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

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(Saudi Arabic lessons and basic phrases)

Sanna Dhahir, Ph.D.  
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(Modern Standard Arabic lessons 5 to 15, Appendices A to I, Glossary)

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ACKNOWLEDGMENTS

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<td>FIFTH REVIEW (Egyptian Arabic)</td>
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<td>21</td>
<td>(Iraqi Arabic) · Come, Let's Celebrate!</td>
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<td>22</td>
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<td>(Iraqi Arabic) · What Are You Going to Buy?</td>
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<td>24</td>
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<td>26</td>
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<td>(Lebanese Arabic) · Where Are You Going?</td>
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<td></td>
<td>SEVENTH REVIEW (Lebanese Arabic)</td>
<td>405</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.
GRAMMAR AND USAGE  This section explains the major grammatical and usage points covered in the lesson and in the exercises

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

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

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

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

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

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

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

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

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

RECORDINGS  
This course provides you with eight hours of audio practice.
RECORDING SET A—LEARN AT HOME
Set A is designed for use with the coursebook. Materials from all thirty-five lessons in the course, both in Modern Standard Arabic and in Egyptian, Iraqi, Lebanese, and Saudi Arabic, are on Recording Set A. This recording set contains only Arabic speech, without English translations.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

*Listen to the recordings again*. Repeat the words in the Vocabulary section in the pauses provided. Then listen and repeat the dialogue as many times as you find it necessary, until you understand every word and construction, and can read the dialogue aloud with ease.
Read the culture note  Explore the culture topic on your own, on the Web, by talking to people, or in the library You’re ready to move on to the next lesson

Here’s some more general advice about language learning

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

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

بالتوفيق إن شاء الله

bi t-tawfiq inshā’allah

May your efforts be successful
1. CONSONANTS

<table>
<thead>
<tr>
<th>Sound</th>
<th>Approximate English Sound</th>
<th>Arabic Letter</th>
<th>Example</th>
<th>Transliteration</th>
</tr>
</thead>
<tbody>
<tr>
<td>ḍ</td>
<td>a in at, or a in far</td>
<td>ِ</td>
<td>أراد</td>
<td>'arād</td>
</tr>
<tr>
<td>b</td>
<td>b in bit</td>
<td>ب</td>
<td>باب</td>
<td>bāb</td>
</tr>
<tr>
<td>t</td>
<td>t in tell</td>
<td>ت</td>
<td>توت</td>
<td>tūt</td>
</tr>
<tr>
<td>dh</td>
<td>th in thorn</td>
<td>ث</td>
<td>أثاث</td>
<td>'athāth</td>
</tr>
<tr>
<td>j</td>
<td>j in jam</td>
<td>ج</td>
<td>جوز</td>
<td>jawz</td>
</tr>
<tr>
<td>d</td>
<td>d in dill</td>
<td>د</td>
<td>دود</td>
<td>dūd</td>
</tr>
<tr>
<td>sh</td>
<td>th in there</td>
<td>ن</td>
<td>ذيل</td>
<td>dhayl</td>
</tr>
<tr>
<td>r</td>
<td>r, rolled, as in Scottish English roof</td>
<td>ر</td>
<td>رادار</td>
<td>rādār</td>
</tr>
<tr>
<td>z</td>
<td>z in zoo</td>
<td>ز</td>
<td>زهر</td>
<td>zahr</td>
</tr>
<tr>
<td>s</td>
<td>s in self</td>
<td>س</td>
<td>سوس</td>
<td>sūs</td>
</tr>
<tr>
<td>sh</td>
<td>sh in shell</td>
<td>ش</td>
<td>شاشة</td>
<td>shāsha</td>
</tr>
<tr>
<td>f</td>
<td>f in flower</td>
<td>ف</td>
<td>فرن</td>
<td>furn</td>
</tr>
<tr>
<td>k</td>
<td>k in kiss</td>
<td>ك</td>
<td>كركوك</td>
<td>karkūk</td>
</tr>
<tr>
<td>l</td>
<td>l, lighter, as in British English love</td>
<td>ل</td>
<td>ليل</td>
<td>layl</td>
</tr>
<tr>
<td>m</td>
<td>m in may</td>
<td>م</td>
<td>مرسوم</td>
<td>Marsam</td>
</tr>
<tr>
<td>n</td>
<td>n in name</td>
<td>ن</td>
<td>نيسان</td>
<td>nisān</td>
</tr>
<tr>
<td>h</td>
<td>h in here</td>
<td>ح</td>
<td>هلاله</td>
<td>halāhil</td>
</tr>
<tr>
<td>w, ū</td>
<td>w in way, or oo in loom</td>
<td>و</td>
<td>وفود</td>
<td>wufūd</td>
</tr>
<tr>
<td>yı</td>
<td>y in yacht, or ee in feel</td>
<td>ي</td>
<td>ينوي</td>
<td>yunwi</td>
</tr>
</tbody>
</table>
The following consonants do not have equivalents in English

<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>H</td>
<td>deep h, as if blowing on glasses</td>
<td>ح</td>
<td>حوت</td>
<td>Hūt</td>
</tr>
<tr>
<td>kh</td>
<td>ch in Scottish, English loch</td>
<td>خ</td>
<td>خوخ</td>
<td>khawkh</td>
</tr>
<tr>
<td>S</td>
<td>S, with jaw much lower</td>
<td>ص</td>
<td>صوص</td>
<td>SūS</td>
</tr>
<tr>
<td>D</td>
<td>d, with jaw much lower</td>
<td>ض</td>
<td>ضار</td>
<td>Dār</td>
</tr>
<tr>
<td>T</td>
<td>t, with jaw much lower</td>
<td>ط</td>
<td>طار</td>
<td>Tār</td>
</tr>
<tr>
<td>DH</td>
<td>th as in there, with jaw much lower</td>
<td>ظ</td>
<td>ظلام</td>
<td>DHalām</td>
</tr>
<tr>
<td>i</td>
<td>throaty, “gagging” consonant</td>
<td>ع</td>
<td>عنب</td>
<td>‘inab</td>
</tr>
<tr>
<td>gh</td>
<td>similar to French r</td>
<td>غ</td>
<td>غار</td>
<td>ghār</td>
</tr>
<tr>
<td>q</td>
<td>similar to k, but further back in throat</td>
<td>ق</td>
<td>قلق</td>
<td>qalaq</td>
</tr>
<tr>
<td>'</td>
<td>the sound in the middle of English uh-oh</td>
<td>ء</td>
<td>سماء</td>
<td>samā’</td>
</tr>
<tr>
<td></td>
<td></td>
<td>س</td>
<td>سأل</td>
<td>sa’al</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.

<table>
<thead>
<tr>
<th>“SUN” CONSONANTS</th>
</tr>
</thead>
<tbody>
<tr>
<td>n</td>
</tr>
<tr>
<td>ش</td>
</tr>
</tbody>
</table>

All other Arabic consonants are “moon” consonants.

The consonant is not part of the alphabet; it is usually written as a diacritic symbol over another letter.
2. VOWELS
Modern Standard Arabic has three long vowels, three short vowels, and two diphthongs.

### LONG VOWELS

<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>ā</td>
<td>a in car, or a in dad</td>
<td>ʼ</td>
<td>نَاس</td>
<td>nās</td>
</tr>
<tr>
<td>ī</td>
<td>ee in near, or ee in meet</td>
<td>ی</td>
<td>تَین</td>
<td>tin</td>
</tr>
<tr>
<td>ū</td>
<td>oo in boot</td>
<td>٥</td>
<td>دُود</td>
<td>düd</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>ʾ</td>
<td>رَب</td>
<td>rab</td>
</tr>
<tr>
<td>i</td>
<td>i in sit</td>
<td>ً</td>
<td>مِن</td>
<td>min</td>
</tr>
<tr>
<td>u</td>
<td>oo in book</td>
<td>ٌ</td>
<td>دُب</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>ow in now</td>
<td>ﻭ</td>
<td>مُوْز</td>
<td>mawz</td>
</tr>
<tr>
<td>ay</td>
<td>i in mine</td>
<td>ی</td>
<td>بَیْت</td>
<td>bayt</td>
</tr>
</tbody>
</table>
ARABIC SCRIPT

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

<table>
<thead>
<tr>
<th>Letter Name</th>
<th>Sound and Transliteration</th>
<th>Symbol</th>
<th>Letter</th>
<th>Final Position</th>
<th>Medial Position</th>
<th>Initial Position</th>
</tr>
</thead>
<tbody>
<tr>
<td>'alif</td>
<td>a, 'ā</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>bā'</td>
<td>b</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>tā'</td>
<td>t</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>thā'</td>
<td>th</td>
<td></td>
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<td></td>
<td></td>
<td></td>
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<tr>
<td>jīm</td>
<td>j</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Hā'</td>
<td>H</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>khā'</td>
<td>kh</td>
<td></td>
<td></td>
<td></td>
<td></td>
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</tr>
<tr>
<td>dāl</td>
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<tr>
<td>dhal</td>
<td>dh</td>
<td></td>
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<td></td>
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<td></td>
</tr>
<tr>
<td>Letter Name</td>
<td>Sound and Transliteration Symbol</td>
<td>Letter</td>
<td>Final Position</td>
<td>Medial Position</td>
<td>Initial Position</td>
<td></td>
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<td></td>
</tr>
<tr>
<td>rā’</td>
<td>r</td>
<td>ر</td>
<td>ر١</td>
<td>ر٢</td>
<td>ر٢</td>
<td></td>
</tr>
<tr>
<td>zāy</td>
<td>z</td>
<td>ز</td>
<td>ز١</td>
<td>ز٢</td>
<td>ز٢</td>
<td></td>
</tr>
<tr>
<td>sin</td>
<td>s</td>
<td>س</td>
<td>س١</td>
<td>س٢</td>
<td>س٢</td>
<td></td>
</tr>
<tr>
<td>shin</td>
<td>sh</td>
<td>ش</td>
<td>ش١</td>
<td>ش٢</td>
<td>ش٢</td>
<td></td>
</tr>
<tr>
<td>Sād</td>
<td>S</td>
<td>ص</td>
<td>ص١</td>
<td>ص٢</td>
<td>ص٢</td>
<td></td>
</tr>
<tr>
<td>Dād</td>
<td>D</td>
<td>ض</td>
<td>ض١</td>
<td>ض٢</td>
<td>ض٢</td>
<td></td>
</tr>
<tr>
<td>Tā’</td>
<td>T</td>
<td>ط</td>
<td>ط١</td>
<td>ط٢</td>
<td>ط٢</td>
<td></td>
</tr>
<tr>
<td>DHā’</td>
<td>DH</td>
<td>ظ</td>
<td>ظ١</td>
<td>ظ٢</td>
<td>ظ٢</td>
<td></td>
</tr>
<tr>
<td>‘ayn</td>
<td>‘</td>
<td>ع</td>
<td>ع١</td>
<td>ع٢</td>
<td>ع٢</td>
<td></td>
</tr>
<tr>
<td>ghayn</td>
<td>gh</td>
<td>غ</td>
<td>غ١</td>
<td>غ٢</td>
<td>غ٢</td>
<td></td>
</tr>
<tr>
<td>fā’</td>
<td>f</td>
<td>ف</td>
<td>ف١</td>
<td>ف٢</td>
<td>ف٢</td>
<td></td>
</tr>
<tr>
<td>qāf</td>
<td>q</td>
<td>ق</td>
<td>ق١</td>
<td>ق٢</td>
<td>ق٢</td>
<td></td>
</tr>
<tr>
<td>Letter Name</td>
<td>Sound and Transliteration Symbol</td>
<td>Letter</td>
<td>Final Position</td>
<td>Medial Position</td>
<td>Initial Position</td>
<td></td>
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<td>-------------</td>
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<td>----------------</td>
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<td>-----------------</td>
<td></td>
</tr>
<tr>
<td>kāf</td>
<td>k</td>
<td>لـ</td>
<td>كـ</td>
<td>كـ</td>
<td>كـ</td>
<td></td>
</tr>
<tr>
<td>lām</td>
<td>l</td>
<td>لـ</td>
<td>لـ</td>
<td>لـ</td>
<td>لـ</td>
<td></td>
</tr>
<tr>
<td>mīm</td>
<td>m</td>
<td>مـ</td>
<td>مـ</td>
<td>مـ</td>
<td>مـ</td>
<td></td>
</tr>
<tr>
<td>nūn</td>
<td>n</td>
<td>نـ</td>
<td>نـ</td>
<td>نـ</td>
<td>نـ</td>
<td></td>
</tr>
<tr>
<td>hāʾ</td>
<td>h</td>
<td>هـ</td>
<td>هـ</td>
<td>هـ</td>
<td>هـ</td>
<td></td>
</tr>
<tr>
<td>wāw</td>
<td>w, ū</td>
<td>وـ</td>
<td>وـ</td>
<td>وـ</td>
<td>وـ</td>
<td></td>
</tr>
<tr>
<td>yāʾ</td>
<td>y, ی</td>
<td>يـ</td>
<td>يـ</td>
<td>يـ</td>
<td>يـ</td>
<td></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.

سَفِينَة

Non-connectors are ی, ٰ, ِ, ٌ, َ, ُ, ُ, ْ, ٌ and ُ. These letters connect to the letter that precedes them only if that letter is a connector.

سَوْق

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

رَوْضَة
2. OTHER ARABIC CHARACTERS AND SYMBOLS

<table>
<thead>
<tr>
<th>Arabic Character</th>
<th>Sound and Transliteration Symbol</th>
<th>Character Name</th>
<th>Arabic Example</th>
<th>Transliteration</th>
</tr>
</thead>
<tbody>
<tr>
<td>ك</td>
<td>ā (final position only)</td>
<td>alif maqṣūra</td>
<td>لَبْنِي</td>
<td>lubnā</td>
</tr>
<tr>
<td>م</td>
<td>t (final position only)</td>
<td>Tā’ marbūta</td>
<td>مِباَرَة</td>
<td>mubārāt</td>
</tr>
<tr>
<td>ن</td>
<td>lā</td>
<td>lām-alif</td>
<td>أُهْلًا وَسَهْلًا</td>
<td>‘ahlan wa-sahlan</td>
</tr>
<tr>
<td>ّ</td>
<td>hamza</td>
<td>ّ</td>
<td>سَمَاء</td>
<td>samā’</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Sign</th>
<th>Transliteration Symbol</th>
<th>Name of the Sign</th>
<th>Arabic Example</th>
<th>Transliteration</th>
</tr>
</thead>
<tbody>
<tr>
<td>ـ</td>
<td>a</td>
<td>fatḥa</td>
<td>رَبّ</td>
<td>rab</td>
</tr>
<tr>
<td>ـ</td>
<td>i</td>
<td>kasra</td>
<td>مَن</td>
<td>min</td>
</tr>
<tr>
<td>ـ</td>
<td>u</td>
<td>Damma</td>
<td>دَبّ</td>
<td>dub</td>
</tr>
<tr>
<td>ـ</td>
<td>an</td>
<td>fatḥa tanwin</td>
<td>شَمْسًا</td>
<td>shamsan</td>
</tr>
<tr>
<td>ـ</td>
<td>in</td>
<td>kasra tanwin</td>
<td>كِتَابٌ</td>
<td>kitābin</td>
</tr>
<tr>
<td>ـ</td>
<td>un</td>
<td>Damma tanwin</td>
<td>ثَوْبٌ</td>
<td>thawbun</td>
</tr>
<tr>
<td>ـ</td>
<td>hamza</td>
<td>سَال</td>
<td>sa’al</td>
<td></td>
</tr>
<tr>
<td>ـ</td>
<td>‘ā or ‘a’ (always with alif)</td>
<td>madda</td>
<td>قُرْآن</td>
<td>qur’ān</td>
</tr>
<tr>
<td>ـ</td>
<td>consonant followed by another consonant</td>
<td>sukūn</td>
<td>بَنِت</td>
<td>bint</td>
</tr>
<tr>
<td>ـ</td>
<td>doubled consonant</td>
<td>shadda</td>
<td>فَتَان</td>
<td>lāmmun</td>
</tr>
</tbody>
</table>
LESSON 1
(Modern Standard Arabic)
أَهْلاً وَسَهْلاً!
‘ahlan wa sahlan! Hello!

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

سامي. أَهْلاَ وَسَهْلاً!
لوسي: أَهْلاَ بِكَ.
سامي. ما إِسمُك؟
لوسي: إِسمِي لوسي. ما إِسمُك؟
سامي. إِسمِي سامي.

سامي: ‘ahlan wa sahlan!
لوسي: ‘ahlan bik!
سامي: mā-smuki?
لوسي: ismi lūsi mā-smuka?
سامي: ismi sāmir

Samir Hello!
Lucy Hello to you, too!
Samir What is your name?
Lucy My name is Lucy What is your name?
Samir: My name is Samir

B. Writing and Pronunciation

1. BASIC FACTS ABOUT ARABIC WRITING
In the first three lessons of this course you will learn how to use the Arabic script. The most basic fact about Arabic writing is that it is written and read from right to left. For example, the first word of the title of this lesson—أَهْلاَ وَسَهْلاً—is ‘ahlan (hello), the first word from the right, and it is followed by the word أَهْلاَ وَسَهْلاً wa sahlan (and welcome).

Similarly, the orientation of an Arabic book, magazine, or newspaper is different from that of an English-language reading. The spine is on the right side and the book opens on the left side. In other words, place your Arabic reading material in front of you so that what would be the back cover of an English-language reading faces you and turn the pages from the left to the right.
The Arabic alphabet has twenty-eight letters. Twenty-five letters are consonants and three letters function as both consonants and long vowels. Arabic script is phonetic, meaning that each letter is always pronounced in the same way. At the beginning of the book, easy reference tables, Arabic Sounds and Arabic Script, list all Arabic letters and their sound values in transliteration. Note how letters in the Arabic alphabet are grouped according to shape, so that the letters that share the same basic shape follow each other in the alphabet. For example

\[
\begin{array}{ccc}
\text{ب} & \text{ت} & \text{ث} \\
\text{b} & \text{t} & \text{th}
\end{array}
\]

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

\[
\begin{array}{ccc}
\text{ج} & \text{ح} & \text{خ} \\
\text{j} & \text{h} & \text{kh}
\end{array}
\]

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, ١, ٢, ٣, ٤, ٥, and ٦, connect only to the preceding letter and not to the letter that follows them.

Because letters connect to each other in Arabic, they take different shapes depending on their positions in words: initial, medial, final, and separate. The initial form is used at the beginning of a word or a cluster of letters and has only one connecting stroke on the left side. When a letter is connected both to the preceding letter and the following letter, its form is called medial. All medial forms have connecting strokes on both sides, such as the letter ٤ ha’ in سهلا sahlan. When the letter ends a word or a group of letters, its form is called final, and it has one stroke on the right side. When the letter is not connected to another letter, its form is called separate. While some letters have four distinct, but related shapes, most letters can be easily reduced to two distinct shapes, initial/medial and final/medial, 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 سامير سامير, pronounced SAH-meer, is written as س-امير without the short vowel ( ) under the m. This is because the diacritics for the short vowels, a, i, and u, are not normally noted in writing, except in very formal (e.g., Qur’an) or pedagogical texts (e.g., children’s books). In this course, for your
convenience, the short vowels will always be marked (see Arabic Script section at the beginning of the book and section 5.B of this lesson).

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

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

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

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

4. CONSONANTS AND CONSONANT LETTERS: ل kāf, ل lām, ب bā‘, س sin, ر rā‘, م mīm, AND ه hā‘

You will learn seven consonant letters of the Arabic alphabet in this lesson ب, ل, ك, م, ر, س, ه. All are used in the dialogue.
A THE LETTER ﺪ kāf, THE SOUND k

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

<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>kāf</td>
<td>k</td>
</tr>
</tbody>
</table>

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

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

ٍ بِكَ bika (to you, m)
ٍ إِسمَكَ ismuka (your name, m)

Here are additional examples showing kāf in other positions:

Initial ﺪ كَull (all)
Medial ﺪ لَ likull (for all)
Separate أبـوأبـ ِّabūka (your father, m)

B THE LETTER ﻟ lām, THE SOUND l

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

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

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

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

---

The following abbreviations are used in this book:
- m = masculine
- f = feminine
- sg = singular
- pl = plural
- du = dual
- inf = informal
- form = formal
- col = colloquial
- ltr = literally
In the dialogue, \( \text{lam} \) was used in its initial position in:

\( \text{لوسي} \) (Lucy)

Other examples are

- Medial \( \text{kullum} \) (all of you, \( pl \))
- Final \( \text{kull} \) (all)
- Separate \( \text{kamal} \) (Kamal)

When \( \text{lam} \) precedes the letter \( \text{alif} \), the two are connected in a special digraph called \( \text{lam-alif} \), underlined in the example below

\( \text{أهلا وسهلاً} \) 'ahlan wa sahlan (hello and welcome)

C THE LETTER ﺑ bā’, THE SOUND b

The consonant letter ﺑ bā’, like \( \text{kaf} \) and \( \text{lam} \), 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>ﺑ</td>
<td>ﺑ</td>
<td>ﺑ</td>
<td></td>
<td>bā’</td>
<td>b</td>
</tr>
</tbody>
</table>

bā’ is pronounced just like the English \( b \) in \( \text{bed} \)

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

\( \text{بكا} \) (to you, \( m \))

Other examples are

- Medial ﺑ ﺑ bā’ (big)
- Final ﺑ ﺑ bā’ (dog)
- Separate ﺑ ﺑ bā’ (father)

D THE LETTER س sin, THE SOUND s

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

<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>س</td>
<td>س</td>
<td></td>
<td>sin</td>
<td>s</td>
</tr>
</tbody>
</table>

The letter sin is pronounced just like the English \( s \) in the dialogue, sin is found in the initial position (either of a word or a letter cluster) in
سانیر (Samir)
لوسی (Lucy)
إسمک (your name, m)

Other examples are

Medial مسّمار mismar (nail)
Final پولیس būlis (police)
Separate یّناس ba's (courage)

E THE LETTER ر، THE SOUND r

The letter ر 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>ر</td>
<td>ر</td>
<td>ر</td>
<td>ر</td>
<td>ر</td>
<td>r</td>
</tr>
</tbody>
</table>

The consonant ر 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.

In the dialogue, ر was used in its final shape in

سانیر (Samir)

Here are examples of ر in other positions

Initial رامي (Rami)
Medial آسرار (secrets)
Separate دار dār (house)

F. THE LETTER م، THE SOUND m

Like ก, lām, bā, and sin, م 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>م</td>
<td>م</td>
<td>م</td>
<td>م</td>
<td>م</td>
<td>m</td>
</tr>
</tbody>
</table>

1 The rolled r dominates in everyday speech but it is avoided in recitation of the Qur'an.
mim looks like a little open circle, with a tail in its final and separate forms. When writing mim in these positions, start with the circle and then write the tail. The letter mim is pronounced just like the English m in more.

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

سَامِر (Samir)

And in the medial position in:

إِسْمَكَ (your name, m.)

إِسْمِي (my name)

Other examples are:

Initial مَهَا (Maha)

Final إِسْمِ (ism (name))

Separate. أمَّا (umm (mother))

G THE LETTER ٥ hā’, THE SOUND h

The letter ٥ 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>٥</td>
<td>٥</td>
<td>٥</td>
<td>hā’</td>
<td>h</td>
<td></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 hey. The h-sound in Arabic can also appear in the middle or at the end of the word, as in مَاءُ māhir (skillful) or مَيَاءُ miyāh (waters).

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

أَهْلَأَنَّ (hello)

And in its medial form in:

سَهْلَنَّ sahlan (welcome)
5. VOWELS AND VOWEL LETTERS

Arabic has six vowels, three long and three short ones

A. THE LETTERS ٰ alif, ی yā‘, AND ٠ wāw, THE LONG VOWELS ā, ɪ, AND ū

The long vowels ā, ɪ, and ū are represented by the alphabet letters ٰ, ی, and ٠ respectively. Remember that long vowels, unlike the short ones, are always written in Arabic, as in سامير saamir or لوسي lūsī.

