a black market dealer.

Bank employee: How much do you buy dollars for?

Donald: Donald is about to walk into a bank near Khan El-Khalili market in Cairo when he is approached by a black market dealer.

Bank employee: How much do you buy dollars for?

Donald: Donald is about to walk into a bank near Khan El-Khalili market in Cairo when he is approached by a black market dealer.

Bank employee: How much do you buy dollars for?

Donald: Donald is about to walk into a bank near Khan El-Khalili market in Cairo when he is approached by a black market dealer.

Bank employee: How much do you buy dollars for?

Donald: Donald is about to walk into a bank near Khan El-Khalili market in Cairo when he is approached by a black market dealer.

Bank employee: How much do you buy dollars for?

Donald: Donald is about to walk into a bank near Khan El-Khalili market in Cairo when he is approached by a black market dealer.

Bank employee: How much do you buy dollars for?

Donald: Donald is about to walk into a bank near Khan El-Khalili market in Cairo when he is approached by a black market dealer.

Bank employee: How much do you buy dollars for?
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! What do you think?
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 ن الف - sa- is attached to the appropriate form of the imperfect verb.

---

THE IMPERFECT FORM OF THE VERB كان (TO BE)

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
<th>Dual</th>
</tr>
</thead>
<tbody>
<tr>
<td>أنا (I)</td>
<td>أكون</td>
<td>نكون</td>
</tr>
<tr>
<td>نحن (we)</td>
<td>نكون</td>
<td>نكون</td>
</tr>
<tr>
<td>أنت (you)</td>
<td>تكون</td>
<td>تكون</td>
</tr>
<tr>
<td>تكوين (you m./f.)</td>
<td>تكون</td>
<td>تكون</td>
</tr>
<tr>
<td>تكوين (you f.)</td>
<td>تكون</td>
<td>تكون</td>
</tr>
<tr>
<td>أنتم (you m.)</td>
<td>تكون</td>
<td>تكون</td>
</tr>
<tr>
<td>أنتم (you m.)</td>
<td>تكون</td>
<td>تكون</td>
</tr>
<tr>
<td>أنتما (you m.m.)</td>
<td>تكون</td>
<td>تكون</td>
</tr>
<tr>
<td>يكوا (he)</td>
<td>يكون</td>
<td>يكون</td>
</tr>
<tr>
<td>يكون (you m.)</td>
<td>يكون</td>
<td>يكون</td>
</tr>
<tr>
<td>يكون (you f.)</td>
<td>يكون</td>
<td>يكون</td>
</tr>
<tr>
<td>هم (they m.)</td>
<td>فكون</td>
<td>فكون</td>
</tr>
<tr>
<td>هم (they m.)</td>
<td>فكون</td>
<td>فكون</td>
</tr>
<tr>
<td>هم (they m.)</td>
<td>فكون</td>
<td>فكون</td>
</tr>
<tr>
<td>يكوا (he)</td>
<td>يكون</td>
<td>يكون</td>
</tr>
</tbody>
</table>

B. NEGATIVE FORM OF THE FUTURE TENSE

لن (will not) is used to negate future tense verbs. Because لن is both a negative and a future marker, similar to English won't, it precedes the imperfect tense verb directly, without ن الف or سوف sawfa. For example:
الحكومة ستتضح في سعر الدولار.
al-Hukūma šnaṭah Hukūmā fl sīr ad-dīlar.
The government will control the price of the dollar.

الحكومة لن تتحكم في سعر الدولار.
al-Hukūma laq tataHakkam fl sīr ad-dīlar.
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>al-sabū’ al-qādīm</td>
<td>next day</td>
</tr>
<tr>
<td>الأسبوع القادم</td>
<td>ash-shahār al-qādīm</td>
<td>next month</td>
</tr>
<tr>
<td>العام القادم</td>
<td>al-‘ām al-qādīm</td>
<td>next year</td>
</tr>
<tr>
<td>فيما بعد</td>
<td>fima ba‘d</td>
<td>later</td>
</tr>
<tr>
<td>في المستقبل</td>
<td>li-l-mustaqbal</td>
<td>in the future</td>
</tr>
<tr>
<td>هذا السماع</td>
<td>hūdha l-ma‘ād</td>
<td>this evening</td>
</tr>
<tr>
<td>بعد المظهر</td>
<td>ba‘d al-DH-DHr</td>
<td>this afternoon</td>
</tr>
</tbody>
</table>

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

سرّجت سعر الصرف الأسبوع الفارغ
sayartah sīr uṣ-Sal al-sāfī al-qādīm.
The exchange rate will go up next week.

سنادف إلى البنك غداً
as-salāf ‘alā ‘al-bank ghudān.
i will go to the bank tomorrow.

2. RELATIVE PRONOUNS
A noun can be modified by an adjective or by a phrase or a clause, as in the English sentence. This is the bank that John mentioned. That John mentioned is a relative clause and that is a relative pronoun that connects the modifying clause to the noun it modifies.

English has other relative pronouns, such as which, whose, whom, and who. In Arabic, the main relative pronoun is ِالذي al-salātī.

هو البنك الوحيد الذي يدفع يوم الأحد
It is the only bank that opens on Sunday.

هو الرجل الذي يدفع سلعة جهينة للدولار
huwā r-ragul allātī yaf‘du ‘alā jinayhat li-dīlar.
He is the man who pays seven pounds for the dollar.

الذي changes to agree in gender and number with the noun that the relative clause modifies. In the following example, the feminine relative pronoun ِالتي allata is used to refer to the feminine noun ِالحكومة.

هذا هو خطأ الحكومة التي تتضح في سعر الدولار
hūdha huwa ḥata‘ allataHakkam li sīr ad-dīlar.
It's the fault of the government, which controls the price of the dollar.

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

The following example has a definite noun ِالبائع al-ba‘īd (the dealer) followed by a relative clause.

رأيت البائع الذي كان يتحدث مع دونالد
ra‘ayt al-ba‘īd alladhi kān yita’arūtha fī ṭū‘tī Donald.
I saw the dealer who was talking to Donald.
The noun بائع is described by the clause يَبْحَثُثَتْ بَيْنَهُ وَدمَنَالْكَهُ نِصْرًا يَبْحَثُثَتْ بَيْنَهُ (who was talking to Donald), which is introduced by the relative pronoun الذي who. Contrast that with the following example:

يَبْحَثُثَتْ يَأْتُي وَdbnameكن (who was talking to Donald)

In the above example, the clause يَبْحَثُثَتْ يَأْتُي وَdbnameكن (who was talking to Donald) follows the indefinite noun without the relative pronoun الذي who.

Here are two more examples illustrating the same contrast.

هذان هما الهندوان البناءة قرأ منهما

هدان هما الهندوان البناءة قرأ منهما.

Those are the two hotels that 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>لثاثين (ثاثين)</td>
<td>كتابون (عشرة)</td>
<td>٢٠</td>
</tr>
<tr>
<td>thirty</td>
<td>ثلاثون (ثلاثون)</td>
<td>كتابون (عشرة)</td>
<td>٣٠</td>
</tr>
<tr>
<td>forty</td>
<td>أربعون (أربعون)</td>
<td>فدان (رابع)</td>
<td>٤٠</td>
</tr>
<tr>
<td>fifty</td>
<td>خمسون (خمسين)</td>
<td>خمسون (خمسين)</td>
<td>٥٠</td>
</tr>
<tr>
<td>sixty</td>
<td>سبعون (سبعين)</td>
<td>سبعون (سبعين)</td>
<td>٦٠</td>
</tr>
<tr>
<td>seventy</td>
<td>ثمانون (ثمانين)</td>
<td>ثمانون (ثمانين)</td>
<td>٧٠</td>
</tr>
<tr>
<td>eighty</td>
<td>نهضان (نهزال)</td>
<td>نهضان (نهزال)</td>
<td>٨٠</td>
</tr>
<tr>
<td>ninety</td>
<td>تسعون (تسعة)</td>
<td>تسعون (تسعة)</td>
<td>٩٠</td>
</tr>
</tbody>
</table>

The ones are joined to the tens with ١ (and). Note that unlike in English, the second number preceding the tens for all two-digit numbers above twenty. For example:

سِتْ وعُمْور حانَان

سِتْ وعُمْور حانَان (lit., six and twenty buses)

The forms given in parentheses ending in -٠٠ are used almost without exception in spoken Modern Standard Arabic. In writing, the form ending in -٠٠ is used when the number is the subject of the sentence, but -٠٠ is used when the number is the object of a verb or a preposition.

B. THE HUNDREDS

The word for a hundred in Arabic is مائة, pronounced as if it were spelled مائة. مائة must be followed by و (و) before a number is added to it.

مائة وثلاث بنات

مائة وثلاث بنات

103 girls

مائة وخمسون بنات

مائة وخمسون بنات

135 girls

In other words, one says "а 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 مائتان, when referring to a subject of the sentence, and مائتان otherwise. When followed by a noun, the مائتان or مائتان is dropped. Thus, 200 girls would be مائتان بنات.

The numbers 300 through 900 are as follows:

<table>
<thead>
<tr>
<th>NUMBER 20 TO 90</th>
<th>Transliteration</th>
<th>Arabic Script</th>
<th>Arabic Numeral</th>
</tr>
</thead>
<tbody>
<tr>
<td>twenty</td>
<td>ثاثين (ثاثين)</td>
<td>كتابون (عشرة)</td>
<td>٢٠</td>
</tr>
<tr>
<td>thirty</td>
<td>ثلاثون (ثلاثون)</td>
<td>كتابون (عشرة)</td>
<td>٣٠</td>
</tr>
<tr>
<td>forty</td>
<td>أربعون (أربعون)</td>
<td>فدان (رابع)</td>
<td>٤٠</td>
</tr>
<tr>
<td>fifty</td>
<td>خمسون (خمسين)</td>
<td>خمسون (خمسين)</td>
<td>٥٠</td>
</tr>
<tr>
<td>sixty</td>
<td>سبعون (سبعين)</td>
<td>سبعون (سبعين)</td>
<td>٦٠</td>
</tr>
<tr>
<td>seventy</td>
<td>ثمانون (ثمانين)</td>
<td>ثمانون (ثمانين)</td>
<td>٧٠</td>
</tr>
<tr>
<td>eighty</td>
<td>نهضان (نهزال)</td>
<td>نهضان (نهزال)</td>
<td>٨٠</td>
</tr>
<tr>
<td>ninety</td>
<td>تسعون (تسعة)</td>
<td>تسعون (تسعة)</td>
<td>٩٠</td>
</tr>
</tbody>
</table>
### NUMBERS 300 TO 900

<table>
<thead>
<tr>
<th>Number</th>
<th>Transliteration</th>
<th>Arabic Script</th>
<th>Arabic Numerals</th>
</tr>
</thead>
<tbody>
<tr>
<td>300</td>
<td>three hundred</td>
<td>تُلاثُمِئَةٌ</td>
<td>تُلاثُمِئَةٌ</td>
</tr>
<tr>
<td>400</td>
<td>four hundred</td>
<td>أربَاعُمِئَةٌ</td>
<td>أربَاعُمِئَةٌ</td>
</tr>
<tr>
<td>500</td>
<td>five hundred</td>
<td>خَمْسُمِئَةٌ</td>
<td>خَمْسُمِئَةٌ</td>
</tr>
<tr>
<td>600</td>
<td>six hundred</td>
<td>شَشُمِئَةٌ</td>
<td>شَشُمِئَةٌ</td>
</tr>
<tr>
<td>700</td>
<td>seven hundred</td>
<td>سَبَعُمِئَةٌ</td>
<td>سَبَعُمِئَةٌ</td>
</tr>
<tr>
<td>800</td>
<td>eight hundred</td>
<td>تِسْعُمِئَةٌ</td>
<td>تِسْعُمِئَةٌ</td>
</tr>
<tr>
<td>900</td>
<td>nine hundred</td>
<td>تَمِمُمِئَةٌ</td>
<td>تَمِمُمِئَةٌ</td>
</tr>
</tbody>
</table>

### C. Vocabulary

- **سوق** (ṣūq): market
- **سوداء** (sawdā‘): black
- **تريد** (ṭarīd): you want (to want)
- **سَعْفَة** (ṣa‘fah): (ṣa‘fah): I will change them (to change)
- **سوف** (sawf): will
- **أكثر** (akhtar): more (a lot)
- **تُشترى** (ṭushṭari): you buy (to buy)
- **فرق** (farg): difference
- **حُصُف** (ḥuṣaf): exchange rate
- **بنك** (ba‘nak): bank(s)
- **صحيحة** (ṣaḥīha): true
- **تَطْعِيم** (tartīm): you can (to be able to)
- **ألفة** (alafa): (alafa): leaves
- **خبز** (khubz): bread
- **لكن** (lakhn): but
- **لما** (lima): why

### 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 the word souf to change the sentences to the future tense:
   a. He is a doctor.
   b. She has a lot of work.
   c. They will buy a computer.
   d. You must read the book.
   e. We should go to the movies.

2. Use the correct form of the relative pronoun.
   a. The book that you gave me yesterday.
   b. The girl who sings beautifully.
   c. The house which is near the park.
   d. The dog that you fed.
   e. The student who is studying hard.

3. Put the following words in the right order to make sentences:
   a. The bank - open - the - Friday.
   b. Donald - will - buy - some - books.
   c. The:var - his - brother - will - come - next - week.
   d. Donald - will - go - to - the - bank - every - day.
   e. Donald - will - go - to - the - bank - next - week.

4. Arrange the following scrambled sentences to make a meaningful paragraph:
   The price of the dollar is going up.
   I saw the bank employee who was talking to Donald.
   Donald will buy some books.
   Donald will go to the bank every day.
   Donald is going to buy some books.

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. Donald and I are going to the bank.
   b. Donald and I are going to the bank.
   c. Donald and I are going to the bank.
   d. Donald and I are going to the bank.
   e. Donald and I are going to the bank.

Answer Key

1. a. I will be a doctor.
   b. We will have a lot of work.
   c. They will buy a computer.
   d. You will have to read the book.
   e. We will need to go to the movies.

2. a. That which
   b. Who
   c. Where
   d. Which
   e. Who

3. a. The bank - open - the - Friday.
   b. Donald - will - buy - some - books.
   c. The:var - his - brother - will - come - next - week.
   d. Donald - will - go - to - the - bank - every - day.
   e. Donald - will - go - to - the - bank - next - week.

4. The price of the dollar is going up.
   I saw the bank employee who was talking to Donald.
   Donald will buy some books.
   Donald will go to the bank every day.
   Donald is going to buy some books.

5. a. Donald and I are going to the bank.
   b. Donald and I are going to the bank.
   c. Donald and I are going to the bank.
   d. Donald and I are going to the bank.
   e. Donald and I are going to the bank.
When Donald was in Egypt, he wanted to change some dollars. He went to the bank. There he met the black market dealer. The dealer said he would pay more than the bank. Donald thought about it, but he didn’t change any dollars. Then they discussed the problem of the dollar exchange rate in Egypt.

5. a. لن أدفع لك الدولارات (to pay)
   b. قابلين البنك الذي يغير الدولارات (the seller)
   c. الحكومة هي التي تتحكم في سعر الصرف (the seller)
   d. هذا هو الفندق الذي نذهب إليه (which/who, sg.)
   e. رأيت عشرين بنتًا (girl, sg.)

LESSON 9
(Modern Standard Arabic)
كم الإيجار؟ How Much Is the Rent?

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

نادية: هذه نقطة جيدة جداً، بها أربع غرف وصالات وحمامات!
لوسي: هي نقطة جيدة جداً للهجرة تقع على حديقة كبيرة وهي قريبة من الجامعة.
نادية: نعم هذا صحيح، ولكن ما زوكي في الأثاث؟
لوسي: لا يوجدني، ولا تجدهي أدوات الطهي، فالطهي قد صارت والأثاث محدودة.
صاحب السمو: من الممكن أن أشرعي أوعية جديدة.
نادية: وماذا عن الأثاث؟
صاحب السمو: لا أستطيع أن أشرعي أثاثًا جديدًا إلا إذا وقفت على عدد إيجار لمدة ستة أشهر على الأقل.
لوسي: ولكنني لا أرغب إذا كنت سأبقى في بيروت لمدة ستة أشهر. أريد أن أدفع القدر لهذه العام.
صاحب السمو: في هذه الحالة لن أستطيع أن أشرعي الأثاث.
لوسي: إذا كان تغيير هذه الكراسي وهذا الدوار وكل ذلك السعر فقط؟
صاحب السمو: سماح ولكن سأغبر واحدة فقط من هذه الأثاث كل شيء.
لوسي: كم إيجار السمو في الشهر؟
صاحب السمو: سبعمائة دولار.
لوسي: هذا أكثر مما كنت أتوقع، سأدفع خسمائة دولار فقط.
B. Grammar and Usage

1. Demonstratives

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

"This is a big chair."
chairs. In other words, a pronoun that agrees with the noun in person, number, and
gender is inserted. That pronoun is underlined in the second example below:

هذِهُ الكَرَايْسَ\(\text{the chairs}\)

The same contrast is illustrated in the following three examples:

ذلك السلير
دُلِّكَ السَّلِيرُ

نُذَكَ سَلَيرٌ

دُلِّكَ السَّلِيرُ

That is the bed.

ذَكَ السَّلير

دُلِّكَ السَّلِيرُ

That is the bed. (lit., this \(\text{it}\) the bed)

2. MORE NUMBERS: THOUSANDS AND MILLIONS

A. THE THOUSANDS

The word for thousand in Arabic is ألف (\(\text{Alfa}\)). The plural form is آلاف (\(\text{Alaf}\)). To
say 2000, use the dual form ألفان (\(\text{Alfan}\)) (for the subject of the sentence) or عشرة آلافين (\(\text{Sharat alashe\text{Alfan}}\), (for the object of a verb or object of a preposition), but note that عشرة آلافين (\(\text{Sharat alashe\text{Alfan}}\)) 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
ثلَاثُتة آلاف
three thousand (lit., thousands)

The word آلاف (\(\text{Alaf}\)) (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 ضيوف
ثلِاثُتة آلاف ضيوف
three thousand guests (lit., three thousands guest)

The word ضيوف (\(\text{Dayf}\)) (guest) is in the singular form because it is the counted noun
following 3,000.

To add other digits, join -ن with ما (and):

أربعة آلاف وأربعون ضيوف
اربَعَة آلاف وأربعون ضيوف
four thousand, forty-four guests (lit., four thousands and four and forty guests)

Note that ضيوف (guest) is in the singular, following the rule for 44.

That is illustrated in the following examples:

ألف وثلاثة ألاف وأربعون ضيوف
ألف وثلاثة ألاف وأربعون ضيوف

one thousand, two thousand, four hundred and forty

off wa mi'din wa arba'a wa thalathun

off wa mi'din wa arba'a wa thalathun

one thousand, two hundred, thirty-four

العشرة آلاف وأربعون ضيوف
العشرة آلاف وأربعون ضيوف

the year 1000

عام ألف وسَمَانة

the year 2000

B. THE MILLIONS

The word million works just like ألف (\(\text{Alfa}\)). Its plural form is ملايين (\(\text{Maliyan}\)), and its dual form is ملهيين (\(\text{Maliyin}\) or ملايين), 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 والمليون

the year 1900

عام ألف ومليون

the year 2000

The counted noun that follows numbers can have the ending \(\text{هـ}\). The pronunciation of this ending is optional in spoken Arabic.

\(\text{Maliyan}\)
C. Vocabulary

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>جُرْجُرْ</td>
<td>jarr</td>
</tr>
<tr>
<td>طَقَعْ</td>
<td>šaqqa</td>
</tr>
<tr>
<td>بَيْتِهِ</td>
<td>biḥa</td>
</tr>
<tr>
<td>صَلَاة</td>
<td>Sāla</td>
</tr>
<tr>
<td>حَمَّامُهُ</td>
<td>ḥamāmān</td>
</tr>
<tr>
<td>حَدِيثَة</td>
<td>ḥadīthə</td>
</tr>
<tr>
<td>غَرَبَة</td>
<td>qarba</td>
</tr>
<tr>
<td>أَشْاَثْ</td>
<td>athāth</td>
</tr>
<tr>
<td>يومًا مَّبْنِهِ (أَمْعِيب)</td>
<td>yomajum biḥa (ajib)</td>
</tr>
<tr>
<td>أَدْوَاتِ الْإِدَّة</td>
<td>adawāt al-adā'</td>
</tr>
<tr>
<td>مَسْطَح</td>
<td>masṭah</td>
</tr>
<tr>
<td>أَطَمَاقَ (طَنِّق)</td>
<td>ṣay'a (tīqa)</td>
</tr>
<tr>
<td>قَدِيمَة</td>
<td>qadīma</td>
</tr>
<tr>
<td>مَحْرَقَة</td>
<td>mahraqa</td>
</tr>
<tr>
<td>بَوْرُ</td>
<td>boyrūt</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 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. اِنَا أَرحَمُهُ  
   b. اِنَّهُ  
   c. اِنَّهُ  
   d. اِنَّهُ  
   e. اِنَّهُ  

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

   A  | B
   ---|---
   a. هذا  | 1. هَمُ أَصْدِقاَيْنِي مِنَ الْجَامِعَةِ
   b. هذه  | 2. هُوُ زَوجَ نَاجِدَةِ
   c. هذه  | 3. هِيُ زَوجَةُ نوَنْتَالَ
   d. هذا  | 4. هِيُ بِيْرَةُ مُجَمِّلَةِ
   e. هؤلاء  | 5. هُوُ مُصْدِيقُ الْأَيْ فِنْذَكَهُ

...
3. Write the following numbers in Arabic.
   a. 135  {١٣٥}
   b. 140  {١٤٠}
   c. 900  {٩٠٠}
   d. ٥٧٠٤

4. Arrange the following words so that they form complete sentences.
   a. هذه اللغة التي حددت عنها أسماء
   b. هذه الألفاظ قديمة جداً
   c. سأعطي هنا مدة طويلة لهذه المدينة
   d. هذه اللغة بها خمس غرف وصالات وحمامات
   e. في منطقة خمس غرف ولكن هناك حمام واحد
   f. أريد أن تغير بعض هذه الألفاظ
   g. سوف نشتري الأثاث新技术

5. Choose the right word to fill in the blanks in the following sentences.
   a. أدوات / تصوير / جيني / حمام / عقد الإيجار
   b. سأعط سماحة فقط لهذه اللغة
   c. أريد أن أغير بعض هذه الألفاظ
   d. سوف تشتري الأثاث新技术
   e. سوف نشتري الأثاث新技术

Answer Key

1. a. This armoire is very old.
   b. This is the girl who lives with me.
   c. What do you think of this furnishing?
   d. This apartment overlooks a beautiful garden.
   e. This is the girl who lives with me.
   f. I will stay in Beirut for both of these years.

2. a. Me and Shabba, I will stay with you.
   b. This is the girl who lives with me.
   c. This apartment overlooks a beautiful garden.
   d. This is the girl who lives with me.
   e. This is the girl who lives with me.

3. a. I will only pay seven hundred pounds for this apartment.
   b. I will only pay seven hundred pounds for this apartment.
   c. I will only pay seven hundred pounds for this apartment.
   d. I will only pay seven hundred pounds for this apartment.
   e. I will only pay seven hundred pounds for this apartment.

4. a. هذه اللغة التي حددت عنها أسماء
   b. هذه الألفاظ قديمة جداً
   c. سأعطي هنا مدة طويلة لهذه المدينة
   d. هذه اللغة بها خمس غرف وصالات وحمامات
   e. في منطقة خمس غرف ولكن هناك حمام واحد
   f. أريد أن تغير بعض هذه الألفاظ
   g. سوف نشتري الأثاث新技术

5. a. أدوات / تصوير / جيني / حمام / عقد الإيجار
   b. سأعط سماحة فقط لهذه اللغة
   c. أريد أن أغير بعض هذه الألفاظ
   d. سوف تشتري الأثاث新技术
   e. سوف نشتري الأثاث新技术
A. Dialogue

Donald wants to buy Lucy a gift for her birthday.

Donald: I'll look for a necklace for her.

Shop Owner: Here, this necklace is fancy but expensive.

Donald: Is there anything cheaper?

Shop Owner: I can give her this, it's more affordable.

Donald: That's too expensive. Show me something cheaper.

Shop Owner: Here, this is the nicest necklace I have.

Donald: This is the best price you'll find in the market.

Donald turns to leave.

Donald: She'll love it. She'll love it.

Shop Owner: Welcome, sir. What are you looking for?

Donald: I'm looking for a present for my wife.

Shop Owner: Ladies' jewelry? She'll love it.

Donald: How much is it?

Shop Owner: It's only fifty pounds.

Donald: I'm sorry, that's too expensive. Show me something cheaper.

Shop Owner: Here, this is the nicest necklace I have. You have good taste.

Donald: This is the best price you'll find in the market.
The imperative mood is used to issue orders or requests, as in the following examples from the dialogue:

- تَفْعَّلْ 
  tofaDDol
  Come in.
- أَتْنَظَرْ 
  unDHur
  Look.
- أَتْنَظِرْ 
  indoHar
  Wait.
Both expressions end with the word ًان، roughly equivalent to English to in or go or to be. ًان is always followed by a verb in the imperfect tense, as in the following examples:

هل من الممكن أن تنذر هذا الهدية؟
Can you give me this necklace?

هل ستبتغين أن تفعلي هذا الهدية بحماس جدًا؟
Could you give me this necklace for 50 pounds?

ج. ًان requires some slight changes in the form of the imperfect verbs that follow it. This special verbal form is called the subjunctive mood and will be discussed in Lesson 15. Although the prefixes of imperfect verbs following ًان do not change, the suffixes do, just like in the imperative. Specifically, the ًان at the end of the feminine singular you and the masculine plural you and they forms are dropped. For example:

هل من الممكن أن تنظر إلى هذه الهدية؟
Can you (f. sg.) look at these silver necklaces? (lit., Is it possible for you to . . . ?)

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

هل من الممكن أن تنظر إلى هذه الهدية؟
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:

†al-a'daf
a better necklace

The word pattern for the comparative is †الداف. It is formed by adding the prefix †ال 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 †ال. 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>rakhid (cheap)</td>
<td>اًخًصً (cheaper)</td>
</tr>
<tr>
<td>حسن (good)</td>
<td>اًحًسن (better)</td>
</tr>
<tr>
<td>كثير (many, much)</td>
<td>أكثر (more)</td>
</tr>
<tr>
<td>ghardi (expensive)</td>
<td>ًأَجَلَ (more expensive)</td>
</tr>
</tbody>
</table>

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

أَجَلَ أن أعجب من صديقي.
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:

هذِه الهدية أَجَلَ من الْجَلَابِيِّة.
This necklace is more expensive than the jalabiya.

هذِه الهدية أفضل من ذلك.
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 highest version. 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.

هذِه أَفْقَلَ عَدْدٌ عَدَيْنِ.
This is the best necklace I have.
Another way to form the superlative is by preceding the comparative with the definite article: 

\[
\text{\textit{sh}a'dha si'\textit{r} fi suq.}
\]

This is the best price in the market.

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:

\[
\text{burtuqali} \quad \text{burtuqaliyya} \quad \text{orange, m.} \quad \text{f.}
\]

Here are some other common adjectives of this type.

<table>
<thead>
<tr>
<th>COLOR ADJECTIVES ENDING IN -\textit{yya}</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Masculine Singular</strong></td>
</tr>
<tr>
<td>zahri</td>
</tr>
<tr>
<td>fahmi</td>
</tr>
<tr>
<td>dhaheb</td>
</tr>
<tr>
<td>bani</td>
</tr>
</tbody>
</table>

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

\[
\text{\textit{amrikiyyun} biD} \quad \text{m./mixed pl.} \quad \text{white Americans}
\]

C. Vocabulary

| مَكْرَد | \textit{makrid} | shop |
| مَرْيَح | \textit{maryy} | \textit{binita} | brown |
| لُحيْة | \textit{hahyya} | \textit{hahyy} | gift |
| جَلَابَيْيْيَة | \textit{jalabyya} | \textit{jalabyy} | \textit{jalabyya} | |
choose the former, think carefully before naming a price, and don’t name a price on something you don’t actually intend to buy: it is bad form to decide not to buy something after the vendor has agreed to the price you named.

Most people wouldn’t bargain in very expensive shops or in places where price tags are marked on items in order not to appear cheap, a quality looked down upon in the Arab world. Still, if you are not afraid of coming off as a bit stingy, you may find that you can bargain down a hotel room, a rental car, or even products in an up-market shop where items are marked with price tags.

E. Exercises
1. Use the correct imperative form of the verb نظر naDHar (to look) to complete the sentences.
   a. يا دونالد، يا لويسي يا نادية
   b. يا سمير، يا دونالد
   c. يا لويسي
   d. يا موري، يا لويسي، يا نادية
   e. يا دونالد

2. Change the underlined adjectives into their comparative or superlative form, according to the context.
   a. السفر بالطائرة سريع من السفر بالقطار
   b. الطقس في القاهرة أفضل من الطقس في سوريا
   c. محمد جميل من أسامة
   d. العلماء في المعمل جيد من العلماء في البيت
   e. دراسة العربية صعب من دراسة الإنجليزية

3. Put the underlined verbs in the form required after the word من.
   a. هل من الممكن أن üç متصل مع المكتبة؟
   b. هل تستطيع أن تساعدي في هذه المكتبة؟
   c. هل من الأفضل أن سوف تفعل واخلي الآن؟
   d. هل من الممكن أن ننظر إلى هذه العقود القضية؟
   e. هل تستطيع أن سأعطيه العقد بـ ٧٥ جنيحاً?
4. Put the following words in the right order to make logical sentences.

a. العقد - من - أخص - هذا - الجزاء
b. العقد - المكان - أغلب - هذا - في

c. اللغة - الإنجليزية - الجلابية - أفضل - ستكون - هذه

d. اللغة - من - أخص - هذه - اللغات

e. أني - أطول - من - أنا

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

a. لـ (أخص) (أفضل) (أذرع)

b. من (أخرى) (أفضل) (أذرع)

c. مع (صاحب) (أفضل) (أذرع)

d. من (أخرى) (أفضل) (أذرع)

e. سأعطيك سعرًا جيدًا (سأعطيك سعرًا أعلى)

---

**Answer Key**

1. 1. يا دونالد، يا لوسى، يا دانيال! 
   2. يا سمير، يا دونالد، يا دانيال! 
   3. يا لوسيي، يا دانيال! 
   4. يا مريم، يا لوسي، يا دانيال! 
   5. يا دونالد، يا دانيال! 

2. 1. عسر (أسرع)
   2. الأفضل (أفضل)
   3. جميل (أجمل)
   4. أجمل (أجمل)

3. 1. يا دونالد، يا لوسى، يا دانيال! 
   2. يا دانيال، يا لوسيي، يا دانيال! 
   3. يا دانيال، يا دانيال! 
   4. يا دونالد، يا دانيال! 

4. 1. هذا العقد أخص من الجلابية.
   2. هذا العقد أخص من الجلابية.
   3. هذا العقد أخص من الجلابية.

5. 1. تفضل (أفضل) (أفضل)
   2. أنا (أفضل) (أفضل) (أفضل)
   3. أنتم (أفضل) (أفضل) (أفضل)
   4. يا دونالد، يا لوسى، يا دانيال! 
   5. أنا (أفضل) (أفضل) (أفضل)
A. Dialogue
Donald and Lucy have just been seated for dinner at a nice restaurant and are waiting for Nadia and Samir to arrive.

Donald: هل أنت متأكد أن المجرة الساعية السادسة؟ الساعة الستة.
Samir: يجب أن ننتظر، لا يمكن أن نطلب الطعام قبل أن يبدأ.

Donald finishes ordering just as Samir and Nadia enter.

Nadia: لا أستطيع صبر على هذا النادر، فقد كان المور سهباً جدًا.
Donald: بالطبع لا.

They sit down and begin to look over the menu.

Nadia: أريد حمصًا وورق عنب وخبار وسلطة بالإضافة إلى البازلاءن فهو اذدى جدًا في هذا المطعم.
Donald: هل هناك لحم في ورق العنبر؟
Nadia: نعم إنه أيضاً أرز وفريرة.
Donald: ما هي الكليوبية؟

Nadia: هي إعداد من كرات من اللحم المقلوب والعنب.
Donald: هل من الممكن أن نتناول في طلب مشروبات واحد كليوب؟
Nadia: يمكننا بذاجة وعفنة وكباب.

The waiter brings Donald his hamburger.

Nadia: هل هناك أكلة مقدمة؟ أولئك السبعة وجبة طيبة.
Donald: هل أنت متأكد أن المجرة الساعية السادسة؟ الساعة الستة.
Nadia: هل هناك لوبي للمرأة في ثلاثة لأكلة كبيرة؟
Donald: هل هناك لوبي للمرأة في ثلاثة لأكلة كبيرة؟

Sami: I would like hummus and grape leaves, cucumber salad, in addition to eggplant dip, which is quite delicious here.
Donald: Is there meat in the grape leaves?
Sami: Yes, and rice and cinnamon.
Donald: I want kofta as well.
Sami: What is kofta?
Donald: It is made of balls of ground beef and bulgur wheat.
Lucy: Can we share one order of grilled meats for a main dish? It includes chicken, kofta, and kebab.

Waiter: Here is your hamburger. Enjoy your meal!
B. Grammar and Usage

1. THE PLURAL FORM OF NOUNS AND ADJECTIVES

A. THE REGULAR PLURALS
A regular or a “sound” plural form of a noun or an adjective is formed by adding an ending to it, just as in English.

The regular masculine plural ending is -(ان). For example:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>مدرس</td>
<td>مدرسین</td>
</tr>
<tr>
<td>معلم</td>
<td>معلمان</td>
</tr>
<tr>
<td>عامل</td>
<td>عاملین</td>
</tr>
<tr>
<td>عامل</td>
<td>عاملین</td>
</tr>
</tbody>
</table>

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 -(ان) is used when the noun is the object of a sentence or follows a preposition.

In spoken language, the -(ان) 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 -(ان) to the singular form. This plural form is only derived from feminine singular nouns ending in -(ان). The singular form is dropped before the plural ending is added.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>مدرسات</td>
<td>مدرسات</td>
</tr>
</tbody>
</table>

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

There are over forty patterns of “broken” plurals, so it is most practical to memorize them.

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 -اً following the first root consonant. The only exception is لّو (first), which is not derived from a number and is ه (one).

The table below includes the numbers first to twelfth. They are presented together with their singular form along with the singular form of the noun. Listed below are a few of the more common patterns.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>صديق</td>
<td>صديقاً</td>
</tr>
<tr>
<td>طبيب</td>
<td>طبيباً</td>
</tr>
<tr>
<td>أم</td>
<td>أئم</td>
</tr>
<tr>
<td>آثابه</td>
<td>آثابه</td>
</tr>
<tr>
<td>سوق</td>
<td>سوق</td>
</tr>
<tr>
<td>ولق</td>
<td>ولق</td>
</tr>
<tr>
<td>شخص</td>
<td>شخص</td>
</tr>
<tr>
<td>ابن</td>
<td>أبناء</td>
</tr>
<tr>
<td>ابن</td>
<td>أبناء</td>
</tr>
<tr>
<td>مطعم</td>
<td>مطاعم</td>
</tr>
<tr>
<td>بيت</td>
<td>بيوت</td>
</tr>
<tr>
<td>رجل</td>
<td>رجال</td>
</tr>
<tr>
<td>جمل</td>
<td>جمل</td>
</tr>
</tbody>
</table>

The table above includes the numbers first to twelfth. They are presented together with their singular form along with the singular form of the noun. Listed below are a few of the more common patterns.
3. TELLING TIME

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

<table>
<thead>
<tr>
<th>Ordinal Number</th>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>al-awwal</td>
<td>the first</td>
<td></td>
</tr>
<tr>
<td>al-thani</td>
<td>the second</td>
<td></td>
</tr>
<tr>
<td>al-thaniya</td>
<td>the third</td>
<td></td>
</tr>
<tr>
<td>al-thulth</td>
<td>the fourth</td>
<td></td>
</tr>
<tr>
<td>al-thaniya</td>
<td>the fifth</td>
<td></td>
</tr>
<tr>
<td>al-thaniya</td>
<td>the sixth</td>
<td></td>
</tr>
<tr>
<td>al-thaniya</td>
<td>the seventh</td>
<td></td>
</tr>
<tr>
<td>al-thaniya</td>
<td>the eighth</td>
<td></td>
</tr>
<tr>
<td>al-thaniya</td>
<td>the ninth</td>
<td></td>
</tr>
<tr>
<td>al-thaniya</td>
<td>the tenth</td>
<td></td>
</tr>
<tr>
<td>al-thaniya</td>
<td>the eleventh</td>
<td></td>
</tr>
<tr>
<td>al-thaniya</td>
<td>the twelfth</td>
<td></td>
</tr>
</tbody>
</table>

Any other interval of time is expressed using the exact number and the words **daqiqa** (minute) or **daqa'iq** (minutes) preceded by the word **wa** (and), as in:

- **20 minutes**
  - as-sā'a l-thulth wa ḥams ḥam sa 'daqiqa
  - 2:20 (lit., two o'clock and twenty minutes)

Numbers three to ten are followed by the plural form of the noun, **daqa'iq** (minutes), while numbers 11 to 59 are followed by the singular form, **daqiqa** (minute), according to the rules you learned in Lesson 7.

**Examples:**
- **11 minutes**
  - as-sā'a l-wāḥida wa ḥams ḥam sa 'daqiqa
  - 1:11 (lit., one o'clock and eleven minutes)

**To express a time that is not exactly on the hour, the fractions**

- **thulth** (a third), **rub'** (a quarter), and **thaniya** (a fifth) are added following **wa** (and).

- **10 minutes past 6**
  - as-sā'a ṣa'an wa rub' 'ashr
  - 6:10 (lit., six o'clock and ten minutes past)

**The same fraction words are used with the word** **līl** (minus), to express time in the latter part of the hour, as in the following examples:

- **13 minutes before 4**
  - as-sā'a ṣa'an ḥam sa 'daqiqa
  - 3:47 (lit., three o'clock and twenty-three minutes before)

**Note:**

- **Weekdays:**
  - **sabāt** (Sunday) is used for seven whole days (seven days of the week).
  - **khamis** (Wednesday) is used for five whole days.
  - **jumāt** (Friday) used for three whole days.
  - **shabib** (Saturday) is used for two whole days.
  - **thrusat** (Thursday) is used for one whole day.

- Arabic numerals are used only for numbers one to ten, otherwise the cardinal numbers are used.

- **Words**
  - **līl** (less than one minute past)
  - **līli** (less than one minute before)
  - **līli** (less than one minute after)

- **To express the time before or after half past:**
  - **līl** (less than a quarter past)
  - **lūl** (less than a quarter before)

- **To express the time less than a quarter past:**
  - **līl** (less than five minutes past)
  - **lūl** (less than five minutes before)

- **To express the time less than a quarter before:**
  - **lūl** (less than five minutes before)
  - **līl** (less than five minutes past)

- **To express the time between ten and eleven:**
  - **lūl** (less than a half past)
  - **līl** (less than a half before)

- **To express the time between nine and ten:**
  - **līl** (less than ten minutes past)
  - **līl** (less than ten minutes before)

- **To express the time between eight and nine:**
  - **līl** (less than twenty minutes past)
  - **līl** (less than twenty minutes before)

- **To express the time between seven and eight:**
  - **līl** (less than thirty minutes past)
  - **līl** (less than thirty minutes before)

- **To express the time between six and seven:**
  - **līl** (less than forty minutes past)
  - **līl** (less than forty minutes before)

- **To express the time between five and six:**
  - **līl** (less than fifty minutes past)
  - **līl** (less than fifty minutes before)

- **To express the time between four and five:**
  - **līl** (less than an hour past)
  - **līl** (less than an hour before)

- **To express the time between three and four:**
  - **līl** (less than an hour and twenty minutes past)
  - **līl** (less than an hour and twenty minutes before)

- **To express the time between two and three:**
  - **līl** (less than a half an hour past)
  - **līl** (less than a half an hour before)

- **To express the time between one and two:**
  - **līl** (less than a half an hour past)
  - **līl** (less than a half an hour before)

- **To express the time between ten minutes past ten and ten minutes before eleven:**
  - **līl** (less than a half past)
  - **līl** (less than a half before)

- **To express the time between twenty minutes past ten and twenty minutes before eleven:**
  - **līl** (less than a quarter past)
  - **līl** (less than a quarter before)

- **To express the time between twenty minutes past nine and twenty minutes before ten:**
  - **līl** (less than a quarter past)
  - **līl** (less than a quarter before)

- **To express the time between twenty minutes past eight and twenty minutes before nine:**
  - **līl** (less than a quarter past)
  - **līl** (less than a quarter before)

- **To express the time between twenty minutes past seven and twenty minutes before eight:**
  - **līl** (less than a quarter past)
  - **līl** (less than a quarter before)

- **To express the time between twenty minutes past six and twenty minutes before seven:**
  - **līl** (less than a quarter past)
  - **līl** (less than a quarter before)

- **To express the time between twenty minutes past five and twenty minutes before six:**
  - **līl** (less than a quarter past)
  - **līl** (less than a quarter before)

- **To express the time between twenty minutes past four and twenty minutes before five:**
  - **līl** (less than a quarter past)
  - **līl** (less than a quarter before)

- **To express the time between twenty minutes past three and twenty minutes before four:**
  - **līl** (less than a quarter past)
  - **līl** (less than a quarter before)

- **To express the time between twenty minutes past two and twenty minutes before three:**
  - **līl** (less than a quarter past)
  - **līl** (less than a quarter before)

- **To express the time between twenty minutes past one and twenty minutes before two:**
  - **līl** (less than a quarter past)
  - **līl** (less than a quarter before)

- **To express the time between twenty minutes past zero and twenty minutes before one:**
  - **līl** (less than a quarter past)
  - **līl** (less than a quarter before)
C. Vocabulary

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>بادنجان</td>
<td>eggplant</td>
</tr>
<tr>
<td>لذيذ</td>
<td>delicious</td>
</tr>
<tr>
<td>من</td>
<td>meat</td>
</tr>
<tr>
<td>أرز</td>
<td>rice</td>
</tr>
<tr>
<td>قرفة</td>
<td>cinnamon</td>
</tr>
<tr>
<td>كباب</td>
<td>kebabs</td>
</tr>
<tr>
<td>عيد</td>
<td>balls</td>
</tr>
<tr>
<td>كرات</td>
<td>balls</td>
</tr>
<tr>
<td>ألوسيوم</td>
<td>ground</td>
</tr>
<tr>
<td>برشول</td>
<td>bulgur</td>
</tr>
<tr>
<td>ناشتر في</td>
<td>we partake in share</td>
</tr>
<tr>
<td>طلب</td>
<td>order</td>
</tr>
<tr>
<td>سلطة</td>
<td>grilled meats</td>
</tr>
<tr>
<td>ناشف</td>
<td>spiced yogurt</td>
</tr>
<tr>
<td>غالي</td>
<td>principal</td>
</tr>
<tr>
<td>دجاج</td>
<td>chicken</td>
</tr>
<tr>
<td>كفتا</td>
<td>spiced meat grilled on a skewer</td>
</tr>
<tr>
<td>عامل</td>
<td>worker</td>
</tr>
<tr>
<td>بادنجان</td>
<td>enjoy your meal (lit., good meal)</td>
</tr>
</tbody>
</table>

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.

2. Provide the plural form of the following singular nouns.
   a. شبه
   b. مطعم
   c. مدرس
   d. دقيقة
   e. مصرى

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. ضحيثة
   b. مطعم
   c. أشخاص
   d. أسواق
   e. رجال

5. Fill in the blank with the appropriate word from the choices in parentheses.
   a. من الممكن أن ________ في طلب متوسط وحدة (مضيف / نطلب / نشتركي) (ل) بعض الحلال؟ (أريد / نطلب / يكون)
   b. هل ________ بعض البانيان؟ (أريد / نطلب / يكون)
   c. هل تمنى كرات الربة ________ (السلطة / الخضراء / الشهية) ________؟ (أريد / نطلب / يكون)
   d. هذا هو الطبق ________ (الرسمي / المنوي / الخيري) ________؟ (أريد / نطلب / يكون)
   e. سلطة طبيرة ________؟ (أريد / سلطة / هامبورجر)

Answer Key

1. a. الساحة الأولى: إذا (because) أتى - أكل - فيها - جدة - الليلانية - الأكل.
   The time is now 8:30.
   b. الساحة الأولى: إذا (because) أتى - أكل - فيها - جدة - الليلانية - الأكل.
   c. الساحة الأولى: إذا (because) أتى - أكل - فيها - جدة - الليلانية - الأكل.
   d. الساحة الأولى: إذا (because) أتى - أكل - فيها - جدة - الليلانية - الأكل.
   e. الساحة الأولى: إذا (because) أتى - أكل - فيها - جدة - الليلانية - الأكل.

2. a. شبه
   b. مطعم
   c. مدرس
   d. دقيقة
   e. مصرى

3. a. 4:15
   b. 9:00 AM
   c. 2:30
   d. 1:45
   e. 3:35

4. a. ضحيثة
   b. مطعم
   c. أشخاص
   d. أسواق
   e. رجال

5. a. من الممكن أن ________ في طلب متوسط وحدة (مضيف / نطلب / نشتركي) (ل) بعض الحلال؟ (أريد / نطلب / يكون)
   b. هل ________ بعض البانيان؟ (أريد / نطلب / يكون)
   c. هل تمنى كرات الربة ________ (السلطة / الخضراء / الشهية) ________؟ (أريد / نطلب / يكون)
   d. هذا هو الطبق ________ (الرسمي / المنوي / الخيري) ________؟ (أريد / نطلب / يكون)
   e. سلطة طبيرة ________؟ (أريد / سلطة / هامبورجر)
Grammar Exercises

1. Change the following sentences to the future tense using a future tense word such as a.
   a. أكتب بعض المقصور في المعجم.
   b. الجربوع على منارة السنة.
   c. اشتري دوندال أوعية جديدة.
   d. وضع دوندال القعد لمدة سنة.
   e. دوندال في الخالة.

2. Put the following sentences in the negative form.
   a. ساور في القارة.
   b. هنا يوجد في ورق الطبيب الليناني.
   c. أريد حصة ورق عنب.
   d. سأطلب طبيرة ماسورنج.
   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.)
   a. الذي / التي / النذان / الذين
   b. رأيت عامل المعجم _______ كنت تتكلم عنه.
   c. هذا في اللغة _______ أضافتها.
   d. هذه هي الأربعة _______ أشار إليها.
   e. هذا هو الزبونان _______ جاما إلى المعجم.
   f. هؤلاء هم أصدقائي _______ في الجامعة.

4. Write down the following numbers in Arabic.
   a. 25
   b. 29
   c. 20
   d. 200
   e. 24

Vocabulary Exercises

5. Correct the errors in the following sentences.
   a. هذا الرجل الطالب كان يعمل في المعجم.
   b. أتفرست في الجامع.
   c. هذان النطق جملة.
   d. هؤلاء البنوك قريب من الفندق.
   e. أن رؤا في هذا المعجم.

6. Put the following words in the correct order to make complete sentences.
   a. الجارة / البكاء - أريد - أن / التي - استشرها - من - هذا - أطلب.
   b. السواد - القعدة - من - أن / هذه - يكون - هر - ؟

7. Decide which of the words in the group does not belong.
   a. مطبخ / حمام / صاله / إيجار.
   b. أطلال / تأثير / سرير / بملك.
   c. بطالة / زياره / ساعري / الصماد / البيضاء.
   d. صاحب القعدة / صاحب المعجم / عامل المعجم / دولاب.
   e. سعر السرير / الدولاب / الجانيه / عقد الإيجار.

8. Choose the correct word to fill in the blanks in the following sentences.
   a. الهدايا _______ لزووجتي غدا.
   b. كم سعر هذا _______ القعدة؟
   c. هل وقع عقد _______ مع صاحبة القعدة؟
   d. ليس الفرق بين سعر البنك والسوق _______ كبيراً.
   e. هل تفضل _______ البنوك أم/all الأشكال المصرية؟

9. Place the following sentences in the right order to form a coherent paragraph.
   a. دوندال وليسي يبحث عن مأوى هيكنا في لمحة عام.
   b. لوسع مع الطالب الأمريكي في بريوت.
   c. بعد تذكرة من الحلي (looking).
   d. ولكن دوندال يبحث عن عمل في شركة تجاري.
   e. دوندال وليسي يسكنان في بريوت.
R E A D I N G  P A S S A G E  I I
(Modern Standard Arabic)

رسالة من مسافر في تونس

risāla min musāfir fi tūnis

A Letter from a Traveler in Tunis

عزيزي سعيد,

أكتب إليك من مدينة تونس. سأحكي لك من البداية، أخذنا القطار القديم من المطار إلى وسط البلد بالعاصمة تونس. ثم سئمنا في شارع الحبيب بورقيبة مناسبة للمسافرين الذين يرغبون في الاستمتاع بالطبيعة العشبية للساحة الكبيرة، بمكتبة عامة، والمقهى الكلي، ونادي الصيد. استمتعنا بتناول الوجبات المحلية، والتزلج، والرحلة البحرية. ونحتفل بالرواق، ونستمتع بالпорт، والهواة، وال💰

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

أخي الكريم،

أنا سعيد في تونس، حيث أكتشفت أنني أحب هذا البلد. يسرد لي الناس القصص التي تحدث عنها في الماضي، وستخبرونا بأنها تذكرنا بأننا نحن الآن. أتمنى أن يكونوا في مكان ما آمن، ويبعدون عن هذا العالم.

ج. أحمد
Greetings!

I am writing you from Tunis. I will tell you the story from the beginning. We took the old train from La Marsa downtown to the downtown area of the capital, Tunis. Then we walked on the wide, green street of Habib Bourguiba with its buildings built in the French colonial period, alongside the modern residential buildings and hotels. The white buildings glowed in the blue Mediterranean sky. The city was full of people and cars, while the coffee shops were full of men talking and drinking coffee or tea and smoking cigarettes.

Most people were wearing Western clothes except for a small number of women who were wearing veils that covered their heads. The city and its residents were not as conservative as we expected from reading the guidebook.

When we went to the old city, we could not believe we were in the same city. We entered narrow, crowded streets full of life, movement, colors, and scents. The shop owners sell products from small shops filling an area no bigger than one square mile. Everywhere we went there were lots of tiny shops full of bright colors, music, and incense. The perfumer’s market is full of the beautiful scent of perfume in colored bottles. Beside the perfumer’s market was the fez-maker’s market, where fezzes are made just as they were centuries ago. We also saw the shop owners selling clothes, rugs, souvenirs, leather products, ceramics, jewelry, furniture, antiques, books, food, and drink. It is easy to get lost in the old city.

Until we meet again.

Sincerely,

Ahmed

Vocabulary

Dear Suad,

Greetings!

We are writing you from Tunis. I will tell you the story from the beginning. We took the old train from La Marsa downtown to the downtown area of the capital, Tunis. Then we walked on the wide, green street of Habib Bourguiba with its buildings built in the French colonial period, alongside the modern residential buildings and hotels. The white buildings glowed in the blue Mediterranean sky. The city was full of people and cars, while the coffee shops were full of men talking and drinking coffee or tea and smoking cigarettes.

Most people were wearing Western clothes except for a small number of women who were wearing veils that covered their heads. The city and its residents were not as conservative as we expected from reading the guidebook.

When we went to the old city, we could not believe we were in the same city. We entered narrow, crowded streets full of life, movement, colors, and scents. The shop owners sell products from small shops filling an area no bigger than one square mile. Everywhere we went there were lots of tiny shops full of bright colors, music, and incense. The perfumer’s market is full of the beautiful scent of perfume in colored bottles. Beside the perfumer’s market was the fez-maker’s market, where fezzes are made just as they were centuries ago. We also saw the shop owners selling clothes, rugs, souvenirs, leather products, ceramics, jewelry, furniture, antiques, books, food, and drink. It is easy to get lost in the old city.

Until we meet again.

Sincerely,

Ahmed

Vocabulary

my dear

my greetings

I will tell you (to tell)

beginning

downtown

capital city

wide

buildings


downtown

capital city

wide

buildings

...
Lesson 12
(Modern Standard Arabic)

�能

A. Dialogue

الدكتور: ما هي المشكلة؟
دونالد: أشعر بالألم في صدرى. وفي ذراعي اليمنى، أُناอย أن تكون أزمة قلبية.

الدكتور: هل أصيب أحد أقاربي بأزمات قلبية من قبل؟
دونالد: لا، على حساب علمي.

الدكتور: هل تمارس التمارين الرياضية؟
دونالد: أذهب في صالة التمرينات الرياضية فلأتعرض أسوعيًا لتحمل الأثمان.

الدكتور: هل تمارس أيه تدريبات أخرى غير حمل الأثمان؟
دونالد: لا، أنا سكنول جيدًا، كما أنني لم أتعرض لحالة نزحية في عضلاتي العضلي الماضي، لذلك كان يجب علي أن أظل من الجبري والفطير لمدة عام.

الدكتور: هل تأكل الكثير من الطعام المليء بالدهورات؟
دونالد: نعم، أنا من عاداتي البورشة بالدهورات.

الدكتور: لا أعتقد أن هذه أزمة قلبية، ولكن سأطلب رقم تليفون أخصائي قلب لكي تذكر ذلك من ذلك

a-T-Tabib: mà hya l-mushkila?
donalld: ashr'ur bi 1-n ml fi wardy qam 6khsan qalbya?
a-t-Tabib: hiu sab ahd aqribik bi azyrati qalbya min qabila?
donalld: la, wa isal Hasab 'ilmi, a-t-Tabib: hal tamaris at-tamrinat ar-riyadiyya?
donalld: ad-hab fi hasab hitbibi tilbiyati.

144
B. Grammar and Usage

1. DERIVING NOUNS FROM VERBS

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

A. THE VERBAL NOUN

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

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 حَرَقَ (burn), are irregular and must be learned along with the verb. The verbal nouns derived from Form II through X verbs are formed in a regular manner, presented in Appendix A.

For example, to form the verbal noun from a Form II verb (COCC), such as حَرَقَ (to burn), the prefix الم- is added to the beginning of the word and a vowel -ى is inserted before the last root consonant. Hence, the verbal noun is حَمْرَى (burning), and it follows the pattern COCC.

Donald has to change his eating habits. (lit. necessary for Donald changing his eating habits.)

To form the verbal noun from a Form III verb (COCC), add حَمْرَى to the beginning of the stem and a حَمْرَى at the end. مشاهدة (watching) is derived from the verb شاهد (to watch) and has the pattern mu-COCC.

Donald enjoys watching TV.

Notice that not every word ending in -ing in English corresponds to an Arabic verbal noun. English -ing words are also used to create verbal forms, present or past progressive tenses, such as I am/was running.

Compare:

كرشة (verb) حَمْرَى حَمْرَى o-t-Tarâm al-malî bi l-buhârdâ. Eating spicy food causes chest pain.

With the following example:

لُمْ (verb in the imperfect tense) حَمْرَى حَمْرَى o-t-Tarâm al-malî bi l-buhârdâ. Donald is eating spicy food.

B. THE ACTIVE PARTICIPLE

The active participle is used to refer to the door of the action expressed by the verb. It is similar to nouns ending in -er or -er in English, e.g., producer or resident. Here are some examples of Arabic active participles derived from Form I verbs.

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>كاتب</td>
<td>writer</td>
</tr>
<tr>
<td>صحفي</td>
<td>reporter</td>
</tr>
<tr>
<td>كاتب</td>
<td>writer</td>
</tr>
<tr>
<td>صحفي</td>
<td>reporter</td>
</tr>
</tbody>
</table>

Donald enjoys watching TV.

Notice that not every word ending in -ing in English corresponds to an Arabic verbal noun. English -ing words are also used to create verbal forms, present or past progressive tenses, such as I am/was running.

Compare:

كرشة (verb) حَمْرَى حَمْرَى o-t-Tarâm al-malî bi l-buhârdâ. Eating spicy food causes chest pain.

With the following example:

لُمْ (verb in the imperfect tense) حَمْرَى حَمْرَى o-t-Tarâm al-malî bi l-buhârdâ. Donald is eating spicy food.
All active participles derived from Form I verbs follow the pattern CâGIC. To derive the active participle from Form II to X verbs, simply add the prefix -a mu- to the imperfect stem of the verb and replace the vowel between the second and the third root consonants with a kasra (')

like other nouns, participles change depending on the gender, number, and case of the subject of the verb to which they refer.

Many nouns referring to professions are active participles. For example:

مهمّس
muhândis (engineer)

ممرض
mumâr (nurse)

مدرس
mu'darris (teacher)

بائع
taqâjir (trader)

C. THE PASSIVE PARTICIPLE

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

كتاب
Kutâb
to write

مكتوب
maktab
written one (lit., something written)

كسر
kasar
to break

كسور
maktab
broken one (lit., something broken)

شرب
sharab
to drink

شراب
maktab
a drink (lit., something drunk)

A passive participle can also have an adjectival meaning.

شغب
shaghâl
to work

شغب
shaghâl
did, was shaghâl (lit., was worked)

شغب
shaghâl
I am very busy (lit., over-worked)

توابع
Tâbûn
to cook

الطعام مطبوخ بالبهارات
al-Tâbûn mu'tâbîn bi l-buhâtârât
The food is cooked with spices.

عرف
'awraf
to know

هو أخصائي قلب مبرمج
'awraf khâsar qalb mu'tâbîn
He is a well-known heart specialist.

A passive participle derived from Form I verbs is produced by adding -a mu- to the beginning of the verb, and 3 to the beginning of the second and third root consonants. Like the active participle, these nouns change according to gender, number, and case, and can be definite or indefinite.

For Form II to Form X verbs, the only difference between the active participle and the passive participle is the short vowel between the last two root letters. The passive participle has a kasra (') between the last two root consonants, while the active participle has a kasra (').

مصنع
munîj
producer

mu'nina
produced, product

Because short vowels are usually not included in written MSA, the active and passive participles for these verb forms are indistinguishable in writing. It is necessary to guess from the context whether the noun is an active participle or a passive participle.

D. NOUNS OF LOCATION

The noun of location refers to the place where the action of the verb occurs. In general, nouns of location are formed by adding -a mu- to the beginning of the word and a kasra (' ) 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:

مدرسة
madârasa
school

مطار
ma'dar
airport

مطعم
ma'tâm
restaurant

المكتبة
maktaba
library

Some nouns of location end with the feminine marker 'â, but the appearance of this feature is unpredictable. The plural form of Form I nouns of location is produced by adding a kasra (') after the first root letter and the 3 after the second.

مكتب
maktab
office

مكاتب
maktab
offices

مطعم
ma'tâm
restaurant

مطاعم
ma'tâm
restaurants

Note that the pattern used to derive nouns of location is not used productively in the language to create new words. Still, knowing it will help you guess the meaning of such nouns when you come across them.
2. REFLEXIVE FORMS

A. REFLEXIVE VERBS
As you saw in Lesson 7, some verb forms have a reflexive meaning, such as the Form V verb below, placed next to the non-reflexive equivalent.

\begin{tabular}{ll}
ghayyara & Taghayyara \\
to change (something) & to change oneself \\
\end{tabular}

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.

\begin{quote}
\textbf{Ibn yataghayyar al-Addan.}
Donald will never change. (lit., Donald will never change himself)
\end{quote}

Contrast this sentence to the example where the non-reflexive Form II verb ghayyara (to change) is used.

\begin{quote}
\textbf{Ijii Ijii'Iyataghayar Donald ad-Addan.}
Donald will never change, (lit., Donald will never change himself)
\end{quote}

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 نفس (self), or, less commonly, the word ذات ذات (self), to which the object pronoun suffixes are added.

\begin{quote}
أَمْرَهُ نفس
I tired myself out.
\end{quote}

\begin{quote}
أُمْرَهُ نفس بِكَتَّة العَمَال
He made himself sick by overeating (lit., by the large quantity of food).
\end{quote}

3. PARTS OF THE BODY
Here are the MSA words for the various parts of the body.

\begin{tabular}{|l|l|}
\hline
\textbf{PARTS OF THE BODY} & \textbf{MSA} \\
\hline
eye(s) & عَينَة (عينان) \\
arm(s) & أَنْفُسُهُ (أَنْفُسْ) \\
leg(s) & ثَلَاثُ (ثلاث) \\
hand(s) & يَدُ (يدان) \\
back & ظِهْرُ (ظهر) \\
stomach & مَعْدَة (معدة) \\
head & نَافَع (نافع) \\
nose & نَافَع (نافع) \\
throat & رَأْسُ (رأس) \\
ear(s) & عَرَبَتُ (عربت) \\
heart & قُبُّ (قب) \\
hair & شَرْعُ (شعر) \\
neck & رَقَبَة (رقبة) \\
mouth & فَمُ (فم) \\
shoulder(s) & مِنْهَة (منحة) \\
elbow(s) & كُلَّ (كل) \\

\end{tabular}

C. Vocabulary

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>طبيب</td>
<td>doctor</td>
</tr>
<tr>
<td>مشكلة</td>
<td>problem</td>
</tr>
<tr>
<td>أَنْفُسُ (أَنْفُسْ)</td>
<td>I feel</td>
</tr>
<tr>
<td>أَدَم</td>
<td>pain</td>
</tr>
<tr>
<td>يَسَى</td>
<td>left</td>
</tr>
</tbody>
</table>
E. Exercises

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

   a. نذهب دونالد لطبب عندما شعر بألم في _______ (الأطراف / شعر / معتد)  my knee

   b. يعمل أحمد كتاب في _______ (طبع / مكتب / مكتبة) بالقاهرة  a publishing house

   c. _______ (طبخ / معرض / مهندس) فندق السلام يدقن مثمن  a chef

   d. هل تمارس أي _______ (تدريبات / عمليات) أخرى؟  do you practice

   e. لن أذهب معكم للمطعم لأن _______ (مكروه / معروف / مشغول) جداً  I don't want to

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 زوول عالم كيمياء _______ (عرف)  a chemist

   b. نحن مخططون _______ (كتاب) مصري  we are writing

   c. لم يذهب دونالد إلى الحفلة لأن _______ (كسير)  he didn't go to the party because

   d. نحن لؤي ودونالد إلى _______ (فعل معنا) فندق السلام  we went to the hotel

   e. هذا الطعام _______ (طين) بالكثير من البهارات  this food

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

a. يومياً - التمرينات - مارس - لوسي - الرياضية
b. أذن - يألم - في - دونالد - يشعر
c. مريض - دونالد - عادات - غير - دونالد - لأنه

d. مدير دونالد إلى مكتبة كل يوم في الصباح.
e. العملية - يسبب - يستطيع - يجري - دونالد - لأن - الجراحية - لا

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

a. famoust
b. المكتبة

c. مكتبة

d. تدريس

e. موظف

4. a. الكتاب
b. النشاط

c. مكتبة

d. المطعم

e. مطبوخ

5. a. الشغف
b. مهتم

c. مهتم

d. مشاهدة

e. تدريبات

Answer Key

1. a. المعدة
b. مكتبة

c. مكتبة

d. تدريس

e. موظف

2. a. م.names
b. كتاب

c. مكتبة

d. المطعم

e. مطبوخ

3. a. الرياضية
b. التدريبات

c. الرياضية

d. التدريبات

e. الرياضية

4. a. الكتاب
b. النشاط

c. مكتبة

d. المطعم

e. مطبوخ

5. a. الشغف
b. مهتم

c. مهتم

d. مشاهدة

e. تدريبات

Donald has pain in his ear.
Donald changed his eating habits because he is sick.
Donald goes to his office every day in the morning.
Donald cannot run because of the surgery.
LESSON 13
(Modern Standard Arabic)
في العمل
fi l''amal At Work

A. Dialogue
Lucy and Nadia are meeting for lunch at Nadia's office.

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

Nadia: Hi, how's it going?
Lucy: Hi, Nadia. I'm doing well, thanks. How about you?
Nadia: I'm good, thanks. What are you working on today?
Lucy: I'm working on a new article for the magazine.
Nadia: That's great. Where are you going for lunch?
Lucy: I'm thinking of trying that new restaurant in the mall.
Nadia: Oh, I haven't been there yet. What do they serve?
Lucy: They have a great selection of salads and sandwiches.
Nadia: Sounds good. I'll join you after work.

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 a, ı, or i, in the perfect tense have slightly irregular behavior. These verbs can either be 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 ı. This letter is replaced with a short vowel in the imperfect tense. In the case of Forms VII to X, the ı changes to fatha (‘), following the imperfect prefix y.

| أَيْسَطَ | يَنْحَبُ | yahbit ilahbit
---|---|---|---
he enjoyed himself | he enjoyed himself |

In the case of Form IV verbs, the ı is replaced with a damma (‘) in the imperfect tense.

 formas and Appendix A for a summary of different verb patterns.
following the imperfect prefix 呼应

他送了

he sent

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

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

In Form I verbs, the letter 于 turns into a following 于 in the imperfect tense, which follows the imperfect prefix 于.

وَنَوَاكُ (it is necessary)

وَنُصِلَ (he arrived)

Form VIII verbs, derived from roots having 于 as the first root letter, have a peculiar form.

Look at the formation of the Form VIII verb from the root وَفَقَ وَنَوَاكُ (to agree to).

And.

1. وَفَقَ
2. اَنْتَفَقَ
3. اَنْتَفَقَ
4. اَنْتَفَقَ

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

2. IRREGULAR VERBS: WEAK VERBS

Weak verbs are those that have a vowel as the last root letter, e.g., ى - ى - ى (mean).

These verbs are irregular because the terminal vowel of the perfect stem changes in the imperfect tense. For example:


to mean

The last letter of the perfect stem, ى, changes into ى in the imperfect. There is a great variety of changes that the terminal vowel of a weak verb can undergo. We will discuss the three most common types below.

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

A. TERMINAL ى in the perfect stem to TERMINAL ى in the imperfect stem

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

جَرَى ى ى ى

yamīl

he ran (Form I)

All rules about weak verbs apply equally to any verb form (I through X) derived from the same weak root. For example, the root ى - ى - ى, changes to ى in the imperfect stem, as did the terminal ى of the root ى - ى - ى (to mean).

أَطَمَ ى ى ى

yurāt

he gave (Form IV)

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

III

شَنَى ى ى ى

يَشَأَ ى ى ى

I bought (Form X)

B. TERMINAL ى in the perfect stem to TERMINAL ى in the imperfect stem

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

نَسَى ى ى ى

yarsād

he forgot (root letters)

C. TERMINAL ى in the perfect stem to TERMINAL ى in the imperfect stem

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

** milestones before tense suffixes**

When conjugating weak verbs ending with an -a, some forms require that the i be dropped, while in others it changes to y:

<table>
<thead>
<tr>
<th>Weak Verb Ending</th>
<th>Stem</th>
<th>Tense Suffix</th>
<th>Full Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>ya'da</td>
<td>ya'da</td>
<td>you (f. sg.) called</td>
<td>da'at</td>
</tr>
<tr>
<td>badd</td>
<td>bad</td>
<td>he called</td>
<td>da'at</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>Transliteration</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ṣafya</td>
<td>safya</td>
<td>sorry</td>
</tr>
<tr>
<td>ma 'azal</td>
<td>ma 'azal</td>
<td>still (it, has not stopped)</td>
</tr>
<tr>
<td>qa'īl</td>
<td>qa'īl</td>
<td>before</td>
</tr>
<tr>
<td>ṣāhād</td>
<td>ṣāhād</td>
<td>lunch</td>
</tr>
<tr>
<td>ḥājra</td>
<td>ḥājra</td>
<td>room</td>
</tr>
<tr>
<td>'āfak</td>
<td>'āfak</td>
<td>fax</td>
</tr>
<tr>
<td>mālikah</td>
<td>mālikah</td>
<td>machine</td>
</tr>
<tr>
<td>ṣawā'ir</td>
<td>ṣawā'ir</td>
<td>copying</td>
</tr>
<tr>
<td>tashdīd</td>
<td>tashdīd</td>
<td>it serves (to serve)</td>
</tr>
<tr>
<td>tābiq</td>
<td>tābiq</td>
<td>story (of a building)</td>
</tr>
<tr>
<td>ḍabāl</td>
<td>ḍabāl</td>
<td>all of it</td>
</tr>
<tr>
<td>muḥā najwięks</td>
<td>muḥā miglior</td>
<td>editors</td>
</tr>
<tr>
<td>ʿadād</td>
<td>ʿadād</td>
<td>journalism</td>
</tr>
<tr>
<td>wa lahu</td>
<td>wa lahu</td>
<td>Really?</td>
</tr>
<tr>
<td>ba ḥaram!</td>
<td>ba ḥaram!</td>
<td>Oh, what a shame!</td>
</tr>
<tr>
<td>masaha</td>
<td>masaha</td>
<td>area</td>
</tr>
<tr>
<td>ḍabāl</td>
<td>ḍabāl</td>
<td>truly</td>
</tr>
<tr>
<td>kūndūz</td>
<td>kūndūz</td>
<td>computer</td>
</tr>
<tr>
<td>shabaka</td>
<td>shabaka</td>
<td>net</td>
</tr>
<tr>
<td>thabāb</td>
<td>thabāb</td>
<td>ethernet</td>
</tr>
<tr>
<td>ṭahāsir</td>
<td>ṭahāsir</td>
<td>upper</td>
</tr>
<tr>
<td>'ulav</td>
<td>'ulav</td>
<td>editor-in-chief</td>
</tr>
<tr>
<td>rūje</td>
<td>rūje</td>
<td>exactly</td>
</tr>
<tr>
<td>bi D-Dabir</td>
<td>bi D-Dabir</td>
<td>in D-Dabir’s (ash faç)</td>
</tr>
</tbody>
</table>
D. Cultural Note

The workweek in most Arab countries is scheduled based on the weekly holiday of the Muslim majority, which is Friday. Typically, the weekend consists of Friday only or, more rarely, Friday and Saturday.

The demographics of workplaces in Arab countries are as diverse as the peoples that make up the Arab world. Because of the great need for skilled workers in the oil-rich countries of the region, and the lack of employment opportunities in others, many individuals travel abroad looking for work.

In some Arab countries, opportunities for women are severely limited by cultural expectations and taboos. In Saudi Arabia, for instance, women are discouraged from working in professions that require extensive contact with male clients. In other countries, such as Egypt, where workplace culture has been influenced more by the country's socialist history than by its Islamic one, women make up a more significant portion of the working population.

E. Exercises

1. Fill in the blank with the correct word from the choices in parentheses.
   a. في مكتب نادية (طالب / حجرة فاكس / مكتبة تقليدية). 
   b. عدد المحرين الذين يعملون في الطابق (عشرة / ثمانية / سبعة). 
   c. مساحة الطابق (كبير / صغير / طويلة). 
   d. مكتب (الطلاب / الصحفيين / المحررين). 
   e. كل صفحتي لديه شبكة (الإنترنت / الفاكس). 

2. Change the following perfect tense verbs into the imperfect tense, use the huwa (he) form.
   a. وجب
   b. استخدم
   c. استقبل
   d. ابتسم
   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. ظن
   e. أطلت

4. Change the following perfect tense verbs into the imperfect tense using the person indicated in parentheses.
   a. اتصل (يوم)
   b. اتصل (يوم)
   c. أبلغوا (يوم)
   d. وصلنا (تجمة)
   e. رأى (يوم)
5. Match the words from column A with the words in column B to form meaningful possessive expressions.

<table>
<thead>
<tr>
<th>A</th>
<th>B</th>
</tr>
</thead>
<tbody>
<tr>
<td>aJJLaj thamaniya</td>
<td>(eight)</td>
</tr>
<tr>
<td>Saghira</td>
<td>(small, young)</td>
</tr>
<tr>
<td>yantahi</td>
<td>(it ends, he finishes)</td>
</tr>
<tr>
<td>ra'Jsat at-taHrir</td>
<td>(the editor-in-chief)</td>
</tr>
<tr>
<td>yard</td>
<td>(he sees)</td>
</tr>
<tr>
<td>yastakhdim</td>
<td>(he uses)</td>
</tr>
<tr>
<td>yardit</td>
<td>(he sends)</td>
</tr>
<tr>
<td>aJJLaj Salat al-istiqbal</td>
<td>(salutation)</td>
</tr>
<tr>
<td>ya'tafiq</td>
<td>(I agree)</td>
</tr>
<tr>
<td>sabakat itharnit</td>
<td>(ethernet network)</td>
</tr>
<tr>
<td>qid</td>
<td>(I find)</td>
</tr>
</tbody>
</table>

**Answer Key**

1. a. makinat taswir (copy machine)  
   b. thamaniya (eight)  
   c. Saghira (small, young)  
   d. ra'Jsat at-taHrir (the editor-in-chief)  
   e. itharnit (Ethernet)  
   a. yajib (he must)  
   b. yastakhdim (he uses)  
   c. ya'tafiq (I agree)  
   d. qid (I find)  

2. a. abayd (I mean)  
   b. 'ulwi (the editor-in-chief)  
   c. yastaqbil (he receives)  
   d. yaT-Tabiq al-'ulwi (upstairs)  
   e. yard (he sees)  
   c. Haram! (How terrible!)  
   d. aT-Tabiq al-'ulwi (upstairs)  
   e. yard (he sees)  

**LESSON 14**

(Modern Standard Arabic)

ألوى، أحمّد؟ Hello, Ahmed?

**A. Dialogue**

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

أُحمّد: أُلّى؟

جورجيت: أُلّى؟ أُحمّد؟

أُحمّد: أنتم، أنا أحمّد، أُلّى يا جورجيت. كيف حالك؟

جورجيت: بخير، الحمد لله. كيف حالك أنت يا أحمّد؟

أُحمّد: بخير، كيف حال أُلّى. هل يغادر بحَضن؟

جورجيت: نعم، هو أفضل الآن وعاد اليوم للعمل.

أُحمّد: الحمد لله.

جورجيت: هل سأأتي معك صبح يوم السبت إلى شاطئ البحر لنسبح؟

أُحمّد: لن تستطيع. يجب أن أبقى في البيت كي أذكر.

جورجيت: ولكن هذه هي الإجازة الوحيدة في فصل الربيع، وسكون الشاطئ جميلًا لأن الجو ليس حارًا كما في الصيف.

أُحمّد: أنا أفصُل الأذان في الصيام. لكي لا أفكر في الامتحانات.

جورجيت: إذا لم تكن معنا فسأحرّز كلًا. على أي حال سأذهب في الساحة العابرة صباحًا وسنعود يوم الأربعاء، أرجو أن تغدَّر.

أُحمّد: سأذكر في هذا. ولكن إذا لم أستطيع أن أذهب معكم، هل ستشاؤمون في شهوتون؟

جورجيت: رجِّع، لم أكن مكانًا. لنذهب الآن دون تفكير، مع السلام.

أُحمّد: مع السلام.
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 it is 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 لامانا (why). They include لأن (because), يسبب (because of), why (in order to), and لكي (in order to).

<table>
<thead>
<tr>
<th>Dual</th>
<th>Plural</th>
<th>Singular</th>
</tr>
</thead>
<tbody>
<tr>
<td>ٌلَكُنْ</td>
<td>ِلَكُنْ ُكُنْ ُكُنْ</td>
<td>ِلَكُنْ ُكُنْ ُكُنْ</td>
</tr>
<tr>
<td>ٌلَكُنْ</td>
<td>ِلَكُنْ ُكُنْ ُكُنْ</td>
<td>ِلَكُنْ ُكُنْ ُكُنْ</td>
</tr>
<tr>
<td>ٌلَكُنْ</td>
<td>ِلَكُنْ ُكُنْ ُكُنْ</td>
<td>ِلَكُنْ ُكُنْ ُكُنْ</td>
</tr>
<tr>
<td>ٌلَكُنْ</td>
<td>ِلَكُنْ ُكُنْ ُكُنْ</td>
<td>ِلَكُنْ ُكُنْ ُكُنْ</td>
</tr>
</tbody>
</table>

B. حسب

حبساب (BECAUSE OF) is always followed by a noun.

لا أكتب الصيغة بسبب الحلاقة المفرطة.

I do not like summer because of the heat.
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 كنت مكان دعوت دون تفكك
law kunt makhtuk ieddhabat dun totkir.

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... then idhâ and âlâ law.

A. إِذَا idhâ (IF)

idhâ 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 âlâ 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 âlâ to match those used in English.

إِذَا لم تآين معا ما فسخ حَرَّمَ كَثِيراً
idhâ lam ta‘in ma‘a ma fasakハا حَرَّمَ كَثِيراً.

If you do not come with us, I will be upset.

B. أو âlâ

The word âlâ law is used in a conditional sentence where the condition is untrue or impossible, as in this example from the text.

أو كنت مكان دعوت دون تفكك
law kunt makhtuk ieddhabat dun totkir.

If I were you (lit., in your place), I would go without thinking twice.

The verb following âlâ law must be in the perfect tense. Note that the verb in the result clause, which is also in the perfect tense, is preceded by the prefix âlâ. This prefix has no translation, but simply marks the beginning of the result clause in a conditional sentence beginning with âlâ law.

3. IRREGULAR VERBS: HOLLOW VERBS

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

For example:

<table>
<thead>
<tr>
<th>أَفَ (he returned)</th>
<th>ﺟ-١- ﺱ١-١</th>
<th>كَانَ (he was)</th>
</tr>
</thead>
<tbody>
<tr>
<td>ﺟ-١-</td>
<td>ﺱ١-١</td>
<td>ﺱ١-١</td>
</tr>
</tbody>
</table>

The middle letter of the perfect stems of these verbs is always ١, though it changes into a short vowel for some conjugations. In the imperfect tense, it can change to either ١ or ١, or remain ١.
4. IRREGULAR VERBS: DOUBLED VERBS

Doubled verbs are those that are derived from roots in which the second consonant and the third consonant are identical. In writing, the repeated root consonant is written only once, if the verb belongs to Form I, with a shadda (‘) on top. For example:

he loved (Form II)

He counts (Form I)

Doubled consonants can also be found in Form IV verbs:

he loves (Form IV)

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

yázhūb (you loved)

yudqū (you counted)

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

Remember that Form II verbs always have a doubled second root consonant. For example:

he presented

When a Form II verb is derived from a doubled verb root, the derived verb simply has the usual Form II shape. For example, is the he-form of the perfect tense and yaCOC is the he-form of the imperfect tense. Hence, حُرَّر (to liberate), a Form II verb derived from the doubled verb root حُرَّر, 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.

حُرَّر

he freed

he liberates

Unlike other forms derived from doubled verbs, perfect and imperfect stems of Form II verbs do not change according to the suffix in any conjugation.

5. SAYING DATES

There are several ways to write dates in Arabic. Like Arabic script, Arabic dates are read from right to left, beginning with the day, then the month, and then the year. The month can either be spelled out or not, depending on how formal the context is.

2005/4/20

4/20/2005 (informal)

April 20, 2005 (more formal)

In addition to names of months derived from French, there are also Arabic names for the same months (see next section). These are used in Lebanon, Syria, Jordan, the Palestinian Authority, and Iraq, whereas the Arabized versions of French month names are used in most other parts of the Arab world. Here’s the same date with a Levantine month name:

April 20, 2005

6. MONTHS OF THE YEAR, DAYS OF THE WEEK, SEASONS

The following table includes both Levantine and Arabized versions of the names for months.
The days of the week are included in the following table.

<table>
<thead>
<tr>
<th>DAYS OF THE WEEK</th>
<th>Levantine Names</th>
<th>Arabized Names</th>
</tr>
</thead>
<tbody>
<tr>
<td>Saturday</td>
<td>yawm as-sabt</td>
<td>سبت</td>
</tr>
<tr>
<td>Sunday</td>
<td>yawm al-aHad</td>
<td>الأحد</td>
</tr>
<tr>
<td>Monday</td>
<td>yawm al-ta'arib</td>
<td>الأحد</td>
</tr>
<tr>
<td>Tuesday</td>
<td>yawm al-thulatha'</td>
<td>الثلثاء</td>
</tr>
<tr>
<td>Wednesday</td>
<td>yawm al-tawbi'</td>
<td>التو백</td>
</tr>
<tr>
<td>Thursday</td>
<td>yawm al-Mamis</td>
<td>المميس</td>
</tr>
<tr>
<td>Friday</td>
<td>yawm al-jum'a</td>
<td>الجمعة</td>
</tr>
</tbody>
</table>

Here is the table giving the names of the seasons.

<table>
<thead>
<tr>
<th>SEASONS OF THE YEAR</th>
<th>Levantine Names</th>
<th>Arabized Names</th>
</tr>
</thead>
<tbody>
<tr>
<td>summer</td>
<td>faSI aS-Sayf</td>
<td>صيف</td>
</tr>
<tr>
<td>fall</td>
<td>faSI al-kharif</td>
<td>خريف</td>
</tr>
<tr>
<td>winter</td>
<td>faSI ogh-shab</td>
<td>شعبان</td>
</tr>
<tr>
<td>spring</td>
<td>faSI ar-rabi'</td>
<td>ربيع</td>
</tr>
</tbody>
</table>

C. Vocabulary

- تانا الو | hello
- كيف حالك؟ | How are you?
- بخير | well
- الحمد الله | thank God
- تحسن | getting better
- أفضل | better
- عاد | returned
- ستأتي (أني) | you will come (to come)
- شاطئ البس / shabTI al-baR | the beach
- نسح / nasib | swim
- أفكار | I study
- إجازة / jaza | vacation
- فصل / faSI | semester; season
- جو / jauw | weather
- حار / had | hot
- أفضل / faDI | I prefer
- أفكیر (أنا) | I think (to think) about
- الشماعات | exams
- طويل / Twalib | all along; the length of
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 الميلادي mīlādī calendar. You have learned in the lesson that in some regions of the Arab world, Arabized versions of the French month names are in use. In informal contexts, however, months are referred to by numbers. March, for example would be simply شهر ثلاثة shahr ṭalāthah (lit., month three).

Islamic holidays are marked by the Islamic هجري Hijrī calendar, named after Muhammad’s migration (هجرة Hījra) 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, عيد الفطر ‘Īd al-fitr, also called the Small Feast, and the Feast of the Sacrifice, عيد الأضحى ‘Īd al-aḍḥā, also called the Big Feast, follow the lunar calendar as well.

E. Exercises

1. Answer the following questions using ل (to) or ل (in order to), and هو (he/she/it is/are)
   a. لماذا لن يذهب أحمد إلى الشاطئ؟
   b. لماذا يفضل أحمد الذهب إلى الشاطئ في الصيف؟
   c. لماذا سأل أحمد عن صحة أخته؟
   d. لماذا تدرس اللغة العربية؟
   e. لماذا اتصلت هالة بأحمد؟

2. Arrange the following words to form complete sentences.
   a. مكانك - لو - مع - هالة - لم تذهب - كنت
   b. سحنن - إذا - هالة - لم - كثيرًا - أتهم - مع
   c. للعمل - لو - لماذا - كان - مريضا - ذهب
   d. الامتحانات - إذا - أحمد - فكر - فن - بالحلقة - في - يستمع
   e. سيكون - إبريل - إذا - أفضل - سافرت - الجرو - في

3. Change the following affirmative sentences in the perfect tense into negative sentences in the future tense using the particle لا ـ.
   a. كان أخوه مريضًا.
   b. زاد عدد المسافرين للشاطئ مع هالة.
   c. زارت هالة صديقتها في سوريا.
   d. قالت هالة لأحمد أنها سحنن إذا لم يذهب معها.
   e. عاد أخوه هالة إلى العمل.

4. Write out the following dates in words.
   a. ٢٠٠٤/٤/٢٠
   b. ١٩٩٩/١١/٦
   c. ١٩٩٨/١٢/٢
   d. ٢٠٠٥/١٨
   e. ١٩٩٨/٧/٣

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>b. الماء</td>
</tr>
<tr>
<td>b. العمدة</td>
<td>c. الله</td>
</tr>
<tr>
<td>c. النجاح</td>
<td>d. كايف</td>
</tr>
<tr>
<td>d. البحر</td>
<td>e. السعادة</td>
</tr>
<tr>
<td>e. الطوال</td>
<td></td>
</tr>
</tbody>
</table>
1. Permission for the departure li-anhu mussahab bii li-imlahirtaud. Because he is busy with exams.

2. Because he was sick.

3. In order to think of studying.

4. In order to study the history of the Middle East.

5. In order to ask him to go with her to the beach.

6. If I were in your place, I would have gone with Hala.

7. As long as he does not go with Hala, she would be very upset.

8. If he was sick, he would not have gone to work.

9. If Ahmed thought of his exams, he would not enjoy the trip.

10. If you travel in April, the weather will be better.

11. The number of people going to the beach with Hala will not increase.

12. Hala will not visit her friend in Syria.

13. He would be very upset.

14. Hala's brother will not return to work.

15. He would not have gone to work.

16. If Ahmed did not go with Hala, she would be very upset.

17. Ahmed's brother will not return to work.

18. Hala's sister will not return to work.

19. Hala's brother will not return to work.

20. If Ahmed did not go with Hala, she would be very upset.

21. Hala's brother will not return to work.

22. Hala's brother will not return to work.

23. Hala's brother will not return to work.

24. Hala's brother will not return to work.

25. Hala's brother will not return to work.
A. Text

بداية الصراع بين المغرب والشريقيين
وفقًا لبعض المحللين في الشرق الأوسط أن أكثر عدد القومية العربية في تونس في شهور مارس من عام 2004 قد يؤدي إلى صراع سياسي بين الدول الشرقية وأو والمغرب العربي. وكان هذا الصراع قد بدأ عندما فُرضت تونس بأجل عدد
القومية العربية بعد أن وُصِل وزراء الخارجين العربي إلى العاصمة التونسية تونس
لمناقشة أخذة القومية. وأعلنت مصادر مسؤولة أن تونس فرضت أن توجل القومية
بعد ظهور كاريكاتور حول أخذة تونس للإصلاح في العالم العربي. وأنها لم تتنازل مع الدول الأخرى.

وقد بدأ أن هناك تكفاً أخذة مغربياً والأمر مغربي. التكفا المغربي تفوّد
مغرياً والسعودية وسوريا والمغرب وحل الأزمة مع تونس بنقل القمة لمقر
جامعة الدول العربية في القاهرة. والتكفا المغربي تفوّد تونس والمغرب والجزائر
وبطهْر بحق تونس في عدد القومية 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 "الكتاب" (the book) has three different forms, as given below.

- المكتبة
- الكتب
- الكتب

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 (ٌ) -wa when definite singular, or (ٌ) -wun when indefinite singular.

- المَكْتَبَةُ (the library)
- المَكْتَبَاتُ (the libraries)
- المَكْتَبَةٌ (the beginning)
- وزير (a minister)

The dual nominative ending is -ٌ-ون, and the plural masculine nominative ending is
-ون, as in.
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 ين in the accusative case.

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

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:

Or if it functions as an adverb:

B. THE ACCUSATIVE CASE

Accusative nouns end in _a when definite singular, and in _an when indefinite singular. As mentioned in Lesson 4, it is a convention of written Arabic to write the noun, representing the ending -an, over an additional letter i.

a conflict

Dual nouns and adjectives carry the ending _an in the accusative.

two Egyptians

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

Saudi-Arabs

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

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:

The failure will cause a conflict.

The failure would cause a conflict.

He announced that the failure would cause a conflict.

The summit finally began.

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

Saudi-Arabs

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

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:

The failure will cause a conflict.

The failure would cause a conflict.

He announced that the failure would cause a conflict.

The summit finally began.

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

Saudi-Arabs

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

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:

The failure will cause a conflict.

The failure would cause a conflict.

He announced that the failure would cause a conflict.

The summit finally began.
A noun is in the genitive case if it follows a preposition.

The noun سير" المس"ول (mas'ul) follows the preposition "هن" to and is in the genitive case.

Or if it follows another noun in a possessive construction.

The word سير" المس"ول (mas'ul) 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 "ن".

<table>
<thead>
<tr>
<th>THE CASE ENDINGS</th>
<th>Nomina...</th>
<th>Accusative (Object)</th>
<th>Genitive (Object of a preposition)</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Singular</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Indefinite</td>
<td>-ن</td>
<td>-ن</td>
<td>-ن</td>
</tr>
<tr>
<td>Definite</td>
<td>-ن</td>
<td>-ن</td>
<td>-ن</td>
</tr>
<tr>
<td>Dual</td>
<td>-ن</td>
<td>-ن</td>
<td>-ن</td>
</tr>
<tr>
<td>Plural</td>
<td>-ن</td>
<td>-ن</td>
<td>-ن</td>
</tr>
</tbody>
</table>

The following table lists the case forms of the noun سير" المس"ول (mas'ul) (the responsible [one]).

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 (١) in the مَسْؤِلَة (mas'ula)

The indicative form for all other personal forms is the same as the default form of the verb, listed in the conjugation tables.

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:
- أَنَّ (will not)
- أَنَ (that)
- أَنَ (so, therefore)
- أَنَّا (because, in order to)
- أَنَّكِ (in order to)

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

<table>
<thead>
<tr>
<th>THE VERB يَكْتُبُ (HE WRITES)</th>
<th>IN THE INDICATIVE AND THE SUBJUNCTIVE</th>
</tr>
</thead>
<tbody>
<tr>
<td>Person</td>
<td>Indicative</td>
</tr>
<tr>
<td>أَنَّ</td>
<td>يَكْتُبُ</td>
</tr>
<tr>
<td>أَنَّنِ</td>
<td>يَكْتُبُ</td>
</tr>
<tr>
<td>أَنِ</td>
<td>يَكْتُبُ</td>
</tr>
<tr>
<td>أَنُّ</td>
<td>يَكْتُبُ</td>
</tr>
<tr>
<td>أَنَّمُ</td>
<td>يَكْتُبُ</td>
</tr>
<tr>
<td>أَنَّمُهُ</td>
<td>يَكْتُبُ</td>
</tr>
<tr>
<td>أَنُّا</td>
<td>يَكْتُبُ</td>
</tr>
<tr>
<td>أَنُّهُ</td>
<td>يَكْتُبُ</td>
</tr>
<tr>
<td>أَنْ</td>
<td>يَكْتُبُ</td>
</tr>
<tr>
<td>أَنْهُ</td>
<td>يَكْتُبُ</td>
</tr>
<tr>
<td>أَنْمُ</td>
<td>يَكْتُبُ</td>
</tr>
<tr>
<td>أَنْمُهُ</td>
<td>يَكْتُبُ</td>
</tr>
<tr>
<td>أَنْنُا</td>
<td>يَكْتُبُ</td>
</tr>
<tr>
<td>أَنْنُهُ</td>
<td>يَكْتُبُ</td>
</tr>
</tbody>
</table>

Notice that the marker of the subjunctive mood is the short vowel (-a) at the end of verb forms used with the pronouns هي (she), هو (he), هوُ (we), أَنْ (I), and أَنْتُ (you, m.).

After the minister arrives...

For verbs that end with -نا or -ني in the indicative, the subjunctive is formed by removing this ending. In the following example, the verb يَقْرُونُ (they decide) is in the indicative mood.

قد يُقْرِرونُ تأجيل عقد القمة

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.

لا يُقْرِرونُ تأجيل عقد القمة

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 JUSSIVE MOOD

Verbs must be in the jussive mood when they come after one of the following particles:
- أَنَّ نَامِ (did not)
- أَنَّ (let's)

In the following table you'll find the verb يَكْتُبُ (he writes) conjugated in the indicative and the jussive.
THE VERB يكتبُ (HE WRITES) IN THE INDICATIVE AND JUSSIVE MOODS

<table>
<thead>
<tr>
<th>Person</th>
<th>Indicative</th>
<th>Jussive</th>
</tr>
</thead>
<tbody>
<tr>
<td>أنا</td>
<td>aktubu</td>
<td>aktub</td>
</tr>
<tr>
<td>نأني</td>
<td>naktubu</td>
<td>naktub</td>
</tr>
<tr>
<td>نأني</td>
<td>naktubu</td>
<td>naktub</td>
</tr>
<tr>
<td>نأني</td>
<td>naktubu</td>
<td>naktub</td>
</tr>
<tr>
<td>نأني</td>
<td>naktubu</td>
<td>naktub</td>
</tr>
<tr>
<td>نأني</td>
<td>naktubu</td>
<td>naktub</td>
</tr>
<tr>
<td>نأني</td>
<td>naktubu</td>
<td>naktub</td>
</tr>
<tr>
<td>نأني</td>
<td>naktubu</td>
<td>naktub</td>
</tr>
<tr>
<td>نأني</td>
<td>naktubu</td>
<td>naktub</td>
</tr>
</tbody>
</table>

Notice that the jussive mood is marked by the absence of a final vowel in the verb forms used with pronouns: hiya (she), huwa (he), naHnu (we), Ljl (I), and ciul (you, m.).

For example:

**Indicative:**

- تاشاور (م.) تاشاور
- تاشاور (م.) تاشاور
- تاشاور (م.) تاشاور

**Jussive:**

- تاشاور (م.) تاشاور
- تاشاور (م.) تاشاور
- تاشاور (م.) تاشاور

The full conjugations of hollow and weak verbs in the jussive are available in Appendices C through F. For the verb forms that end with -no or -ni in the indicative, the jussive is formed, like the subjunctive, by dropping these endings.

ِلَمْ يَتَشَابَرُواْ مَعَ الْأَخْبَارِ

**Indicative:**

- ِلَمْ يَتَشَابَرُواْ مَعَ الْأَخْبَارِ

**Jussive:**

- ِلَمْ يَتَشَابَرُواْ مَعَ الْأَخْبَارِ

Again, the letter َ is added at the end of the verbs in the they form out of convention, but is not pronounced.

C. Vocabulary

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>أخبار (خبر)</td>
<td>news</td>
</tr>
<tr>
<td>صحافة</td>
<td>journalism, press</td>
</tr>
<tr>
<td>بداية</td>
<td>beginning</td>
</tr>
<tr>
<td>تراجع</td>
<td>struggle</td>
</tr>
<tr>
<td>مشرق</td>
<td>East</td>
</tr>
<tr>
<td>مغرب</td>
<td>West</td>
</tr>
<tr>
<td>أعلَنَ لَهُ</td>
<td>he announced that</td>
</tr>
<tr>
<td>مَجَلَّين</td>
<td>analysts</td>
</tr>
<tr>
<td>أَلْسَم</td>
<td>the Middle East</td>
</tr>
<tr>
<td>فشل</td>
<td>failure</td>
</tr>
<tr>
<td>ذو</td>
<td>convening</td>
</tr>
<tr>
<td>قمة</td>
<td>summit</td>
</tr>
<tr>
<td>يَوْمَ</td>
<td>leads to</td>
</tr>
<tr>
<td>سياسي</td>
<td>political</td>
</tr>
<tr>
<td>قرار</td>
<td>she decided</td>
</tr>
<tr>
<td>عَجْمِي</td>
<td>postponement</td>
</tr>
<tr>
<td>وزراء (وزراء)</td>
<td>foreign minister(s)</td>
</tr>
<tr>
<td>معاون (وزير)</td>
<td></td>
</tr>
<tr>
<td>البحريني</td>
<td></td>
</tr>
</tbody>
</table>
and beyond. In some cases, this has marginalized the effectiveness of government control of local presses. The most prominent development that has accompanied the spread of satellite technology in the region is the establishment of the Al-Jazeera Network, which broadcasts out of Qatar. This high budget, glossy network is often called the CNN of the Arab world. It offers a more contemporary style of reporting that competes successfully with the local networks and newspapers. You can check it out on the Internet at: www.aljazeera.net.

Some other sites are:
www.akhyarelyom.org.eg
www.ahram.org.eg
www.daralhayat.com

E. Exercises

1. Name the case of the underlined words. Explain why this particular case is used.
   a. أعلن المطلوبين بداية صراع جديد
   b. هناك تكلنان في المنطقة
   c. وصل وزراء الخارجية العرب
   d. تعود وزراء الخارجية العرب
   e. تقوم مصر بتكلاكل الأول

2. The underlined nouns are in the wrong case. Change the case endings to make meaningful sentences.
   a. أغلقت محترف عن حضور القمة في تونس
   b. أغلقت محترف عن حضور القمة في تونس
   c. الشوط الثاني من المباراة
   d. الشوط الثاني من المباراة
   e. أحرز الفوز على البرتغال

3. Negate the following sentences using لن (will not), remembering that this particle must be followed by a verb in the subjunctive mood.
   a. تواصلت القمة من أراضيها
   b. تواصلت القمة من أراضيها
   c. تواصلت القمة من أراضيها
   d. تواصلت القمة من أراضيها
   e. تواصلت القمة من 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. (give up)

b. (j-L^ -)

c. j —

d. 0.Vic-1 —

e. e.

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

2. a. al-mas'ulun

b. ma'Sadru

c. al-qimmatu

d. ad-dawlatan

e. al-muddarrisin

2. a. al-mas'ulun

b. ma'Sadru

c. al-qimmatu

d. ad-dawlatan

e. al-muddarrisin

3. a. tunis ta'jil al-qimma

b. tunis 'aqd al-qimma 'ala ash-shahr al-qadim.

c. lam tuhaddi wani al-qam'a 'ala ana tunis qaarat ta'jil al-qimma.

d. lam su'afa tuqadd al-qimma i-’arabiyya ‘ala tunis 'aqda.

e. lam tatashwar tunis ma’a d-duwal al-a’Dama.

Answer Key

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

2. a. al-mas'ulun

b. ma'Sadru

c. al-qimmatu

d. ad-dawlatan

e. al-muddarrisin

3. a. tunis ta'jil al-qimma

b. tunis 'aqd al-qimma 'ala ash-shahr al-qadim.

c. lam tuhaddi wani al-qam'a 'ala ana tunis qaarat ta'jil al-qimma.

d. lam su'afa tuqadd al-qimma i-’arabiyya ‘ala tunis 'aqda.

e. lam tatashwar tunis ma’a d-duwal al-a’Dama.

4. a. (give up)

b. (j-L^ -)

c. j —

d. 0.Vic-1 —

e. e.

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

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. كاتب
   c. مكتوب
   d. مدرس
   e. فَرُق

2. Form verbal nouns from the following verbs.
   a. جري
   b. استقبل
   c. درس
   d. فَرُق
   e. قَدَم

3. Form active participles from the following verbs.
   a. فعل
   b. ذهب
   c. تذكر
   d. طلب
   e. قد

4. Form passive participles from the following verbs.
   a. كتب
   b.صنع
   c. شغل
   d. استخدم
   e. عقد

5. Rewrite the following sentences in the future tense.
   a. استقبل الرئيس التونسي - وزير الخارجية المصري.
   b. وجد دونالد طاقة في جزيرة.
   c. دعا وزير الخارجية لحل الصراع بين البلدين.
   d. قادت تونس النقل العربي.
   e. وصلت لوسي من باريس أمس.

Vocabulary Exercises

6. Rearrange the following words to form complete sentences.
   a. السعودية - مصر - المغرب - السعدي - و
   b. أن - يؤجل - الخارجية - القمة - وزير - قرار
   c. العرب - أن - جلب - عودة - كان - تأخرت
   d. التمرينات - الرياضيات - هيل - دونالد 2
   e. في - كمدرس - أعمال - القاهرة

7. Decide which word in each group does not belong.
   a. صحفي - مكتب - مدرس - صحيح
   b. وصل - شعر - نكر - غير رأيه
   c. حمل الأفكار - القمة - الرياضيات - الف pó
   d. مشكلة - مواجهة - خلاف - عملية جوانبية
   e. نزاع - هياجات - رابطة - صلب

8. Choose the correct word to fill in the blanks.
   a. قال الطبيب لدونالد "لا تأكل الكثير من________".
   b. دعمت ليست عندى أزمة________.
   c. ذهب أحمد مع فاطمة إلى________ في الصيف.
   d. لم تغادر________ 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.</td>
<td>a.</td>
</tr>
<tr>
<td>b.</td>
<td>b.</td>
</tr>
<tr>
<td>c.</td>
<td>c.</td>
</tr>
<tr>
<td>d.</td>
<td>d.</td>
</tr>
<tr>
<td>e.</td>
<td>e.</td>
</tr>
</tbody>
</table>

10. Reorder the following sentences to form a meaningful paragraph.

1. Alger Touns القمة العربية لوجود
2. أدى هذا إلى وجود تكتيلين أحدهما مغربي والأخر شرقي
3. ثم أعلنت مصر أن القمة يجب أن تقع في القاهرة
4. أجلت تونس القمة العربية

**Answer Key**

1. a. verbal noun
2. a. جريء
3. a. عامل
4. a. مكتوب
5. a. مستقبل الرئيس التونسي وزير الخارجية المصري
6. a. تقدم مصر والسعودية التكتيل الشرقي
7. a. مكتب
8. a. هناك سراع سياسي بين مانحين الدويلين
9. a. هذه هي صالة الاستقبال
10. a. أجمل تونس القمة العربية لوجود
can choose from among a larger number of candidates. A woman will not be forced to accept a partner she doesn't want because he is the only choice that the matchmaker found for her. Arab singles can look for a partner in another city or even another country or continent.

Still, some opponents of these sites say that it is easy to give false information, leading to many problems, as opposed to the traditional matchmaker, who would know a lot about the families of the neighborhood. In any case, it seems that the phenomenon of Internet matchmaking will continue, because thousands of single Arab persons visit marriage sites every day.

Vocabulary

matchmaker
finding
bride
separation
sexes (hu.)
importance
privacy
family
obtaining
sweet, pretty, nice
to be achieved
through
appropriate
according to
characteristics
demanded, required
age, era
technology
kind
acquaintance, getting to know

MATCHMAKER.COM
Finding a bride or groom can cause great difficulties in the Arab world because of the separation of the sexes and the importance of privacy to the Arab family. In the past, finding one's better half was achieved by means of a matchmaker, a woman who knows many families in the area and can find a suitable person based on the qualities requested by the family.

But in the age of technology there is a new type of matchmaker: Internet sites for acquaintance and marriage. In the age of the Internet, those looking for a husband or wife.
**LESSON 16**

(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: mutschakkar ‘awla, yah rayis, khals, nazini kena. Ahmed: maksi, ya beh, khalki maksi fi ‘aatari kwaiyik. 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 . . .

Ahmed: bas, ’owbi ‘ad’aktiik min ‘a g-gomal. Dawa fiidfa’l ba’it el-Hisab.


Donald: Good morning, boss. I want to ride the camel, and for you to take me around if possible?

Ahmed: Good morning. Okay, sir. Please come. The camel and the camel-driver are at your disposal.

Ibraheem: All right, your sign says one dollar to ride the camel along with a tourist guide. Is that right?
Ahmad: Yes, sir, for a dollar, I'll let you ride the camel and take you around this great pyramid, the Pyramid of Cheops, and perhaps, if you'd like, I can show you where the Sound and Light Show is.

Donald: Sounds good. I heard that the Sound and Light is a beautiful show. It tells the history of the Pyramids and the Sphinx. Okay, should I pay now or when we're finished?

Ahmad: Yes, you can pay me now, before you get on the camel.

Donald: All right, let's go. Here's the one dollar. Trust in God and let's get going.

Donald: Thank you very much, driver. That's enough, let me off here.

Ahmad: Okay, sir. Keep holding on tight to Antir.

Ahmad: But before I let you down off the camel, you have to pay me the rest of the fare.

Donald: What fare are you talking about, man? Didn't I pay you a dollar just like your sign says?

Ahmad: Yes, sir. That dollar is for getting on the camel, but getting off of it is a different fare.

Donald: What do you mean a "different fare"?

Ahmad: I mean, you can say, for instance, ninety-nine dollars.

Donald: Oh my God, that's highway robbery. How can you say that? Are you crazy? I'm going to report you to the Tourist Police. Take me to the nearest tourist office or to a tourist agency.

Ahmad: No, no, sir. I am just kidding. I meant my tip.

Donald: Oh, so that's it. Okay, only for your sake, here's another dollar tip.

B. Pronunciation

1. THE EGYPTIAN DIALECT

Like other Arabic dialects, Egyptian Arabic is primarily a spoken language, rarely used in written communication, where Modern Standard Arabic is the norm. Because the Arabic script was devised to represent the sounds of Classical and Modern Standard Arabic, the additional sounds that exist in Arabic dialects like Egyptian are not represented in 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 fUSh, Egyptian Arabic has six basic vowels, a, i, o, u, and e. In addition to these, Egyptian Arabic also has the short vowels o and e, and their long counterparts, õ and õ. These two vowel sounds often replace the i and j sounds.

\[
\begin{array}{ll}
\text{arkb} (\text{i ride}) & \text{(short o)} \\
\text{‘aww} (\text{i went}) & \text{(short õ)} \\
\text{muskni} (\text{it is possible, maybe}) & \text{(short u)} \\
\text{Sobri} (\text{morning}) & \text{(long õ)} \\
\text{ek-kar} (\text{the large one}) & \text{(long i)} \\
\text{en-nir} (\text{light}) & \text{(long õ)} \\
\end{array}
\]

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>Sidi (sound)</td>
<td>سوئت</td>
</tr>
<tr>
<td>D6' (light)</td>
<td>ضوء</td>
</tr>
</tbody>
</table>

The short e vowel in Egyptian Arabic corresponds to either the short o or the short õ vowel of fUSh. For example:

<table>
<thead>
<tr>
<th>Egyptian Arabic</th>
<th>MSA</th>
</tr>
</thead>
<tbody>
<tr>
<td>yehhi (to tell a story)</td>
<td>مهكي</td>
</tr>
<tr>
<td>sne't (I heard)</td>
<td>سمحت</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 / vowel, as in e-syelhi (travel, tourism) or el-Sidi wa D-D6' (the sound and light). The pronunciation may vary, so one can hear en-nir (the light) or en-nir el-yafTa (the sign) or el-yafTa.

Egyptian Arabic also has two compound vowels, or diphthongs, the aw and ay sounds, as in:

- law (I)
- zaky (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 sound.

<table>
<thead>
<tr>
<th>Egyptian Arabic</th>
<th>MSA</th>
</tr>
</thead>
<tbody>
<tr>
<td>deefqiti (now)</td>
<td>الأوقت el-woqtu</td>
</tr>
<tr>
<td>‘albi (before)</td>
<td>قبل qabla</td>
</tr>
<tr>
<td>baal (the rest of)</td>
<td>ضفت qafyyah</td>
</tr>
<tr>
<td>‘alaSak ah? (What do you mean?)</td>
<td>قصدًا qasSak</td>
</tr>
</tbody>
</table>

Thus, it is not difficult to come up with a fUSh equivalent of an Egyptian Arabic word.
containing a homza. Simply substitute a qaf for the homza 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 al-qasab (the economy) and rupun (number). Also, you should know that not every homza in Egyptian Arabic corresponds to an MSA q-sound; there are also those Egyptian Arabic words with homza where this sounds corresponds to the same sound in MSA.

B. THE CONSONANT g

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 g-sound in fuṣah (i.e., the sound found in the English words jam and John). 1

<table>
<thead>
<tr>
<th>Egyptian Arabic</th>
<th>MSA</th>
</tr>
</thead>
<tbody>
<tr>
<td>eg-gamul (the camel)</td>
<td>aj jamal</td>
</tr>
<tr>
<td>gamul (beautiful)</td>
<td>moom jamal</td>
</tr>
<tr>
<td>maghun (crazy)</td>
<td>maghun</td>
</tr>
</tbody>
</table>

C. THE LACK OF CONSONANT sh

The sound sh, represented by the letter al-dhal in fuṣah, is pronounced as a z-sound in Egyptian Arabic. Compare the Egyptian Arabic words below to their fuṣah equivalents.

<table>
<thead>
<tr>
<th>Egyptian Arabic</th>
<th>MSA</th>
</tr>
</thead>
<tbody>
<tr>
<td>izi (if)</td>
<td>lazim</td>
</tr>
<tr>
<td>ustaz (Mr., Sir, Professor)</td>
<td>ustazsh</td>
</tr>
</tbody>
</table>

D. THE LACK OF THE CONSONANT th

The th-sound of fuṣah is pronounced as either a t- or an s-sound in Egyptian Arabic, and there is no definite rule about this variation.

<table>
<thead>
<tr>
<th>Egyptian Arabic</th>
<th>MSA</th>
</tr>
</thead>
<tbody>
<tr>
<td>tatu (other, second)</td>
<td>lazim thoni</td>
</tr>
<tr>
<td>osobul (for example)</td>
<td>lazim mathakim</td>
</tr>
</tbody>
</table>

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>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Singular</strong></td>
</tr>
<tr>
<td>t</td>
</tr>
<tr>
<td>you (m.)</td>
</tr>
<tr>
<td>you (f.)</td>
</tr>
<tr>
<td>he</td>
</tr>
<tr>
<td>she</td>
</tr>
</tbody>
</table>

Notice that most Egyptian Arabic personal pronouns are very close in form to those in fuṣah. The fuṣah t corresponds to t in Egyptian Arabic words tatu, ustazsh, and homa, but t corresponds to t in Egyptian Arabic forms. Homa and homa. In the plural, homa (we) differs from the fuṣah x/xin in that it lacks the initial n and ends in a diphthong of n. A more important difference is that Egyptian Arabic does not distinguish between masculine and feminine forms in the second and third person plural. The Egyptian Arabic they pronoun, homa, differs the most from its equivalent in fuṣah, homa, the two share only the initial h-sound.

2. IMPERFECT TENSE IN EGYPTIAN ARABIC

Egyptian Arabic imperfect tense is similar to the one that exists in fuṣah. The imperfect verb is formed by adding the appropriate prefixes and/or suffixes to the imperfect tense stem, which follows the pattern CCVC. For example, the verb wakal (the ride, to ride) is byenmak (he rides) in the he form of the imperfect tense. Note, however, that the forms of Egyptian Arabic prefixes differ slightly from their forms in MSA; more importantly, the prefix b- bi- precedes the pronominal prefix in all persons.

<table>
<thead>
<tr>
<th>The Imperfect Indicative of the Verb wakal (to ride)</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Singular</strong></td>
</tr>
<tr>
<td>am</td>
</tr>
<tr>
<td>ent</td>
</tr>
<tr>
<td>hooma</td>
</tr>
<tr>
<td>hoya</td>
</tr>
</tbody>
</table>

dinakal byenmak eg-gamul 'olashan yishuf el-zaram.
Donald rides the camel to see the pyramid.

When the main verb follows the expressions lazim (should, must), mumkin (can, able to, possible, maybe), or laka (want), the subjunctive form of the imperfect tense must be used. The subjunctive form in Egyptian Arabic is the same as the indicative form, but without the prefix b- bi-.

A. lazim (SHOULD, MUST)

Lazim is invariant and does not change to match the person or number of the subject. In
B. ʼawiz (WANT)

ʼawiz is the equivalent of the verb to want in English. Its counterpart in fuṣūl is yurīd. ʼawiz can be followed by an object noun, as in:

(howwa) ʼawiz gamal.
He wants a camel.

Or it can be combined with a verb, as in:

(howwa) ʼawiz yirkaq gamal.
He wants to ride a camel.

(heyya) ʼawiz tidla el-Hisab.
She wants to pay the bill.

ʼawiz 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 ʼawiz changes its form depending on the gender and number of the subject.

<table>
<thead>
<tr>
<th>THE EXPRESSION ʼawiz arka ʼ am (I WANT TO RIDE)</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>and ʼawiz arka ʼ am</td>
<td>erred</td>
<td>ērred arka ʼ am</td>
</tr>
<tr>
<td>ena ʼawiz arka ʼ am</td>
<td>erred(yi)</td>
<td>ērred(yi) arka ʼ am</td>
</tr>
<tr>
<td>wafts ʼawiz arka ʼ am</td>
<td>ērred terka ʼ am</td>
<td>ērred terka ʼ am</td>
</tr>
<tr>
<td>honos ʼawiz yerkab</td>
<td>honos</td>
<td>honos yerkab</td>
</tr>
<tr>
<td>heyya ʼawiz yerkab</td>
<td>honos</td>
<td>honos yerkab</td>
</tr>
</tbody>
</table>

C. mumkin (CAN, ABLE TO; POSSIBLE, MAYBE)

Like ʼawiz, 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:

ʼawiz arka ʼ am gamal, mumkin?
I want to ride the camel: can I?

In the following table, mumkin is combined with the imperfect tense verb yedla' (he pays).

<table>
<thead>
<tr>
<th>THE EXPRESSION mumkin yedla' (HE CAN PAY)</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>and mumkin yedla'</td>
<td>erred</td>
<td>ērred mumkin yedla'</td>
</tr>
<tr>
<td>ena mumkin yedla'</td>
<td>erred(yi)</td>
<td>ērred(yi) mumkin yedla'</td>
</tr>
<tr>
<td>wafts mumkin yedla'</td>
<td>ērred terka ʼ am</td>
<td>ērred terka ʼ am mumkin yedla'</td>
</tr>
<tr>
<td>honos mumkin yedla'</td>
<td>honos</td>
<td>honos mumkin yedla'</td>
</tr>
<tr>
<td>heyya mumkin yedla'</td>
<td>honos</td>
<td>honos mumkin yedla'</td>
</tr>
</tbody>
</table>

w-mumkin law Habīb, bowonik fīn (S-Sdt w D-Ds). (used as an adverb)

And perhaps, if you’d like, I can show you where the Sound and Light Show is.

mumkin tefta’ilmu ʼ amot (tiba m tarkab og gamal). (used as a modal particle)
You can pay me now, before you get on the camel.

D. Vocabulary

| Sahhāf | morning |
| ᵍ hüküm | I want to |
| el-ham; el-ahramet | the pyramid; the pyramids |
| gamal; gimal; gamal; gammal | camel; camels |
| gammal | camel-driver |
| fa’lah ammak (m.); ammek (li) | at your disposal; all yours |
| munshif aljamal | tourist guide |
| takhdin (m.); takhdir (li) | take me (e.g., for a ride) |
| kēhdr (m.); kēdir (li) | big; large |
| c-S-Sdt w D-Ds | the Sound and Light Show |
| gimal (m.); gamla (li) | beautiful |
| līfafa | a ride (e.g., around a place or city) |
| ᵋ ṣayf | sign, poster |
| beta’tik (m.); beta’tik (li) | yours |
| wadhīd (m.); wadhīd (li) | one |
| Sākh? | Right?; Okay? |
| ek-kādār dad | (that) what you’re saying/you said |
| w(t) | and |
| oywaa | yes, yeah |
| Hawaiini | around |
| mūka | okay; will do |
| taf(h) (m.); taf(h) (li) | this; that |
| hars | but; only |
| wakka | or, else |
E. Cultural Note

Egypt is home to many of the world’s most valuable historic monuments, the most notable of which are the Great Pyramids of Giza and the Sphinx. The three pyramids, standing on the Giza Plateau, are the Pyramid of Khufu, the Pyramid of Khafre, and the Pyramid of Menkaure, dating from the time of the Old Kingdom (2650-2134 B.C.). King Khufu, who ruled from 2589–2566 B.C., also known by the Greek name “Cheops,” was the father of pyramid building at Giza. He was the son of King Sneferu and Queen Hetephoris. 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 Raheat or Chephren. He ruled from 2520–2494 B.C. and is responsible for the second largest pyramid complex at Giza, which includes the Sphinx, a Mortuary Temple, and a Valley Temple. Khafre may be best known for his statues, the most famous among them being, of course, the Sphinx.

Menkaure, also known as Mycerinus, ruled from 2490-2472 B.C. He is believed to be Khufu’s grandson.

The pyramids are essentially tombs wherein the kings and their families were buried with their possessions, after being 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. Satah</td>
<td>wa g-gammal</td>
</tr>
<tr>
<td>b. awi akob</td>
<td>siyyah</td>
</tr>
<tr>
<td>c. ishti</td>
<td>'awi</td>
</tr>
<tr>
<td>d. mutashakkir</td>
<td>wi D-D6'</td>
</tr>
<tr>
<td>e. mushhod</td>
<td>'alani</td>
</tr>
<tr>
<td>f. eg-gamal</td>
<td>is-siyah</td>
</tr>
<tr>
<td>g. ilizm</td>
<td>'ali l-hah</td>
</tr>
<tr>
<td>h. di sir'a</td>
<td>eg gamal</td>
</tr>
<tr>
<td>i. shurtat</td>
<td>ba3' el-Hisab</td>
</tr>
<tr>
<td>j. is-Sat</td>
<td>el-hisab</td>
</tr>
</tbody>
</table>

2. Put the words in the correct order to form coherent sentences.

a. He is X to X is X to
b. min / tan / en-nizil / Hisab / lah / ikkin
  c. 'anika / is-siyah / it / tan / buis / Habbalagh
  d. is-Sat / gamal / sme't / 'arD / and / wi D-D6' / inn
  e. ustoob / la / eg-gamal / radu / ed-tobar
3. Fill in the blanks with the correct verb in the imperfect tense to form complete sentences.

a. heyya 'awza _______ eg-gamal.

b. efna _______ nerkab eg-gamal.

c. hamm$ _______ eg-gamal fi S-Sabah.

d. entizi _______ sa'it el-Hisb.

e. hamma _______ yedfa'ul'i delwati l'abl mä yerka'ub eg-gamal.

4. Fill in the blank with the correct personal pronoun.

a. _______ maganin?

b. _______ 'awzin yedfa'ul'i delwati.

c. eHna mutashakkin 'awi, yä rayyi.

d. _______ mumkin te'dfa'il i ba'it el-Hisb.

e. _______ mish lizam yakhallas 'abl mä yinkhi?

5. Find and correct the errors in the following sentences. A hint is provided in parentheses.

a. aywa ya ustdz, bi dolor waHid arakkibak eg-gamal wa-alaffifak Hawalein el-haram. (pronoun-verb agreement)

b. and sme't in iS-Sot wi D-Da'arD gamila b-yerku tarikh el-ahramat w-abu l-hol. (noun-adjective agreement, pronoun-verb agreement)

c. ah, mumkin te'dfa'uli delwati l'abl mä yerka'ub eg-gamal. (pronoun-verb agreement)

d. mish, yä sitt, khallik maski fi 'antar kwayyis. (pronoun-verb agreement)

e. SabaH el-kheir, ya rayyis, 'awzin arakkib ak-gamal w-takhudna laffa, iza kan mumkin? (pronoun-verb agreement)

Answer Key

1. a. SabeH ak-ke'tam dah?

b. 'awzin ankaeb eg-gamal

c. itikil is-Salih

d. mutashakkin 'awi

e. marhoul ciyahi

f. eg-gamal wi g-gammal

g. lizam te'dfa'il i ba'it el-Hisb

h. di sa'ia l'amni

i. shurut is-siyaha

j. iS-Sot wiD-Da'

2. a. 'awza tekhab ak-gamal?

b. lokin en-nidhal minnu liah Hisb bani

c. anD Neboulagh 'annek fi bu'it is-siyaha

d. entizi mamkin te'dfa'il ba'it el-Hisb.

e. kamuwi mish lazim yakhallas 'abl mä yinkhi?

3. a. heyya 'awza tekhab eg-gamal.

b. efna 'awzin nerkab eg-gamal.

c. hamm$ lazim te'dfa'ul'i delwati el-Hisb.

d. entizi lazim te'dfa'il ba'it el-Hisb.

e. hamma 'awzin yedfa'ul'i delwati l'abl mä yerka'ub eg-gamal.

4. a. entufu(m) maganin?

b. homma 'awzin yedfa'ul'i delwati.

c. efna mu'tashakkin 'awi, yä rayyi.
LESSON 17
(17) Egyptian Arabic)

rihla fi n-nil A Cruise on the Nile

A. Dialogue

After much walking and sightseeing, Donald and Lucy decided they needed a quiet cruise on the Nile river, the heart and soul of Egypt. They called on their friend Layla to see if she could help them arrange a cruise on a felucca.


dânimid: ahlal ya karim, es-sãlimu 'elahkum ya rayżil. 'awzinak ni'millena gawle sâlikayya Helwa w-t-tarrag sa 'ala iša'qum wi 'a'gilna wi 'a'gezna, w-ba'deem 'awzw neshif ghurub esh-shams. Helwa eHkalim doh? mahmud: dhâ, 'awzi ya bâh, atfâDâlilâ oni toHtumumm. dânimid: da karim gomala ya rayzal mahmud, yalla ya 'ši, yalla ya layla, rikib 'asfan ma n-Dayya'wâl wânt.

Everybody gets settled in the felucca, while the gentle breeze pulls the sails forward.

layla: dh na'išik ya aly iši n-nil w-ti fimânZar? Layla: Hâgo gomala 'awi, 'uli, mo kandi atSawwar, mukhmin aHatt aH hâ ti i-mayyin? Layla: dh Tabbal, bañ khalil biñ atkâm saHûl bâlûkû min wâ-sâmû, tz-khalili maska kwawjas fl îmmisâr, en-nil doh nouri 'uZim, yâ liši, atTawal nouri ti i-llâm, biqûr 'awi ti 'mâdisi w-dâyna 'iimumû' taHy. dânimid: ya saHûl, dâl monäZar xo. el-mabûl, wi i-ramûbihûl, wi i-tamûsûl, wi k-kabûrûl, milâHo'illûl.

Karim: and benni-fuqayûl 'ân in-razûs mahmûl el-murarûbi biñflyf w-taHyjûl 'ishin rihla esh-shams.

Lucy: Hello? Good morning, Layla. How are you? This is Lucy. Layla: Hello, Lucy, how are you? We missed you and Donald. I hope you are both well.

Lucy: Yes, we’re fine, thanks. Listen, Layla, Donald and I were thinking of taking a ride on a felucca on the Nile. We want to take a tour around Cairo and, of course, see the sunset.

Layla: Yes, Lucy, that’s a great idea.

Lucy: That’s wonderful, Layla. We have been wanting to do this for so long.

Donald: Hi, Karim. Good-day, boatman. We want you to take us on a nice cruise and show us Cairo, Giza, and Gezira, and after that we want to see the sunset. Sound good?

Mahmud: Yes, sir, no problem at all.

Donald: That sounds beautiful, boatman Mahmud. Lucy, Layla, come on, get on so that we don’t lose time.

Layla: So, what you think of the Nile and the view?

Lucy: It is so beautiful, over and above what I had expected. Can I put my hand in the water?

Layla: Yes, of course. But watch out, because the felucca sometimes sways to the right and to the left. Be sure that you hold on tight to the boat. Lucy, the Nile is a magnificent river, the longest river in the world. It is very wide in some areas and narrow in others.

Donald: Wow! The view is spectacular. The buildings, cars, statues, bridges—it’s amazing!

Karim: I have a feeling that Mahmud the boatman is turning around and back so that we don’t miss the sunset.

B. Pronunciation

CONSONANT CLUSTERS IN EGYPTIAN ARABIC

In fuṣûl, 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.

ghurûb (sunset) ghûb
lekînû (you are, you will be) lakûnû
beHûr (doing well) biHûr

C. Grammar and Usage

1. THE PERFECT TENSE: THE VERB rikib (TO RIDE)

In Egyptian Arabic, as in MSA, the perfect tense is formed by the addition of suffixes to the perfect tense stem. The following table shows the verb rikib (to ride) (rikiyba in fuṣûl) in the perfect tense. Notice that the he form, rikib in the table below, doesn't have a personal ending.

<table>
<thead>
<tr>
<th>PERFECT TENSE OF THE VERB rikib (TO RIDE)</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>alya</td>
<td>rikib</td>
<td>rikba</td>
</tr>
<tr>
<td>eno</td>
<td>rikib</td>
<td>eno</td>
</tr>
<tr>
<td>w-a</td>
<td>rikib-s</td>
<td>eno-s</td>
</tr>
<tr>
<td>w-la</td>
<td>rikib-š</td>
<td>eno-š</td>
</tr>
<tr>
<td>n-nas</td>
<td>rikib-r</td>
<td>eno-r</td>
</tr>
<tr>
<td>rikib-ba</td>
<td>rikib-ri</td>
<td>eno-i</td>
</tr>
</tbody>
</table>

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 vowel on the the and you forms in the singular.
2. THE OBJECT PRONOUN SUFFIXES

Object pronouns in Egyptian Arabic can be either independent words or suffixes. The independent pronouns are iyya (me), iyyak (you, m. sg.), iyyak (you, f. sg.), iyyah (him), iyyah (her), iyyan (us), iyyakom (you, m. pl.), and iyyaham (them, m./f.). However, they are rarely used in colloquial Egyptian Arabic. The object pronoun suffixes are similar to those in fuṣūṣ.

Notice the slight differences in the form of these pronouns as compared to the fuṣūṣ forms (see Lesson 6). The following tables show the object pronoun suffixes attached to the perfect tense verb shakar (he thanked) and imperfect tense verb yashkur (he thanks).

### PERFECT TENSE OF THE VERB SHAKAR (TO THANK) WITH OBJECT PRONOUN SUFFIXES

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>ana</td>
<td>shakarku</td>
</tr>
<tr>
<td>ena</td>
<td>shakarku</td>
</tr>
<tr>
<td>eni</td>
<td>shakarku</td>
</tr>
<tr>
<td>sawa</td>
<td>shakarku</td>
</tr>
<tr>
<td>keyya</td>
<td>shakarku</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>ana</td>
<td>akhuyu</td>
</tr>
<tr>
<td>ena</td>
<td>akhuyu</td>
</tr>
<tr>
<td>eni</td>
<td>akhuyu</td>
</tr>
<tr>
<td>sawa</td>
<td>akhuyu</td>
</tr>
<tr>
<td>keyya</td>
<td>akhuyu</td>
</tr>
</tbody>
</table>

### IMPERFECT TENSE OF THE VERB YASHKUR (TO THANK) WITH OBJECT PRONOUN SUFFIXES

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>ana</td>
<td>beyashkarku</td>
</tr>
<tr>
<td>ena</td>
<td>beyashkarku</td>
</tr>
<tr>
<td>eni</td>
<td>beyashkarku</td>
</tr>
<tr>
<td>sawa</td>
<td>beyashkarku</td>
</tr>
<tr>
<td>keyya</td>
<td>beyashkarku</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>ana</td>
<td>beyashkarku</td>
</tr>
<tr>
<td>ena</td>
<td>beyashkarku</td>
</tr>
<tr>
<td>eni</td>
<td>beyashkarku</td>
</tr>
<tr>
<td>sawa</td>
<td>beyashkarku</td>
</tr>
<tr>
<td>keyya</td>
<td>beyashkarku</td>
</tr>
</tbody>
</table>

### 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 min (from) with Object Pronoun Suffixes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Singular</td>
</tr>
<tr>
<td>----------</td>
</tr>
<tr>
<td>from me</td>
</tr>
<tr>
<td>from you</td>
</tr>
<tr>
<td>from us</td>
</tr>
<tr>
<td>from them</td>
</tr>
<tr>
<td>from her</td>
</tr>
</tbody>
</table>

Here is an example from the dialogue of the preposition l (to, for) with ēhina (we) attached to it:

and Hakallimik karim akhūya 'ālāshān yerađib l-ēhina yām niț hā hūla ma'ū ba'd. I will talk to my brother, Karim, and have him arrange a day when we can all go together.

Note that the fuṣūṣ lī (to, for) is pronounced as a simple l in Egyptian Arabic, and so is the form īlā (to). Some other Egyptian Arabic prepositions are ūdī (on), lī (in), and 'ām (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>
</tr>
</thead>
<tbody>
<tr>
<td>Singular</td>
</tr>
<tr>
<td>my</td>
</tr>
<tr>
<td>your (m.)</td>
</tr>
<tr>
<td>your (f.)</td>
</tr>
<tr>
<td>his</td>
</tr>
<tr>
<td>her</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.

<table>
<thead>
<tr>
<th>Possessive Suffixes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Singular</td>
</tr>
<tr>
<td>my</td>
</tr>
<tr>
<td>your (m.)</td>
</tr>
<tr>
<td>your (f.)</td>
</tr>
<tr>
<td>his</td>
</tr>
<tr>
<td>her</td>
</tr>
</tbody>
</table>

I thank you for such a beautiful day.

ēhina shakarku bād ma'ūna min ni-than
We thanked her after we returned from the trip.

huwa beyashkarku līnu rādī Tayyīb.
He is thanking him because he is a good man.
Possessive suffixes can be added only to indefinite nouns.

Egyptian Arabic also uses the word bet' (lit. thing) to show possession, but only with non-human and definite nouns, which it must follow. The pronominal suffixes are added to bet'. Let us use the definite noun el-kitab (book) as an example.

ek-kitab bet'i
my book

ek-kitab bet'i'gl
your book (m. sg.)

ek-kitab bet'i'il
his book

ek-kitab bet'i'g
her book

ek-kitab bet'i'gg
our book

ek-kitab bet'i'qg
their book

In some instances, particularly when answering a question, an Egyptian Arabic speaker may very well omit the noun and use only bet' with suffixes in the response. For example, if the question is:

kitab min dah?
Whose book is this?
The answer can be:

bet'i.
Mine.

5. NUMBERS FROM 1 TO 19 IN EGYPTIAN ARABIC

Egyptian Arabic numbers are similar to their MSA counterparts (Lesson 7). The main difference is in the pronunciation of the MSA th, which is pronounced as t in Egyptian Arabic. There are also differences in the structure of compound numbers from 11 to 19.

<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>
</tr>
<tr>
<td>14</td>
</tr>
<tr>
<td>15</td>
</tr>
<tr>
<td>16</td>
</tr>
<tr>
<td>17</td>
</tr>
<tr>
<td>18</td>
</tr>
<tr>
<td>19</td>
</tr>
</tbody>
</table>

D. Vocabulary

alay?
Hello? (on the phone)

ahlan
Hello,

waHlasatuna (waHlas)
we missed you (to miss)

et-Hamdulillah
Fine, thanks (lit., praise to God)

fikra
Listen!