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

The letters ٰ, ی, and ٠ 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 ٰ alif; THE SOUNDS ā AND (‘)

The long vowel ā is represented by the letter ٰ, 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.

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<tr>
<th>INITIAL</th>
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<th>NAME</th>
<th>SOUND VALUE</th>
</tr>
</thead>
<tbody>
<tr>
<td>ٰ</td>
<td>ل, ی</td>
<td>ل, ی</td>
<td>ل</td>
<td>alif</td>
<td>ā 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. Alif usually represents the long vowel ā.

In the dialogue, alif was used in its medial form

سامير saamir (Samir)

An example of its use in the final position is

مها miyāh (Maha)
Whenever alif appears at the beginning of a word, it is not a long vowel, but the seal for the consonant letter hamza. Hamza is represented by a supplemental symbol (‘) rather than a separate letter of the alphabet; it appears over or under ٌ, and over the letters ١ and ٢ Hamza, a sound with no equivalent in standard English, resembles the Cockney pronunciation of t in bottle. Its technical name is “glottal stop,” because it is pronounced deep in the throat, by a sudden opening and closure of vocal chords. In transliteration, it is indicated by the apostrophe (‘). *Hamza can appear in any position in a word, but at the beginning of a word it is always carried by alif. Any of the three short vowels, a, i, or u can follow a hamza in that position. They are marked with an appropriate short vowel symbol in writing (that shows short vowels), as in the examples below:

أَهْلَاٰنَ (hello)
إِسْمُكَ (your name, m)
إِسْمِي (my name)

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

THE LETTER ی‬, THE SOUNDS i AND y

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

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<tbody>
<tr>
<td>۶</td>
<td>۶</td>
<td>۶</td>
<td>۶</td>
<td>yā’</td>
<td>i or y</td>
</tr>
</tbody>
</table>

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

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

یَا yā (hey)

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

And in the final position in

إِسْمِي (my name)
لُوسي lūsi (Lucy)

* Do not confuse yā’ (‘) with (‘) which represents the Arabic consonant ‘ayn, discussed in Lesson 2.
In these words, it is pronounced as a vowel ٍ, because it follows a consonant

Other examples of َ are

Medial سَمِيكَ samik (thick)

Final مَاي māy (May)

Because َ follows a vowel in māy, it is pronounced as ٍ

THE LETTER ۹ wāw; THE SOUNDS ً AND ٍ

The letter ۹ wāw does not connect to letters that follow it. It has only one shape, with a connecting stroke on the right in the medial/final position.

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</thead>
<tbody>
<tr>
<td>۹</td>
<td>۹</td>
<td>۹</td>
<td>۹</td>
<td>wāw</td>
<td>ً or ٍ</td>
</tr>
</tbody>
</table>

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

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

وسهلاَ wa sahlan (and welcome)

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

And in the final form in

لوسي lūṣi (Lucy)

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

Other examples are

Final سوريا sūriyyā (Syria)

Separate او aw (or)

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

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

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

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

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

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

ٍ bika (to you, m)

Notice a kasra for the vowel i under the letter ﺏ and a fatHa for the vowel a over the letter ﻓ Another example is

إِسمُكَ ismuka (your name, m)

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

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 • SUKÜN: 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 sukûn, which is a little circle above the first consonant letter in a cluster ﻋ

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

إِسمُكَ ismuka (your name, m)

Notice that the sukûn is over the letter س, the first letter in the consonant cluster sm

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

مَنْ أَيْنَ؟ min ayna? (from where?)

This final sukûn will not be marked in this book

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

أَهْلًا وسَهْلاَ ahlan wa sahlan hello (lit., hello and welcome)
D. Cultural Note

Arabic speakers grow up surrounded by two different varieties of their language: the formal variety of Arabic, fuSHā (pronounced fuS-Hā), and a colloquial variety of Arabic, ‘āmmiyiya fuSHā, also called Modern Standard Arabic (MSA), is most commonly used in writing as the language of the press, literature, and other formal written settings. MSA is also used in formal situations where spoken language is customary, such as news broadcasts, educational settings, and public speeches. MSA has developed from Classical Arabic, the language of the Qur’an, the Muslim holy book. It is often used by Arabs who speak substantially different native dialects as a kind of lingua franca to facilitate communication among them. On the other hand, ‘āmmiyiya, 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. ‘āmmiyiya is also used in some informal written communication, such as notes or personal letters. You can also hear ‘āmmiyiya in movies, plays, most TV and radio programs, and sometimes even in news broadcasts. Unlike fuSHā, which does not change significantly from country to country or from region to region, ‘āmmiyiya 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 ‘āmmiyiya at home, fuSHā is the language Arabs acquire as they go through the educational process. Because of this, one’s mastery of fuSHā varies depending on the person’s educational background and, hence, a certain amount of prejudice and stereotyping, and not a little disagreement, is associated with its improper use. At the same time, fuSHā is a variety of Arabic that varies very little in vocabulary and structure depending on the geographic origin of the speaker. This makes it a convenient mode of communication with foreigners and among Arabs from faraway countries, and Arabic speakers will try to adapt their speech to it as necessary. While...
fuSHā and ‘āmmiyya are mutually intelligible varieties of the same language, there are consistent differences between the two in vocabulary, pronunciation, and grammar. In the course, you will start by first learning fuSHā. This will enable you to acquire the basics of Arabic language, including the sounds, letters, vocabulary, and grammar. Then, depending on your interests and needs, you can build on this base by learning the basics of one or more of the four ‘āmmiyya dialects taught in the course—Egyptian, Iraqi, Lebanese, and Saudi Arabic. As there is much overlap between the MSA and any particular dialect, you will only need to concentrate on what’s different in pronunciation, vocabulary, and grammar. Lessons 1 to 15 teach MSA, Lessons 16 to 20 teach Egyptian Arabic, Lessons 21 to 25 teach Iraqi Arabic; Lessons 26 to 30 teach Lebanese Arabic, and Lessons 31 to 35 teach Saudi Arabic.

E. Exercises

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

   a. ي س أ ل وا
   b. ب ر أ
   c. ل أ م
   d. ك ر ي م
   e. ا م ل ك
   f. إ س ل آ م
   g. م ب ا ر ك
   h. س آ م ي

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

   a. bābā
   b. amrikā
   c. mabrūk
   d. rasmi
   e. libi
   f. kālām
   g. muslimūn
   h. samīr

3. Transliterate the following words.

   م  يم
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 إسمي أليك
b إسمي سامي.
c ما اسمك؟
d ما اسمك؟
e أهلاً وسهلاً، لوسي.

Answer Key

1 a يسألوا
b بار
c الأم
d كريم
e أهلك
f الإسلام
g مبارك
h سامي

2 a بابا
b أمريكا
c مباروك
d رسمي
e ليبي
f كلام
g مسلمون

3 a mim
b libi
c bar
 d mol
 e sabab

4 a إسمي
b اسمك سامير
 c اسمك لوسي
 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

لوسي: من أين أنت يا سامير؟
سامير: أنا من دمشق.
لوسي: يُغني أنتي سوري.
سامير: نعم، أنا من سوريا. ومن أين أنت يا لوسي؟
لوسي: أنا أمريكيّة. أسكن في مدينة واشنطن.

lüsi min ayn anta yā sāmir?
sāmir anā min dimashq
lüsi ya'ni anta surī
sāmir na'am, ana min su'rīyyā wa-min ayn anti yā lüsi?
lüsi ana amrīkiyya askun fi madīnah wāshīnīn

Lucy. Where are you from, Samir?
Samir I am from Damascus
Lucy So you are Syrian
Samir Yes, I am from Syria. And where are you from, Lucy?
Lucy I am American. I live in the city of Washington

B. Writing and Pronunciation

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

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

A THE LETTER ت tā', THE SOUND t
ت tā' has two basic shapes, the initial/medial and the final/separate
Note that the core form of ت tā’ is identical to the form of ب bā’. The distinctive feature of ت tā’ is the two dots on top.

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<tr>
<th>INITIAL</th>
<th>MEDIAL</th>
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<th>SEPARATE</th>
<th>NAME</th>
<th>SOUND VALUE</th>
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<tbody>
<tr>
<td>ت</td>
<td>ت</td>
<td>ت</td>
<td>ت</td>
<td>tā’</td>
<td>t</td>
</tr>
</tbody>
</table>

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

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

انتي (you, f)

انتانت (you, m)

Here are additional examples showing tā’ in other positions:

Initial تُرك tarka (to leave)

Medial كتاب kitāb (book)

Separate and initial تابوت tābūt (coffin)

**B THE LETTER ن nūn, THE SOUND n**

The letter ن nūn has two basic forms:

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<tbody>
<tr>
<td>ن</td>
<td>ن</td>
<td>ن</td>
<td>ن</td>
<td>nūn</td>
<td>n</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>bā’</th>
<th>tā’</th>
<th>nūn</th>
</tr>
</thead>
<tbody>
<tr>
<td>ب</td>
<td>ت</td>
<td>ن</td>
</tr>
</tbody>
</table>

The Arabic n sounds just like English n in no.

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

انتي (you, f)

And in its final position in
من min (from)
واشنطن wāshīnTun (Washington)
أسكن askun (I live)
أين? ayn? (where?)

Other examples are

Initial and medial ناَناَم nanām (we sleep)
Medial and separate ليَبَنَان lubnān (Lebanon)

C THE LETTER ع ‘ayn, THE SOUND (‘)
The consonant letter ع ‘ayn has four different shapes

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<th>NAME</th>
<th>SOUND VALUE</th>
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</thead>
<tbody>
<tr>
<td>ع</td>
<td>ع</td>
<td>ع</td>
<td>ع</td>
<td>‘ayn</td>
<td>‘</td>
</tr>
</tbody>
</table>

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

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

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

يُعْتَني ya‘nī (so, in other words)
نعم na‘am (yes)

Other examples are:

Initial عمان ‘umān (Oman)
Final بيع bay’ (selling)
Separate البقاع al-biqā’ (the Beqaa, a valley in Lebanon)
D  THE LETTER ﬀ fā’, THE SOUND f
The letter ﬀ fā’ has two basic shapes

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<tr>
<td>١</td>
<td>٢</td>
<td>١</td>
<td>١</td>
<td>fā’</td>
<td>f</td>
</tr>
</tbody>
</table>

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

In the dialogue, fā’ is found in its initial position in

١١ fi (in)

Other examples are

Medial ﺱُفُن sufun (ships)

Final ﻔُنَفْ anf (nose)

Separate ﺎُنُفْ unūf (noses)

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

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<th>SOUND VALUE</th>
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</thead>
<tbody>
<tr>
<td>ﻖ</td>
<td>ﻖ</td>
<td>ﻖ</td>
<td>ﻖ</td>
<td>qāf</td>
<td>q</td>
</tr>
</tbody>
</table>

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

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

 دمشق dimashq (Damascus)

Here are some additional examples showing qāf in other positions:

Medial ﺕُقْرأ’ taqra’ (she reads)

Initial ﻓُقرأ’ qara’a (he read)

Separate ﺹُوقَ sūq (market)
F THE LETTER ﺪ dāl; THE SOUND d

Like the letters ١ alif, ٢ rā', and ٣ wāw, ﺪ dāl has only one basic shape and is a non-connector letter.

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<tbody>
<tr>
<td>ﺪ</td>
<td>ﺪ</td>
<td>ﺪ</td>
<td>ﺪ</td>
<td>dāl</td>
<td>d</td>
</tr>
</tbody>
</table>

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

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

١ ﺪمَاشَقَّ دمَشَقَّ (Damascus)

Other examples are

Medial ﺪعدد عدَّد 'adad (number), the first dāl

Separate ﺪعدد عدَّد 'adad (number), the second dāl

G THE LETTER ﺷ shin, THE SOUND sh

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

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<th>SOUND VALUE</th>
</tr>
</thead>
<tbody>
<tr>
<td>ﺷ</td>
<td>ﺷ</td>
<td>ﺷ</td>
<td>ﺷ</td>
<td>shin</td>
<td>sh</td>
</tr>
</tbody>
</table>

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

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

١ ﺪمَاشَقَّ دمَشَقَّ (Damascus)

Other examples are

Initial ﺷِمَّس شَمْس shams (sun)

Final ﺷِمَـش mishmish (apricot)

Separate ﺷِنَّشَانَش a’shāsh (nests)

H THE LETTER ﺛ Tā’, THE SOUND T

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

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</thead>
<tbody>
<tr>
<td>ﺛ</td>
<td>ﺛ</td>
<td>ﺛ</td>
<td>ﺛ</td>
<td>Tā’</td>
<td>T</td>
</tr>
</tbody>
</table>
It forms a tilted ellipse which starts at the lower left end and ends there as well. A vertical stroke is written on top of the ellipse from the top down.

The sound اً is an alternate of the sound ١. It is one of the four so-called “emphatic” consonants existing in Arabic اً and ١ are pronounced in the same position in the mouth, the difference is that when the sound اً 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 اً, like other emphatic consonants, strongly affects the sound of the surrounding vowels. The vowel that follows اً is darker in sound than its counterpart following the sound ١. For example, the vowel ُ sounds almost like an ١ when preceded by an اً-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, طاشنٌن wāshīnTuN (Washington)

Other examples are.

Initial طِلٌ fīl (child)

Final (and medial) قطٌ qīTaT (cats)

1 THE LETTER ئ٢ tā’ marbūTa

The letter ئ٢ tā’ marbūTa is not a letter of the alphabet. It is a version of the letter ﺃ tā’. It has only two forms, the final form and the separate form:

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<th>INITIAL</th>
<th>MEDIAL</th>
<th>FINAL</th>
<th>SEPARATE</th>
<th>NAME</th>
<th>SOUND VALUE</th>
</tr>
</thead>
<tbody>
<tr>
<td>ئ٢</td>
<td>ئ٢</td>
<td>ئ٢</td>
<td>ئ٢</td>
<td>tā’ marbūTa</td>
<td>silent or t</td>
</tr>
</tbody>
</table>

Many feminine nouns end in the letter ئ٢ tā’ marbūTa, which is most often silent ئ٢. tā’ marbūTa is always preceded by a fatHa.

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

أمريكيّة amrīkiyya (American, f)

Another example is

Separate. أَبْوَةَ ubuwwa (fatherhood)

---

1 See section C 3 of this lesson and Lessons 4 and 6 for more discussion of noun, gender, and the role of macraba.
2. THE DOUBLED CONSONANTS AND THE USE OF shadda ( ّ )

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

كسر kasar (he broke) vs كسر kassar (he smashed)

عقد ‘aqad (he conducted) vs عقد ‘aqqad (he complicated)

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

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

أبوة ubuwwa (fatherhood)
أمريكيين amrikiyyin (Americans)

9. 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 madīna (city)

pronounced as mah-DEE-nah

Long syllables are syllables that have a) a consonant and a long vowel, e.g., di in the مدينة madīna (city), or b) a consonant, a short vowel, and another consonant e.g., kiy in the word أمريكية American, f’

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

أمريكية is amrikiyya pronounced as am-ree-KIY-yah

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

تقرأ is taqra’ (she reads) pronounced TAQ-ra’.
C. Grammar and Usage

1. SAYING IS AND ARE IN ARABIC

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

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

 أنا أمريكي
anā amrikīyya
I am American (lit., I American)

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

كمال هنا
kamāl hunā
Kamāl is here (lit., Kamal here)

أنا في مكتب
anā fi maktabī
I am in my office (lit., I in my office)

أنت في ليبيا
anta fi libyā
You are in Libya (lit., You in Libya)

2. ASKING YES/NO QUESTIONS

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

كمال هنا؟
kamāl hunā?
Kamal is here?

أنا في مكتب؟
anā fi maktabī?
Am I in my office?
Another way to ask yes/no questions is to add one of the two question particles, ٌا a or هل hal, at the beginning of the sentence. For example:

أَكْمَال هُنَا؟
Is Kamāl here?

أُهُو كَاتِب؟
Is he a writer?

هَل تَنْتَكَلْمُ فِي أمِّرِيْكَا؟
Do you live in America? (m)

هَل تَنْتَكَلْمُ الإِنْجِليْزِيَّة؟
Do you speak English? (m)

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

3. MASCULINE AND FEMININE FORMS OF NOUNS

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

رَجُل
a man (m)

إِمْرَأَة
a woman (f)

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

مَكْتَب
office (m)

مَكْتَبَة
library (f)

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

<table>
<thead>
<tr>
<th>Masculine Noun</th>
<th>Feminine Noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>والد</td>
<td>والدة</td>
</tr>
<tr>
<td>wālīd</td>
<td>wālīda</td>
</tr>
<tr>
<td>father</td>
<td>mother</td>
</tr>
<tr>
<td>كاتب</td>
<td>كاتبة</td>
</tr>
<tr>
<td>kāṭīb</td>
<td>kāṭība</td>
</tr>
<tr>
<td>writer</td>
<td>(female) writer</td>
</tr>
</tbody>
</table>

Notice that in writing, feminine nouns end in the letter ة tāʾ 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
fi mādīna
in the city

أَسْكُن فِي مَدِينَةَ وَاَشْنُنْنَ
askūn fi mādīna tawāshin tann
I live in the city of Washington

4. NATIONALITY AND AFFILIATION ADJECTIVES

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

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

For example:

أمْريِكَيْأَنْ امْريِكِي (American)
Amirīkā (America) amriki (American, m)

لُبْنَانِيْأَنْ لُبْنَانِي (Lebanese)
lubnānī (Lebanese, m)

عَرْبِيْأَنْ عَرْبِي (Arab)
arabī (Arab, m)

And

أمْريِكَيْأَنْ امْريِكِيَّةَ (American, f)
amrikiyya (American, f)

لُبْنَانِيْأَنْ لُبْنَانِيَّةَ (Lebanese, f)
lubnāniyya (Lebanese, f)

عَرْبِيْأَنْ عَرْبِيَّةَ (Arab, f)
arabiyya (Arab, f)
'arabiyya is also used to refer to the Arabic language

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

سورية (Syria)

سوري (Syrian, m)

سوريّة (Syrian, f)

D. Vocabulary

من min from

أين ayna where?

أنت anta you, m

يا yāl hey!, oh!

أنا anā I

دمشق dimashq Damascus

يغتني ya'ni so, in other words

سوري sūri Syrian, m

نعم na'am yes

سوريّا sūriyya Syria

أنت anti you, f

أمريكيّة amrikiyya American, f

أسكَن askun I live

في fi in

مدينة madina city

مدينة واشنطن modinat wāshīnTun the city of Washington

E. Cultural Note

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

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

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

**F. Exercises**

1. Connect the following letters into words

   a. ن أ ك لا
   b. ف و س ل
   c. م د ر س ة
   d. ط م ا ط م
   e. د ر س ت ب ت
   f. س ن ة
   g. س ن وات
   h. ط أ ل ب
   i. ق ي ا م
2 Write the following words in Arabic script with short vowel diacritics and other necessary signs

a) aqlām
b) kuntu
c) funduq
d) labān
e) kāmāl
f) baṬaTa
g) urduniyya
h) sharībtu

3 Give the English transliteration of the following words

a) Mushedrūb
b) Kitanb
c) Tounisīya
d) Kānt

e) Bint
f) Ulām

g) Qafalā

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 (tūnisī, m)
b) Your name is Samir
c) You are here
d) My office is in Lebanon
e) Lucy is here
### Answer Key

| 1 | a | نأكل | b | فلوس |
|   | c | مدرسة | d | طماطم |
|   | e | دروس | f | تبت |
|   | g | سنة |     |     |
|   | h | سنوات | i | طالب |
|   | j | قيام |     |     |
| 2 |  | أفلام |  | كنّت |
|   |  |  | c | فندق |
|   |  |  | d | لبنان |
|  | e | كمال |  |  |
|  | f | بطالعة |  |  |
|  | g | أردنية |  |  |
|  | h | شربت |  |  |
| 3 | a | mashrūb | b | kitāb |
|   | c | tūnisiyya | d | kānat |
|   | e | bint | f | 'ālim |
|   | g | qāfila |
| 4 | a | أنت من سوريا؟ | b | لا، أنا من لبنان |
|   | c | هو في سوريا؟ |
|   | d | إسمي. |
|   | e | أنت في مدينة دمشق. |
|   | f | أنت أمريكي/أمريكيّة؟ |
|   | g | لا، أنا لبناني/لبنانيّة |
|   | h | سمير هنا؟ |
| 5 | a | anta tūnisi? | b | ismuka samur? |
|   | c | anta hunā? |
|   | d | maktabi fi lubnān? |
|   | e | lūsi hunā? |
مَدِّحَةٌ تَعْمَلُ؟ What Do You Do?

A. Dialogue
Lucy and Donald are having coffee with Lucy’s colleague (زَمِيلٌ لوسي zamil lūsi) Samir and Donald’s friend (سَدِيق دونالدٌ Sadiq dōnal’d) 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.

سَامِر، زَمِيلٌ لوسي: صباح الخير.
سَدِيق دونالد: صباح النور، أهلاً.
سَامِر، زَمِيلٌ لوسي: أهلاً بك، لبناني، أليس كذلك؟
سَدِيق دونالد: لا، أنا من الكلية، وحضرت لبيبي أم مغربي؟
سَامِر، زَمِيلٌ لوسي: أنا تونسي، إسمي سامير التونسي.
سَدِيق دونالد: أنا الله؟ وإنما أيضاً إسمي سامير... ولكن سامير أبو ثابت.
سَامِر، زَمِيلٌ لوسي: تشوفنا أستاذ سامير.
سَدِيق دونالد: تشوفنا بك.
سَامِر، زَمِيلٌ لوسي: ماهذا تعمل حضرتكم؟
سَدِيق دونالد: أنا دكتور في مستشفى جامعية الكلية.
سَامِر، زَمِيلٌ لوسي: والله? وإنما أيضاً دكتور... ولكن دكتور في اللغة العربية في الجامعة الأمريكية.
سَدِيق دونالد: وهم تتكلم اللغة اللبنانية جيداً جداً؟
سَامِر، زَمِيلٌ لوسي: طبعاً، أتكلموا كل يوم.

sāmir, zamil lūsi: Sabāḥ al-khayr
Sadiq dōnal’d. Sabāḥ an-nūr ahlan
sāmir, zamil lūsi ahlan bik lubnāni, a laysa kadhālik?
Sadiq dōnal’d īā anā min al-kwayyut wa HaDratak, libī am maghribi?
sāmir, zamil lūsi anā tunisi ismi sāmir at-tunisi.

Note: the vowel ā which occurs only in foreign or borrowed words.
Sadiq Donald wa llahī? wa anā ayDan ismi sämir wa-lākin sämir abū thābit sämir, zamil lūsī tasharrufnā, ustādh sämir
Sadiq Donald tasharrufnā bik sämir, zamil lūsī mādḥā ta’mal, HaDratak?
Sadiq Donald anā duktōr fi mustashfā jāmi’at al-kuwayt sämir, zamil lūsī wa llahī? wa anā ayDan duktōr, wa-lākin duktōr fi l-lugha l-‘arabīyya fi l-jāmi’a l-amrikiyya
Sadiq Donald wa hal tatakallam al-laḥja l-lubnāniyya jayyidan jiddan? sämir, zamil lūsī Tab’an atakallamuḥhā kull yawm

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

B. Arabic Writing and Pronunciation


In this lesson you will learn how to write and pronounce ten more consonant letters of the Arabic alphabet ى. ص, ض, غ, ذ, ث, ج, ح. and ظ. You will also learn about ى alif maqṣūra, a variant of the letter alif

A THE LETTER ص Sād; THE SOUND S

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

<table>
<thead>
<tr>
<th>INITIAL</th>
<th>MEDIAL</th>
<th>FINAL</th>
<th>SEPARATE</th>
<th>NAME</th>
<th>SOUND VALUE</th>
</tr>
</thead>
<tbody>
<tr>
<td>ص</td>
<td>ص</td>
<td>ص</td>
<td>ص</td>
<td>Sād</td>
<td>5</td>
</tr>
</tbody>
</table>

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

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

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

 صبّاح SabāH (morning)
 صديق Sadiq (friend)

Here are examples showing Sād in other positions:

Medial قصير qaSir (short)
Separate خاص khāSS (special, private)
Final ليص liSS (thief)

B THE LETTER ض Dād, THE SOUND D

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

<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>ض</td>
<td>ض</td>
<td>ض</td>
<td>ض</td>
<td>Dād</td>
<td>D</td>
</tr>
</tbody>
</table>

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

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

أيضاً āyDan (also)

Other examples are:

Initial ضابط DābiT (officer)
Separate أرض arD (earth, land)
Final ركض rakD (running)
C THE LETTER ﺔ ﺔ DHā’, THE SOUND DH

The letter ﺔ DHā’ 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>ﺔ</td>
<td>ﺔ</td>
<td>ﺔ</td>
<td>ﺔ</td>
<td>DHā’</td>
<td>DH</td>
</tr>
</tbody>
</table>

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

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

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

- Initial: ﺎ ﻲ ﺔ ﺔ أبو طبي أبو DHabi (Abu Dhabi)
- Medial: ﻞ ﺔ فظيع faDHī’ (detestable)
- Final: ﺔ ح HaDHDH (luck)
- Separate: ﺔ حظوظ حظوظ HuDHuDH (luck, pl)

D THE LETTER ح Hā’, THE SOUND H

The letter ح Hā’ has two basic shapes

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<thead>
<tr>
<th>INITIAL</th>
<th>MEDIAL</th>
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<tbody>
<tr>
<td>ح</td>
<td>ح</td>
<td>ح</td>
<td>ح</td>
<td>Hā’</td>
<td>H</td>
</tr>
</tbody>
</table>

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

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

In the dialogue, Hā’ is found in the initial position in حضّرتلک HaDratak (you, Sir)
and in the separate form in:

صَبَاحِ SabāH (morning)

Other examples are:

Medial: صَحِيفَةِ SaHifa (newspaper)

Final: رَيْحِ riH (wind)

E THE LETTER خ Khā’, THE SOUND kh

The consonant letter خ Khā’ has two basic shapes

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<thead>
<tr>
<th>INITIAL</th>
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<tbody>
<tr>
<td>خ</td>
<td>خ</td>
<td>خ</td>
<td>خ</td>
<td>Khā’</td>
<td>kh</td>
</tr>
</tbody>
</table>

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

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

In the dialogue, Khā’ was used in its medial form in

الْخُيْرِ al-khayr (good)

Other examples are

Initial: حَبَار khabar (news, sg)

Final: تَارِيخ tārikh (history)

Separate (and initial): خَوْخُ khawkh (peaches)

F THE LETTER ج Jim, THE SOUND j

ج Jim has two basic shapes. It looks just like ح Ha’, but with a dot inside or underneath

<table>
<thead>
<tr>
<th>INITIAL</th>
<th>MEDIAL</th>
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<th>NAME</th>
<th>SOUND VALUE</th>
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<td>ج</td>
<td>ج</td>
<td>ج</td>
<td>ج</td>
<td>Jim</td>
<td>j</td>
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</table>

ج Jim has the same sound as the letter j in the English word job
In the dialogue, *Jim* was used in

- Initial جامِعَة `jāmi‘a` (university)
- Medial جَيْدًا `jayyidun jiddan` (very well)
- Final the dialect `al-lahja`

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

- Separate دْجَاج `dajāj` (chicken)
- Separate and initial خَرَج `kharaja` (go out)

**G THE LETTER زَ zāy; THE SOUND z**

The letter زَ zāy has the same shape as the letter رَ rā’, except for the single dot on top of it.

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

<table>
<thead>
<tr>
<th>INITIAL</th>
<th>MEDIAL</th>
<th>FINAL</th>
<th>SEPARATE</th>
<th>NAME</th>
<th>SOUND VALUE</th>
</tr>
</thead>
<tbody>
<tr>
<td>ز</td>
<td></td>
<td>ن</td>
<td>ز</td>
<td>zāy</td>
<td>z</td>
</tr>
</tbody>
</table>

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

زَمْيل `zamil` (colleague)

Other example of zāy are

- Medial مِزْمَار `mizmār` (flute)
- Final مَرْكَز `markaz` (center)
- Separate رَز `ruzz` (rice)

**H THE LETTER ثَ thā’; THE SOUND th**

The letter ثَ thā’ has two different shapes. ثَ thā’ has the basic shape of the letter تَ tā’, 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>thā’</td>
<td>th</td>
</tr>
</tbody>
</table>

The sound of the letter thā’ is the same as the sound th in the English word thin

In the dialogue, thā’ was used in

- Initial أَبُو ثَابِت `abū thābit`
Other examples are

Medial: ًبٌحّتة bāHitha (female researcher)

Final. بحّت baHth (search, research)

Separate ثراث turāth (legacy, heritage)

I THE LETTER ذ dhāl, THE SOUND dh

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

<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>ذ</td>
<td>ذ</td>
<td>ذ</td>
<td>ذ</td>
<td>dhā’</td>
<td>dh</td>
</tr>
</tbody>
</table>

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

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

In the dialogue, dhāl was used in

Separate أَسْتَاذ ʿustādh (professor, mister)

Other examples are

Initial ذَكَيٰ dhāki (intelligent)

Medial and final دَيِّذ lāhidh (delicious)

J THE LETTER ع ghayn, THE SOUND gh

The letter ع 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>غ</td>
<td>ُغ</td>
<td>غ</td>
<td>غ</td>
<td>ghayn</td>
<td>gh</td>
</tr>
</tbody>
</table>

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

The consonant sound gh does not occur in English. It is an r-type sound pronounced with the air flowing through the constricted area in the back of the mouth, like kh. The main difference between gh and kh is that when gh is pronounced the vocal cords vibrate, making the sound voiced, while kh is voiceless. The sound gh is similar to the Parisian French r-sound. Pay attention to the distinction between the pairs of sounds gh (غ) and
' (ع) and kh (خ) and H (ح) They are similar sounds, but gh and kh are pronounced at the far end of the mouth, with the raised root of the tongue, while ' and H are pronounced farther back, in the throat.

In the dialogue, ghāyn was used in its medial form in مَغْرِبِي maghribi (Moroccan)

Other examples are

Initial غَدَاء ghadā’ (lunch)
Final تَبْغ tabgh (tobacco)
Separate فَرَاغ farāgh (space)

K THE LETTER ی alif maqṣūra

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

<table>
<thead>
<tr>
<th>INITIAL</th>
<th>MEDIAL</th>
<th>FINAL</th>
<th>SEPARATE</th>
<th>NAME</th>
<th>SOUND VALUE</th>
</tr>
</thead>
<tbody>
<tr>
<td>-</td>
<td>-</td>
<td>ی</td>
<td>-</td>
<td>alif maqṣūra</td>
<td>ā</td>
</tr>
</tbody>
</table>

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

In the dialogue, alif maqṣūra occurs in مُسْتَشْفَى mustashfā (hospital)

Other examples of alif maqṣūra are

ذِكْرَى dhikrā (memory)
مُنِّي munā (Muna)

C. Grammar and Usage

1. THE DEFINITE ARTICLE

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

البُنيت al-bayt (the house)

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

البَيُوت al-buwayt (the houses)
If a word preceding the definite article ends in a vowel, the initial sound of "al" is dropped and the article is pronounced "l", as in

في البيت fi l-bayt (in the house)

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

بيت bayt (a house)

Less commonly, and in very formal Modern Standard Arabic, indefinite nouns end in the sound "n" or the letter "nun", which follows one of the three short vowels. For example

بيت baytun (a house)

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

<table>
<thead>
<tr>
<th>Indefinite Nouns</th>
<th>Definite Nouns</th>
</tr>
</thead>
<tbody>
<tr>
<td>جَامِعَة jāmi‘a (a university)</td>
<td>الجَامِعَة al-jāmi‘a (the university)</td>
</tr>
<tr>
<td>يَوْم yawm (a day)</td>
<td>الْيَوْم al-yawm (the day)</td>
</tr>
<tr>
<td>مُستَفْقِي mustashfā (a hospital)</td>
<td>المُستَفْقِي al-mustashfā (the hospital)</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>“SUN” CONSONANTS</th>
</tr>
</thead>
<tbody>
<tr>
<td>n</td>
</tr>
<tr>
<td>n</td>
</tr>
</tbody>
</table>

| s | z | r | dh | d | th | t |
| s | z | r | d  | d | th | t |

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

صدِيق as-Sadiq (the friend)

الزَميل az-zamil (the colleague)

الدُكتُور ad-duktör (the doctor)

---

The phoneme "n" is often referred to as "nuation." The short vowels, "a", "o", and "e" to which the "n" of nuation is added represent the ending (as Lesson 15).
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 *shams* (sun) begins in one such sound. The sound of the article remains *al* in front of all other consonants.

### 2. QUESTION WORDS

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

<table>
<thead>
<tr>
<th>QUESTION WORDS</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>ما <em>mā</em></td>
<td>what, which? (used before a noun)</td>
</tr>
<tr>
<td>ماذَا <em>mādḥāʔ</em></td>
<td>what?</td>
</tr>
<tr>
<td>أَينْ <em>ayn(a)</em>?</td>
<td>where?</td>
</tr>
<tr>
<td>من أَينّ <em>min ayn(a)</em>?</td>
<td>from where?</td>
</tr>
<tr>
<td>مَنْ <em>man</em></td>
<td>who?</td>
</tr>
<tr>
<td>مَتَى <em>matā</em>?</td>
<td>when?</td>
</tr>
<tr>
<td>لِمَاذا <em>limādḥā</em>?</td>
<td>why?</td>
</tr>
<tr>
<td>كَيْفَ <em>kayf(a)</em>?</td>
<td>how?</td>
</tr>
</tbody>
</table>

### Arabic Examples

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

- ماذا تعمل؟
  *mādḥā ta’mal?*
  What do you do?

- أَينُ الْجَامِعَة؟
  *ayn al-jāmi’a?*
  Where is the university?

- من أَين لَوْسِي؟
  *min ayn lāsi?*
  Where is Lucy from?
ما لوسي؟
*man lūsī?*
Who is Lucy?

متى تتكلم اللهجة اللبنانية؟
*matā tatakallam al-lahja l-lubnāniyya?*
When do you speak the Lebanese dialect?

لماذا تتكلم اللهجة اللبنانية؟
*limādāh tatakallam al-lahja l-lubnāniyya?*
Why do you speak the Lebanese dialect?

### 3. SUBJECT PRONOUNS

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

<table>
<thead>
<tr>
<th>Subject Pronouns</th>
<th>Singular</th>
<th>Plural</th>
<th>Dual</th>
</tr>
</thead>
<tbody>
<tr>
<td>أنا</td>
<td>anā</td>
<td>ْنِحْنُ</td>
<td>nāHnu</td>
</tr>
<tr>
<td>أنتَ</td>
<td>anta</td>
<td>ْأَنْتُمْ</td>
<td>antum</td>
</tr>
<tr>
<td>أنتِ</td>
<td>anti</td>
<td>ْأَنْتُنَّا</td>
<td>antunna</td>
</tr>
<tr>
<td>هوَ</td>
<td>huwa</td>
<td>ْهُمْ</td>
<td>hum</td>
</tr>
<tr>
<td>هيَ</td>
<td>hiya</td>
<td>ْهُنْ</td>
<td>hunna</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 (antumā, humā) and the feminine plural forms (antunna, hunna) are reserved for the most formal usage. The plural masculine forms often replace them in spoken language.

Here are some examples:

أنا من الكويت
*‘anā min al-kuwayt.*
I am from Kuwait.
He is Tunisian

You (m) are a doctor at the hospital

You (f) are a doctor at the hospital

You speak the Lebanese dialect (lit., speak the Lebanese dialect)

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

D. Vocabulary

صديق Sadiq friend (m)
زمة zamil colleague (m)
صباح الخير SabāH al-khayr good morning
صباح الورد SabāH an-nūr good morning (a reply)
أليس كذلك a laysa kadḥālik? Right?, Isn’t it so?
 kukuyt Kuwait
حضتاك HaDratok you, Sir (a respectful form of address)
ليبي libī Libyan (m)
أم am or (in questions)
مغرب maghribī Moroccan (m)
تونسي tunisi Tunisian (m)
وَاللهِ wa-ilāhi? Really?, Is that so?; By God!
أَيْضاً ayaDan also
لكن lakin but
tasharratna Nice to meet you
E. Cultural Note

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

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

الحمد لله
al-Hamdu'llah
Thanks, it’s fine (lit, praise to God)

بخير.
bi-khayr
Fine

كل شيء تمام.
(kull shay’) tamam
(Everything is) fine

F. Exercises

1 Connect the following letters into words:
   a غل ب
   b ال غ ر ب
   c ظ أ ر ة
   d خ ل ي ل
   e ث ي أ ب
   f ض ب ا ط
   g ت م س أ ح
   h س ح ي ح

2 Write the following words in Arabic script, including the signs indicating vowels:
   a dhanab
   b baTTikh
   c riyáD
   d Habib
   e tujib
   f taSwir
3 Match the English transliterations to the Arabic words below
yazūr / jābir / shubāT / jadhābāb / mithāl / DHalla / baHth / khubz

a شِبَاط
b طَلَّ
c يَنْزَر
d جَدَّاب
e بَحْث
f خَبَر

g مِثَال
h جَابِر

4 Answer the following questions about the dialogue

a من أَيْن لَوْسِي؟
b من سَامِر التُّونِيسي؟
c من أَيْن سَامِر؟
d أَيْن الجَامِعَة الأَمْرِيكيَّة؟
e أَيْن بَيْرُوت؟

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

دُكْتُور / الجَامِعَة / اتْكَلَم / المُسْتَنشِفي / فِي / الإِرْبَد / هَوَّا / مَدِينة

أَنا إِسمِي لَيْنَا ناصِر أَنا لُبْنَانِيَّة أَسْكَنُ بَيْرُوت أَنا دُكْتُور أَعْمَل فِي __________________________
كلِ يَوم ______ اللُّغة ______ صَدِيقي أَحْمَد مَاجِد أَيْضاً ______ ولكن فِي ______________
الأَمْرِيكيَّة ______ سيِوري
Answer Key

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

2. a. دَبْن
   b. بطيخ
   c. رياض
   d. حبيب
   e. تجيب
   f. تصوير

3. a. شَبَاط
   b. ظلُّ D Halla
   c. يوزر yazūr
   d. جُذاب jadhāb
   e. بَحث baHth
   f. خَبْز khubz

4. a. لوسي من أمريكا
   b. سامر التونسي دكتور
   c. هو تونسي
   d. الجامعة الأمريكية في بيروت
   e. بيروت في لبنان

5. أنا اسمي لينا ناصر أنا لبناني أستاذ في مدينة بيروت أنا دكتورة أعمل في المستشفى كل يوم أتكلم اللغة العربية.

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.

صدقي أحمد داود دكتور ولكن في الجامعة الأمريكية هو سوري.

My friend Ahmad Majid is also a doctor, but at the American University. He is Syrian.
1 Connect the following letters into words

a. موس ي ق
b. ين
c. دك تورة
d. ث ب ان
e. ف س ط ي ن
f. ق و ه

g. ع د ال ه
h. ز ل ا
i. ش ا ه د وا
j. ج و ا م ع
k. اب و ظ ب ي
l. ص غ و ر ا

2 Write the following words in Arabic script marking all the short vowels

a. kabıra
b. mudun
c. Sīghār
d. Tullāb
e. sayyāratukum
f. as-sūdānī
g. al-Hārr
h. al-jaww

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

أَسْتَاذٌ / التَّلفُون / فرَنْسَا / العربَ / زميل / مدينة

a. the Arabs
b. professor
c. colleague
d. France
e. the telephone
f. city
4 Put the following sentences in the right order to create a meaningful dialogue

- يعنّي في لبنان؟
- نحن في مدينة لوسيانجلوس.
- ونحن في مدينة بيروت.
- نعم، نحن في أميركا.
- أين أنتم؟
- يعنّي أنتم في أميركا؟
- نعم، في لبنان.

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 أميركي؟
d هل أنت كاتب؟
e هل أنت في المكتبة؟

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

a سامر ______
b ______ كويتي
c يعنّي أنا ______ الكوبيت
[d ______ مدينة الكويت]

7 Write the corresponding feminine forms for the following masculine nouns

a ______ العراقي
b ______ كويتي

c ______ السوري

d ______ ليبي

e ______ كاتب
f ______ طالب

g ______ معلم

8. Translate the following mini-dialogues into Arabic

- Where are you?
  I am in the office
- Where am I?
- You are here

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

- Is she Lebanese?
- Yes, she is

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

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

Example

السلام ← السَّلام

a الطالب
b الأَرْدن
cc المديّنة
d الضابط
e الجامِعة
f الرادیو
g التلفیزیون
h الوالد

10 Decide whether the words below are definite or indefinite

اولاَتة
b لاَزق
c أَصدقاء
d الأَرْدن
e طَفِق
f أَحمَر
g الجِمَار
Answer Key

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

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

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

4. a. آين أنت؟
   b. نحن في مدينة نسج بنغازي.
   c. يعني أنت في أميركا؟
   d. نعم، نحن في أميركا.
   e. ونحن في مدينة بروت.
   f. يعني في لبنان؟
   g. نعم، في لبنان.

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

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

7. a. عراقي – عراقية
   b. كويتي – كويتية
   c. سوري – سورية
   d. ليبي – ليبيّة
   e. كاتب – كاتبة
   f. طالب – طالبة
   g. معلم – معلّمة

8. a. آين أنت؟
   b. أنا في المكتب.
   c. آين أنا؟
   d. أنا هنا.
   e. من آين أنت؟
   f. أنا من أميركا.
   g. هل هي لبنانيّة؟
   h. نعم.
   i. من آين هم؟
   j. هم من دمشق.
9. a. الطالب
   b. الأردن
   c. المدينة
   d. الضابط
   e. الجامعة
   f. الراديو
   g. التليفزيون
   h. الوالد

10. a. definite – الوالدة
     b. indefinite – لازق
     c. indefinite – أصدقاء
     d. definite – الأردن
     e. indefinite – طقس
     f. indefinite – أحمر
     g. definite – الجمّار
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.

لويسي: صباح الخير يا لوسي.
نادية: صباح البايرو يا نادية. أهلاً.
لوسي: أهلا بك، أهلا وسهلاً، تفضلي. كيف كانت الحفلة أمس؟
نادية: عاه يا نادية، ابسطت كثيرة. تعرفت على أهل العريس. والدته العريس دكتورة ووالده صاحب شركة.
لوسي: يعني صرفوا فلوس كثيرة على الحفلة؟
نادية: نعم، نعم، أكلنا أكلات كثيرة، وطيبيّة جداً مثل التبولة والكبّة والحلويات.
لوسي: وماذا شربتم؟
نادية: شربنا البيرة والسّاي.
لوسي: فقط؟ البيرة مشروب رخيص والسّاي أيضاً والتّبولة أكلة عادية مثل الكبّة... هل كانت هناك فرقة موسيقية عربية على الأقل؟
لوسي: لا، ما كانت هناك فرقة موسيقية. استمتعنا إلى عمرو دياب.
نادية: عمرو دياب، في الكاسيت يعني؟
لوسي: نعم.
نادية: أتمّت باللهجة اللبنانيّة؟
لوسي: طبعاً، تكلمت عن كل العالم، مع ابن خال منى وبنات عمّتها وجدّة العريس. صبرت مثل البلبل.
Nadia: Good morning, Lucy
Lucy: Good morning, Nadia
Nadia: Hello to you. Welcome. Come in. How was the wedding yesterday?
Lucy: Oh, Nadia, I had a lot of fun. I met the groom’s family. His mother is a doctor and his father owns a company.
Nadia: So, they must have spent a lot of money on the wedding.
Lucy: Yes, indeed. We ate a lot of tasty foods like taboulī, kibbe, and sweets.
Nadia: And what did you drink?
Lucy: Pepsi and tea.
Nadia: Only? Pepsi is a cheap drink, and so is tea (lit., tea also). And taboulī is an ordinary dish, like kibbe. Was there at least a band playing Arabic music?
Lucy: No, there was no music band. We listened to Amr Diyab.
Nadia: Amr Diyab? On a cassette, right?
Lucy: Yes.
Nadia: Did you speak the Lebanese dialect?
Lucy: Of course, I spoke to everyone. To Muna’s male cousin and her female cousin and to the groom’s grandmother. I was like a nightingale.

B. Writing and Pronunciation

1. USING tanwin

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


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

كثيراً kathiran (very much, a lot)

Two Dammas ( َََ ) stand for -un, as in

كثير kathira (numerous, following a preposition)

kathirun (numerous, when modifying a subject)

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

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

كثيراً kathiran (very much, a lot)

أَهْلًا ahlana (hello)

أَهْلًا وَسَهْلا ahlana wa sahlan (hello and welcome)

جِدًا jiddana (very)

طيبًا Tab'an (of course)

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

2. ELISION

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

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

Fi al-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

والشَاي
wa sh-shāy
and tea (lit, and the tea)

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

ما أسمك؟
mā-smuki?
What’s your name (f )?

C. Grammar and Usage

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

كَانَتُ الْحَّفْلَةُ أَمْسِ
kānat al-Hafflā ams
The party took place yesterday (lit, was the party yesterday)

كَانَتُ هُنَاكَ فِرْقَةٌ مُوسِيقَيَّةٌ
kānat hunak firqa müsīqiyya
There was a music band (lit, was there a music band)

أَكَلَتْ نَادِيةُ التَبْوُلَةُ أَمْسَ
akalat nādya t-tabūla ams
Nadia ate tabouli yesterday (lit, ate Nadia tabouli yesterday)

تَكَلَّمَتْ نَادِيةٌ كَثِيرًا
takallamat nādya kathirān
Nadia spoke a lot. (lit, spoke Nadia a lot)

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

أَنَا أُمْرَكِيَّةً
anā amrīkīyya
I am American (lit, I American)
كَمَالٌ هَنَاٛ.
kamāl hunā
Kamal is here (lit., Kamal here)

أَنْتُ فِي لِبْيَا.
antā fi libiyā
You are in Libya (lit., you in Libya)

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

2. THE POSSESSIVE CONSTRUCTION

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

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

والدة العريس
wālidat al-‘arīs
the groom’s mother (lit., mother the groom)

جدة العريس
jaddat al-‘arīs
the groom’s grandmother (lit., grandmother the groom)

ابن خال مَنَى
ibn khāl munā
Muna’s maternal cousin (m) (lit., maternal cousin Muna)

صاحب شركة
SāHib sharika
a company’s owner (lit., owner a company)

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

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

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

If the first noun, the possessed, is feminine and ends in ְ tā’ marbūTa, the ְ tā’, being followed by another word, is fully pronounced, as in the second and third examples above (wālidat, jaddat).

3. PERFECT TENSE

A. ENDINGS AND VERB FORMS

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

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

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

<table>
<thead>
<tr>
<th>THE PERFECT TENSE SUFFIXES</th>
</tr>
</thead>
<tbody>
<tr>
<td>Singular</td>
</tr>
<tr>
<td>-----------------------------</td>
</tr>
<tr>
<td>l</td>
</tr>
<tr>
<td>you (m)</td>
</tr>
<tr>
<td>you (f.)</td>
</tr>
<tr>
<td>he</td>
</tr>
<tr>
<td>she</td>
</tr>
<tr>
<td>you two (m)</td>
</tr>
<tr>
<td>you two (f.)</td>
</tr>
<tr>
<td>they two (m)</td>
</tr>
<tr>
<td>they two (f)</td>
</tr>
</tbody>
</table>

Note that a different ending corresponds to every personal pronoun. Only the dual ending -tumā is used with both masculine and feminine you two. The ending -ū has a silent alif in Arabic script ١. The parentheses around the vowels in -(a), -(u), -(a) indicate that these vowels are optional and are usually not pronounced in spoken Modern Standard Arabic. In this course, we will follow this norm, both in writing and in pronunciation of the native speakers on the recordings.