'asa
lebaca
the Nile

el-nil
we take a tour, go for a ride, go on an outing

nit-fassaH
Cairo

el-qahira
Giza

eg-gezira
Maadi (a Cairo suburb)

el-ma'adi
of course, naturally

ghurub
of course, naturally

el-shams
sunset

grass
the sun

ash-shams
idea

et-zam' (m.), et-Zam (f.)
great, outstanding

et-za' (m.), et-Za'a (f.)
boatman

et-salamu (et-kalam)
hello (lit., peace be with you)

et-ma ' (m.), et-Ma'a (f.)
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?

ting, something

beyond what I expected

hand

water

at which time, when

right

left

boat

river

longer, (the) longest

world

wide

narrow

region(s)

Wowl, Oh my! Oh dear!

opinion

sight(s); spectacles(s)

building(s)

car(s)

bridge(s)

statue(s)

Amazing!, Good!, Bravel

we catch it in time, we make it on time

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. do r-rayyis</td>
<td>a. layya</td>
</tr>
<tr>
<td>b. ‘awzin nirkab</td>
<td>b. S-Sawwar</td>
</tr>
<tr>
<td>c. ghurub</td>
<td>c. wi-shmāl</td>
</tr>
<tr>
<td>d. izzayyik</td>
<td>d. Nūkā</td>
</tr>
<tr>
<td>e. gawla</td>
<td>e. M-Dīkām</td>
</tr>
<tr>
<td>f. anā said</td>
<td>f. el-munkābi</td>
</tr>
<tr>
<td>g. do kalām</td>
<td>g. esh-shams</td>
</tr>
<tr>
<td>h. fā’ ma kont</td>
<td>h. ommokām</td>
</tr>
<tr>
<td>i. yimīn</td>
<td>i. gamīl</td>
</tr>
<tr>
<td>j. aTwa nahr</td>
<td>j. Siyāhīyya</td>
</tr>
</tbody>
</table>

2. Put the words in the correct order to form coherent sentences.

a. kunna / felūka / ‘ala’ / ‘awzin j-nil / nirkab
b. ‘awza / fi / ya / l-kula / iyya

c. gamīl / ya / j-dā / māhmmūd / kalām / rayyis

d. f-n-nil / r-rayy / l-man Vân / ya / w-hi / th / l-kula / ?

3. Add the correct possessive suffixes to the following nouns, as instructed in parentheses.

a. kalām (our)

b. man‘īn / (his)

c. nahr (their)

d. r‘īy (you, f. sg.)

4. Attach the correct object pronoun suffixes to the conjugated verb in parentheses.

a. howwa ‘awza / t-mi‘l / gawla siyāhīyya

b. homma ‘awzanak (takhod) nafifty eg-yawza

1. hawza / wawzanak / wufayy i-fawraz (yifarrag) / l-ajīhānā

5. Add the correct object pronoun suffixes to the conjugated verb in parentheses.

a. howwa ‘awza / t-mi‘l / gawla siyāhīyya

b. homma ‘awzanak (takhod) nafifty eg-yawza

1. hawza / wawzanak / wufayy i-fawraz (yifarrag) / l-ajīhānā

5. Add the correct object pronoun suffixes to the conjugated verb in parentheses.
Lesson 18

(Egyptian Arabic)

ziyara li il-maṣfah el-maṣri 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 Helikopolis to downtown Cairo.

Karim: es-salamu ‘alaikum ya rayya, el-maṣfah el-maṣri, law samahut, el-antik-khana. bikun el-agha min henaa l-wusit el-falukat?

Donald: i-taks! wallahli illi mshukhu ya sa‘att il-bīth ta’līban keda ‘asara gneh.

Layla: mish kēr dāh ya rayya?

Donald: la’, kwayyik, ya layla, id-dābi ‘asara bass ‘ala ‘ashur yisti‘ ‘ala mahu!

Karim: dh, emt biḥaḥif min Tarī’il es-sewā’fī l-maṣr.

The taxi arrives at the museum.

Karim: khud ya elnaṣīl dīzakhrak, khudi ya layla. inshu waniyya ‘oshāh Ha-rikhasah min el-bīth ‘an-nah ēnuk.

Donald: ya sabiin, da l-mabna min barra shakhu ‘al-zin, w-biyyi’il bi-gallīla ‘ala ma‘ān el-takhrīr.

Karim: el-maṣfah el-maṣri etibhata fi ‘aḥal el-ḥaḍad ‘u‘tubah Helmi et-tāni sanat all w-tammemya zabāba w-dīnīn w-wāhif il-maṣfah naṣṣa kon fi sanat all w-es-serumeyya w-

Layla: Tab yaalla nodaḥū, asūr ana ma gish el-maṣfah dāh min sinu.

Donald, Layla, and Karim enter the museum through the magnificent front door.

Donald: anmaa fi‘l el-mumyut?

Karim: ma bā’nish, mish Ha-fawwaṭa!

Donald: bihurka Ha-dar asḥal mumyut ramsa?

Karim: aḥ Taw’en.


Karim: Taḥ yalla mīlās ‘ulū lāb bi‘l ma‘yiḥāha. aheh ya dīnhūd, Hogyt il-mumya. khoshūha, ma sīhātha!

Donald: ana mish misada‘an mawjul shyet ‘a‘lāldīni mumyut ‘insin kan ‘iysh min al-afāf es-sinn uēn.

Karim: w-bi‘l ma‘nāshy ya dīnhūd, Ha-nikkhāb ásamk b il-luqah l-ḫuwarīgīyya.

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 it is fair. It will be around ten pounds.

Layla: Isn’t that a lot, driver?

Donald: No, that’s okay, Layla. Give him ten, but on the condition that he drive slowly.

Karim: Yes, it’s scary how (lit., you are scared of the way) they drive in Egypt.
Karim: Here’s your ticket, Donald. Here’s yours, Layla. Follow me, because we are going to enter at the main entrance over there.

Donald: Oh wow, the building looks magnificent from the outside, so majestic overlooking the Tahrir Square.

Karim: The Egyptian Museum was built during the reign of Khedive Abbas Helmi II in 1887. 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 open 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 l or l, and not l. When preceded by the conjunction we (and), it is usually pronounced il.

el-maSr (el-maSi) the Egyptian Museum
es-reed’s the driving
el-lar the main (one)
el-mumSl the mummies

2. THE PERFECT TENSE: THE VERBS gih (TO COME) AND ‘idir (TO BEABLE TO)

Below are the perfect tense forms of the verb gih (to come), جَاءَ in MSA, and the verb ‘idir (to be able), قَدَرَ in MSA.

| PERFECT TENSE OF THE VERB gih (TO COME) |
|-------------------------|-------------------|-------------------|
| **Singular**           |                   | **Plural**        |
| one                     | gih               | one               |
| ents                    | gih               | ents              |
| hommy                   | gih               | hommy             |

| PERFECT TENSE OF THE VERB ‘idir (TO BE ABLE TO) |
|-------------------------|-------------------|-------------------|
| **Singular**           |                   | **Plural**        |
| one                     | ‘idir             | one               |
| ents                    | ‘idir             | ents              |
| hommy                   | ‘idir             | hommy             |

3. THE FUTURE TENSE IN EGYPTIAN ARABIC

In MSA, the future tense is formed by placing the particle فَخَّرَ before the imperfect tense verb or by attaching the suffix so-directly to the beginning of the verb (see Lesson 8). The future tense in colloquial Egyptian Arabic is formed by attaching the prefix ح- (sometimes also reduced to ح) to the verb conjugated in the imperfect tense. ح- is followed by a different imperfect prefix depending on the personal form of the verb. For example, in the hommy (he) form, ح- is followed by ـ.

The tables below give the future tense forms of the verbs yekhoshsh (he enters) and ye’dar (he is able to).

| THE FUTURE PREFIX Ha- WITH IMPERFECT TENSE PREFIXES |
|-----------------|-----------------|-----------------|
| **Singular**    |                   | **Plural**      |
| one             | Ha-yekhoshsh     | one             |
| ents            | Ha-yekhoshsh     | ents            |
| hommy           | Ha-yekhoshsh     | hommy           |

| FUTURE TENSE OF THE VERB yekhoshsh (HE ENTERS) |
|-----------------|-----------------|-----------------|
| **Singular**    |                   | **Plural**      |
| one             | Ha-yekhoshsh     | one             |
| ents            | Ha-yekhoshsh     | ents            |
| hommy           | Ha-yekhoshsh     | hommy           |

| FUTURE TENSE OF THE VERB ye’dar (HE IS ABLE TO) |
|-----------------|-----------------|-----------------|
| **Singular**    |                   | **Plural**      |
| one             | Ha-ye’dar        | one             |
| ents            | Ha-ye’dar        | ents            |
| hommy           | Ha-ye’dar        | hommy           |
just like in fuSHa, different particles of negation are used with verbs depending on the tense: ma is used with perfect tense, imperative, and imperfect tense verbs; mish is used with future tense verbs and sometimes, imperfect tense verbs.

A. THE NEGATIVE PARTICLE ma
The negative particle ma is used with perfect tense, imperative, and imperfect tense verbs. Below is the verb kan (he was) in the negative perfect tense form. Note that the suffix -sh is added to the end of all negative verbs regardless of the tense and personal form.

| THE NEGATIVE FORM OF THE PERFECT TENSE VERB kan (HE WAS) |
|-------------|---------------|
| Singular    | Plural        |
| ana         | no kanish     | ohu           | ma kanish  |
| ento        | no kanish     | entu          | ma kanish  |
| eni          | no kanish    | enni          | ma kanish  |
| Naswa       | no kanish    | Nasma         | ma kanish  |
| heywa       | no kanish    | heyma         | ma kanish  |

enš ma kanish fi immyatf embaby,  
I wasn’t at the museum yesterday.
ento ma konish mo’sano ‘oko H-tokó.  
You were not with us on the felucca.

Here are the negative forms of the perfect tense verb gih (he came).

| THE NEGATIVE FORM OF THE PERFECT TENSE VERB gih (HE CAME) |
|-------------|---------------|
| Singular    | Plural        |
| ana         | no gihsh     | ohu           | ma gish   |
| ena         | no gish      | entu          | ma gish   |
| eni          | no gish    | enni          | ma gish   |
| Naswa       | no gish    | Nasma         | ma gish   |
| heywa       | no gish    | heyma         | ma gish   |

onš mo gish el-matHaft dah min sinin.  
I have not been to this museum in years.
howwa mo gish ma’sano ‘osHán khfél min Hogri el-mumyot.  
He did not come with us because he was scared of the mummy chamber.
mo is also used with imperfect tense verbs. Here are the negative forms of the imperfect tense verb ygi (he comes). Notice the use of the prefix bi-/b- with the imperfect tense verb.
The negative form of the imperfect tense verb *yīgi* (he comes)

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>omm</td>
<td>ma biγhun</td>
<td>enam</td>
</tr>
<tr>
<td>efun</td>
<td>ma biγhun</td>
<td>emun</td>
</tr>
<tr>
<td>efun</td>
<td>ma biγhun</td>
<td>efun</td>
</tr>
<tr>
<td>homm</td>
<td>ma biγhun</td>
<td>homm</td>
</tr>
<tr>
<td>ehyo</td>
<td>ma biγhun</td>
<td>ehyo</td>
</tr>
</tbody>
</table>

The common Egyptian Arabic expression *mo fis* (there isn't/aren't . . .) makes use of the negative word *mish*.

*mo fis mish*.  
I have no objection.

*mo fis shokk*.  
There is no doubt.

Without the negative *mo*, we have the expression *fi* (there is/are . . .).

*fi Hogro li l-mumyat*.  
There is a chamber for mummies.

*fi* is the equivalent of the fiSHA word Δάλα hunūn (there is/are . . .).

B. THE NEGATIVE PARTICLE *mish*

*mish* is used with future and sometimes, imperfect tense verbs.

<table>
<thead>
<tr>
<th>omm mish biryad 'enoyal</th>
<th>I don't believe my eyes!</th>
</tr>
</thead>
</table>

Below, *mish* is used with an imperfect tense verb in a negative question.

*mish biγlā' olū maśūn et-tāhir?*  
Doesn't it overlook Tahrir Square?

*mish* is most commonly encountered with future tense verbs.

*mish Ha-nfawwit-hof*  
We will not skip it!

*emm mish Ha-intā el-matīḥof behro*.  
We will not go to the museum tomorrow.

*mish* is often used with modal expressions, such as *d'wiz* (want) and *lazim* (must).

*howa mish lazim yinkh el-debān*  
He must not ride the felucca.

| omm mish 'd'wiz alukh kum el-mumyat.  | I do not want to enter the mummy chamber. |

*mish* is also used in verbless, equational sentences.

| omm mish Soghayyar.  | I am not young. |

*mish* is also used to negate equational sentences in the future tense, which employ the verb *yelūn* (he is), conjugated below in the future tense.

The negative form of the future tense verb *Ha-yelūn* (he will be)

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>omm</td>
<td>mish Ha-yelūn</td>
<td>omm</td>
</tr>
<tr>
<td>efun</td>
<td>mish Ha-yelūn</td>
<td>efun</td>
</tr>
<tr>
<td>efun</td>
<td>mish Ha-yelūn</td>
<td>efun</td>
</tr>
<tr>
<td>homm</td>
<td>mish Ha-yelūn</td>
<td>homm</td>
</tr>
<tr>
<td>ehyo</td>
<td>mish Ha-yelūn</td>
<td>ehyo</td>
</tr>
</tbody>
</table>

*momm mish Ha-yelūn*  
They will not be there at the museum.

*yu'li ent mish Ha-kūnu baha*.  
You mean you will not be here?

Below are the negative forms of the verb *yīgi* (he comes) in the future tense. Remember that when forming the future tense, the imperfect tense verb loses its initial bi-/bi- prefix.

The negative forms of the future tense verb *Ha-yigī* (he will come)

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>omm</td>
<td>mish Ha-yigī</td>
<td>omm</td>
</tr>
<tr>
<td>efun</td>
<td>mish Ha-yigī</td>
<td>efun</td>
</tr>
<tr>
<td>efun</td>
<td>mish Ha-yigī</td>
<td>efun</td>
</tr>
<tr>
<td>homm</td>
<td>mish Ha-yigī</td>
<td>homm</td>
</tr>
<tr>
<td>ehyo</td>
<td>mish Ha-yigī</td>
<td>ehyo</td>
</tr>
</tbody>
</table>

*omm mish H-ligī mokum il-l-matīḥof*  
I will not come with you to the museum.

Homm mish Ha-yigī mīn el-bīb el-ra'īsī.  
They will not come from the main entrance.

Joshu wārīgūn nū:mmīn mish Ha-yigī mīn el-bīb el-ra'īsī bēnēk.  
Follow me, because we are not going to enter from the main entrance over there.

*mish Ha-nkūblik 'tamāk bi l-loghī l-āhīgāyyū*  
We will not write your name in hieroglyphics.
### C. Vocabulary

<table>
<thead>
<tr>
<th>Term</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>ziyara</td>
<td>visit</td>
</tr>
<tr>
<td>maSri (m.)</td>
<td>museum</td>
</tr>
<tr>
<td>el-balad</td>
<td>downtown</td>
</tr>
<tr>
<td>fot al-rahba</td>
<td>mosque</td>
</tr>
<tr>
<td>el-balad</td>
<td>Egyptian Museum</td>
</tr>
<tr>
<td>tazkartak</td>
<td>approximately</td>
</tr>
<tr>
<td>tahrir</td>
<td>Egyptian Museum</td>
</tr>
<tr>
<td>yisau'</td>
<td>approximately</td>
</tr>
<tr>
<td>kitir (m.)</td>
<td>museum</td>
</tr>
<tr>
<td>id-dulu</td>
<td>downtown</td>
</tr>
<tr>
<td>biyiftaHu</td>
<td>Egyptian Museum</td>
</tr>
<tr>
<td>maar</td>
<td>downtown</td>
</tr>
<tr>
<td>tiktiblik</td>
<td>downtown</td>
</tr>
<tr>
<td>tiktiblik</td>
<td>downtown</td>
</tr>
<tr>
<td>tiktiblik</td>
<td>downtown</td>
</tr>
<tr>
<td>sanaat</td>
<td>opening</td>
</tr>
<tr>
<td>sanat</td>
<td>opening</td>
</tr>
<tr>
<td>al-masih</td>
<td>Jesus</td>
</tr>
<tr>
<td>ma ibrish</td>
<td>opening</td>
</tr>
<tr>
<td>isma'il</td>
<td>Jesus</td>
</tr>
<tr>
<td>ramis</td>
<td>Ramses</td>
</tr>
<tr>
<td>bai'tha</td>
<td>Ramses</td>
</tr>
<tr>
<td>sa'dun</td>
<td>Ramses</td>
</tr>
<tr>
<td>yahdhu</td>
<td>Ramses</td>
</tr>
<tr>
<td>yezfi</td>
<td>Ramses</td>
</tr>
<tr>
<td>te'yil</td>
<td>Ramses</td>
</tr>
<tr>
<td>khoshsh</td>
<td>Ramses</td>
</tr>
<tr>
<td>ma-ahlaha</td>
<td>Ramses</td>
</tr>
<tr>
<td>mish misadda'</td>
<td>Ramses</td>
</tr>
<tr>
<td>mish misadda'</td>
<td>Ramses</td>
</tr>
<tr>
<td>knaysy</td>
<td>Ramses</td>
</tr>
</tbody>
</table>

### D. Cultural Note

The Egyptian Museum is one of the major attractions of Cairo, being world-renowned for its magnificent collection of Ancient Egyptian antiquities. Another area of interest is Old Cairo, where the sights and sounds have hardly changed since its beginnings. There are ancient Coptic Christian churches in Old Cairo near the ruins of the Roman Fortress of Babylon.

Islamic Cairo is a world of ancient mosques, bazaars, or “souks,” and medieval forts, such as the Citadel of Saladin (Qal'at al-Husayn) built around 1176 as a defense against the Crusaders. The Citadel, located on the Mugattam (Mu'allam) Hills, has a spectacular view of the city. The Citadel also contains museums, including the Jewels Museum, the Cairo Carriage Museum, and a military museum. It is also home to three historic mosques: the Mohammed Ali Mosque, the Al-Nasir Mohammed Mosque, and the Suleyman Pasha Mosque.

Also worth a visit in Islamic Cairo are the Carpet Market and the Mosque and Mausoleum of Al-Ghuri, where one can see performances of the Whirling Dervishes. There are also Al-Azhar University and Mosque, founded in 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...
The following are some links to Web sites related to Egyptian cinema.

http://www.sis.gov.eg/movie/html/mov04.htm
http://s3.masrawy.com/masrawy/Top/Regional/Africa/Egypt/Arts_and_Entertainment/
http://www.hejleh.com/countries/egypt.html
http://cinema.ajeeb.com/ (in Arabic, with videos clips of Egyptian films)

E. Exercises

1. Match the words from column A to those in column B to form phrases or short sentences.

<table>
<thead>
<tr>
<th>A</th>
<th>B</th>
</tr>
</thead>
<tbody>
<tr>
<td>a.</td>
<td>er-ra'isi</td>
</tr>
<tr>
<td>b.</td>
<td>el-maSriyya</td>
</tr>
<tr>
<td>c.</td>
<td>of qT'o</td>
</tr>
<tr>
<td>d.</td>
<td>el-'ogra</td>
</tr>
<tr>
<td>e.</td>
<td>shakk</td>
</tr>
<tr>
<td>f.</td>
<td>el-maSri</td>
</tr>
</tbody>
</table>

2. Put the words in the correct order to form coherent sentences.

a. min / time/fi / ena / es-sewâ'a / bi-ikhâf / Tari'it
b. el-bâb / warâya / 1 min / er-ra'isi / 'ishân / ena / Han-khoshah
c. mumyit / ashâf / Ha-âdor / romis / tâhkîr / fi
d. sa'emân / el-Hogra / yom / ena / koll / biyfitâfu

e. mumyit / atyid / / bâdû / ismân / koll / alâf / es-sân / l-sân

3. Change the tense of the verbs in parentheses as indicated, keeping in mind the rules of agreement.

a. en-nás kena (biyisâ'a) / la'mo mehluhamo,b.
la' / (fil) shâkâ in / il-mathfa / khalê / 'awl,
c. adând khdîfî / (fiwâz) yikhol / Hogn / il-mumyit,
d. tâhkîr / il-mathfa / (kan) / fi sohrâ / ismân yikhol w-tâlata,
e. yelku bokra / (yikhol) / min / l-bâb / er-ra'isi,

4. Use the negative particles ma or mish to negate the word in parentheses.

a. en-nás kena (biyisâ'a) / la'mo mehluhamo,b.
la' / (fil) shâkâ in / il-mathfa / khalê / 'awl,
c. adând khdîfî / (fiwâz) yikhol / Hogn / il-mumyit,
d. tâhkîr / il-mathfa / (kan) / fi sohrâ / ismân yikhol w-tâlata,
e. yelku bokra (yikhol) / min / l-bâb / er-ra'isi,

5. Fill in the blanks by selecting the right word from the choices shown in parentheses.

a. bikhâm el-'ogra _____, henâ / l-wâl / il-khâlû? (fâ / min / a'/a / fâ)
b. da il-mabna / min / bâb / shaklu _____ (kîr / 'âzma / -ra'isi / gâdî / -âzim)
c. tâhkîr / Ha-âdor _____ mumyit romis? (âkhdh âdîkhal / ashâf / alkhoshah / alafwîî)
d. el-mathfa / il-maSri / ethana _____, 'a'dh el-âhlî / 'obbâs / Helmi. (min / 'âbî / 'a'â / ila / fi)
e. el-mabna / biyTâl / bi-gâdî _____ midân en-tâlîhâ. (fâ / min / fi / a'/a / ila)
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 hāl, used in yes-no questions, and question words such as min (who) or en (what), used in specific questions (see Lesson 3).

In the dialogue, there are several examples of question words used in context:

- iznayyak ya Donald?
  How are you, Donald?
- 'Ish me sa 'alish fiha?
  Why haven't you asked there?
- hāl dawawtayt 'ala sita 'a igbir?
  Have you looked for a rental apartment?
- min enrig mablagh izay dish?
  Where can we get such an amount (of money)?
- emta Hotlihala55 eg-gom 'a ya osiri?
  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., tahāsh ēh ya Donald? (What would you like to drink, Donald?, lit., You drink what, Donald?) or sha'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 fuṣūlī (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.

al-'omara (m.) al-balakona (f.)
This building is large.

al-balakona (f.)
this balcony

minen niglb mablagh zayy dah?
Where can we get such an amount?

3. NOUN AND ADJECTIVE GENDER IN EGYPTIAN ARABIC
As in MSA, nouns are either masculine or feminine in Egyptian Arabic. A singular feminine noun in Egyptian Arabic is usually formed by adding the ending -a-

ushá (m.) ushá (f.)
professor; Mr., Mrs.

ushá (m.) ushá (f.)
friend, owner

When a feminine noun is followed by another noun in a possessive construction, its ending changes to -a-

ushá et-tarikh
history professor

ushá et-tarikh
Karrim's friend

Adjectives also have a masculine form and a feminine form, as they have to agree with the noun they modify.

gedid (m.) gedid (f.)
new

gedid (m.) gedid (f.)
new

ghafr (m.) ghafr (f.)
rich, wealthy

When singular masculine nouns have irregular, "broken" plural forms (see next section), the plural noun is actually in the feminine gender. For example:

sha'o (m. sg.) (apartment) sha'o' (f. pl.) (apartments)
bêt (m. sg.) (house, home) bêt (f. pl.) (houses, homes)

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.

january
february
march
april
may
june
july
august
september
october
november
december
Here are the names of the days of the week:

el-Hadd  Sunday
el-taneh  Monday
et-talat  Tuesday
et-arba  Wednesday
el-Khamsa  Thursday
eg-gim'a  Friday
es-sabt  Saturday

C. Vocabulary

azma  shortage, crisis
salim  housing

It's a pleasure to see you. (lit., you brought light into our home)

apartment(s)
come over here
place, location
preferred, favorite
balcony
especially

What would you like to drink?
(coffee)

tea
cold drinks (drink)
middle sweet (coffee)

you are right, you are correct
my son; my daughter
we are worried
a one year, two years, years
so look for
he gets married, to get married
prices (price)
condominiums
unreal, unrealistic

close by, near
the new cities
it starts (to start) at
two hundred

w-Ta'ir  and over
dibbo  daddy
minhom  mommy
ammi  among which are...

i-l-meyya  percent
mit all  a hundred thousand
maka  from where?
mabla  amount (of money)
Haram  Have a heart! Shame on you!

Zolm  unfairness; wrong
ara mitag/arb  I am amazed
sha'af  I see
'amra  (apartment) building(s)
'madati  (pl.)
f-Diya  (f.); f-Dik  (m.)
	moomon  empty, vacant
tota  totally
leh?  why?
sali  (m.); salati  (f.); salu  (pl.)
a-S-Habb el-lamard  (pl.)
Sikh  (sg.)
Tammn  (pl.); Tamm  (sg.)
greedily
'arDinka  they are offering them
el-Taba'at el-gharem  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 ...
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 together, 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 masghuluhu 'ala ______?  (en, fein, izzy, min, ëth)
   b. ______ SiHbH HafaDraak, ya usátz ãHMad? (en, fein, ad ëth, ëth, ãzmyy)
   c. ______, dowwara 'ala sha'â? (dowwara l-Kull Hitta, boss ma lÝsh ãry ëHga.)
   d. ______, izzy, min min, bikám?
   e. ______, as'âr esh-sa'â? (as'âr esh-sa'â 'bi-sidâ' min ërêd alÝf ãngh ì-Talî)
   f. fein, izzy, bikám, ëth, ëth)
   g. ______, entu mishaghrb ì'bîn ënnd shayyÝ 'omarát ketîra fi îqâhara w-kulhaha sho'â faDya tomarânu (fein, izzy, bikâm, ëth, ëth)

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. taÝlî</td>
<td>el-gheeya</td>
</tr>
<tr>
<td>b. ëldî</td>
<td>es-sa'â</td>
</tr>
<tr>
<td>c. mit aff</td>
<td>el-tamîk</td>
</tr>
<tr>
<td>d. el-mudun</td>
<td>el-'omára</td>
</tr>
<tr>
<td>e. se'ír</td>
<td>m(Ha)</td>
</tr>
<tr>
<td>f. 'omêna</td>
<td>w-bênak</td>
</tr>
<tr>
<td>g. ëldîn</td>
<td>w-shoîal</td>
</tr>
<tr>
<td>h. el-Fobadîr</td>
<td>eg-yeddîd</td>
</tr>
<tr>
<td>i. SaHbH</td>
<td>gheîth</td>
</tr>
<tr>
<td>j. esh-sa'â'</td>
<td>'oHwa w-saîl</td>
</tr>
</tbody>
</table>

3. Put the words in the correct order to form coherent sentences.
   a. min / ëldî / sanân / ëk ãk / biy-ðawwaru / b'aiÝ-ham / 'ala
   b. khayalîyya / esh-sa'â' / ëkâ / ël-tamîk / ës'ar
   c. kefáyya / ëll ãl-Õak / ën-mîs / ël-waHid / ëmîsh / ëmîth
   d. yêt-gawwru / ël / ël / ëll âl-õa / biy-ðawwaru
   e. el-mafaDâl / ël Ala'n / fi / fi / ël-baÝûkânâ / ël-maÝnâk

4. Fill in the blanks with the correct demonstrative pronoun.
   a. minâ ðnâgî l-mabâlîgh zaÝy ______?
   b. el-bâlûkânu ______,bikâlî ãlaÝnâk el-mafaDâl.
   c. SaHbH el-'omára ______, byy-'aggar esh-sa'â' b-se'ír es-sa'â.
   d. en-mîs ______ mish 'awzin ëlshu m-o Hálokôm.
   e. azmix es-saÝkun ______ mu sûla kîbîra.

5. Fill in the blanks with the correct word in parentheses. Pay attention to agreement.
   a. el-biýâr ël-shâkloha (Hebû, ël-Ha?) ______ awi.
   b. fih f-maSr ël-dewaÝs' gawwânu ______, ël-Ýgdr. (ghoneya, yeddîd, ël-gâh, ketî)
   c. heyya ël-Ýmâra ______, ëll ënsho'â' fàDya. (el-gâh, el-ketîra, ël-waHid, el-khayalîyya, ël-waHlid)
   d. SaHbH el-'omára, taMâmî, 'ain esh-sa'â' b-se'ír ______.
   e. en-mîs ëll b-yaydaÝs' mezâl ãÝf ëlshî 'ala sho'â', homma mûn ______ awi.
   (ghoneya, ël-gâh, ëlkàbû, yaddîyî, ketîrî)
Karim: That's all good for nothing, man. Zamalik's backfield is made of steel and our goalkeeper plays for the national team. Do you remember the match between Egypt and the Tunisian national team? This is only the beginning and Ahli players are feeling good about themselves. Just wait a bit until Zamalik starts attacking. This year, Zamalik's forwards have instilled fear throughout the league. Did you forget what we did to you in the last match? Three goals (that tasted) like honey. Each one sweeter than the other. And all of that because of Souka, Zamalik's new midfield star, the playmaker, the maestro.

Samir: What, what? Stop right there. Did you forget the match with the Al-Thahd Al-Sakandri (Alexandria United), when you were defeated there one to nil? Or the Al-Misrlya (Misrliya team) match, where you ended up in a draw? Or are you trying to tell me that Ahli has no international players on the national team? We have the two best wingers in Egypt, Mustafa and Shahta, the left winger and the right winger.

Karm: Okay, whatever you say. But where were they when Al-Olombi (Olympic) blasted you two to one, or for the humiliating defeat at the hands of Al-Tirsana (Arsenal) three to nil?

Lucy: Guys, you are talking non-stop to each other about past history and are not concerned about the match on TV, even though the two teams are playing a superb match with all the art of modern football. I see that Zamalik is the better team. As they say: It is play, art, and design! And frankly speaking, I am a fan of good games. Don't be upset with me, Samir, but I am a Zamalik fan. The match is close to half time, and still no goals.

Samir: Don't worry. In the second half, Ahli is going to score a goal.

Karm: Don't even think of it! Zamalik is going to score two goals in Ahli's net, and the match will end two to zero.

B. Grammar and Usage

1. GREETINGS IN EGYPTIAN ARABIC

Below are examples of greetings and typical responses to them commonly used in the Egyptian dialect. There are the traditional, formal expressions, used when addressing someone older or higher in rank, and the more common, informal ones used in addressing friends or family members.

Greeting
ahlan: ahlan w-sahlan

Welcome: Hello, Hi
izzayyik? (m. sg. infml.);
izzay HaDok? (m. sg. fml.);
izzay? (f. sg. infml.);
izzay HaDok? (f. sg. fml.);

Typical Response
ahlan bik (m.); ahlan w-sahlan bik (m.)
ahlan bik (f.); ahlan w-sahlan bik (f.)
ahlan bikom (pl.); ahlan w-sahlan bikom (pl.)
Hello to you.
izzayyik enta? (m. sg.); el-Hamdullâh, shukran.
izzaylik enta? (f. sg.); el-Hamdullâh, shukran.
izzayyokum?; izzayyoku? (pl.);

Still more informal are the following expressions:
izzay SHHitak? (m. sg. infml.);
izzay SHHitik? (f. sg. infml.);
izzay SHHitikum? (pl. infml.);

2. NATIONALITIES

Similar to MSA, in Egyptian Arabic nouns indicating nationality are formed by adding the ending -i, for masculine, or -eyya, for feminine, to the name of the country.

Name of the Country
muSr (Egypt)
amikó (America)
tunis (Tunisia)
lûbnîn (Lebanon)
ingilîs (England)
kanaîd (Canada)

Nationality
muSr (m.), muSrîyya (f.) (Egyptian)
amikînî (m.), amikînîyya (f.) (American)
tûnîsînî (m.), tûnîsîyya (f.) (Tunisian)
lûbnînî (m.), lûbnînîyya (f.) (Lebanese)
ingilîsînî (m.), ingilîsîyya (f.) (English)
kanaîdînî (m.), kanaîdîyya (f.) (Canadian)

3. COMMON ADVERBS IN EGYPTIAN ARABIC

Below are lists of common adverbs used in Egyptian Arabic.

el-Hamdullâh, shukran.

Do you have? Fine, thanks.
(El. Praise to God, thanks)

kwoyryk, el-Hamdullâh.
kwoyryka, el-Hamdullâh.
kwoyrysin, el-Hamdullâh.
I'm fine, thanks to God.
wâlîshî 'oli, mish baTTûl.
wâlîshî 'oli, mish baTTûlo.
wâlîshî 'oli, mish baTTûllin.
Well (by God), all right, Not bad.
mâshî (Hâlî).
mâshî (Hâlî).
mâshî (Hâlî).
I'm: We're okay.
### ADVERBS OF TIME

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>imbaraH</td>
<td>yesterday</td>
</tr>
<tr>
<td>bokra</td>
<td>tomorrow</td>
</tr>
<tr>
<td>delwa'ti</td>
<td>now</td>
</tr>
<tr>
<td>en-naharda</td>
<td>today</td>
</tr>
<tr>
<td>imbaraH bi 141</td>
<td>last night</td>
</tr>
<tr>
<td>Haleyyan</td>
<td>currently, presently</td>
</tr>
<tr>
<td>akhiran</td>
<td>finally, lately</td>
</tr>
<tr>
<td>SabaHan: eS-SobH</td>
<td>in the morning</td>
</tr>
<tr>
<td>bokra S-SobH</td>
<td>tomorrow morning</td>
</tr>
<tr>
<td>allala; el-kell</td>
<td>tonight</td>
</tr>
<tr>
<td>jall</td>
<td>before</td>
</tr>
<tr>
<td>ba'd</td>
<td>after</td>
</tr>
<tr>
<td>ba'den</td>
<td>afterwards, thereafter, then, next</td>
</tr>
</tbody>
</table>

### ADVERBS/PREPOSITIONS OF PLACE

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>hena</td>
<td>here</td>
</tr>
<tr>
<td>henak</td>
<td>there</td>
</tr>
<tr>
<td>wara</td>
<td>behind</td>
</tr>
<tr>
<td>fi</td>
<td>in front of</td>
</tr>
<tr>
<td>la</td>
<td>above, up</td>
</tr>
<tr>
<td>fi'l-Hawal</td>
<td>below, under</td>
</tr>
<tr>
<td>al-Baladiel</td>
<td>around</td>
</tr>
<tr>
<td>tayr</td>
<td>about, around, approximately</td>
</tr>
<tr>
<td>fi'l-mudall</td>
<td>along</td>
</tr>
<tr>
<td>gafu</td>
<td>near, close to, next to</td>
</tr>
<tr>
<td>fi'l-maknun, fi'l-Tan</td>
<td>through, by</td>
</tr>
<tr>
<td>fi' , fi' malakin baww</td>
<td>anywhere, everywhere</td>
</tr>
</tbody>
</table>

### ADVERBS OF MANNER

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>biSarVan</td>
<td>quickly, fast</td>
</tr>
<tr>
<td>biSot</td>
<td>slowly</td>
</tr>
<tr>
<td>biSibar'</td>
<td>loudly</td>
</tr>
<tr>
<td>li-HaZZ</td>
<td>quickly, candidly</td>
</tr>
<tr>
<td>li-HaZZ</td>
<td>fortunately</td>
</tr>
<tr>
<td>li-HaZZ</td>
<td>happily</td>
</tr>
<tr>
<td>bi'tmar</td>
<td>angrily</td>
</tr>
<tr>
<td>bi'hadeel</td>
<td>calmly</td>
</tr>
<tr>
<td>li</td>
<td>with shouting/yelling</td>
</tr>
<tr>
<td>b'iyad</td>
<td>smoothly, honestly</td>
</tr>
<tr>
<td>bi'ay</td>
<td>naturally</td>
</tr>
</tbody>
</table>

### ADVERBS OF FREQUENCY

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>alayy</td>
<td>always</td>
</tr>
<tr>
<td>ayyoon</td>
<td>almost</td>
</tr>
<tr>
<td>atib</td>
<td>never</td>
</tr>
<tr>
<td>ayyoon</td>
<td>frequently</td>
</tr>
<tr>
<td>ayyoon</td>
<td>rarely</td>
</tr>
<tr>
<td>ayyoon</td>
<td>sometimes</td>
</tr>
<tr>
<td>atib</td>
<td>normally, usually</td>
</tr>
<tr>
<td>ayyoon</td>
<td>rarely</td>
</tr>
<tr>
<td>ayyoon</td>
<td>monthly, every month</td>
</tr>
<tr>
<td>SabaHan: eS-SobH</td>
<td>yearly, annually, every year</td>
</tr>
</tbody>
</table>

### ADVERBS OF DEGREE

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>min</td>
<td>very</td>
</tr>
<tr>
<td>khib</td>
<td>not very; not much</td>
</tr>
<tr>
<td>bi'l-tar</td>
<td>more</td>
</tr>
<tr>
<td>bi'l-tar</td>
<td>less</td>
</tr>
<tr>
<td>fi'l-rib</td>
<td>almost</td>
</tr>
</tbody>
</table>

### 4. CONNECTING SENTENCES AND IDEAS

The following examples from the dialogue contain speech connectors and conjunctions.

and shayef inn ez-Zamalik howwa khharr el-faron. zayy me by'sib: le'be, w-fann w-handasa! I see that Zamalik is the better team, as they say. It is play, art, and design!

biGanli, kekdo, and bashagga el-le'be el-Helwa . . . Frankly speaking, I am a fan of good games . . .

ma-tiz'alsh minni ya samir, baww ana zamalkawi. Don't be upset with me, Samir, but I am a Zamalik 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 common units of measurement, including some traditional ones.

<table>
<thead>
<tr>
<th>WEIGHTS</th>
<th>VOLUME</th>
</tr>
</thead>
<tbody>
<tr>
<td>kilogram, kilo</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>gallons</td>
</tr>
<tr>
<td>half gram</td>
<td>gallon</td>
</tr>
<tr>
<td>ounce</td>
<td>gallons</td>
</tr>
<tr>
<td>kg (old-fashioned)</td>
<td>gallonite (old-fashioned)</td>
</tr>
<tr>
<td>taha (old-fashioned)</td>
<td>oz (1.248 kg)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>DISTANCE</th>
</tr>
</thead>
<tbody>
<tr>
<td>kilometer, kilo</td>
</tr>
<tr>
<td>centimeter, centimetre</td>
</tr>
<tr>
<td>meter</td>
</tr>
<tr>
<td>millimeter</td>
</tr>
<tr>
<td>yard, yard</td>
</tr>
<tr>
<td>foot, feet</td>
</tr>
<tr>
<td>inch; inches</td>
</tr>
<tr>
<td>span(s) of the hand</td>
</tr>
</tbody>
</table>

C. Vocabulary

hadî' | calm; quiet
rawâ' | reason; peacefulness
esh-sha'b | the people
riggâlu | men
sitâr | women
kobr | adults; elderly
aTfâl | children
televisyôn | telecommunication
muhaâkât (pl.); muhâkât | government(s)
fâ'irâ' kara (pl.); fâ'irâ' kara | soccer team(s)
bârDâ (barDak) | still (adv.)
hâgâmât khaTTa (pl.), hâgâmât | pressure
DâghTa (m.); DâghTa (f.) | fierce attack(s)
DâghTa | they are in control of
mâsâ' | defense
mâsā' | they are in control of
el-mal'âb | midfield
'âmm | I can feel it.
yâ'âmm | Hey, man!
yâ'âmm | Hey, you!
istikâba | useless
ribâ'î | backfield
el-mantakhab | goalkeeper
el-âmm | the all-star team, the national team
el-âmm | the Tunisian national team
el-âmm | he is feeling good about himself; vain
fâ'irâ' | forwards, attackers
they are instilling fear
Have you forgotten?
three goals
sweet (lit. honey)
because of
star
midfield
playmaker
Hold if Wait a minute!
one (to) nil
two (to) one
three (to) nil
international
winger(s)
Okay, whatever you say:
he/she demolished you
horrifying defeat
the art of modern soccer
It is play, art, and design;
a fan of Zamalik
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 Zamalik team or the Al-Ahli team. This is a tradition that has been passed on for generations; the Zamalik team, traditionally also called the Nadi Al-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 boastful behavior of the victorious side.

E. Exercises
1. Match the words from column A with those in column B to form phrases or short sentences.

<table>
<thead>
<tr>
<th>A</th>
<th>B</th>
</tr>
</thead>
<tbody>
<tr>
<td>a. esh-shu'b</td>
<td>b. khaTna</td>
</tr>
<tr>
<td>b. hagamdt</td>
<td>c. et-rabni</td>
</tr>
<tr>
<td>c. al-munktahlob</td>
<td>d. zamalkawi</td>
</tr>
<tr>
<td>d. istanno</td>
<td>e. 'al-muSri</td>
</tr>
<tr>
<td>e. 'sam'</td>
<td>f. et-funsi</td>
</tr>
<tr>
<td>f. ma fi'qash</td>
<td>g. esh-sha't</td>
</tr>
<tr>
<td>g. esh-sha't</td>
<td>h. el-le'b</td>
</tr>
<tr>
<td>h. and</td>
<td>i. shwayya</td>
</tr>
</tbody>
</table>

2. Put the words in the correct order to form coherent sentences.

a. biykun / kulla / et-televiyon / el-maSri / wa't / b'did / el-mubardib / 'oddim / esh-shu'b
b. illi / et-tenge / fil-ti'ma / 'addom / fil-khadun / kird

c. 'amalna / el-fir'iten / fil-funon / et-b'did / ek-kirdna / mumbarth / a-Hadisa / a-xis / kull
d. el-fir'iten / funun / el-fir'iten / ek-kirdna / mumbarth / a-Hadisa / a-xis / kull
e. shabaki / gowwa / gudenn / el-ahli / Hay-HOTT / ez-zamalik

3. Say the following statements or questions in Egyptian Arabic

a. His heart tells him there’s a goal coming.
b. Did you forget what we did to you in the last match?
c. They have the two best wingers in Egypt.
d. Two goals [that tasted] like honey.
e. She is an Ahli fan.
4. Insert the correct word as indicated in parentheses.

a. lamma naqta amrika, el-fari' el-masri kan b-yari'ab ma'a lafi' (nationality)

b. kunna a'din 'oddam et-telereydan _______ safat sa'ar

(c. ________ inn el-far' el-aftran howwa illi Haygib eg-gan.

(d. heyya __________ ma rafif muwardi kora.

(e. ah wallahi, and _________ bashagga' a'le 'bo l-Helwa.

5. Fill in the blanks with the appropriate connector phrase.

a. khaTT el-bakdt beta' ez-zamblik Hadid, el-golkiper mish kwayyis.

b. el-ahli b-yhagim hagamat khaTira, ma'a inn ez-zamblik meSayTar 'ala noSS el-mo'tab.

c. eHna wop oHsm genaHen li maSr, w-oHson golkiper.

d. fih hudu' w-rawa'an fi shawari' maSr, w-kull dah _________ match el-ahli we z-zamalik.

e. ez-zamalik Haygib gún _________ fi sh-shot el-awwal _________ esh-shot et-tani.

**Answer Key**

1. a. esh-sha'b al-masri
   b. hagamat khaTira
   c. al-mumakhab et-tursi
   d. tananna shwayya
   e. Sani' el-arb
   f. ma ta'qish minni
   g. esh-shot et-tani
   h. anD zamalkawi

2. a. ma'i el-mubakh biyikun esh-sha'b el-masri kullu a'did 'oddam et-televizyon.
   b. Hatta fi l-mudun et-tanya illi 'andohom fina' kora.
   c. enta nast ethna 'omrana flikum 'in ll-fajr marsh ilik tan?
   d. eHna b-yari'ab mubardt ra'a ilHa kull funun el-kHara l-Hatasa
   e. ez-zamalik Hay-HisTT gurn gowa shabakt el-aHli.

3. a. howwa 'albu Hasa in fi gyn Haygig
   b. enta nast ethna 'omrana flikum eh fl l-marsh illi tan?
   c. homma 'andohom ahsan genaHen fl maSr.
   d. gynen zayy ill-azol.
   e. heyya 'answaweyya.

4. a. lamma naqta amrika, el-fari' el-masri kan b-yari'ab ma'a lafi' el-marlik
   b. kunna a'din 'oddam et-telereydan (nationality)

5. a. museTT el-bakdt beta' ez-zamalik Hadid, (pick) el-golkiper mish kwayyis.
   b. el-ahli b-yhagim hagamat khaTira, (pick) ez-zamalik meSayTar 'ala maSS el-mo'tab.
   c. ethna 'andena ahsan genaHen fl maSr, (pick) a'shan ahsan golkiper.
   d. 'ahlaweyya.
1. Put the words in the parentheses in the correct form, and then translate the sentences into English.

Example: lisi (lawiz) eg-gamal, loki eg-gammal mish hena.

lisi 'awza terkeb eg-gamal, loki eg-gammal mish hena.

Lucy wants to ride the camel, but the camel driver is not here.

a. el-din (lawiz) ghan a eg-gamal delwa'b.

b. en-nda (laizin) yedawwar 'ala n-nif?

c. en-nda (laizin) yedawwar 'ala beta' el-matHaf.

d. en-naharda 'awa' shehja awli (too expensive), en-t (mumkin) yedawwar li Hatta tani.

e. ana 'lawiz (yekbah) 'ala i televizyon, lishab 'awzin yekbah el-khara.

2. Complete the sentences by forming expressions of possession using the words in parentheses.

a. ah, mumkin teHtaTT (id + enda) fi l-mayya

b. enti shuli (sha'a + hawwa) eg-gridia?

c. el-din (lina) (and + el-din) akshan fan' kara fi atriqa?

d. ya rayys maHenid, el-din o'azin nerkab el-feluka (beta' + enda)?

e. ana mish 'awzi aDayya (wata + ana) fi kolom fula.

3. Match the words from column A to those in column B to form phrases or sentences.

A

a. el-yafTa beta'kam ber'i

B

'awzi aDayya

'awzi sh-sho'a

'awzi sh-sho'T

'awzi sh-shahr

'awzi sh-shuT

'awzi sh-shubla? 5. Read the following passage and translate it into English. Then answer the questions below it.

karim: atb. Mumkin a3-kallim ma'a SAdib el-'omara, min foDak?

SAdib el-'omara: ayyaw, ana SAdib el-'omara, ayy khana?

karim: akshan, min foDak el-fahna kunna 'awsin nachal law 'andak sha'a? faDIya.

SAdib el-'omara: ayyaw, 'andena sha'a? 'lgir w-mamik.

karim: mumkin as'alak bikum 'igir esh-sha'a' e5-Soghayaraya, ya ni a3di n3m [bedroom] wahla?

SAdib el-'omara: wailahi esh-sha'a' e5-Soghayaraya (ganta all w-menisin ginfi li sh-shah).

karim: ma 'andakek Hega arka5?

SAdib el-'omara: la wafili, di ak hasha5 Hega 'andena defwa'ti.

karim: Tayyib shukran, ana Ha-dawwar fi makxn tun kli' in el-ghar dah ketir 'alayya.

a. min illi bi-dawwar 'ala sha'a? 6. Put the underlined words or phrases in the negative form by using the negative particles ma or mish.

b. min illi 'andu sha'a? 7. Pick a word and fill in the blanks. Then, translate the sentences into English.

d. bikum 'igir esh-sha'a' kuf shah?

e. 'hll illi bi-yafakru yw-millah karim w-khaTibtu?

f. leh karim Ha-dawwar fi makxn tuni?

8. Choose the right question word to complete the questions below.

a. _______ illi HaTT ek-kafa gawwa eg-gon?
8. **Ha-nruH** neshif el-mumya?
9. **el-Hisab** a.
   b. **ask** please
   c. **am**
10. **Put the verbs in parentheses in the future tense.**
    a. **lamma** (nunici) hendoik. (shuha) gurudik esh-shams.
    b. **karin** (ye’mil) liuna gawla sijadikta fi l-qiyeera.
    c. **bokra** kuli en-nasi (riturun) ‘aali mumara el-umma.
    d. **rifshik** el-makad (lit.) ba’id sonatan.
    e. **doNalad** w-lasi (ribki) feluka ‘aLi-nn, w-‘ar’ed aLi (Khadisbamu) fi ziyaara fi l-qiyeera.

**Answer Key**
1. **a. esh-sha’a.**
   b. **ask** please
   c. **am**
2. **a. aH, mumun teHlaTT idaad fi l-mayy.**
   b. ‘ene shuh ‘aLi-yi geridid.
   c. ‘eneH li muSa’ ‘andina tikcun for’i kado fi afray.
   d. ‘ene rayis matamid, ‘eneH ‘awlin nerkad el-feluca ‘aLi-fal.
   e. ‘aaH man ‘awdik aLayya w-ni fi kadh (for’i)
3. **a. el-yafTa beta’ilikam bet’llil khumsa dokar li rikik eg-gamal.**
   b. ‘eneH ma gindik el-makad dan min talat sinin.
   d. ‘eneH k-li kado b-Tari’a b-te’ob mubabrd ni’i ‘aH.
   e. ‘eneH el-falab delawa? walla ba’id ma nihoHaSi eg-gawla.
   f. ‘eneH mish menadka? ‘unicaH
   g. ‘eneH HaTTa benu li HodoHama.
4. **a. hawwa Ha-yakhdha lafta Hawala el-urrum el-khebri.**
   b. ‘ama bina nerkad el-feluca ‘aLi gurudik esh-shams.
   c. ‘izziyik ya amita, ‘aLi-yi dinDol Sabrik el-ansikdn.
   d. ‘einHa mish Ha-nyawin w-ab’i amita bitkharag w-‘aLi takhaq.
   e. ‘aaH HaTTa yu karim, mumuH tinkibl ‘amina maZeT?
5. **Karim: HeJka. Can I please speak to the landlord?**
   **Landlord:** Yes, I am the landlord; how may I help you?
   **Karim:** Hi. If I 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.
   **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 the rent is too much for me.
   **Karim:** harina hawwa illi bitdawwar ‘aLi-sha’a?
   **b. illi- ‘aHi sha’a’ hawwa Sabrik el-landa.
   **c. esh-sha’a? ‘aLI-Saghayyara fita adt rAm wahidda.
   **d. ‘aLi yu-ruH ‘aLi kull shawr aLi w-metin ghniiH.
   **e. Karim: w-khaTibtu b-yikkaru ya’toggu ‘aH.
   **f. Can I please have a look at the apartment?**
   **Landlord:** Yes, we have rental apartments and condominiums.
   **Karim:** I’m afraid the price was unbelievable.
   **Landlord:** Well, we didn’t take the apartment because its price was unbelievable.
   **d. doNalad rikik eg-gamal ma’tu inni by-khahf min ig-gam.
   **Donald rode the camel, even though he is afraid of camels.
   **e. Karina: ask for the museum today, not tomorrow.
   **Karim: Can I please have a look at the museum?**
   **Landlord:** Yes, we have rental apartments and condominiums.
   **Karim:** I’m afraid the price was unbelievable.
   **f. Can I please have a look at the apartment?**
LESSON 21
(Iraqi Arabic)
ta‘āli niHtifil! Come, Let’s Celebrate!

A. Dialogue
Layla receives Lucy in her house. After welcoming her and asking her about her health, Layla tells 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.

lusi: masā’ il-akhir
layla: masā’ in-nur, lusi. TaQula!
lusi: shukran!
layla: shāfīna is-Sihāfa?
lusi: zīna li-Hamdilla, inta shānich?
layla: li-Hamdilla; shufan shawki.
lusi: mabrūk 'alikhubay!
layla: shukran juzišam, lusi.
lusi: gālaw abīsh ma ḥam mafṣiq 'al-khutuba? lūsh?
layla: abāba lisiš 'laysh bi-l-‘Uṣur il-waṭa; chān yugūl mà mumkin awīn wādīn mà bānātī il-waṭa ṣundūl.
lusi: shāhān akhirān wafqāt?
layla: wafqāt ba‘adma 'ammī w-ḥādī ḡamīch wiliyyū. li-Hamdilla mishat ‘ala khār. ta‘āli niHtifil! thabīb šukashīn 'alī Qurpaqī aw tufāyil?
lusi: līSīr Qurpaqī, laq samalghi.
layla: shufi badlat is-zawaj māhi!
lusi: ṣīrah kullish Hilwaft yamta tizzawjīn?
layla: bi l-Set, inshalla.
lusi: wēn raḥ tābīn ba‘ad is-zawaj?
layla: līHāb il-isam niqti bi l-baṣra.
lusi: thabīb il-baṣra?
layla: amīr 'alī baṣra! l-baṣraft kullish Hilwaft
lusi: inshalla azīrīn ḍaidika.
layla: akid!

Lucy: Good afternoon!
Layla: Good afternoon, Lucy. Come in!
Layla: Thanks!
Lucy: How are you?
Lucy: I’m fine, thanks. And you?
Layla: 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 Iraq 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, ı, ı, u, a, and ı), Iraqi Arabic has two more vowels: the long vowel ı, found in M’unich (How are you?) and E, corresponding the MSA ı, as in ıh (good)—MSA zıym. The long vowel ı often corresponds to the vowel combination ow in the MSA, as in yów (dry) or nów (sleep), pronounced in Iraqi as yóm and nóm.

3. CONSONANTS IN IRAQI ARABIC

Iraqi Arabic has all the consonants found in M’sáh except for the emphatic consonant D (ض), which is always replaced by the emphatic DH sound. A M’sáh word like tafíDhak (Sit down, Come in; Have some, please) is pronounced tafíDhak in Iraqi Arabic, and oýDân (also, too) is pronounced oýDân. However, Iraqi Arabic also has three consonants not found in M’sáh, 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 ٌ(j).

<table>
<thead>
<tr>
<th>Iraqi Arabic</th>
<th>MSA</th>
</tr>
</thead>
<tbody>
<tr>
<td>gúl</td>
<td>qúlu (said)</td>
</tr>
<tr>
<td>gúm</td>
<td>qúm (stood up)</td>
</tr>
</tbody>
</table>

However, not all g’s are pronounced as g’s in Iraq Arabic. The word mawígig (agreeing) in the dialogue (MSA mawígig) retains its g. So do the words gólém (pen), gámú (shirt), qudím (old), and many others. There are no set rules regarding this transformation, and sometimes a certain word can be pronounced either way: gúm or gúm (nearby), gúl or gúlb (heart), and quwwá or quwwá (strength, force). M’sáh pronunciation with g is often used in the spoken Iraqi dialect in more formal situations and by highly educated individuals. Remember, however, that all the g’s in Iraq Arabic are MSA g’s, except when the word is borrowed from foreign sources, such as gálém (gallon) and gólés (drinking glass).

B. THE CONSONANT ch

The consonant ch, found in the expression šibíšch? (How are you?), is similar to the ch in the English word chess, and replaces the MSA sound կ.

<table>
<thead>
<tr>
<th>Iraqi Arabic</th>
<th>MSA</th>
</tr>
</thead>
<tbody>
<tr>
<td>chún</td>
<td>kún (was)</td>
</tr>
<tr>
<td>šimúch</td>
<td>somú (fish)</td>
</tr>
</tbody>
</table>

Again, not every k turns into ch in Iraqi Arabic; the words kúšch (speech), kúmíl (perfect), and kúsh (chair) are among the many M’sáh words that have the same pronunciation in Iraqi Arabic. On the other hand, some words are pronounced with either k or ch: kúm or kém (how many), and kúsh or chúsh (paper/plastic bag). This transformation of k into ch also occurs in the feminine possessive/object suffixes—but not in their masculine equivalents: šibíšch (ʃ) vs. šibání (ʃ). While most occurrences of ch correspond to MSA ʃ, some words with ch have come to Iraqi Arabic from foreign languages, such as Turkish and Persian: šíchúš (earrings), cháfú (fork), and cháqóyá (blanket).

C. THE CONSONANT p

This sound, found in the word purúqú in the dialogue, is identical to the English p sound in pen. It is mostly found in words borrowed from other languages. Iraqis say púshú for a lamb’s cooked head; púshú, as in the Ottoman title; and cháráyá for bed—all words not...
Also, a single plural you pronoun, inu, and a single they pronoun, humusa, are used for both masculine and feminine.

<table>
<thead>
<tr>
<th>PERSONAL PRONOUNS IN IRAQI ARABIC</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Singular</strong></td>
</tr>
<tr>
<td>you (m.)</td>
</tr>
<tr>
<td>you (f.)</td>
</tr>
<tr>
<td>he</td>
</tr>
<tr>
<td>they (m./f.)</td>
</tr>
</tbody>
</table>

4. IMPERFECT TENSE IN IRAQI ARABIC

As a general rule, Iraqi Arabic verb forms are simpler and more regular than fuṣḥa 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 gādī (to say) with their fuṣḥa equivalents in the following table, where the verbs are used with personal pronouns.

<table>
<thead>
<tr>
<th>IMPERFECT TENSE OF THE IRAQI ARABIC VERB gādī (TO SAY) AND ITS EQUIVALENT IN FUSHA</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>irāqī Arabic</td>
<td>fāṣīha</td>
<td>fāṣīha</td>
</tr>
<tr>
<td>am gādī</td>
<td>aghādī</td>
<td>aghādī</td>
</tr>
</tbody>
</table>
| išma gādī | išma gādī | išma gādī (
| intī gādī | intī gādī | il-kher |
| tiSbaH gādī | tiSbaH gādī | tiSbaH gādī |
| hulwa gādī | hulwa gādī | hulwa gādī |
| il-kher gādī | il-kher gādī | il-kher gādī |

Again, the fuṣḥa dual (antumsa ṭaqāūna) 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 nāḥ (going to), used to express near future, yinkin (may, be), ṭazīm (must, should), and muṣṣūn (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 nāḥ with the conjugated forms of the verb ṭawwāb (to marry).

nāḥ azzawāwaj
I am going to get married.

nāḥ bazzawāwaj
You (m.) are going to get married.

nāḥ azzawāwīn
You (f.) are going to get married.

nāḥ yazzawāwaj
He is going to get married.

nāḥ yazzawāwaj
She is going to get married.
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 nārah, the invariant modal particle, and nāh, the verb (to go) (nāhī in fūSHA), a full verb conjugated in section 6, below. So nārī arāh means “I’m going to go.”

To negate nārah, kāzīn, and mumkin, use ma or mū; to negate yāmnik (which is more regularly used in the affirmative), use 1a or 1ā.

ānī mā mumkin arāhī lī l-Hallā. 
I cannot go to the party.

layla ma kāzīn tīshī lī l-miṣīl. 
Layla should not go to Mosul.

humma lā yāmnik yīSHān lī l-maḍīnayn. 
They would/may not go to school.

6. VERB CONJUGATION IN IRAQI ARABIC

The following table shows the conjugation of five Iraqi Arabic verbs, all found in the dialogue of this lesson.

<table>
<thead>
<tr>
<th>VERB CONJUGATION: THE IMPERFECT IN IRAQI ARABIC</th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>lāba (to live)</td>
<td>nāhī (to go)</td>
<td>tīshū (to love)</td>
<td>zīlū (to visit)</td>
</tr>
<tr>
<td>dādi</td>
<td>dīshī</td>
<td>dīshī</td>
<td>dūbū</td>
</tr>
<tr>
<td>umūn</td>
<td>umūn</td>
<td>umūn</td>
<td>umūn</td>
</tr>
<tr>
<td>ingū</td>
<td>ingū</td>
<td>ingū</td>
<td>ingū</td>
</tr>
<tr>
<td>wājīn</td>
<td>wājīn</td>
<td>wājīn</td>
<td>wājīn</td>
</tr>
</tbody>
</table>

The pattern is quite similar to that of fūSHA; all forms for the same person start with the same sounds. One difference is that the final nārah or Damma following the first consonant sound is omitted in Iraqi Arabic, creating consonant clusters at the beginning of the word. Note how the fūSHA form tāzūrū (she visits) becomes tāzūr, tāzūhū (she goes), tāzūh, and nīshū (we love), nīshū. The same applies to the other verb forms. In Iraqi Arabic, fūSHA verb forms are often shortened and pronounced without their final vowels.

D. Vocabulary

fūSHA:
shukran
shukran jumāli
shōn i-Siḥhā? 
zenā i-Humādī (f.
ruSHĀ starāh
mā búk
gilāw
abīch
lānīyūn
bi l-fūSHĀ i-l-wuṣūsī
kūndī
kdpī
lāmmi
zēh (m.)
trāhī (f.)
‘āṣīr ( )
law samāḥī
kufīsh Mīnā
with nāh funāh?
be’d l-zawāj
insâla
azīnīch (f.)
hrūdi
there
Please; Please, come in.
thanks
thanks a lot
How are you? (lit., How is the health?)
Fine, thanks. (lit., Fine, praise to God)
Please, sit down.
congratulations
they said
your father
still living
in the Middle Ages
Kurdish
my maternal uncle
my paternal uncle
good
Corin
orange juice
apple juice
If you please
very nice
Where will you live?
after marriage
I hope; hopefully (lit., God willing)

E. Cultural Note

Iraq is a country with many ethnic groups and religious sects. There are the Arabs, who constitute about 75 percent of the population, the Kurds, between 15 and 20 percent, and several other minority groups such as the Turkmens, Armenians, and Assyrians. Of all these groups, Muslims are the majority, and the rest are mostly Christians of different denominations. The Muslims are divided into Shiites (about 60 percent) and Sunnis (about 40 percent). On an individual and communal level, Arabs and Kurds, Shiites and Sunnis, and other ethnic and religious groups have always been able to interact and intermarry and generally coexist peacefully (even when the political situation helped to enhance the separateness of these groups). However, a small percentage of the population still believe that they should keep to themselves and preserve the “purity” of their origin, thus resisting the crossing of ethnic, religious, and, to a lesser extent, sectarian barriers. However, biases of this kind are gradually wearing out in Iraq.

At the same time, the majority of Muslims in Iraq would still be adamantly opposed to marrying their daughters to Christian men, because in Islam a Muslim woman’s marriage
to a Christian man is not a valid one. On the other hand, a marital union between a Muslim man and a Christian woman is legal, and, therefore, interreligious marriages of this kind are performed in Iraq.

Although arranged marriages still take place in Iraq, especially in rural areas, a woman can generally choose her future husband. Her parents or guardians, however, must also be approached before the engagement can take place. They normally consent after inquiring about the man's religion, family name, reputation, credentials, and economic standing. If these are satisfactory, parents normally give their approval: if not, a woman may encounter mild or severe opposition, and may need to enlist the help of relatives and/or neighbors, whose role is to intercede on her behalf. Whatever the case, the family's "blessing" gives the marriage its needed "legality."

F. Exercises

1. Put the imperfect verbs in parentheses in the correct form. Then translate the sentences into English.

Example: Hassan (Hābb) nādiya, bān nādiya (yīḥīb) khalid.

Hassan yīḥīb nādiya, bān nādiya thīb khalid. Hassan loves Nadia, but Nadia loves Khalid.

a. ʿāni lazīm (maḥī) li l-baṣra hād iz-zawj.
b. huwwa yimkin (tūshīn) baghdād.
c. hiyya nādh (tīshīn) bi l-maṣīl.
d. abūya mā mumkin (bīzawāj) wihda ʿaradbiyya.
e. ʿayla (yīḥāb) ʿaṣūr tuṭufāth.

2. Fill in the blanks with the following words.

zēna 1 in-nahr | zēna 2 zāna (or zēna) | Hāmdilla | Sabāḥ in-nahr | il-khir

a. lūsa (tgīl) masāl ṣīr ṣanāla | w. ʿayla tgl masāl ṣīr ṣanāla
b. shīnāch? | l-Hamdilla

c. shīnāch? | Hāmdilla

d. Sabāḥ il-khir?

e. shīn ʿiṣ-Siḥa?

3. Match the words in column A with those in the column B to form correct phrases or sentences.

<table>
<thead>
<tr>
<th>A</th>
<th>B</th>
</tr>
</thead>
<tbody>
<tr>
<td>a. ʿīna</td>
<td>dīr yūḥī lī-Hafla (to the party)</td>
</tr>
<tr>
<td>b. liṣī</td>
<td>ṣūr karīma</td>
</tr>
<tr>
<td>c. ʿīni</td>
<td>jamīla</td>
</tr>
<tr>
<td>d. ʿayla w liṣī</td>
<td>yīḥāb (drink) ʿaṣūr</td>
</tr>
</tbody>
</table>

e. ʿāni

f. huwwa
g. ʿaṣūr
e. Ḥābīb

thīb dūnāl ṣawāl ʿaṣūr il-kiṣāba
klām asīr yamnī taynī (lemon)

4. Say the following sentences in Iraqi Arabic.

a. How are you? (;)?
b. I'm going to drink (orange) juice.
c. Apple juice, please.
d. How are you? (Dūnāl)?
e. She is going to get married.

5. Put the words in the correct order to form coherent sentences.

a. ʿāni l-w. l-līsī l-tufūfāth l-ʿaṣūr l-nīṣāb
b. yimmīk (tīshīn) abūya l-ṣāf (or l-muṣṣāb)
c. ʿīntī in-wēn rūṭ ʿ? d. kurdu ʿāni
e. stānī ḥ-Mahīlī

Answer Key

1. a. ʿāni lazīm (maḥī) li l-baṣra boʾd iz-zawj.
b. huwwa yimkin (tūshīn) baghdād.
c. hiyya nādh (tīshīn) bi l-maṣīl.
d. abūya mā mumkin (bīzawāj) wihda ʿaradbiyya.
e. ʿayla (yīḥāb) ʿaṣūr tuṭufāth.