1 Note that these vowels are always present when other endings, such as object pronoun suffixes, are added to the verb.
Here are the perfect tense forms of the verb شرب (to drink). The perfect tense endings listed above are added to the stem شرب.

<table>
<thead>
<tr>
<th>THE PERFECT TENSE OF THE VERB</th>
<th>Singular</th>
<th>Plural</th>
<th>Dual</th>
</tr>
</thead>
<tbody>
<tr>
<td>أنا</td>
<td>sharib-t(u)</td>
<td>نحن</td>
<td>sharib-nā</td>
</tr>
<tr>
<td>أنتِ</td>
<td>sharib-ti</td>
<td>أنتِ</td>
<td>sharib-tunna</td>
</tr>
<tr>
<td>أنتَ</td>
<td>sharib-t(a)</td>
<td>أنتِ</td>
<td>sharib-ū</td>
</tr>
<tr>
<td>أنتُ</td>
<td>sharib-tum</td>
<td>أنتُ</td>
<td>sharib-ā</td>
</tr>
<tr>
<td>هو</td>
<td>sharib-(a)</td>
<td>هم</td>
<td>sharib-na</td>
</tr>
<tr>
<td>هي</td>
<td>sharib-at</td>
<td>هم</td>
<td>sharib-ā</td>
</tr>
</tbody>
</table>

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

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

Here is another verb,أكل (to eat), also used in the dialogue, conjugated in the perfect tense.
### THE PERFECT TENSE OF THE VERB ḥakal (TO EAT)

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
<th>Dual</th>
</tr>
</thead>
<tbody>
<tr>
<td>أنا  l</td>
<td>أكلْتُ akal-t(u)</td>
<td>نْحَنْ we</td>
</tr>
<tr>
<td>أنْتَ you (m)</td>
<td>أكلْتَ akal-t(a)</td>
<td>أكنْتَ you (m)</td>
</tr>
<tr>
<td>أنْتَ you (f)</td>
<td>أكلتَ akal-ti</td>
<td>أكنْتَ you (f)</td>
</tr>
<tr>
<td>هُوَ he</td>
<td>أكلَ akal-â</td>
<td>هْمَ they (m)</td>
</tr>
<tr>
<td>هِيَ she</td>
<td>أكلتَ akal-at</td>
<td>هْنَ they (f)</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 kān (was/were), presented below. The two stems are كُنَّ kun-, used with I, you singular, we, and you plural forms, and كُنَّ kān-, used with he, she, and they forms.

### THE PERFECT TENSE OF THE VERB كَانَ (WAS/WERE)

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
<th>Dual</th>
</tr>
</thead>
<tbody>
<tr>
<td>أنا  l</td>
<td>كُنتَ kunt(u)</td>
<td>نْحَنْ we</td>
</tr>
<tr>
<td>أنْتَ you (m)</td>
<td>كُنتَ kunt(a)</td>
<td>أكنْتَ you (m)</td>
</tr>
<tr>
<td>أنْتَ you (f)</td>
<td>كُنتَ kunti</td>
<td>أكنْتَ you (f)</td>
</tr>
<tr>
<td>هُوَ he</td>
<td>كَانَ kān(a)</td>
<td>هْمَ they (m)</td>
</tr>
<tr>
<td>هِيَ she</td>
<td>كَانَتَ kānāt</td>
<td>هْنَ they (f)</td>
</tr>
</tbody>
</table>
B. AGREEMENT BETWEEN THE SUBJECT AND THE VERB
As mentioned above, the Arabic verb expresses the person, number, and gender of the doer of the action. For instance, we can tell that the subject of the sentence below is the plural and masculine you, just by looking at the verb ending.

وقما شربتم؟
wa mādāh sharibtum?
And what did you (m, pl) drink?

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

أكلنا أكلات كثيرة
akalna akalāt 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 she, rather than they (f), form. Contrast this verb form to the one used in the previous example:

أكلت لوسي ومنى أكلات كثيرة
akalat lūsi wa munā akalāt kathira
Lucy and Muna ate a lot of food

C. NEGATION OF SENTENCES IN THE PERFECT TENSE
Arabic uses different negative particles to form negative statements, depending on the tense of the verb. In the perfect tense, the negative particle مَا mā (not) is placed in front of the verb. For example:

ما كانَت الحفلة أمس
mā kānat al-Hafla ams
The party was not yesterday

ما تعرَفتَ على أهل العريس
mā ta‘arrafū ’ala ahl al-‘arīs
I did not meet the groom’s family

ما صرعَوا ليرات كثيرة
mā Sarafū lirāt kathira
They did not spend a lot of money

/1/
ما شربنا الببسي
mā sharībnā l-bibsi
We did not drink Pepsi

ما كانت هناء فرقة موسيقية
mā kānaṭ hunāk firqa mūsiqiyya
There wasn’t a musical band

ما تكلمت باللهجة اللبنانية
mā takallamt bi l-lahja l-lubnāniyya
You (f) did not speak in the Lebanese dialect

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

لم أعرف على أهل العريس
lam at’arraf ‘ala ahl al-‘arīs
I did not meet the groom’s family

لم شرب الببسي
lam nashrāb l-bibsi
We did not drink Pepsi

4. AGREEMENT BETWEEN NOUNS AND ADJECTIVES
In Arabic, unlike in English, adjectives always follow a noun. For example

أكلات كثيرة وطيبة جداً
akalāt kathira wa Tayyība jiḏdan
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 al, the adjective must also be definite. When the noun is feminine, the adjective carries the feminine ending -ā(t) as well. All nouns below are singular, as are the adjectives that agree with them

مشروب رخيص
mashrūb rakhīS
a cheap (m) drink (m)

المشروبات الرخيص
al-mashrūb ar-rakhīS
the cheap drink (lit., the drink the cheap)

Refer to LL on PP to learn more about case in Arabic
<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>أكلة رخيصة</td>
<td>a cheap (f.) dish (f.)</td>
</tr>
<tr>
<td>اللهجا اللبنانية</td>
<td>the Lebanese dialect (lit., the dialect the Lebanese)</td>
</tr>
<tr>
<td>تفاصليل</td>
<td>Come in!</td>
</tr>
<tr>
<td>كانت</td>
<td>she was</td>
</tr>
<tr>
<td>حفلة</td>
<td>party</td>
</tr>
<tr>
<td>أمس</td>
<td>yesterday</td>
</tr>
<tr>
<td>إنبسنت</td>
<td>I had fun (Lebanese)</td>
</tr>
<tr>
<td>كثيراً</td>
<td>a lot</td>
</tr>
<tr>
<td>تعزقت على</td>
<td>I met (someone)</td>
</tr>
<tr>
<td>أهل</td>
<td>family</td>
</tr>
<tr>
<td>عريس</td>
<td>the groom</td>
</tr>
<tr>
<td>والدة</td>
<td>mother</td>
</tr>
<tr>
<td>والده</td>
<td>his father</td>
</tr>
<tr>
<td>صاحب شركة</td>
<td>a company owner</td>
</tr>
<tr>
<td>صرفوا على</td>
<td>they spent on</td>
</tr>
<tr>
<td>فلوس</td>
<td>money</td>
</tr>
<tr>
<td>كثيرة</td>
<td>many</td>
</tr>
<tr>
<td>أكلنا</td>
<td>we ate</td>
</tr>
<tr>
<td>أكلات</td>
<td>food(s), dishes</td>
</tr>
<tr>
<td>طيبة</td>
<td>delicious, tasty, good</td>
</tr>
<tr>
<td>جداً</td>
<td>very</td>
</tr>
<tr>
<td>مثل</td>
<td>like</td>
</tr>
<tr>
<td>Sāhib sharika</td>
<td></td>
</tr>
<tr>
<td>Sarafū ‘ala</td>
<td></td>
</tr>
<tr>
<td>fulūs (f.)</td>
<td></td>
</tr>
<tr>
<td>kathira</td>
<td></td>
</tr>
<tr>
<td>akalnā</td>
<td></td>
</tr>
<tr>
<td>akalòt</td>
<td></td>
</tr>
<tr>
<td>Tayyiba</td>
<td></td>
</tr>
<tr>
<td>mithl</td>
<td></td>
</tr>
</tbody>
</table>
tabbūli  
tabouli (a Lebanese salad)

kibbi  
kibbe meatballs (Lebanese)

Halawayyāt  
sweets

sharibtum  
you drank (pl.)

al-bibsi  
Pepsi

shāy  
tea

faqāT  
only

mashrūb  
drink

rakhiS  
cheap

akla  
dish

‘ādiyya  
ordinary

hunāk  
there, there is/are

firqa  
band

mūsiqiyya  
musical

‘ala l-aqall  
at least

istama’nā ilā  
we listened to

kāsīt  
cassette

takallamti  
you (f) spoke

ma’a  
with

kull  
all

al-‘ālam  
the world, here the people (very informal)

ibn khāl  
cousin (lit, the son of the maternal uncle)

bint ‘ammatiha  
her cousin (lit, the daughter of her paternal aunt)

jadda  
grandmother

Sirtu  
I became

al-bulbul  
the nightingale
E. Cultural Note
The relations among even distant family members of an Arab family are very intimate. Relatives usually visit each other once or twice a week, discuss personal problems, and provide many favors for—and expect many favors from—each other. As a result, the Arabic language is more specific in identifying the different family members. For example, an aunt on the maternal side is خالة bint ‘ammā, while an aunt on the paternal side is عمة bint khāl. The maternal uncle is حاَل ibn ‘amm. Cousins are specified as being the sons or the daughters of one of four family members—a paternal uncle, a paternal aunt, a maternal uncle, or a maternal aunt. Because of this, eight different Arabic words translate the English word cousin.

<table>
<thead>
<tr>
<th>PATERNAL</th>
<th>MATERNAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Uncle</td>
<td>Aunt</td>
</tr>
<tr>
<td>بنت عمّ</td>
<td>بنت عمة</td>
</tr>
<tr>
<td>bint ‘amm</td>
<td>bint ‘amma</td>
</tr>
<tr>
<td>ابن عمّ</td>
<td>ابن عمة</td>
</tr>
<tr>
<td>ibn ‘amm</td>
<td>ibn ‘amma</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. سامر ما (شرب) النبيسي
b. نادية (شرب) الشاي / أمّ
c. هل (أكل + انتهما) التبولة في لبنان؟
d. يا مَنِي، أ (تكلم) باللهجة التونسية في تونس؟
e. أنا وَبنت خالتي لوسي (انبسط) كثيراً في الحفلة وأنتم، هل (انبسط) أيّضاً؟

2. Translate the following sentences into Arabic.

a. Samir met the groom’s father
b. Lucy’s mother is a doctor at the university hospital.
c. The dish was very tasty and I ate a lot.
d. Did you (m) drink only Pepsi?
e. We listened to a music band
3 Match the words in the column A with the right words in column B to form meaningful phrases or sentences

A
- وَسَّهَلاً
- رَخْيَصَة
- عَربِيَّة
- طِبَّب
- الخَيْر
- كِتَّاراً
- عَمَّم
- السُّورِيَّة

B
- أكَّلَة
- مَشْروّب
- بَنّت
- حَفْلَة
- إِنْبْسطَتْوا
- أَهْلًا
- اللُّهَجَة
- صَباح

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

a. ما هناك - كَانَ - سوري - دُكْتُور
b. الأستاذ - مكتِّب - أحمد - الجامعة - العربية - في - بيروت.
c. كانت - بَنّت - مَهْم - أحمد - شركة - صاحبة.
d. البابِسي - طَبَّب - مَشْروّب.
e. مع - تَكَلّمَت - أَهْل - العَرِيس - هَلْ؟

Answer Key

1. a. شرب shariba (Samir didn’t drink the Pepsi)
b. شربت sharbat (Nadya drank the tea yesterday)
c. أكَّلَتْ أكلت (Did you (pl) eat tabouli in Lebanon?)
d. تَكَلّمَتْ تكلمت (Muna, did you speak Tunisian dialect in Tunisia?)
e. إِنْبْسطَتْنا إنسبتت (Lucy and I had a lot of fun at the party. And you, did you also have fun?)

2. a. سامر تعرَّف على وايْد العُرِيس.
b. والِدَة لوسي دُكْتُورَة في مَسْتَشفي الجامعة

3. a. أَكَّلَة عَربِيَّة (an Arab dish)
b. مَشْروّب طَبَّب (a tasty drink)
c. بَنّت عَمَّم (a female paternal cousin)
d. حَفْلَة رَخْيَصَة (a cheap party)
e. إِنْبْسطَتْوا كِتَّاراً (they had a lot of fun)
f. أَهْلًا وَسَهَّلًا (hello and welcome)
g. اللُّهَجَة السُّورِيَّة (the Syrian dialect)
h. صَباح الخَيْر (good morning)

4. ما كان هناك دُكْتُور 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?
A. Dialogue

Donald Harriss, Lucy’s husband, is being interviewed for a job with an oil company in Cairo.
Engineer Mohamed  Engineer Donald, in your opinion, what is your most important qualification for the work in our company?

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

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

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

Engineer Mohamed  At which university did you study engineering?

Engineer Donald  Columbia University.

Engineer Mohamed  And what did you do after graduation?

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

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

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

Engineer Mohamed  You certainly speak Arabic well.

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

B. Grammar and Usage

1. NOMINAL SENTENCES

It was mentioned in Lesson 4 that there are two main types of sentences in Arabic nominal sentences, which begin with a noun or another word that is not a verb, and verbal sentences, which begin with a verb. The nominal sentence below begins with the underlined noun phrase شركة أرامكو (the Aramco company)
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., المُهندِس al-muhandis (the engineer). Pronouns are always definite and often begin a nominal sentence, e.g., أنا ana (I). Other definite elements, often found at the beginning of nominal sentences, are proper names, e.g., دونالد donald (Donald), possessive phrases, e.g., شركة أرامكو sharikat arâmkû (the Aramco company), and nouns with possessive suffixes, e.g., أبّيّيّيّ ibni (my son).

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

المهندس طويل
al-muhandis Tawil
The engineer is tall (lit., the engineer tall)

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

المهندس الطويل
al-muhandis aT-Tawil
the tall engineer (lit., the-engineer the-tall)

The following example is also a noun-adjective phrase because it has an indefinite noun, which is not allowed in nominal sentences.
Muhandis Tawil
a tall engineer (lit, engineer tall)

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

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

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

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

Kamal is here (lit, Kamal here)

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

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

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

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

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 المكتَب قَلم
 'ala l-maktab qalam
 There is a pen on the desk. (lit., on the desk a pen)

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

هَنَاك مَدَرِسٌ فِي المَكْتَب
 hunāk mudarris fi l-maktab
 There is a teacher in the office.

هَنَاك قَلم علَى المَكْتَب
 hunāk qalam 'ala l-maktab
 There is a pen on the desk.

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

C NEGATION OF NOMINAL SENTENCES

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

ليس خالد طالبًا
 laysa khālid ṭālib(an)^1
 Khaled is not a student.

ليس أصحابنا رجال أعمال
 laysa asdiqā'ūnā rijāl a'māl
 Our friends are not businesspeople.

ليس مدرسًا
 lastu mudarris(an)
 I am not a teacher.

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

---

^1 The predicate noun that follows لَيْسَ laysa ends in -an, marked by a tanwin in writing. This case ending, discussed further in Lesson 15, is usually dropped in MSA but can be pronounced in more formal situations.
CONJUGATION OF لِيْسَ (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>لستُ</td>
<td>لسنا</td>
</tr>
<tr>
<td>أنتم</td>
<td>تستم</td>
<td>لستما</td>
</tr>
<tr>
<td>أنت</td>
<td>تستم</td>
<td>لستما</td>
</tr>
<tr>
<td>أنتَ</td>
<td>تستم</td>
<td>لستما</td>
</tr>
<tr>
<td>أنتِ</td>
<td>تستم</td>
<td>لستما</td>
</tr>
<tr>
<td>أنتْ</td>
<td>تستم</td>
<td>لستما</td>
</tr>
<tr>
<td>هُوَ</td>
<td>ليِسَ</td>
<td>ليِسا</td>
</tr>
<tr>
<td>هُمْ</td>
<td>ليِسُنَ</td>
<td>ليِسَا</td>
</tr>
<tr>
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<td>ليِسْنَ</td>
<td>ليِسَا</td>
</tr>
<tr>
<td>هِيَ</td>
<td>لِيْسَتَ</td>
<td>لِيْسَتَا</td>
</tr>
</tbody>
</table>

لِيْسُ في المُكتِب مُدرِس

لَيْسَ هُناك قَلمٌ عَلى المُكتِب

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

مَأَ كَانَ مَدَرِسًا

I was not a teacher

مَا كَانَ أَصْدَقاَءُنا رِجَالُ أَمْعَالٍ

Our friends were not businesspeople

2. COMMON PREPOSITIONS

The following table lists several common prepositions
<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>فِي</td>
<td>fi</td>
<td>in</td>
</tr>
<tr>
<td>عَلَى</td>
<td>'ala</td>
<td>on, at</td>
</tr>
<tr>
<td>مِنْ</td>
<td>min</td>
<td>from</td>
</tr>
<tr>
<td>إِلَى</td>
<td>ila</td>
<td>to, toward</td>
</tr>
<tr>
<td>عَنْ</td>
<td>'an</td>
<td>about</td>
</tr>
<tr>
<td>بِ</td>
<td>bi</td>
<td>with, by means of</td>
</tr>
<tr>
<td>لِ</td>
<td>li</td>
<td>for</td>
</tr>
<tr>
<td>مَعْ</td>
<td>ma'a</td>
<td>with</td>
</tr>
<tr>
<td>عِنْدَ</td>
<td>'ind</td>
<td>at, with</td>
</tr>
<tr>
<td>فَوْقَ</td>
<td>fawq</td>
<td>above</td>
</tr>
<tr>
<td>تَحْتَ</td>
<td>taHt</td>
<td>under</td>
</tr>
<tr>
<td>أَمَامَ</td>
<td>amām</td>
<td>in front of</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:

- زوجته دونالد
  - zawjat dūnald
  - Donald's wife
  - زوجته
  - zawjatuhu
  - his wife

- صديق دونالد ولوسي وناديا
  - Sadiq dūnald wa lūsī wa nādyā
  - Donald's, Lucy's, and Nadia's friend
  - صديقه
  - Sadiquhum
  - their friend

A complete set of Arabic possessive suffixes is given in the following table. Again, the more commonly used endings are in the shaded boxes.
Here is the word صديق Sadiq (friend, m), with possessive suffixes attached to it:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
<th>Dual</th>
</tr>
</thead>
<tbody>
<tr>
<td>my</td>
<td>-i</td>
<td>our</td>
</tr>
<tr>
<td>your (m)</td>
<td>-ka</td>
<td>your (m)</td>
</tr>
<tr>
<td>your (f)</td>
<td>-ki</td>
<td>your (f)</td>
</tr>
<tr>
<td>his</td>
<td>-hu</td>
<td>their (m)</td>
</tr>
<tr>
<td>her</td>
<td>-hā</td>
<td>their (f)</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., مُؤهِّلاتك mu'ahhilatātak (your qualifications) used in the dialogue.

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

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

4. SAYING TO HAVE IN ARABIC

A TO HAVE IN THE PRESENT لـ لـ li, عند inda, AND مع ma'a

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

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

 دونالد له وظيفة
dūnald lahu waDHifa
Donald has a job (lit., Donald to him a job)

Three different prepositions are used to express possession in this manner لـ li (for, to), عند inda (with, at, around), and مع ma'a (with). Note how the possessive suffix changes to match the person, number, and gender of the subject.

لـ ولد
labu walad
He has a son

لها ولد
labā walad
She has a son

لهم ولد
labhum walad
They (m) have a son

The following table shows the three prepositions with all the different possessive suffixes.
<table>
<thead>
<tr>
<th>لِ</th>
<th>لِ</th>
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<th>عِنْدَ</th>
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<td>عِنْدَهُنَّ</td>
<td>عِنْدَهُنَّ</td>
<td>مَعَهُنَّ</td>
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<td>لَهُمْ</td>
<td>عِنْدَهُمْ</td>
<td>عِنْدَهُمْ</td>
<td>مَعَهُمْ</td>
</tr>
</tbody>
</table>

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

لِ 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.)

لِ صَدِيقٌ

لِ Sadiqan

I have two friends

لِ خُبْرَة

لِ khibra

I have experience
‘inda is used for people, like لـ 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.

‘indi khamsat junayhát fi l-bank
I have five pounds in the bank

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

معي خمسة جنيهات.
ma’i khamsat junayhát
I have five pounds (with me)

Possessive sentences in the imperfect tense are negated with ليس laysa

ليس لي صديق
laysa li Sadiq
I don’t have a friend

B TO HAVE IN THE PAST
To express to have in the past, the verb كان kān (was/were) is used in conjunction with the possessive prepositions لـ li, عند ‘inda, or مع ma’a

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

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

As usual, negate كان kān using ما mā

ما كان معي قلم
mā kāna ma’i qalam
I did not have a pen

C. Vocabulary

مُهندس muhandis engineer
رأيك ra’yak your opinion
ما mā what?, that which
أهْمٌ (هَامُ) ahāmm (ḥāmm) most important (important)
مُؤَهَّلٌ (مؤهل) mu’ahilātak (mu’ahil) your qualifications (qualification)
أرَامِكُ السَّوْدَيْرِيَّةُ arāmkū as-sa‘ūdiyya Saudi Aramco
سَوْدَيُ sa‘ūdi Saudi Arabian
مَنْ min from, among
مَعْرُوفٌ ma’rūf well-known
مَنْ النَّمَوْدَأَ أنْ min al-mu‘akkad anna it is certain that
تَعْلَمْتُ (عَلَمْ) ta’allamt (‘allam) you learned
هَذُو hādhihi this (f.)
أَكْتَسَبْتُ iktaسابt I gained
خِبَّةُ khibra experience
الَّتِي allati which, that which (f.)
دَرَستُ darast you studied
هَنَّدَسَةُ handasa engineering
فَعَّلْتُ fa‘alt you did
بَعْدُ ba‘d(а) after
تَخْرُج takharruj graduation
بِتَرُولُ bitrūl petroleum
فِنِيذِوْلا finizwilā Venezuela
ثُمَّ thumma then; so
ذَهَبْتُ dahābautu I went
السُّوْدَيْرِيَّةُ as-sa‘ūdiyya Saudi Arabia
كَمْ kam how many
عامَّ (عَامَ, أَعْوَامَ) ‘ām (‘āman, a’wām) year(s)
تَتَّخَذُكَ (تَتَّخَذَ) tataHaddath (taHaddath) you speak (he spoke)
لَيْسَتَ laysat (she) is not
كَانَ kāna was
يَأْخُذُ (أَخَذَ) ya'khudh (akhadh) he takes (he took)
مُعْظَم mu'DHam most, the majority
وَقُت waqt time
عِنْدَمَا 'indoma when
عُلِّمَ 'alim to learn

SUPPLEMENTAL VOCABULARY: OCCUPATIONS

<table>
<thead>
<tr>
<th>رَجُل أَعْمَال</th>
<th>rajul a'māl</th>
<th>businessman</th>
</tr>
</thead>
<tbody>
<tr>
<td>طَالِب (تَلَّابُ)</td>
<td>Tālib (Tullāb)</td>
<td>student(s)</td>
</tr>
<tr>
<td>طَبِيب (أَطْبَاءُ)</td>
<td>Tabib (aTibbā')</td>
<td>physician(s)</td>
</tr>
<tr>
<td>مَدَارِس</td>
<td>mudarns</td>
<td>teacher</td>
</tr>
<tr>
<td>مُدِّير</td>
<td>mudīr</td>
<td>manager, director</td>
</tr>
<tr>
<td>مَرْض</td>
<td>mumarrīD</td>
<td>nurse</td>
</tr>
<tr>
<td>مُوْظَفٌ</td>
<td>muwaDHDHaf</td>
<td>employee</td>
</tr>
</tbody>
</table>

Here is Donald's resume
Education

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

Experience

  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

Donald Harris
25 Al-Nabbi Daniel St
Al-Ashrafiyya, Beirut
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 المهنّيّ (engineer) is used to address engineers in much of the Arab world, similar to the use of the title doctor in English, indicating the high prestige that this profession carries.

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

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

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

E. Exercises

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

<table>
<thead>
<tr>
<th>A</th>
<th>B</th>
</tr>
</thead>
<tbody>
<tr>
<td>أنا</td>
<td>دولة إماراتية</td>
</tr>
<tr>
<td>كولومبيا</td>
<td>دونالد مُعظم وقته</td>
</tr>
<tr>
<td>أرمينيا</td>
<td>في السعودية</td>
</tr>
<tr>
<td>السعودية</td>
<td>جامعة معروفة</td>
</tr>
<tr>
<td>أخذ عمل</td>
<td>شركة سعودية كبيرة</td>
</tr>
</tbody>
</table>

1. Dowla means "country."

A feminine noun because it refers to a feminine noun jami'a (university).

A feminine noun because it refers to the feminine noun shari'a (company).
2 Turn the sentences you put together in Exercise 1 into the perfect tense using the verb كَانَ

3 Turn the following nominal sentences into negative sentences using لَيْسَ laysa
   a. أرامكو شركة مَعْروَفَةَ. 
   b. أنا مُديِر الشركة.
   c. هُيِّ من جَامِعَة الْقَاهِرَة.
   d. هُمَا طالِبَايْنِ فِي الجَامِعَة الْأُمُورِيَّة بِالْقَاهِرَة.
   e. هُنَا مُدَرَّسَاتِ فِي جَامِعَة دِمْشَق.

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

   Example possessive construction – جامعة كولومْبِيا

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

   وقت / واحد / شركة - المُؤكّد / التخرج
   أرامكو سُعوديَّة مَعْروَفَة.
   العمل يأخذ مُعْظَم دُونالد.
   عملت في فنزويلا عاماً
   استَيْضَت الكِثير من الخبرة بِعَدٍ من جامعة كولومْبِيا.
   من أَن مُؤهَّلات دُونالد كَثيرة.

---

**Answer Key**

1. السعودية دُولَة عَرِبِيَّة
   as-saʿūdiyya dawla 'arabiyya
   Saudi Arabia is an Arab country
   أَخْذِ عمل دونالد مَعْظَم وَقَتِّه
   akhḍh 'īmal dōnald muDHam waqtihi.
   Donald’s work took most of his time
   كُوْلُمْبْيَا جَامِعَة مَعْروَفَة
   kulumbiya jāmi‘a ma’arūfa
   Columbia is a well-known university.
   أَراَمِكُو شَرِيكَة سُعوديَّة كِبَرَى
   arāmkū sharika saʿūdiyya kābīra
   Aramco is a large Saudi Arabian company

2. كانت السعودية دولة عربية
   kānats as-saʿudiyah dawlah ‘arabiyyah
   Saudi Arabia was an Arab country
   كَانَ عَمَل دونالد يأخذ مَعْظَم وَقَتِّه
   kān ‘īmal dōnald ya’akhḍū muDHam waqtihi.
   Donald’s work used to take most of his time
   كانت كُوْلُمْبْيَا جَامِعَة مَعْروَفَة
   kānats kulumbiya jāma‘a ma’rufa
   Columbia was a well-known university
كانَت أرامكو شركة سعودية كبيرة.
kānat arāmku sharika sa‘udiyya kabira.
Aramco was a large Saudi Arabian company

كُنت في السّعودية
kunt fi s-sa‘udiyya
I was in Saudi Arabia

أرامكو شركة معروفة
laysat arāmku sharika ma‘rūfa
Aramco is a well-known company

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

ليست من جامعة القاهرة
laysat min jāmi‘at al-qāhirah.
She’s not from Cairo University

ليست طالبًا في الجامعة الأمريكية بالقاهرة
laysā Tālibayn fil-jāmi‘a al-amrikiyya bi l-qāhirah
They are not students at the American University in Cairo

لسن مدرسين في جامعة دمشق
lasna mudarrisāt fi jāmi‘at dimashq
They (f pl) are not teachers at the University of Damascus

الهندسة الكيميائية
al-handasa al-kimiā‘iyya = noun-adjective (chemical engineering)

جامعة كولومبيا جامعة مشهورة
jāmi‘at kulumiya jāmi‘a māshhūra
= complete sentence (Columbia University is a famous university)

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

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

كانت مدرسة في قسم الهندسة.
kuntu mudarris(ah) fi qism al-handasa = complete sentence (I was a teacher in the Department of Engineering)

 شركة أمريكية كبيرة
sharika amrikiya kabira (a big American company) = noun-adjective phrase

أرامكو شركة سعودية معروفة
arāmku sharika sa‘udiyya ma‘rūfa
Aramco is a well-known Saudi Arabian company

العمل يأخذ معظم وقت دونالد.
al-‘amal ya‘khud mu‘DHam waqt dūnald
Work takes up most of Donald’s time

 عملت في فنزويلا عامًا واحدًا
‘amīlt fi finizwilā ‘ām waHīd
I worked in Venezuela for a year

اكتسبت الكثير من الخبرة بعد التخرج من جامعة كولومبيا.
iktasabt al-kathir min al-khibra ba’d at-takhorrūj min jāmi‘at kulumiya
I gained a lot of experience after graduation from Columbia University

من المؤكد أن موظفات دونالد كثيرة
min al-mu‘akkad anna mu‘ahhilāt dūnald kathira
It is certain that Donald’s qualifications are many
Lesson 6
(Modern Standard Arabic)

جواز السفر من فضلك.
jawāz as-safār min faDlik. Your Passport, Please.

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

لوسي: من فضلك، أيّن صالة الحقائب؟
موظّف في المطار: صالة الحقائب في نهاية هذا الممر إلى اليمين.
لوسي: هل تعرف متي تصل الحقائب؟
موظّف في المطار: في العادة، تصل الحقائب هنا بعد نصف ساعة من وصول المسافرين.
موظّف الجوازات: مرحبًا بك في القاهرة، جواز السفر من فضلك.
ما سبب زيارتك للقاهرة؟ (Looking at her passport)
لوسي: السياحة.
موظّف الجوازات: رحلة طبيعية.
لوسي: شكراً، مع السلام.

Lucy goes to the information office.

لوسي: من فضلك، كيف أذهب إلى فندق هيلتون؟
موظّف الاستعلامات: من الممكن أن تأخذن التاكسي أو الحافلة. لا يستخدم المصريون العدّان، ستكون الأجرة خمسين جنيهًا.
لوسي: وكم ثمن الحافلة؟
موظّف الاستعلامات: الحافلة تكلف جنيهين.
لوسي: شكراً جزيلاً.
B. Grammar and Usage

1. THE IMPERFECT TENSE

A USES OF THE IMPERFECT

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

*abHath* 'an jawāz safari
I am searching for my passport.

تُعرف متى تصل الحقائب؟
*ta'arif* matā *taSīl* al-Haqā'īb?
Do you know when the bags are arriving?

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

في العادة، تصل الحقائب هنا بعد نصف ساعة
*fi l-'āda, taSīl* al-Haqā'īb hunā ba'da niSf sā'a.
Normally, the bags arrive here after half an hour

General truths are also expressed using the imperfect

لا يسخيم المصريون العداد
*lā yastakhdim al-miṣriyūn al-'addād*
Egyptians don’t use the meter

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

كيف أذهب إلى فندق هيلتون؟
*kayf* adhhab *ilā* funduq hiltun?
How do/can I get to the Hilton Hotel?

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

كنت أعدّ تاكسيات و حافلات كل يوم
*kunt ākhudh taksiyyāt wa ḥafilāt kull yām*
I used to take taxis and buses every day.

Or

I was taking taxis and buses every day

**B. IMPERFECT TENSE ENDINGS**

Imperfect tense verbs are formed by adding prefixes and suffixes, listed in the following table, to the imperfect stem.
**IMPERFECT TENSE PREFIXES AND SUFFIXES**

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
<th>Dual</th>
</tr>
</thead>
<tbody>
<tr>
<td>I</td>
<td>a-</td>
<td>we</td>
</tr>
<tr>
<td>you (m)</td>
<td>ta-</td>
<td>you (m)</td>
</tr>
<tr>
<td>you (f)</td>
<td>ta- -īn</td>
<td></td>
</tr>
<tr>
<td>he</td>
<td>ya-</td>
<td>they (m)</td>
</tr>
<tr>
<td>she</td>
<td>ta-</td>
<td>they (f)</td>
</tr>
</tbody>
</table>

**C THE IMPERFECT STEM**

Most Arabic verb stems, and indeed Arabic words in general, consist of three root consonants, e.g., k-t-b These three consonants give the word its basic meaning, in this case the meaning of “writing” The perfect stem usually has the schematic form CaCaC, where C stands for any root consonant and a for the short vowel fātHa Note however that some Arabic verbs have the perfect stem CaCiC, as in شرب sharib (to drink) or عمل ‘amil (to work)

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

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

كتب ktab (u) to write

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

---

1 Only the most basic verbs, called Form I verbs, are derived in this way The other verb forms, which behave differently, will be discussed in Lesson 7 You will learn about irregular verbs in Lesson 10
IMPERFECT TENSE OF THE VERB  

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
<th>Dual</th>
</tr>
</thead>
</table>
| أنا  
  I  
  a-dhhab  | نحنُ  
  we  
  na-dhhab  | نَذْهَبِانَ  
  you (m)  
  ta-dhhab  | أنْتُمَا  
  you (m)  
  ta-dhhab-īn  | أنْتُمَا  
  you (m)  
  ta-dhhab-ān  |
| أنْتَ  
  you (m)  
  ta-dhhab  | أنْتُمْ  
  you (m)  
  ta-dhhab-īn  | أنْتُمَا  
  you (m)  
  ta-dhhab-ān  |
| أنْتَ  
  you (f)  
  ta-dhhab-īn  | أنْتُنْ  
  you (f)  
  ta-dhhab-na  | أنْتُمَا  
  you (f)  
  ta-dhhab-ān  |
| هُوَ  
  he  
  ya-dhhab  | هُمُ  
  they (m)  
  ya-dhhab-ān  | هُمُ  
  they (m)  
  ya-dhhab-ān  |
| هِيَ  
  she  
  ta-dhhab  | هُنَّ  
  they (f)  
  ya-dhhab-na  | هُمَا  
  they (f)  
  ta-dhhab-ān  |

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

يُسَتَّخْدِمُونَ العَدَدَ

yastakhdimūn al-‘addād

They use the meter (lit. use the meter)

D NEGATING IMPERFECT VERBS

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

يُسَتَّخْدِمُ المصَّرِيحُونَ العَدَدَ

yastakhdim al-miṣriyyūn al-‘addād

Egyptians use the meter

لا يُسَتَّخْدِمُ المصَّرِيحُونَ العَدَدَ

lā yastakhdim al-miṣriyyūn al-‘addād

Egyptians do not use the meter

2. VERBAL SENTENCES

A verbal sentence is a sentence that starts with a verb. In addition to the verb, it can also include a subject noun, an object noun, and other elements. If a verbal sentence contains a subject noun, such as لوسي lūsi in the example below, this noun is placed right after the verb in formal MSA. Hence, the word order in a verbal sentence is verb-subject-object other elements.
3. AGREEMENT BETWEEN THE SUBJECT AND THE VERB
The verb must agree with the subject in Arabic. This means that it takes the form that matches the subject in person, gender, and often, number.

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

\[ \text{يُسافِر الطَّلَّابُ إلى سِيناءُ كُلّ أَسَبَوعٍ} \]
\[ yusāfir a'Tulāb ilā sinā' kull usbū' \]
The students travel to Sinai every week

The verb \[ yusāfir \] is in the masculine singular form, while the subject noun \[ a'Tulāb \] is masculine and plural

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

\[ \text{الطلَّابُ يُسافِرون إلى سِيناءُ كُلّ أَسَبَوعٍ} \]
\[ a'Tulāb yusāfirūn ilā sinā' kull usbū' \]
The students (they) travel to Sinai every week

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

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

\[ \text{يُسافِرون إلى سِيناءُ كُلّ أَسَبَوعٍ} \]
\[ yusāfirūn ilā sinā' kull usbū' \]
They travel to Sinai every week (lit., travel to Sinai every week)

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

\[ \text{نَأْخَذُ أَمْتِيَاتَنَا} \]
\[ na'khudh amti'atanā \]
We take our luggage

If a subject noun follows the verb, such as أنا وجرجيس \( ana wa ġurjīs \) (I and Gerges), the verb is in the singular / form, agreeing with the pronoun أنا \( 'anā \)

Notice that in Arabic, the pronoun أنا \( 'anā \) can come first in the list
أخطأ أنا وجرِّجيس أتُعَتَّنَا
akhudh anā wa jirjis amti’atanā
Gerges and I take our luggage.

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

تَذَهَّبُ مَنِي وَأَحْمَد وَتَأَمِّر إِلَى أَسْوَانٍ بَالْقَطَارِ
tadhhab munā wa aHmad wa tāmīr ilā aswān bi l-qiṬār
Mona, Ahmed, and Tamir go to Aswan by train.

يَذَهَّبُ أَحْمَد وَتَأَمِّر وَمَنِي إِلَى أَسْوَانٍ بَالْقَطَارِ
yadhhab ahHmad wa tāmīr wa munā ilā aswān bi l-qiṬār
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.

يَذَهَّبُون إِلَى أَسْوَانٍ بَالْقَطَارِ
yadhhabūn ilā aswān bi l-qiṬār
They go to Aswan by train.

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

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

تَسَافَرُ الحَافِلَاتُ المَصْرِيَّةُ إِلَى سَينَاء فِي النَّهَارِ
tusāfir al-Hāfilāt al-misriyya ilā Sinā‘ fi l-riṣāl
Egyptian buses travel to Sinai in the evening.

تَوْجَدُ حَقَائِبٌ فِي صَالَةٍ الْوُصُولِ
tūjad ḥqā‘īb fī Sālat al-wuṣūl
There are bags in the arrival hall.

Also note that in the first example, the adjective المصْرِيَّةُ al-misriyya (Egyptian) is in the
singular feminine form.
4. OBJECT PRONOUN SUFFIXES

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

لا تُستَخْدِم المصْرِيَّون العدَّد.

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. The noun al-‘addād (the meter), in the sentence above, is replaced with the suffix -hu, attached to the verb, in the following sentence:

لا يستخدمهم المصريون

Egyptians do not use it.

Notice that the object pronoun suffix -hu (it) has the same form as the possessive suffix, introduced in Lesson 5. Indeed, object pronoun suffixes are the same as the possessive suffixes except in the / form. The possessive suffix is يني -ni (me).

سيكلفي التاكسي عشرين جنيهاً

sayukallifun t-taksi ‘ishrin junayyah(ān)

The taxi will cost me twenty pounds.

C. Vocabulary

من فضلك min faDlik please
صالحة الحقيبة Sālat al-Haqā’ib baggage claim
حقائب (حقيبة) Haqā’ib (Haqiba) bags (bag)
مطار maTār airport
نهاية nihāya end
هذا Hādhā this (m)
مر الممر mamarr corridor
إلى ilā to
يمين yamin right (side)

---

1 The an ending on this word signals that the word junayyah(ān) (pound) is an object of a verb. Most of the time, this case ending can be ignored, but it is pronounced in more formal situations. You will learn more about case in Arabic in Lesson 15.
when?
she is arriving (to arrive)
usually
here
half
hour(s)
arrival
travelers
passports
Welcome to you (f.)!
Cairo
reason
visit
tourism
trip
good
good-bye
information (pl )
it is possible that
you take (f .)(to take)
taxi
or
bus
no, not
he uses (to use)

meter
will not
exceeds (to exceed)
D. Cultural Note

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

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

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

E. Exercises

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

عزيمي رامي،

(كتب) لك من البتراء اللذي ذهبت إليها مع أصدقائي من الجامعة يوم الخميس البتراء مدينة جميلة جداً ولكن من الصعب الوصول إليها فلا (أوجد) الكثير من
2 Change nominal sentences into verbal sentences by moving the underlined verb to the beginning of the sentence. Make any necessary changes to the verb.

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

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

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

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

جنيتها / جواز سفر / متي / أيه / بك / زياره / كم / صاله / جنيدا / الممكن.

a. كيف يصل المسافرون؟
b. مكتب الاستعلامات؟
c. من أن تأخذ الحافلة؟
d. مرحباً في القاهرة.
e. سبب لوسي للقاهرة السباحة.
f. لا تزيد أجرة التأكسي عن خمسين.
g. ثم الحافلة؟
I will see you in Beirut next week,
God willing
Sincerely,
Michael

1. اكتب (agrees with أنا)  
أكتب (agrees with يوجد)  
لا يوجد أكتب (agrees with الكثير من وسائل التواصل)  
ذهب (agrees with الكثير من الأردنيين)  
يسافرون (agrees with السائحين)  
نأخذ (agrees with نحن)  
نأخذ na’khudh (agrees with يأتب)  
na’tub lak min al-baträ’ allati dhahab ilayhā ma’a aSdiqā’i min al-jāmi’a yawm al-khamis al-batrā’ madina jamila jiddan wa likin min aS-Sa’b al-wuSūl ilayhā falā ṭuqad al-kathir min wasā’i al-muwaSāt al-‘āmma, rubamā li’anna mu’DHam zuwwārāhā min as-sā’i Ḥin al-aqānib falā yadhhab ilayhā al-kathir min al-urduniyyin mu’DHam as-sā’i Ḥin yusāfūn ila l-batrā’ fi ‘arabat khāSSa, ammā naHnu faqad qarramā an na’khudh al-Ḥāfīla li’ānnahā arkhāS arāk fi bayrūt al-usbū’ al-qādim in shā’ allāh al-mukhlīṣ, māyki
I am writing to you from Petra where I traveled with my friends from the university on Friday. Petra is a beautiful town, but it is difficult to get there. There are not many means of public transportation to the place, perhaps because most of the visitors are foreign tourists, and few Jordanians go there. Most tourists travel to Petra by private car. As for us, we decided to take the bus because it is cheaper.

2. a. يأخذ المسافرون جوازات السفر  
ya’khudh al-musāfīrūn jawāzāt as-safar  
The travelers take passports
b. تذهب البنات إلى فندق هيلتون  
tadhhab al-banāt ilā funduq hiltūn  
The girls go to the Hilton Hotel
c. لا يستخدم المصريون العداد  
lā yastakhdim al-miSrīyūn al-’addād  
Egyptians don’t use the meter
d. يذهب الطلاب إلى الجامعة  
yadhhab aT-Tulīb ila l-jāmi’a  
The students go to the university
e. تأخذ لوسي ودونالد الحافلة كل يوم  
ta’khudh lūṣī wā dunāl al-Ḥāfīla kull yawm  
Lucy and Donald take the bus every day

3. a. تأخذها لوسي كل يوم  
ta’khudhu-hā lūṣī kull yawm  
Lucy takes it every day
b. لوسي وجدت هن  
lūṣī wajadathunna  
Lucy found them (f)
c. المصريون لا يستخدمونه.  
al-miSrīyūn lā yastakhdimūnahu  
Egyptians don’t use it
d. رأيتهم في المطار  
ra’aytum fī l-maṬār  
I saw them in the airport
e. تتحدث لها لوسي.  
tataHadathu-hā lūṣī  
Lucy speaks it
**a** متى يصل المسافرون؟

*matā yaSil al-musāfīrūn?*

When do the travelers arrive?

**b** أيون مكتب الاستعلامات؟

*ayna maktab al-isti‘lāmāt?*

Where is the information office?

**c** من الممكن أن تأخذ الحافلة؟

*min al-mumkin an tā’khdh al-Hāfīla*

You can take the bus

**d** مرحبا بك في القاهرة

*marHabā bik fī l-qāhīra*

Welcome to Cairo

**e** سبب زيارة لوسي للقاهرة هو السياحة.

*sabab ziyārat lūsī li l-qāhīra huwa s-siyāḥa*

The reason for Lucy's trip is tourism

**f** لا تزيد أجرة التاكسي عن خمسين جنيهاً.

*lā tazid ujrat at-tāksi ‘an khamsin jinnīhā*

The cab fare isn't more than fifty pounds

**g** كمُ ثمنُ الحافلة؟

*kam thaman al-Hāfīla?*

How much is the bus?

**h** مكتب الاستعلامات في نهاية هذا الممر.

*maktab al-isti‘lāmāt fī nihāyat hādha l-mumarr*

The information office is at the end of this hall

**i** كيف أذهب إلى صالة الحقائب؟

*kayf adh-hab ilā Sālat al-Haqā‘ib?*

How do I go to the baggage claim?

**j** كل مسافر معه جواز السفر.

*kull musāfīr ma‘ahu jawāz as-safir*

Every traveler has a (lit, the) passport (with him or her)
LESSON 7
(Modern Standard Arabic)
في الفندق
fi l-funduq At the Hotel

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

لوسي: من فضلك، هل عندكم غرفة لشخصين؟
موظف الاستقبال: لدينا ثلاث غرف، واحدة فقط بها حمام خاص.
لوسي: كم سعر الغرفة التي بها حمام؟
موظف الاستقبال: مائة جنيه.
دونالد: هل من الممكن أن نراها من فضلك؟
موظف الاستقبال: بالطبع، تفضلوا معني.
لوسي: لماذا لا نستخدم المصعد؟
موظف الاستقبال: لأنه لا يعمل.

Lucy and Donald are looking at the room.

لوسي: السرفة تطل على ميدان التحرير، أستطيع أن أرى المتحف المصري.
دونالد: هل بها قنوات فضائية؟
موظف الاستقبال: لا، للاسف لدينا فقط قنوات التلفزيون المصري.
لوسي: ما رأيك يا دونالد؟
دونالد: الغرفة جميلة. ولكنني أحتاج للقنوات الفضائية لأشاهده كردا القدم الأمريكية.
لوسي: لا أعرف يافدونالد. لستنا في مصر من أجل القنوات الفضائية، ثم إن هذا الفندق أرخص كثيرا من الهيلتون.
lūsi: min faDlik, hal ‘indakum ghurfa li shakhSayn?
muwaDHDHaf al-istiqbāl ‘indānā thalāth ghuraraf, wāHida faqāT bihā Hammām khāS.
lūsi kam si’r al-ghurfa allatī bihā Hammām?
muwaDHDHaf al-istiqbāl. mi’at junayh
dūnald hal min al-mumkin an narāhā min faDlik?
muwaDHDHaf al-istiqbāl bi T-Tab’, tafaddalā ma’i
lūsi: limādha lā nastakhdim al-miS’ad?
muwaDHDHaf al-istiqbāl li’annaḥū lā ya’mal

lūsi ash-shurfa tuTill ‘ala maydān at-taHrir, astaTi’ an ara l-mathHaf al-miSri!
dūnald hal bihā qanawāt faDā’iyya?
muwaDHDHaf al-istiqbāl lā, li l-asaf ladaynā faqāT qanawāt at-tilīfiyyūn al-miSri
lūsi mā ra’yuk yā dūnald?
dūnald al-ghurfa jamila, wa lakinna aHTāj li l-qanawāt al-faDā’iyya li’ushāhid kurat al-qadam al-amrikiyya
lūsi la a’rīf ya dūnald lasna fi miSr min ajl al-qanawāt al-faDā’iyya, thumma inna hādhā l-funduq arkhaS kathiran min al-hiltūn

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

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

B. Grammar and Usage

1. FORMING WORDS IN ARABIC: THE ROOT SYSTEM

A. DERIVING WORDS FROM ROOTS

You learned earlier that the different perfect and imperfect forms of an Arabic verb are derived from the root, usually consisting of three consonants, such as ب ت د  k-t-b (to write), by changing the vowels between the consonants and adding suffixes and prefixes
Arabic roots serve as word skeletons from which other new words, such as nouns, adjectives, or adverbs, can be created in uniform ways. The relationship between words created from the same root is similar to the relationship between, for example, the English words produce, produces, produced, producing, product, production, productive, and counterproductive. All these words are closely related in meaning, being that they share the same root, -produc(t), but suffixes and prefixes modify the basic meaning in different ways.