2. a. lūsa (tgīl) masāl ṣīr ṣanāla | w. ʿayla tgl masāl ṣīr ṣanāla
b. shīnāch? | l-Hamdilla

c. shīnāch? | Hāmdilla

d. Sabāḥ il-khir?

e. shīn ʿiṣ-Siḥa?

3. a. ʿīna wawāl ṣawāl ʿaṣūr il-kiṣāba

b. huwwa yimmīk (tīshīn) abūya l-ṣāf (or l-muṣṣāb)
c. ʿīntī in-wēn rūṭ ʿ? d. kurdu ʿāni

e. stānī ḥ-Mahīlī

4. a. ṣiḥāṣ?
b. ʿāni rūṭ ʿaṣūr ṣawāl ʿaṣūr tuṭufāth.
c. ʿīntī in-wēn rūṭ ʿ? d. kurdu ʿāni

e. stānī ḥ-Mahīlī

5. a. ʿāni l-w l-līsī l-nīṣāb l-ʿaṣūr tuṭufāth.
b. mā mumkin abūya yīḥīb (tīshīn)
c. ṣīr l-wēn rūṭ ʿ? d. kurdu

e. stānī ḥ-Mahīlī

W11
A. Dialogue
Nadia wants Lamis to go with her to the movies, but Lamis can only go on 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?

Lamis: How about going to the movies? Can't you and I go there together?
Nadia: That's great! Let's see if Lucy can go with us.
Lamis: Fine! I'll ask her.
Nadia: Great! Agreed? (lit., Did we agree?)
Lamis: Agreed. I'll see you tomorrow.
Nadia: Okay! (lit., God willing!)

B. Pronunciation
The negative particle md, used in fuṣūkh to negate verbs and other words, is often pronounced as mo, with a shorter vowel, in Iraqi Arabic. Exceptions are reserved for contexts where the particle is followed by an imperfect verb in the / form, as in 1-md ymmor anīl w-ywāyych (I can't go with you). md is also used before the possessive-denoting prepositions l-and l, as in md l-indi and māl (I don't have). māl (I don't have), which should not be confused with the possessive māli (mine) discussed below, is used in idiomatic contexts, as in māli khulug (I don't feel well) or māli ṣhubūh (I have no business; i.e., doing something or being somewhere). Unlike md, mo is generally merged with the word it negates, as in Nadia's mo-yym (It doesn't matter) and Lamis's mo-nshāf above.

Nadia: 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.
Nadia: 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?
Lamis: We will take a taxi or go by bus. We'll see the Indian film.

C. Grammar and Usage
1. THE DEFINITIVE ARTICLE IN IRAQI ARABIC
The definite article in Iraqi Arabic has two distinct forms: il and l. Il is used when the previous word ends in a consonant, and l is used when it ends in a vowel or when the article starts the phrase or the sentence.

Nadia: We'll leave at 2:15 or 2:30.

Lamis: Very good! The movie starts at 3:15 and ends at 5:20. But who will accompany us to the movies?
Nadia: My mother will come with us.
Lamis: Great! Agreed?
Nadia: Agreed. I'll see you tomorrow.
Lamis: Okay! (lit., God willing!)

Note that in the last sentence, mo is followed by an adjective, something that fuṣūkh does not permit.
When consonant, 

2. adjective, 

Remember 

In Arabic, however, the consonant й is treated as a "sun" letter, too. 

In Iraqi Arabic, however, the consonant й is treated as a "sun" letter, too. 

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?), yemta (when?), win (where?), shiðor (how?), besh (how much?), iðsh (why?), yid (which?), and minnu (where from?). They all have a fixed form and are used with all genders and numbers. 

minu (who?) is the equivalent of the MSA man (who?). 

minu yaðlan? 

Who is going to accompany us? 

minu b-atíl il-film? 

Who is the main actor (lit., hero) of the film? 

Note that the MSA man huwa? (Who is he?), huwa? (Who is she?), and man hum? (Who are they?) have Arabic equivalents in mihwawwâ, minhiyya?, and minhumma. 

In Iraqi Arabic, however, the two words are (or seem to be) merged into one. 

shinu (what?) is the equivalent of the MSA módha. 

shinu náht nshäf? 

What are we going to see? 

shinu yic? 

What does he want? 

shoku? (What's up? What's happening?) is the equivalent of the MSA módha HûSä? or módha yâHšt? shoku is sometimes coupled with the word mák—shoku mák?—to convey the same meaning. 

Like the MSA mata, yemta (when?) is used to inquire about when something is, was, or will be done. 

yemta náku? 

When shall we eat? 

yemta okhti? 

When did you eat? 

win (where?) is used, like the MSA avn, to inquire about where something is found or taking place. 

win il-matūm? 

Where is the restaurant? 

win náku? 

Where did you go? 

In the previous lesson, you learned how to use shinu in greetings, as in shinu l-Sâmi? (How are you?). shinu (how?), the equivalent of the MSA koyâ, is also used to ask about how things are, were, or will be done. 

shinu náht l-Sâmi? 

How do we go to the cinema? 

shinu sawâda? 

How did you (f. sg.) do it (m. j.)? 

besh (how much?) precedes both nouns and verbs, functioning as the equivalent of the MSA bikom, as in: 

besh il-batík? 

How much are the melons? 

besh iššidâ bahÂd? 

How much did you (f. sg.) pay for the dress? 

Used with different structures (such as nouns, verbs, and participles) or on its own, iðsh (why?) is the equivalent of the MSA imála.
In this lesson's dialogue, Msh is used at the end of the sentence.

Finally, yes-no questions in Iraqi Arabic, as in tūHb, are asked by simply using a rising intonation at the end of the sentence. No other changes are necessary.

Nakhat taksi?
Do we/shall we take a taxi?

okhu?
Did you (pl.) eat?

Write in is ma-trūfūn?
Do you (pl.) want to go or not?

'Induk wayi?
Do you (m.) have time?

Note that in more formal contexts (and also to sound more courteous), Iraqis say mīn 'ayyāl ṣubūd (m. sg.)/ṣubūd (f. sg.)/ṣubūd (pl.)? (lit., Which country or town do you come from?)

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 wāhirā (one) and btāhirā (two) are used instead of wāhirīd and bithāhirīd.

Here are the Iraqi Arabic numbers from 5 to 12.

khamasa (five)
sittī (six)
samū'a (seven)
richtān (eight)
trīsā (nine)
'sirā (ten)
Fiṣna ṣubūd (eleven)
Tīnbash (twelve)

Like MSA, Iraqi Arabic also uses smaller divisions of time, such as ḥawiq (minute) and thīnwi (second) to specify the exact time.

3. TELLING TIME IN IRAQI ARABIC

To ask the time, say:

bṣir 1-wahdā?
or s-sādā ṣalātā?
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 sittī w-khamasa (five minutes after six) and sittī ḥal ṣa'a (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-sādā w-khamasa
one o'clock
s-sādā w-khamasa
five minutes after one (lit., one and five)
s-sādā w-khamasa
ten minutes after one
s-sādā w-khamasa
one fifteen (lit., one and a quarter)
s-sādā w-khamasa
one twenty (lit., one and a third)
s-sādā w-khamasa
two twenty-five (lit., one and a half minus five)
s-sādā w-khamasa
one thirty (lit., one and a half)
s-sādā w-khamasa
one thirty-five (lit., one and a half and five)
s-sādā w-khamasa
one forty (lit., two minus one third)
s-sādā w-khamasa
quarter to two (lit., two minus one quarter)
s-sādā w-khamasa
ten to two
s-sādā w-khamasa
five to two
twelve o'clock
s-sādā w-khamasa
three o'clock
s-sādā w-khamasa
four o'clock

Note that the hour is a cardinal number. Unlike MSA, which uses ordinal numbers (e.g., first, second, ...), the feminine forms wāhirā (one) and btāhirā (two) are used instead of wāhirīd and bithāhirīd.

Here are the Iraqi Arabic numbers from 5 to 12.

khamasa (five)
sittī (six)
samū'a (seven)
richtān (eight)
trīsā (nine)
'sirā (ten)
Fiṣna ṣubūd (eleven)
Tīnbash (twelve)

Like MSA, Iraqi Arabic also uses smaller divisions of time, such as ḥawiq (minute) and thīnwi (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, e.g., only sa/a sab’o or it sa/o sal/o and sa/a khamsa w-rub’a’ are the equivalents of the MSA qa-sal’a/sal’a and qa-sal’a (al-dimmisa wa-c-rub’a).

4. SAYING "YES" OR "NO" IN IRAQI ARABIC

A. na’am, bal! 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, bal! is less formal, and i is very colloquial:

nifa la b-sinamo?
Did you go to the movies?

na’am/bali/
Yes,
or

na’am/bali, na’ha
Yes, we went.

B. i: NO

Like na’am, i is used as a short answer or as a part of a longer one.

nifa la i-maT’am?
Did you go to the restaurant?

i: /i:/, ma-nifat.
No./No, I didn’t go.

One needs, however, to differentiate between i (no) and i: (don’t). i: is the equivalent of the MSA la, which, in combination with an imperfect tense verb, forms a negative request or a command, as in the following sentences:

la sikkudus taqsis!
Don’t take a taxi!

lq tsGh b-l-bas!
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>
</tr>
</thead>
<tbody>
<tr>
<td>Singular</td>
</tr>
<tr>
<td>----------</td>
</tr>
<tr>
<td>my</td>
</tr>
<tr>
<td>your (m.)</td>
</tr>
<tr>
<td>your (f.)</td>
</tr>
<tr>
<td>tsa</td>
</tr>
</tbody>
</table>

The -i (my) form and all of the plural forms are the same as those found in MSA, as in Sadiqt (my friend), Sadiqatuka (your friend), or Sadiqatuhu (their friend).

For the other forms, the difference may or may not be slight. Compare Sadiqt to the MSA Sadiqtuka, Sadiqatuhu to Sadiqatuka, Sadiqt to Sadiqatuhu, and Sadiqat to Sadiqatuhu.

The words mal (lit. property) and ‘ind (with) are also used to express possession. The possessive endings are attached to these words rather than to the possessed noun itself. In the structure f-mal mali (my film), for instance, the word f-mal (film) remains the same, while the word mali, which follows it, undergoes the changes in person and number: mali, maliya, mali, maliyu, maliyy, maliyyun. Coupled with a feminine noun, such as sa/o (watch), the word mal becomes mali or malu: s-sa/o mali, s-sa/o malu, mali, maliyu, maliyy, maliyyun.

‘ind, on the other hand, precedes the item being possessed, as in ‘indu/bedak/indh /‘inda/‘indha/‘inda/‘indum sayyara (i/you, m./you, f/he/She/we/they have/have a car). Note that the n sound in ‘inda, ‘inda, and ‘inda 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 h USh, 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 n/fa (to give) with object pronouns attached to its imperfect form.

| n/fa (TO GIVE) WITH OBJECT PRONOUN SUFFIXES IN IRAQI ARABIC |
|-----------------|-----------------|-----------------|-----------------|-----------------|
| Suggestive      | Imperative      | Plural          | Subjunctive      | Imperative      |
| Suggestive      | Imperative      | Plural          | Subjunctive      | Imperative      |
| naa’wa          | yin/m/a (he gives par) | yin/m/a (he gives us) | yin/m/a (he gives you, m.) | yin/m/a (he gives you, f.) |
| yin/m/a (he gives you, f.) | yin/m/a (he gives you, m.) | yin/m/a (he gives you, f.) | yin/m/a (he gives you, m.) | yin/m/a (he gives you, f.) |
| yin/m/a (he gives you, f.) | yin/m/a (he gives you, m.) | yin/m/a (he gives you, f.) | yin/m/a (he gives you, m.) | yin/m/a (he gives you, f.) |
| yin/m/a (he gives you, f.) | yin/m/a (he gives you, m.) | yin/m/a (he gives you, f.) | yin/m/a (he gives you, m.) | yin/m/a (he gives you, f.) |
| yin/m/a (he gives you, f.) | yin/m/a (he gives you, m.) | yin/m/a (he gives you, f.) | yin/m/a (he gives you, m.) | yin/m/a (he gives you, f.) |
Note that the final vowel in the imperfect verb yinfi (he gives) is lengthened when the object pronoun is attached to it. Compare:

huwaa nfi yinfi kasi 'a.'
He'll give Lucy a watch.

with

huwaa nfi yinfi 'a.'
He'll give her a watch.

Some of these pronouns, however, have slightly different forms when attached to a verb that ends with a consonant, such as the verb shaf (to see).

As you can see, the differences occur when the you and him suffixes are attached to the verbs.

7. PERFECT TENSE IN IRAQI ARABIC

Iraqi Arabic has a perfect tense form that is very similar to the MSA form. When conjugated, however, the Iraqi Arabic perfect verb, like the imperfect verb, has fewer forms. The difference in pronunciation can be easily noted in the chart below, which presents the verb shirab (to drink) in combination with personal pronouns.

PERFECT TENSE OF THE IRAQI ARABIC VERB SHIRAB (TO DRINK) AND ITS EQUIVALENT IN MSA

<table>
<thead>
<tr>
<th>Iraqi Arabic</th>
<th>MSA</th>
<th>Iraqi Arabic</th>
<th>MSA</th>
</tr>
</thead>
<tbody>
<tr>
<td>huwa shirab</td>
<td>yaHnu shirab</td>
<td>huwa shirab</td>
<td>yaHnu shirab</td>
</tr>
<tr>
<td>huwa shirat</td>
<td>yaHnu shirat</td>
<td>huwa shirat</td>
<td>yaHnu shirat</td>
</tr>
<tr>
<td>huma shirab</td>
<td>halimtu shirab</td>
<td>huma shirab</td>
<td>halimtu shirab</td>
</tr>
<tr>
<td>huma shirat</td>
<td>halimtu shirat</td>
<td>huma shirat</td>
<td>halimtu shirat</td>
</tr>
</tbody>
</table>

Apart from dispensing with the final fatih and damm (compare shirabti to the MSA sharabti), Iraqi Arabic verbs change the initial and sometimes the middle vowels of perfect verbs that are not hamzated (starting with ی, as in ghal [he ate], or hallowed. Like shaf (he saw), a verb like Soro'a (he made) becomes Soro', with the first fatih changing into kasrah. Furthermore, Iraqi Arabic does not always accommodate consonant clusters, especially at the end of words. For instance, the MSA verb mab'a (I slept) is pronounced mab'a in Iraqi Arabic, a pattern that repeats itself in most verbs of the same category: the MSA qunn, wadhi, and Holmi (got up, stood up, and dreamed) are 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>
<th>MSA</th>
</tr>
</thead>
<tbody>
<tr>
<td>am</td>
<td>iHu</td>
<td>n-fa'i</td>
<td>iHu</td>
</tr>
<tr>
<td>iHa</td>
<td>n-fa'i</td>
<td>iHa</td>
<td>n-fa'i</td>
</tr>
<tr>
<td>iHnu</td>
<td>n-fa'i</td>
<td>iHnu</td>
<td>n-fa'i</td>
</tr>
<tr>
<td>n-fa'ti</td>
<td>iHa</td>
<td>n-fa'ti</td>
<td>iHa</td>
</tr>
<tr>
<td>iHa</td>
<td>n-fa'ti</td>
<td>iHa</td>
<td>n-fa'ti</td>
</tr>
<tr>
<td>iHnu</td>
<td>n-fa'ti</td>
<td>iHnu</td>
<td>n-fa'ti</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 rih (to go) and oshath (to take), rihth and oshathth, where the final m found in the MSA, ruHth and oshoHth, is dropped. Compare also the -w ending of the they verb form, as in nwaHth and Tfw, with its MSA equivalent in nwaHth and Tfw.

D. Vocabulary

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>yom</td>
<td>day</td>
</tr>
<tr>
<td>yom il-khoms</td>
<td>Thursday</td>
</tr>
<tr>
<td>khunla</td>
<td>a good idea</td>
</tr>
<tr>
<td>yo dår λiymin?</td>
<td>To which show are you going?</td>
</tr>
<tr>
<td>dår il-sa'a sab'ά</td>
<td>the seven o'clock show (lit. session)</td>
</tr>
<tr>
<td>ilsh?</td>
<td>Why?</td>
</tr>
<tr>
<td>mā ogdar arilH</td>
<td>I can't go</td>
</tr>
<tr>
<td>wāyilb (f. ḫg.)</td>
<td>with you</td>
</tr>
<tr>
<td>’il</td>
<td>because</td>
</tr>
<tr>
<td>ilūm ashHil</td>
<td>I must see</td>
</tr>
<tr>
<td>Sedāt (f.)</td>
<td>my friend</td>
</tr>
<tr>
<td>ma-yatm</td>
<td>no problem (lit. it doesn't matter)</td>
</tr>
<tr>
<td>dår il-sa'a</td>
<td>the afternoon show</td>
</tr>
<tr>
<td>kufaH Millu</td>
<td>very good (lit. sweet)</td>
</tr>
<tr>
<td>hassa</td>
<td>now</td>
</tr>
</tbody>
</table>
There isn't a foreign film we'll take the bus if she takes us in her car tomorrow from here (Mr., from the house) it starts it ends Who will accompany us? great I'll see you.

E. Cultural Note

The official workweek in Iraq, as in most of the Arab world, includes six days, from Saturday through Thursday. Friday, the Muslim holy day, is the weekend break during which people catch up on their household duties, visit each other, or entertain themselves and their families by having a picnic, walking along the river, eating at a restaurant, or going to the movies. War conditions have undoubtedly affected these activities. Not many people like to wander out in the streets; especially after dark, and few can afford eating out nowadays. However, Iraqi restaurants still prepare their inimitable dishes: tikha (grilled meat or liver pieces) and kebabs (grilled minced meat) are sold at hundreds of small stands in Iraqi cities. The movies, too, are still drawing varied customers, who insist on going to see their favorite films.

Egyptian films are popular in Iraq, so are Indian ones, whose sentimental plots and singing and dancing Indians find very appealing. “Foreign” movies, including any film (other than Indian) with Arabic subtitles, also have their fans: action-filled American and British movies are especially attractive to young Iraqi males. For many young Iraqi women, however, going to see a film may not be an easy thing. Parents often decide what their daughters can or cannot watch; they may also insist on having their daughters accompanied by a brother or an older female relative.

When going out, Iraqis depend heavily on buses and taxis, both being relatively inexpensive forms of transportation. Although there are many bridges built on main rivers (such as the Tigris, the Euphrates, and the 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 / akhdahi / ibbat / shirbatu / rhna / tilaw

a. inta ____ takli.

b. inta _____ may (water).

c. a. _____ film 'ladi.'

d. rhna _______ il-sinema.

e. lisi _____ qalam (pen).

f. nadya w-lamis ________ qabil s'da.

2. Answer the following questions with the appropriate time of day for the following activities.

a. yamta tirghadattin (wake up) min in-nam?

b. yamta l-tifih (Thief) shugahil (work) aw l-madrasa (school)?

c. besh is-sa'da tighadal/htighadin (take your lunch)?

d. besh is-sa'da nojajin/min (return) il-bet?

e. besh is-sa'da midam/midamn.

3. Choose the correct question word to form a question.

a. (yadi; shinu) badra aish tamatin?

b. (lisi; shakul) ma bish 'l-mamsh (work) aw l-madrasa (school)?

c. (minu; besh) yad akil (food)?

d. (yamta; mina) xuruk lisp?

e. (shinu, wela) naqih?

f. (minu, shinu) jiber / l-sir (juice)?

4. Match the questions in column A with the correct answers in column B.

<table>
<thead>
<tr>
<th>A</th>
<th>B</th>
</tr>
</thead>
<tbody>
<tr>
<td>a. minu yiji wiyayda?</td>
<td>b. besh is-sa'da tiji l-betna?</td>
</tr>
<tr>
<td>b. shuwa wiyayda bi l-madrasa?</td>
<td>c. tilghawda l-madrasa</td>
</tr>
<tr>
<td>c. s-sa'da bi l-tish bi l-fashra?</td>
<td>d. s-sa'da bi l-tish bi l-fashra?</td>
</tr>
<tr>
<td>d. aju maT'am (restaurant) amriki?</td>
<td>e. aju maT'am (restaurant) amriki?</td>
</tr>
<tr>
<td>e. shiift layla l-go ma-shifita?</td>
<td>f. shiift layla l-go ma-shifita?</td>
</tr>
<tr>
<td>g. malu lo (color) beshere?</td>
<td>h. malu lo (color) beshere?</td>
</tr>
</tbody>
</table>

5. Say the following in Iraqi Arabic.

a. Where did you (m. sg.) go?

b. Did Lucy see the Indian film?
**Answer Key**

1. a. Inti okeedabi takal.  
   b. Into shenduita may.  
   c. Dono shifit filim 'rigld.  
   d. Ikhnat nihno la s-sinama.  
   e. Isli nodat qolam.  
   f. Nidja w-lamt Titaow qobil le'a.

2. Answers will vary, but here are some possibilities:
   a. 1-sa'da thamiana.  
   b. 1-sa'da ta'o alla rubu'.  
   c. 1-sa'da shuffa'ash.  
   d. 1-sa'da khamasa w-nuS.  
   e. 1-sa'da 'asrha ('asrha w-nuS or Hadha'ash or Thnu'ash alla rubu').

3. a. 
   b. 1-abda nhel takalma?  
   c. Miha la-tell la-ma'mar?  
   d. Miha ynl wa'il?  
   e. Dinda tuqala li asli.  
   f. Dinda jibti l-asli?

4. a. minu yihi wayyana? ukti uyi wayyana.  
   b. bihi 1-sa'da uyi l-betna? agi bi l-arab'a.  
   c. tru'fi wayyana il-ladhiha? i, anufi wayyakum.  
   e. aku ma-t'um ammeki? i, maku ma-t'lum ammeki.  
   f. shifit bayla bi ma-shifit-ha? shifit ha.  
   g. shifin jin (color) batiyum? betna lima arba'a.

5. a. minu nhel?  
   b. shifin jin ila'tum il-had.  
   c. inti mid ma'min bi s-sayyara.  
   d. yemta Tita'ur?  
   e. Leh akedabi l-qolam?

---

**LESSON 23**

(Lebanese Arabic)

sh-rāH tishbirin? What Are You Going to Buy?

**A. Dialogue**

Fatima and Lucy go shopping. They like the sugar, but have to bargain in a marketplace where the prices of food and other goods have been on the rise.

Fatima: Hiđhata s-sug iṣma l-kadimiyah, jiddon qaimun.  
Lusi: S̱a'qi, anu akhddba b-lasabiq il-qaḍma, ma shifti ha-s-sug min qobil.  
Fatima: Shifit l-fikha shogad Hāwlo!  
Lusi: i, wi-l-mudhthka ayDhlan!

Lusi: S̱a'qi, bu l-maktaba qaμμāS w-blūza, w-MiHāl', w-yantfā w-matāba dākhilīya. ha-li'sṣā'īb'īrīfā ṯiṣā'ī tībūn.

Fatima: awwal nishiri fikha w-khulīta w-ba'sān nishiri l-asbikah il-sahha.  
Lusi: ṯa'lī nishiri min hadtha l-bayyā'.  
Fatima: bēsh i-Tamata?  
Bayyā': l-hada b-khamasa dinī.  
Fatima: kullīkh ghalaytī l-ha b-khamasa w-l-tāthīn?  
Bayyā': l-wallas mu-ySir.  
Fatima: b-arba'in?  
Bayyā': yallf la-khutū. shogad tādān?  
Fatima: kulu w-nuS.  
Lusi: qabil b-Šana chōnata i-T-TamaTā rikhSi.  
Fatima: ha-li ayyūm kahdi yihāli. sh-tishbirin bu'ād?  
Lusi: orid min hadha t-tuffadīl w-adhtka l-nūb.  
Fatima: w-ānī nāH addict hai il-ba'Tūb  
Lusi: yasūn kārkom haanā.  
Fatima: bāsh, min adhtka l-gaSābī, nhdā.  
Lusi: w-and ayDhlan buSūl w-khdas w-khadir w-Hafīl w-māH.  
Fatima: nāshiri qalam mishūm min dhīch ittāna. khudhār attached fārīna.  
Lusi: shhā hadīkhā l-tawāfīr yu'ān. yih w-Hābb w-fisīq. tüf nishiri.  
Fatima: yeela, lešl išl!  

Fatima: This market is called Al-KaDhimiyah. 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!  
Lusi: 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 work I am traveling to Beirut.
Fatima: Let's first buy the fruits and vegetables and then (we can) buy the other things.
Lucy: Let's buy from this vendor.
Fatima: How much are the tomatoes?
Vendor: Fifty dinars a kilo.
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>h琼 (here)</td>
<td>h琼 (there)</td>
</tr>
<tr>
<td>珑 (in/on)</td>
<td>陇 (in/on)</td>
</tr>
<tr>
<td>珑 (on)</td>
<td>莨 (on)</td>
</tr>
<tr>
<td>莨 (it's)</td>
<td>莨 (it's)</td>
</tr>
<tr>
<td>珑 (he said)</td>
<td>莨 (he said)</td>
</tr>
<tr>
<td>珑 (is)</td>
<td>莨 (is)</td>
</tr>
<tr>
<td>珑 (it's possible)</td>
<td>莨 (it's possible)</td>
</tr>
<tr>
<td>珑 (he sold)</td>
<td>莨 (he sold)</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 珑 (I slept), 莨 (I went), and 莨 (I saw). Verbs whose MSA equivalents have a consonant cluster at the end. The table below contains other Iraqi words, all taken from this lesson's dialogue.

<table>
<thead>
<tr>
<th>IA</th>
<th>MSA</th>
</tr>
</thead>
<tbody>
<tr>
<td>珑 (to Berus)</td>
<td>珑 (to Berus)</td>
</tr>
<tr>
<td>珑 (for Lucy)</td>
<td>珑 (for Lucy)</td>
</tr>
<tr>
<td>珑 (for sixty dinars)</td>
<td>珑 (for sixty dinars)</td>
</tr>
<tr>
<td>珑 (for thirty-five)</td>
<td>珑 (for thirty-five)</td>
</tr>
<tr>
<td>珑 (in Baghdad)</td>
<td>珑 (in Baghdad)</td>
</tr>
</tbody>
</table>

Relevantly, too, the short vowels found in the MSA prepositions 珑 (for) and 珑 (for, in) are generally dropped from their Iraqi Arabic equivalents:

<table>
<thead>
<tr>
<th>IA</th>
<th>MSA</th>
</tr>
</thead>
<tbody>
<tr>
<td>珑 (for)</td>
<td>珑 (for)</td>
</tr>
<tr>
<td>珑 (in)</td>
<td>珑 (in)</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 珑 l-madrasa.
Layla went to school.

lūs bi l-madrasa.
Lucy is in Mosul.

Similarly, clustering is occasioned when the Iraqi Arabic coordinating conjunction 珑 (and) is followed by a word not introduced by the definite article.

hūdīn ybīn linbīlāita yājūlīya, m-ṣūlī.
Here they sell women’s and men's clothes and everything.

However, the clustering disappears when 珑 is followed by a word made definite by 珑 or 珑.

m-ṣūlī yājūlī?
And the vegetables, too.

m-ṣūlī 珑 buff?
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, ḥāthā and dhāna, are identical to their counterparts in MSA, and ḥāthī is similar to ḥāthī; 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.

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: dbContexti -aš-ăbā' ralā' asāfī il-bayrūti (This week, I’ll be traveling to Beirut) and mū-shīfī ḥa-sūg min gahlī (I haven’t seen this market before). ha can be prefixed to nouns of all genders and numbers.

2. ḥnāna/hnā AND ḥnāk/ḥnak (HERE AND THERE)
   ḥnānā/hnā (here) and ḥnāk/ḥnak (there), like their counterparts in ḥusā, ḥuna (here) and ḥunāk (there), are used to indicate the nearness or distance of things. Note the consonant clusters in the Iraqi Arabic expressions and the addition of ṭa to ha, especially in the Baghdadī dialect.

sh-raḥ yisr ḥnānā?
What’s going to happen here?

dīl ḥnānā!
Come here!

rāā ḥnākā?
Shall we go there?

dīl mīrā'ī ḥnākā
I don’t go there.

3. THE VERB chān (TO BE) IN IRAQI ARABIC
   chān is the equivalent of the MSA kān (to be).

chān il māhī ghāṭī.
Milk was expensive.

chānat il-Tamāṭo rīKhīsā.
The tomatoes were cheap.

When chān is used with a verb in the imperfect tense, it expresses a progressive action in the past.

chānāt tissawwaqī.
She was shopping.

chān yāshīgītī.
He was working.

The conjugation of chān is in the table below.

<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></td>
<td></td>
</tr>
<tr>
<td>ha-thā (this)</td>
<td>ha-thā (this)</td>
<td></td>
</tr>
<tr>
<td>ha-thā (this)</td>
<td>ha-thā (this)</td>
<td></td>
</tr>
<tr>
<td>Plural</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ha-thāk/ha-thāk (these)</td>
<td>ha-thāk/ha-thāk (these)</td>
<td></td>
</tr>
<tr>
<td>ha-thāk/ha-thāk (these)</td>
<td>ha-thāk/ha-thāk (these)</td>
<td></td>
</tr>
</tbody>
</table>

The verb chān (to be)

<table>
<thead>
<tr>
<th>IN THE PERFECT TENSE AND THE IMPERFECT TENSE</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Perfect</td>
<td>Imperfect</td>
<td></td>
</tr>
<tr>
<td>dīn chān</td>
<td>dīn akān</td>
<td></td>
</tr>
<tr>
<td>intu chān</td>
<td>intu ākān</td>
<td></td>
</tr>
<tr>
<td>ṭīr chān</td>
<td>ṭīr kān</td>
<td></td>
</tr>
<tr>
<td>ḥumān chān</td>
<td>ḥumān kān</td>
<td></td>
</tr>
<tr>
<td>ḥnāya chān</td>
<td>ḥnāya kān</td>
<td></td>
</tr>
<tr>
<td>ḥnāyā chān</td>
<td>ḥnāyā kān</td>
<td></td>
</tr>
<tr>
<td>ḥnāyā chān</td>
<td>ḥnāyā kān</td>
<td></td>
</tr>
<tr>
<td>ḥnānā chān</td>
<td>ḥnānā kān</td>
<td></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 šḥīra (TO BUY), bā' (TO SELL), AND šāfār (TO TRAVEL)</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Perfect</td>
<td>Imperfect</td>
<td></td>
</tr>
<tr>
<td>šḥīra (to buy)</td>
<td>šḥīra ārān</td>
<td></td>
</tr>
<tr>
<td>ba' (to sell)</td>
<td>ba' sāfār</td>
<td></td>
</tr>
<tr>
<td>šāfār (to travel)</td>
<td>šāfār sāfār</td>
<td></td>
</tr>
<tr>
<td>šḥīra (to buy)</td>
<td>šḥīra ārān</td>
<td></td>
</tr>
<tr>
<td>ba' (to sell)</td>
<td>ba' sāfār</td>
<td></td>
</tr>
<tr>
<td>šāfār (to travel)</td>
<td>šāfār sāfār</td>
<td></td>
</tr>
<tr>
<td>šḥīra (to buy)</td>
<td>šḥīra ārān</td>
<td></td>
</tr>
<tr>
<td>ba' (to sell)</td>
<td>ba' sāfār</td>
<td></td>
</tr>
<tr>
<td>šāfār (to travel)</td>
<td>šāfār sāfār</td>
<td></td>
</tr>
</tbody>
</table>
D. Vocabulary

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
<th>Note</th>
</tr>
</thead>
<tbody>
<tr>
<td>nḥāda s-sūg</td>
<td>this market</td>
<td>its name</td>
</tr>
<tr>
<td>aμa</td>
<td>its name</td>
<td>very old</td>
</tr>
<tr>
<td>juldān qaḍīm</td>
<td>I love/to love</td>
<td>old markets</td>
</tr>
<tr>
<td>aḥḥabb</td>
<td>before (fi, from before)</td>
<td>Look at the fruit(s)!</td>
</tr>
<tr>
<td>l-awwaq l-qadīma</td>
<td>very beautiful</td>
<td>and the vegetables</td>
</tr>
<tr>
<td>mīn qaḍīl</td>
<td>What are you going to buy?</td>
<td>too</td>
</tr>
<tr>
<td>shīlī l-ḥikāla</td>
<td>they sell here</td>
<td>women’s and men’s</td>
</tr>
<tr>
<td>ṣyghad Hīwa</td>
<td>What are you going to buy?</td>
<td>clothes</td>
</tr>
<tr>
<td>w-l-muṣūl Hīna aqīf Ḥan</td>
<td>before (fi, from before)</td>
<td>everything</td>
</tr>
<tr>
<td>šīnū raf tāshrīm?</td>
<td></td>
<td>old markets</td>
</tr>
<tr>
<td>ḥūna yābī′un</td>
<td>I need (if, I’m in need of)</td>
<td>a shirt and a blouse</td>
</tr>
<tr>
<td>māliḥīs naṣṣyya</td>
<td>really?</td>
<td>a pair of shoes and</td>
</tr>
<tr>
<td>ṣuṣdhī (f.)</td>
<td></td>
<td>a big underwear</td>
</tr>
<tr>
<td>qamīṣ l-ḥāsaa</td>
<td>first</td>
<td>this week</td>
</tr>
<tr>
<td>ḥālīs ṣanīl</td>
<td>then</td>
<td>we buy</td>
</tr>
<tr>
<td>nḥālīl</td>
<td>the other things</td>
<td>from this vendor</td>
</tr>
<tr>
<td>nḥālīl</td>
<td>expensive</td>
<td>these (lit, this)</td>
</tr>
<tr>
<td>nḥālīl</td>
<td>a year before</td>
<td>tomatoes</td>
</tr>
<tr>
<td>ṣaḥūlī (f.)</td>
<td>cheap</td>
<td>tomatoes</td>
</tr>
<tr>
<td>qaḥīl ṣanīl</td>
<td></td>
<td></td>
</tr>
<tr>
<td>f-TamāṣīTa</td>
<td></td>
<td></td>
</tr>
<tr>
<td>nīḥāṣa (f.)</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

E. Cultural Note

The big cities of Iraq, such as Bagdhad, Mosul, and Basrah, are full of old, even ancient, marketplaces (ṣāgīs) 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 dollar) bought a whole meal or two and when the fils (1/1,000 of a dinar) bought one or two rock candies. They have survived only in history books and in proverbs such as l-fils il-ḥammar yinfa‘ak bi l-yom il-ṣawaw (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. dunald w lusi rahi saH__ ______ il baghdad.
   b. samira trid __________ il s-sug.
   c. l-mara __________ halab.
   d. into __________ inab.
   e. fakia faydhna __________ il taSfa?
   f. l-mawlad yamam.

2. Fill in the blanks below with the correct form of the following perfect verbs.

   a. lusi __________ janTa w baghdad.
   b. dunald __________ il amanun.
   c. into __________ li s-sinama.
   d. faydhna __________ il khmij (abroad).
   e. into __________ miHab w-filit (salt and pepper).
   f. into __________ doHhab w-fikha (gold and silver).

3. Translate the following dialogue into English.

   donald: beHb il mishmish (apricots)?
   bayyad: b-bid dinar b-bid hayshum (pomegranates)?
   bayyad: b-sittin.

   donald: tinTa b-khomsin?
   bayyad: shogod tirid?

   donald: nuS kilu.

4. Use the correct perfect form of the verb chan (to be) to fill in the blanks.

   a. l-kuham __________ nhikS.
   b. lusi __________ forHana (happy).
   c. dni __________ bi s-sug.
   d. aysh w lusi __________ bi l-mawlad.
   e. l-mawlad __________ bi l-baS (in the bus).
   f. into __________ hnaHa l- man.
   g. dunald __________ bi sh-shughr (at work).

5. Match the words in column A with those in column B to form grammatically correct phrases or sentences.

   A
   a. hnaHa ybyun
   b. dni w-baS
   c. dhikun la-awlad
   d. wEn il-qiama?
   e. dhik ikdikun (store)
   f. tahirin chay (tea)?
   g. haddi il-birin (girl)
   h. truHin il-l-madrasa (school)?

   B
   a. l-qiama ans
   b. yiBun maH w-kybr
   c. l-ham w-khuB (bread)
   d. nishtiri fakla w-khuDhr
   e. bal, ashri
   f. yiHun Haysh um
   g. chait qama forHana

Answer Key

1. a. dunald w lusi rahi saH__ il baghdad.
   b. samira trid __________ il s-sug.
   c. l-mara __________ halab.
   d. into __________ inab.
   e. fakia faydhna __________ il taSfa?
   f. l-mawlad yamam.

2. a. lusi shirin janTa w baghdad.
   b. dunald saHfer il amanun.
   c. into __________ li s-sinama.
   d. faydhna __________ il khmij (abroad).
   e. into __________ miHab w-filit (salt and pepper).
   f. into __________ doHhab w-fikha (gold and silver).

3. a. donald: beHb il mishmish (apricots)?
   b. bayyad: b-bid dinar b-bid hayshum (pomegranates)?
   c. donald: tinTa b-khomsin?
   d. bayyad: shogod tirid?
   e. donald: nuS kilu.

4. a. l-kuham __________ nhikS.
   b. lusi __________ forHana (happy).
   c. dni __________ bi s-sug.
   d. aysh w lusi __________ bi l-mawlad.
   e. l-mawlad __________ bi l-baS (in the bus).
   f. into __________ hnaHa l- man.
   g. dunald __________ bi sh-shughr (at work).

5. a. hnaHa ybyun
   b. dni w-baS
   c. dhikun la-awlad
   d. wEn il-qiama?
   e. dhik ikdikun (store)
   f. tahirin chay (tea)?
   g. haddi il-birin (girl)
   h. truHin il-l-madrasa (school)?

Vendor: How much do you want?
Donald: Half a kilo.

4. a. l-qiama ans
   b. l-mara __________ halab.
   c. into __________ inab.
   d. fakia faydhna __________ il taSfa?
   f. l-mawlad yamam.

5. a. hnaHa ybyun l-qiama ans
   b. dni w-baS
   c. dhikun la-awlad
   d. wEn il-qiama?
   f. tahirin chay (tea)?
   g. haddi il-birin (girl)
   h. truHin il-l-madrasa (school)?

Vendor: How much do you want?
Donald: Half a kilo.
LESSON 24
(Teani Arabic)

tarihDhil'ar it'tid 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: bdbi lsbu' 'a l-id w-anl likhad il-ndn ma-khalasit asghghali.
Lucy: wa-la ani 'indi asghghital hwaya lznim asssawwih.
Maha: sh-bdagilkh issawwin?
Lucy: lazim qab hugilkh l-Tbikhh w-abdi asawwih l-ndn w-drk h w-l-kbchka w-ndnt il-bdt.
Maha: ani nos (f. sg.) SSawi li l-ndn ma-waddaT badhir li l-keylaT.
Lucy: ani bshch rlyha li s-sug, qjiblik shl w-yiqy?
Maha: lew samaTli jibli Tbkhh w-bdDh w-zbd li l-kk, w-jibli bakhtin, wihla Hamna w-wihla bdDh.
Lucy: insaallah, bas sh-dOH sbhayTim bi l-bakr.
Maha: akhyygyT bshum bdalTl bmn nwr w-qanS bni ahmed. w-'indi pandal shnln lasken akhyygyThum.
Lucy: in2x l-madibbis ani akhyygyThum.
Maha: lb, madibbil.
Lucy: lesb mstalbh? 'ld s'dlnw bi l-kk.
Maha: fikr w-Dhilma, khllx khkhalS SSgghhdhma bsn'a Hatta nwwdhl nhdjyyn.
Lucy: rayyfin mokdn bi l-'la?
Maha: zawj ryyTh l-muSal Hatta ystl albl w-imma, w-intb?
Lucy: nhna bdqnnk hdd l-Tank albl donul dbTw yiyln il-bghdadh.
Maha: jhlhum ymmn, w-klna nwrl il-mdntn l-qalb.
Lucy: khsh likel nkshhdh g'jahl w-t-il-dO kuha.
Maha: akhn jzdsln sa'id.

Maha: One week is left (to prepare) for Eid, and I haven't finished my work or chores yet.
Lucy: Neither have I. I have many things to do.
Maha: What else do you have to do?
Lucy: I have to get the baking ingredients and start making the cake and the k'dchka and tidying up the house.
Maha: Same with me. imagine, I still haven't taken the fabric for my dress to the tailor.
Lucy: I am going to the market tomorrow, can I bring you anything?
Maha: Please bring me flour and eggs and butter for the cake, and bring me two cotton reels, one red and one white.

Lucy: Okay (lit., God willing). But what do you want to sew with the reels?
Maha: I'll sew my daughter Noor's dress and my son Ahmed's shirt. I also have two curtains that I have to sew.
Lucy: Give me the clothes and I'll sew them for you.
Maha: No! Impossible!
Lucy: Why impossible? You could help me with preparing the cake.
Maha: A great idea! Let's finish our work quickly so that we can relax.
Lucy: Are you going anywhere during the holiday?
Maha: My husband is going to Mosul to see his mother and father. And you?
Lucy: We're staying here because Donald's family is coming to Baghdad.
Maha: Bring them over (lit., near us), and we'll all go to the play-land.
Lucy: A good idea! We'll take the kids and the whole family.
Maha: I'll be very pleased!

B. Pronunciation

1. SHORT FORMS OF 'ala (ON, FOR) AND shn (WHAT?)
'ala (on, for) is often shortened to 'a when it precedes a noun beginning with the definite article:

bdhi lsbu 'a l-id.

One week is left (to prepare) for Eid.

I'll go (there) next week.

The cake is on the table.

But:

shn 'ala qamSih?

What is on your (f. sg.) shirt?

'ala qamS wdnnd Hamna.

On my shirt is a red flower.

shn (what?) is shortened to sh- and merged with the word following it.

sh-bdagilkh issawwin?

What else do you have to do?

sh-dOli issawwin l'dchgh?

What are you going to do tomorrow?

2. DOUBLE CONSONANTS ss AND SS
In this lesson's dialogue, the words sssawwih and sssawwi start with double consonants. The first s/sound is in fact a transformation of the consonant t, which should mark the beginning of both verbs. Because the t sound precedes a "sun" consonant, it often mirrors that consonant in pronunciation, hence the words tssawwih (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>irbaH (drink)</td>
<td>jurr</td>
</tr>
<tr>
<td>irbi (pick)</td>
<td>jurr</td>
</tr>
<tr>
<td>jimb (pick me, f. sg.)</td>
<td>jurr</td>
</tr>
<tr>
<td>jimb (pick them, m. f. pl.)</td>
<td>jibak</td>
</tr>
<tr>
<td>micu (give me, f. sg.)</td>
<td>diwak</td>
</tr>
<tr>
<td>micu (give it, m. f. pl.)</td>
<td>diwak</td>
</tr>
<tr>
<td>jib (beat)</td>
<td>dhab</td>
</tr>
<tr>
<td>jib (beat it, m. f. pl.)</td>
<td>dhab</td>
</tr>
</tbody>
</table>

Iraqi Arabic imperative verbs are generally more like their MSA equivalents than is apparent in the above table. The one below shows a number of commonly used imperative verbs with their fuSHa equivalents:

<table>
<thead>
<tr>
<th>IRAQI ARABIC IMPERATIVE VERBS</th>
<th>fuSHa EQUIVALENTS</th>
</tr>
</thead>
<tbody>
<tr>
<td>jib (beat)</td>
<td>dhab</td>
</tr>
<tr>
<td>jib (beat it, m. f. pl.)</td>
<td>dhab</td>
</tr>
<tr>
<td>jib (beat, dual)</td>
<td>dhab</td>
</tr>
<tr>
<td>jib (beat it, dual)</td>
<td>dhab</td>
</tr>
<tr>
<td>jib (beat, m. f. pl.)</td>
<td>dhab</td>
</tr>
<tr>
<td>jib (beat it, m. f. pl.)</td>
<td>dhab</td>
</tr>
</tbody>
</table>

When used to address females or a group, the Iraqi Arabic imperative verb acquires, as in fuSHa, final i and u vowel sounds respectively: SSlawwar (imagine) becomes SSSawwari, and SSLoway and sSăid (help) become săid;i and săid;i. But unlike their counterparts in fuSHa, many of these verbs may undergo further changes, such as losing their initial i sound and adding or dropping middle vowels: jib;i becomes jib;i (j нару, jны, jгб, jнг, jнн, jнн; min;i, sin;i; sm;i, năqш, năqш; Hăнб, Hăнб; and đăwim, đăwim). The plural forms of all these verbs are like the feminine, except for the final vowel sound u. Some imperative verbs, however, remain the same (except for the addition of the final vowel sounds i and u) when they are used to address a female or a group. For example, some of the verbs listed in the above table: jurr, jurr, jurr, jʊr, jʊr, jʊr; and b', b', b'.

Negative orders, requests, or commands are formed in Iraqi Arabic by using the particle li in front of the imperfect verb, as in la sot'dini (don’t help me), la jibli (don't bring me), and la fimTini (don’t give me).

The expressions min faDHlak, min faDHlích, and min faDHlukum or low samahī, low samahī, and low samahī—all meaning "please/if you please"—often precede the request or command, as in the following sentences:

- min faDHlak, mTini chy.
- Please (m. sg.), give me tea.

- low samahī, jibli Habīb.
- 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 -at 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>DUAL NOUNS</th>
</tr>
</thead>
<tbody>
<tr>
<td>Singular</td>
</tr>
<tr>
<td>sib' (a week)</td>
</tr>
<tr>
<td>bīn (a house)</td>
</tr>
<tr>
<td>sib (a mill or marketer)</td>
</tr>
<tr>
<td>makān (a place)</td>
</tr>
<tr>
<td>lī (al)</td>
</tr>
</tbody>
</table>

The dual of feminine nouns, ending in -at\(f\), is also formed also by adding -at\(f\), but the \(f\) that precedes it is pronounced.
DUAL NOUNS

<table>
<thead>
<tr>
<th>Singular</th>
<th>Dual</th>
</tr>
</thead>
<tbody>
<tr>
<td>abu[ka] (one cake)</td>
<td>abu[ka]n (two cakes)</td>
</tr>
<tr>
<td>bakr[ka] (one cheese)</td>
<td>bakr[ka]n (two cheeses)</td>
</tr>
<tr>
<td>abukt[ka] (one egg)</td>
<td>abukt[ka]n (two eggs)</td>
</tr>
<tr>
<td>ba[D]t (idea)</td>
<td>ba[D]tn (two ideas)</td>
</tr>
</tbody>
</table>

Note the insertion of the vowel i in bakr[ka]n, bakr[ka]n, and abukt[ka]n 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 -n. In addition, the adjective following the Iraqi Arabic dual is usually in the plural, not dual, form.

1. abukt[ka] (f. du.) zurug (m. pl.)
The two eggs are blue.

2. abukt[ka] (f. du.) zurug (m. pl.)
I bought two blue eggs.

The plural form of nouns is often used instead of the dual form, even with the number ithnen (two), as in:

be[D]thn ithnen
two eggs

pardit ithnen
two curtains

Note that the word ithnen in all the examples above acquires an initial i to avoid a hard-to-pronounce clustering of three consonants, pardit ithnen.

3. FAMILY MEMBERS

The following are the Arabic Iraqi words used to refer to family members.

<table>
<thead>
<tr>
<th>FAMILY MEMBERS</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>umm/mama (mother)</td>
<td>umm (my mother)</td>
</tr>
<tr>
<td>abu/ab/baba (father)</td>
<td>ab (my father)</td>
</tr>
<tr>
<td>zawi/mama (wife)</td>
<td>zaw (my wife)</td>
</tr>
<tr>
<td>bit (son)</td>
<td>bit (my daughter)</td>
</tr>
<tr>
<td>biti (sister)</td>
<td>biti (my sister)</td>
</tr>
<tr>
<td>akhu/akh (brother)</td>
<td>akh (my brother)</td>
</tr>
<tr>
<td>fikirten (grandfather)</td>
<td>fik (my grandfather)</td>
</tr>
<tr>
<td>jidda/bibi (grandmother)</td>
<td>jidd (my grandmother)</td>
</tr>
<tr>
<td>jidditi/bibiti (great-grandfather)</td>
<td>jidd (my great-grandfather)</td>
</tr>
<tr>
<td>abuya/zawji/rajli (daughter)</td>
<td>abu/ab/baba (my daughter)</td>
</tr>
<tr>
<td>ammi/khal (aunt)</td>
<td>amm (my paternal aunt)</td>
</tr>
<tr>
<td>khal (maternal aunt)</td>
<td>khal (my maternal aunt)</td>
</tr>
<tr>
<td>ummi/khal (cousin)</td>
<td>umm (my paternal cousin)</td>
</tr>
<tr>
<td>ammi/khal (paternal cousin)</td>
<td>amm (my paternal cousin)</td>
</tr>
<tr>
<td>amm/khal (maternal cousin)</td>
<td>amm (my maternal cousin)</td>
</tr>
<tr>
<td>zauj/jal (husband)</td>
<td>zauj (my husband)</td>
</tr>
<tr>
<td>za/'al (girl)</td>
<td>za (my wife)</td>
</tr>
<tr>
<td>il-ibin/ibn (brother)</td>
<td>il-ibin (my brother)</td>
</tr>
<tr>
<td>il-akh (nephew)</td>
<td>il-akh (my nephew)</td>
</tr>
<tr>
<td>il-nasib (niece)</td>
<td>il-nasib (my niece)</td>
</tr>
<tr>
<td>il-binit (daughters-in-law)</td>
<td>il-binit (my daughters-in-law)</td>
</tr>
<tr>
<td>il-binit (granddaughters)</td>
<td>il-binit (my granddaughters)</td>
</tr>
</tbody>
</table>

In general, these and other terms used for family members resemble their equivalents in MSA. For instance, the word chonoh (daughter-in-law) has nasib, the word choni (kin, family) has ab, and the words tibi (family) and qonib (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>bağ</td>
<td>bag</td>
</tr>
<tr>
<td>ša’-l-i’d</td>
<td>‘I’d</td>
</tr>
<tr>
<td>ša’l-il-šir</td>
<td>‘I’ll</td>
</tr>
<tr>
<td>ma khalaṣit</td>
<td>my workout</td>
</tr>
<tr>
<td>caṣṣbālī</td>
<td>cooking</td>
</tr>
</tbody>
</table>

Note the doubling of the consonants s and / in imperfect tense forms verbs sawwa (to do) and jāb (to bring), requiring an initial t, as discussed earlier.

E. Cultural Note

Like other Arabic and Islamic nations, Iraq celebrates ‘Id al-Fiṭr, a three-day holiday that follows Ramadan, the fasting month, and ‘Id al-Adha, a four-day holiday that commemorates Abraham’s sacrifice of his son. For both ‘Ids, or feasts, people start to prepare well in advance the food they will serve, the clothes they will wear, and the trips to relatives and friends they will undertake. The Eid is also a time when people tend to show almost unbridled generosity toward the less fortunate among relatives and friends, but also toward children, theirs in particular, whom they shower with gifts (mostly of money) and take along to fairs or amusement parks. Children learn early in life to say ‘Ayyušun sabrad (Happy are your days!) or ‘Akūm mishkam! (Believe me, you’re left)
magic words that will make the most firmly established Scrabble 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, kūlcha—a turnover-like dessert, stuffed with dates or nuts, called kūlī or kūk 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.

raḥ (go) / shērī (buy me) / jābī (bring) / nīṭa (give me) / sawīnna (make for me)

a. nūh, _______ ḫārī ṣa'īlī l-bīṭnā
b. aṭḥādū, _______ l-madrasa

c. māma, _______ ḥāk

d. bābū, _______ ṣa'īlī

e. 'ummi, _______ ḥākī ṣa'īlī (the book) min fādhīk.

2. Match the words in column A with those in column B to form grammatically correct sentences.

<table>
<thead>
<tr>
<th>A</th>
<th>B</th>
</tr>
</thead>
<tbody>
<tr>
<td>a. Ashūltī</td>
<td>raḥ il-ʿarīb</td>
</tr>
<tr>
<td>b. lā w-samahū</td>
<td>ḥāk il-ʿarīb</td>
</tr>
<tr>
<td>c. nīṭa</td>
<td>ḥāk sā'īlī</td>
</tr>
<tr>
<td>d. abūya</td>
<td>ḥāk sā'īlī</td>
</tr>
<tr>
<td>e. ṣa'īmī</td>
<td>ḥāk awlī ṣafūlā</td>
</tr>
<tr>
<td>f. la ṭalāḥi</td>
<td>ḥāk sā'īlī</td>
</tr>
<tr>
<td>g. min fādhīk</td>
<td>ḥāk sā'īlī</td>
</tr>
</tbody>
</table>

3. Change the following requests/commands into the negative form.

a. raḥ il-madrasa il-ʿarīb
b. sawī ḥāk

c. Ḫālīs il-ṣaghīlū ṣafūlā (finish all the work)

d. jābī il-ʿarīb w-taḥīn.

4. Change the underlined singular nouns into dual ones.

a. arī ṣafūlī (pen)

b. abūya jābī ṣawīnna (brought an apple)

c. ṣa'īmī ṣawīnna (kitchen)

d. ṣa'īmī jābī ṣawīnna (gave birth to) ṣawīnna

e. ḥākī ṣawīnna (has) ṣawīnna

f. lajī ḥākī ṣawīnna (sewed) ṣawīnna

5. Change the imperative verbs in the following sentences into the plural form.

a. raḥ li s-sināma

b. ḥākī ṣa'īlī (finish quickly)

c. ḥākī ṣa'īlī (finish)

d. jābī il-ʿarīb ṣawīnna

Answer Key

1.  a. ḥāk il-ʿarīb

   b. ḥāk sa'īlī (juice) min fādhīk

   c. ḥāk il-ʿarīb

   d. ḥāk sa'īlī (juice) min fādhīk

   e. ḥāk sa'īlī (juice) min fādhīk

   2.  a. Ḫālīs il-ṣaghīlū ṣafūlā (finish all the work)

   b. ḥāk sa'īlī (juice) min fādhīk

   c. ḥāk sa'īlī (juice) min fādhīk

   d. ḥāk sa'īlī (juice) min fādhīk

   e. ḥāk sa'īlī (juice) min fādhīk

   3.  a. ḥāk il-ʿarīb

   b. ḥāk il-ʿarīb

   c. ḥāk il-ṣaghīlū ṣafūlā (finish all the work)

   d. jābī il-ʿarīb w-taḥīn.
A. Dialogue

It's Thursday, and Yasmin, a university teacher, is telling Donald about the highlights of her week. Yasmin has taken the children to the zoo, given an evening lecture on the poet Nazik al-Malaika, gone to Habbaniyya Lake for a swim, and dined out with some friends. Next week, however, she will have to stay at home to correct exams.

Yasmin: hol-Isbu' khallus buuru'ul
Donald: Li, Sarab! Samaan hal yom khamsat! 'ind Allah shaghfa w-ma adhi yemawrith u miki wakfi?
Yasmin: kubra hitchi bas fihi. Ani sawawde hawaya asuki l-'ind Isbu'ul.
Donald: Kufi抽象 zim, shihu sawawthi?
Yasmin: Isbu'ul min yim l-sahib bi'ad id-dawam akhoud ith-thuluth i-thalath' il-Haywanat. Chun yom ij-jay sthina Haywanat ma-shad'itha min zmakin.
Donald: Masuluhu?
Yasmin: Chun ak tu saool w-nimir w-idhhiya walaqul-ha, w-Ma'asru Ta'liha akhtar min khamsat amir, w-niku Tiyur gharbqaw ayyal, w-Shu'Baru, w-Humur, w-Suhur. Jimananka dhuk il-yam bas yom il-ahhad; ma-gidami aTla'; chun 'ind talbihi.
Donald: Bi yom id-shihbina?
Yasmin: Bi yom Ih-thuluth in-Tar mukadila b-jami'at baghshatid.
Donald: Mukadila b-jami'at baghshatid?
Yasmin: Hatammi in 'an nuxul il-mululu.
Donald: 'Indhi!
Yasmin: Wyam il-maalumati rithla li l-hambilninna, l-sawad radda yasballim. wi il-birikha, il-ubur, al-arkha barra wayya bi'ad il-id-dawam.
Donald: Khush sawawyel il-ehti mizay yim i'tan bi'ad id-dawam.
Yasmin: Bas salik, Subu' il-jayyaki min hara bi l-bet as-Salihi imakhata.

Yasmin: This week went by (lit. finished) very quickly.
Donald: Yes, indeed! I imagine, today is Thursday! I have a thousand tasks, and I don't know when to do them. There's no time.
Yasmin: We're all like that. But you know what? I did a lot of things this week.
Donald: Very good! What did you do?
Yasmin: Starting from Saturday, after work, I took the children to the zoo. It was a beautiful day. We saw animals we hadn't seen in a long time.
Donald: Like what?
Yasmin: There was a lion, a tiger, a bear with her cubs, a snake more than five meters long, and some unusual birds: blue, green, red, and yellow. We enjoyed ourselves that day, but on Sunday, I could not go out; I had to do some correcting.
Donald: And on Monday?
Yasmin: On Monday, I gave a lecture at Baghdad University.
Donald: A lecture? On what subject?
For the superlative form, Iraqi Arabic uses the comparative form preceded by the definite article l-b-

I'm the oldest.
Lamis is the oldest.

The comparative form without min and without an article can also be used, as in:

I'm a little younger than her.
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>am (good)</td>
<td>ibn (better)</td>
<td>il-azahar (the best)</td>
</tr>
<tr>
<td>wyss, mi aihn (bad)</td>
<td>ans (worst)</td>
<td>juHim (the worst)</td>
</tr>
<tr>
<td>l-arid (short)</td>
<td>l-jarid (the shortest)</td>
<td></td>
</tr>
<tr>
<td>laHsan (beautiful)</td>
<td>maHsan (more beautiful)</td>
<td></td>
</tr>
<tr>
<td>l-alwi (eleven)</td>
<td>maHli (the eleventh)</td>
<td></td>
</tr>
<tr>
<td>l-dhib (sweet)</td>
<td>maDhib (the sweetest)</td>
<td></td>
</tr>
<tr>
<td>l-wwa (white/pale)</td>
<td>l-wwa (the whitest)</td>
<td></td>
</tr>
<tr>
<td>l-bad (cold)</td>
<td>l-bad (the coldest)</td>
<td></td>
</tr>
<tr>
<td>l-hur (fat)</td>
<td>l-hur (the fattest)</td>
<td></td>
</tr>
<tr>
<td>l-qull (little)</td>
<td>l-qull (the smallest)</td>
<td></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.

<table>
<thead>
<tr>
<th>THE VERB <em>gidar</em> (CAN)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Imperfect</td>
</tr>
<tr>
<td>I can swim.</td>
</tr>
<tr>
<td>You can start.</td>
</tr>
<tr>
<td>You could speak.</td>
</tr>
<tr>
<td>You could come.</td>
</tr>
<tr>
<td>They were able to finish quickly.</td>
</tr>
</tbody>
</table>

To negate this verb, the particle *mā* or *ma* is used.

*mā* gidar *aswā*: I can't swim.

ma gidar *yākal*: 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>1</td>
</tr>
</tbody>
</table>

When used in sentences, Iraqi Arabic numbers assume the same form regardless of their function in the sentence (i.e., they do not have different case forms), and, with the exception of *waHid* (one), regardless of the gender of the noun they modify, *Iraqi* way
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.

<table>
<thead>
<tr>
<th>Irakî Color</th>
<th>Feminine Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>al-fa'du (a white face)</td>
<td>fa'du (a white face)</td>
<td>fa'du (white face)</td>
</tr>
<tr>
<td>al-arafa (a black horse)</td>
<td>arafa (a black horse)</td>
<td>arafa (black horses)</td>
</tr>
<tr>
<td>al-nimr (a brown bear)</td>
<td>nimr (a brown bear)</td>
<td>nimr (brown bears)</td>
</tr>
<tr>
<td>al-humayd (a yellow hawk)</td>
<td>humayd (a yellow hawk)</td>
<td>humayd (yellow hawks)</td>
</tr>
<tr>
<td>al-dubba (a grey goose)</td>
<td>dubba (a grey goose)</td>
<td>dubba (grey geese)</td>
</tr>
</tbody>
</table>

However, the above rules are often broken. For instance, the colors that end with the vowel sound i (m. sing.) in the first column are also used to refer to plural, both feminine and masculine, entities. One may say bli útil (f. pl.) al-dubba (grey geese) instead of bli útil al-dubba; one may also say bli útil instead bli útil, treating just as loosely all the other words in this category: lût hati (grass-green color) and al-dubba (grey geese).

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)
- al-Had (Sunday)
- thann (Monday)
- thalaith (Tuesday)
- arba' (Wednesday)
- khamis (Thursday)
- jum'a (Friday)

These words are preceded by the definite article when used in phrases or sentences, except when they are intended to be indefinite.

yüm il-khamis al-had. On Thursday, I'll finish my exams.
6. aku (THERE IS) AND mākū (THERE ISN'T)

Aku (there is) and mākū (there isn't) are common Iraqi Arabic expressions, used in questions or statements, depending on the context and intonation. Note their use in the following sentences:

aku arba', jami'ūt b-baghdādīt.
There are four universities in Baghdad.

aku dowām yīm is-sābīt?
Is there work on Saturday?

'id, mākū.
No, there isn't.

mākū 'indi filāt a'rīmār.
I'm broke. (lit., I don't have one red "cont.")

ākū mākū fil b-Hadīqat il-Haywānāt?
Are you sure there is no elephant in the zoo?

7. VERB CONJUGATION IN IRAQI ARABIC

The following tables show the conjugation of five new Iraqi verbs in the perfect, imperfect, and imperative forms. Note that the verb ḏīrū (to speak) does not have an imperative form. Note also that the verb ṭaḥāri (to talk) can be used interchangeably with another Iraqi Arabic verb, ḥāḥā (to talk), which is the counterpart of the MSA ḥāhā, and conjugates in exactly the same way as ḏīrū (to start) and ṭabū (to stay), below.

<table>
<thead>
<tr>
<th>VERB CONJUGATION: THE IMPERFECT TENSE</th>
<th>bida (to start)</th>
<th>ḏīrū (to know)</th>
<th>biqā (to stay)</th>
<th>ḏūhāf (to swim)</th>
<th>ṭaḥāri (to speak)</th>
</tr>
</thead>
<tbody>
<tr>
<td>aku</td>
<td>ḏīrū</td>
<td>ḏīrū</td>
<td>ḏīrū</td>
<td>ḏīrū</td>
<td>ḏīrū</td>
</tr>
<tr>
<td>mākū</td>
<td>ḏīrū</td>
<td>ḏīrū</td>
<td>ḏīrū</td>
<td>ḏīrū</td>
<td>ḏīrū</td>
</tr>
<tr>
<td>hūmū</td>
<td>ḏīrū</td>
<td>ḏīrū</td>
<td>ḏīrū</td>
<td>ḏīrū</td>
<td>ḏīrū</td>
</tr>
<tr>
<td>ḥāhā</td>
<td>ḏīrū</td>
<td>ḏīrū</td>
<td>ḏīrū</td>
<td>ḏīrū</td>
<td>ḏīrū</td>
</tr>
<tr>
<td>ṭaḥāri</td>
<td>ḏīrū</td>
<td>ḏīrū</td>
<td>ḏīrū</td>
<td>ḏīrū</td>
<td>ḏīrū</td>
</tr>
</tbody>
</table>

D. Vocabulary

Khalīqa b-sāri'a
hol-yīm khanebāb,
'yād
al-fil ashghaṣa,
mā adīn.
mākū wāsit.
kalā haṣīr.
di'as saṣīr?
ākkūd mān?
bād il-dowām
kaḥadāt il-jahāl.
Hādīqat il-Haywānāt
chūr yīm jami'ī?
shīfā il-Haywānāt
ma-shāhīfī min zamānr
māthawān?
chūr aku
aqād
arīd
Dubba
Hūyā
fabū
uṣhīrah mīn
hūmū
Dīlāw
Bābā
shībū
dīlāw

finished quickly
Today is Thursday.
I have
a thousand tasks
I don't know.
There's no time.
We're all like that.
You know what? (lit., But do you know?)
we start from
after work
I took the children.
the zoo
It was a beautiful day.
we saw animals
We haven't seen (them) in a long time.
like what?, for example?
there was
lion
tiger
she-bear
snake
its length
more than
five meters
E. Cultural Notes

Once known as Mesopotamia, Iraq is a country where the most ancient civilization known to the world took root and flourished and produced leaders like Assurbanipal and Hammurabi, men whose monuments still exist in museums today. And though wars and invasions have heedlessly ravaged the precious relics of this civilization, Iraq has been known to bounce back, to rebuild, and to reassert its love for learning in both the arts and the sciences.

Modern Iraq is one of the few Arab countries where women, too, have left their mark on the nation’s heritage and culture. Women have found a space of their own outside the house and have sought some worthy vocations for themselves since the early decades of this century. At first, teaching in segregated schools was the favored occupation for women, who, due to Islamic habits, preferred to work in environments dominated by their sex. Gradually, however, more women found their way to professions previously controlled by men, and worked side by side with them, not just as nurses, but as doctors and university professors. Iraq has also produced some fine female poets, famous among whom is Nazik al-Malaika, whose poetry and nonfiction works have been widely anthologized and translated into many languages.