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

- كَتَبَ kataba (he wrote)
- تَكْتُبُونَ taktubun (you write, m pl)
- مَكْتَب مكتاب (office, lit, ‘place of writing’)
- كِتَاب kitāb (book)
- كَاتِب kātib (writer)
- مَكْتَوب maktūb (something written, letter, destiny)

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

B. DERIVED FORMS OF VERBS

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

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

**FORM I – CaCaC**

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

- دَهْبَ to go
- اَكْتَاَدَ to take
- كَتَابَ to write

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

**FORM III – CaCaC**

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

- سَافَرَ to travel
- شَاهَدَ to see

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

- يُسَافِرَ he travels
- يُشَاهِدَ he sees

**FORM V – ta-CaCCaC**

You have already learned many verbs belonging to Form V:

- تَتَحَدَّثَ to talk
- تَخْرَجَ to graduate
- تَعْرَفَ to get to know
- تَعْلَمَ to learn
- تَكَلَّفَ to incur a cost
- تَكُوِّلَ to speak

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

- يَتَتَحَدَّثَ he talks
- يَتَخْرَجَ he graduates
- يَتَعْرَفَ he gets to know
- يَتَعْلَمَ he learns
FORM VIII – \(i\)-CtaCaC

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

<table>
<thead>
<tr>
<th>إكتسب</th>
<th>iktasab</th>
<th>to gain</th>
</tr>
</thead>
<tbody>
<tr>
<td>استمع</td>
<td>istama'</td>
<td>to listen</td>
</tr>
</tbody>
</table>

The imperfect stem always has the pattern ya-CtaCiC:

<table>
<thead>
<tr>
<th>يكتسب</th>
<th>yaktasib</th>
<th>he gains</th>
</tr>
</thead>
<tbody>
<tr>
<td>يستمع</td>
<td>yastam'</td>
<td>he listens</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>Form</th>
<th>Pattern</th>
<th>Perfect Tense</th>
<th>Imperfect Tense</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>I</td>
<td>CaCaC</td>
<td>كتب</td>
<td>يكتب</td>
<td>yaktub</td>
</tr>
<tr>
<td>II</td>
<td>CaCCaC'</td>
<td>غير</td>
<td>يغير</td>
<td>yughayyir</td>
</tr>
<tr>
<td>III</td>
<td>CaCaC</td>
<td>شاهد</td>
<td>يشاهد</td>
<td>yusháhid</td>
</tr>
<tr>
<td>IV</td>
<td>a-CCaC</td>
<td>أرسل</td>
<td>يرسل</td>
<td>yursil</td>
</tr>
<tr>
<td>V</td>
<td>ta-CaCaC</td>
<td>تكلم</td>
<td>يتكلم</td>
<td>yatakallam</td>
</tr>
<tr>
<td>VI</td>
<td>ta-CaCaC'</td>
<td>تنالأول</td>
<td>يتنالأول</td>
<td>yatanáwal</td>
</tr>
<tr>
<td>VII</td>
<td>in-CaCaC</td>
<td>ابنسط</td>
<td>ينسط</td>
<td>yanbasiT</td>
</tr>
<tr>
<td>VIII</td>
<td>i-C-ta-CaC</td>
<td>إكتسب</td>
<td>يكتسب</td>
<td>yaktasib</td>
</tr>
<tr>
<td>IX</td>
<td>i-C-Ca-CC</td>
<td>أبيض</td>
<td>يبيض</td>
<td>yabyaDD</td>
</tr>
<tr>
<td>X</td>
<td>ista-CCaC</td>
<td>استخدم</td>
<td>يستخدم</td>
<td>yastakhdim</td>
</tr>
</tbody>
</table>

The middle root consonant is doubled in this pattern. This is rendered by a shadda in writing.
2. USING AN ARABIC DICTIONARY

In order to use an Arabic dictionary, you must be able to identify the root letters of the word you’re looking up. This requires recognizing the prefixes and suffixes added to verbs to form different tenses (see Lessons 4 and 6), the object pronoun suffixes (see Lesson 6), and the letters added to produce verb Forms IV through X.

It will help to know that only ten letters—لاً، د، و، ي، ـه، ـت، ـب، and ـل—are the same in the various prefixes and suffixes added to the roots. While these letters can also be part of the root, they should be the first ones that you suspect when trying to eliminate non-root letters. You can remember these letters if you memorize the word سألتكمنيها sa’altumuniha (you [pl] asked me that), which contains all of them.

A LOOKING UP VERBS

The citation form of a verb in a dictionary is the perfect singular masculine form of the Form I verb, e.g., كتب katab(a) (he wrote). This form, being free of prefixes and suffixes (once the final -a is dropped), is considered the simplest and most transparently representative of the root consonants.

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

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

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

You will also need to identify any letters added to the root to produce new verb forms. For example, if you want to look up أكتب اكتتاب (he made a copy), you will need to guess that it is a Form VIII verb in order to eliminate the ـل ل and ـب ب and discover the root letters كتب ك-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 أكتب اكتتاب under the letter “ئ” and كتب katab under the letter “ك”.

---

1. Identifying the root letters can be tricky, especially with words in which two of the three root consonants are the same or when one of the root letters is the vowel ـو. We will discuss these types of roots in Lessons 13 and 14.
B LOOKING UP NOUNS, ADJECTIVES, AND OTHER WORDS

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

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

3. NUMBERS ZERO TO TEN

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

<table>
<thead>
<tr>
<th>Number</th>
<th>Transliteration</th>
<th>Arabic Script</th>
<th>Arabic Numeral</th>
</tr>
</thead>
<tbody>
<tr>
<td>zero</td>
<td>Sifr</td>
<td>صفر</td>
<td>٠</td>
</tr>
<tr>
<td>one</td>
<td>wâhid</td>
<td>واحد</td>
<td>١</td>
</tr>
<tr>
<td>two</td>
<td>ihtân (ithnâtn)</td>
<td>اثنتان (اثنتين)</td>
<td>٢</td>
</tr>
<tr>
<td>four</td>
<td>arba‘a</td>
<td>أربعة</td>
<td>٤</td>
</tr>
<tr>
<td>five</td>
<td>khamsa</td>
<td>خمسة</td>
<td>٥</td>
</tr>
<tr>
<td>six</td>
<td>sitta</td>
<td>سَبعة</td>
<td>٦</td>
</tr>
<tr>
<td>seven</td>
<td>sab‘a</td>
<td>ثُمانية</td>
<td>٧</td>
</tr>
<tr>
<td>eight</td>
<td>thamâna</td>
<td>ثامنة</td>
<td>٨</td>
</tr>
<tr>
<td>nine</td>
<td>tis‘a</td>
<td>تِسعة</td>
<td>٩</td>
</tr>
<tr>
<td>ten</td>
<td>‘ashara</td>
<td>عَشرة</td>
<td>١٠</td>
</tr>
</tbody>
</table>

The numerals are Hindi in origin. Interestingly, the numerals used in English are of Arabic origin.

The number two changes according to case and gender. The form that includes ك k is the form in present tense and negative forms. The form that includes ت t is used when referring to an object that is the object of a preposition.
All numbers have masculine and feminine forms and have to agree with the noun in
gender, just like adjectives. However, in counting, i.e., when used independently, the
numbers zero, one, and two are used in their masculine forms, while the numbers three to
ten are used in their feminine forms, which end in -ة or -ة 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 wāhid is used only for emphasis

هنّاك ضيف في بيتنا.
hunāk Dayf fi baytīnā.
There is a/one guest at our house

هنّاك ضيف واحد في بيتنا.
hunāk Dayf wāHid fi baytīnā
There is only one guest at our house

B. PAIRS OF THINGS DUAL SUFFIXES
As you learned in previous lessons, Arabic has a special way of talking about pairs of
things. The noun takes on a special form, obtained by adding a dual ending. A dual
ending -ان -ān is attached to a noun that is the subject of the sentence and ين -aín is attached to a noun that is an object of a verb or a preposition. The suffix -ān is added to غرفة ghurfa (room), the subject of the nominal sentence below. When ين -ān or ين -aín is added to a feminine noun ending in -ة, this final t is pronounced

الغرفتان جميلتان
al-ghurfatān jamilatān
The two rooms are beautiful

In the following sentence, the ending ين -aín is used to form the dual of the underlined
noun شخص shakhS (person) because it follows the preposition لـ li (for)

هل عندكم غرفة لشخصين؟
hal ‘indaكم ghurfa li shakhSayn?
Do you have a room for two people?

Here are two more examples

عمل دونالد مع المديرين في إرامكو.
‘amila dūnald ma‘a l-mudirān fi arāmkū
Donald worked with the two directors (m) in Aramco

عمل دونالد مع المديرين في إرامكو.
‘amila dūnald ma‘a l-mudirātayn fi arāmkū
Donald worked with the two directors (f) in Aramco
In spoken MSA, the dual form with ين -ayn is commonly used regardless of the position of the noun in a sentence.

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

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

\[\text{ثلاث بنات} \quad \text{ثلاثة رجال}
\]

\[\text{thalāth (m)} \quad \text{banāt (f, p.l.)} \quad \text{thalāthat (f)} \quad \text{rjāl (m, p.l.)}
\]

three girls

three men

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

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

<table>
<thead>
<tr>
<th>Arabic Numbers from 11 to 19</th>
</tr>
</thead>
<tbody>
<tr>
<td>Number</td>
</tr>
<tr>
<td>eleven</td>
</tr>
</tbody>
</table>
| twelve         | ithnā (ithnatā) ‘ashara  
ithnāy (ithnatay) ‘ashara’ | اثنتين (اثنتيتا) عشرون  
اثنتي (اثنتتي) عشرون’ | 12              |
| thirteen        | thalāthat ‘ashara | ثلاثة عشر    | 13              |
| fourteen        | arba‘at ‘ashara | أربعة عشر    | 14              |
| fifteen         | khamsat ‘ashara | خمسة عشر    | 15              |
| sixteen         | sittat ‘ashara | ستة عشر  | 16              |
| seventeen       | sab‘at ‘ashara  | سبعة عشر    | 17              |
| eighteen        | thamāniqat ‘ashara | ثمانية عشر | 18              |
| nineteen        | tīs‘at ‘ashara  | تسع عشر     | 19              |

Like the numbers 7, the number 12 changes according to case and gender. The forms that include ت (the two forms in parentheses) are feminine. The forms that end in ت are used when referring to the subject of the sentence, the forms ending in ه are used when referring to an object of a verb or an object of a preposition.
AGREEMENT WITH NUMBERS 11 TO 19
The counted noun that follows numbers 11 to 19 is in the singular form. The gender agreement in the teens is tricky, because the ones digit disagrees with the counted noun in gender (the number three is feminine, unlike the noun, which is masculine, in the example below), whereas the tens digit agrees (the number ten is masculine, like the noun, in the example below)

ثلاثة عشر و millennia
thalāthat (f) 'ashra (m) wala'd (m)

thirteen boys

As in English, 11 and 12 are slightly irregular in form. The in wāhid (one) is dropped when joined to the word 'ashra (ten) to form aḥad 'ashra (eleven). The number 11 also has a feminine form, iḥdā 'asharata

احد عشر طالباً
aḥad 'ashra tālib(an)
eleven (male) students

إحدى عشرة طالبة
iḥdā 'asharata tāliba

eleven (female) students

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

اثنان عشر جواز سفر
ithna 'ashra jawāz safar

twelve passports

Notice that, unlike the other teen numbers, all elements in the numbers 11 and 12 agree with the counted noun in gender

5. ASKING ABOUT QUANTITY WITH كم kām AND بكم bikām
To ask about quantities, use the question word كم kām (how much, how many), as in the following example

كم غرفة في الفندق؟
kām ghurfa(tan) fi l-funduq

How many rooms are in the hotel?

---

The an at the end of the counted noun is a case ending. In spoken language, the ending is optional and rarely pronounced. The forms اثنين, أثنتان, اثنان, و, and اثنين appear in writing, so learn to recognize them. The form ithna is the only one you will need in speech.

In formal written and spoken Arabic, the singular noun following كم kām carries the accusative case ending an or in writing, the tanwim. The ending is not pronounced in less formal speech. For more information on case endings, see Lesson 15.
Notice that the literal translation of the Arabic sentence above is “How many room?”, where the counted noun following كم kam is in the singular form, rather than the plural form, as it would be in English. Here are other examples.

**كم ضيافة في الفندق؟**
*How many guests are in the hotel?*

**كم ليلة ستبقي في الفندق؟**
*How many nights will you be staying at the hotel?*

**كم مطعمًا في الفندق؟**
*How many restaurants are there in the hotel?*

To ask about the price of something, use بمَّ كم bi kam (lit., for how much), where the preposition بمَّ bi precedes the question word بكم the plural form.

**بكم الغرفة؟**
*How much is a room?*

The response to بكم bi kam بكم is preceded by the preposition بمَّ bi as well. For example

**بمئة دولار**
*One hundred dollars (lit., for a hundred dollar)*

### C. Vocabulary

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>غرفة</td>
<td>room</td>
</tr>
<tr>
<td>شخَصين</td>
<td>two people</td>
</tr>
<tr>
<td>استقبال</td>
<td>reception</td>
</tr>
<tr>
<td>واحِدة</td>
<td>one (f)</td>
</tr>
<tr>
<td>بها</td>
<td>in it, in her</td>
</tr>
<tr>
<td>حمام</td>
<td>bathroom</td>
</tr>
<tr>
<td>خاص</td>
<td>private</td>
</tr>
<tr>
<td>سعر</td>
<td>price</td>
</tr>
<tr>
<td>مائة</td>
<td>one hundred</td>
</tr>
<tr>
<td>نُرَاحاَ (رأي)</td>
<td>we see it (to see)</td>
</tr>
</tbody>
</table>
bi T-Tab‘
Taqṣīlā
tafaDDalā
ma‘i
limāda?
mis‘ad
li‘annaahu
shurfa
tu’ll (aTall) ‘alā
maysān at-ta‘Hir
astā‘i‘ an
ara (ra‘ā)
al-muṭḥaf al-miṣrīy
qanawāt (qanāt) faDa‘‘yā
li l-aṣaf
ta‘līfīyyūn
ra‘yuk
jamila
aḥtāj (aḥtāj)
ushāhid (shāhad)
kurat al-qadam
a‘rīf (ara‘f)
miṣr
min a‘jil
thumma inna
fundaq
arkhaS (rakhiS)
of course
if you (two) please
with me
why?
elevator
because it
balcony
it overlooks (to overlook)
Tahrir Square (in Cairo)
I can
I see (to see)
the Egyptian Museum
satellite channels (channel)
unfortunately
television
your opinion (m)
beautiful (f)
I need (to need)
I watch (to watch)
football
I know (to know)
Egypt
for the sake of
besides
hotel
cheaper (cheap)
D. Cultural Note

In much of the Arab world, hotels are places where a tourist can find the kind of entertainment that is not traditionally part of local Arab culture. The best bars and nightclubs are often in large hotels, and they may also be the only places where hard liquor is available. Also, while swimming in a bathing suit is a taboo for women in many Arab countries, hotel swimming pools in cities of the same countries can be a good place to take a dip.

At the same time, there may be regulations, applying even to foreign hotel chains located in these countries, on women and men sharing a room. Married couples wishing to share a room may be asked to present a marriage certificate before securing their reservation. As a tourist, however, you will probably not be subjected to this measure.

E. Exercises

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

   a) اندف (to rush into something)
   b) قاتل (to fight)
   c) انتحر (to commit suicide)
   d) استغرب (to find something strange)
   e) فكر (to think)
   f) حاول (to try)
   g) أدرك (to become aware, to realize)
   h) تعلم (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 (قناة / قنوات)
   c) اثنان (فندقان / فندقين)
   d) ثلاث (غرفة / غرف)
   e) اثنا عشر (شخصاً / أشخاصاً)

3. Fill in the blanks with the correct word:

   قنوات فضائية / الممكن / تطل / غرفة / المصعد
4 Form questions by using either kam or bikam

a. (كم / بكم) هذه الغرفة؟
b. (كم / بكم) يوماً ستقضين في القاهرة؟
c. (كم / بكم) ضيفاً في الفندق؟
d. (كم / بكم) جنبيها معلق؟
e. (كم / بكم) الفندق التي بها حمام خاص؟

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

a. أربعة (سُعر / أسعار)
b. إحدى عشرة (مُسْعَدا / مُسْعَدًا)
c. تسعة (حَمَام / قنوات)
d. خمسة عشرة (فندقاً / فندقًا)
e.  

---

**Answer Key**

1 a. دْفْع
d._Form VII,

b. _قُتْل_
f._Form III,

c. _نْحْر_

2 a. جَبْنِيَّات sab′at junayhāt seven pounds (plural form)

b. _قَناة_ iHda `ashrata qanāt eleven channels (singular form)

c. _فُنْدَقان_ fundqān two hotels (dual form)

d. _غَرَف_ thalāth ghuraf three rooms (plural form)

e. _شْخَصْا_ ithnā `ashara shakhS(an) twelve people (singular form)

3 _لَدِينَا غَرْفَةٌ وَاحِدَةٌ فَقْطَ بِهَا حِمَامٌ خاصٌ_ ladaynā ghurfa wāHida ṭaqāT bihā Hammām khāSS.
We have only one room with a private bath
b. هل مين الممكّن أن نرى ميدان التحرير من هنا؟
hal min al-mumkin an nar’i midan at-tahrir min huna?
Can we see Midan al-Tahrir from here? (lit., is it possible that)

b. الأأسف المصُعّد لا يعمل.
lí l-ásaf al-mís’ad lā ya’mal
Unfortunately, the elevator doesn’t work.

c. السرفة تطل على ميدان التحرير.
ash-shurfa tuTill ‘alā midan at-tahrir
The balcony overlooks Midan al-Tahrir.

d. هل لديكم قنوات فضائية أم لديكم قنوات تليفزيون المصري فقط؟
hal ladaykum qanawāt faDā’iyya, am ladaykum qanawāt at-tiliﬁzīyūn al-miSri faqaT?
Do you have satellite channels, or do you have only Egyptian TV channels?

5. أربعة أسعار
"Arba’a asa’ar (four prices)

a. إحدى عشرة شرفة
ihdā’ ashra shurfa(tan) (eleven balconies)

b. تسعة قنوات
tis’ qanawāt (nine channels)

c. خمسة عشر فندق
khamsat ‘ashara funduq(an) (fifteen hotels)

d. إثنان عشر ضيف
ithnā’ ashara Dayf(an)
(twelve guests)
Grammar Exercises

1 Identify each item as either a noun-adjective construction, a possessive construction (i'Dāfa), a nominal sentence, or a verbal sentence

a. الشركات المعروفة
b. تعلمت اللغة العربية في مصر
c. جامعة كولومبيا
d. شركة بترول

e. صالة الحقائب
f. أنا أمريكي
g. لهجة لبنانية
h. رحلة طيبة
i. الحافلة تكلف جنيهين
j. لدينا غرفتان

2 Rearrange the following words to make complete sentences

a. الغرفة / كم / سعر
b. المصري / أستطيع / أن / المتحف / أرى
c. يعمل / شركة / دونالد / أرامكو / في
d. جامعة / كولومبيا / تخرج / دونالد / من

e. من / السفر / فضلك / جواز

3 Fill in the blanks with the correct form of the verb, adjective, or the term in the possessive construction by translating the English word in parentheses

a. (arrive)________
b. (graduated)________
c. (use)________
d. (learned)________
e. (travel)________
4. Change the perfect tense verbs into imperfect tense verbs
a. درسنا اللغة العربية في اليمن.
b. ذهبن إلى الفندق.
c. شربت بيبسي.
d. هل عملتما في شركة أرامكو السعودية؟
e. أخذوا الحافلة للمطار.

5. Change the imperfect tense verbs into perfect verbs
a. يحبون التبولة.
b. تتحدثون اللهجة السعودية.
c. هل تدرس في جامعة كولومبيا؟
d. لا يعمل المصعد.
e. يشاهدان القنوات الفضائية.

Vocabulary Exercises

6. Fill in the blanks with the correct word from the options given below (Hint: Remember to apply the rules of agreement in gender, number, and person.)

مطار / ساعة / القنوات / أرخص / الحافلة / غرفة / شركة / أجرة / ألف

a. أرامكو من الشركات المعروفة
b. سأذهب للقاهرة السابعة والنصف.
c. الناكس عشرون جنباً
d. وصلت إلى القاهرة السادسة والنصف.
e. أخذت إلى المطار
f. الوصول في نهاية هذا الممر إلى الميمن.
g. يشاهد دونالد الفضائية
h. هذا الفندق من فندق هيلتون.
i. هل لديك __________________ بحمام؟
j. سعر الغرفة ______________ ليرة

7. Translate the following sentences into English
a. أسكن في القاهرة مع صديقي.
b. تخرج دونالد من جامعة كولومبيا في عام 1995.
c. سافرت لوسي إلى لبنان لتعمل في الجامعة الأمريكية في بيروت.
d. كان دونالد يعمل مهندساً في فنزويلا.
e. مكتب الاستعلامات في نهاية هذا الممر.
8 Translate the following sentences into Arabic.

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

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

أتحدث اللغة العربية _______________ (بلغة / بأجرة / بلهجية) لبنانانية
طلب ____________________ (الاستعلامات / الجمارك / الجوازات) جواز السفر
موظف ____________________ (الاستعلامات / الجمارك / الجوازات) جواز السفر
كيف أذهب إلى ____________________ (صالحة / فندق / حافلة) الحقائب؟
ذهبت / وصلت / أخذت ____________________ التاكسي لمطار بيروت.

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

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

**Answer Key**

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

2 a. كم سعر الغرفة؟
   kam si'r al-ghurfa?
   How much is the room?
   
   b. أستطيع أن أرى المتحف المصري.
   astaTi' an arā l-mathaf al-misri
   I can see the Egyptian museum
   
   c. دونالد يعمل في شركة أرامكو.
   dünāld ya'mal fi sharikat arāmkū
   Donald works for Aramco Company
   
   d. دونالد تخرج من جامعة كولومبيا.
   dünāld takharraj min jāmi'at kūlūmbiyā
   Donald graduated from Columbia University
   
   e. جواز السفر من فضلك.
   jawāz as-safar min faDlak
   Passport, please
3. The luggage arrives half an hour after the arrival of travelers.

4. Donald and Lucy learned a lot about Lebanon.

5. The elevator did not work.

6. I will go to Cairo at 7:30.
8 a حصل أحمد على ليسانس من جامعة أوباما
لبروس رهد ومحمد نفس المدرس.
b لعمل زوجتي طبيبة وابني ممرض
c سافرنا إلى سيناء لمدة أسبوع

9 a أحدث اللغة العربية بلهجية لبنانية.
b تكلفت الموظف الجوازات جواز السفر

7 a I live in Cairo with my friend
b Donald graduated from Columbia University in 1995
c Lucy traveled to Lebanon to work at the American University of Beirut
d Donald was working as an engineer in Venezuela
e The information desk is at the end of this corridor

10 a Family members
b Lebanese foods
c Professions
b b Engineers / Teachers / Doctors
b d Means of transport
b e Nationalities
b c Egyptian / Lebanese / Saudi
b f Things in a hotel
b تليفزيون / شرفة / غرفة
السفر في اليمن

as-safar fi l-yaman Travel in Yemen

تتوافر رحلات طيران دولية لعدد من المدن اليمنية الكبرى مثل صنعاء وعدن، ويصل معظم زوار اليمن إلى مطار صنعاء الدولي ثم يستخدمون خطوط الطيران المحلي للوصول إلى المدن الأخرى، لا توجد حافلات من مطار صنعاء للمدينة، ويكلف التاكسي 12 دولارًا أمريكياً من المطار إلى أي مكان في صنعاء.