Iraqis, however, are also fun-loving and highly sociable people. If they are not spending time with friends and relatives, they may be engaging in other recreational pursuits, such as strolling by the river, going to the zoo, or swimming in a lake on weekends or after work, the late afternoon sun furnishing a much cosier climate for such activities. Iraqis can be truly devout Muslims, but they also acknowledge the claim this world has on them.

There were unusual birds.
blue
green
red
yellow
We enjoyed ourselves.
I could not go out.
grading, marking
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.
1. Fill in the blanks with the following verbs.
   a. ḍonald, b-'ay mawDHu tkallamit?
   b. yamn shaghira bif sur'a.
   c. lusi ṭibdi ṭal'Ina?
   d. l-awlad bidaw yimshOn.

2. Fill in the blanks with the following nouns.
   a. sabt / b-SiHa / sa'a / Halib / beDHten / dawam / 'uTIa
   b. aHtaj w-khubuz (bread).
   c. besh?
   d. yom is-sabit 'idna.
   e. bi b-'id 'idna.
   f. tiHtajin Ibl beDHat?

3. Choose the correct adjective from the options given in the parentheses.
   a. zawji (karim, karima)
   b. ukhti (qawi, qawiyya)
   c. I-Hadiqa (was'a, was?)
   d. yasmin insana (laTifa, laTif)
   e. dOnald ishtira l-lusi badla (jamila, jamila)
   f. abiya jib boTIkha (chibira, chbir)
   g. I-Hayya (Tawil, Tawila)

4. Replace the words in parentheses below with the following possessive suffixes.
   -hum / -ha / -a / -na / -kum / -ak
   a. ḍonald qalam (lusi).
   b. shifit kitab (dOnald)?
   c. dihika bêt (on).
5. Replace the words in parentheses below with the following attached object pronouns.

- ha 1 a 1-ri 1-um 1-ich 1-ro 

a. nTēt (ūsī w-dūnīl) kītābēn.

b. āhmād rōf yshūf (sāfūnā).

c. zūrū (āni) sābī‘iyyīyī.

6. Use the correct form of the verb chān in each of the following sentences.

a. l-wālēd (chān; chānā) zānīn.

b. l-inti (chān; chānā) b l-bāshīnā.

c. ukhī (chānāw; chānāt) b l-jāmī‘īnī.

d. khālī w-khālī (chānā; chānāw) yūdīnīnān.

e. ʿāni w-zawīji (chānā; chintu) bī s-sūgī amīnān.

f. intu w-qāshūk (chānāw; chintu) h-Hadīqat u-Haywānīdīnī.

g. ʿāni (chānāt, chintu) mītnā ṣawādhīkhānīnā.

7. The verbs Hīchā (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 following table with the correct perfect forms of these verbs.

<table>
<thead>
<tr>
<th>Nīsā</th>
<th>Mīshā</th>
<th>Bīchā</th>
<th>Nīsār</th>
</tr>
</thead>
<tbody>
<tr>
<td>onā</td>
<td>nīshā</td>
<td>bīchās</td>
<td>nīsār</td>
</tr>
<tr>
<td>intu</td>
<td>bāshā</td>
<td>mīshās</td>
<td>nīsar</td>
</tr>
<tr>
<td>hjūr</td>
<td>bāshā</td>
<td>mīshās</td>
<td>nīsār</td>
</tr>
<tr>
<td>hjīn</td>
<td>bāshā</td>
<td>mīshās</td>
<td>nīsār</td>
</tr>
</tbody>
</table>

8. Match the words in column A with those in column B to make grammatically correct sentences.

A

<table>
<thead>
<tr>
<th>A</th>
<th>B</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. ihīshā mā ʿidhā</td>
<td>b. yīmīn bēbīthēn lā bānū bēbīthā?</td>
</tr>
<tr>
<td>2. khālī w-dūnīl</td>
<td>c. bībīthā bi l-ḥārāb</td>
</tr>
<tr>
<td>3. ṣawī jāmī‘īnūn</td>
<td>d. intu rōf mīshūk bi l-mālīmīn ḥal-yāmīn</td>
</tr>
<tr>
<td>4. ṣawī jāmī‘īnūn</td>
<td>e. ʿāni ṭībīkhām w-aqallīm amīnīn</td>
</tr>
<tr>
<td>5. ṣawī jāmī‘īnūn</td>
<td>f. ṣawī jāmī‘īnūn lā ʿidhā bēbīthā</td>
</tr>
</tbody>
</table>
A. Dialogue

Nadia's son Ahmad and his girlfriend Georgette want to get married. Ahmad's family is opposed to the marriage because Georgette is Christian and Ahmad is Muslim. In the following conversation they are talking to Lucy about their troubles.

Ahmad: Why don't you want to marry Georgette?
Lucy: I want a family with a girl from my sect.
Ahmad: But what alternatives do you have?
Lucy: I could leave Georgette and marry a girl (lit., another girl) that my family likes. But I don't want to.
Ahmad: Didn't your father want you to marry your cousin? What was her name?
Lucy: Zeineb.
Ahmad: Yes, he did. But I want Georgette only.
Lucy: This is a big problem. Okay, so what are you going to do?
Ahmad: Well, I can take Georgette to Cyprus—if she wants—and we can have a civil marriage (there).
Georgette: No, Ahmad, how can we go to Cyprus alone? What is my family and the neighbors going to say? I can't believe you think like this! (If, 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 fuṣḥā, َأَ, َعَ, َإِ, َأَ, َىَ, َوَ, and َيَ, Lebanese Arabic has four more vowels: two long vowels, َأَ and َوَ, and two short vowels, َةَ and َيَ. The Lebanese Arabic words َلَ (why), َمَشَ (problem), and َمَاِ (Georgette), all from the dialogue, contain these vowels.

3. CONSONANTS IN LEBANESE ARABIC

A. THE CONSONANT ِ

The MSA consonant ِ is normally replaced with a hamza sound (ُ) in Lebanese Arabic, as in:

- َمَاِ (understandable, reasonable)
- َمَاِ (they say)
- َمَاِ (he means)
- َمَاِ (Cypriot)
- َمَاِ (Cyprus)

At the same time, the many fuṣḥa 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 fuṣḥa, it corresponds to the consonant ِ in fuṣḥa. A number of words in Lebanese Arabic that belong to the educated and more formal language retain their ِ, such as َمَاِ (economics).

B. THE CONSONANT ُ

The consonant ُ is pronounced as the sound ِ in the English word pleasure. Take a look at the following examples and compare them to their fuṣḥa equivalents:

<table>
<thead>
<tr>
<th>Arabic</th>
<th>fuṣḥa</th>
</tr>
</thead>
<tbody>
<tr>
<td>َمَاِ</td>
<td>ِ</td>
</tr>
<tr>
<td>َمَاِ</td>
<td>ِ</td>
</tr>
</tbody>
</table>

C. THE CONSONANT َ

The fuṣḥa sound َ is pronounced as a ُ sound in Lebanese Arabic. Compare the Lebanese Arabic words below to their fuṣḥa equivalents:

<table>
<thead>
<tr>
<th>Arabic</th>
<th>fuṣḥa</th>
</tr>
</thead>
<tbody>
<tr>
<td>َمَاِ (second, measure of time)</td>
<td>َتَانِيَة</td>
</tr>
<tr>
<td>َمَاِ (second, ordinal number; another)</td>
<td>َتَانِيَة</td>
</tr>
</tbody>
</table>

D. THE CONSONANT ٍ

The fuṣḥa sound ٍ is pronounced as either ُ or ِ in Lebanese Arabic, without a specific rule governing this variation. Notice how the following two words, written and pronounced identically in fuṣḥa, differ in their pronunciation of the ْ:

- َمَاِ (second, measure of time) (lit., second, measure of time)
- َمَاِ (second, ordinal number; another) (lit., second, ordinal number; another)

4. THE FEMININE ENDING

In fuṣḥa, the feminine form of nouns and adjectives is indicated by the ending -ا. In Lebanese Arabic, the feminine ending is pronounced in two ways. Compare the following examples with their fuṣḥa equivalents.
C. Grammar and Usage

1. THE PERSONAL PRONOUNS
   The following table lists the personal pronouns used in Lebanese Arabic:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>I</td>
<td>me</td>
</tr>
<tr>
<td>you (m.)</td>
<td>you (m., f.)</td>
</tr>
<tr>
<td>you (f.)</td>
<td>you (m., f.)</td>
</tr>
<tr>
<td>he</td>
<td>him</td>
</tr>
<tr>
<td>the</td>
<td>they</td>
</tr>
</tbody>
</table>

   Notice that most Lebanese Arabic personal pronouns are very close in form to those in fuSHa. The main difference consists in the fact that the fuSHa a sound is pronounced as either e (enta/ente and entu) or i (huwwi, hiyyi and entu) in Lebanese Arabic. In the plural, nafmu (we) differs from the fuSHa nafmu only in the last vowel. The plural you pronoun, entu, starts with the Lebanese Arabic e and lacks the final consonant m, unlike its fuSHa counterpart, antu. The Lebanese Arabic he pronoun, himu, differs the most from its equivalent in fuSHa; hum, the two share only the initial sound h. A more important difference between Lebanese Arabic and fuSHa 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>POSSESSIVE SUFFIXES</th>
</tr>
</thead>
<tbody>
<tr>
<td>Singular</td>
</tr>
<tr>
<td>my</td>
</tr>
<tr>
<td>your (m.)</td>
</tr>
<tr>
<td>his</td>
</tr>
<tr>
<td>her</td>
</tr>
</tbody>
</table>

   The Lebanese Arabic possessive endings for the we and you plural forms are identical to those in fuSHa. For all other persons they differ slightly and need to be learned. In contrast to fuSHa, possessive endings in Lebanese Arabic are attached directly to the end of the noun without an intervening vowel. The following table shows the noun ohli (family) with the possessive endings attached to it.

<table>
<thead>
<tr>
<th>THE NOUN ohli (FAMILY) WITH POSSESSIVE SUFFIXES</th>
</tr>
</thead>
<tbody>
<tr>
<td>Singular</td>
</tr>
<tr>
<td>my family</td>
</tr>
<tr>
<td>your (m./f.) family</td>
</tr>
<tr>
<td>his family</td>
</tr>
<tr>
<td>her</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 'eref (TO KNOW)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Singular</td>
</tr>
<tr>
<td>end</td>
</tr>
<tr>
<td>entre</td>
</tr>
<tr>
<td>nous</td>
</tr>
<tr>
<td>huwwi</td>
</tr>
<tr>
<td>hiyyi</td>
</tr>
</tbody>
</table>

   mā ba'ref kif baddi Zabi/to ma' 'ohli.
   I don't know how I will work things out with my family.

   be'ref end shi'a.
   You know I am Shiite.

   The imperfect subjunctive form is used after modal words, such as līzān (should, must), baddi (I want to), and ḍiyi (I can). This form of the imperfect tense lacks the prefixes b- and m-, but is otherwise indistinguishable from the indicative form.
*kizim (should, must)*

kizim (should, must), a participle, is invariant; i.e., its form doesn't change depending on the person and number of the subject. Instead, the verb that follows kizim is conjugated in the imperfect tense and indicates the person, gender, and number of the subject.

kizim näh 'a baddi.
I need to go to Beirut.

shu kizim ta'mal buka?
What do you have to do tomorrow?

mish kizim zaabbTu la'dah?
Do you need to tidy the room?

• baddi (I want to)

baddi (I want to) is a noun with a possessive pronoun attached to its end to indicate the subject of the action expressed. When the subject changes, the pronominal suffix attached to baddi changes as well. The following table shows the different forms of baddi (I want to) followed by the imperfect verb 'nuuf (to know).

<table>
<thead>
<tr>
<th>THE EXPRESSION</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>aarab</td>
<td>baddi nuuf</td>
<td>nahi</td>
</tr>
<tr>
<td>enot</td>
<td>baddTk Tuuf</td>
<td>enTu</td>
</tr>
<tr>
<td>baddak</td>
<td>baddTk+n</td>
<td>enTu</td>
</tr>
<tr>
<td>baddi</td>
<td>baddTk n</td>
<td>HEE</td>
</tr>
<tr>
<td>byyfi</td>
<td>baddTk yfi</td>
<td>HEE</td>
</tr>
</tbody>
</table>

kif baddi nihat 'a lubruS la-Mish? Why does she want to go to Cyprus alone?
shu baddi nihik w-tishrab? What do you want to eat and drink?

Another function of baddi (I want to) is to indicate the future tense. Its equivalent in English is either the future with going to or with will. Which translation of baddi is the correct one, want to, going to, or will, depends on the context. Take a look at some examples.

shu baddi nihik w-tishrab?
What do we want to eat and drink?

shu baddi nahi ma'ah?
What are we going to do?

moh byyfi kif baddi ZaabbTu ma' ahil. I have no idea how I will work things out with my family.

• fiyi (I can)

fiyi (I can) consists of the preposition fi (in) followed by an object pronoun suffix. The object pronoun suffix expresses the subject and therefore, has to change accordingly, e.g., fiyi (he can), fiyi (she can), etc. Fiyi is followed by the imperfect subjunctive form of the verb, without the prefix b-:m. In the following table, the verbal phrase fiyi ikhtar (I can/could choose) is fully conjugated.

<table>
<thead>
<tr>
<th>THE EXPRESSION fiyi ikhtar (I CAN/COULD CHOOSE)</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>I can choose</td>
<td>fiyi ikhtar</td>
<td>we can choose</td>
</tr>
<tr>
<td>you (m.) can choose</td>
<td>fiyi ikhtar</td>
<td>you (m.) can choose</td>
</tr>
<tr>
<td>you (f.) can choose</td>
<td>fiyi ikhtar</td>
<td>you (f.) can choose</td>
</tr>
<tr>
<td>he can choose</td>
<td>fiyi ikhtar</td>
<td>they (m./f.) can choose</td>
</tr>
<tr>
<td>she can choose</td>
<td>fiyi ikhtar</td>
<td>fiyin yikhtar</td>
</tr>
</tbody>
</table>

For a negative form, add the negative particle moh in front of fiyi.

moh fiyi ikhtar.
I can't choose.

4. VERB CONJUGATION

The conjugational patterns of Lebanese Arabic verbs are generally similar to those in fuṣūḥ. However, fuṣūḥ and Lebanese Arabic verbs differ in their internal vowels; e.g., somahit (he allowed) in fuṣūḥ is somah 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 1: sound, hamzated, and hollow (see Lessons 13 and 14). The last two columns present a verb in Form II and a verb in Form V. Because the differences in the internal vowelization between Lebanese Arabic verbs and their fuṣūḥ 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>se'mahit (to allow)</th>
<th>akhad (to take)</th>
<th>näh (to go)</th>
<th>ZaabbTu (to fix)</th>
<th>jawwaz (to marry)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Verb Form</td>
<td>I (sound)</td>
<td>I (hamzated)</td>
<td>I (hollow)</td>
<td>III</td>
<td>V</td>
</tr>
<tr>
<td>saa'</td>
<td>bissmar</td>
<td>bissmar</td>
<td>bissmar</td>
<td>bissmar</td>
<td>bissmar</td>
</tr>
<tr>
<td>enot</td>
<td>bissmar</td>
<td>bissmar</td>
<td>bissmar</td>
<td>bissmar</td>
<td>bissmar</td>
</tr>
<tr>
<td>baddak</td>
<td>bissmar</td>
<td>bissmar</td>
<td>bissmar</td>
<td>bissmar</td>
<td>bissmar</td>
</tr>
<tr>
<td>baddi</td>
<td>bissmar</td>
<td>bissmar</td>
<td>bissmar</td>
<td>bissmar</td>
<td>bissmar</td>
</tr>
<tr>
<td>baddak</td>
<td>bissmar</td>
<td>bissmar</td>
<td>bissmar</td>
<td>bissmar</td>
<td>bissmar</td>
</tr>
<tr>
<td>baddi</td>
<td>bissmar</td>
<td>bissmar</td>
<td>bissmar</td>
<td>bissmar</td>
<td>bissmar</td>
</tr>
<tr>
<td>byyfi</td>
<td>bissmar</td>
<td>bissmar</td>
<td>bissmar</td>
<td>bissmar</td>
<td>bissmar</td>
</tr>
<tr>
<td>byyfi</td>
<td>bissmar</td>
<td>bissmar</td>
<td>bissmar</td>
<td>bissmar</td>
<td>bissmar</td>
</tr>
<tr>
<td>nihik</td>
<td>bissmar</td>
<td>bissmar</td>
<td>bissmar</td>
<td>bissmar</td>
<td>bissmar</td>
</tr>
<tr>
<td>nihik</td>
<td>bissmar</td>
<td>bissmar</td>
<td>bissmar</td>
<td>bissmar</td>
<td>bissmar</td>
</tr>
<tr>
<td>baddi</td>
<td>bissmar</td>
<td>bissmar</td>
<td>bissmar</td>
<td>bissmar</td>
<td>bissmar</td>
</tr>
<tr>
<td>baddi</td>
<td>bissmar</td>
<td>bissmar</td>
<td>bissmar</td>
<td>bissmar</td>
<td>bissmar</td>
</tr>
<tr>
<td>byyfi</td>
<td>bissmar</td>
<td>bissmar</td>
<td>bissmar</td>
<td>bissmar</td>
<td>bissmar</td>
</tr>
<tr>
<td>badda</td>
<td>bissmar</td>
<td>bissmar</td>
<td>bissmar</td>
<td>bissmar</td>
<td>bissmar</td>
</tr>
<tr>
<td>badda</td>
<td>bissmar</td>
<td>bissmar</td>
<td>bissmar</td>
<td>bissmar</td>
<td>bissmar</td>
</tr>
<tr>
<td>badda</td>
<td>bissmar</td>
<td>bissmar</td>
<td>bissmar</td>
<td>bissmar</td>
<td>bissmar</td>
</tr>
<tr>
<td>badda</td>
<td>bissmar</td>
<td>bissmar</td>
<td>bissmar</td>
<td>bissmar</td>
<td>bissmar</td>
</tr>
<tr>
<td>badda</td>
<td>bissmar</td>
<td>bissmar</td>
<td>bissmar</td>
<td>bissmar</td>
<td>bissmar</td>
</tr>
</tbody>
</table>
D. Vocabulary

<table>
<thead>
<tr>
<th>English</th>
<th>Arabic</th>
</tr>
</thead>
<tbody>
<tr>
<td>I want</td>
<td>I want</td>
</tr>
<tr>
<td>I fix it</td>
<td>I fix it</td>
</tr>
<tr>
<td>but; only</td>
<td>but; only</td>
</tr>
<tr>
<td>they allow me</td>
<td>they allow me</td>
</tr>
<tr>
<td>I marry her</td>
<td>I marry her</td>
</tr>
<tr>
<td>why</td>
<td>why</td>
</tr>
<tr>
<td>what</td>
<td>what</td>
</tr>
<tr>
<td>problem</td>
<td>problem</td>
</tr>
<tr>
<td>Shiite</td>
<td>Shiite</td>
</tr>
<tr>
<td>should, must</td>
<td>should, must</td>
</tr>
<tr>
<td>and</td>
<td>and</td>
</tr>
<tr>
<td>Maronite</td>
<td>Maronite</td>
</tr>
<tr>
<td>that's why</td>
<td>that's why</td>
</tr>
<tr>
<td>yet, still</td>
<td>yet, still</td>
</tr>
<tr>
<td>civil war</td>
<td>civil war</td>
</tr>
<tr>
<td>sectarian</td>
<td>sectarian</td>
</tr>
<tr>
<td>choices</td>
<td>choices</td>
</tr>
<tr>
<td>I can</td>
<td>I can</td>
</tr>
<tr>
<td>I leave her</td>
<td>I leave her</td>
</tr>
<tr>
<td>not</td>
<td>not</td>
</tr>
<tr>
<td>your father (m.)</td>
<td>your father (m.)</td>
</tr>
<tr>
<td>you (independent object pronoun)</td>
<td>you (independent object pronoun)</td>
</tr>
<tr>
<td>yes</td>
<td>yes</td>
</tr>
<tr>
<td>big</td>
<td>big</td>
</tr>
<tr>
<td>okay, well</td>
<td>okay, well</td>
</tr>
<tr>
<td>will, shall</td>
<td>will, shall</td>
</tr>
<tr>
<td>well, од. (lit. by God)</td>
<td>well, од. (lit. by God)</td>
</tr>
<tr>
<td>I take her</td>
<td>I take her</td>
</tr>
<tr>
<td>we go</td>
<td>we go</td>
</tr>
<tr>
<td>to</td>
<td>to</td>
</tr>
<tr>
<td>Cyprus</td>
<td>Cyprus</td>
</tr>
<tr>
<td>id</td>
<td>id</td>
</tr>
<tr>
<td>civil marriage</td>
<td>civil marriage</td>
</tr>
<tr>
<td>(wel alone)</td>
<td>(wel alone)</td>
</tr>
<tr>
<td>they say</td>
<td>they say</td>
</tr>
<tr>
<td>neighbors</td>
<td>neighbors</td>
</tr>
<tr>
<td>understandable, believable</td>
<td>understandable, believable</td>
</tr>
<tr>
<td>(you) think (conjugate like Zabbit)</td>
<td>(you) think (conjugate like Zabbit)</td>
</tr>
<tr>
<td>this</td>
<td>this</td>
</tr>
<tr>
<td>apartment</td>
<td>apartment</td>
</tr>
<tr>
<td>I look for a job (conjugate like Zabbit)</td>
<td>I look for a job (conjugate like Zabbit)</td>
</tr>
<tr>
<td>I find</td>
<td>I find</td>
</tr>
</tbody>
</table>

E. Cultural Note

Lebanon is a multi-religious society with eighteen officially recognized religious sects, twelve Christian and six Muslim. Different sects do not have equal power, their share of the legislative, executive, political, and administrative power depends on the number of their adherents and historical role. One of the key functions of each sect is the execution of the personal status law, which primarily regulates marriage and divorce, by its religious echelon.

As in neighboring Israel, inter-religious marriage ceremonies cannot be officially performed in Lebanon. Therefore, many Lebanese favor the introduction of civil marriage in Lebanon. They believe that civil marriage in Lebanon would be cheaper, as there would be no need to travel to Cyprus to be married in a civil court, and it would allow them to preserve their religious identity while marrying a person of another religion. Proponents of civil marriage also believe it will gradually help eliminate sectarianism in Lebanon. In an attempt to present the Lebanese with such an alternative, President Elias Hrawi submitted a draft law to institute civil marriage in 1998. This law was not ratified by the Parliament, although it was endorsed by the Council of Ministers. While the younger generation embraced Hrawi’s proposal, the powerful Muslim and Christian clergy condemned civil marriage as a threat to public morals and the traditional Lebanese family.

F. Exercises

1. Put the words in the parentheses in the correct form, then translate the sentences into English.

Example: anā baddī (baddī) tabbūthu bāt bint 'antī (baddī) bākū tabbūthu sālī (baddī) tēnīye. anā baddī 'ekū tabbūthu bāt bint 'antī baddī bākū sālī tēnīye.

I want to eat tabbouli but my cousin wants to eat a different salad.

a. marīm (mā'āni) (baZabbit) kill il-mashekil ma' ahiha.
b. ya mono, (māzam) (bittāwawwāz) wālād lābānī.
c. khālītī rīnī (badū) (btīk) lībānī w-l'sīkh b-āmērika.
d. bāyū (bifakkir) bāzīn 'indī b-ādīn.
e. nākhna mā (ba'īnī) izā sāmir w-ahmad (bitātārī) 'a shīghelt bi bīnīt.

2. Say the following statements or questions in Lebanese Arabic.

a. What’s this?
b. Where is Ahmad’s apartment?
c. Do you (f.) want to know our neighbors?
d. I am Maronite (m.) also.
e. We have to go to Enkhāl.
3. Match the words from column A to those in column B to form phrases or short sentences.

A

a. lezim
b. baddikun
c. shô
d. rôh itkhal
e. 'a shên
f. javêz
g. mish

B

a. shîy yû betênô?
b. mish

c. huwî
d. 'a sh-shîhgel

e. 'a il
f. baddak taw'mul bi'-ubrus

g. mish

4. Put the words in the correct order to form coherent sentences.

a. yaffish / ma'mûd / khâli / baddu / 'a / shi'a / akbar
b. ma / btawmefî / zeineb / 'a / i-badr / la-Hâli / rôm

c. kîlî / hayda / shi

d. sine / Sarîl / b-ibnên

e. ma / ba'jâbi / i-îqtSâdi / i-waD'm

5. Read the following passage and answer the questions that follow it.

Ahâm, onî ismî zeineb, onî bînt 'amtu la ahmad, bayyu la ahmad btawmefûtu yirjowwaz bos bînt shîrîyye nëmi. onî bîhêbbu la ahmad bas huwîl ma baddu yirjowwazñi. baddu bas haydî . . . shu îsma . . . l-mbrûnye . . . jorjê. hyîye lezîm tijjowwaz wâHmad mârûni w-têrîk ahmad,

a. mij (who) yîdhi?
b. shu îsma?
c. hyîye bîhêbbu la ahmad?
d. aHmad bîhêbbu?
e. hyîye bîhêbbû la jorjê?

Answer Key

1. a. marîm lezîm iştêbbêt kill il-mêshêkkî mu' âhis. Mariam should fix all problems with her family.
b. yû mâna, lezîm tijjowwaz wôHmad itbênê. Mona, you should marry a Lebanese (âjudj).  
c. khâli rûn baddik taw'mûkin b'-îtez b-amûrû. My aunt Rima wants to leave Lebanon and live in America.
d. basî yîyîkki b Cedar 'ind û-yîrân. My father thinks I'm still at the neighbors.'
e. nûhê ma mâ 'amîd (d'd âmûr w-ahâmû) byîyîsfiitu 'a sh-shîhgel bi-bêrêt. We don't know if Samir and Ahmad are looking for a job in Beirut.

2. a. shî huwô?
b. wêyn shîn'el ahmad?
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’thek and is sharing his impressions with Lucy and Donald.

Donald: Did you enjoy Ali Haddad’s performance? I think it was very good.

Ali: Yes, I think so too. Ali seems to be the king of the music world in Lebanon.

Lucy: Incredible! I didn’t know anyone could sing like that.

Ali: Well, Feiruz is a very famous singer in Lebanon. She’s been singing for many years.

Lucy: I wish I could have been there to hear her live.

Ali: You should definitely try to see her in concert. She’s a real talent.

Lucy: I’ll have to make it a point to attend her next concert.

Donald: I heard she’s planning to release a new album soon. That’s great news for her fans.

Ali: Yes, Feiruz is always coming up with new music. She’s a real inspiration to all of us.

Lucy: I’m definitely going to check out her new album.

Donald: And don’t forget to listen to her old songs as well. They’re just as good.

Lucy: I’ll make sure to do that. I can’t wait to hear more from Feiruz.

Ali: Feiruz is a real talent. She’s a true star in the music world.

Lucy: I’m sure she’ll continue to succeed for many years to come.

Donald: I have no doubt about that. Feiruz is a true legend.

B. Pronunciation

THE DEFINITIVE ARTICLE

In Lebanese Arabic, the definite article has two forms: ُ and ً when used in the previous word ends in a consonant, and ِ when it ends in a vowel. For example:

**kit** kenet il-Hafi
How was the concert?

**il l-awwal**
in the beginning

**shu ha il-Hafi**
What are you talking about? (lit., What is this talk?)

As in fuṣūh, 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.

**Habbet il-timi**
She loved the second one.

**trūf il-rādiyo**
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.

**Aktor biyghamā il-f-jīdān**
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 "il", as in:

* il-azghir le ilu yūlif
  Abu Yusef's younger son

Be careful not to confuse the definite article "il with the preposition "li" (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:

* il-ma fi il-lik
  her real name

The noun  "il (her name)" is definite because the possessive pronoun "il (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>
</tr>
</thead>
<tbody>
<tr>
<td>Singular</td>
</tr>
<tr>
<td>you (m.)</td>
</tr>
<tr>
<td>you (f.)</td>
</tr>
<tr>
<td>her/it</td>
</tr>
</tbody>
</table>

Object pronoun suffixes are identical to the possessive endings, presented in Lesson 26, except for -un (me).

The following table shows the verb byitrik (he lets/leaves) in the imperfect tense with object pronouns attached to it.

| THE VERB byitrik (HE LETS/LEAVES) IN THE IMPERFECT TENSE WITH OBJECT PRONOUN SUFFIXES |
|------------------------|------------------------|
| Singular | Plural |
| he lets me | byitrik | he lets us | byitrik |
| he lets you (m.) | byitrik | he lets you (m.,f.) | byitrik |
| he lets you (f.) | byitrik | he lets him/her | byitrik |
| he lets him/her | byitrik | he lets them (m.,f.) | byitrik |

2. THE PERFECT TENSE

Lebanese Arabic has a single perfect tense form, which is very similar to the corresponding MSA form.

In the following table, the verb akhad (to take) is conjugated in the perfect tense. Note that the stress in the 1st and 2nd person singular and plural, falls on the second syllable, while in the 3rd, it, and they forms, it is on the first syllable (the stressed syllables are underlined).

<table>
<thead>
<tr>
<th>THE VERB akhad (TO TAKE) IN THE PERFECT TENSE</th>
</tr>
</thead>
<tbody>
<tr>
<td>Singular</td>
</tr>
<tr>
<td>I took</td>
</tr>
<tr>
<td>you (m.) took</td>
</tr>
<tr>
<td>you (f.) took</td>
</tr>
<tr>
<td>he took</td>
</tr>
<tr>
<td>she took</td>
</tr>
<tr>
<td>we took</td>
</tr>
<tr>
<td>you (m.,f.) took</td>
</tr>
<tr>
<td>they (m.,f.) took</td>
</tr>
</tbody>
</table>

Note the lack of the final -m in the Lebanese Arabic form akhođu (they took), contrasting with the MSA form akhođum (you took, pl.). The 1st, you (m.), and he forms are identical to the MSA so-called pausal forms, in which the final short vowels are not pronounced.

MSA: akhođum (full form); akhođ (pausal form)

vs.

Lebanese Arabic: akhođu (they took).

The optional -e- in akhođ (pl.) is dropped when the verb is followed by a pronominal suffix and sometimes, when followed by another word.

Here is the verb akhođ (he took) in the perfect tense with object pronouns attached to it.

<table>
<thead>
<tr>
<th>THE PERFECT TENSE OF THE VERB akhad (TO TAKE) WITH OBJECT PRONOUN SUFFIXES</th>
</tr>
</thead>
<tbody>
<tr>
<td>Singular</td>
</tr>
<tr>
<td>he took me</td>
</tr>
<tr>
<td>he took you (m.)</td>
</tr>
<tr>
<td>he took you (f.)</td>
</tr>
<tr>
<td>he took him/her</td>
</tr>
<tr>
<td>he took them (m.,f.)</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 -ê changes to -ê when any object pronoun is added to the verb, and the stress moves there as well.

akhođu + -ê → akhođ
you (pl.) took + him → You (pl.) took him/it.
4. THE VERB ḥān (WAS, WERE) IN THE PERFECT TENSE

The hollow verb ḥān (was/were) is a verb with a weak middle radical. ḥān has three uses, similar to its ḥāshī counterpart ḥān (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, ḥān precedes a verb in the imperfect indicative tense. In the following sentence ḥān, in the form of ḥānta, means first “was,” and then “used to.”

bū ṣēnta ḥānta ʿbēnta bīghanna la jējīna.
When she was little she used to sing for the neighbors.

Ḥān has two stems in the perfect tense, ḥān- and ḥān-. Here is its complete conjugation.

THE PERFECT TENSE OF THE VERB ḥān (WAS/WERE)

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>I was</td>
<td>ḥānta</td>
</tr>
<tr>
<td>you (m.) wage</td>
<td>ḥānta</td>
</tr>
<tr>
<td>you (f.) was</td>
<td>ḥānta</td>
</tr>
<tr>
<td>he was</td>
<td>ḥānta</td>
</tr>
<tr>
<td>she was</td>
<td>ḥānta</td>
</tr>
</tbody>
</table>

* See section 14 for a discussion of hollow verbs.
D. Vocabulary

bitjinn
mshayym
umuss
haybi
Hadda
uSSana
shmayye
'umda
We
ksatra
'tund
kentu sakin
aDa
insin
Tayyib
Hatou
tghannim
b-sharT
immad
khayyil
assalam
zghire (qahri, m.)
aqad
Sawt
shu ha l-Hali?
ma fi
byliham
maz'ii
Ha'ti
issem shuha
masalah (masbilla, m.)
tekhtar
numin

incredible (lit., it makes you crazy)
obvious
indeed, surely (an emphatic expression that follows the
emphasized word—verb, noun, or adjective, lit. and a half)
this (lit.)
one, someone
a little
about her
family
poor
they have
they used to live
room
man, person
good-hearted
in order to
she sings
on a condition
her mother
her brother
beginning
little
sure
her voice
What are you talking about? (lit., What is this talk?)
there isn’t
he understands
music
real
stage name (lit.,对未来 name)
famous
she chooses
two names

E. Cultural Note

Feiruz is not only the most famous Lebanese singer but also a legend of contemporary
Arabic music (visit www.feiruz.com for more information and music samples). Born
Nahid Haddad on November 21, 1935, in a little Lebanese village, Feiruz soon moved
with her family to a poor neighborhood of Beirut where her father worked in typesetting.

Her voice was discovered by a teacher from the National Conservatory, who was looking
for new talents. He helped her join the national radio choir and two months later, after
her conservative father was assured that Feiruz would sing only patriotic songs, she
recorded her first solo songs. She became a huge success overnight.

At the radio, Feiruz met Aal Rahbani, a budding composer who was working as a police
officer at the time. Aal became her husband in 1954 and the composer with whom
Feiruz recorded most of her songs. Their musical style is famous and combines the
exclusive beauty of her passionate, Eastern voice with Western musical nuances.

Her first live concert was in the summer of 1957 in the temple of Jupiter in the city of
Ba’lbek, in front of the largest audience that ever gathered there. Since then, until
the beginning of the civil war, Feiruz sang on that stage almost yearly. She returned to
Ba’lbek in 1998 and her concerts was a smashing success. In the late 1970’s, Feiruz
started singing the jazz-influenced songs of her son Ziad (see www.ziad-rahbani.net).
In May of 1999, Feiruz performed at the MGM Grand Hotel in Las Vegas in front of 10,000
fans.

F. Exercises

1. Read the dialogue in Lesson 26 and find all nouns with a definite article. How many
different forms of the definite article did you find? Explain the differences.

2. Supply the correct form of kif (was/were), then translate the sentences into English.

Example: bintu (kif) khir Tayyib.

bintu kif khir Tayyib?

His daughter was very nice.

a. bayyi (kif) yamlikh alil ‘al j-jam’a al-Hali.
b. jinnana (kif) bi beytun.
c. wan khesser rin (kif) jirun b-amriku.
d. yil, infehd, shu (kif) to/mu enti w-khayyik bas (kif) sakin b-lambin?
e. anid mii (kif) an’i iqaz sahmar w-afmad fatirasstu ‘al shighef bi belrit.

3. Translate the following sentences into Lebanese Arabic.

a. I don’t know (lit., understand) anything at work
b. Isn’t his name Kama?—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 (lit.) 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

rbasaTTi bi-l-Habi?
rbasaTTi w-nuSS. li mà rbsaTTi enti?
shu li Habi? ki mà bitiri?
kén Taxis bitake, ki mà 'āqabak?
and mà bitham bi-i-ake? it-tabbúle bējinim w-li-kibbe kāmēn ...
shwayyed bas akid Habbu l-musti’ā?

B

mà 'āqabni i-ake. mà bo'ri, bēla, Habbu. 
ii, it-tabbúle mà kēnet Taxisibe, bas mēn w-
bayyi Habbu l-kibbe shwayye ... 
mà kēn Taxisib, enti mà bēthāmi bi-i-ake. 
mish kīr, w-enti?

5. Answer the following questions.

a. shu bitiri fūl ‘an feiruz?
b. kit kēnet Rish ‘ilē feiruz (or ‘ileta la feiruz)?
c. ‘āl biyehēbb feiruz? kl?
d. w-entoi enti bānbeiti feiruz? bitihebb/bitihebb Sawai?
e. bitihebb/bitihebb l-musti’ā l-arabiyye?

Answer Key

1. i-mishši, l-woDD — The form of the definite article is kl because the preceding words shi and ya’ni end in vowels.

2. shu bitir fūl ‘an feiruz? — A form of the definite article is kl because it precedes the word jēd, beginning in a sun consonant, and follows a word, w-, ending in a consonant.

3. a. mà bitham shi bi sh-shighed. 
b. mish jēnēnu kanmi? kl, jēnēnu akīm. 
c. fī yīnihi ‘a l-Habi ma’ bayyi w-immu. 
d. mà bitihebb Sawai la Enrique Iglesias, mà bēftahin mišši. 
e. bāyνdi bitihebb l-Habi. 
f. akhēdī ‘a l-musti’ā? kl, mà akhēdī ba’di.

4. rbsaTTi bi-l-Habi? 
mish kīr, w-enti?

I had a lot of fun. You didn't have fun?

I don't know. shu li Habi? ki mà bitiri?
mà 'āqabni i-ake. 
What kind of an answer (lit. talk) is that? How come you don't know?

b. ki kēnet Rish ‘ileta la feiruz? — A form of the definite article is kl because it precedes the word jēd, beginning in a sun consonant, and follows a word, w-, ending in a consonant.

So how did Feiruz's family use to live? — Feiruz's family was poor, they lived in a (single) room, not in an apartment.

What does Lucy know about Feiruz? — She knows her real name and also a little about her family.

She is bitihebb/bitihebb bitehēbb/bitehēbb Sawai.

Yes, I know her, and I like her voice a lot.

As lēsh like Feiruz? — Yes, Ali likes Feiruz a lot because her voice is fantastic.

b. kit kēnet Rish ‘ilē feiruz? — A form of the definite article is kl because it precedes the word jēd, beginning in a sun consonant, and follows a word, w-, ending in a consonant.

Does Ai like Feiruz? — Yes, Ali likes Feiruz a lot because her voice is fantastic.

b. w-entoi enti bānbeiti feiruz? bitihebb/bitihebb Sawai?

And you, do you know Feiruz? — Do you like her voice?

bāsi, a’rīs w-bitihebb Sawai kīr. 
Yes, I know her, and I like her voice a lot.

a. shu bitir fūl ‘an feiruz? — A form of the definite article is kl because it precedes the word jēd, beginning in a sun consonant, and follows a word, w-, ending in a consonant.

Shwayyed bas akid Habbu l-musti’ā?

What does Lucy know about Feiruz? — She knows her real name and also a little about her family.


a. shu bitir fūl ‘an feiruz?

bitihebb/bitihebb l-musti’ā l-arabiyye?
A. Dialogue

Lucy: Am I doing okay? What’s up?

Amal: Well, that’s why I want to talk to you. To tell you the truth, I want to know what options I have.

Lucy: First, if you don’t want to study anymore, you could find a job (it, you could go to work). Your major is very popular in Lebanon. You can find a job quickly. All schools now are looking for English teachers.

Amal: But I wouldn’t get paid very much.

Lucy: You’re right.

Amal: And also I can’t teach little kids. They don’t listen. Do you know what my neighbor’s son told her the other day? When he got back from school he said to her: “Mom, today we learned how to write.” She told him: “What did you write, sweetie?” He said to her: “I don’t know, we still haven’t learned how to read”.

Lucy: That’s cute.

Amal: Unbelievable!

Lucy: Well then, you can look for another job or continue your education.

Amal: You mean apply for an M.A.?

Lucy: Yeah, you can go study in the United States. Why don’t you apply to my university?

Amal: Right.

Lucy: What’s its Web site?

Amal: Do you have a pen?

Lucy: No, I don’t.

Amal: A student without a pen? Here’s a pen; here you go, write the URL. Do you have any family (lit., anyone) in the United States?

Lucy: Yes, my aunt lives in LA.

B. Pronunciation

CONSONANT CLUSTERS

While in ‘AshShi‘i no more than two consonants can appear together, in Lebanese Arabic, as in other Arabic dialects, even three-consonant clusters can be found in many words. In the examples below, the short vowel, which exists in corresponding MSA words, is dropped in Lebanese Arabic, creating a two-consonant cluster.

<table>
<thead>
<tr>
<th>LA</th>
<th>S</th>
<th>H</th>
<th>H</th>
<th>j</th>
<th>S</th>
<th>H</th>
<th>j</th>
<th>S</th>
<th>H</th>
<th>j</th>
<th>S</th>
<th>H</th>
</tr>
</thead>
<tbody>
<tr>
<td>MSA</td>
<td>j</td>
<td>S</td>
<td>H</td>
<td>j</td>
<td>S</td>
<td>H</td>
<td>j</td>
<td>S</td>
<td>H</td>
<td>j</td>
<td>S</td>
<td>H</td>
</tr>
<tr>
<td>(come on in)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The short vowel i is dropped from the preposition bi (in) in the following examples.

| LA | ‘A|S|H |j|S|H (quickly) | j|S|H (in Lebanon) | j|S|H (formally) |
|---|---|---|---|---|---|---|
| MSA | bi | j|S|H | j|S|H | j|S|H |

In Lebanese Arabic, as in other dialects, words can also contain clusters of three consonants. This usually happens in the imperfect tense of Form II verbs, specifically the singular you or they form.
**C. Grammar and Usage**

1. **THE FUTURE TENSE**

   In Lebanese Arabic the future tense is formed by placing the particles raḥ or ha (used interchangeably) before the imperfect tense form of the verb without b-/m- prefix. This tense corresponds to either the future tense (using will or going to) or to the present progressive tense (to be doing) in English.

   - **ho ssine raḥ khallīs il-yom.**
     - I'm graduating (lit., finishing university) this year.
   - **shu ha tačwi bo'dryn?**
     - What are you going to do afterwards?
   - **raḥ oba'd bi.**
     - I'll get paid a lot.

   To negate the future simply add the negative particle mā in front of raḥ or ha.

   - **ho ssine mā raḥ khallīs il-yom.**
     - I'm not graduating this year.
   - **shī mā ha tačwi bo'dryn?**
     - What aren't you going to do afterwards?
   - **mā raḥ oba'd bi.**
     - I'm not going to get paid much.

2. **DEMONSTRATIVES**

   Lebanese Arabic demonstrative pronouns are fewer and simpler than their counterparts in fuṣṣālī. The following table shows the main forms of demonstrative pronouns in Lebanese Arabic:

<table>
<thead>
<tr>
<th>DEMONSTRATIVES IN LEBANESE ARABIC</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Masculine</strong></td>
</tr>
<tr>
<td><strong>Singular</strong></td>
</tr>
<tr>
<td>haydek (this)</td>
</tr>
<tr>
<td>haydī (that)</td>
</tr>
<tr>
<td>haydīn (this')</td>
</tr>
<tr>
<td>haydīn (that')</td>
</tr>
</tbody>
</table>

   Note that the al sound in MSA demonstratives (e.g., ḥūdha [this, m.]) is replaced by the al sound in Lebanese Arabic. Lebanese Arabic also adds a y in the middle of the word.

   - ḥūdha olam.
     - This is a pen.
   - ḥūdha mish kif šī.
     - That's not all.
   - ḥūdha mā bīli šīt.
     - This [guy] doesn't understand anything.
   - feyruz haydī.
     - This is Feiruz.

   The Lebanese Arabic demonstratives for nearness (this, these) given in the above table always function as pronouns, i.e., they cannot modify a noun. A single demonstrative adjective, ha (this), is used with nouns of any gender or number.

   - **ho ssine raḥ khallīs il-yom.**
     - This year I'm graduating.
   - **shu ha li Haki?**
     - What are you talking about? (lit., What's this talk?)

   Note that a demonstrative is used in the expression haydek il-yom (that day), meaning “the other day,” as in:

   - ta'a shī allah tin la-yord haydek il-yom?
     - Do you know what my neighbor's son told her the other day?

3. **EXPRESSING POSSESSION**

   Three different constructions involving the prepositions la (for), ma (with), and 'ind (at, on) are used in Lebanese Arabic to express the concept of possession. Possessive suffixes are added to these prepositions to express different persons and number. The preposition la is usually used in combination with if, its variant form, which carries the possessive endings.

<table>
<thead>
<tr>
<th>POSSESSIVE CONSTRUCTIONS</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>la (for)</strong></td>
</tr>
<tr>
<td>I have</td>
</tr>
<tr>
<td>you have</td>
</tr>
<tr>
<td>you if</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>

Note: 'ind in Arabic is used to express possession, while 'ind in English is used to express location.
The three possessive constructions are used in different contexts with slightly varying meanings.

A. ila (FOR)
The possessive construction with ila (for) expresses different forms of possession, as described below. Depending on its function, it takes different forms.

- ila

In this construction, ila, taking the form of ila, indicates relationships between people, such as those within a family. Depending on the grammatical person of the owner, ila combines with different possessive suffixes. For example:

ila Hadho b-amerika?
Do you have someone (i.e., family) in America?

Ila ikht b-amerika.
She has a sister in America.

- ila

The possessive construction with ila 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 ila. For example:

Ha il-bet ila ikun?
Is this house yours (pl./7)? Does this house belong to you? (lit., Is this house for you?)

hayda ila ikik?
Is this your(s)? 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 ila in "X la ila," and when you want to say "I have X," where X is a person, use ila in "X la ila.

- ila

Ila can also be used in a possessive construction, or an iDafa, as an alternative way of marking the possessive relationship between two nouns. For example:

iba la-jard
my neighbor's son (lit., her son for my neighbor)

Sawsa la-feyruz
Feiruz's voice (lit., her voice for Feyruz)

Note that ila is also frequently used in its original prepositional meaning, which should not be confused with the expression of possession, as in:

khetet bi-ghanni ila jardin.
She used to sing for the neighbors.

B. ma' (WITH)
The possessive construction with the preposition ma' (with) expresses the meaning of having something on oneself, at the particular moment. Its literal meaning is "X is with someone." Negate it with ma'.

mzik atom?
Do you have a pen on you? (lit., Is a pen with you?)

ma' ma':
No, I don't. (lit., No [pen] with me.)

ma' ila Ha'.
You are right. (lit., The right is with you.)

C. 'ind (AT, ON)
The possessive construction with 'ind (at, on) denotes a general sense of being in possession of something. It is also used in statements such as I have a class, I have school, or I have a choice. It is negated with ma'. Note that in the we and you plural forms ('indha and 'indun), the d in 'ind is dropped. The preposition ila can be added in front of 'ind with no change in meaning.

ma' khet (Ma') 'ind shi'a.
They didn't have an apartment.

baddi an'f shi fi 'inda ikhyibr.
I want to know what options I have.

kam sijiya 'inkun?
How many cars do you own?

fi 'indik madrase bukra?
Do you have school tomorrow?

4. EXPRESSING POSSESSION WITH te' AND tabd'
The expressions te' and tabd', meaning "belonging to," resemble possessive pronouns and adjectives in function. te' and tabd' 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.
5. Verb Conjugation

Below you will find three verbs, ʿal (to say, to tell), ḥikī (to speak, talk), and abaD (to get paid, earn), conjugated in the perfect and imperfect indicative. If ʿal (to say, to tell) is followed by a pronominal object, as in I told him, the verb has to combine with the preposition la (to), which an object pronoun suffix is added. Below is the conjugation of ʿal (to say, to tell) with and without the preposition. After a perfect tense verb ending in a vowel, the preposition la becomes l:, after a perfect tense verb ending in a consonant, it becomes ll: (except for the she form, where it is ū). In the imperfect tense, the preposition is ū for all forms.

**THE VERB ʿAL (TO SAY, TO TELL)**

<table>
<thead>
<tr>
<th>Perfect</th>
<th>Imperfect</th>
</tr>
</thead>
<tbody>
<tr>
<td>la ūlu</td>
<td>baʾalū</td>
</tr>
<tr>
<td>you (m.) ālū</td>
<td>ūlu</td>
</tr>
<tr>
<td>you (f.) ḥulū</td>
<td>ūlu</td>
</tr>
<tr>
<td>he     ī (m.)</td>
<td>ūlu</td>
</tr>
<tr>
<td>she    ī (f.)</td>
<td>ūlu</td>
</tr>
<tr>
<td>we     ḥaššā</td>
<td>ūlu</td>
</tr>
<tr>
<td>you (pl.) ṣaššā</td>
<td>ūlu</td>
</tr>
<tr>
<td>they   ī (m.)</td>
<td>ūlu</td>
</tr>
</tbody>
</table>

**THE VERB ḤIKI (TO SPEAK, TALK)**

<table>
<thead>
<tr>
<th>Perfect</th>
<th>Imperfect</th>
</tr>
</thead>
<tbody>
<tr>
<td>la ūlu</td>
<td>baʾalū</td>
</tr>
<tr>
<td>you (m.) ālū</td>
<td>ūlu</td>
</tr>
<tr>
<td>you (f.) ḥulū</td>
<td>ūlu</td>
</tr>
<tr>
<td>he     ī (m.)</td>
<td>ūlu</td>
</tr>
<tr>
<td>she    ī (f.)</td>
<td>ūlu</td>
</tr>
<tr>
<td>we     ḥaššā</td>
<td>ūlu</td>
</tr>
<tr>
<td>you (pl.) ṣaššā</td>
<td>ūlu</td>
</tr>
<tr>
<td>they   ī (m.)</td>
<td>ūlu</td>
</tr>
</tbody>
</table>

**THE VERB abaD (TO GET PAID, TO EARN)**

<table>
<thead>
<tr>
<th>Perfect</th>
<th>Imperfect</th>
</tr>
</thead>
<tbody>
<tr>
<td>la ūlu</td>
<td>baʾalū</td>
</tr>
<tr>
<td>you (m.) ālū</td>
<td>ūlu</td>
</tr>
<tr>
<td>you (f.) ḥulū</td>
<td>ūlu</td>
</tr>
<tr>
<td>he     ī (m.)</td>
<td>ūlu</td>
</tr>
<tr>
<td>she    ī (f.)</td>
<td>ūlu</td>
</tr>
<tr>
<td>we     ḥaššā</td>
<td>ūlu</td>
</tr>
<tr>
<td>you (pl.) ṣaššā</td>
<td>ūlu</td>
</tr>
<tr>
<td>they   ī (m.)</td>
<td>ūlu</td>
</tr>
</tbody>
</table>

**D. Vocabulary**

- māshī: Things are going fine.
- māndaḥ: good (f.)
- šuwa: year
- khaḍīṣ: I finish (conjugate like Zabbād)
- jumā: university
- naʿayn: afterwards
- ṣāka: I speak, I talk
E. Cultural Note

Studying languages is an essential part of Lebanese education. Most elementary, junior high, and high schools use two languages as their official languages of instruction: Arabic for the subjects of history, Arabic literature, and Arabic language, and either French or English for all the science subjects. In junior high or high school a third language is usually added, so by the time students graduate from high school, it is assumed that they have mastered two languages and have a strong background in a third one. However, many people whose language of instruction at school was French feel they need to study English in specialized language schools. Most of these are members of the younger generation who have realized that English is a huge asset when you look for a job.

To teach in language schools, called medrine ir-nāṣihīn (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 full forms for the following Lebanese Arabic words. (Tip: Supply the short vowels.)

misthak, wafhī (one, f.), b-sharīf, zhīghī, tghom

2. Translate 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-lhayr bi-feyri (bas bi-mušrufa: Sweida)
b. fi-laḥta ṭalām bi-l-ḥamāli (bas il-ḥamāli, bi-l-madrasa il-ingliziyya)
c. jārī šināy fī-ḥadd bi-bayda’ (ba’tūd yom)
d. yūn, ḥasan, shu kinta tā’umū enta w-hayyak? (bas nikhla ’a ḫāmēn)
e. ṣikhaba’ bi-l-mustashfa’ (bakrū)

3. Translate the following sentences into Lebanese Arabic.

a. This is a school.
b. These are schools.
c. This is a Lebanese girl.
d. They teach Arabic in this school.
e. I don’t like this job.
f. These little kids know how to write and read well (lit., know writing and reading).

4. Answer the following questions.

a. le mà kēn yūr’ ilmū bi-gūro shu kēb bi-l-madrasa?
b. le mà bādī bī-šamāli bi-l-madrasa?
c. w-emta/ent bi-sīr? bhal bi-sīr el-ḥadd bi-l-ḥamāli il-ingliziyya? bi-l-madrasa il-ingliziyya?
d. shu el-ḥamāli bi-l-ṣāhāb? bi-l-ṣāhāb bi-l-madrasa il-ingliziyya?

5. Put the words in the parentheses in the correct form to make expressions of possession.

a. bi-l-ḥamāli (ba’tūd yom)?
b. bhal bi-l-ḥamāli (ba’tūd yom)?
c. bhal bi-l-ḥamāli (ba’tūd yom)?

To teach in language schools, called medrine ir-nāṣihīn (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 full forms for the following Lebanese Arabic words. (Tip: Supply the short vowels.)

misthak, wafhī (one, f.), b-sharīf, zhīghī, tghom

2. Translate 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-lhayr bi-feyri (bas bi-mušrufa: Sweida)
b. fi-laḥta ṭalām bi-l-ḥamāli (bas il-ḥamāli, bi-l-madrasa il-ingliziyya)
c. jārī šināy fī-ḥadd bi-bayda’ (ba’tūd yom)
d. yūn, ḥasan, shu kinta tā’umū enta w-hayyak? (bas nikhla ’a ḫāmēn)
e. ṣikhaba’ bi-l-mustashfa’ (bakrū)

3. Translate the following sentences into Lebanese Arabic.

a. This is a school.
b. These are schools.
c. This is a Lebanese girl.
d. They teach Arabic in this school.
e. I don’t like this job.
f. These little kids know how to write and read well (lit., know writing and reading).

4. Answer the following questions.

a. le mà kēn yūr’ ilmū bi-gūro shu kēb bi-l-madrasa?
b. le mà bādī bī-šamāli bi-l-madrasa?
c. w-emta/ent bi-sīr? bhal bi-sīr el-ḥadd bi-l-ḥamāli il-ingliziyya? bi-l-madrasa il-ingliziyya?
d. shu el-ḥamāli bi-l-ṣāhāb? bi-l-ṣāhāb bi-l-madrasa il-ingliziyya?

5. Put the words in the parentheses in the correct form to make expressions of possession.

a. bi-l-ḥamāli (ba’tūd yom)?
b. bhal bi-l-ḥamāli (ba’tūd yom)?
c. bhal bi-l-ḥamāli (ba’tūd yom)?
Writing and reading are not for me. I like working but I don't like studying.

a. I'm 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.

b. ka'ttebe bi-l-ikhtisa'at ba's ma biheeb ib-daree.

c. 'am blacklist Sari ne'a, ma ba'it shi ba'dul o'mul—ub-i-khishSa'd (taba) haj-jema'ma ma by'ajbihi. ra'h addim 'a jema'ti.'
A. Dialogue

Nadia is teaching Lucy how to cook a traditional Lebanese rice garnish.

Lucy: One cup? Isn't that too little? How many people are we cooking for?
Nadia: Two or three. Okay. 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, 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 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! I'll worry! And if you don't get it right, you'll eat it. What, are you going to throw it away?
Lucy: No, I'll do like Juha. He had three apples and wanted to eat one, but before he did, he saw that it had gone a little bad. So, he threw it away and got another one. But that one also turned out to be a little bad, so he threw it away as well.
Nadia: What, he didn't throw them all out?
Lucy: No, he switched off the light and ate the third one.

B. Grammar and Usage

1. QUESTION WORDS

Lebanese Arabic question words are presented in the following table, followed by example sentences.

<table>
<thead>
<tr>
<th>QUESTION WORDS</th>
<th>min</th>
<th>shu</th>
<th>am</th>
<th>la</th>
<th>l-ma</th>
<th>lib</th>
<th>ha</th>
</tr>
</thead>
<tbody>
<tr>
<td>min Tabukh il-ghada mhenn?</td>
<td>Who cooked lunch yesterday?</td>
<td>shu 'om byfi?</td>
<td>What's going on?</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
weyn rdst bayyeek?
Where did your father go?
la weyn rdst?
Where are you going (to)?
min weyn akhdal hā zārkh?
From where did you get this oil?
emin rdst 'a sālīy?
Where are you going (to)?
le ma baddal ṭāfhi ma's?
Why don't you want to go with me?
kif baddak il rizz?
How would you like the rice?
adde hā'ala il khebeek?
How much is the bread?
kam wala'd 'inkun?
How many kids do you (pl.) have?

2. NEGATIVE FORM OF NOUNS, ADJECTIVES, ADVERBS, AND PARTICIPLES

A. mish (NO, NOT)
The negative particle mish is used to negate nouns, adjectives, adverbs, and participles. Its equivalent in English is either no or not.

• Nouns
  min weyn akhdal hā raddo?
  From where did you get this radio?
  hayda mish raddo, haydi msajjle.
  This is not a radio. (lit., This is no radio.) This is a tape recorder.

• Numbers
  kam wala'd 'inkun tlete?
  How many kids do you (pl.) have? Three?
  la, mish tlete.
  No, not three.

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 hon vs. and mish hon (I am not here).
• Nouns
shi, haydī? bêt?
What is this? A house?
lā, mnnu bêt (= mish bêt), hoydī bimīyā.
No, it’s not a house. This is a building.

• Adjectives
lī, ma baddīk trāhī ma’ī?
Why don’t you want to go with me?
lī-ennu mnnuṣ sārī (= lī-ennu ento mish sārī), w-sīyārdīn kanna mnnūl sārī (= mish mnnūl sārī).
Because you’re not fast. And your car is not good.
addā lā, il khebezz?
How much is the bread?
mnnu ghīlī (= mish ghīlī).
It’s not expensive.

• Adverbs
emīn il Hafle? bukrū?
When is the party? Tomorrow?
lā, mnnu bukrū (= mish bukrū).
No, it’s not tomorrow.

• Participles
lā whey rāyīḥ?
Where is he going (to)?
mnnu rāyīḥ (= mish rāyīḥ) ‘a mTaṭāl.
He’s not going anywhere. (lit., He is not going to a place.)
emīn rāyīḥ ‘a sāṣī’?
Whom are you going to the market?
mnnu rāyīḥ (= mish rāyīḥ) ‘a sāṣī il-yom. I’m not going to the market today.

3. USING fi (THERE IS/ARE . . .)
To express there is . . . and there isn’t . . ., use fi . . . and mā fi . . . respectively.
fi shi dī-yām?
Is there anything today?
lī fi shi.
No, there’s nothing/There isn’t anything.
mā fi Hafle?
Isn’t there a party?
būlā fi, ‘īnd yūṣuf baddīk trāhī?
Yes, there is. At Yusuf’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 fuṣḥā, Lebanese Arabic has three grammatical numbers: singular, dual, and plural. To express the singular, Lebanese uses the singular noun without any qualifiers, e.g., bīnet (a/one girl), wala’d (a/one boy). The dual has only one ending, -īn (occasionally pronounced as -eyn), used with both the masculine and feminine nouns, e.g., bīnten (two girls), wala’ādīn (two boys). When a dual noun ends in ṭā' marbūta, the t-sound becomes audible before the dual suffix, e.g., sayyara (a car), sayyartān (two cars). The plural is indicated by the use of a plural noun, e.g., bānīt (girls), owlād (boys).

5. NUMBERS
Much like in fuṣḥā, in Lebanese Arabic an unmodified singular noun implies the number “one,” e.g., bīnet (one girl), wala’d (one boy). The word for “one” is wala’d (m.), wala’dī (f.) and can be added after the noun for emphasis, e.g., bīnten wala’dī (one girl), wala’ādī wala’dī (one boy). To say two, Lebanese uses the dual noun, e.g., bīnten (two girls), wala’ādīn (two boys). Again, the number is not obligatory, but can be used for emphasis, as when ordering something in a restaurant, e.g., thān shaw (two coffees). The feminine form of two, bint, is used in telling the time, e.g., bīnten w-naṣ (half past two). Like in fuṣḥā, when the cardinal numbers from 3 to 10 are followed by a noun, the noun must be in the plural form, e.g., in fuṣḥā we say thādāth that ashāhādīs (three people), khams sa’dī (five hours).

However, Lebanese Arabic differs from fuṣḥā 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 masculine number, and vice versa (see Lesson 7). Lebanese Arabic, on the other hand, always uses the masculine form of the number to modify both masculine and feminine nouns. However, when numbers between 3 and 10 are not

1 The short vowel a in a singular form means (pātīne, girl) typically added in Arabic to the singular form means (pātīne, girl) typically added in Arabic to the singular form means (pātīne, girl) typically added in Arabic to the singular form means (pātīne, girl) typically added in Arabic to
followed by a noun in Lebanese Arabic, they appear in their feminine form, ending in -ة. Furthermore, if the noun modified by a number starts with a vowel, the feminine form of the number is used, e.g., 'اُلْبَيْتُ (four days), 'َاِلْبَيْتِ (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.

<table>
<thead>
<tr>
<th>NUMBERS 1 TO 10</th>
</tr>
</thead>
<tbody>
<tr>
<td>Independent</td>
</tr>
<tr>
<td>one</td>
</tr>
<tr>
<td>two</td>
</tr>
<tr>
<td>three</td>
</tr>
<tr>
<td>four</td>
</tr>
<tr>
<td>five</td>
</tr>
<tr>
<td>six</td>
</tr>
<tr>
<td>seven</td>
</tr>
<tr>
<td>eight</td>
</tr>
<tr>
<td>nine</td>
</tr>
<tr>
<td>ten</td>
</tr>
</tbody>
</table>

When numbers between 11 and 19 are not followed by a noun, they lose their final r. Like in MSA, the noun following the number is in the singular form in Lebanese Arabic.

<table>
<thead>
<tr>
<th>NUMBERS 11 TO 19</th>
</tr>
</thead>
<tbody>
<tr>
<td>Independent</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>

A single form, ending in -ة in, is used for the tens, whether the number is used independently or is followed by a singular noun.

<table>
<thead>
<tr>
<th>NUMBERS 20 TO 90</th>
</tr>
</thead>
<tbody>
<tr>
<td>twenty</td>
</tr>
<tr>
<td>thirty</td>
</tr>
<tr>
<td>forty</td>
</tr>
<tr>
<td>fifty</td>
</tr>
<tr>
<td>sixty</td>
</tr>
<tr>
<td>seventy</td>
</tr>
<tr>
<td>eighty</td>
</tr>
<tr>
<td>ninety</td>
</tr>
</tbody>
</table>

The noun following the hundreds and the thousands is also in the singular form.

<table>
<thead>
<tr>
<th>NUMBERS 100 TO 9,000</th>
</tr>
</thead>
<tbody>
<tr>
<td>one hundred</td>
</tr>
<tr>
<td>two hundred</td>
</tr>
<tr>
<td>three hundred</td>
</tr>
<tr>
<td>four hundred</td>
</tr>
<tr>
<td>five hundred</td>
</tr>
<tr>
<td>six hundred</td>
</tr>
<tr>
<td>seven hundred</td>
</tr>
<tr>
<td>eight hundred</td>
</tr>
<tr>
<td>nine hundred</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., تَوْكِيْد (Tuesday). The following chart shows differences between MSA and LSA. Note that they are only different in their pronunciation, not the order of the days.

<table>
<thead>
<tr>
<th>DAYS OF THE WEEK</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sunday</td>
</tr>
<tr>
<td>Monday</td>
</tr>
<tr>
<td>Tuesday</td>
</tr>
<tr>
<td>Wednesday</td>
</tr>
<tr>
<td>Thursday</td>
</tr>
</tbody>
</table>

In the above chart, the days are written in MSA, the Arabic in parenthesis. The numbers which follow these names refer to the numbers of the days of the week.