يمضي المسافر أن يتنقل داخل المدن اليمنية في التاكسي والذي يكلف حوالي دولارًا أمريكيًا واحدًا لمسافات القصيرة التي لا تزيد عن عشر دقائق ولا يستخدم اليمنيون العداد. وهناك أيضاً الحافلات الصغيرة التي لا يزيد سعرها عن 15 سنتًا أمريكيًا للتذكرة، كما يستطيع السائح أن يؤجر سيارة خاصة بحوالي 50 دولارًا أمريكيًا في اليوم الواحد. أما بالنسبة للتنقل بين المدن الصغيرة في اليمن فيستطيع المسافر أن يستخدم وسائل النقل الجماعي الرخيصة أو أن يؤجر سيارة خاصة تساعد على حرية الحركة في المناطق البعيدة.

توجد في اليمن سلاسل الفنادق الخمسة نجوم العالمية مثل شيراتون والتي يصل سعرها إلى 100 دولار للغرفة كما توجد فنادق الأربعة نجوم والتي يصل سعر الغرفة فيها إلى 50 دولارًا، كما توجد بعض الفنادق ذات الثلاثة نجوم والنجومتين والتي يقل سعرها عن 20 دولارًا.

عملة اليمن هي الريال اليمني ويتكون من 100 فلس. يستطيع المسافر أن يغير العملة الأجنبية في أي مكتب صرافة في المدن الكبرى، ولا يوجد سعر رسمي للدولار أو سوق سوداء، ويصل سعر الدولار إلى حوالي 130 ريال.
International flights are available to a number of major Yemeni cities like San’aa and Aden. Most of Yemen’s visitors arrive at San’aa International Airport, then use local airlines to get to other cities. There are no buses from San’aa airport into the city, and taxis from the airport to any part of the city cost twelve US dollars.

The traveler can get around Yemeni cities by taxi, which costs about one American dollar for short distances that take no more than ten minutes. Yemenis do not use a meter. There are also small buses that do not cost more than 15 American cents for a ticket. The tourist can also rent a private car for about 50 US dollars per day. For travel between small cities in Yemen, the traveler can use the inexpensive public means of transportation, or rent a private car, which will allow for more freedom of movement in remote areas.

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

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

**Vocabulary**

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>الیٰمن</td>
<td>Yemen</td>
</tr>
<tr>
<td>تنّوافر (تّوافر)</td>
<td>are available (to be available)</td>
</tr>
<tr>
<td>رحلات الطّيّران</td>
<td>flights</td>
</tr>
<tr>
<td>دوّلیة</td>
<td>international</td>
</tr>
<tr>
<td>عدد</td>
<td>number, a number of</td>
</tr>
<tr>
<td>صنعاء</td>
<td>San’aa (the capital of Yemen)</td>
</tr>
<tr>
<td>عدن</td>
<td>Aden (a city in Yemen)</td>
</tr>
<tr>
<td>زوّار (زائر)</td>
<td>visitors (visitor)</td>
</tr>
<tr>
<td>خطوط الطّيّران</td>
<td>airlines</td>
</tr>
<tr>
<td>محلّي</td>
<td>local</td>
</tr>
<tr>
<td>اخْرَى</td>
<td>others</td>
</tr>
<tr>
<td>الذي</td>
<td>which</td>
</tr>
<tr>
<td>أي</td>
<td>any</td>
</tr>
</tbody>
</table>
مكان makān

يمستطيع أن yastaTi' an

يتنقل (تنقل) yataanaqqa (tanaqqa)

داخل dākhil

حوالي Hawāli

مسافات masāfāt

قصيرة qaSirā

دقائق (دقيقة) daqā'iq (daqīqa)

سنت sant

ذكركة tadhkarā

كما kamā

يؤجر (أجر) yu'ajjīr (ajjār)

أما بالنسبة لـ ammā bin-nisba li

بين bayn

وسائل (وسيلة) النقل an-naqil wasā'il (wasila)

تنقل tanaqqul

جماعي jamā'i

تُساعده (ساعد) على tusā'iduḥu (sā'ada) 'alā

حرية Hurriya

حركة Haraka

مناطق (منطقة) manāTiq (minTaqa)

نائية nā'iya

سلسلة فنادق (سلسة) salāsil fanādiq (silsila)

نجوم (نجمة) nujūm (najma)

عالمية 'ulāmiyya

بعض ba'D

ذات dhāt

يقل (قل) عن yaqīl (qall) 'an

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
عملة 'umla
أجنبيّة ajnabiyya
مكتب صرافة maktab Sirāfa
ريال يمني riyāl yamani
يتكون (ت ك و) من yatakawwan (takawwan) min فلس fals
رسمي rasmi
حصل على HaSal 'alā
ليسانس lisāns
نفس nafs
قلم (أ ق لام) qalam (aqālam)
شهادة shahāda
 طويل Tawil
أخوت (أ خوات) ukht (akhwāt)
أحبَّ aHabb
أسوان aswān
و جدٌ (يوجيد) awjād (yūjīd)
حمل Hamal
المساء almasā‘
قطار qīTār
سبناء saynā‘
طائرة Tā’ira
اسبوع usbū‘
بيت (ب وتوت) bayt (buyūt)
ليلة (لالي) layla (laylī)
مشى mashā
مطعم (مطاعم) maT'am (maTā'im)
سائح (سانحون) sā'iH (sā'iHūn)
currency
foreign
exchange bureau
Yemeni riyal
is made up of
penny (the smallest unit of a Yemeni riyal)
official
to earn, be awarded, get
B.A
the same
pen(s)
degree
tall
sister(s)
to like, to love
Aswan (a city in Southern Egypt)
to bring about
to carry
evening
train
Sinai Peninsula
airplane
week
house(s)
night(s)
he walked
restaurant(s)
tourist(s)
LESSON 8
(Modern Standard Arabic)

بِكَمْ تَشْتَري الدُّلَّار؟ How Much Do You Buy Dollars For?

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

بائع السوق السوداء: هل تريد أن تُغيِّر بعض الدولارات؟
دونالد: نعم، ولكني سأغُيرها في هذا البنك.
بائع السوق السوداء: سوف أدفع لك أكثر من البنك.
دونالد: سأبيعُكِ الدُّلَّار؟
بائع السوق السوداء: أدفع سبعة جنيهات للدولار الواحد.

Donald checks the exchange rates in the bank

دونالد: ولكن الفرق بين سعرك وسعر صرف البنك لن يكون كبيراً.
بائع السوق السوداء: هذا ليس صحيحاً، تستطيع أن تشتري سبعة أرغفة من الجبن بهذه الفرق، ما رأيك؟
دونالد: لا أريد أن أغيِّرُ شكلًا، ولكن لماذا لا تغيِّرُ البَنُوك بنفسه هذا السعر؟
بائع السوق السوداء: هذا هو خطأ الحكومة التي تحاول أن تتحكَّم في سعر الدولار. هل وجدت فندقًا ليتسكن فيه؟
دونالد: نعم.
بائع السوق السوداء: أنظم أيضًا رحلات سفاري في الصحراء البيضاء، تكلف الرحلة خمسة جنيهات جنبيًا للفر. ما رأيك؟
دونالد: ليس لدي الوقت الكافي لِهذِه الزيارة، سأذهب هناً في الزِيارة القادمة، إن شاء الله. شكراً مَع السَّلامَة.
Black market dealer: Do you want to change some dollars?
Donald: Yes, but I am going to change them in this bank.
Black market dealer: I will pay you more than the bank.
Donald: How much do you buy dollars for?
Black market dealer: I pay seven pounds for one dollar.

Donald: But the difference between your rate and the bank exchange rate is not a lot.
Black market dealer: That’s not true. You can 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 at the same rate?
Black market dealer: It’s the government’s fault for trying to control the price of the dollar. Have you found a hotel to stay in?
Donald: Yes.
Black market dealer: I also arrange safaris in the White Desert. The trip costs 500 pounds per person. What do you think?
Donald: I don’t have enough time during this visit. I will go along on my next trip. God willing. Thank you, good-bye.

B. Grammar and Usage

1. THE FUTURE TENSE

A. THE FORMATION OF THE FUTURE TENSE

There are two ways of forming the future tense in Arabic: a) the appropriate form of the imperfect verb is preceded by the word سوف sawfa, or b) the prefix س- sa- is attached to the appropriate form of the imperfect verb.
If the sentence has no verb, the future markers سَ and سُوفَ precede an appropriate imperfect form of the verb كان (was)

سِيوُنَ سِمْرُ الْجِنْيَة أَرْبَعُة عُشْرِ سَنْتَا فَقْطَ

sayakun si’r al-junita’ arba’at ‘ashara santan faqaT
The value of the pound will be only 14 cents

سُوفَ يِكْوَنُ سِمْرُ الْدُولَة أَرْبَعُة عُشْرِ سَنْتَا فَقْطَ

sawfa yakun si’r ad-dulha’ arba’at ‘ashara santan faqaT
The value of the dollar will only be 14 cents

The full conjugation of كان kàn in the imperfect tense is shown in the following table

<table>
<thead>
<tr>
<th>THE IMPERFECT FORM OF THE VERB</th>
<th>كان (TO BE)</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Singular</strong></td>
<td><strong>Plural</strong></td>
</tr>
<tr>
<td>أنا</td>
<td>أكون</td>
</tr>
<tr>
<td>variation</td>
<td>akun</td>
</tr>
<tr>
<td>أنت</td>
<td>تكون</td>
</tr>
<tr>
<td>you (m)</td>
<td>takun</td>
</tr>
<tr>
<td>أنت</td>
<td>تكونين</td>
</tr>
<tr>
<td>you (f)</td>
<td>takunin</td>
</tr>
<tr>
<td>هُوَ</td>
<td>يكون</td>
</tr>
<tr>
<td>he</td>
<td>yakun</td>
</tr>
<tr>
<td>هِيَ</td>
<td>تكون</td>
</tr>
<tr>
<td>she</td>
<td>takun</td>
</tr>
</tbody>
</table>

B NEGATIVE FORM OF THE FUTURE TENSE

لَنَ lan (will not) is used to negate future tense verbs Because لَنَ lan is both a negative and a future marker, similar to English won’t, it precedes the imperfect tense verb directly, without سَ or سُوفَ sawfa For example
The government will control the price of the dollar.

The government will not control the price of the dollar.

I will change them in this bank.

I will not change them in this bank.

C  ADVERBS EXPRESSING FUTURE
Here are some common adverbs used in future tense sentences

<table>
<thead>
<tr>
<th>COMMON FUTURE TENSE ADVERBS</th>
</tr>
</thead>
<tbody>
<tr>
<td>غداً</td>
</tr>
<tr>
<td>الأسابيع القادم</td>
</tr>
<tr>
<td>الشهر القادم</td>
</tr>
<tr>
<td>العام القادم</td>
</tr>
<tr>
<td>فيما بعد</td>
</tr>
<tr>
<td>في المستقبل</td>
</tr>
<tr>
<td>هذا المساء</td>
</tr>
<tr>
<td>بعد الظهر</td>
</tr>
<tr>
<td>tomorrow</td>
</tr>
<tr>
<td>next month</td>
</tr>
<tr>
<td>later</td>
</tr>
<tr>
<td>this evening</td>
</tr>
</tbody>
</table>

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

The exchange rate will go up next week

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-adhī.*

<table>
<thead>
<tr>
<th></th>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>Singular</td>
<td><strong>الذي</strong></td>
<td><strong>التي</strong></td>
</tr>
<tr>
<td>Plural</td>
<td><strong>الذين</strong></td>
<td><strong>اللاتي/اللاتي/اللواتي</strong></td>
</tr>
<tr>
<td>Dual</td>
<td><strong>الذين/الذان</strong></td>
<td><strong>الLATI/الLATI/الLATI</strong></td>
</tr>
</tbody>
</table>

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

The following example has a definite noun *البائع al-bā'i* (the dealer) followed by a relative clause:

*نَرَأَيْتُ البائع الذي كان يتحدث مع دونالد*  
I saw *the dealer* who was talking to Donald.
The noun al-bā‘ī is described by the clause يَتَّحَدَّثُ مَعَ دُوَنَالْدُ yataHaddath ma‘a dūnald ([he] was talking to Donald), which is introduced by the relative pronoun الَّذِي alladhi (who) Contrast that with the following example:

راَيْتُ بَائِعًا يَتَّحَدَّثُ مَعَ دُوَنَالْدُ ra‘ayt ba‘i‘an yataHaddath ma‘a dūnald
I saw a dealer talking to Donald. (lit., I saw a dealer, [he] was talking to Donald)

In the above example, the clause يَتَّحَدَّثُ مَعَ دُوَنَالْدُ yataHaddath ma‘a dūnald ([he] was talking to Donald) follows the indefinite noun without the relative pronoun الَّذِي alladhi

Here are two more examples illustrating the same contrast

هَذَا هُمَا الفَنْدُقَانُ اللَّذَانَ قَرَأْتُ عَنْهُمَا. hādhān huma l-fanduqān alladhān qara‘t ‘anhumā
Those are the two hotels that I read about

هَذَا فَنْدُقَانُ قَرَأْتُ عَنْهُمَا. hādhān funduqān qara‘t ‘anhumā
Those are two hotels I read about

3. NUMBERS FROM 20 TO 1,000

A THE TENS

Below are the words for numbers 20 through 90. Notice that they do not have separate forms for feminine and masculine

<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>‘ishrūn ('ishrin)</td>
<td>عشرون (عشرين)</td>
<td>٢٠</td>
</tr>
<tr>
<td>thirty</td>
<td>thalāthūn (thalāthin)</td>
<td>ثلاثون (ثلاثين)</td>
<td>٣٠</td>
</tr>
<tr>
<td>forty</td>
<td>arba‘ūn (arba‘in)</td>
<td>أربعون (أربعين)</td>
<td>٤٠</td>
</tr>
<tr>
<td>fifty</td>
<td>khamsūn (khamisn)</td>
<td>خمسون (خمسين)</td>
<td>٥٠</td>
</tr>
<tr>
<td>sixty</td>
<td>sittūn (sittin)</td>
<td>ستون (ستين)</td>
<td>٦٠</td>
</tr>
<tr>
<td>seventy</td>
<td>sab‘ūn (sab‘in)</td>
<td>سبعون (سبعين)</td>
<td>٧٠</td>
</tr>
<tr>
<td>eighty</td>
<td>thamānūn (thamānīn)</td>
<td>ثمانون (ثمانين)</td>
<td>٨٠</td>
</tr>
<tr>
<td>ninety</td>
<td>tis‘ūn (tis‘in)</td>
<td>تسعون (تسعين)</td>
<td>٩٠</td>
</tr>
</tbody>
</table>
The ones are joined to the tens with و (and). Note that unlike in English, the ones precede the tens for all two-digit numbers above twenty. For example

\[
\text{س١ وعِشْرَٰن حاف١ة}
\]
\[
sitta wa 'ishrūn Häfīla
\]
\[
twenty-six buses (lit., six and twenty buses)
\]

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

B THE HUNDREDS

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

\[
\text{مئة وثلاث بنات}
\]
\[
mi'a wa thalāth banāt
\]
\[
103 girls
\]

\[
\text{مئة وخمسون وثلاثون بنّتة}
\]
\[
mi'a wa kham's wa thalāthün bint(an)
\]
\[
135 girls
\]

In other words, one says “a hundred and five and thirty” in Arabic. Both the number and the counted noun change according to the rules of agreement discussed in Lesson 7.

To say 200, use the dual suffix (see Lesson 7). 200 is مائتان mi'atān, when referring to a subject of the sentence, and منيتين mi'atayn otherwise. When followed by a noun, the من in مائتان or منيتين mi'atayn is dropped. Thus, 200 girls would be منيتا بنت mi'atā bintā.

The numbers 300 through 900 are as follows.
<table>
<thead>
<tr>
<th>Number</th>
<th>Transliteration</th>
<th>Arabic Script</th>
<th>Arabic Numeral</th>
</tr>
</thead>
<tbody>
<tr>
<td>three hundred</td>
<td>thalāthumi'a</td>
<td>ثلاثمئة</td>
<td>٣٠٠</td>
</tr>
<tr>
<td>four hundred</td>
<td>arba'umi'a</td>
<td>أربعمئة</td>
<td>٤٠٠</td>
</tr>
<tr>
<td>five hundred</td>
<td>khamsumi'a</td>
<td>خمسمئة</td>
<td>٥٠٠</td>
</tr>
<tr>
<td>six hundred</td>
<td>sittumi'a</td>
<td>ستمئة</td>
<td>٦٠٠</td>
</tr>
<tr>
<td>seven hundred</td>
<td>sab'umi'a</td>
<td>سبعمئة</td>
<td>٧٠٠</td>
</tr>
<tr>
<td>eight hundred</td>
<td>thamānimi'a</td>
<td>ثامنمئة</td>
<td>٨٠٠</td>
</tr>
<tr>
<td>nine hundred</td>
<td>tis'umi'a</td>
<td>تسعمئة</td>
<td>٩٠٠</td>
</tr>
</tbody>
</table>

C. Vocabulary

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>سوق</td>
<td>market</td>
</tr>
<tr>
<td>수ءاء</td>
<td>black</td>
</tr>
<tr>
<td>تُريد (آراد)</td>
<td>you want (to want)</td>
</tr>
<tr>
<td>سأَعْيَرْهُمَا (غُيَرِ)</td>
<td>I will change them (to change)</td>
</tr>
<tr>
<td>سؤف</td>
<td>will</td>
</tr>
<tr>
<td>أكثر</td>
<td>more (a lot)</td>
</tr>
<tr>
<td>تَشْتَرَى (اشترى)</td>
<td>you buy (to buy)</td>
</tr>
<tr>
<td>فرق</td>
<td>difference</td>
</tr>
<tr>
<td>سَعر صَرْف</td>
<td>exchange rate</td>
</tr>
<tr>
<td>بنك (بنوك)</td>
<td>bank(s)</td>
</tr>
<tr>
<td>صحِحَا</td>
<td>true</td>
</tr>
<tr>
<td>تُسْتَنْتَعِب (استطاع)</td>
<td>you can (to be able to)</td>
</tr>
<tr>
<td>أَرْغِفْة (رَغِيف)</td>
<td>loaves</td>
</tr>
<tr>
<td>خبز</td>
<td>bread</td>
</tr>
<tr>
<td>لكن</td>
<td>but</td>
</tr>
<tr>
<td>لذا</td>
<td>why</td>
</tr>
</tbody>
</table>
D. Cultural Note

The black market for currency exchange is only one of many informal economies that exist in Arab countries. It is often blamed on poor government management, as the fictional black market dealer in the dialogue argues, but is also linked to a general lack of resources, making it a common phenomenon in many low-income areas of the world.

For the same reasons, it is common in many Arab countries to find people peddling products from makeshift tables on busy streets of the city or preparing a surprising variety of foods from carts parked on the sidewalk. In Egypt, you can also find sizeable street markets where produce is sold directly from donkey carts, which are used to bring goods into town from the country.
E. Exercises

1 Use sawfa, lan, or sa to change the sentences to the future tense

a لا أريد أن أغير جئنيهات
b لم أدفع لك أكثر من البنك.
c حاولت الحكومة أن تتحكم في سعر الدولار.
d يشتري دونالد بعض الجنيهات.
e يذهب دونالد إلى البنك كل يوم.

2 Use the correct form of the relative pronoun.

a رأيت موظف البنك _______ كان يتحدث مع دونالد.
b هذه هي الجريدة _______ أحبها.
c أنا مع الحكومات _______ تتحكم في الأسعار.
d الرجل _______ ينظم الرحلات اسمه يحيى.
e هذا هو الرجل _______ حدثتك عنه.

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

a البنك - يفتح - القادم - الأسبوع - سوف.
b إلى - لن - الصحراء - أنذهب - غداً.
c في - فرنسا - المستقبل - ساسفر - إلى.
d أخي - هذا - سأزور - المساء.
e كثيرا - فيما - سأشتري - بعد.

4 Arrange the following scrambled sentences to make a meaningful paragraph

ثمتحدث عن مشكلة سعر صرف الدولار في مصر.
و هناك قابل بائع السوق السوداء.
عندما كان دونالد في مصر، أراد أن يغير بعض الدولارات.
ذهب إلى البنك.
فكر دونالد، لكنه لم يغير العملات.
قال البائع أنه سيدفع أكثر من البنك.

5 There is an error in the underlined portion of each of the following sentences. Find the error and correct it to form a meaningful sentence

a لن سأدفع لك العملات.
b قابلت بائع الذي يغير العملات.

...
الحكومة هي الذي تتحكم في سعر الصرف.

d هذا هو الفندق الذين ذهبتي إليه.

e رأيت عشرين بنات.

**Answer Key**

1 a لن أريد أن أغير جنيهات
    *lan ʿurid an ʿughayr junayḥāt*
I will not want to change any pounds

b لن أدفع لك أكثر من البنك
    *lan adfaʿ lak akhtar min al-bank*
I will not pay you more than the bank

c سوف تحاول الحكومة أن تتحكم في سعر الدولار.
    *sawfa tāḥwil al-Hukūma ʿan tataḥkīm fi sīr ʿad-dīlār*
The government will try to control the price of the dollar

d سيسطردي دونالد بعض الجنينات.
    *Sayashṭari dūnald baʿD al-junayḥāt*
Donald will buy some pounds

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

2 رأيت موظف البنك الذي كان يتحدث مع دونالد.
    *raʿayt muwaDHDHaf al-bank alladhi kān yataḥadath maʿa dūnald.*
I saw the bank employee who was talking to Donald

هذا هي الجريدة التي أحبها.
    *ḥadhīhi hiya l-jārida ʾllātī uḥḥīubahā*
This is the newspaper I like

أما مع الحكومات التي تتحكم في الأسعار.
    *anā maʿa ʾl-Hukūmāt allati tatataḥkām fi l-ʿasʿār*
I am supportive of (Lit., with) governments that control prices

الرجل الذي ينظم الرحلات اسمه يحيى.

ar-rajul alladhi yunaDHDHim ar-riHlāt ismu(hu) yaHya
The man who organizes the trips is named Yehia

هذا هو الرجل الذي حدثتك عنه.
    *ḥadhā huwwa r-rajul alladhi ḥadathṭak ʿanhu*
This is the man that I told you about

3 سوف يفتح البنك الأسبوع القادم.
    *sawfa yaftaḥ al-bank al-usbūʿ al-qādim*
The bank will open next week

لن أذهب إلى الصحراء غداً.
    *lan adh-hab ila S-Sahrāʾ ʿghodan*
I won’t go to the desert tomorrow

سأسافر إلى فرنسا في المستقبل.
    *saʿusāfīr ila fāransa fi l-mustaqbal*
I will travel to France in the future

سأزور أخي هذا المساء.
    *saʿazūr akhī ḥadhā l-masāʾ*
I will visit my brother tonight

سأشترى كثيرا فيما بعد.
    *saʿashṭari kāthīra(an) fīmā baʿd*
I will buy a lot later on

عندما كان دونالد في مصر، أراد أن يغير بعض الدولارات بهز إلى البنك وهناك.

قبل بائع السوق السوداء. قال البائع أنه سيدفع أكثر من البنك. فكر دونالد، لكنه لم يغير الدولارات تم تحذيرًا من مشكلة.

سعر صرف الدولار في مصر.

ʿindamā kān dūnald fi miSr, ʿarād an yughayyir baʿD ad-dūlārāt. dhahab ila l-bank wa hunāk qaʿbal būʿ as-sūq as-sawdāʾ. qāl al- bāʾiʾ innahu sayyadaʾ akhar min al-bank fakkar dūnald, ṭākin lam yughayyir ad-dūlārāt thumma ταḤaddathā ʾan mushkilat siʿr Sarī ad-dūlār fi miSr
When Donald was in Egypt, he wanted to change some dollars. He went to the bank. There he met the black market dealer. The dealer said he would pay more than the bank. Donald thought about it, but he didn’t change any dollars. Then they discussed the problem of the dollar exchange rate in Egypt.