C. Vocabulary

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>جَمْهُور</td>
<td>lunch</td>
</tr>
<tr>
<td>مَرْجُل</td>
<td>gentleman</td>
</tr>
<tr>
<td>نَهَاس</td>
<td>today</td>
</tr>
<tr>
<td>صَلْف</td>
<td>you cook (f)</td>
</tr>
<tr>
<td>وَاَل</td>
<td>or</td>
</tr>
<tr>
<td>جَنْد</td>
<td>rice</td>
</tr>
<tr>
<td>لَيْتَ</td>
<td>you are welcome/With pleasure!</td>
</tr>
<tr>
<td>تَحْكَم</td>
<td>by the way</td>
</tr>
<tr>
<td>مَهْرًا</td>
<td>now</td>
</tr>
<tr>
<td>مُحْلَِّّي</td>
<td>Como! (f)</td>
</tr>
</tbody>
</table>

The following table shows examples of the use of the preceding numerals following the days of the week. The singular form is used, followed by the numeral and the correspondent MSA counterpart (the plural form is used in the singular numeral form). The Arabic feminine form always ends in -ة:

<table>
<thead>
<tr>
<th>Days</th>
<th>Arabic</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sunday</td>
<td>السَبْتُ (السَبْتُ)</td>
</tr>
<tr>
<td>Monday</td>
<td>الْيَمَنُ (اليَمَنُ)</td>
</tr>
<tr>
<td>Tuesday</td>
<td>الْيَلِيْدُ (اليَلِيْدُ)</td>
</tr>
<tr>
<td>Wednesday</td>
<td>السَّبَتُ (السَّبَتُ)</td>
</tr>
<tr>
<td>Thursday</td>
<td>الْيَلِيْدُ (اليَلِيْدُ)</td>
</tr>
<tr>
<td>Friday</td>
<td>السَبْتُ (السَبْتُ)</td>
</tr>
</tbody>
</table>
kitchen  I am showing you (f.)
emine  when
zeyt  vermicelli
cibneya  cooking oil
calla  cup
rikht  little
telt  three
lyghadisi  you wash it (f.)
lyghayy  I change
mouy  water
biTTi  you put (f.)
a jandab  aside
shayayy  a little
cibel  before
ghiz  cooker
memnik  you are not (f.)
byghil  it boils
bitlyya  you (f.) by it (f.)
lawna  its color
dashabi  golden
d  which
skaw  it is ready/it is cooked
Talhaya  dish
rikham  You are welcome! With pleasure!
okid  sure
bintli  you are afraid (f.)
ribbi  you throw it (f.)
rihiyat  apples
shae  he saw it
Tulnet  it turned out to be
tafsa  he switched off
Daw  light
telt  third (f.)

D. Cultural Note
Preparing food and eating together is an important part of family life in Lebanon. Many families not only eat dinner together but lunch as well. Employees return home during their lunch hour to eat with their families and relax for an hour. Women usually prepare more than one main course daily with many side dishes. Female relatives and neighbors often exchange recipes and cook meals together. Showing hospitality is very important, so when relatives and friends visit a family, they are served food and beverages. Coffee or tea is followed or preceded by a helping of fresh fruit and then, sweets and cookies.

Even if the guest is not hungry, it is polite to try the served food. Expect also that the hosts will urge you insistently.

Many stores serve coffee and tea to their customers even on their first visit to the store. When clients of a shop are also neighbors, they frequently come down and sit with the owner to drink a hot or cold beverage and chat about family affairs, politics, or culture.

E. Exercises
1. Translate the English sections of the following dialogue into Lebanese Arabic.
Muna: Who went to the concert with you?
Grace: biner min li-jajmen a.
Muna: bani'k'khyay?
Grace: No, she’s not Lebanese. She’s Syrian.
Muna: sikke khe, b-vawba?
Grace: è, ma’ wilea.
Muna: shu tuma?
Grace: Su’ud.
Muna: umi ba'illa. How many kids does she have? Four?
Grace: No, not four. Actually, she has five.
Muna: a, ma ba'illa.
Grace: She'll teach me how to make tabouli.
Muna: emin? bukra?
Grace: No, not tomorrow.

2. Answer the following questions.
a. weyn sakita/sakities?
b. kom ylim bi-jajmen a (a week) tishghetell;i?c. obel kom sine fawwuzu immok w-bayyik/immik w-bayyik?
d. lè 'am tidna/tidra lymben?
e. addè Ho' sayyartik/i?
f. shi 'amant embikri?

3. Fill in the blanks by choosing the correct word—a number, a question word, or a noun.
khansar / lime / khums / marra / weyn / li-jajmen a / arba’ / emine / el-tanen / ma’ / "shini / ma’i”
a. mibih shi'ajjmen min as-sal’ akilet ________ tihto4let.
b. kom ________ ilallak; ma fik mih 'a simena abel ma khallaset min il-heya.
c. ________ ro’oh t’addim 'a jajmen a? I-khums aw ________?
d. "I'm afraid I can't afford to buy her a gift."
   Grace: "This is not true."
   Muna: "I agree."
   a. Where did you go yesterday?
   b. Where did you go this morning?
   c. When did you go to the market?
   d. Where did you go last week?
   e. Where did you go last night?
   f. Where did you go this afternoon?
2. Answer Key
   a. Muna: "I came to the university last night.
      Grace: "I didn't come."
   b. Muna: "I came to the university last night.
      Grace: "I didn't come."
   c. Muna: "I came to the university last night.
      Grace: "I didn't come."
3. Muna: "I came to the university last night.
      Grace: "I didn't come."
   Answer Key
   1. Muna: "I came to the university last night.
      Grace: "I didn't come."
   2. Muna: "I came to the university last night.
      Grace: "I didn't come."
   3. Muna: "I came to the university last night.
      Grace: "I didn't come."
4. Muna: "I came to the university last night.
      Grace: "I didn't come."
   Answer Key
   1. Muna: "I came to the university last night.
      Grace: "I didn't come."
   2. Muna: "I came to the university last night.
      Grace: "I didn't come."
   3. Muna: "I came to the university last night.
      Grace: "I didn't come."
5. Muna: "I came to the university last night.
      Grace: "I didn't come."
   Answer Key
   1. Muna: "I came to the university last night.
      Grace: "I didn't come."
   2. Muna: "I came to the university last night.
      Grace: "I didn't come."
   3. Muna: "I came to the university last night.
      Grace: "I didn't come."
   Muna: "I came to the university last night.
      Grace: "I didn't come."
   a. What did you do yesterday?
   b. What did you do last week?
   c. What did you do last month?
   d. What did you do last year?
   e. What did you do last decade?
   f. What did you do last century?
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.

donald: ya ahmad, bsa'nif weay is-safara l-amerikaniyye?

ahmad: un min kif bari' a la-maZul, kuhli bayyi yilzik.
donald: ya abu ahmad, badh-rifi' a safara l-amerikaniyye. tarif kli badd rifi'?

ahmad: 'a, Tab'an ba'rif. is-safara l-amerikaniyye b-onTabin.
donald: a, na'am, b shar'iye. Tab, shi bilaSaheb—bakhud taksi walla servis?

Ali: khus servis, akhlaSaik bar il-mishwur badh ikhudd wa'ei kiz.
donald: ma'ta, 'indi wa'ei kiz.

Ali: awwal shi bikhud servis min vardan 'a d-dawra w-Tab'an byikhud minnak is-suwwa yar servisin.
donald: li servisin?

Ali: lennu byimur awwal shi bi l-ashrafyye—min vardan 'a l-ashrafyye servis walbad w-min l-ashrafyye 'a d-dawra kamin servis walbad, 'indi kif.
donald: k, na'm.

Ali: hada, bintil bi d-dawra w-bisal 'min wen baddh ikhudd servis 'a onTabin', w-n nes byadlik hawlik. mishb ma lFHush 'akekk is-suwwa lennu suwadi beryid kis fannasim.
donald: marcak.


Donald signals to a "service" car.
donald: dawra?
is-suwwa: servisin.
donald: melsh.
is-suwwa: maDalDal, ikub.

On the way, the driver of the "service" car picks up another passenger.
is-suwwa: weay rafha yu demwazi?

Ali: bi-'addar ashrafyye.
is-suwwa: makDarDal, ikub. weyn baddik tizh bi-l-ashrafyye?

Ali: Hadd il-MTV.
is-suwwa: lkanmi, baSSlik.

The driver of the "service" speaks to Donald over his shoulder.
is-suwwa: yd ister, mbaqyen mennek libni?
donald: ma'ak hla', 'and min amena

is-suwwa: walla? basi' haydek il-yom ikub ma'in il-maTar wiskid li'ni fi'ni min umnek.

Donald: Ahmad, do you know where the American Embassy is?

Ahmad: I don't know exactly. Let my dad tell you.

Donald: Abu Ahmad, I want to go to the American Embassy. Do you know how I can get there? (lit., Do you know how I should go?)

Ali: Yeah, of course I know. It's in Antelias.

Donald: Ok, 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 Ashrafieh, from Verdun to Ashrafieh it's one fare, and from Ashrafieh 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?

Ali: Taxi driver. Two fares.

Donald: Fine.

Ali: Taxi driver. Get in, please.

Ali: Taxi driver. Where are you going, Mss?

Ali: Ashrafieh.

Ali: Taxi driver. Please, get in. Where do you want to get off in Ashrafieh?

Ali: Near the MTV.

Ali: Taxi driver. All right. I'll take you there.

Ali: Taxi driver. Sir, it seems like you're not Lebanese.

Donald: You're right. I'm from the States.

Ali: Taxi driver. Really? You know, the other day at the airport, I picked up a Lebanese guy, coming from the United States.

Donald: He lives there?
Taxi driver: No, he went to stay with his sister for about a month. So, I asked him, "What surprised you in America?" You know what he told me?
Donald: What?
Taxi driver: He told me, "Nothing surprised me more [than the fact] that all kids [there] speak English."

B. Grammar and Usage

1. IMPERATIVE

Commands are expressed using a special verbal form, called the imperative. The imperative in Lebanese Arabic has three forms: you (m.), you (f.) and you (m./f. pl.). The singular masculine imperative is formed by removing the prefix b-t-/bte-/bit-/bi- from the corresponding imperfect tense form. For example:

\[ \text{btrj} \quad (\text{you go}) \]

Sometimes, when the stem of the verb starts in a consonant cluster, the prefix btr-/bte-/bit-/bi- is replaced by the imperative prefix i-, e.g., bas imshi (just walk!). The 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 fus-HA. The table below shows the imperative forms of six verbs. The first row shows the corresponding imperfect tense form.

<table>
<thead>
<tr>
<th>IMPERATIVE</th>
<th>masu (male)</th>
<th>npi (go back)</th>
<th>npi (goi)</th>
<th>nuf (go, come down)</th>
<th>smi (feminine)</th>
</tr>
</thead>
<tbody>
<tr>
<td>you, m. sg</td>
<td>bmsi</td>
<td>bmrj</td>
<td>bmrj</td>
<td>bmrj</td>
<td>bmsu</td>
</tr>
<tr>
<td>you, m. pl</td>
<td>bsusu</td>
<td>bmrj</td>
<td>bmrj</td>
<td>bmrj</td>
<td>bsmu</td>
</tr>
<tr>
<td>you, f. sg</td>
<td>bmsi</td>
<td>bmrj</td>
<td>bmrj</td>
<td>bmrj</td>
<td>bmsu</td>
</tr>
</tbody>
</table>

Here are examples from the dialogue.

\[ \text{tfdDal}, \text{rkbbl}\]

Please, get in! (m. sg.)

\[ \text{tfdDal}, \text{rkbbl}\]

Please, get in! (f. sg.)

Here are more examples:

\[ \text{ydlil}, \text{ga}', \text{or} '/\text{bte-} \text{ha}'\]

Come on, go back home quickly! (m./f. pl.)

\[ \text{na} \text{zz} \text{li} \text{min} \text{is} \text{servis, b'dem} \text{msh} \text{t} \text{mi't} \text{mwt} \text{w-} \text{rkbl} \text{servis bnnl}\]

Get off the "service," then walk about 100 meters and get on another "service"! (f. sg.)

Lebanese verbs (e.g., akho (take)) whose equivalents in fus-HA have an initial hamza (e.g., 'akko), never add the optional i- prefix in their imperative form. For some verbs, such as the verbs btkul (eat) and btkhuj (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).

<table>
<thead>
<tr>
<th>THE VERBS btkul (TO EAT) AND btkhuj (TO TAKE) IN THE IMPERATIVE</th>
</tr>
</thead>
<tbody>
<tr>
<td>you, m. sg.</td>
</tr>
<tr>
<td>you, m. pl.</td>
</tr>
<tr>
<td>you, f. sg.</td>
</tr>
<tr>
<td>you, f. pl.</td>
</tr>
</tbody>
</table>

\[ \text{yda, zynneb, kli ha telikk}'a!} \]

Zeyneb, eat this apple!

\[ \text{yda, wld, khidu shokita}'a!} \]

Kids, take some chocolate!

The imperative form of the verb \( j'a \) (to come) has a different stem altogether.

<table>
<thead>
<tr>
<th>THE VERB ( j'a ) (TO COME) IN THE IMPERATIVE</th>
</tr>
</thead>
<tbody>
<tr>
<td>you, m. sg.</td>
</tr>
<tr>
<td>you, m. pl.</td>
</tr>
<tr>
<td>you, f. sg.</td>
</tr>
<tr>
<td>you, f. pl.</td>
</tr>
</tbody>
</table>

\[ \text{a}'a \text{ la ha} \text{ md} \text{ ik} \text{ shi} \]

Come here! (f. sg.) I want to tell you something.

\[ \text{a}'a \text{ bukra} \text{ rbl} \text{ fajilj} \]

Come tomorrow! (pl.) I'll show you.

The negative imperative is formed by placing the negative particle \( m \) in front of the verb, which is in the imperfect tense, but without the prefix b-/bi-. For example, the negative imperative of the verb btkul (you eat) is \( m \) \( tdj \) \( t \) (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 which helps 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 introduced it, for all persons and genders, and both animate and inanimate nouns. An alternative form of it is yill.

bitalTTi mis ghaSSati 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.

rikib ma'i wafild no mi amrinda.
A guy who had just returned from America rode with me. (lit., Rode with me someone who had returned from America.)

3. DERIVING NOUNS FROM VERBS: PARTICIPLES

Participles in MSA were discussed in Lesson 12. In Arabic dialects, participles, especially active participles, are used more frequently than in 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 bitkun (live) in Lebanese Arabic, as in weym bitkun? In most cases, the participle saktin (living) is used to form this question, e.g., weym saktin? (lit., where living).

There are two types of participles in Lebanese Arabic, just like in fuSHa. The active participle, e.g., sekin (living, having lived), sem' (hearing, having heard), and the passive participle, e.g., molsob (written), mofth (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, 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.) rdiho (f. sg.) a jem'lo.
Lina is going to the university.

For the Form I verbs, the active participle has the pattern CeC|CeC for the masculine, CeC|CeC for the feminine, and CeC|CeC 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., rdiH (going). Because the final letter of the feminine participle in fuSHa is t, 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/ Feminine</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Singular</td>
<td>mal/mal</td>
<td>yoH</td>
<td>sem'/semin'</td>
<td>rikib</td>
<td>sekH</td>
</tr>
<tr>
<td>Masculine/ Feminine</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Plural</td>
<td>mal/mal</td>
<td>yoH</td>
<td>sem'/semin'</td>
<td>rikib</td>
<td>sekH</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.

silm' 'on feyriz? How have you (pl.) heard about Feyruz?
ba'dni rdi min il-mo'tor.
I've just returned from the airport.
la-weyen rdiho bukre? Where are you going tomorrow?

Object pronoun suffixes can be attached to active participles just as they are attached to other verbal forms.

kotab el-maksob? k, mabrih kebda.
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 kétìnub mishakir: We didn’t write it yesterday. (lit., Not having written it yesterday.)
- mish sänin ‘an feynuz: We haven’t heard about Feyruz.
- mish nūyha baka: I (f.) (or you f.) or she) am (are/is) not going tomorrow.

**C. Vocabulary**

- 'akāma: embassy
- 'a fī-ma'zūd: exactly
- khudul: Lewel, Left (f. sg.)
- sharīye: East Beirut
- bhānSaHni: you advise me (m. sg.)
- servis: taxi service (in Beirut)
- khudul: Talk (m. sg.)
- ortuSaHni: it’s cheaper for you
- mathādār: trip, going out
- wā‘ē: time
- māl: It’s fine, It’s nothing
- suwād: driver
- yīn: because
- bīyamur: he passes
- bīznīl: you get off (m. sg.)
- bīlisū: you ask (m. sg.)
- 'an: people
- bīyīlikāl: they give you directions
- lībnīY: Watch out (m. sg.)
- fīlīnigh: he cheats
- fannāsh: crooks, cheats
- mū'āfī: well-known
- 'a Sāmārī: possibility
- fīlīri: bargain with him (m. sg.)
- rūb: get on (m. sg.)
- dēmāwāl: Miss
- ḥādd: next to, near
- bīwāsīlāk: I’ll take you
- bā‘āl: Sir
- nīkū: he got on
- māTar: airport
- ḥāţ: returning (participle)
- dūl: he stayed
- shāher: month
- lī-wāhimm: What’s important is ...
- stūghēbēt: I was/He was astonished, surprised
- akšīr šī: most of all
- entu: that

**D. Cultural Note**

A lot of socializing in Lebanon takes place in transportation. Most people rely on the "service" ride to go to work or visit relatives and friends. The "service" is a taxi, in most cases an old Mercedes, with a fixed low fare. Its direction is determined by the first passenger, but other passengers can be picked up on the way if they’re going in the same direction. If you are going to a faraway area, the "service" driver might ask you for a double fare or drop you off at a certain location from which you have to take another "service" ride.

Drivers often engage passengers in a conversation or tell stories of things that happened to them or their acquaintances. They might play the radio and sing along with their favorite Arab singers while occasionally shouting at other drivers or pedestrians, much in the fashion of cab drivers in other big cities. One or more passengers in the "service" car might be smoking and might offer you a cigarette as well. If you are a non-smoker, you will have the biggest chance of success in persuading other 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 Dawra!
   e. Watch out! There's a car!

2. Now say the sentences from the previous exercise as if you are addressing a woman.

3. Transform the following statements into commands.
   Example: yalla bukra enta ta'llmini shi Tabkha amerikaniyye ya lisi.
   a. yalla, bukra enta ha ta'llmini shi Tabkha amerikaniyye ya lisi.
   b. nakhir khoheyet niz.
   c. lghadSik khay melih.
   d. yalla khoheyet l-mdy shi tiet marri.
   e. ba'den b'thitITI 'a janah w-lbikhdli shwayyen shay'iyeye.
   f. abel ma lbikhdli: shay'iyeye likm HIdITTI zett 'a lghaz.

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 hon, hayyi b'tarif wayn se'kin aHmad.
   ha l-binet li kenet hon b'tarif wayn se'kin aHmad.
   The girl who was here knows where Ahmad lives.
   The girl who knows where Ahmad lives was here.
   a. il-isidze nizet 'a ma'sar ken baddi iHke ma'a.
   b. kill il-madrids halia baddun asetzen. il-setzen b'ta'mnu inglize.
   c. ma fary 'alim il-wild IZ-Zghar, il-wild IZ-Zghar ma byitka'mu il-kalam.
   d. fary fary 'a'd khatlik, khohe'ti se'kin b-las anjetas.
   e. indik ale'm? il-alam byiktub melih.
   f. ma'ik il-alam? il-alam byiktub melih.

5. Rephrase the following sentences, containing verbs in the imperfect tense, using participles.
   a. bukra hi jir'a min faransa.
   b. ba'tarif uSisatto?
   c. ba'tarif l-sha'riyye 'onnab.
   d. byikhdli b-Sidma.
   e. hayya byiktub ra'ith 'a mi'dda b-sho'r waHrad.
   f. anf (m.) kamen ma b'tarif shi huwa shahar?
   g. hayya b'tarif shi bi-l-mus'a l-ambiyeye.

6. Now, transform the positive statements in the previous exercise into negative statements, and vice versa.

Answer Key

1. a. bas lbikhdhli servis inzili w-liabi s-siyayda b-eye'
   b. m'a mtrih 'a sa'a' bukra' la'izim nrh 'a s-hrif s-lamanikanye.
   c. shi besharabti yd dokhira? shhrabi mdy ktr, limhi ktr, w-ma bi'ik ktr.
   d. khud servis min id-dawa!
   e. lbkhdhli fi syy'ar!

2. a. bas lbikhdhli servis inzili w-liabi s-siyayda b-eye'
   b. m'a mtrih 'a sa'a' bukra' la'izim nrh 'a s-hrif s-lamanikanye.
   c. shi besharabti yd dokhira? shhrabi mdy ktr, limhi ktr, w-ma bi'ik ktr.
   d. khud servis min id-dawa!
   e. lbkhdhli fi syy'ar!

3. a. yalla, bukra' la'immni shi Tabkha amerikaniyye ya lisi.
   b. khud khoheyet niz.
   c. ghoSik ktr melih.
   d. khoheyet l-mdy shi tiet marri.
   e. ba'den HIdITTI 'a janah w-khux shwayyen shay'iyeye.
   f. abel ma lbikhdli shay'iyeye HIdITTI zett 'a lghaz.

4. a. il-isidze li ra'hets 'a ma'Sar ken baddi ilHke ma'a.
   I wanted to talk to the professor who went to Egypt.
   b. il-isidze li ken baddi ilHke ma'a ra'hets 'a ma'Sar.
   The professor to whom I wanted to talk went to Egypt.

5. a. I don't drink water a lot, walk a lot, and don't eat a lot!
   b. Don't go to the market tomorrow. We have to go to the American Embassy.
   c. What would you advise me, doctor? —Drink water a lot, walk a lot, and don't eat a lot!
   d. Take a taxi from Dawra!
   e. Watch out! There's a car!

6. 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 hon, hayyi b'tarif wayn se'kin aHmad.
   ha l-binet li kenet hon b'tarif wayn se'kin aHmad.
   The girl who was here knows where Ahmad lives.
   The girl who knows where Ahmad lives was here.
   a. il-isidze nizet 'a ma'sar ken baddi ilHke ma'a.
   b. kill il-madrids halia baddun asetzen. il-setzen b'ta'mnu inglize.
   c. ma fary 'alim il-wild IZ-Zghar, il-wild IZ-Zghar ma byitka'mu il-kalam.
   d. fary fary 'a'd khatlik, khohe'ti se'kin b-las anjetas.
   e. indik ale'm? il-alam byiktub melih.
   f. ma'ik il-alam? il-alam byiktub melih.
1. Put the words in the parentheses in the correct form, then, translate the sentences into English.

Example: bayyi (baddu) (byirOH) 'a madrid basrimmi (badda) (bitrOH) 'a Tokyo.

My dad wants to go to Madrid, but my mom wants to go to Tokyo.

a. betina (lezim) (bitjawwaz) waHad
b. shu ya khalti, mish (lezim) (btiTbukhili) shi Tabkha bitjannin il-yom?
c. bint khali nadin (badda) (btitrik) libnen w-(bit'ish) b-amerika.
d. immi (bitfakkir) ba'dni walad Zghir.
e. baddak walla ma baddak (lezim) (btiji) ma'i.

2. Put the words in the parentheses in the correct form to produce expressions of possession.

a. (ibn + enti) biyjannin!
b. (ma' + huwwi) kibbeyet may?
c. kam walad ('ind + hiyyi)?
d. ya, ahmad, weyn id-diplom (taba' + enta).
e. ha ssyyara mish (te' + huwwi)? la, ssyyartu kharbeni (broken).

3. Match the words from column A to those in column B to form phrases or short sentences.

A                              B
a. 'indi mityon dollar            ya dokdr?
b. shu mahDum                   akhSaalik
c. ma 'indi wa'en kiri          mnhwr W. Tawil
  shi lantanSahin ekul
  khidi bas krkh wkhad—
  min hdn 'a libyaa
  khidi mish 'a matam il-yom—
  /marty (my wife) mish Tabkha shi.
  /marty (my wife) mish Tabkha shi.
  a sten heyk, lli halla!

4. Put the words in the correct order to form coherent sentences.

a. il-ktebe / emtin / ta 'allamt /?
b. khali / ya, / D-Daw / bas / brakh / Tafti /!
c. mrdik / jekli / ya ishu / Habibi /?
d. 'indik / ya / wild / madim /?
e. / dha tk / milyun / mana /; / batid / ma /-ty / knb
5. Read the following passage and answer the questions.

"abed (before, ago)
bad' (yet, still)

ahlon. anad idu' dze. hallo sekkini ni beyri' ba asebl sinni kint sekkini b-amerika ma' immi w-bayyi w-khayyi ziyad, bayyi ma by'aghu kif il batet b-amerika w-tuhhenn heyk gu'o'a. ilbenn ba'sh-khamuluslub sinh. hon bi-dheen ma byismahi bayyi rafik 'a khatet mitt kint 'am ba'almul b-amerika. ha s-sine rafik addim 'a il-AUB ba's ba'd ma bari'if shu baddi idrus. ba'khulil il-AUB - all bayyi - fiyi addim 'a majastir b-amerika."

- a. min byahri?
- b. weyn sekkini hallu?
- c. abel kam sine kene sekkini b-amerika?
- d. li rafik 'a lakenen?
- e. fiyaa taajic 'a amerika? emin?
- f. shu badda tidrus bi il-AUB?

6. Put the following sentences into the negative form. Make any additional changes as necessary.

- a. ila vizhini min hon, ra'hit taba'oti 'a betti.
- b. zeyneb li 'akBet?
- c. isiyatu kharbene Soro sine.
- d. ba l-kibbeysi la isli?
- e. khayyik li-ziyad 'allam wizel 'arabi.
- f. le baddiik tardiik 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.

- izi jibkhil 'al tkun un 'askhin l 'indu

a. bint ha s-sine rafik ____________ (yannu)
b. _________ dollar mish kiter, kili shu hallo Sor ghayk.
c. weyn baddik ____________ ya moatam?
d. khayyik ____________ shigheid?
e. ma' min raft ____________ bi beyriat?

8. Translate the English sentences in the following dialogue into Lebanese Arabic.

Muna: When did you come back from America?
Grace: hajidik ilyom, li?
Muna: ken baddiik ij ilu 'indik.
Grace: You can come today, if you want.
Muna: I can't today.

Grace: il, weyn nayfho?
Muna: It's Friday, kill jim'a b'allim inglize b-madraset il-Hikme.
Grace: And tomorrow?
Muna: bakka ma 'indik shigheid.
Grace: Toyib, thuddali.
Muna: bas b-shorT.
Grace: What is it?
Muna: We'll cook tabbouleh.
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 keneet hon, hyyi kif 'qabatini. iis-siyada li keneet hon kif 'qabatini.
I liked the car that was here very much.

a. 'jabenni la TiTabkha. Tabakhna mibbir.
b. baddi izel 'a jinem, hiyye b-ashrafiyye.
c. ma fiyi 'awwaz binet, ma bari il-binet.
d. khi tash int lkhayyik, khayyik sekkini bi beyriat.
e. bhebb bas il-wizel, il-wizel byismi'li lindim.

10. Circle the following words in Lebanese Arabic, horizontally or vertically:

a. afterwards
b. kitchen
c. children
d. writing
e. without
f. Tatel (m.)
g. time
h. It's fine.
i. now
j. sure

<table>
<thead>
<tr>
<th>x</th>
<th>r</th>
<th>j</th>
<th>a</th>
<th>u</th>
<th>S</th>
<th>a</th>
<th>m</th>
</tr>
</thead>
<tbody>
<tr>
<td>H</td>
<td>m</td>
<td>a</td>
<td>e</td>
<td>b</td>
<td>e</td>
<td>a</td>
<td></td>
</tr>
<tr>
<td>r</td>
<td>h</td>
<td>a</td>
<td>i</td>
<td>D</td>
<td>T</td>
<td>q</td>
<td>T</td>
</tr>
<tr>
<td>b</td>
<td>a</td>
<td>d</td>
<td>e</td>
<td>y</td>
<td>n</td>
<td>y</td>
<td>b</td>
</tr>
<tr>
<td>n</td>
<td>l</td>
<td>g</td>
<td>i</td>
<td>b</td>
<td>a</td>
<td>l</td>
<td>a</td>
</tr>
<tr>
<td>w</td>
<td>t</td>
<td>d</td>
<td>k</td>
<td>h</td>
<td>u</td>
<td>d</td>
<td>w</td>
</tr>
<tr>
<td>w</td>
<td>a</td>
<td>t</td>
<td>o</td>
<td>S</td>
<td>w</td>
<td>h</td>
<td></td>
</tr>
</tbody>
</table>
1. a. because I'm a millionaire.
   b. 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.

2. a. did I bring some food?
   b. that's not my name.
   c. appear in the kitchen.
   d. you, Ahmed. ween id-diglam toddik.
   e. wasa yam la jarti!
   f. Ms. Grace, you said you don't like that dish?

3. a. I brought my food to the bank.
   b. she said to me: my auntie, my uncle Ahmad.
   c. Roxy, you know, you think of him.
   d. the boy didn't eat it.
   e. to the kitchen. I allowed you to also measure it.

4. a. emmi ta'allam li-kihtebe?
   b. you know, we brought it to the kitchen.
   c. she didn't like it.
A. Dialogue

Mr. David Jones is on the plane traveling to Jeddah. He strikes up a conversation with Mr. Ra'ad Al-Darwish, his wife, and their sixteen-year-old son. Mr. Al-Darwish teaches in an Islamic school in Washington, D.C. He is going to Saudi Arabia with his family for a summer vacation. Mr. Jones is a consultant, visiting Saudi Arabia to conduct research on schools in Saudi Arabia.

mister jones: good-bye. would you like to introduce yourself?

mister jones: ra'ad, my name is Ahmed, and this is my wife, sahara. we are going to Jeddah for a month. how long have you been there?

mister jones: ra'ad, how do you say "good-bye" in Arabic?

mister jones: ra'ad, how do you say "hello" in Arabic?

mister jones: ra'ad, how do you say "yes" in Arabic?

mister jones: ra'ad, how do you say "no" in Arabic?

mister jones: ra'ad, how do you say "please" in Arabic?

mister jones: ra'ad, how do you say "thank you" in Arabic?

mister jones: ra'ad, how do you say "I love you" in Arabic?

mister jones: ra'ad, how do you say "I hate you" in Arabic?

mister jones: ra'ad, how do you say "I am happy" in Arabic?

mister jones: ra'ad, how do you say "I am sad" in Arabic?

mister jones: ra'ad, how do you say "I am angry" in Arabic?

mister jones: ra'ad, how do you say "I am tired" in Arabic?

mister jones: ra'ad, how do you say "I am hungry" in Arabic?

mister jones: ra'ad, how do you say "I am thirsty" in Arabic?

mister jones: ra'ad, how do you say "I am sick" in Arabic?

mister jones: ra'ad, how do you say "I am afraid" in Arabic?

mister jones: ra'ad, how do you say "I am worried" in Arabic?

mister jones: ra'ad, how do you say "I am sleepy" in Arabic?

mister jones: ra'ad, how do you say "I am cold" in Arabic?

mister jones: ra'ad, how do you say "I am hot" in Arabic?

mister jones: ra'ad, how do you say "I am tired" in Arabic?

mister jones: ra'ad, how do you say "I am hungry" in Arabic?

mister jones: ra'ad, how do you say "I am thirsty" in Arabic?

mister jones: ra'ad, how do you say "I am sick" in Arabic?

mister jones: ra'ad, how do you say "I am afraid" in Arabic?

mister jones: ra'ad, how do you say "I am worried" in Arabic?

mister jones: ra'ad, how do you say "I am sleepy" in Arabic?

mister jones: ra'ad, how do you say "I am cold" in Arabic?

mister jones: ra'ad, how do you say "I am hot" in Arabic?

mister jones: ra'ad, how do you say "I am tired" in Arabic?

mister jones: ra'ad, how do you say "I am hungry" in Arabic?

mister jones: ra'ad, how do you say "I am thirsty" in Arabic?

mister jones: ra'ad, how do you say "I am sick" in Arabic?

mister jones: ra'ad, how do you say "I am afraid" in Arabic?

mister jones: ra'ad, how do you say "I am worried" in Arabic?

mister jones: ra'ad, how do you say "I am sleepy" in Arabic?

mister jones: ra'ad, how do you say "I am cold" in Arabic?

mister jones: ra'ad, how do you say "I am hot" in Arabic?

mister jones: ra'ad, how do you say "I am tired" in Arabic?

mister jones: ra'ad, how do you say "I am hungry" in Arabic?

mister jones: ra'ad, how do you say "I am thirsty" in Arabic?

mister jones: ra'ad, how do you say "I am sick" in Arabic?

mister jones: ra'ad, how do you say "I am afraid" in Arabic?

mister jones: ra'ad, how do you say "I am worried" in Arabic?

mister jones: ra'ad, how do you say "I am sleepy" in Arabic?

mister jones: ra'ad, how do you say "I am cold" in Arabic?

mister jones: ra'ad, how do you say "I am hot" in Arabic?

mister jones: ra'ad, how do you say "I am tired" in Arabic?

mister jones: ra'ad, how do you say "I am hungry" in Arabic?

mister jones: ra'ad, how do you say "I am thirsty" in Arabic?

mister jones: ra'ad, how do you say "I am sick" in Arabic?

mister jones: ra'ad, how do you say "I am afraid" in Arabic?

mister jones: ra'ad, how do you say "I am worried" in Arabic?

mister jones: ra'ad, how do you say "I am sleepy" in Arabic?

mister jones: ra'ad, how do you say "I am cold" in Arabic?

mister jones: ra'ad, how do you say "I am hot" in Arabic?

mister jones: ra'ad, how do you say "I am tired" in Arabic?

mister jones: ra'ad, how do you say "I am hungry" in Arabic?

mister jones: ra'ad, how do you say "I am thirsty" in Arabic?
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 major 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'if; Najdi, spoken by the royal family and in the city of Riyadh; and Shari', 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 dth AND th

The MSA consonant dth is pronounced as either d or z, and the consonant th is pronounced as t or s. Compare the UHA and MSA pronunciations of the following words:

<table>
<thead>
<tr>
<th>UHA</th>
<th>MSA</th>
</tr>
</thead>
<tbody>
<tr>
<td>hadd (this)</td>
<td>مداد</td>
</tr>
<tr>
<td>asta'an (ask for permission)</td>
<td>استاًناً</td>
</tr>
<tr>
<td>ta'lab (three)</td>
<td>ثلثاً</td>
</tr>
<tr>
<td>masal (for example)</td>
<td>مثال</td>
</tr>
</tbody>
</table>

B. THE LACK OF q

The MSA q, as in qasid (truth), is pronounced as g in UHA. All g-sounds in the examples below correspond to MSA q-sounds.

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, mash'alllah (it is what God wills) is a common phrase used to compliment or praise someone. Through everyday usage, many of these phrases have lost their religious connotations and are used by speakers regardless of their faith, similar to the colloquial English phrase Thank God!

<table>
<thead>
<tr>
<th>UHA</th>
<th>MSA</th>
</tr>
</thead>
<tbody>
<tr>
<td>litholay (was born)</td>
<td>ولد</td>
</tr>
<tr>
<td>muwwalay (successful)</td>
<td>موفق</td>
</tr>
<tr>
<td>talatib (nearly)</td>
<td>تُرتعا</td>
</tr>
<tr>
<td>al-Madkar (the truth)</td>
<td>الحقيقة</td>
</tr>
<tr>
<td>goll (little)</td>
<td>فئيل</td>
</tr>
</tbody>
</table>

3. VOWELS

In addition to the vowels a, i, u, å, and û, which are the same as those in MSA, UHA also has the long vowels å and û. The long vowels å and û correspond to the fusha sounds oy and ow, respectively. For example, the MSA word bân (between) is bân in UHA, and rawâ (spirit) is dâr in UHA. Here are examples of words containing the different UHA vowels:

- a — hadd (this)
- å — al-maddan (schools)
- i — ma'addah (I don't know)
- î — yaddin (now)
- u — shahrur (than you)
- û — shahrur (now)
- e — lab (hour)
- ê — ladd (these)
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: Possessive Suffixes

<table>
<thead>
<tr>
<th>UHA</th>
<th>MSA</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>اسمي</td>
<td>اسمك</td>
<td>my name</td>
</tr>
<tr>
<td>اسمك</td>
<td>اسمك</td>
<td>your (m.) name</td>
</tr>
<tr>
<td>اسمك</td>
<td>اسمك</td>
<td>your (f.) name</td>
</tr>
<tr>
<td>اسمه</td>
<td>اسمها</td>
<td>his name</td>
</tr>
<tr>
<td>اسمها</td>
<td>اسمها</td>
<td>her name</td>
</tr>
<tr>
<td>اسمك</td>
<td>اسمك</td>
<td>our name</td>
</tr>
<tr>
<td>اسمكم</td>
<td>اسمكم</td>
<td>your (pl.) name</td>
</tr>
<tr>
<td>اسمهم</td>
<td>اسمهم</td>
<td>their name</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 اسمك (my name), or to prepositions, as in اندي (he has, lit., at him) or منيك (from you).
4. VERB CONJUGATION

In UHA, as in fəSHa, verbal inflections are represented by prefixes or suffixes added to the verb stem. There are two main verb tenses in UHA: perfect, formed with suffixes, and imperfect, formed with prefixes and suffixes. The future tense is used as well.

The perfect tense refers to past or completed actions, and the imperfect tense refers to past and incomplete actions. Note that UHA verbs inflect for number, singular and plural, but not for dual. UHA is also different from MSA in that it does not have the subjunctive and jussive moods, but it does have the imperative.

In the tables that follow, three common verbs in UHA and in MSA are conjugated in the imperfect tense. Note the lack of final vowels in most UHA forms.
5. NEGATIVE PARTICLES
As in MSA, negative particles ma (not) and mu (not) are placed in front of the word to make its meaning negative. ma is used before verbs and the expressions fi (there is) and 7ndi (I have); mu is used elsewhere. Consider the following examples:

ma fi masrura bukra.
There is no school tomorrow.

ma 'indi mani'.
I have no objection.

ana ma aHub shughli.
I don't like my work.

mu kabir
not big (m.)

ana mu Tayyib.
I am not well.

6. QUESTION WORDS
The following are commonly used question words in UHA.

kef (how)
és (what)
lesh (why)
fen (where)
min (who)
mits (when)

Here are some examples. Note that the question words come at the beginning of the sentences.

kef tuHub tishtaghil?
How do you like to work?

ésh tuHub kishtaghil?
What do you like to do?

lesh tuHub tishtaghil?
Why do you like to work?

fen tuHub tishtaghil?
Where do you like to work?

m'ndi yishtaghil?
Who likes to work?

mits tuHub tishtaghil?
When do you like to work?

D. Vocabulary

marHaba.
Hello.

aHub átarralk bi nefsí.
I would like to introduce myself.

aHub .
I would like .

ar'arif bik
to know you
dhám bik.
Welcome to you.

kif hálick?
How are you?

Tayyib, al-Hamdulillah.
Fine, thanks (lit., praise to God).

zen, al-Hamdulillah.
Fine, thanks (lit., praise to God).

hádi
this

al-madam
my wife

ibn
my son

ya wál
My friend.

Amrikaní
My man!

itkhalag
American

fi
welcome

amrikaní
I am honored to make your acquaintance.

mumkin as'álik su'al?
Can I ask you a question?

bés
but

kif yuğun?
How come?

iñnek
your son

l'ánnu . . .
because he . . .

iñhálog
was born

l'omákka
in America

máui lásh
Great (lit., it is what God wills).
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 Su’ud ibn Yousef ibn Ibrahim al-Khuriji, or Fatima bint Ogili ibn Mohammed al-Gazzaz. The family name is often preceded by the definite article, but there are names without it, for example, Hamza ibn Suha Shaker.

First names are used when addressing people. Therefore, Mr. Ra’ad Al-Darwish is addressed as as-sayyid Ra’ad. Various titles, such as “Dr.” are also used with first names, for example, Dr. ra’id. When people feel especially friendly toward each other, even on their first encounter, they may use the term ahir (brother) or ukh (sister) followed by the first name, as in ahir ra’ad (brother Ra’ad) and ukh haya (sister Haya).

As mentioned earlier, greetings are extremely important in Saudi Arabia. Mastering an assortment of greeting exchanges is essential in coming across as well-mannered. People also ask about each other’s health and the health of the members of their families, immediate and extended. In Saudi Arabia, people can spend a few minutes repeatedly greeting each other and asking about their families and relatives. Even if you see someone you know across the room and nod to the person, the greeting ritual will take place regardless of whether you can hear or make out the words.

Expressions 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 “Is-salam alikum wa rahmatullah” (In the name of God, the Merciful, the Compassionate); when someone is announcing good news to you, similar to English Guess what! (May it be good, if God wills), when expressing uncertainty, you say “alohu la’adon” (Only God knows for sure); when speaking of future plans, you say “salama yadallah” (May our Lord make it easy); and when offering praise or to cast the evil eye away, you say “ms’ulah” (it is what God wills), tabdlik aloh (May God be blessed), or subHan allah (Glory to God).

**F. Exercises**

1. Match the phrases in column A with the right responses in column B.

<table>
<thead>
<tr>
<th>A</th>
<th>B</th>
</tr>
</thead>
<tbody>
<tr>
<td>a. shlih?</td>
<td>akid</td>
</tr>
<tr>
<td>b. mumkin as’il</td>
<td>lana’ la’ik</td>
</tr>
<tr>
<td>c. ana saw mash’t</td>
<td>zam al-Hadud alla’an</td>
</tr>
<tr>
<td>d. insha ‘allah muwaffiq</td>
<td>ya hadi</td>
</tr>
<tr>
<td>e. bish ismu</td>
<td>ittadal</td>
</tr>
<tr>
<td>f. Mismi zahuri</td>
<td>itshamar</td>
</tr>
<tr>
<td>g. mithhoa</td>
<td>alallah yHaaZuk</td>
</tr>
</tbody>
</table>

2. Put the verbs in parentheses in the singular you form of the imperfect tense to make complete sentences.

a. (alzim (shhirmi).)
b. (f(an (sikum)?
c. (kif (gill)?
d. (dush (fali)?
e. (mumkin (bina).
3. Fill in the blanks by choosing among the following prefixes, suffixes, and particles.

-ā / -i / -āb / -kum / -ā / -hum / -ōk / -a / -mū-

a. ana ta'abūn bi l-marma, īzām ____rōf' abēt.
b. kīf ḥalīq? ____sūkum bekhēr?
c. intā šē tūfīb____
d. arīb a'ārrefek bi nēs____
e. ana ____ a'āf fēn huwwa.
f. huwwa ____mawjīd.
g. yīsawwē bāth____ fī tadrīs.
h. shukrān, ḥīl____ Tūrigīb.
i. 'afsh____ katīr.
j. iHna ____ tashghīl gālī.

4. Translate the following English utterances into UHA.

a. How do you like to do your research?
b. Where do you like to work?
c. How long do you work?
d. Can I ask you a question?

5. Complete your part of the following dialogue.

'aHmad: marHaba.
You: ________________

'aHmad: 'inta min fēn?
You: ________________

'aHmad: kīf ḥalāk?
You: ________________

'aHmad: fēn tashghīl?
You: ________________

'aHmad: 'ēsh tawwī fī shughūl?
You: ________________

'aHmad: fēn tiskūn?
You: ________________

'aHmad: tūhūb tashghīl gārīb.
You: ________________

'aHmad: fi 'a'mānīlīlāh.
You: ________________
Lesson 32
(Swahili Arabic)

'andi mashawir. I Have Errands to Run.

A. Dialogue

Mr. Jones has some errands to run. He needs to go to the post office to send letters and postcards to his family and friends in the United States. Then, he needs to stop at the bank. The hotel doorman gives him directions.

janz: sawimali.
al-bawab: wa 'layyiku m-sawimali.
janz: kama? ibi? unini?' akeyo? maadhibi?
al-bawab: lafuti yamini li astikho astihi?
sawmal: lafuti yamini li astikho astihi?
janz: wa ba'den, rahi li 'istaha, wa igifa 'ish-lishi' bo'adi?
kida, imshi shewa ya tagriben khammi metir, tika yi madrada, al-banid mugadabi al-madrada.
janz: Tasyib, hal fih bank garbi?
al-bawab: al-bank al-bawab, li 'at-Talata sentrin, bes lazim takhid taksi.
janz: ya tana ta'mil eshi yawa'adi-dawid bi fih bank?
al-bawab: kauf al-layam ma'adda al-Mamis wa al-jum'a min as-sa'a tamanya aS-Subuh fi ila talata wa nu's li fih.
janz: jazak alah lulli kher.
al-bawab: shukran.

At the post office.

janz: abgho arsi jawi? li amnike barid jawi? mukajil?
murawazal al-banid: hodo wasnu tofik it, min fiddak HuTT bi khomsa riyad Tawabibi 'ula Z-Zarif.
janz: abgho arsi Tari kombin? mili ywuSat?
janz: mashkur.
murawazal al-banid: ta shukur 'ala widib.

Jones halls a taxi and goes to the National Bank at the Tahliya Center.

janz: abgho arsiT Tahliya senter, kam takhid?
sawmal al-taksi: 'oshara niyali.
janz: 'oshara niyali, hado katiri.
sawmal al-taksi: abhdon mu katiri, hodi hiyia al-tori. Itaki?
janz: Tasyib, yula nimisi li la Tahliya senter; abgho arsiT al-bank al-waTani.
sawmal al-taksi: abshir.
janz: kam yahidhu wogat?
sawmal al-taksi: 'oshara daigiga.
janz: murindi, samathli, eshi haddia l'amayi?
sawmal al-taksi: haddia l'amayi saraan li i- 'i.
janz: saup shewa yawa'adi, min fiddak.
sawmal al-taksi: biwib, ana basag bika, inta manok matbaa? mimi sivagabi?
Patt: abhi, la i haks, inta tala bi fih marn Tasyib, wa likin abgho arshi 'al- 'amayi.
sawmal al-taksi: abshir, dohin arkhik tshu'ul al-makaon min garib.
janz: shukri.
sawmal al-taksi: waara al-l'mana haddi al-bank hagigaa.
janz: Tasyib, mke'ib al-tasha riyali ma'a s-salima.

Jones: Hello.
Doorman: Hello.
Jones: Excuse me, how can I get to the nearest post office?
Doorman: Turn right at the end of this street, and then walk down the street to the traffic light. Cross the street at the traffic light and walk another 50 meters or so. You will see a large school building. The post office is just opposite the school.
Jones: Okay, is there a bank nearby?
Doorman: The National Bank, in Tahliya Center, but you will need to take a taxi.
Jones: Do you know the working hours at the bank?
Doorman: Every day except Thursday and Friday, from eight in the morning to 3:30 in the afternoon.
Jones: Thank you (lit., May God give you all good).
Doorman: You're welcome.

Jones: I want to send an airmail registered letter to America.

Post Office Employee: It weighs a lot, so put five riyals' worth of postage on the envelope, please.

Jones: I would like to send a package, too. When will it get there?
Post Office Employee: If it is express, it will take three days.

Jones: Thanks.
Post Office Employee: You're welcome (lit., no thanks for a duty).

Jones: I would like to go to Al-Tahliya Center; how much do you charge?

Taxi Driver: Ten riyals.

Jones: Ten riyals? Isn't that a lot?

Taxi Driver: Not at all. That's the usual fare.

Jones: Okay. Then let's go to Tahliya Center; I want to go to Al-Watani Bank.

Taxi Driver: Sure.

Jones: How long will it take to get there?

Taxi Driver: Ten minutes.

Jones: Great. Excuse me, what are those buildings?

Taxi Driver: These buildings are condominiums for rent.

Jones: Drive slowly, please.

Taxi Driver: Why, do I drive fast? Aren't you happy with my driving?

Jones: No, on the contrary, you drive very well, but I want to look at the buildings.

Taxi Driver: Sure, now I will let you see the place from near.

Jones: Thanks.

Taxi Driver: Your bank is behind this building.

Jones: Okay. Here are the ten riyals. Good-bye.
B. Pronunciation

CONNECTING WORDS INTO PHRASES
As in MSA, the article al changes its form to / when it is preceded by a word that ends in a vowel:

- /ash haddo al-'amayir /— /esh hadola al-'amayir/
  these buildings

Elision of the vowel in the article of often happens when an article follows a preposition ending with a vowel:

- mo al-'ela /—/ mo l-'ela (with the family)
  /fi l-bet /—/ fi l-bet (in the house)
  /li l-ishara /—//l-ishara (to the traffic signal)

C. Grammar and Usage

1. SAYING I WOULD LIKE TO
Use abgha to express English / would like to:

abgha asruf hada ash-shek.
I would like to cash this check.

While abgha literally means "I want," it is an appropriate equivalent of / would like to in UHA. Here are some more examples:

abgha asruf al-bank.
I would like to go to the bank.

abgha asruf fi l-bet.
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 MSA.

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>waHid</td>
<td>one</td>
</tr>
<tr>
<td>ittira</td>
<td>two</td>
</tr>
<tr>
<td>tolota</td>
<td>three</td>
</tr>
<tr>
<td>arbo'ay</td>
<td>four</td>
</tr>
<tr>
<td>khamsa</td>
<td>five</td>
</tr>
<tr>
<td>sittu</td>
<td>six</td>
</tr>
<tr>
<td>sab'a</td>
<td>seven</td>
</tr>
<tr>
<td>tamaryo</td>
<td>eight</td>
</tr>
<tr>
<td>ts'a</td>
<td>nine</td>
</tr>
<tr>
<td>lishara</td>
<td>ten</td>
</tr>
</tbody>
</table>

iHda sh    eleven
itma sh    twelve

3. DAYS OF THE WEEK
Here are the names for the days of the week. They differ slightly from those used in MSA.

- as-sabt /—/ Saturday
- as-shad /—/ Sunday
- as-tdim /—/ Monday
- as-tdik /—/ Tuesday
- as-rau /—/ Wednesday
- as-khamis /—/ Thursday
- as-jum /—/ Friday

4. VERB CONJUGATION
Below are the imperfect tense forms of the verb raH (to go). Note that the consonant w changes into a long vowel u.

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>yuH</td>
<td>go</td>
</tr>
<tr>
<td>yuH</td>
<td>went</td>
</tr>
<tr>
<td>yuH</td>
<td>going</td>
</tr>
<tr>
<td>yuH</td>
<td>comes</td>
</tr>
<tr>
<td>yuH</td>
<td>coming</td>
</tr>
<tr>
<td>yuH</td>
<td>going</td>
</tr>
</tbody>
</table>

Here is the imperfect tense conjugation of laff (to turn, to fold).

5. THE IMPERATIVE
The imperative is the command form of the verb. UHA has only three forms for the

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>yuH</td>
<td>turn</td>
</tr>
<tr>
<td>yuH</td>
<td>folding</td>
</tr>
<tr>
<td>yuH</td>
<td>fold</td>
</tr>
</tbody>
</table>

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.) Tawil (m. sg.)
long street

'imār (f. sg.) Towilo (f. sg.)
tall building

Because shān (street) is masculine and singular, the adjective Tawil must be in the masculine singular form. Because 'imār (building) is feminine and singular, the adjective Towilo must be in the feminine singular form as well. Here are two more examples.

bēt Sūghar (m. sg.)
a small house

bīyīl Sūghar (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 JSAH. Here are some common adjectives with their comparative/superlative forms.

- Base Form
- Comparative/Superlative Form

<table>
<thead>
<tr>
<th>Base Form</th>
<th>Comparative/Superlative Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>kabīr (big, old)</td>
<td>akbar (bigger, older, biggest, oldest)</td>
</tr>
<tr>
<td>Sughar (small; young)</td>
<td>Sughar (smaller, younger, smallest, youngest)</td>
</tr>
<tr>
<td>kalir (much)</td>
<td>kalir (more, most)</td>
</tr>
<tr>
<td>brīd (far)</td>
<td>brīd (farther, farthest)</td>
</tr>
<tr>
<td>garīb (near)</td>
<td>garīb (nearer, nearest)</td>
</tr>
</tbody>
</table>

As in MSA, the pattern used to derive the comparative/superlative from the root form is aCOC.

k-b-r → akbar (bigger, the biggest)

j-m-l → aqmar (more beautiful; the most beautiful)

s-r-′ → asra′ (quicker; the quickest)

T-aw-l → aTawil (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-bi'īr al-Asbah
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>Suffix</th>
<th>Object Name</th>
<th>Gender</th>
<th>Possession</th>
<th>Reflected Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>-ahum</td>
<td>tohim</td>
<td>m.</td>
<td>to him</td>
<td>to him</td>
</tr>
<tr>
<td>-hum</td>
<td>tohim</td>
<td>f.</td>
<td>to her</td>
<td>to her</td>
</tr>
<tr>
<td>-ah</td>
<td>tohim</td>
<td>pi.</td>
<td>to you, pl.</td>
<td>to you, pl.</td>
</tr>
</tbody>
</table>

giydūna
in front of us

okhadd
He took him.

al-tawilāt ukhaddū bi-l-bank
The driver took him to the bank.

Here's the verb ismūḥ (to permit, to give permission) with object pronoun suffixes attached.

<table>
<thead>
<tr>
<th>Verbal Form</th>
<th>Object Name</th>
<th>Gender</th>
<th>Possession</th>
<th>Reflected Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>asmaHlakum</td>
<td>permit you (m.)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>asmaHla</td>
<td>permit you (f.)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>asmaHlu</td>
<td>permit you (pi.)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>asmaHlaha</td>
<td>permit him</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>asmaHlahum</td>
<td>permit her</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>asmaHla</td>
<td>permit us</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>asmaHlakum</td>
<td>permit you (pl.)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>asmaHli</td>
<td>permit them</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

IMPERATIVE

<table>
<thead>
<tr>
<th>Form</th>
<th>Imperative Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>n-nu</td>
<td>m.</td>
</tr>
<tr>
<td>n-ni</td>
<td>f.</td>
</tr>
<tr>
<td>n-nu</td>
<td>pi.</td>
</tr>
<tr>
<td>n-ni</td>
<td>pl.</td>
</tr>
</tbody>
</table>
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>hadâ</td>
<td>this</td>
<td>this</td>
<td>these</td>
</tr>
<tr>
<td>hadâk</td>
<td>that</td>
<td>that</td>
<td>those</td>
</tr>
<tr>
<td>hadâ sh-shékh</td>
<td>this</td>
<td>this</td>
<td>these</td>
</tr>
<tr>
<td>hadâl s-siyâra</td>
<td>that</td>
<td>that</td>
<td>those</td>
</tr>
<tr>
<td>hadâk al-bâyût</td>
<td>this</td>
<td>this</td>
<td>these</td>
</tr>
<tr>
<td>hadâla</td>
<td>these</td>
<td>these</td>
<td>those</td>
</tr>
<tr>
<td>hadâk al-sâlih</td>
<td>that</td>
<td>that</td>
<td>those</td>
</tr>
<tr>
<td>hadâla</td>
<td>these</td>
<td>these</td>
<td>those</td>
</tr>
</tbody>
</table>

9. ADVERBS
Here are some essential adverbs of place and manner.

<table>
<thead>
<tr>
<th>Adverb</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>hâna (here)</td>
<td>near</td>
</tr>
<tr>
<td>hânãk (there)</td>
<td>nearest</td>
</tr>
<tr>
<td>shiwâya shiwâya (slowly)</td>
<td>slowly</td>
</tr>
<tr>
<td>bi shiwâsh (slowly)</td>
<td>slowly</td>
</tr>
<tr>
<td>bi surâ (quickly)</td>
<td>quickly</td>
</tr>
</tbody>
</table>

Note that many adverbs have the same form as masculine adjectives.

D. Vocabulary

<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>ḥamah</td>
<td>I have errands (to run)</td>
</tr>
<tr>
<td>ṣamâhãl</td>
<td>Excuse me. (lit., give me permission)</td>
</tr>
<tr>
<td>ṣâhãb</td>
<td>nearest</td>
</tr>
<tr>
<td>makkab bâri</td>
<td>post office</td>
</tr>
<tr>
<td>sâhik</td>
<td>at the end of</td>
</tr>
<tr>
<td>ash-shûnh</td>
<td>the street</td>
</tr>
<tr>
<td>bâri</td>
<td>then</td>
</tr>
<tr>
<td>taghâben</td>
<td>nearly</td>
</tr>
<tr>
<td>mûgâbi</td>
<td>across from, opposite</td>
</tr>
<tr>
<td>al-madrasa</td>
<td>the school</td>
</tr>
<tr>
<td>jâzâk allah kull khlîn</td>
<td>Thank you. (lit., May God grant you all his blessings)</td>
</tr>
<tr>
<td>jâvâb</td>
<td>letter</td>
</tr>
<tr>
<td>bârid jawwi maila</td>
<td>registered airmail</td>
</tr>
<tr>
<td>wâznu</td>
<td>its weight</td>
</tr>
<tr>
<td>taghî</td>
<td>heavy</td>
</tr>
<tr>
<td>khâmuji ruýãl</td>
<td>five riyals</td>
</tr>
<tr>
<td>Târî</td>
<td>package</td>
</tr>
<tr>
<td>mîti ywSal?</td>
<td>When will it arrive?</td>
</tr>
<tr>
<td>abghâ araí</td>
<td>I would like to send</td>
</tr>
<tr>
<td>takata</td>
<td>three</td>
</tr>
<tr>
<td>yâm</td>
<td>days</td>
</tr>
<tr>
<td>la stukor óla wajîb</td>
<td>You're welcome. (lit., No thanks for a duty)</td>
</tr>
<tr>
<td>al-khîlîya senter</td>
<td>Tahliya Center</td>
</tr>
<tr>
<td>kam takhûd?</td>
<td>How much do you charge (lit., take)?</td>
</tr>
<tr>
<td>õshãra</td>
<td>ten</td>
</tr>
<tr>
<td>mû kari</td>
<td>not a lot</td>
</tr>
<tr>
<td>abshãr</td>
<td>sure (lit., be happy)</td>
</tr>
<tr>
<td>wagt</td>
<td>time</td>
</tr>
<tr>
<td>mûmtaz</td>
<td>great, wonderful</td>
</tr>
<tr>
<td>hadâla l-sâlih</td>
<td>those buildings</td>
</tr>
<tr>
<td>l-iwár sâlih</td>
<td>apartment buildings</td>
</tr>
<tr>
<td>shiwâya</td>
<td>little</td>
</tr>
<tr>
<td>manôk?</td>
<td>Aren’t you?</td>
</tr>
<tr>
<td>mubãsã</td>
<td>happy</td>
</tr>
<tr>
<td>siwâga</td>
<td>my driving</td>
</tr>
<tr>
<td>bâhãl</td>
<td>you see</td>
</tr>
<tr>
<td>al-makôn</td>
<td>the place</td>
</tr>
<tr>
<td>gânãb</td>
<td>near</td>
</tr>
<tr>
<td>al-bâk</td>
<td>the bank</td>
</tr>
<tr>
<td>haggãt</td>
<td>yours</td>
</tr>
<tr>
<td>awgât al-dawâm</td>
<td>working hours</td>
</tr>
<tr>
<td>as-sa’ã tamanya</td>
<td>eight o’clock</td>
</tr>
</tbody>
</table>
E. Cultural Note

People in Saudi Arabia are very friendly and will happily provide you with directions on the street. You can ask for help by using phrases such as dakhil (Excuse me) or mumkin daghah (Just a minute). Terms such as north, south, west, or east are not normally used when street directions are given. Instead, listen for jami (right), shumal (straight ahead) or other related words, such as gudam (left), wara (behind), jamb (beside), fag (up above), tatif (down below) bago (outside), and juwma (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 too 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. 'imdr</td>
<td>'al-bayut</td>
</tr>
<tr>
<td>b. 'saydi'</td>
<td>'al-maks</td>
</tr>
<tr>
<td>c. shini'</td>
<td>'al-yamn</td>
</tr>
<tr>
<td>d. bêt</td>
<td>'al-khar</td>
</tr>
<tr>
<td>e. moktab</td>
<td>'al-maktab</td>
</tr>
</tbody>
</table>

2. Put the verbs in parentheses in the 1 form of the imperfect tense to make complete sentences.

a. Ona o'ftah (luff) katir.
   b. o'ftah (esh-ti) katir.
   c. ma'rif No (luff).
   d. ma o'fod oT-Tariga (gTa') lina oHabHab.
   e. ona o'ftah (dharq) katir.

3. Fill in the blanks by choosing the right verb and putting it in the appropriate conjugated form.

   a. bishwesh, ana ma aHab as-suwaga bi sur'a.
   b. ash-shari' min hina.
   c. min hina, hada al-maktab mu Tayib.
   d. into_______bi shiwesh bi l-mara.
   e. niHna ma ________as-sur'an.

4. Choose the correct word to agree with the demonstrative.

a. hada (as-sayyara / al-beyut / sh-shari' / al-HabHab) mu Tayib.
   b. hadi (oT-Tariga / as-shari' / al-bank / moktab al-banid) mumtaza.
   c. hadtla (as-shari' / aj-jawab / oT-Tard / as-sayyara) timsh bi sur'a.
   d. hadal (as-sit / as-sit / as-nijj / oT-Targa) yuluf bi shiwesh.
   e. hadika (el-masila / al-baTikh / awSar / as-shar) tawila.

5. Translate the following sentences into UHA.

   a. Do you have any stamps?
   b. I want to go to the post office.
   c. Turn right at the traffic light.
   d. Cross this street quickly.
   e. Don't drive slowly.

6. Imagine you're asking someone for the directions to a hotel. Complete your part of the following dialogue.

   You: ________________
   Bystander: inaDul.
   You: ________________
   Bystander: hada sh-shari' li akhru al-bank.
   You: ________________
   Bystander: inshi shwayya 'ala al-yamin wa ba'dha luff shumal.
   You: ________________
   Bystander: la mu ba'rid, garib, kaman 'isharatn.
   You: ________________
   Bystander: la shuR 'ala wajib.
LESSON 33
(Saudi Arabic)
miHtaj shigga li l-iijar, I Need to Rent an Apartment.

A. Dialogue

David Jones wants to rent an apartment in Jeddah. The realtor, Mr. Sa'id, does not have any apartments available and suggests a house.

"muwazzel al-'ishtiqādī: maktab al-makkawi li l-ikān, 2y khidma?" jonz: min fik, as-sayyid sa'id mansūd?
muwazzel al-'ishtiqādī: tawwā khaqan.
jonz: mīta yīf tān?
muwazzel al-'ishtiqādī: rūj' bū'd shīwāyya.
jonz: mankin ahrūk rūsūd?
muwazzel al-'ishtiqādī: ittadīl dal.
jonz: ana išmii ahrūk jonz wa basdayw 'ala shigga li l-iijar, 2y inū inni jay li l-makkah.
muwazzel al-'ishtiqādī: marlatu bāk, mahsūlu wa makhbat.

In the realtor’s office,

as-sayyid sa'id, 'aḥlan wa saḥlan, Mr. jonz, ittadīl dal, gālulī inka kalāmtani ḥawdī gobl nuṣ-Sa'a. ḥāṭh tishrob, sukūn walla bāyrib?
jonz: tā shukrān shāhīb.
as-sayyid sa'id: mā munkin, lázmī tishrob Haja, tishrob gahwa.
Mr. Sa'id: ki shugag, shurīb gahwi mīn shīwāyya?
as-sayyid sa'id: illa, biliḥši 'alāk, lázmī tishrob Haja.
jonz: Tawlib, ŋukhūd shīhīy.
as-sayyid sa'id: mā nDīDalīg low shirītu lī kābd gūšār?
jonz: la bī l-mana.
as-sayyid sa'id: Tawlib, dakhīn nigdīr nushīl al-bīyiḥ al-muṭāḥa hadīkī humma, shagattit
jonz: ana ma oħbā bēt, ana afDīDalīg shigga wasl al-balāṭ.
as-sayyid sa'id: al-nī jār marīl?
jonz: shukrūn mā jāt, inshā'ūlah kāmān shātīn.
as-sayyid sa'id: Tawlib, fī l-Ḥalā ḥādī aḥsānīn taskūn lī bēt, fī annu al-awa'dīlī fī l-mamkūla
jonz: tawlib al-bīlī ṣāfīlū mā kādī?
as-sayyid sa'id: mā sharīf, niqād nūrūl dirāfin nushūlūhum. 'uṣsī tilāgī wāhīd yināshūk.

Receptionist: Al-Makkawi real estate office, can I help you?
Jones: Is Mr. Sa'id in, please?
Receptionist: He just stepped out.
Jones: When is he coming back?
Receptionist: He will be back in a short while.
Jones: Can I leave a message?
Receptionist: Sure, go ahead.

Jones: My name is David Jones, and I am looking for an apartment for rent. Tell him that I am coming to the office.

Receptionist: You are most welcome. (lit. Welcome to you, consider it your office.)

Mr. Sa'id: Welcome, please come in. They told me you called me half an hour ago. Would you like something to drink, something hot or cold?

Jones: No, thank you, I am fine.

Mr. Sa'id: Impossible, you must drink something. Would you like to have coffee?

Jones: No, thank you, I had my coffee a little while ago.

Mr. Sa'id: No, for God's sake, you must drink something.

Jones: Okay, I will take tea.

Mr. Sa'id: Would it bother you if you drink it in a glass?

Jones: No, not at all.

Mr. Sa'id: Okay. Now we can look at the available houses. Here they are. Two apartments near Al-Tahliya Center and three houses in Al-Bughdadiyya.

Jones: I don't wish to rent a house. I prefer an apartment downtown.

Mr. Sa'id: Is your family with you?

Jones: They have not arrived yet; hopefully, they will arrive in two months.

Mr. Sa'id: Okay, then in this case, it is better for you to live in a house. Families in the Kingdom do not like to live in apartments. Single men are the only people who live in them.

Jones: Okay, but the house is more expensive, right?

Mr. Sa'id: Not necessarily; we can go now and see a few of them. I hope you will find one that is suitable for you.

B. Pronunciation

THE DEFINITE ARTICLE

As in MSA, the form of the definite article of in UHA changes if the noun that follows it begins with a "sun" consonant (see Lesson 3).

-as-salam 'alaykum (peace be on you)
at-Tard (the package)
at-Zarf (the envelope)

C. Grammar and Usage

1. POLITE EXPRESSIONS

As mentioned in earlier lessons, itfaDDal is a very polite expression, used to mean "sure; please come in; here you are; go ahead," depending on the situation or question preceding it. Consider the following exchanges.

Question
mumkin utrub risalat?
(Can I leave a message?)

Question
ahlam wa sahlan, itfaDDal?
(Welcome, please come in.)
mumkin al-Hisab?
(Can I have the check?)

Response
intoDDal
(Sure, go ahead)
shukran.
(Thanks.)
intoDDal.
(Here you are.)

The expression wa ni'm, shown in the example below, is similar to itsaHaafi (lit., we are honored), but expresses more praise and acknowledgement of the origin or the family of the person being addressed. It is an extremely polite response to the mention of a name or origin.

ona min bilt al-sindi.
I am from the Al-Sindi family.

wa ni'm.
My pleasure.

2. PREPOSITIONS

Most prepositions in UHA are very similar to those used in fuSHa. Occasionally, there are differences in how prepositions are used with verbs. For example, the verb yittaSiil (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>
<th>fi (in)</th>
<th>fi (below, under)</th>
<th>fagh (above, over)</th>
<th>wara (behind)</th>
<th>maw' (before)</th>
<th>sal (about)</th>
<th>fi (on)</th>
</tr>
</thead>
</table>

fi 'al-(at home)
fi 'al-maktab
fagh 'al-(over the desk)
war 'al-(behind)
maw' 'al-(before)
sal 'al-(about)

fi (on)
a'Ti ar-risala hadi li as-sayyid as'aid.
Give this message to Mr. Sa'id.
kalim li as-sayyid as'aid.
Call Mr. Sa'id for me.
HuTT bi khamsa riyal Tawabi' 'ala az-zarf.
Put five riyals' worth of postage on the envelope.
bada wawir 'ala shugag.
I am looking for apartments.
bi s-salama with safety
bi 1-mufta' with the key

3. NOUNS
Nouns in UHA inflect for gender and number. Feminine nouns usually end in -a(t), e.g., risala (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>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Singular</strong></td>
</tr>
<tr>
<td>ar-ma'ad</td>
</tr>
<tr>
<td>ash-shigga</td>
</tr>
<tr>
<td>ash-shagga</td>
</tr>
<tr>
<td>ar-fundug</td>
</tr>
<tr>
<td>al-bayt</td>
</tr>
<tr>
<td>al-awla</td>
</tr>
<tr>
<td>al-azab</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>int</td>
</tr>
<tr>
<td>in</td>
</tr>
<tr>
<td>huma</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 kharaj (to go), gil (to say), and kdn (was).

<table>
<thead>
<tr>
<th>THE PERFECT TENSE OF THE VERB kharaj (TO GO)</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>UHA</strong></td>
</tr>
<tr>
<td>ano</td>
</tr>
<tr>
<td>me</td>
</tr>
<tr>
<td>ini</td>
</tr>
<tr>
<td>humaw</td>
</tr>
<tr>
<td>hin</td>
</tr>
<tr>
<td>int</td>
</tr>
<tr>
<td>intum</td>
</tr>
<tr>
<td>humma</td>
</tr>
</tbody>
</table>
THE PERFECT TENSE OF THE VERB gil (TO SAY)

<table>
<thead>
<tr>
<th>UHA</th>
<th>MSA</th>
</tr>
</thead>
<tbody>
<tr>
<td>ana</td>
<td>gil</td>
</tr>
<tr>
<td>into</td>
<td>gil</td>
</tr>
<tr>
<td>naf</td>
<td>gil</td>
</tr>
<tr>
<td>huwwa</td>
<td>gil</td>
</tr>
<tr>
<td>nina</td>
<td>gil</td>
</tr>
<tr>
<td>intis</td>
<td>gil</td>
</tr>
<tr>
<td>intum</td>
<td>gil</td>
</tr>
<tr>
<td>humnu</td>
<td>gil</td>
</tr>
</tbody>
</table>

THE PERFECT TENSE OF THE VERB kan (WAS)

<table>
<thead>
<tr>
<th>UHA</th>
<th>MSA</th>
</tr>
</thead>
<tbody>
<tr>
<td>ana</td>
<td>kunt</td>
</tr>
<tr>
<td>into</td>
<td>kunt</td>
</tr>
<tr>
<td>naf</td>
<td>kunt</td>
</tr>
<tr>
<td>huwwa</td>
<td>kunt</td>
</tr>
<tr>
<td>nina</td>
<td>kunt</td>
</tr>
<tr>
<td>intis</td>
<td>kunt</td>
</tr>
<tr>
<td>intum</td>
<td>kunt</td>
</tr>
<tr>
<td>humnu</td>
<td>kunt</td>
</tr>
</tbody>
</table>

6. PARTICLES OF TIME: tawwu (JUST), dubu (JUST), AND gid (ALREADY)

tawwu (just), dubu (just), and gid (already) are particles of time used to modify verbs. Note that these particles carry different object pronoun suffixes depending on the person expressed by the subject of the verb. They precede the verb in the perfect tense.

tawwu khang
He has just gone out.

dubu shiribt.
I have just drunk.
gid' hina min shahin.
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>
</table>
| ana | tawwu | tawwu | tawwu
| into | tawwu | tawwu | tawwu
| naf | tawwu | tawwu | tawwu
| huwwa | tawwu | tawwu | tawwu
| nina | tawwu | tawwu | tawwu
| intis | tawwu | tawwu | tawwu
| intum | tawwu | tawwu | tawwu
| humnu | tawwu | tawwu | tawwu

7. THE PARTICLE 'asa (IT IS HOPED)

'asa is a particle that expresses the meaning of the English verb to hope. It precedes the main verb and can carry object pronoun suffixes expressing the person of the subject of the verb.

THE PARTICLE 'asa (IT IS HOPED) WITH OBJECT PRONOUN SUFFIXES

<table>
<thead>
<tr>
<th>UHA</th>
<th>MSA</th>
</tr>
</thead>
<tbody>
<tr>
<td>ana</td>
<td>'asa</td>
</tr>
<tr>
<td>into</td>
<td>'asa</td>
</tr>
<tr>
<td>naf</td>
<td>'asa</td>
</tr>
<tr>
<td>huwwa</td>
<td>'asa</td>
</tr>
<tr>
<td>nina</td>
<td>'asa</td>
</tr>
<tr>
<td>intis</td>
<td>'asa</td>
</tr>
<tr>
<td>intum</td>
<td>'asa</td>
</tr>
<tr>
<td>humnu</td>
<td>'asa</td>
</tr>
</tbody>
</table>

'asa tilf' yinashabak.
You hope you will find the one you will like. (It is hoped that...)

'asa kanf.'
I hope I will pass the test. (It is hoped that...)

'asa wina / 'asa hum yinashab.'
They hope they will pass the test. (It is hoped that...)

441
### Vocabulary

<table>
<thead>
<tr>
<th>English</th>
<th>Arabic</th>
</tr>
</thead>
<tbody>
<tr>
<td>apartment</td>
<td>تويبة</td>
</tr>
<tr>
<td>office</td>
<td>ذكر ندى</td>
</tr>
<tr>
<td>house</td>
<td>مكتب</td>
</tr>
<tr>
<td>employer</td>
<td>جهاز الشغاطي</td>
</tr>
<tr>
<td>reception</td>
<td>المكتب</td>
</tr>
<tr>
<td>service</td>
<td>خدمة</td>
</tr>
<tr>
<td>present</td>
<td>موظف</td>
</tr>
<tr>
<td>just</td>
<td>موظف</td>
</tr>
<tr>
<td>went out</td>
<td>انتقل</td>
</tr>
<tr>
<td>come</td>
<td>مازن</td>
</tr>
<tr>
<td>again</td>
<td>مازن</td>
</tr>
<tr>
<td>after</td>
<td>انتقل</td>
</tr>
<tr>
<td>leave</td>
<td>مازن</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>English</th>
<th>Arabic</th>
</tr>
</thead>
<tbody>
<tr>
<td>message</td>
<td>رأس</td>
</tr>
<tr>
<td>looking for</td>
<td>كالبيت</td>
</tr>
<tr>
<td>him</td>
<td>الرأس</td>
</tr>
<tr>
<td>whom</td>
<td>الرأس</td>
</tr>
<tr>
<td>he</td>
<td>الرأس</td>
</tr>
<tr>
<td>wants</td>
<td>الرأس</td>
</tr>
<tr>
<td>the available (ones)</td>
<td>الرأس</td>
</tr>
<tr>
<td>you</td>
<td>الرأس</td>
</tr>
<tr>
<td>most welcome</td>
<td>الرأس</td>
</tr>
<tr>
<td>your place</td>
<td>الرأس</td>
</tr>
<tr>
<td>the</td>
<td>الرأس</td>
</tr>
<tr>
<td>realtor</td>
<td>الرأس</td>
</tr>
<tr>
<td>they</td>
<td>الرأس</td>
</tr>
<tr>
<td>told</td>
<td>الرأس</td>
</tr>
<tr>
<td>me</td>
<td>الرأس</td>
</tr>
<tr>
<td>that</td>
<td>الرأس</td>
</tr>
<tr>
<td>you</td>
<td>الرأس</td>
</tr>
<tr>
<td>called</td>
<td>الرأس</td>
</tr>
<tr>
<td>around</td>
<td>الرأس</td>
</tr>
<tr>
<td>nearly</td>
<td>الرأس</td>
</tr>
<tr>
<td>almost</td>
<td>الرأس</td>
</tr>
<tr>
<td>before</td>
<td>الرأس</td>
</tr>
<tr>
<td>halfway</td>
<td>الرأس</td>
</tr>
<tr>
<td>an hour</td>
<td>الرأس</td>
</tr>
<tr>
<td>middle</td>
<td>الرأس</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>English</th>
<th>Arabic</th>
</tr>
</thead>
<tbody>
<tr>
<td>What would you like to drink?</td>
<td>(هناك) ما هو ما تريد من شربة؟</td>
</tr>
<tr>
<td>(lit., What do you drink?)</td>
<td>(هناك) ما هو ما تريد من شربة؟</td>
</tr>
<tr>
<td>hot</td>
<td>أربع</td>
</tr>
<tr>
<td>cold</td>
<td>أوتوب</td>
</tr>
<tr>
<td>impossible</td>
<td>ممكن</td>
</tr>
<tr>
<td>You must drink something.</td>
<td>لحبايب</td>
</tr>
<tr>
<td>coffee</td>
<td>الماء</td>
</tr>
<tr>
<td>a while ago (lit., from little)</td>
<td>قبل</td>
</tr>
<tr>
<td>No way! For God's sake! (lit., with God on you)</td>
<td>لا لله لا لا لله</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>English</th>
<th>Arabic</th>
</tr>
</thead>
<tbody>
<tr>
<td>okay</td>
<td>إذا تشرب</td>
</tr>
<tr>
<td>you will not be bothered</td>
<td>لا تشرب</td>
</tr>
<tr>
<td>if</td>
<td>شرب</td>
</tr>
<tr>
<td>a glass cup</td>
<td>شرب</td>
</tr>
<tr>
<td>you drank it</td>
<td>شرب</td>
</tr>
<tr>
<td>no, not at all, completely, very</td>
<td>شرب</td>
</tr>
<tr>
<td>we can</td>
<td>شرب</td>
</tr>
<tr>
<td>we see</td>
<td>شرب</td>
</tr>
<tr>
<td>we go</td>
<td>شرب</td>
</tr>
<tr>
<td>now</td>
<td>شرب</td>
</tr>
<tr>
<td>the houses</td>
<td>شرب</td>
</tr>
<tr>
<td>a few houses</td>
<td>شرب</td>
</tr>
<tr>
<td>two apartments (apartment, apartments)</td>
<td>شرب</td>
</tr>
<tr>
<td>near</td>
<td>شرب</td>
</tr>
<tr>
<td>downtown (lit., middle of the town)</td>
<td>شرب</td>
</tr>
<tr>
<td>The house is more expensive, isn't it?</td>
<td>شرب</td>
</tr>
<tr>
<td>the family</td>
<td>شرب</td>
</tr>
<tr>
<td>with you</td>
<td>شرب</td>
</tr>
<tr>
<td>she came</td>
<td>شرب</td>
</tr>
<tr>
<td>yet</td>
<td>شرب</td>
</tr>
<tr>
<td>she did not come</td>
<td>شرب</td>
</tr>
<tr>
<td>in this case</td>
<td>شرب</td>
</tr>
<tr>
<td>because</td>
<td>شرب</td>
</tr>
<tr>
<td>the families</td>
<td>شرب</td>
</tr>
<tr>
<td>in the Kingdom</td>
<td>شرب</td>
</tr>
<tr>
<td>bachelor, single man</td>
<td>شرب</td>
</tr>
<tr>
<td>not necessarily</td>
<td>شرب</td>
</tr>
<tr>
<td>it is hoped</td>
<td>شرب</td>
</tr>
<tr>
<td>you find</td>
<td>شرب</td>
</tr>
<tr>
<td>suitable for you</td>
<td>شرب</td>
</tr>
<tr>
<td>Let's go.</td>
<td>شرب</td>
</tr>
</tbody>
</table>

### 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.

<table>
<thead>
<tr>
<th>A</th>
<th>B</th>
</tr>
</thead>
<tbody>
<tr>
<td>a. huwwa as-sayyid maḥmūd mawjūd?</td>
<td>marḥūb bi šak, maḥḍallak wa maktūbat.</td>
</tr>
<tr>
<td>b. mumkin inša'at risāla?</td>
<td>la bi l-mara.</td>
</tr>
<tr>
<td>c. aḥyā ajīk al-maktob.</td>
<td>la' tawwu mishī.</td>
</tr>
<tr>
<td>d. mita al-ḫāṣṣī?</td>
<td>maš'ūd.</td>
</tr>
<tr>
<td>e. màṣūd kuguflaw kaw ruḥna dūhīn?</td>
<td>kaman shahren.</td>
</tr>
</tbody>
</table>

2. Change the imperfect tense verbs in parentheses into the perfect tense.

| a. ma (ashrab) gahwa. |
| b. ana (akhruj) kul yom. |
| c. huwwa (yugul) la' mumkin innu yiruḥ. |
| d. hiyya (tikun) fi l-bet min shiwayya. |
| e. humma (yishrabu) shay katir. |
| f. intī (tiguli) al-Hagiga mukida? |
| g. niḥna dubna (ma nikhrūj). |
| h. ana (agul) al-Hagiga. |

3. Fill in the blanks by choosing among the prepositions below. Notice that some prepositions combine with nouns, and others, with verbs.

**fi / li / 'ala / bi**

| a. huwwa bi ydwīrī _ bēt. |
| b. arslā hādā al-Tord _ māṣīr. |
| c. afṭāl _ al-bēb min faḌūk. |
| d. masāḥūm al-šāh _ māḥir. |
| e. mumkin titwaṣūf _ arfaḍī māmūn yamān. |
| f. shāhī _ kum bēt, min faḌūk. |
| g. māsh _ l-bēt, mā kida. |

4. Use the appropriate form of the particles taww, dūb, and gid to match the subject of the verb.

a. humma (gid) rhū al-bēt
b. ḫūna (dūb) shirīna shay

c. intī (taww) kuluṣūn fi kūtulūnā, 'inshā allāhu 'anī. 

d. al-'anāf (dūb) mishīya, ma 'ādrī fīn.

e. ana (gid) waṣīṭ mīn sā'.

5. Fill in the blanks with an appropriate nationality adjective based on the information given in parentheses.

| a. into _ (min amerika) |
| b. intum _ (min Holanda) |
| c. ana _ (min makka) |
| d. humma _ (min najd) |
| e. ibnī _ (min maṣīr) |
| f. ummī _ (min turkiyya) |
| g. hadīb ar-rijal _ (min HaDramūt) |
| h. Hādī as-sīl _ (min al-madīna) |

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 (yiḏawwir) 'alā ṣīlah bi ṭarīqī bi ṣā'īn.

b. huwwa (yimshi) bi l-māra katīr.

c. hiyya ma tīlīṭ tījī la'innaha (yudras) darīn.

d. humma (yurūḥ) makka katīr.

e. intellect (yuṭaṣūf) al-Ḥabīb kida?

f. iṭāf (yuṣīf) fī-ṣalā fī ṣā'īn kulāhā.

g. into (yusug) bi l-māra ṣā'īn.

h. intum lesh (yuṣāf) gādī?

i. min (yagūl) ana mā mawjūd?

j. hiyya (yiluff) waṣīṭ al-‘ināb bi l-māra Sagīḥ.
LESSON 34 (Saudi Arabic)

اِشْ اِسْمَاهَا هَذَا الْاَكْلَاحُ؟ كَيْلَةً، يُمْنِي. 

A. Dialogue

Mr. Jones has been invited to dinner at as-soyyad ra’ād’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’ād: faDxDal, al-‘akāl jāmī‘ ta as-su‘af.
jānī: shukran.
ra’ād: faDxDal ya mister jānī kha’īd mīn ha’dī.
jānī: ēsh ismāhā hādī al-akālkh?
ra’ād: ha’dī i’mu ‘sadāl’, mīn qittānī al-sha‘ābīyya, wā huwa as-sūr ‘an waDlīl sa‘bām wā
ra’ū. bi l-mara Thīm, faDxDal bi l-‘a‘fyyya: ‘tu‘ī tab an mīn raDmāD di’ād bukār.
jānī: šayā’ adīn, ēsh hīyya al-adīd lī raDmāD? ēsh yīsawwī nuns? samkhāni lī-sa‘īd lī mīn
ra’ū: aDhiy yīt ‘ūd la’ creation nīs? bi’ād la’iDhiy yīt ‘īnīs?
ra’ād: mūsās, Taaβīyī yīb yīsawwī nuns? byī khan mīn raDmāD?
ra’ū: raDmāD al-‘awadīm ‘ūfīn kha’īd bi’īDhiy ‘māDmāD mubākār, wā la kHaj, yīgul “Hajj mubākār.”
jānī: Taaβīyī, wā lī mīn-lossbāb lī bīsīy al-‘afrīy fīsān mīsān.
ra’ū: lī k-yum, al-‘awadīm tūjīl la‘k-yīndī lī bī bīsīy “īdah ‘ībīkīm” wā, “īdah ‘ībīkīm wa
jānī: Taaβīyī, lī jīyār al-muRīd, ēsh ra’ū shahī?
ra’ū: bār wā bā’īd wā kirkhī, ba’ ‘ināl Hāgī jīzām lī ‘īnīs tūjīl lī kuf al-muwaṣṣīf
jānī: shukran, ana okkāt bi gīṭīyā.
ra’ū: lī māDījī, jīzām ‘ībīkīm tānī, ṣā’īnī ṣa‘īnī.
jānī: la ‘an jīzām, ma agūr ākār akār.
Rā’ād: Please go ahead, the food is (ready) on the table.
Lānes: Thank you.
Hādī: Please go ahead, have some of this.
Kīnes: What is the name of this dish?
Ra'ad: This is called salg, one of our popular dishes. It is made with pieces of meat and rice. It is very delicious. Some have some (to your health). You know of course that Ramadan is the next day after tomorrow.

Jones: Yes, I know. What are the customs during Ramadan? Excuse my question, but I don't have any idea at all.

Ra'ad: You are welcome to ask, no problem. All Muslims will fast all through the month of Ramadan; they will not eat from dawn to sunset. And they will also not drink or smoke from sunrise to sunset. Everyone says the sunset prayers collectively. Fasting during Ramadan is one of the main pillars of Islam.

Jones: Yes, and so is pilgrimage, isn't it? By the way, when is the pilgrimage?

Ra'ad: It is in ul Hijah 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 Arabic, 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>During Ramadan</td>
</tr>
<tr>
<td>najat u'tum wa mubarak.</td>
</tr>
<tr>
<td>Najat u'tum wa mubarak.</td>
</tr>
<tr>
<td>God is more generous.</td>
</tr>
<tr>
<td>We are in good health.</td>
</tr>
<tr>
<td>Blessed pilgrimage.</td>
</tr>
<tr>
<td>During Religious Festivities</td>
</tr>
<tr>
<td>Hajj mubarak.</td>
</tr>
<tr>
<td>God bless.</td>
</tr>
<tr>
<td>God and His people.</td>
</tr>
</tbody>
</table>

---

**For Work Being Completed**

| alif, lam, laam, wa al-barakat. | May you return home. |
| alif, lam, laam, wa al-barakat. | May you return to your home. |

**Facing a Difficult Situation**

| alif, lam, laam, wa al-barakat. | May you return home. |

**Giving Condolences**

| wa al-burayk. | May you be in happiness. |
| wa al-burayk. | May you be in happiness. |

**After Someone Drinks**

| wa al-burayk. | May you be in happiness. |

**Before a Trip**

| wa al-burayk. | May you be in happiness. |

**Apologizing**

| alif, lam, laam, wa al-barakat. | May you be in happiness. |

**Speaking of Something Bad**

| alif, lam, laam, wa al-barakat. | May you be in happiness. |

**When Something Is Broken**

| alif, lam, laam, wa al-barakat. | May you be in happiness. |

**Upon Hearing News**

| alif, lam, laam, wa al-barakat. | May you be in happiness. |

**Upon Engaging in a Serious or Dangerous Task**

| alif, lam, laam, wa al-barakat. | May you be in happiness. |

**Expressing Uncertainty**

| alif, lam, laam, wa al-barakat. | May you be in happiness. |


2. MONTHS OF THE YEAR

Saudis do not use the western or Gregorian calendar. Instead, the Hijri calendar is used. Here are the names of the Hijri months in UHA.

<table>
<thead>
<tr>
<th>MONTHS OF THE YEAR</th>
<th>محرم</th>
<th>صفر</th>
<th>ربيع الأول</th>
<th>ربيع الثاني</th>
<th>جمادا الأول</th>
<th>جمادا الثاني</th>
<th>رجب</th>
<th>شعبان</th>
<th>رمضان</th>
<th>شوال</th>
<th>ذو القعدة</th>
<th>ذو الحجة</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>muharam</td>
<td>Sador</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Shaban</td>
<td>Ramadan</td>
<td>Shawal</td>
<td>Dhu al-Qadah</td>
<td>Dhu al-Hijjah</td>
</tr>
</tbody>
</table>

3. THE FUTURE TENSE

There are two ways to express the future tense in UHA. Either the prefix ka- can be attached to the verb in the imperfect tense or the word "ra'if" (go) can be placed in front of the verb. Notice that this is different from itsShi', where the future tense is formed with sa's or sawa's.

haySumu nama'dan.
They will fast during Ramadan.

hatokul dafin.
You (m.) will eat now.

hatokul dafin.
She will eat now.

ra'if yashrubul ash-shay.
They are going to drink the tea.

ha'iz l Hafizh.
I will come to the party.

In the following tables, the future tense forms of the verbs yu'km (he is) and ya'Sum (he fasts) are given. Notice the deletion of the vowel from the imperfect prefix when ka- is added, e.g., haySum, not haySum.

<table>
<thead>
<tr>
<th>FUTURE TENSE OF THE VERB yu'km (HE IS)</th>
<th>ano</th>
<th>ya'km</th>
<th>ra'if ya'km</th>
<th>I will be, I am going to be</th>
</tr>
</thead>
<tbody>
<tr>
<td>into</td>
<td>ya'km</td>
<td>ra'if ya'km</td>
<td>you (m) will be, you're going to be</td>
<td></td>
</tr>
<tr>
<td>will</td>
<td>ya'km</td>
<td>ra'if ya'km</td>
<td>you (f) will be, you're going to be</td>
<td></td>
</tr>
<tr>
<td>have</td>
<td>ya'km</td>
<td>ra'if ya'km</td>
<td>he will be, he is going to be</td>
<td></td>
</tr>
<tr>
<td>have</td>
<td>ya'km</td>
<td>ra'if ya'km</td>
<td>she will be, she is going to be</td>
<td></td>
</tr>
<tr>
<td>have</td>
<td>ya'km</td>
<td>ra'if ya'km</td>
<td>we will be, we are going to be</td>
<td></td>
</tr>
<tr>
<td>have</td>
<td>ya'km</td>
<td>ra'if ya'km</td>
<td>you (pl.) will be, you are going to be</td>
<td></td>
</tr>
<tr>
<td>have</td>
<td>ya'km</td>
<td>ra'if ya'km</td>
<td>they will be, they are going to be</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>FUTURE TENSE OF THE VERB ya'Sum (HE FASTS)</th>
<th>ano</th>
<th>ya'Sum</th>
<th>ra'if ya'Sum</th>
<th>I will fast, I am going to fast</th>
</tr>
</thead>
<tbody>
<tr>
<td>into</td>
<td>ya'Sum</td>
<td>ra'if ya'Sum</td>
<td>you (m) will fast, you're going to fast</td>
<td></td>
</tr>
<tr>
<td>will</td>
<td>ya'Sum</td>
<td>ra'if ya'Sum</td>
<td>you (f) will fast, you're going to fast</td>
<td></td>
</tr>
<tr>
<td>have</td>
<td>ya'Sum</td>
<td>ra'if ya'Sum</td>
<td>he will fast, he is going to fast</td>
<td></td>
</tr>
<tr>
<td>have</td>
<td>ya'Sum</td>
<td>ra'if ya'Sum</td>
<td>she will fast, she is going to fast</td>
<td></td>
</tr>
<tr>
<td>have</td>
<td>ya'Sum</td>
<td>ra'if ya'Sum</td>
<td>we will fast, we are going to fast</td>
<td></td>
</tr>
<tr>
<td>have</td>
<td>ya'Sum</td>
<td>ra'if ya'Sum</td>
<td>you (pl.) will fast, you are going to fast</td>
<td></td>
</tr>
<tr>
<td>have</td>
<td>ya'Sum</td>
<td>ra'if ya'Sum</td>
<td>they will fast, they are going to fast</td>
<td></td>
</tr>
</tbody>
</table>

A future tense verb is made negative by placing the negative particle ma (not) in front of it.

ano ma har'ul al-maki²b dafin.
I won't go to the office now.
or they smoke
also, again
from sunrise (lit., from the rise of the sun)
to the sunset (lit., to its setting)
they can
after
the sunset
until, even
whether
they pray
sunset prayers
collectively, in congregation
fasting during Ramadan
from the pillars of Islam
pilgrimage
month
from around the world (lit., all the world)
they will come
they will perform the duty
I heard
this year
the pilgrims
the previous year
to each other
those
people
bless each other, congratulate each other
by their saying
Blessed Ramadan!
Blessed pilgrimage!
other occasions
like, as
the weddings
for example
in a wedding
you say
bride
groom
May God make them happy!
With happiness and songs!
the sick (person)
visit
Outside and distant (when talking about something bad)  
Oh, sheikh! (showing wonder and disbelief)  
You are right! (lit., you have right)  
the situation  
if  
you visited  
May you recover quickly! (lit., in front of you the strength)  
No trouble on you! (wishing a sick person health)  
you can  
What's wrong with you?  
enough  
it can't be  
give me  
your plate  
honestly  
I can't  
to eat  
For God's sake!

D. Cultural Note

hijri months, or months of the Islamic calendar, follow the lunar calendar. Each lunar month begins with the new moon, i.e., the moon in the crescent form, hence, the Islamic symbol of the crescent. The first year of the hijri calendar is year 622 A.D, in memory of the year when the prophet Muhammad emigrated from Mecca to Medina. This emigration is called al-hijra in Arabic. The hijri year has twelve months, but it is shorter than the Gregorian calendar year by eleven days. The Gregorian calendar is referred to in Arabic as the miladi calendar.

Saudis place great emphasis on socializing, especially within the family. Relatives visit each other regularly, especially during religious holidays. During the Eid festivities, children get idiyas, money gifts, from their parents and grandparents. The two main feasts are id' al-fitr, the feast of breaking the fast after Ramadan, and 'id al-'adha, the feast of the sacrifice. It is during 'id al- 'adha, the feast of the sacrifice, that devout Muslims come from all over the world to Mecca to perform their pilgrimage, or hajj (the duty of performing the pilgrimage). During Ramadan, people fast from dawn until sunset. If they work, their workload is usually smaller to allow time for prayers and devotions. After breaking their fast each evening, followers go to the mosque to perform salah, prayers consisting of forty sjjah during which they read verses from the Qur'an with the goal of having completed the whole Qur'an by the end of month of Ramadan.

There are some important rules to remember during visits to people's homes. During dinner parties, as a rule, men eat separately from women. Couples will be separated, too, and women will eat in the hostess's quarters. A woman's section of the house usually has its own entrance and pathway. Before eating, Saudis often say bismi'llah (lit., 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-Hamdulillah (thanks to God) or 'tamer, 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. namaDin karim</td>
<td>'alaih yusallimuk.</td>
</tr>
<tr>
<td>b. 'alaih yitik al-'afllya</td>
<td>hamsa 'alaih.</td>
</tr>
<tr>
<td>c. 'uZZam 'alaih qan.</td>
<td>'alaih akram.</td>
</tr>
<tr>
<td>d. hum 'um</td>
<td>'alaih 'rifik.</td>
</tr>
<tr>
<td>e. bissalama insha' 'alaih.</td>
<td>ajri wa ajrinna.</td>
</tr>
</tbody>
</table>

2. Change the imperfect tense verbs in the brackets into the future tense.

a. ana [isruH] makka bukra.  
b. fahad [y'zim] DuyuH al-usha' al-jayy.  
c. inta [badran], minkad?  
d. fee [aniH] al-yom.  
e. jawahir (buxud) al-fa'ilis kalaha.  
f. humma [yiqra'] min al-madina li h-masa.  
g. inti (bibaH) ibn ma'si' i i-doktar?  
h. mita (janSah) al-jamid ah?  
i. min (jaggil) bi tam al-Magija?  

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. o'lizu bilyyah  
b. 'alaih yitik al-'afllya.  
c. kul 'um wa irsam bi kheir.  
d. 'uZZam 'alaih qan.  

4. 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 bismi'llah (lit., 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-Hamdulillah (thanks to God) or 'tamer, an expression meaning "May your house be always prosperous."

5. Cultural Note

hijri months, or months of the Islamic calendar, follow the lunar calendar. Each lunar month begins with the new moon, i.e., the moon in the crescent form, hence, the Islamic symbol of the crescent. The first year of the hijri calendar is year 622 A.D, in memory of the year when the prophet Muhammad emigrated from Mecca to Medina. This emigration is called al-hijra in Arabic. The hijri year has twelve months, but it is shorter than the Gregorian calendar year by eleven days. The Gregorian calendar is referred to in Arabic as the miladi calendar.

Saudis place great emphasis on socializing, especially within the family. Relatives visit each other regularly, especially during religious holidays. During the Eid festivities, children get idiyas, money gifts, from their parents and grandparents. The two main feasts are id' al-fitr, the feast of breaking the fast after Ramadan, and 'id al-'adha, the feast of the sacrifice. It is during 'id al- 'adha, the feast of the sacrifice, that devout Muslims come from all over the world to Mecca to perform their pilgrimage, or hajj (the duty of performing the pilgrimage). During Ramadan, people fast from dawn until sunset. If they work, their workload is usually smaller to allow time for prayers and devotions. After breaking their fast each evening, followers go to the mosque to perform salah, prayers consisting of forty sjjah during which they read verses from the Qur'an with the goal of having completed the whole Qur'an by the end of month of Ramadan.
4. Put the following verb roots in the appropriate form of the imperfect tense. Then fill in the blanks and form future sentences by placing the future markers ha- or râfî in front of them.

- s-w-m (to fast) / s-hâf (to drink) / k-h-d (to take) / g-d-r (to be able) / 'r-f (to know) / s-m- (to hear) / q-w-l (to stay) / z-r-t (to visit) / r-j- (to return) / k-h-r (to go out)

a. kull al-muslimin ________ al-madina al-jayy.
   ka'alamâna ku mâfîyay namân.
   c. Sa'âb wa ghiyâth ma ________ al-muhammada.
   d. 'in ________ la i-l-sâyâyâ.
   e. iwa ________ fî al-bank, 'âkhâdar?
   f. mîn hatirja'u ________ min 'alî?ka?
   g. 'an bi'lâhî ________ a'khâdar.
   h. al-ma'mûn ________ ba'ad kidâ?
   i. ________ shay 'aww hâja tâhyâ?
   j. 'an bi'lâhî ________ al-akhâdar.

5. Fill in your part in the following conversation with Sakhr.

sakh: Tayyib kif hâri'dhâ li bi't ad-dawish.
inta: ________
sakh: 'inî, ba'su, tâ'rîf laww al-makân garb 'aww ba'id?
inta: ________
sakh: mumâz, kidâ 'aqâr 'aqâr inna mîn mulâkhâsh, baas min râm yisâq?
inta: ________
sakh: into râm tusâq, akâd tâ'rîf al-shawân' tayyib.
inta: ________
sakh: Tayyib bi s-sulâmâ.
A. Dialogue

Mr. Jones goes shopping. He first passes by the fish market.

Jones: Ést ismu ḥādī as-samak?

al-bayya: ḥādī as-samak ismu samak mūs.

Jones: TaZu waḥsh metaли?


Jones: aTini howwo min feDDiuk saḥūf.

al-bayya: ištD'Dad.

Jones: Takyib, kām so'nī?

al-bayya: akīlī bi 'ašāhli nīyāf.

Jones: mūmītī, min fuddiik, ḍagba mīnī mēn kīzi. al-bayya: ḍaḥīr.

Jones: fēn anaDDif as-samak?

al-bayya: anā anaDDif lak huwwa.

Jones: makkīlim. Takyib, ḍagba agDī migDīlī rūnīyā.

al-bayya: ʼāsh hūmmī?

Jones: khuDar wa ḍakīha.

al-bayya: šā'min tu'rūf il-Halaga.

Jones: ḍin al-Halaga?

al-bayya: ġarīb min ḍha, ḍagū il-Ṣ-Sabi yīwarrik ʾaT-Targī.

Jones: Takyib, ḍagba kafīyya kamūn, fēn atayīhū?

al-bayya: lit-sūg jumb il-Halaga ya wūrūf, ḍhaṭ ḍaḍīl nīyāf lī l-Halaga wu kāmnā wa ṭiṣ fēn as-šīq).

Jones: šukrān.

After shopping for food, Jones looks for a kafīyya (men’s headscarf).

Jones: ʾāsh shakīl il-kafīyya illī 'indaq?

al-bayya: 'inda ṭalātī ṣīṣīkūl.

Jones: ḍagba qīṣīfahum kalīṣbūm.

al-bayya: ḍaḥīr.

Jones: Takyib, ṭadīkū mi Takyībīn, ḍagba shakīl ʾafṣān.

al-bayya: ištD'Dad.

Jones: ḍhādi l-kafīyya bi kām?

al-bayya: bi ṭakīमa ṣīṣīkūl nīyāf.

Jones: ḍhādi ṣīṣīkūl jāmīmū ḍakūm kām?

al-bayya: il, mi aṣbaDū ḍakūm, ḍakūm wūhīd, ṣīṣīkūl saHDašīn nīyāf.

Jones: li tigdat tā Timi il-kafīyya bi ṭaD'āsh nīyāf.
## 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 + pronom noun</td>
<td>ya 'al</td>
<td>calling attention</td>
</tr>
<tr>
<td>ya + indef. noun</td>
<td>ya li</td>
<td>complimenting</td>
</tr>
<tr>
<td>ya + noun phrase</td>
<td>ya buyyi la'maww; ya kali</td>
<td>following wonder, agreeing</td>
</tr>
<tr>
<td>ya + adjective</td>
<td>ya hadal; ya sallam</td>
<td>warning</td>
</tr>
<tr>
<td>ya + rel. clause</td>
<td>ya if fog</td>
<td>warning</td>
</tr>
</tbody>
</table>

*ye wadd, Khud haddi nijid li l-Halaga.
Hey boy, take this gentleman to the produce market.
*tu'nta, ya soggi; tu'nta, tu'nta.
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.

*o'Tini as-samak.
Give me the fish.

*warni as-shugag.
Show me the apartments.

*jibbi as-sayyara.
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.

*jibbi hiyya.
Bring it to me.

---

### 3. EXPRESSIONS OF QUANTITY

Expressions of quantity such as kull (all) and ba'd (a few) can occur either before or after the noun. When they come after the noun, an object pronoun suffix must be added to the expression of quantity. Consider the following examples.

**kull an-nas**
all the people

**an-nas bu'dhum**
the people

**ba'd an-nas**
some of the people

**an-nas ba'dhum**
some of the people

### 4. MODAL PARTICLES

UHA does not have modal verbs similar to the English can, must, would, or should. Instead, like MSA, it uses particles to express notions of obligation, necessity, probability, or possibility. The following examples illustrate the relevant particles.

- **yimkin** (perhaps; may, might)
  - yimkin as-dar buka.
    Perhaps I will travel tomorrow./I may travel tomorrow.
  - yimkin yilil buka.
    Perhaps they will come tomorrow./They may come tomorrow.

- **mumkin** (it is possible; could)
  - warni humma.
    Show them to me.

Here are more examples:

- ona on-DODI lah huwwa.
  I will clean it for you.

- warrehha huwwa.
  I showed it to her.

- sallamni hiyya.
  Hand it to me.

- jibbi humma.
  He brought them to me.
huwwa mumkin yimshi al-'amaliyya.
It is possible that he will walk better after the operation.

It is necessary that you visit me in the office.

It is necessary that you go to the produce market.

5. NEGATION

In MSA, nominal sentences are negated with the verb laysa. In UHA, the particle man, followed by object pronoun suffix, is used to negate both nominal and verbal sentences.

inta manak fahim al-maSna'iyya fi i-kafiyya.
You are not considering the craftsmanship of the scarf.

inta manak najiH.
You (m.) are not passing the test.

huwwa manu kaslan.
He is not lazy.

hiyya manaha/mahi 'arfa.
She does not know.

iHna/niHna rayHin.
We are not going.

humma manahum/mahum kazabin.
They are not liars.

The following table gives man with the different object pronoun suffixes in examples.

<table>
<thead>
<tr>
<th>THE NEGATIVE PARTICLE man WITH OBJECT PRONOUN SUFFIXES</th>
</tr>
</thead>
<tbody>
<tr>
<td>Person</td>
</tr>
<tr>
<td>one</td>
</tr>
<tr>
<td>two</td>
</tr>
<tr>
<td>he</td>
</tr>
<tr>
<td>his</td>
</tr>
<tr>
<td>she</td>
</tr>
<tr>
<td>her</td>
</tr>
<tr>
<td>them</td>
</tr>
<tr>
<td>yours</td>
</tr>
</tbody>
</table>

C. Vocabulary

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>as-ismak</td>
<td>the fish</td>
</tr>
<tr>
<td>TuZa</td>
<td>fresh</td>
</tr>
<tr>
<td>walla</td>
<td>or</td>
</tr>
<tr>
<td>metalaj</td>
<td>frozen</td>
</tr>
<tr>
<td>ol-yüm</td>
<td>today</td>
</tr>
<tr>
<td>ISTodmah</td>
<td>we caught (it, fish) it</td>
</tr>
<tr>
<td>kdm?</td>
<td>How much?</td>
</tr>
<tr>
<td>aThi</td>
<td>give me</td>
</tr>
<tr>
<td>ashuf</td>
<td>I see</td>
</tr>
<tr>
<td>sa'tu</td>
<td>its price</td>
</tr>
<tr>
<td>al-4iv?</td>
<td>the kilo</td>
</tr>
<tr>
<td>bi lishara njyil</td>
<td>for ten riyals</td>
</tr>
<tr>
<td>mummur</td>
<td>great</td>
</tr>
<tr>
<td>man faD00ak</td>
<td>please</td>
</tr>
<tr>
<td>abgha</td>
<td>I would like</td>
</tr>
<tr>
<td>lThin kilS</td>
<td>two kilos</td>
</tr>
<tr>
<td>isahir</td>
<td>sure</td>
</tr>
<tr>
<td>liri?</td>
<td>Where?</td>
</tr>
<tr>
<td>oneD0H lek hawwa</td>
<td>I can clean it for you</td>
</tr>
<tr>
<td>mashkar</td>
<td>thanks</td>
</tr>
<tr>
<td>ogDi magistD tatnija</td>
<td>I go shopping</td>
</tr>
<tr>
<td>khDuDor bu laska</td>
<td>vegetables and fruits</td>
</tr>
<tr>
<td>al-Hologa</td>
<td>the produce market</td>
</tr>
<tr>
<td>goelb</td>
<td>near</td>
</tr>
<tr>
<td>hna</td>
<td>here</td>
</tr>
<tr>
<td>hagol</td>
<td>I will say</td>
</tr>
<tr>
<td>l S Sali</td>
<td>to the boy, to the messenger, to the apprentice he shows you you find it the way take this man also show him What type? the men's headscarf that you have I have types all of them a better quality How much is this headscarf?</td>
</tr>
</tbody>
</table>
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>b. ‘indak forsawil?</td>
<td>c. ‘indak as-samal Ta’iz?</td>
</tr>
<tr>
<td>c. hadd as-samal Ta’iz?</td>
<td>d. n:am ‘indi.</td>
</tr>
<tr>
<td>d. ‘indk as-siyara ghalliya jiddan,</td>
<td>e. bi ‘ishtin riyl.</td>
</tr>
<tr>
<td>akhir al-bayya’</td>
<td></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. hunna (mabhuTu, mabhuTa) fi l-usrs</td>
<td>la’ mitahtil.</td>
</tr>
<tr>
<td>b. al-bayyid (BB, ad-dulka) il-kafiyya</td>
<td></td>
</tr>
<tr>
<td>c. ‘indk as-samal Ta’iz?</td>
<td></td>
</tr>
<tr>
<td>d. ‘indk as-samal Ta’iz?</td>
<td></td>
</tr>
<tr>
<td>e. ‘indk as-samal Ta’iz?</td>
<td></td>
</tr>
</tbody>
</table>

3. Translate the following English utterances into UHA using the negative particle man. Pay attention to the object pronoun suffixes.

<table>
<thead>
<tr>
<th>A</th>
<th>B</th>
</tr>
</thead>
<tbody>
<tr>
<td>a. You (m) are not lazy.</td>
<td>n:am ‘indi.</td>
</tr>
<tr>
<td>b. I am not coming.</td>
<td>bi ‘ishtin riyl.</td>
</tr>
</tbody>
</table>

D. Cultural Note

Most shopping in Saudi Arabia requires some /Siil (bargaining). You are expected to bargain in the Hilton (the produce market), the bangal (the fish market), and in the suk (market, bazaar), where you can find items such as kafiyyas (men’s headscarves), mishkol (cocoa for men), ‘abiyeyo (cocoa for women), and Tanle (women’s head covers). In big department stores, pharmacies, and supermarkets, bargaining is not appropriate.

Politeness and respect are very important to Saudis, and they are especially expected in interactions with elders. To show respect, one should use the plural pronoun intum (you) when addressing them, together with the corresponding plural form of the verb, as in intum il-hadda ‘isbatum al-hadiyya (I hope you (pl) liked (pl) the present). This form is also used when addressing superiors.

Saudis, like other Arab peoples, have many unique gestures with special meanings. Here are some examples:

- Placing the right hand to the heart shows affection, respect, or gratitude.
- Among women, to make an offer of food or drink with utmost sincerity, place the right hand to the heart after you make the offer.
- To show utmost respect, Saudis, especially those from the Eastern region or from the royal family, kiss their elders on the forehead, nose, right shoulder, or right hand.
- To show that you have had enough of food and to offer thanks, place the right hand on the heart and pat the heart a few times.
- To express that something is excellent, touch the outer edges of your eyes with your fingertips.

When making a promise, touch your nose with the tip of your right index finger.

To express full admiration for the beauty of someone or something, put your right index finger on top of your right cheekbone and go downward diagonally toward the corner of your mouth.

To show that you are broke, flick your right thumbnail on your front teeth.

To drive someone away, hold your right hand up and shake it.
c. She is not happy.

4. Insert the right modal particle (lazim, mumkin, or yimkin) and put the verbs in parentheses in the appropriate form to match the subject.


   b. hiyya ___________________(mumkin) Tayyib ba’d al-‘amaliyya.

   c. intum ___________________(yimkin) bukra bas mū akīd.

   d. anū ____________________(donas) al-yūm.

   e. niHna ___________________(mishī) li l-taHliyya center, bas aHsan lana nudrus.

5. Imagine you are shopping at the market. Fill in your part in the following conversation with the vendor.

   You:  
   al-bayyā': iwa Taza.
   You:  
   al-bayyā': al-kilo bī ’āshara riyal.
   You:  
   al-bayyā': kīlō wāhīd bass, hadū bi l-mara Tayyib, khud aktar.
   You:  
   al-bayyā': Tayyib abshīr, hadū hawwa al-kīlō, mīnṣālīlī.
   You:  

   Answer Key

   1. a. kam si’r hadū al-Ḥabihāb? bi ’ashrin riyāl.

        b. ’indak ṭawwūb? niṣ’ām ’indi.

        c. hadū as-samak ṭaṣa’? bi’ mīrazīli.

        d. ēsh shahid il kafiyya wī ’indak? ’indi Tawi, wa gāṣīr.

        e. ēsh sa-yayara ghaliyya jiddān, ’ikhīr kōsīm kam? kōsīm wāḥīd.

   2. a. humma māshūTa fi l-‘urs.

        b. al-bayyā' il-kafiyya.

        c. min ṭawwūb abgha ash-shī kafiyya.

        d. ’indū aṣlītta shāki.

        e. intu mānākum fi s-sūg, mū kūlō?

   3. a. inta mānak māsīlm.

        b. anā maṣāni jāy.

        c. hiyya mānākum māshūTa.

        d. niHna mānākum ’arnīn.

        e. humma mānākum maṣālim.


        b. hiyya mānākum timshī Tayyib ba’d al-‘amaliyya.

        c. intum yimkin tuṣārār bukra bas mū akīd.

        d. anū lazīm adnīs al-yūm.

        e. niHna mānākum nimshī li l-taHliyya senter, bas aHsan lana nudrus.

   5. You: hadū as-samak Taza?

       al-bayyā’: iwa Taza.

       You: kīlō si’r?

       al-bayyā’: al-kīlō bī ’āshara riyāl.

       You: Tasyīl a’līnī ṭūnku kīlō wāhīd, mīnṣālīlīlī.

       al-bayyā’: kīlō wāḥīd bas, hadū bi l-mara Tayyib, khud aktar.

       You: la shukran abgha kīlō wāḥīd bass.

       al-bayyā’: Tasyīl abshīr, hadū hawwa al-kīlō, mīnṣālīlīlī.

       You: shukran.
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. est khonik?</td>
<td>ma'a s-salama.</td>
</tr>
<tr>
<td>b. li 'amrin willah.</td>
<td>hanil ilk.</td>
</tr>
<tr>
<td>c. est hada?</td>
<td>allaah y'Ilafs.</td>
</tr>
<tr>
<td>d. fen SubHub taktaghali?</td>
<td>mu'barid min hina.</td>
</tr>
<tr>
<td>e. iimaAllah.</td>
<td>la shurk 'ala wjdib.</td>
</tr>
<tr>
<td>f. maskhir.</td>
<td>fi madrasa.</td>
</tr>
<tr>
<td>g. fen mukab al-baniq?</td>
<td>imadaDal.</td>
</tr>
<tr>
<td>h. allaah yilik al-aziyya.</td>
<td>maani 'adr.</td>
</tr>
<tr>
<td>i. hanil an.</td>
<td>zen el-Hamdu'llah.</td>
</tr>
</tbody>
</table>

2. Fill in the blanks by choosing an appropriate verb and putting it in the imperfect tense form.

- shirb / daras / Hab / tashghal / timah / tagTa / takul / Iurif / khanaj / gult

a. 'umur ______ shay kulli yamn fi S-SubuH.

b. ibni ______ karin.

c. ond ______ al-masa okar min al-SubuH.

d. fen hyya ______ 'ala il kanah?

e. tari' hub ______ al-HasmHub?

f. est ______ kul yam fi SubuH?

g. ihna raqim ______ ash-shik hadda bukra.

h. humma __________ min aS-SubuH ilen al-masos.

i. ana __________ innu mannu joy.

j. fih __________ Ikanik?

3. Choose from among the prepositions below to complete the following sentences.

fi / ila / Irag / tarek / I'an / bi / bi

a. mumkin tirsil a-Tard hada ______ amerika.

b. fen al-jawidtah? ma logistu ______ al-Taba.

c. 'asa S-Saf a ______ muwasasat al-bank.

d. badawawin ______ shigga li lyin.

e. mumkin as al ______ an' hadil as-sayyara?

4. Put the verbs in parentheses in the future tense.

a. anna (nafa) ash-shirka ba'd yomn.

b. samahir (dooras) tiba fi al-jenitah.

c. intum (Saim) as-senne hadda ma kalla?

d. fen (nafa) aS-Safar al-jay?

e. mih (rijj) min aS-Safar?

f. mant (kharnaj) tari?

g. humma (Sakka) fi yamni jama'a.

h. tsarif ma (UDar) hadd aS-sana.

5. Group the following expressions into their appropriate categories: religious festivities, visiting the sick, funeral, wedding, before a trip.

- giidamek al-'asfiyya

- ramaDin karin.

- 'aZ-Zam allah ajir.

- bi s-salma insh'allah.

- al-bag'ya fi Hayyak.

- allah yikumshum.

- Hajj mabnir.

- tisdin wu biy'a bi s-salma.

- kul 'om wa intum bi kheir.

- askan allah meytakum al-jenah.

- la bi's 'alek.

- bi I-ahfir wa al-banin.

- kul ramaDin wa intum bi kheir.

6. Put the verbs in parentheses in the perfect tense.

a. as-sana al-maDraya (dooras) fi jorjatwin.

b. min yommin (i'Inati) atmashu fi al-TaHliya senter.

c. min (yugZli) innu ramaDin bukra?

d. anna inti (tikalii) awdi' katirin.

e. anna ta'bdir bi l-marri, kawani giidi ma (ashrab) ash-shay.

f. al-yom (nimshi) li I-siq bas ma (nigijli) shili tayyib.

g. ya tar (tuSrufu) ash-shik hadda ibi (a'Titikum) huwwa?

h. hal jawayhir (tirsil) al-jawdab wara liwa'sa.

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:

-ulah ma'sik.

Upon hearing any news:

bshadima insh'allah.
8. Put the verbs in parentheses in the imperative form.

a. min faDlik (ygitos) a'Taası' min hina.
   b. (yuudios) al'haatiya la ibni.
   c. (tukhum) min al-ghurfa' and 'indi shuguhl faktar.
   d. (tikalimOna) buka min faDlikum.
   e. (tirH) gal la 'ammak yalla nima'ti.
d. يذكر منن الناّش مسأة مدن ينون المنارة
e. فيها الداخلة مدرج القدر:

10. a. وأنّا على نادي في المنكَّب
b. إنّ ما ورد في المكتوب وَبَعْد
c. بِيُوين منن الناّش فين، كثرة من ناق

APPENDICES
### APPENDIX A: VERB FORMS

<table>
<thead>
<tr>
<th></th>
<th>PERFECT</th>
<th>IMPERFECT</th>
<th>VERBAL NOUN</th>
</tr>
</thead>
<tbody>
<tr>
<td>I</td>
<td>קָטַבُ</td>
<td>יָקַבְּ</td>
<td>יָעַבְּ</td>
</tr>
<tr>
<td>II</td>
<td>הַפְּרִיר</td>
<td>יָפַרְיֵיר יָפַרְיֵיר</td>
<td>ani,ya,he,yi</td>
</tr>
<tr>
<td>III</td>
<td>מְשַׁהֵד</td>
<td>יָמָשַה</td>
<td>יָמָשַה</td>
</tr>
<tr>
<td>IV</td>
<td>לְשַׁלֵּש</td>
<td>יָרַשְל</td>
<td>יָרַשְל</td>
</tr>
<tr>
<td>V</td>
<td>מְסַגֵּל</td>
<td>יָמָסַג</td>
<td>יָמָסַג</td>
</tr>
<tr>
<td>VI</td>
<td>מְסַגֵּל</td>
<td>יָמָסַג</td>
<td>יָמָסַג</td>
</tr>
<tr>
<td>VII</td>
<td>מְסַגֵּל</td>
<td>יָמָסַג</td>
<td>יָמָסַג</td>
</tr>
<tr>
<td>VIII</td>
<td>מְסַגֵּל</td>
<td>יָמָסַג</td>
<td>יָמָסַג</td>
</tr>
<tr>
<td>IX</td>
<td>מְסַגֵּל</td>
<td>יָמָסַג</td>
<td>יָמָסַג</td>
</tr>
<tr>
<td>X</td>
<td>מְסַגֵּל</td>
<td>יָמָסַג</td>
<td>יָמָסַג</td>
</tr>
</tbody>
</table>

### APPENDIX B: ACTIVE AND PASSIVE PARTICIPLES

<table>
<thead>
<tr>
<th>FORM</th>
<th>PERFECT</th>
<th>ACTIVE PARTICIPLE</th>
<th>PASSIVE PARTICIPLE</th>
</tr>
</thead>
<tbody>
<tr>
<td>I</td>
<td>קָטַבְּ</td>
<td>קַטְבּ</td>
<td>מְקַטְבּ</td>
</tr>
<tr>
<td>II</td>
<td>הַפְּרִיר</td>
<td>מַפְרִי</td>
<td>מְמַפְּרִי</td>
</tr>
<tr>
<td>III</td>
<td>מְשַׁהֵד</td>
<td>מַשְׁה</td>
<td>מְמַשְׁה</td>
</tr>
<tr>
<td>IV</td>
<td>לְשַׁלֵּש</td>
<td>מַלְשַל</td>
<td>מְמַלְשַל</td>
</tr>
<tr>
<td>V</td>
<td>מְסַגֵּל</td>
<td>מַמְסַג</td>
<td>מְמַמָּס</td>
</tr>
<tr>
<td>VI</td>
<td>מְסַגֵּל</td>
<td>מַמְסַג</td>
<td>מְמַמָּס</td>
</tr>
<tr>
<td>VII</td>
<td>מְסַגֵּל</td>
<td>מַמְסַג</td>
<td>מְמַמָּס</td>
</tr>
<tr>
<td>VIII</td>
<td>מְסַגֵּל</td>
<td>מַמְסַג</td>
<td>מְמַמָּס</td>
</tr>
<tr>
<td>IX</td>
<td>מְסַגֵּל</td>
<td>מַמְסַג</td>
<td>מְמַמָּס</td>
</tr>
<tr>
<td>X</td>
<td>מְסַגֵּל</td>
<td>מַמְסַג</td>
<td>מְמַמָּס</td>
</tr>
</tbody>
</table>
### APPENDIX C: FIRST CONJUGATION OF WEAK VERBS

#### FIRST CONJUGATION OF WEAK VERBS

<table>
<thead>
<tr>
<th>Pronoun</th>
<th>Perfect</th>
<th>Imperfect Indicative</th>
<th>Imperfect Subjunctive</th>
<th>Imperfect Jussive</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st</td>
<td>أنَّمُ (أَنْ تُمُّ)</td>
<td>أَنْ تُمُّ</td>
<td>أَنْ تُمُّ</td>
<td>أَنْ تُمُّ</td>
</tr>
<tr>
<td></td>
<td>مَشْتَمُّ (مَشْتَمُّ)</td>
<td>مَشْتَمُّ</td>
<td>مَشْتَمُّ</td>
<td>مَشْتَمُّ</td>
</tr>
<tr>
<td></td>
<td>نَحْشُمُ (نَحْشُمُ)</td>
<td>نَحْشُمُ</td>
<td>نَحْشُمُ</td>
<td>نَحْشُمُ</td>
</tr>
<tr>
<td>2nd</td>
<td>أنَّمُ (أَنْ تُمُّ)</td>
<td>أَنْ تُمُّ</td>
<td>أَنْ تُمُّ</td>
<td>أَنْ تُمُّ</td>
</tr>
<tr>
<td></td>
<td>مَشْتَمُّ (مَشْتَمُّ)</td>
<td>مَشْتَمُّ</td>
<td>مَشْتَمُّ</td>
<td>مَشْتَمُّ</td>
</tr>
<tr>
<td></td>
<td>نَحْشُمُ (نَحْشُمُ)</td>
<td>نَحْشُمُ</td>
<td>نَحْشُمُ</td>
<td>نَحْشُمُ</td>
</tr>
<tr>
<td>3rd</td>
<td>أنَّمُ (أَنْ تُمُّ)</td>
<td>أَنْ تُمُّ</td>
<td>أَنْ تُمُّ</td>
<td>أَنْ تُمُّ</td>
</tr>
<tr>
<td></td>
<td>مَشْتَمُّ (مَشْتَمُّ)</td>
<td>مَشْتَمُّ</td>
<td>مَشْتَمُّ</td>
<td>مَشْتَمُّ</td>
</tr>
<tr>
<td></td>
<td>نَحْشُمُ (نَحْشُمُ)</td>
<td>نَحْشُمُ</td>
<td>نَحْشُمُ</td>
<td>نَحْشُمُ</td>
</tr>
</tbody>
</table>

### APPENDIX D: SECOND CONJUGATION OF WEAK VERBS

#### SECOND CONJUGATION OF WEAK VERBS

<table>
<thead>
<tr>
<th>Pronoun</th>
<th>Perfect</th>
<th>Imperfect Indicative</th>
<th>Imperfect Subjunctive</th>
<th>Imperfect Jussive</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st</td>
<td>أنَّمُ (أَنْ تُمُّ)</td>
<td>أَنْ تُمُّ</td>
<td>أَنْ تُمُّ</td>
<td>أَنْ تُمُّ</td>
</tr>
<tr>
<td></td>
<td>نَسُبُ (نَسُبُ)</td>
<td>نَسُبُ</td>
<td>نَسُبُ</td>
<td>نَسُبُ</td>
</tr>
<tr>
<td></td>
<td>نَسُ (نَسُ)</td>
<td>نَسُ</td>
<td>نَسُ</td>
<td>نَسُ</td>
</tr>
<tr>
<td>2nd</td>
<td>أنَّمُ (أَنْ تُمُّ)</td>
<td>أَنْ تُمُّ</td>
<td>أَنْ تُمُّ</td>
<td>أَنْ تُمُّ</td>
</tr>
<tr>
<td></td>
<td>نَسُبُ (نَسُبُ)</td>
<td>نَسُبُ</td>
<td>نَسُبُ</td>
<td>نَسُبُ</td>
</tr>
<tr>
<td></td>
<td>نَسُ (نَسُ)</td>
<td>نَسُ</td>
<td>نَسُ</td>
<td>نَسُ</td>
</tr>
<tr>
<td>3rd</td>
<td>أنَّمُ (أَنْ تُمُّ)</td>
<td>أَنْ تُمُّ</td>
<td>أَنْ تُمُّ</td>
<td>أَنْ تُمُّ</td>
</tr>
<tr>
<td></td>
<td>نَسُبُ (نَسُبُ)</td>
<td>نَسُبُ</td>
<td>نَسُبُ</td>
<td>نَسُبُ</td>
</tr>
<tr>
<td></td>
<td>نَسُ (نَسُ)</td>
<td>نَسُ</td>
<td>نَسُ</td>
<td>نَسُ</td>
</tr>
</tbody>
</table>
### APPENDIX E: THIRD CONJUGATION OF WEAK VERBS

#### THIRD CONJUGATION OF WEAK VERBS

<table>
<thead>
<tr>
<th>Pronoun</th>
<th>Perfect</th>
<th>Imperfect Indicative</th>
<th>Imperfect Subjunctive</th>
<th>Imperfect Jussive</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st</td>
<td>دعوَنا</td>
<td>أنَعُو أَنا</td>
<td>أنَعَوَنا</td>
<td>أَنا مَعَ</td>
</tr>
<tr>
<td></td>
<td>دعوَنَهُ</td>
<td>نَعُو أَنَّهُ</td>
<td>نَعَوَنَهُ</td>
<td>نَهُ مَعَ</td>
</tr>
<tr>
<td></td>
<td>دعوَنَلَّهُ</td>
<td>نَعُو أَنَّهُ</td>
<td>نَعَوَنَلَّهُ</td>
<td>نَهُ مَعَ</td>
</tr>
<tr>
<td></td>
<td>يدعوُنا</td>
<td>يَعُو أَنَّا</td>
<td>يَعَوُنَنا</td>
<td>يَنَ مَعَ</td>
</tr>
<tr>
<td></td>
<td>يدعوُنَهُ</td>
<td>يَعُو أَنَّهُ</td>
<td>يَعَوُنَهُ</td>
<td>يَنَ مَعَ</td>
</tr>
<tr>
<td></td>
<td>يدعوُنَلَّهُ</td>
<td>يَعُو أَنَّهُ</td>
<td>يَعَوُنَلَّهُ</td>
<td>يَنَ مَعَ</td>
</tr>
</tbody>
</table>

#### APPENDIX F: FIRST CONJUGATION OF HOLLOW VERBS

#### FIRST CONJUGATION OF HOLLOW VERBS

<table>
<thead>
<tr>
<th>Pronoun</th>
<th>Perfect</th>
<th>Imperfect Indicative</th>
<th>Imperfect Subjunctive</th>
<th>Imperfect Jussive</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st</td>
<td>وُروَنا</td>
<td>أَورُون أَنا</td>
<td>أَروُنَنا</td>
<td>أَروُن مَعَ</td>
</tr>
<tr>
<td></td>
<td>وُروَتُهُ</td>
<td>أَروُن أَنَّهُ</td>
<td>أَروُنَتُهُ</td>
<td>أَروُن مَعَ</td>
</tr>
<tr>
<td></td>
<td>وُروَتُلَّهُ</td>
<td>أَروُن أَنَّهُ</td>
<td>أَروُنَتُلَّهُ</td>
<td>أَروُن مَعَ</td>
</tr>
<tr>
<td></td>
<td>زارُنا</td>
<td>يُزُرُون أَنا</td>
<td>يُزَارُنَنا</td>
<td>يُزَارُ مَعَ</td>
</tr>
<tr>
<td></td>
<td>زارُتُهُ</td>
<td>يُزُرُون أَنَّهُ</td>
<td>يُزَارُتُهُ</td>
<td>يُزَارُ مَعَ</td>
</tr>
<tr>
<td></td>
<td>زارُتُلَّهُ</td>
<td>يُزُرُون أَنَّهُ</td>
<td>يُزَارُتُلَّهُ</td>
<td>يُزَارُ مَعَ</td>
</tr>
<tr>
<td></td>
<td>زارُنا</td>
<td>يُزُرُون أَنا</td>
<td>يُزَارُنَنا</td>
<td>يُزَارُ مَعَ</td>
</tr>
<tr>
<td></td>
<td>زارُتُهُ</td>
<td>يُزُرُون أَنَّهُ</td>
<td>يُزَارُتُهُ</td>
<td>يُزَارُ مَعَ</td>
</tr>
<tr>
<td></td>
<td>زارُتُلَّهُ</td>
<td>يُزُرُون أَنَّهُ</td>
<td>يُزَارُتُلَّهُ</td>
<td>يُزَارُ مَعَ</td>
</tr>
<tr>
<td></td>
<td>زارُنا</td>
<td>يُزُرُون أَنا</td>
<td>يُزَارُنَنا</td>
<td>يُزَارُ مَعَ</td>
</tr>
<tr>
<td></td>
<td>زارُتُهُ</td>
<td>يُزُرُون أَنَّهُ</td>
<td>يُزَارُتُهُ</td>
<td>يُزَارُ مَعَ</td>
</tr>
<tr>
<td></td>
<td>زارُتُلَّهُ</td>
<td>يُزُرُون أَنَّهُ</td>
<td>يُزَارُتُلَّهُ</td>
<td>يُزَارُ مَعَ</td>
</tr>
<tr>
<td></td>
<td>زارُنا</td>
<td>يُزُرُون أَنا</td>
<td>يُزَارُنَنا</td>
<td>يُزَارُ مَعَ</td>
</tr>
<tr>
<td></td>
<td>زارُتُهُ</td>
<td>يُزُرُون أَنَّهُ</td>
<td>يُزَارُتُهُ</td>
<td>يُزَارُ مَعَ</td>
</tr>
<tr>
<td></td>
<td>زارُتُلَّهُ</td>
<td>يُزُرُون أَنَّهُ</td>
<td>يُزَارُتُلَّهُ</td>
<td>يُزَارُ مَعَ</td>
</tr>
</tbody>
</table>
## APPENDIX G: CONJUGATION OF DOUBLED VERBS

### CONJUGATION OF DOUBLED VERBS

<table>
<thead>
<tr>
<th>Pronoun</th>
<th>Perfect</th>
<th>Imperfect</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st</td>
<td></td>
<td></td>
</tr>
<tr>
<td>أنا</td>
<td>أحببنا</td>
<td>أحبب</td>
</tr>
<tr>
<td>نحن</td>
<td>عاين</td>
<td>عاين</td>
</tr>
<tr>
<td>أنت</td>
<td>أحبنت</td>
<td>أحبنت</td>
</tr>
<tr>
<td>نتن</td>
<td>عاين</td>
<td>عاين</td>
</tr>
<tr>
<td>2nd</td>
<td></td>
<td></td>
</tr>
<tr>
<td>أنتم</td>
<td>أحببتكم</td>
<td>أحببتكم</td>
</tr>
<tr>
<td>تحنون</td>
<td>عاين</td>
<td>عاين</td>
</tr>
<tr>
<td>أنتي</td>
<td>أحبنت</td>
<td>أحبنت</td>
</tr>
<tr>
<td>نتنم</td>
<td>عاين</td>
<td>عاين</td>
</tr>
<tr>
<td>3rd</td>
<td></td>
<td></td>
</tr>
<tr>
<td>هو</td>
<td>أحبه</td>
<td>أحبه</td>
</tr>
<tr>
<td>أحبه</td>
<td>عاين</td>
<td>عاين</td>
</tr>
<tr>
<td>هم</td>
<td>أحبهم</td>
<td>أحبهم</td>
</tr>
<tr>
<td>أحبهم</td>
<td>عاين</td>
<td>عاين</td>
</tr>
<tr>
<td>هما</td>
<td>أحبان</td>
<td>أحبان</td>
</tr>
<tr>
<td>أحبان</td>
<td>عاين</td>
<td>عاين</td>
</tr>
</tbody>
</table>

## APPENDIX H: DEMONSTRATIVE PRONOUNS/ADJECTIVES

### DEMONSTRATIVE PRONOUNS/ADJECTIVES

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
<th>&quot;Removed&quot;</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Masc.</td>
<td>مسلما</td>
<td>هذلا</td>
<td>ذاك</td>
<td>مسلما</td>
<td>هذلا</td>
</tr>
<tr>
<td>Femin.</td>
<td>نسلها</td>
<td>هذها</td>
<td>ذلك</td>
<td>نسلها</td>
<td>هذها</td>
</tr>
<tr>
<td>This</td>
<td>هذو</td>
<td>هذو</td>
<td>ذلك</td>
<td>هذو</td>
<td>هذو</td>
</tr>
<tr>
<td>Those</td>
<td>هذاء</td>
<td>هذاء</td>
<td>ذلك</td>
<td>هذاء</td>
<td>هذاء</td>
</tr>
<tr>
<td>NUMBER RANGES</td>
<td>GENDER</td>
<td>CASE</td>
<td>THE COUNTED NOUN</td>
<td></td>
<td></td>
</tr>
<tr>
<td>---------------</td>
<td>--------</td>
<td>------</td>
<td>------------------</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Numbers 3 to 9</td>
<td>The number disagrees in gender with the counted noun.</td>
<td>The case of these numbers changes depending on their function in the sentence and is marked at the end with short vowels.</td>
<td>Use the plural genitive form of the counted noun.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Numbers 20 to 90</td>
<td>These numbers do not change in gender.</td>
<td>The case of these numbers changes depending on their function in the sentence.</td>
<td>Use the singular locative form of the counted noun. For example: ثلاثونين ثلاثون (thirty)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Hundreds</td>
<td>These numbers do not change in gender.</td>
<td>The case of these numbers changes depending on their function in the sentence and is marked with short vowels.</td>
<td>Use the singular locative form of the counted noun if there are ones in the tens and ones places. Otherwise, follow the rule for the last two digits. For example: مائة وخمسون مئة وخمسون (150 girls)</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>THOUSANDS AND ABOVE</th>
<th>GENDER</th>
<th>CASE MARKER</th>
<th>THE COUNTED NOUN</th>
</tr>
</thead>
<tbody>
<tr>
<td>Numbers with strange behavior: The term:</td>
<td>These numbers do not change in gender.</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—Bien and An.</td>
<td>Follow the rule for the last two digits for case and gender. For example: ألف ومائة (105 girls)</td>
</tr>
<tr>
<td>ثمانيون ومائتان</td>
<td>ثمانيون ومائتان (800 boys)</td>
<td>ثمانيون ومائتان (800 girls)</td>
<td>ثمانيون ومائتان (800 girls)</td>
</tr>
<tr>
<td>عشرون وأربعون</td>
<td>عشرون وأربعون (240 boys)</td>
<td>عشرون وأربعون (240 girls)</td>
<td>عشرون وأربعون (240 girls)</td>
</tr>
<tr>
<td>خمسين</td>
<td>خمسين (50 boys)</td>
<td>خمسين (50 girls)</td>
<td>خمسين (50 girls)</td>
</tr>
</tbody>
</table>

These details are not necessary in speech. You should follow the common dialectal 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

### Polite Expressions

<table>
<thead>
<tr>
<th>EGYPTIAN</th>
<th>IRAQI</th>
<th>LEBANESE</th>
<th>SAUDI</th>
</tr>
</thead>
<tbody>
<tr>
<td>What is your name?</td>
<td>إسمك ماهو؟</td>
<td>يا صديقي كيف أسمك؟</td>
<td>يا صديقي كيف أسمك؟</td>
</tr>
<tr>
<td>Where are you from?</td>
<td>من أنت من؟</td>
<td>من أنت من؟</td>
<td>من أنت من؟</td>
</tr>
<tr>
<td>I am an American.</td>
<td>أنا أمريكية</td>
<td>أنا أمريكية</td>
<td>أنا أمريكية</td>
</tr>
<tr>
<td>How do you do?</td>
<td>مرحبًا بك</td>
<td>مرحبًا بك</td>
<td>مرحبًا بك</td>
</tr>
<tr>
<td>Fine, thanks. How about you?</td>
<td>بخير، شكراً. كيف حالك؟</td>
<td>بخير، شكراً. كيف حالك؟</td>
<td>بخير، شكراً. كيف حالك؟</td>
</tr>
</tbody>
</table>

### Greetings and Introductions

<table>
<thead>
<tr>
<th>EGYPTIAN</th>
<th>IRAQI</th>
<th>LEBANESE</th>
<th>SAUDI</th>
</tr>
</thead>
<tbody>
<tr>
<td>Good morning</td>
<td>صباح الخير</td>
<td>صباح الخير</td>
<td>صباح الخير</td>
</tr>
<tr>
<td>Good afternoon</td>
<td>بعد الظهر</td>
<td>بعد الظهر</td>
<td>بعد الظهر</td>
</tr>
<tr>
<td>Good night</td>
<td>مساء الخير</td>
<td>مساء الخير</td>
<td>مساء الخير</td>
</tr>
<tr>
<td>Bye</td>
<td>إيه</td>
<td>إيه</td>
<td>إيه</td>
</tr>
</tbody>
</table>

### Appendix Notes

*Appendix J contains 250 basic phrases in Egyptian, Iraqi, Lebanese, and Saudi Arabic. You can refer to the recording of the phrases in each dialect on Appendix Set 13 (Egypt), Set 16 (Iraq), Set 3 (Lebanon), and Set 4 (Saudi).*
<table>
<thead>
<tr>
<th>EGYPTIAN</th>
<th>IRAQI</th>
<th>LEBANESE</th>
<th>SAUDI</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes, thank you.</td>
<td>شكرا، شكرا.</td>
<td>شكرا، شكرا.</td>
<td>شكرا، شكرا.</td>
</tr>
<tr>
<td>No, thank you.</td>
<td>لا، شكرا.</td>
<td>لا، شكرا.</td>
<td>لا، شكرا.</td>
</tr>
<tr>
<td>No, important.</td>
<td>لا، أهمي.</td>
<td>لا، أهمي.</td>
<td>لا، أهمي.</td>
</tr>
<tr>
<td>I beg your pardon?</td>
<td>اعتذر؟</td>
<td>اعتذر؟</td>
<td>اعتذر؟</td>
</tr>
<tr>
<td>I'm sorry.</td>
<td>أعتذر.</td>
<td>أعتذر.</td>
<td>أعتذر.</td>
</tr>
<tr>
<td>Excuse me.</td>
<td>اعتذر.</td>
<td>اعتذر.</td>
<td>اعتذر.</td>
</tr>
<tr>
<td>Pardon me.</td>
<td>اعتذر.</td>
<td>اعتذر.</td>
<td>اعتذر.</td>
</tr>
<tr>
<td>That's okay.</td>
<td>لا شئ.</td>
<td>لا شئ.</td>
<td>لا شئ.</td>
</tr>
<tr>
<td>It doesn't matter.</td>
<td>لا شئ.</td>
<td>لا شئ.</td>
<td>لا شئ.</td>
</tr>
<tr>
<td>No problem.</td>
<td>لا شئ.</td>
<td>لا شئ.</td>
<td>لا شئ.</td>
</tr>
</tbody>
</table>

### Deciding on the Language

<table>
<thead>
<tr>
<th>EGYPTIAN</th>
<th>IRAQI</th>
<th>LEBANESE</th>
<th>SAUDI</th>
</tr>
</thead>
<tbody>
<tr>
<td>Do you speak Arabic/English?</td>
<td>هل تتحدث العربية/الإنجليزية؟</td>
<td>هل تتحدث العربية/الإنجليزية؟</td>
<td>هل تتحدث العربية/الإنجليزية؟</td>
</tr>
<tr>
<td>Yes, No.</td>
<td>نعم، لا.</td>
<td>نعم، لا.</td>
<td>نعم، لا.</td>
</tr>
</tbody>
</table>

### How to Order Food

<table>
<thead>
<tr>
<th>EGYPTIAN</th>
<th>IRAQI</th>
<th>LEBANESE</th>
<th>SAUDI</th>
</tr>
</thead>
<tbody>
<tr>
<td>What does this mean?</td>
<td>ما يعني هذا؟</td>
<td>ما يعني هذا؟</td>
<td>ما يعني هذا؟</td>
</tr>
<tr>
<td>What does that mean?</td>
<td>ما يعني هذا؟</td>
<td>ما يعني هذا؟</td>
<td>ما يعني هذا؟</td>
</tr>
<tr>
<td>How do you say... in Egyptian/Arabic/Lebanese/Saudi?</td>
<td>كيف تقول... باللغة الإغريقية/الأрабية/اللبنانية/السعودية؟</td>
<td>كيف تقول... باللغة الإغريقية/الأрабية/اللبنانية/السعودية؟</td>
<td>كيف تقول... باللغة الإغريقية/الأрабية/اللبنانية/السعودية؟</td>
</tr>
<tr>
<td>I don't know.</td>
<td>لا أعرف.</td>
<td>لا أعرف.</td>
<td>لا أعرف.</td>
</tr>
</tbody>
</table>

### Needs and Question Words

<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>بدي</td>
<td>بدي</td>
<td>بدي</td>
</tr>
<tr>
<td>I need</td>
<td>في حاجة</td>
<td>في حاجة</td>
<td>في حاجة</td>
</tr>
<tr>
<td>I am looking for</td>
<td>أبحث عن</td>
<td>أبحث عن</td>
<td>أبحث عن</td>
</tr>
<tr>
<td>I'm hungry</td>
<td>أنا飢餓</td>
<td>أنا飢餓</td>
<td>أنا飢餓</td>
</tr>
<tr>
<td>I'm thirsty</td>
<td>أنا غارح</td>
<td>أنا غارح</td>
<td>أنا غارح</td>
</tr>
<tr>
<td>It's urgent</td>
<td>همزة</td>
<td>همزة</td>
<td>همزة</td>
</tr>
<tr>
<td>I need a restroom</td>
<td>أنا في حاجة إلى وئم</td>
<td>أنا في حاجة إلى وئم</td>
<td>أنا في حاجة إلى وئم</td>
</tr>
<tr>
<td>Where is the bathroom (toilet)?</td>
<td>где туалет</td>
<td>حيث المرحاض</td>
<td>أين المرحاض</td>
</tr>
<tr>
<td>How much?</td>
<td>多少钱</td>
<td>多少钱</td>
<td>多少钱</td>
</tr>
<tr>
<td>How many?</td>
<td>كم عدد</td>
<td>كم عدد</td>
<td>كم عدد</td>
</tr>
</tbody>
</table>
### At the Airport

<table>
<thead>
<tr>
<th>EGYPTIAN</th>
<th>IRAQI</th>
<th>LEBANESE</th>
<th>SAUDI</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Where is...</strong></td>
<td><strong>Where...</strong></td>
<td><strong>Where...</strong></td>
<td><strong>Where...</strong></td>
</tr>
<tr>
<td><strong>passport control?</strong></td>
<td><strong>passport control?</strong></td>
<td><strong>passport control?</strong></td>
<td><strong>passport control?</strong></td>
</tr>
<tr>
<td><strong>the information booth?</strong></td>
<td><strong>the information booth?</strong></td>
<td><strong>the information booth?</strong></td>
<td><strong>the information booth?</strong></td>
</tr>
<tr>
<td><strong>the ticketing counter?</strong></td>
<td><strong>the ticketing counter?</strong></td>
<td><strong>the ticketing counter?</strong></td>
<td><strong>the ticketing counter?</strong></td>
</tr>
<tr>
<td><strong>luggage claim?</strong></td>
<td><strong>luggage claim?</strong></td>
<td><strong>luggage claim?</strong></td>
<td><strong>luggage claim?</strong></td>
</tr>
<tr>
<td><strong>the ground transportation?</strong></td>
<td><strong>the ground transportation?</strong></td>
<td><strong>the ground transportation?</strong></td>
<td><strong>the ground transportation?</strong></td>
</tr>
<tr>
<td><strong>the taxi stand?</strong></td>
<td><strong>the taxi stand?</strong></td>
<td><strong>the taxi stand?</strong></td>
<td><strong>the taxi stand?</strong></td>
</tr>
<tr>
<td><strong>the car rental?</strong></td>
<td><strong>the car rental?</strong></td>
<td><strong>the car rental?</strong></td>
<td><strong>the car rental?</strong></td>
</tr>
<tr>
<td><strong>the subway?</strong></td>
<td><strong>the subway?</strong></td>
<td><strong>the subway?</strong></td>
<td><strong>the subway?</strong></td>
</tr>
</tbody>
</table>

### At the Hotel

<table>
<thead>
<tr>
<th>EGYPTIAN</th>
<th>IRAQI</th>
<th>LEBANESE</th>
<th>SAUDI</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>I have a reservation under the name...</strong></td>
<td><strong>I have a reservation under the name...</strong></td>
<td><strong>I have a reservation under the name...</strong></td>
<td><strong>I have a reservation under the name...</strong></td>
</tr>
<tr>
<td><strong>I would like a room...</strong></td>
<td><strong>I would like a room...</strong></td>
<td><strong>I would like a room...</strong></td>
<td><strong>I would like a room...</strong></td>
</tr>
<tr>
<td><strong>for one person</strong></td>
<td><strong>for one person</strong></td>
<td><strong>for one person</strong></td>
<td><strong>for one person</strong></td>
</tr>
<tr>
<td>EGYPTIAN</td>
<td>IRAQI</td>
<td>LEBANESE</td>
<td>SAUDI</td>
</tr>
<tr>
<td>----------</td>
<td>-------</td>
<td>----------</td>
<td>-------</td>
</tr>
<tr>
<td>for two people:</td>
<td>2 shakil</td>
<td>2 Shakl</td>
<td>2 Shakil</td>
</tr>
<tr>
<td>for tonight:</td>
<td>2 shakil</td>
<td>2 Shakl</td>
<td>2 Shakil</td>
</tr>
<tr>
<td>far two nights:</td>
<td>2 shakil</td>
<td>2 Shakl</td>
<td>2 Shakil</td>
</tr>
<tr>
<td>far a week:</td>
<td>2 shakil</td>
<td>2 Shakl</td>
<td>2 Shakil</td>
</tr>
<tr>
<td>Do you have a different room?</td>
<td>mitak sahrad sahrad?</td>
<td>mitak shahad shahad?</td>
<td>mitak shahad shahad?</td>
</tr>
<tr>
<td>with a bath</td>
<td>mitak sahrad</td>
<td>mitak shahad</td>
<td>mitak shahad</td>
</tr>
<tr>
<td>with air-conditioning</td>
<td>bi lail</td>
<td>bi lail</td>
<td>bi lail</td>
</tr>
<tr>
<td>How much is it?</td>
<td>ram sahrad</td>
<td>ram sahrad</td>
<td>ram sahrad</td>
</tr>
<tr>
<td>I'd like to have my bill, please.</td>
<td>mitak sahrad sahrad, mar naqda mar naqda?</td>
<td>mitak sahrad sahrad, mar naqda mar naqda?</td>
<td>mitak sahrad sahrad, mar naqda mar naqda?</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>wam mumin ala, mar sahrad?</td>
<td>wam mumin ala, mar sahrad?</td>
<td>wam mumin ala, mar sahrad?</td>
</tr>
<tr>
<td>I'd like a/any restaurant.</td>
<td>wam mumin ala, mar sahrad?</td>
<td>wam mumin ala, mar sahrad?</td>
<td>wam mumin ala, mar sahrad?</td>
</tr>
<tr>
<td>casual</td>
<td>qadid</td>
<td>qadid</td>
<td>qadid</td>
</tr>
<tr>
<td>elegant</td>
<td>qadid</td>
<td>qadid</td>
<td>qadid</td>
</tr>
<tr>
<td>expensive</td>
<td>qadid</td>
<td>qadid</td>
<td>qadid</td>
</tr>
<tr>
<td>I'd like the wine list, please.</td>
<td>mumin sahrad sahrad</td>
<td>mumin sahrad sahrad</td>
<td>mumin sahrad sahrad</td>
</tr>
<tr>
<td>appetizers</td>
<td>shahad sahrad sahrad</td>
<td>shahad sahrad sahrad</td>
<td>shahad sahrad sahrad</td>
</tr>
<tr>
<td>main course</td>
<td>shahad sahrad sahrad</td>
<td>shahad sahrad sahrad</td>
<td>shahad sahrad sahrad</td>
</tr>
<tr>
<td>What would you like?</td>
<td>shahad sahrad sahrad</td>
<td>shahad sahrad sahrad</td>
<td>shahad sahrad sahrad</td>
</tr>
<tr>
<td>What would you like to drink?</td>
<td>shahad sahrad sahrad</td>
<td>shahad sahrad sahrad</td>
<td>shahad sahrad sahrad</td>
</tr>
<tr>
<td>Can you recommend a good wine?</td>
<td>shahad sahrad sahrad</td>
<td>shahad sahrad sahrad</td>
<td>shahad sahrad sahrad</td>
</tr>
<tr>
<td>I didn't order that.</td>
<td>almar naqda</td>
<td>almar naqda</td>
<td>almar naqda</td>
</tr>
<tr>
<td>That's all, thanks.</td>
<td>shahad sahrad sahrad</td>
<td>shahad sahrad sahrad</td>
<td>shahad sahrad sahrad</td>
</tr>
<tr>
<td>I'd like the check, please.</td>
<td>mumin sahrad sahrad</td>
<td>mumin sahrad sahrad</td>
<td>mumin sahrad sahrad</td>
</tr>
</tbody>
</table>
### 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>مكتبة شعبية</td>
<td>مكتبة شعبية</td>
<td>مكتبة شعبية</td>
</tr>
<tr>
<td>a music hall?</td>
<td>مكتبة موسيقية</td>
<td>مكتبة موسيقية</td>
<td>مكتبة موسيقية</td>
</tr>
<tr>
<td>a museum of natural history?</td>
<td>متحف التاريخ النحاسي</td>
<td>متحف التاريخ النحاسي</td>
<td>متحف التاريخ النحاسي</td>
</tr>
<tr>
<td>an art gallery?</td>
<td>متحف الفن</td>
<td>متحف الفن</td>
<td>متحف الفن</td>
</tr>
<tr>
<td>an architectural feature?</td>
<td>متحف المعمارية</td>
<td>متحف المعمارية</td>
<td>متحف المعمارية</td>
</tr>
<tr>
<td>a church/mosque?</td>
<td>مسجد</td>
<td>مسجد</td>
<td>مسجد</td>
</tr>
<tr>
<td>a spa?</td>
<td>مسبح</td>
<td>مسبح</td>
<td>مسبح</td>
</tr>
<tr>
<td>the old city?</td>
<td>الأحياء القديمة</td>
<td>الأحياء القديمة</td>
<td>الأحياء القديمة</td>
</tr>
<tr>
<td>it's like...</td>
<td>كأنه</td>
<td>كأنه</td>
<td>كأنه</td>
</tr>
<tr>
<td>to see a play</td>
<td>لعنة المسرح</td>
<td>لعنة المسرح</td>
<td>لعنة المسرح</td>
</tr>
<tr>
<td>to see a movie</td>
<td>فيلم</td>
<td>فيلم</td>
<td>فيلم</td>
</tr>
<tr>
<td>to see a concert</td>
<td>موسيقية</td>
<td>موسيقية</td>
<td>موسيقية</td>
</tr>
<tr>
<td>to see the opera</td>
<td>الأوبرا</td>
<td>الأوبرا</td>
<td>الأوبرا</td>
</tr>
<tr>
<td>to go sightseeing</td>
<td>الترفيه</td>
<td>الترفيه</td>
<td>الترفيه</td>
</tr>
<tr>
<td>to go on a bike ride</td>
<td>دراجة</td>
<td>دراجة</td>
<td>دراجة</td>
</tr>
</tbody>
</table>

### Shopping

<table>
<thead>
<tr>
<th>EGYPTIAN</th>
<th>IRAQI</th>
<th>LEBANESE</th>
<th>SAUDI</th>
</tr>
</thead>
<tbody>
<tr>
<td>What's the best place to go shopping for...</td>
<td>متجر النسيج</td>
<td>متجر النسيج</td>
<td>متجر النسيج</td>
</tr>
<tr>
<td>clothes?</td>
<td>ستايل</td>
<td>ستايل</td>
<td>ستايل</td>
</tr>
<tr>
<td>food?</td>
<td>مخبز</td>
<td>مخبز</td>
<td>مخبز</td>
</tr>
<tr>
<td>souvenirs?</td>
<td>مهرجان</td>
<td>مهرجان</td>
<td>مهرجان</td>
</tr>
<tr>
<td>furniture?</td>
<td>مكتبة أثاث</td>
<td>مكتبة أثاث</td>
<td>مكتبة أثاث</td>
</tr>
<tr>
<td>fabrics?</td>
<td>مكتبة قماش</td>
<td>مكتبة قماش</td>
<td>مكتبة قماش</td>
</tr>
<tr>
<td>books?</td>
<td>مكتبة كتب</td>
<td>مكتبة كتب</td>
<td>مكتبة كتب</td>
</tr>
<tr>
<td>sporting goods?</td>
<td>مكتبة أثاث</td>
<td>مكتبة أثاث</td>
<td>مكتبة أثاث</td>
</tr>
<tr>
<td>electronics?</td>
<td>مكتبة كتب</td>
<td>مكتبة كتب</td>
<td>مكتبة كتب</td>
</tr>
</tbody>
</table>

### Directions

<table>
<thead>
<tr>
<th>EGYPTIAN</th>
<th>IRAQI</th>
<th>LEBANESE</th>
<th>SAUDI</th>
</tr>
</thead>
<tbody>
<tr>
<td>Excuse me. Where is...</td>
<td>أين هو...</td>
<td>أين هو...</td>
<td>أين هو...</td>
</tr>
<tr>
<td>the bus stop?</td>
<td>محطة الحافلات</td>
<td>محطة الحافلات</td>
<td>محطة الحافلات</td>
</tr>
<tr>
<td>the subway station?</td>
<td>محطة القطار</td>
<td>محطة القطار</td>
<td>محطة القطار</td>
</tr>
<tr>
<td>the nearest bank?</td>
<td>البنك</td>
<td>البنك</td>
<td>البنك</td>
</tr>
<tr>
<td>to the right</td>
<td>إلى اليمين</td>
<td>إلى اليمين</td>
<td>إلى اليمين</td>
</tr>
<tr>
<td>to the left</td>
<td>إلى اليسار</td>
<td>إلى اليسار</td>
<td>إلى اليسار</td>
</tr>
<tr>
<td>straight ahead</td>
<td>مباشرة</td>
<td>مباشرة</td>
<td>مباشرة</td>
</tr>
<tr>
<td>EGYPTIAN</td>
<td>IRAQI</td>
<td>LEBANESE</td>
<td>SAUDI</td>
</tr>
<tr>
<td>----------</td>
<td>-------</td>
<td>----------</td>
<td>-------</td>
</tr>
<tr>
<td>next to</td>
<td>gemb...</td>
<td>yam...</td>
<td>Nahl...</td>
</tr>
<tr>
<td>across the street from</td>
<td>an-men-yâ at tângi min ash-shahr yâdîd...</td>
<td>b-mîh...</td>
<td>nabûd ash-shîrîf...</td>
</tr>
<tr>
<td>around this corner</td>
<td>ba'ld-nî shîhâd/qâlîbîd-nî nûjîsh ash-shahrîd dâh...</td>
<td>Nâmîân at-tâkkîjya 'a zâ-dzwâyegh</td>
<td>'u sîn-nâm ash-shîrîf...</td>
</tr>
<tr>
<td>It's near here.</td>
<td>(how-wâw) anqâyt el-nâm el-hâm el-hâm.</td>
<td>gamb. gamb. min har-mâdîn</td>
<td>amîn sîn-hâm</td>
</tr>
<tr>
<td>It's far from here.</td>
<td>(how-wâw) ba'ld-nî mîn hâm.</td>
<td>ba'ld ba'ld min na'-râfîb</td>
<td>ba'ld min hâm</td>
</tr>
<tr>
<td>Go back</td>
<td>'amir jîn.</td>
<td>'âmar jîn.</td>
<td>'âmar jîn.</td>
</tr>
<tr>
<td>I'm lost.</td>
<td>anu tîbî.</td>
<td>anu tîbî.</td>
<td>(â-lâ) tayyâdhî 'Î-târîq, sîn al-tâkîshîrîf.</td>
</tr>
</tbody>
</table>

**Numbers**

<table>
<thead>
<tr>
<th>EGYPTIAN</th>
<th>IRAQI</th>
<th>LEBANESE</th>
<th>SAUDI</th>
</tr>
</thead>
<tbody>
<tr>
<td>0</td>
<td>Sîr</td>
<td>Sîr</td>
<td>Sîr</td>
</tr>
<tr>
<td>1</td>
<td>wâhîd</td>
<td>wâhîd</td>
<td>wâhîd</td>
</tr>
<tr>
<td>2</td>
<td>mîn</td>
<td>ìnîn</td>
<td>ìnîn</td>
</tr>
<tr>
<td>3</td>
<td>tâhîb</td>
<td>tâhîb</td>
<td>tâhîb</td>
</tr>
<tr>
<td>4</td>
<td>tâlîb</td>
<td>tâlîb</td>
<td>tâlîb</td>
</tr>
<tr>
<td>5</td>
<td>khâmîs</td>
<td>khâmîs</td>
<td>khâmîs</td>
</tr>
<tr>
<td>6</td>
<td>ìttîr</td>
<td>ìttîr</td>
<td>ìttîr</td>
</tr>
<tr>
<td>7</td>
<td>sîbîr</td>
<td>sîbîr</td>
<td>sîbîr</td>
</tr>
<tr>
<td>8</td>
<td>dâhîb</td>
<td>dâhîb</td>
<td>dâhîb</td>
</tr>
<tr>
<td>9</td>
<td>ìl</td>
<td>ìl</td>
<td>ìl</td>
</tr>
</tbody>
</table>

<p>| 10       | ìshâbîr | ìshâbîr | ìshâbîr |
| 11       | ìl-hâmîr | ìl-hâmîr | ìl-hâmîr |
| 12       | ìmu'âmîr | ìmu'âmîr | ìmu'âmîr |
| 13       | ìshâbîhîr | ìshâbîhîr | ìshâbîhîr |
| 14       | ìmu'âmîhîr | ìmu'âmîhîr | ìmu'âmîhîr |
| 15       | ìshâbîhîr | ìshâbîhîr | ìshâbîhîr |
| 16       | ìmu'âmîhîr | ìmu'âmîhîr | ìmu'âmîhîr |
| 17       | ìmu'âmîhîr | ìmu'âmîhîr | ìmu'âmîhîr |
| 18       | ìmu'âmîhîr | ìmu'âmîhîr | ìmu'âmîhîr |
| 19       | ìmu'âmîhîr | ìmu'âmîhîr | ìmu'âmîhîr |
| 20       | ìmu'âmîhîr | ìmu'âmîhîr | ìmu'âmîhîr |
| 21       | ìmu'âmîhîr | ìmu'âmîhîr | ìmu'âmîhîr |
| 22       | ìmu'âmîhîr | ìmu'âmîhîr | ìmu'âmîhîr |
| 23       | ìmu'âmîhîr | ìmu'âmîhîr | ìmu'âmîhîr |
| 30       | ìmu'âmîhîr | ìmu'âmîhîr | ìmu'âmîhîr |
| 40       | ìmu'âmîhîr | ìmu'âmîhîr | ìmu'âmîhîr |
| 50       | ìmu'âmîhîr | ìmu'âmîhîr | ìmu'âmîhîr |
| 60       | ìmu'âmîhîr | ìmu'âmîhîr | ìmu'âmîhîr |
| 70       | ìmu'âmîhîr | ìmu'âmîhîr | ìmu'âmîhîr |
| 80       | ìmu'âmîhîr | ìmu'âmîhîr | ìmu'âmîhîr |
| 90       | ìmu'âmîhîr | ìmu'âmîhîr | ìmu'âmîhîr |
| 100      | ìmu'âmîhîr | ìmu'âmîhîr | ìmu'âmîhîr |
| 1,000    | ìmu'âmîhîr | ìmu'âmîhîr | ìmu'âmîhîr |
| 1,100    | ìmu'âmîhîr | ìmu'âmîhîr | ìmu'âmîhîr |</p>
<table>
<thead>
<tr>
<th>Days of the Week/Months of the Year</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>EGYPTIAN</strong></td>
</tr>
<tr>
<td>Sunday</td>
</tr>
<tr>
<td>Monday</td>
</tr>
<tr>
<td>Tuesday</td>
</tr>
<tr>
<td>Wednesday</td>
</tr>
<tr>
<td>Thursday</td>
</tr>
<tr>
<td>Friday</td>
</tr>
<tr>
<td>Saturday</td>
</tr>
</tbody>
</table>

**Days of the Week/Months of the Year**

<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>Sunday</td>
<td>יום ראשון</td>
<td>السَّبِت</td>
<td>السَّبِت</td>
</tr>
<tr>
<td>Monday</td>
<td>יום שני</td>
<td>يومي</td>
<td>يومي</td>
</tr>
<tr>
<td>Tuesday</td>
<td>יום שלישי</td>
<td>يومي</td>
<td>يومي</td>
</tr>
<tr>
<td>Wednesday</td>
<td>יום רביעי</td>
<td>يومي</td>
<td>يومي</td>
</tr>
<tr>
<td>Thursday</td>
<td>יום חמישי</td>
<td>يومي</td>
<td>يومي</td>
</tr>
<tr>
<td>Friday</td>
<td>יום שישי</td>
<td>يومي</td>
<td>يومي</td>
</tr>
</tbody>
</table>

**Modern Connections**

<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 can I find...</td>
<td>.Where can I find...</td>
<td>Where can I find...</td>
<td>Where can I find...</td>
</tr>
<tr>
<td>a telephone?</td>
<td>هاتف</td>
<td>هاتف</td>
<td>هاتف</td>
</tr>
<tr>
<td>a fax machine?</td>
<td>ماسح</td>
<td>ماسح</td>
<td>ماسح</td>
</tr>
<tr>
<td>an internet connection?</td>
<td>كابل</td>
<td>كابل</td>
<td>كابل</td>
</tr>
</tbody>
</table>

Where can I find...

- **Where can I find...**
- **Where can I find...**
- **Where can I find...**
- **Where can I find...**
- **Where can I find...**
- **Where can I find...**
## Emergencies and Safety

<table>
<thead>
<tr>
<th>EGYPTIAN</th>
<th>IRAQI</th>
<th>LEBANESE</th>
<th>SAUDI</th>
</tr>
</thead>
<tbody>
<tr>
<td>I need...</td>
<td>ینتقل احتاج تلقي مساعدة...</td>
<td>یحتاجونا یستغفرون...</td>
<td>یحتاجونا یستغفرون...</td>
</tr>
<tr>
<td>some copies made</td>
<td>تحریر المographs...</td>
<td>تحضير المographs...</td>
<td>تحضير المographs...</td>
</tr>
<tr>
<td>an overhead projector and markers</td>
<td>ميكرورا وقد صناعات الالحاوي...</td>
<td>ميكرورا وقد صناعات الالحاوي...</td>
<td>ميكرورا وقد صناعات الالحاوي...</td>
</tr>
<tr>
<td>Emergencies and Safety</td>
<td>للطوارئ</td>
<td>لحالات الطوارئ</td>
<td>لحالات الطوارئ</td>
</tr>
<tr>
<td>My wife/Husband/My friend/Someone</td>
<td>یهدي الکايده/الکايده/الخاديه/الخاديه...</td>
<td>الکايدة الکامدة/الکايده/الخاديه/الخاديه...</td>
<td>الکايدة الکامدة/الکايده/الخاديه/الخاديه...</td>
</tr>
<tr>
<td>1, I need help...</td>
<td>یحتاجونا یستغفرون...</td>
<td>یحتاجونا یستغفرون...</td>
<td>یحتاجونا یستغفرون...</td>
</tr>
<tr>
<td>2, I need to be taken to a hospital</td>
<td>یحتاجونا یستغفرون...</td>
<td>یحتاجونا یستغفرون...</td>
<td>یحتاجونا یستغفرون...</td>
</tr>
<tr>
<td>3, I need a doctor</td>
<td>یحتاجونا یستغفرون...</td>
<td>یحتاجونا یستغفرون...</td>
<td>یحتاجونا یستغفرون...</td>
</tr>
<tr>
<td>4, I need help to get to the hospital</td>
<td>یحتاجونا یستغفرون...</td>
<td>یحتاجونا یستغفرون...</td>
<td>یحتاجونا یستغفرون...</td>
</tr>
<tr>
<td>5, I need help to get to the hospital</td>
<td>یحتاجونا یستغفرون...</td>
<td>یحتاجونا یستغفرون...</td>
<td>یحتاجونا یستغفرون...</td>
</tr>
<tr>
<td>6, I need help to get to the hospital</td>
<td>یحتاجونا یستغفرون...</td>
<td>یحتاجونا یستغفرون...</td>
<td>یحتاجونا یستغفرون...</td>
</tr>
<tr>
<td>7, I need help to get to the hospital</td>
<td>یحتاجونا یستغفرون...</td>
<td>یحتاجونا یستغفرون...</td>
<td>یحتاجونا یستغفرون...</td>
</tr>
<tr>
<td>8, I need help to get to the hospital</td>
<td>یحتاجونا یستغفرون...</td>
<td>یحتاجونا یستغفرون...</td>
<td>یحتاجونا یستغفرون...</td>
</tr>
<tr>
<td>9, I need help to get to the hospital</td>
<td>یحتاجونا یستغفرون...</td>
<td>یحتاجونا یستغفرون...</td>
<td>یحتاجونا یستغفرون...</td>
</tr>
<tr>
<td>10, I need help to get to the hospital</td>
<td>یحتاجونا یستغفرون...</td>
<td>یحتاجونا یستغفرون...</td>
<td>یحتاجونا یستغفرون...</td>
</tr>
<tr>
<td>11, I need help to get to the hospital</td>
<td>یحتاجونا یستغفرون...</td>
<td>یحتاجونا یستغفرون...</td>
<td>یحتاجونا یستغفرون...</td>
</tr>
<tr>
<td>12, I need help to get to the hospital</td>
<td>یحتاجونا یستغفرون...</td>
<td>یحتاجونا یستغفرون...</td>
<td>یحتاجونا یستغفرون...</td>
</tr>
<tr>
<td>13, I need help to get to the hospital</td>
<td>یحتاجونا یستغفرون...</td>
<td>یحتاجونا یستغفرون...</td>
<td>یحتاجونا یستغفرون...</td>
</tr>
<tr>
<td>14, I need help to get to the hospital</td>
<td>یحتاجونا یستغفرون...</td>
<td>یحتاجونا یستغفرون...</td>
<td>یحتاجونا یستغفرون...</td>
</tr>
<tr>
<td>15, I need help to get to the hospital</td>
<td>یحتاجونا یستغفرون...</td>
<td>یحتاجونا یستغفرون...</td>
<td>یحتاجونا یستغفرون...</td>
</tr>
<tr>
<td>16, I need help to get to the hospital</td>
<td>یحتاجونا یستغفرون...</td>
<td>یحتاجونا یستغفرون...</td>
<td>یحتاجونا یستغفرون...</td>
</tr>
<tr>
<td>17, I need help to get to the hospital</td>
<td>یحتاجونا یستغفرون...</td>
<td>یحتاجونا یستغفرون...</td>
<td>یحتاجونا یستغفرون...</td>
</tr>
<tr>
<td>18, I need help to get to the hospital</td>
<td>یحتاجونا یستغفرون...</td>
<td>یحتاجونا یستغفرون...</td>
<td>یحتاجونا یستغفرون...</td>
</tr>
<tr>
<td>19, I need help to get to the hospital</td>
<td>یحتاجونا یستغفرون...</td>
<td>یحتاجونا یستغفرون...</td>
<td>یحتاجونا یستغفرون...</td>
</tr>
<tr>
<td>20, I need help to get to the hospital</td>
<td>یحتاجونا یستغفرون...</td>
<td>یحتاجونا یستغفرون...</td>
<td>یحتاجونا یستغفرون...</td>
</tr>
<tr>
<td>21, I need help to get to the hospital</td>
<td>یحتاجونا یستغفرون...</td>
<td>یحتاجونا یستغفرون...</td>
<td>یحتاجونا یستغفرون...</td>
</tr>
<tr>
<td>22, I need help to get to the hospital</td>
<td>یحتاجونا یستغفرون...</td>
<td>یحتاجونا یستغفرون...</td>
<td>یحتاجونا یستغفرون...</td>
</tr>
<tr>
<td>23, I need help to get to the hospital</td>
<td>یحتاجونا یستغفرون...</td>
<td>یحتاجونا یستغفرون...</td>
<td>یحتاجونا یستغفرون...</td>
</tr>
<tr>
<td>24, I need help to get to the hospital</td>
<td>یحتاجونا یستغفرون...</td>
<td>یحتاجونا یستغفرون...</td>
<td>یحتاجونا یستغفرون...</td>
</tr>
<tr>
<td>25, I need help to get to the hospital</td>
<td>یحتاجونا یستغفرون...</td>
<td>یحتاجونا یستغفرون...</td>
<td>یحتاجونا یستغفرون...</td>
</tr>
<tr>
<td>26, I need help to get to the hospital</td>
<td>یحتاجونا یستغفرون...</td>
<td>یحتاجونا یستغفرون...</td>
<td>یحتاجونا یستغفرون...</td>
</tr>
<tr>
<td>27, I need help to get to the hospital</td>
<td>یحتاجونا یستغفرون...</td>
<td>یحتاجونا یستغفرون...</td>
<td>یحتاجونا یستغفرون...</td>
</tr>
<tr>
<td>28, I need help to get to the hospital</td>
<td>یحتاجونا یستغفرون...</td>
<td>یحتاجونا یستغفرون...</td>
<td>یحتاجونا یستغفرون...</td>
</tr>
<tr>
<td>29, I need help to get to the hospital</td>
<td>یحتاجونا یستغفرون...</td>
<td>یحتاجونا یستغفرون...</td>
<td>یحتاجونا یستغفرون...</td>
</tr>
<tr>
<td>30, I need help to get to the hospital</td>
<td>یحتاجونا یستغفرون...</td>
<td>یحتاجونا یستغفرون...</td>
<td>یحتاجونا یستغفرون...</td>
</tr>
<tr>
<td>31, I need help to get to the hospital</td>
<td>یحتاجونا یستغفرون...</td>
<td>یحتاجونا یستغفرون...</td>
<td>یحتاجونا یستغفرون...</td>
</tr>
</tbody>
</table>
1. Words in the Arabic-English Glossary are alphabetized according to the English alphabet, by the first letter of the transliterated word. Arabic words appearing in Lessons 1 to 15 are included.

2. Arabic words beginning with an upper-case letter in transliteration follow the words beginning with a lower-case letter. For example, words beginning with D follow those beginning with d.

3. Arabic letters represented by digraphs in transliteration are alphabetized in their own category. For example, words beginning with D follow words beginning with d.

4. Verbs are cited in the third person masculine singular form (the he form) of the perfect tense. The Form 1 verbs are followed by a single italicized vowel—a, u, or i—in parentheses. This vowel is the second vowel of the imperfect stem. Verbs with an irregular perfect stem are followed by the third person masculine singular form (the he form) of the imperfect tense in parentheses.

5. The citation form for nouns and adjectives is the masculine singular form. Irregular or "broken" plural forms follow the citation form in parentheses, as do irregular feminine forms.

6. The following abbreviations are used in the Glossary: adj (adjective), adv (adverb), coll (colloquial), comp (comparative), du. (duale), f. (feminine), m. (masculine), n. (noun), pl. (plural), prep (preposition), sg. (singular), sub. conj. (subordinating conjunction), sup. (superlative), v. (verb).
### Page 241

<table>
<thead>
<tr>
<th>d</th>
<th>d</th>
<th>d</th>
<th>d</th>
</tr>
</thead>
<tbody>
<tr>
<td>d</td>
<td>d</td>
<td>d</td>
<td>d</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>D</th>
<th>D</th>
<th>D</th>
<th>D</th>
</tr>
</thead>
<tbody>
<tr>
<td>D</td>
<td>D</td>
<td>D</td>
<td>D</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>f</th>
<th>f</th>
<th>f</th>
<th>f</th>
</tr>
</thead>
<tbody>
<tr>
<td>f</td>
<td>f</td>
<td>f</td>
<td>f</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>g</th>
<th>g</th>
<th>g</th>
<th>g</th>
</tr>
</thead>
<tbody>
<tr>
<td>g</td>
<td>g</td>
<td>g</td>
<td>g</td>
</tr>
</tbody>
</table>
Western passport

This is a test.

It's good.

Weather to giving veil(s).
December to Correspond with Kebabs, Spiced Meat Grilled on a Skewer. Big (Big, Pl.) Big, F. (Big, F.) How Many Similarly, As; As Well Many (More) Lebanese Dish Consisting of Meat and Bulgur Wheat Meatballs Spiced Ground Beef Grilled on a Skewer Computer Ball Football, Soccer Chair(s) Maternal Uncle Fifth Foreign Matchmaker West, Sunset Libyan Pound College Degree For That Reason Unfortunately Why Lebanese Language Full Clothing File Corridor Welcome Suits Evening(s) Distance Responsible Source(s) To Walk To Tip Busy Drinks East Grilled Meats When (In Questions) Museum Airport Restaurant(s) Ground
<table>
<thead>
<tr>
<th>word</th>
<th>translation</th>
<th>translation</th>
<th>translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>lead</td>
<td>(v.)</td>
<td>to</td>
<td>container (v.)</td>
</tr>
<tr>
<td>length</td>
<td>(n.)</td>
<td>to be</td>
<td>less than</td>
</tr>
<tr>
<td>listen</td>
<td>(v.)</td>
<td>a little</td>
<td>qal'al man</td>
</tr>
<tr>
<td>local</td>
<td>(adj.)</td>
<td>look at</td>
<td>(at)</td>
</tr>
<tr>
<td>lover</td>
<td>(n.)</td>
<td>love</td>
<td>(v.)</td>
</tr>
<tr>
<td>luggage</td>
<td>(n.)</td>
<td>lunch</td>
<td>(n.)</td>
</tr>
<tr>
<td>land</td>
<td>(n.)</td>
<td>language</td>
<td>(n.)</td>
</tr>
<tr>
<td>leave</td>
<td>(v.)</td>
<td>least</td>
<td>equal</td>
</tr>
<tr>
<td>leave</td>
<td>(n.)</td>
<td>least</td>
<td>equal</td>
</tr>
<tr>
<td>lead</td>
<td>(v.)</td>
<td>lane</td>
<td>(n.)</td>
</tr>
<tr>
<td>lead</td>
<td>(v.)</td>
<td>lane</td>
<td>(n.)</td>
</tr>
<tr>
<td>machine</td>
<td>(n.)</td>
<td>mainly</td>
<td>(adj.)</td>
</tr>
<tr>
<td>main</td>
<td>(adj.)</td>
<td>many</td>
<td>(adj.)</td>
</tr>
<tr>
<td>mass</td>
<td>(n.)</td>
<td>make</td>
<td>(v.)</td>
</tr>
<tr>
<td>measure</td>
<td>(v.)</td>
<td>marriage</td>
<td>(n.)</td>
</tr>
<tr>
<td>measure</td>
<td>(n.)</td>
<td>marriage</td>
<td>(n.)</td>
</tr>
<tr>
<td>measure</td>
<td>(v.)</td>
<td>measure</td>
<td>(n.)</td>
</tr>
<tr>
<td>measure</td>
<td>(n.)</td>
<td>measure</td>
<td>(n.)</td>
</tr>
<tr>
<td>measure</td>
<td>(v.)</td>
<td>measure</td>
<td>(n.)</td>
</tr>
<tr>
<td>measure</td>
<td>(n.)</td>
<td>measure</td>
<td>(n.)</td>
</tr>
<tr>
<td>measure</td>
<td>(v.)</td>
<td>measure</td>
<td>(n.)</td>
</tr>
<tr>
<td>measure</td>
<td>(n.)</td>
<td>measure</td>
<td>(n.)</td>
</tr>
<tr>
<td>measure</td>
<td>(v.)</td>
<td>measure</td>
<td>(n.)</td>
</tr>
<tr>
<td>measure</td>
<td>(n.)</td>
<td>measure</td>
<td>(n.)</td>
</tr>
<tr>
<td>measure</td>
<td>(v.)</td>
<td>measure</td>
<td>(n.)</td>
</tr>
<tr>
<td>measure</td>
<td>(n.)</td>
<td>measure</td>
<td>(n.)</td>
</tr>
<tr>
<td>measure</td>
<td>(v.)</td>
<td>measure</td>
<td>(n.)</td>
</tr>
<tr>
<td>measure</td>
<td>(n.)</td>
<td>measure</td>
<td>(n.)</td>
</tr>
<tr>
<td>measure</td>
<td>(v.)</td>
<td>measure</td>
<td>(n.)</td>
</tr>
<tr>
<td>measure</td>
<td>(n.)</td>
<td>measure</td>
<td>(n.)</td>
</tr>
<tr>
<td>measure</td>
<td>(v.)</td>
<td>measure</td>
<td>(n.)</td>
</tr>
<tr>
<td>measure</td>
<td>(n.)</td>
<td>measure</td>
<td>(n.)</td>
</tr>
<tr>
<td>measure</td>
<td>(v.)</td>
<td>measure</td>
<td>(n.)</td>
</tr>
<tr>
<td>measure</td>
<td>(n.)</td>
<td>measure</td>
<td>(n.)</td>
</tr>
<tr>
<td>measure</td>
<td>(v.)</td>
<td>measure</td>
<td>(n.)</td>
</tr>
<tr>
<td>measure</td>
<td>(n.)</td>
<td>measure</td>
<td>(n.)</td>
</tr>
<tr>
<td>measure</td>
<td>(v.)</td>
<td>measure</td>
<td>(n.)</td>
</tr>
<tr>
<td>measure</td>
<td>(n.)</td>
<td>measure</td>
<td>(n.)</td>
</tr>
<tr>
<td>measure</td>
<td>(v.)</td>
<td>measure</td>
<td>(n.)</td>
</tr>
<tr>
<td>measure</td>
<td>(n.)</td>
<td>measure</td>
<td>(n.)</td>
</tr>
<tr>
<td>measure</td>
<td>(v.)</td>
<td>measure</td>
<td>(n.)</td>
</tr>
<tr>
<td>measure</td>
<td>(n.)</td>
<td>measure</td>
<td>(n.)</td>
</tr>
<tr>
<td>measure</td>
<td>(v.)</td>
<td>measure</td>
<td>(n.)</td>
</tr>
<tr>
<td>measure</td>
<td>(n.)</td>
<td>measure</td>
<td>(n.)</td>
</tr>
<tr>
<td>measure</td>
<td>(v.)</td>
<td>measure</td>
<td>(n.)</td>
</tr>
<tr>
<td>measure</td>
<td>(n.)</td>
<td>measure</td>
<td>(n.)</td>
</tr>
<tr>
<td>measure</td>
<td>(v.)</td>
<td>measure</td>
<td>(n.)</td>
</tr>
<tr>
<td>measure</td>
<td>(n.)</td>
<td>measure</td>
<td>(n.)</td>
</tr>
<tr>
<td>measure</td>
<td>(v.)</td>
<td>measure</td>
<td>(n.)</td>
</tr>
<tr>
<td>measure</td>
<td>(n.)</td>
<td>measure</td>
<td>(n.)</td>
</tr>
<tr>
<td>measure</td>
<td>(v.)</td>
<td>measure</td>
<td>(n.)</td>
</tr>
<tr>
<td>measure</td>
<td>(n.)</td>
<td>measure</td>
<td>(n.)</td>
</tr>
<tr>
<td>measure</td>
<td>(v.)</td>
<td>measure</td>
<td>(n.)</td>
</tr>
<tr>
<td>measure</td>
<td>(n.)</td>
<td>measure</td>
<td>(n.)</td>
</tr>
<tr>
<td>measure</td>
<td>(v.)</td>
<td>measure</td>
<td>(n.)</td>
</tr>
<tr>
<td>measure</td>
<td>(n.)</td>
<td>measure</td>
<td>(n.)</td>
</tr>
<tr>
<td>measure</td>
<td>(v.)</td>
<td>measure</td>
<td>(n.)</td>
</tr>
<tr>
<td>measure</td>
<td>(n.)</td>
<td>measure</td>
<td>(n.)</td>
</tr>
<tr>
<td>measure</td>
<td>(v.)</td>
<td>measure</td>
<td>(n.)</td>
</tr>
<tr>
<td>measure</td>
<td>(n.)</td>
<td>measure</td>
<td>(n.)</td>
</tr>
<tr>
<td>measure</td>
<td>(v.)</td>
<td>measure</td>
<td>(n.)</td>
</tr>
<tr>
<td>measure</td>
<td>(n.)</td>
<td>measure</td>
<td>(n.)</td>
</tr>
<tr>
<td>measure</td>
<td>(v.)</td>
<td>measure</td>
<td>(n.)</td>
</tr>
<tr>
<td>measure</td>
<td>(n.)</td>
<td>measure</td>
<td>(n.)</td>
</tr>
<tr>
<td>measure</td>
<td>(v.)</td>
<td>measure</td>
<td>(n.)</td>
</tr>
<tr>
<td>measure</td>
<td>(n.)</td>
<td>measure</td>
<td>(n.)</td>
</tr>
<tr>
<td>measure</td>
<td>(v.)</td>
<td>measure</td>
<td>(n.)</td>
</tr>
<tr>
<td>measure</td>
<td>(n.)</td>
<td>measure</td>
<td>(n.)</td>
</tr>
<tr>
<td>measure</td>
<td>(v.)</td>
<td>measure</td>
<td>(n.)</td>
</tr>
<tr>
<td>measure</td>
<td>(n.)</td>
<td>measure</td>
<td>(n.)</td>
</tr>
<tr>
<td>measure</td>
<td>(v.)</td>
<td>measure</td>
<td>(n.)</td>
</tr>
<tr>
<td>measure</td>
<td>(n.)</td>
<td>measure</td>
<td>(n.)</td>
</tr>
<tr>
<td>measure</td>
<td>(v.)</td>
<td>measure</td>
<td>(n.)</td>
</tr>
<tr>
<td>measure</td>
<td>(n.)</td>
<td>measure</td>
<td>(n.)</td>
</tr>
<tr>
<td>measure</td>
<td>(v.)</td>
<td>measure</td>
<td>(n.)</td>
</tr>
<tr>
<td>measure</td>
<td>(n.)</td>
<td>measure</td>
<td>(n.)</td>
</tr>
<tr>
<td>measure</td>
<td>(v.)</td>
<td>measure</td>
<td>(n.)</td>
</tr>
<tr>
<td>measure</td>
<td>(n.)</td>
<td>measure</td>
<td>(n.)</td>
</tr>
<tr>
<td>measure</td>
<td>(v.)</td>
<td>measure</td>
<td>(n.)</td>
</tr>
<tr>
<td>measure</td>
<td>(n.)</td>
<td>measure</td>
<td>(n.)</td>
</tr>
<tr>
<td>measure</td>
<td>(v.)</td>
<td>measure</td>
<td>(n.)</td>
</tr>
<tr>
<td>measure</td>
<td>(n.)</td>
<td>measure</td>
<td>(n.)</td>
</tr>
<tr>
<td>measure</td>
<td>(v.)</td>
<td>measure</td>
<td>(n.)</td>
</tr>
<tr>
<td>measure</td>
<td>(n.)</td>
<td>measure</td>
<td>(n.)</td>
</tr>
<tr>
<td>measure</td>
<td>(v.)</td>
<td>measure</td>
<td>(n.)</td>
</tr>
<tr>
<td>measure</td>
<td>(n.)</td>
<td>measure</td>
<td>(n.)</td>
</tr>
<tr>
<td>measure</td>
<td>(v.)</td>
<td>measure</td>
<td>(n.)</td>
</tr>
<tr>
<td>measure</td>
<td>(n.)</td>
<td>measure</td>
<td>(n.)</td>
</tr>
<tr>
<td>measure</td>
<td>(v.)</td>
<td>measure</td>
<td>(n.)</td>
</tr>
<tr>
<td>measure</td>
<td>(n.)</td>
<td>measure</td>
<td>(n.)</td>
</tr>
<tr>
<td>measure</td>
<td>(v.)</td>
<td>measure</td>
<td>(n.)</td>
</tr>
<tr>
<td>measure</td>
<td>(n.)</td>
<td>measure</td>
<td>(n.)</td>
</tr>
<tr>
<td>measure</td>
<td>(v.)</td>
<td>measure</td>
<td>(n.)</td>
</tr>
<tr>
<td>measure</td>
<td>(n.)</td>
<td>measure</td>
<td>(n.)</td>
</tr>
<tr>
<td>measure</td>
<td>(v.)</td>
<td>measure</td>
<td>(n.)</td>
</tr>
<tr>
<td>measure</td>
<td>(n.)</td>
<td>measure</td>
<td>(n.)</td>
</tr>
<tr>
<td>measure</td>
<td>(v.)</td>
<td>measure</td>
<td>(n.)</td>
</tr>
<tr>
<td>measure</td>
<td>(n.)</td>
<td>measure</td>
<td>(n.)</td>
</tr>
<tr>
<td>measure</td>
<td>(v.)</td>
<td>measure</td>
<td>(n.)</td>
</tr>
<tr>
<td>measure</td>
<td>(n.)</td>
<td>measure</td>
<td>(n.)</td>
</tr>
<tr>
<td>measure</td>
<td>(v.)</td>
<td>measure</td>
<td>(n.)</td>
</tr>
<tr>
<td>measure</td>
<td>(n.)</td>
<td>measure</td>
<td>(n.)</td>
</tr>
<tr>
<td>measure</td>
<td>(v.)</td>
<td>measure</td>
<td>(n.)</td>
</tr>
<tr>
<td>measure</td>
<td>(n.)</td>
<td>measure</td>
<td>(n.)</td>
</tr>
<tr>
<td>measure</td>
<td>(v.)</td>
<td>measure</td>
<td>(n.)</td>
</tr>
<tr>
<td>measure</td>
<td>(n.)</td>
<td>measure</td>
<td>(n.)</td>
</tr>
<tr>
<td>measure</td>
<td>(v.)</td>
<td>measure</td>
<td>(n.)</td>
</tr>
<tr>
<td>measure</td>
<td>(n.)</td>
<td>measure</td>
<td>(n.)</td>
</tr>
<tr>
<td>measure</td>
<td>(v.)</td>
<td>measure</td>
<td>(n.)</td>
</tr>
<tr>
<td>measure</td>
<td>(n.)</td>
<td>measure</td>
<td>(n.)</td>
</tr>
<tr>
<td>measure</td>
<td>(v.)</td>
<td>measure</td>
<td>(n.)</td>
</tr>
<tr>
<td>measure</td>
<td>(n.)</td>
<td>measure</td>
<td>(n.)</td>
</tr>
<tr>
<td>measure</td>
<td>(v.)</td>
<td>measure</td>
<td>(n.)</td>
</tr>
<tr>
<td>measure</td>
<td>(n.)</td>
<td>measure</td>
<td>(n.)</td>
</tr>
<tr>
<td>measure</td>
<td>(v.)</td>
<td>measure</td>
<td>(n.)</td>
</tr>
<tr>
<td>measure</td>
<td>(n.)</td>
<td>measure</td>
<td>(n.)</td>
</tr>
<tr>
<td>measure</td>
<td>(v.)</td>
<td>measure</td>
<td>(n.)</td>
</tr>
<tr>
<td>measure</td>
<td>(n.)</td>
<td>measure</td>
<td>(n.)</td>
</tr>
<tr>
<td>measure</td>
<td>(v.)</td>
<td>measure</td>
<td>(n.)</td>
</tr>
<tr>
<td>measure</td>
<td>(n.)</td>
<td>measure</td>
<td>(n.)</td>
</tr>
<tr>
<td>measure</td>
<td>(v.)</td>
<td>measure</td>
<td>(n.)</td>
</tr>
<tr>
<td>measure</td>
<td>(n.)</td>
<td>measure</td>
<td>(n.)</td>
</tr>
<tr>
<td>measure</td>
<td>(v.)</td>
<td>measure</td>
<td>(n.)</td>
</tr>
<tr>
<td>measure</td>
<td>(n.)</td>
<td>measure</td>
<td>(n.)</td>
</tr>
<tr>
<td>measure</td>
<td>(v.)</td>
<td>measure</td>
<td>(n.)</td>
</tr>
<tr>
<td>measure</td>
<td>(n.)</td>
<td>measure</td>
<td>(n.)</td>
</tr>
<tr>
<td>measure</td>
<td>(v.)</td>
<td>measure</td>
<td>(n.)</td>
</tr>
<tr>
<td>measure</td>
<td>(n.)</td>
<td>measure</td>
<td>(n.)</td>
</tr>
<tr>
<td>measure</td>
<td>(v.)</td>
<td>measure</td>
<td>(n.)</td>
</tr>
<tr>
<td>measure</td>
<td>(n.)</td>
<td>measure</td>
<td>(n.)</td>
</tr>
<tr>
<td>measure</td>
<td>(v.)</td>
<td>measure</td>
<td>(n.)</td>
</tr>
<tr>
<td>measure</td>
<td>(n.)</td>
<td>measure</td>
<td>(n.)</td>
</tr>
<tr>
<td>measure</td>
<td>(v.)</td>
<td>measure</td>
<td>(n.)</td>
</tr>
<tr>
<td>measure</td>
<td>(n.)</td>
<td>measure</td>
<td>(n.)</td>
</tr>
<tr>
<td>measure</td>
<td>(v.)</td>
<td>measure</td>
<td>(n.)</td>
</tr>
<tr>
<td>measure</td>
<td>(n.)</td>
<td>measure</td>
<td>(n.)</td>
</tr>
<tr>
<td>measure</td>
<td>(v.)</td>
<td>measure</td>
<td>(n.)</td>
</tr>
<tr>
<td>measure</td>
<td>(n.)</td>
<td>measure</td>
<td>(n.)</td>
</tr>
<tr>
<td>measure</td>
<td>(v.)</td>
<td>measure</td>
<td>(n.)</td>
</tr>
<tr>
<td>measure</td>
<td>(n.)</td>
<td>measure</td>
<td>(n.)</td>
</tr>
<tr>
<td>measure</td>
<td>(v.)</td>
<td>measure</td>
<td>(n.)</td>
</tr>
<tr>
<td>measure</td>
<td>(n.)</td>
<td>measure</td>
<td>(n.)</td>
</tr>
<tr>
<td>measure</td>
<td>(v.)</td>
<td>measure</td>
<td>(n.)</td>
</tr>
<tr>
<td>measure</td>
<td>(n.)</td>
<td>measure</td>
<td>(n.)</td>
</tr>
<tr>
<td>measure</td>
<td>(v.)</td>
<td>measure</td>
<td>(n.)</td>
</tr>
<tr>
<td>measure</td>
<td>(n.)</td>
<td>measure</td>
<td>(n.)</td>
</tr>
<tr>
<td>measure</td>
<td>(v.)</td>
<td>measure</td>
<td>(n.)</td>
</tr>
<tr>
<td>measure</td>
<td>(n.)</td>
<td>measure</td>
<td>(n.)</td>
</tr>
<tr>
<td>measure</td>
<td>(v.)</td>
<td>measure</td>
<td>(n.)</td>
</tr>
<tr>
<td>measure</td>
<td>(n.)</td>
<td>measure</td>
<td>(n.)</td>
</tr>
<tr>
<td>measure</td>
<td>(v.)</td>
<td>measure</td>
<td>(n.)</td>
</tr>
<tr>
<td>measure</td>
<td>(n.)</td>
<td>measure</td>
<td>(n.)</td>
</tr>
<tr>
<td>measure</td>
<td>(v.)</td>
<td>measure</td>
<td>(n.)</td>
</tr>
<tr>
<td>measure</td>
<td>(n.)</td>
<td>measure</td>
<td>(n.)</td>
</tr>
</tbody>
</table>
nine nine hundred
nineteen
ninth
nose
not
will not
new
November
number (of)

number

nurse

O

obtaining
October
office
official (adj.)
old
one
only
opinion
opponent
opposed
or
orange (color)

orange (fruit)

order

organize
origin
other (adj)

other

owner

paget

on

pen

perform

period

person

petroleum

phenomenon

physician

pink

place(s)

plane

please

political

postpone

postponement

pot

pound

practise

prefer

pregnancy

press

pretty

price

principal

privacy

private

problem

professor

punishment

qualification

quality

R

rate(s)

reading

real

ready

reason (n.)

receive

red

reform

region

regulated

regretful

relative

rent

required

researcher

press

present

postpone

postponement

pot

pound

principal

privacy

private

problem

professor

punishment

qualification

quality

right

right (side)

right (n.)

right?

right?
## INDEX OF GRAMMAR TOPICS

Numbers in this index refer to lessons in which topics are discussed, not page numbers. For Lessons 1 to 15, only the lesson number is indicated in the index. For Lessons 16 to 35, the lesson number is followed by the capital letter in parentheses indicating the dialect: E (Egyptian), I (Iraqi), L (Lebanese), or S (Saudi).

### A
- adverbs: 20 (E), 32 (S), 33 (S)
- answering "why" questions: 14
- Arabic script: 1
- agreement (nouns and adjectives): 4, 32 (S)

### B
- basic sentence structure: 4

### C
- case: 15
- color words: 10, 25 (I)
- comparative: 10, 25 (I), 32 (S)
- conditional sentences: 14
- connecting sentences: 20 (E)
- components: 1, 2, 3, 16 (E), 21 (I), 26 (S)
- consonant clusters: 16 (E), 23 (I), 25 (S), 28 (L), 31 (S)

### D
- dates: 14
- days of the week: 14, 19 (E), 25 (I), 29 (L), 32 (S)
- definite article: 3, 18 (E), 22 (I), 26 (S), 33 (S)
- demonstratives: 9, 19 (E), 23 (I), 28 (L), 32 (S)
- deriving nouns from verbs: 12
- double ss and SS: 24 (I)
- doubled verbs: 14

### E
- elision: 4
- expressions with an expression of quantity: 35 (S)

### F
- family members: 24 (I)
- feminine nouns: 2, 26 (I)
- fyI (I can): 27 (L)
- forming words: 7
- future tense: 8, 18 (E), 23 (I), 28 (L), 34 (S)

### G
- gender: 18 (E), 21 (I)
- greetings: 20 (E), 21 (I), 31 (S)

### H
- "here": 23 (I)
- hollow verbs: 14

### I
- "I would like to": 32 (S)
- imperative: 10, 24 (I), 29 (L), 32 (S)
- imperfect tense: 6, 16 (E), 21 (I), 26 (L)
- irregular verbs: 19, 14
- is/are in Arabic: 2

### M
- masculine nouns: 2
- modal expressions: 35 (S)
- months of the year: 14, 19 (E), 34 (S)
- mood markers: 15
<table>
<thead>
<tr>
<th>Category</th>
<th>Count (Sentence)</th>
</tr>
</thead>
<tbody>
<tr>
<td>verb gedar (can)</td>
<td>25 (I)</td>
</tr>
<tr>
<td>verb lehm (was/were)</td>
<td>27 (L)</td>
</tr>
<tr>
<td>verbal sentences</td>
<td>6</td>
</tr>
<tr>
<td>verbs beginning in long vowels</td>
<td>13</td>
</tr>
<tr>
<td>vocative particle yd</td>
<td>34 (5)</td>
</tr>
<tr>
<td>weak verbs</td>
<td>13</td>
</tr>
<tr>
<td>word order</td>
<td>18 (E)</td>
</tr>
<tr>
<td>vowels</td>
<td>16 (E), 21 (E), 26 (L), 31 (5)</td>
</tr>
<tr>
<td>&quot;yes&quot;</td>
<td>22 (I)</td>
</tr>
<tr>
<td>yes-no questions</td>
<td>2</td>
</tr>
</tbody>
</table>