5 a. لن أدفع لك الدولارات. 
أدفع 'adfa' (to pay)

b. قابلت البائع الذي يغير الدولارات. 
البائع al-bā‘i’ (the seller)

c. الحكومة هي التي تتحكم في سعر الصرف. 
التي allati (who/which)

d. هذا هو الفندق الذي ذهبتي إليه. 
الذي alladhi (which/who, sg)

e. رأيت عشرين بنة. 
بنتا bint(an) (girl, sg)
LESSON 9
(Modern Standard Arabic)

كم الإيجار؟
kam al-ijār? How Much Is the Rent?

A. Dialogue

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

نادية: هذه شقة كبيرة جداً، بها أربع غرف وصالّة وحمّامان!

لوسي: هي شقة جميلة جداً فالشرفة تطل على حديقة كبيرة وهي قريبة من الجامعة.

نادية: نعم هذا صحيح، ولكن ما رأيك في الأثاث؟

لوسي: لا يعجبني، ولا تعجبني أدوات المطبخ، فالأنواع قديمة والوقت محروقة.

صاحب الشقة: من الممكن أن أشتري أوّعية جديدة.

نادية: وماذا عن الأثاث؟

صاحب الشقة: لا أستطيع أن أشتري أثاثاً جديداً إلا إذا وقعت على عقد إيجار لمدة سنتين على الأقل.

لوسي: ولكن لا أعرف إذا كنت سأبقى في بيروت لمدة سنتين. أريد أن أوقع العقد لعدة عام.

صاحب الشقة: في هذه الحالة لن أستطيع أن أبيع الأثاث.

لوسي: ماذا عن تغيير هذه الكراسي وهذا الدولاب؟

صاحب الشقة: موافق ولكن سأبيع واحد فقط من هذه الأشياء كل شهر.

لوسي: كم إيجار الشقة في الشهر؟

صاحب الشقة: سبعمائة دولار.

لوسي: هذا أكثر مما كنت أتوقع، سأدفع خمسمائة دولار فقط.
Nadia This apartment is very big, it has four bedrooms and two bathrooms.

Lucy It is quite beautiful, and the balcony overlooks a big garden. And it’s also close to the University.

Nadia Yes, that’s true, but what do you think of the furniture?

Lucy I don’t like it, and I don’t like the kitchen utensils. The dishes are old, and the pots are burnt.

Landlord I can buy you new pots and pans.

Nadia And what about the furniture?

Landlord I can’t buy you new furniture unless you sign a lease for at least two years.

Lucy But I don’t know if I will be in Beirut for two years. I want to sign a one-year lease.

Landlord In that case, I won’t be able to change the furniture.

Lucy What about replacing just these chairs, this armoire, and that bed?

Landlord Agreed, but I will only change one of these things each month.

Lucy How much is the rent per month?

Landlord 700 dollars.

Lucy That’s more than I was expecting, I’ll only pay 500 dollars.

B. Grammar and Usage

1. DEMONSTRATIVES

Demonstratives are words that are used to point verbally to objects, such as the English this, these, that, and those. هَذَا hāḍhihi, the Arabic demonstrative adjective meaning “this,” is used in the following sentence.
In Arabic, demonstratives agree with the noun to which they refer in gender and number. Unlike adjectives, demonstratives always precede the noun in Arabic.

<table>
<thead>
<tr>
<th>DEMONSTRATIVES</th>
<th>هَذا</th>
<th>ذَلَك</th>
<th>هَذَهُ</th>
<th>أَوْلَيْكَ</th>
<th>هَذَانُ (هَذَانُ)</th>
<th>ذُنِيبَ (ذُنِيبَ)</th>
<th>هُمَانُ (هُمَانُ)</th>
<th>تَنِيبَ (تَنِيبَ)</th>
</tr>
</thead>
<tbody>
<tr>
<td>this (m)</td>
<td></td>
<td>that (m)</td>
<td>these (m)</td>
<td>those (m)</td>
<td>these two (m)</td>
<td>those two (m)</td>
<td>these two (f)</td>
<td>those two (f)</td>
</tr>
<tr>
<td>this (f)</td>
<td></td>
<td>that (f)</td>
<td>these (f)</td>
<td>those (f)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>this (f)</td>
<td></td>
<td>that (f)</td>
<td>these (f)</td>
<td>those (f)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>this (m)</td>
<td></td>
<td>that (m)</td>
<td>these (m)</td>
<td>those (m)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Remember that plural non-human nouns are treated as feminine singular for purposes of agreement. This is why هَذَهُ الأَشْيَاء hādhīhi l-ashyā' (these things), whereas هُوَلاَءُ هَمَانُ (هُمَانُ) hā’ulā’i (these, m pl.) is used in هُوَلاَءُ الْبَنَاتِ hā’ulā’i n-nās (these people).

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

<table>
<thead>
<tr>
<th>هَذَهُ الكَرَاسِي</th>
<th>هَذَهُ الكَرَاسِي</th>
</tr>
</thead>
<tbody>
<tr>
<td>hādhīhi l-karāsi</td>
<td>these chairs (lit, this (f) the chairs)</td>
</tr>
</tbody>
</table>

If a demonstrative is followed by an indefinite noun, the phrase is then interpreted as a full nominal sentence. Contrast the following complete sentence to the previous example.

<table>
<thead>
<tr>
<th>هَذَهُ كَرَاسِي</th>
<th>هَذَهُ كَرَاسِي</th>
</tr>
</thead>
<tbody>
<tr>
<td>hādhīhi karāsi</td>
<td>These are chairs (lit, this (f) chairs)</td>
</tr>
</tbody>
</table>

In order to express the meaning These are the chairs in Arabic, and to distinguish this sentence from the phrase these chairs, one says something like These ones, they are the
chairs. In other words, a pronoun that agrees with the noun in person, number, and gender is inserted. That pronoun is underlined in the second example below:

هذى الكَرَاسى vs هذى هَي الكَرَاسى
hādhihi l-karāṣī hādhihi huwa l-karāṣī
these chairs These are the chairs (lit., this (f.) it the chairs)

The same contrast is illustrated in the following three examples

ذَلِك السَّرير
dhālik as-sarīr
that bed

ذَلِك سَرير
dhālik sarīr
That is a bed

ذَلِك هو السَّرير
dhālik huwa s-sarīr
That is the bed. (lit., that it the bed)

2. MORE NUMBERS: THOUSANDS AND MILLIONS

A THE THOUSANDS

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

ثلَاثة آلاف
thalāthat ālāf
three thousand (lit., thousands)

The word آلاف ālāf (thousands) is in the plural form here, because it is a counted noun following the number 3.

Any counted noun that follows whole thousands (1,000, 2,000, 3,000, etc.) should be in the singular form

ثلَاثة آلاف ضيف
thalāthat ālāf Dayf
three thousand guests (lit., three thousands guest)

The word ضيف Dayf (guest) is in the singular form because it is the counted noun following 3,000.
To add other digits, join ألف with a و wa (and).

أربعة آلاف و أربعة وأربعون ضِمْغًا
arba‘at al-f wa arba‘a wa arba‘ān Dayf(an) ¹
four thousand, forty-four guests (lit., four thousands and four and forty guests)

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

أربعة آلاف وأربعمائة وأربعة ضِمْغُف
arba‘at al-f wa arba‘umi‘a wa arba‘at Duyūf
four thousand, four hundred four guests (lit., four thousands and four hundred and four guests)

In the last example, the plural form ضِمْغُف Duyūf (guests) is used Thus the counted noun—ضِمْغَف Dayf(an) or ضِمْغُف Duyūf in our examples—is singular or plural depending on the ones and tens digits alone

Finally, remember that Arabic numerals are written and read from left to right, as in English

١٢٣٤
ألف ومائتان وأربعة وثلاثون
alf wa mi‘atān wa arba‘a wa thalāthūn
one thousand, two hundred, thirty-four (lit., one thousand and two hundred and four and thirty)

B. THE MILLIONS

The word million works just like ألف Its plural form is ملايين malāyīn, and its dual form is مليونان milyūnayn or مليونان milyūnān, depending on the function of the noun it modifies

The rules for numbers will only become natural with practice. You can promote your number reading skills by always reading out loud any numeral that you encounter in a text, especially dates To get yourself started, memorize these two examples so you will never have to pause when reading them

عام ألف وتمسُمائة
‘ām alf wa tis‘umi‘a
the year 1900

عام ألفين
‘ām alfayn
the year 2000

¹ The counted noun that follows numbers can have the ending -an. The pronunciation of this ending is optional in spoken Modern Standard Arabic.
C. Vocabulary

ijār  
rente (rent)

shaqqā  
apartment

biha  
it has

Sāla  
living room

Hammāmān  
two bathrooms

Hadiqa  
garden

qarība  
close

athāth  
furnishings

yu’jibun (a’jāb)  
I like (to like)

adawāt (adā)  
utensils(s)

maTbakh  
kitchen

aTbāq (Tabaq)  
dish(es)

qadīma  
old

aw’iya (wi’ā’)  
pot(s)

maHruqa  
burnt

jadīda  
ew

illa  
except

woqqa’t ‘ala  
you signed

‘aqd  
contract

sanatayn  
two years

sa’abqa (baqiya)  
I will stay (to stay)

bayrūt  
Beirut

fi hādhīhi l-Hāla  
in that case

karāsi (kurṣi)  
chair(s)

dulāb  
armoire; closet

dhaliq  
that

sanur  
bed
muwāfiqa

ashya’ (shay’)

shahr

mimmā

أُتَوقَعُ (تَوْقَعُ) ‘atawaqqqa’ (tawaqqqa’)

agreed

things (thing)

month

than what

I expect (to expect)

D. Cultural Note

Many people in Arab cities now live in modern high-rises. Before the days of air conditioning, however, those who lived in private houses would often design their homes with an open courtyard or garden in the middle of the house. Its main function was to keep the house cool, but it also allowed the family some privacy. Because most of the windows would overlook the courtyard, the family would have a peaceful garden view shut off from the noises and strangers on the street.

Even in the high-rises of today there are some traces of this architectural style. Many modern apartment buildings built in Arab cities include an open center yard. Kitchens often have windows onto these spaces, which still perform the function of bringing cool air into the house.

E. Exercises

1. Use the correct form of the demonstrative pronoun to complete the following sentences

a. الدوْلَابُ قَدِيمٌ جداً
b. هِيَ الْبَنَتُ الّتِي تَسْكُنْ معْيَ

c. مَا رَأَيْكِ فِي _______ الأَثَاث؟

d. الشَّقَّةُ تَطلُّ عَلَى حَدِيقَةٍ جَمِيِّلَةٍ

e. سَأَبْقَى فِي بِرُوْتِ لَكَ _______ السَّنَتِين

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

<table>
<thead>
<tr>
<th>A</th>
<th>B</th>
</tr>
</thead>
<tbody>
<tr>
<td>a. هذا</td>
<td>هم أصدقاءي من الجامعة</td>
</tr>
<tr>
<td>b. هذا</td>
<td>هو زوجة نادية</td>
</tr>
<tr>
<td>c. هذه</td>
<td>هي زوجة دونالد</td>
</tr>
<tr>
<td>d. هذا</td>
<td>هي بيروت الجميلة</td>
</tr>
<tr>
<td>e. هؤلاء</td>
<td>هو صديقي الذي حدثتك عنه</td>
</tr>
</tbody>
</table>
3. Write the following numbers in Arabic

a. مائة وخمس وثلاثون
b. مائة وأربعون
c. تسعمئة
d. خمسمئة وسبعة
e. ثلاثمائة وأربعون

4. Arrange the following words so that they form complete sentences

a. حدثتك - هذه - أمـس - التي - هي - عنها - الشقة
b. الأطباق - هذه - قديمة - جداً
c. هنا - مدة - جداً - جميلة - لهذه - المدينة - سابق - طويلة
d. الدرس - لا - هذا - أفهم
e. الشقة - بها - وصالـة - هذه - غرف - وحمامـان - خمس

5. Choose the right word to fill in the blanks in the following sentences

أدوات / تغيير / جنيه / حمام / عقد / الإيجار

a. في شقتي خمس غرف ولكن هناك __________________ واحد
b. سأدفع سبعمئة __________________ فقط لهذه الشقة
c. أريدك أن __________________ بعض هذا الأثاث
d. سأوقع __________________ الأسبوع القادم.
e. سوف نشتري __________________ المطبخ غداً

**Answer Key**

1. a. هذا الدوّلاب قديم جداً
   
   
   
   hādhā d-dulāb qadīm jiddan
   
   This armoire is very old

b. هذه هي البنت التي تسكن معي

   hadhihi hiya l-bint allati taskun ma‘i
   
   This is the girl who lives with me

c. ما رأيك في هذا الأثاث؟

   mā ra‘yak fi hādhā l-‘athāth?
   
   What do you think of this furnishing?

d. هذه الشقة تطل على حديقة جميلة.

   hadhihi sh-shaqa tuTill ‘alā Hadiqa jamila
   
   This apartment overlooks a beautiful garden

e. سأبقى في بيروت لكلتا هاتين السنتين

   s‘abqā fi bayrūt likiIta hātayn as-sanatayn
   
   I will stay in Beirut for both of these years

2. a. هذا هو صديقي الذي حدثتك عنه

   hadditha l-kaddi’i l-kaddi’i

   This is the friend who told you about

b. هذه زوجة دونالد

   hadhihi z-ziyāt dūnād

   This wife of Donald

c. هذه هي بابيتة الجميلة

   hadhihi b-biBīta‘ jamiila

   This is the beautiful baby

d. هذا هو زوجة نادية

   hadhihi z-ziyāt nādiyā

   This is the wife of Nadiya

e. هؤلاء هم أصدقائي من الجامعة

   hawla‘ah hām ‘asʿadāti min al-‘umāra

   These are my friends from the University
جنيه junoyh (a pound)
sa’adfa’ sab’umi’at junoyh faqaT li hādhihi sh-shaqqa
I will only pay seven hundreded pounds for this apartment

أريدك أن تغيّر بعض هذا الأثاث. تغيّر tughhayyir (to change)
uriduk an tughhayyir ba’D hādha l’-athōth.
I want you to change some of this furniture

SAووقع عقد الإيجار الأسبوع القادم
عقد الإيجار ‘aqd al-ṣāl (the rental contract)
sa’uwaqqi’ ‘aqd al-ṣāl al-’usbū’ al-qādim
I will sign the rental contract next week

سوف نشترى أدوات المطبخ غداً.
أدوات adawāt (utensils)
sawfa nashtari adawāt al-maTbakh ghadan
We will buy the kitchen utensils tomorrow

في شقتي خمس غرف ولكن هناك حمام واحد
Hamām (bathroom)
fi shaqati khamas ghuraf wa lākin hunāk Hamām wāHid
In my apartment there are five rooms, but there is only one bathroom

لا أفهم هذا الدرس

هذة الشقة بها خمس غرف وصالّة وحمامان.

هذه الشقة التي حدثتك عنها أمس.

هذة الأطباق قديمة جداً.

سأبقى هنا مدة طويلة فهذة المدينة جميلة جداً

لا أفهم هذا الدرس

هذة الشقة بها خمس غرف وصالّة وحمامان.

3 ١٣٥ mi’a wa khamas wa thalāthūn
140 mi’a wa arba’ūn
900 tis’umi’a
507 khamsumi’a wa sab’a
340 thalāthumi’a wa arba’ūn
هَذَا كَثِيرٌ جَدًّا.

hādhā kathīr jiddan! That's Too Expensive!

A. Dialogue

Donald wants to buy Lucy a gift for her birthday.

صاحب محل: تفضَّل هَنَا يا أَسْتَاذاً ما الذي تبَحَّث عنه؟

دونالد: أَبْحَث عَن هَدِيَةٍ لِزوجتي.

صاحب المحل: اشْتَرْ لَهَا جَلَابِيَّةً، سَوَّف تَعْجَبُها.

دونالد: كَم سَعَرُهَا؟

صاحب المحل: سَعِرُهَا خَمسُون جُنُبَّةً فَقْطً.

دونالد: هَذَا كَثِيرٌ جَدًّا أَرْبِي شَيْ أَرْخَص.

صاحب المحل: أَنْظِر إِلَى هَذِهِ العَقُود الفَضِيَّة، سَوَّف تَعْجُبُها أَكْثَرّ حَتَّى مِنَ الجَلَابِيَّة.

دونالد: أَرْبِي هَذَا العَقُد مِن فَضَّلَك.

صاحب المحل: هَذَا أَفْضَل عَقُد عَنْدِي، ذَوَّقْك جَمِيل.

دونالد: كَم سَعَرُهَا؟

صاحب المحل: ١٠٠ جَنُبَّة فَقْط.

دونالد: لَكِن هَذَا العَقُد أَعْلَى بِكثِيرٍ مِنَ الجَلَابِيَّة.

صاحب المحل: هَذَا أَفْضَل سَعِر سَتُّجَدُهُ في السَّوق.

Donald starts to walk away.

صاحب المحل: إِنْتَظِرْ يا أَسْتَاذاً، ماذا ترِيد أن تَدْفَع؟

دونالد: أَرِيد أَنْ أَنْفَعُ ٥٠ جُنُبَّةٌ أَوْ ثَمَانِيَةٌ دُوْلَارَات لا أَكْثَرّ ولا أَقْل.

صاحب المحل: سَأَعْطِيك العَقُد بِ٥٧ جُنُبَّةٍ لَكِي تَصْبُح زِبُوناً دَايِماً لي.

دونالد: لَن أَدْفَع أَكْثَرّ مِنْ ٥٠ جُنُبَّةٌ.

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Donald turns to leave.

صاحب المَلَّة: ما رَأِيْك فِي ٥٥ جُنَّيْهَا؟
دونالد: اتْفَقْنا، تَفْضِلْ.

SāHib maHall tafaDDal hunā yā ustādh ma liladhi tabHath ‘anhā?
dūnald abHath ‘an hadīyya li zawjati
SāHib al-maHall. ishtari laḥā jallābiyya, sawfa tu'jibūhā
dūnald kam sī’ruhā?
SāHib al-maHall sī’ruhā khamsūn junayhan faqat
dūnald hādhā kathir jiddan, arini shay’ arkhaS
SāHib al-maHall unDHur ilā ḥādhiihi l’-uqūd al-fiDDīyya, sawfa tu’jibūh akthar Hattā min al-
jallābiyya
dūnald arini hādhā al-'iqd min faDlak
SāHib al-maHall hādhā afDal ‘iqd ‘indi, dhawquk jamīl
dūnald kam sī’ruh?
SāHib al-maHall mi’at junayh faqat
dūnald lākin hādhā l’-iqd aghlā bi kathir min al-jallābiyya
SāHib al-maHall hādhā afDal si’r satajiduh fi s-sūq

SāHib al-maHall intaDHir yā ustādh, mādhā turid an tadfa’?
dūnald urid an unfiq khamsin junayh(an) aw thamāniyat dūlārāt lā akthar walā aqall
SāHib al-maHall sa’u’Tik al-’iqd bi-khamsa wa sab’in junayh(an) likay tuSbiH zabūn(an)
dā’im(an) li
dūnald lan adfa’ akthar min khamsin junayh(an)

SāHib al-maHall mā ra’yuḥ fi khamsa wa khamsin junayh(an)?
dūnald: ittafaqrā, tafaDDal

Shop Owner: Welcome, sir What are you looking for?
Donald: I’m looking for a present for my wife
Shop Owner: Buy her a jalabiyya. She’ll love it
Donald: How much is it?
Shop Owner: It’s only fifty pounds
Donald: That’s too expensive. Show me something cheaper
Shop Owner: Look at these silver necklaces. She’ll like that even more than the jalabiyya
Donald: Show me this necklace, please
Shop Owner: This is the nicest necklace I have. You have good taste
Donald: How much is it?
Shop Owner: Only 100 pounds
Donald: But this necklace is much more expensive than the jalabiyya
Shop Owner: This is the best price you’ll find in the market.

jalabiyya is a long loose dress worn by both men and women. It can be as casual as a house dress or beautifully embroidered for formal occasions.
Shop Owner  Wait, sir, how much do you want to pay?
Donald  I want to spend 50 pounds, or eight dollars  No more and no less
Shop Owner  I will give the necklace to you for 75 pounds so you will become a regular
customer of mine
Donald  I won’t pay more than 50 pounds

Shop Owner  What do you think of 55 pounds?
Donald  Agreed  Here you are

B. Grammar and Usage

1. THE IMPERATIVE

The imperative mood is used to issue orders or requests, as in the following examples
from the dialogue

تَفْضِلُ
tafaD Dal
Come in

أَنْتَظِرُ
unD H ur
Look

إِنتَظِرُ
intaD Hir
Wait

The imperative is derived from the imperfect tense (see Lesson 6) of the you, singular or
plural, form of the verb  Follow these steps to form the imperative

a  Drop the imperfect tense prefix, e.g., يَتَفْضِلُ yatafaD Dal (he helps himself) →
tَفْضِلُ tafaD Dal (help yourself)

b  Also drop the نَ at the end of the imperfect verb in the feminine singular and
masculine plural, e.g., يَبْحَثُونَ yabHathūn (they look for, m. pl.) → ابْحَثُوا ibHathū
(look for)  But if the verb is in the feminine plural form, the نَ is not dropped, as
in تَبْحَثُنَا tabHathna → ابْحَثُنَا ibHathna

c  Add an ِلَ after the وَ of the masculine plural form, as in ابْحَثُوا ibHathū (look for)

If the verb is Form II, III or V, there are no more steps  This is how the imperative verb
تَفْضِلُ tafaD Dal (come in) is derived

For Forms I, VII, VIII and X verbs, follow the additional step below

i  Add an ِلَ to the beginning of the word  The short vowel on the ِ will be the same
as the short root vowel of the imperfect stem  For example, the short vowel in the
imperfect stem of the verb كَتَبَ kataba (to write) is u, as in يَكُتِّبَ yaktub. Thus the same u is the prefix on the imperative form of that verb أَكْتُبَ uktub. For Form IV verbs, add a hamza, so the word begins with ِ rather than an ٌ

<table>
<thead>
<tr>
<th>IMPERATIVE OF THE VERB أنَّظَرُ unDHar (TO LOOK)</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Imperfect</strong></td>
</tr>
<tr>
<td>you (m sg)</td>
</tr>
<tr>
<td>you (f sg)</td>
</tr>
<tr>
<td>you (m pl)</td>
</tr>
<tr>
<td>you (f pl)</td>
</tr>
<tr>
<td>you (m if dual)</td>
</tr>
</tbody>
</table>

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

لَنَتَنَظَّرُ إِلَى هذِهِ العَقُودُ الفضَّيَّةِ

līnanDHar ilā hadhihi l-*uqūd al-fiDDiyya

Let’s look at these silver necklaces

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

دَعُنا نَتَحَدَّثُ عَنْ السَّعْرٍ

da'na nataHaddath 'an as-sir

Let’s talk about the price

Both lī and da'na are followed by a full imperfect form of the verb, نَنَتَحَدَّثُ nanDHar (we look) and نَتَحَدَّثُ nataHaddath (we talk)

2. POLITE REQUESTS

As in English, it is often more polite in Arabic to ask for something indirectly than to use the imperative. The following expressions are often used to replace the imperative

هل من المُمكِّنٍ أن ..؟

hal min al-mumkin an ..?

Is it possible to ..?/Can you ..?
Both expressions end with the word *an*, roughly equivalent to English *to in to go or to be*. *an* is always followed by a verb in the imperfect tense, as in the following examples:

هَل تَسْتَطْبِيع أَنْ؟
*hal tastaTi’ an ?*  
Could you *show* me this necklace?

هَل تَسْتَطْبِيع أَنْ تَعْطَينِي هَذَا العِقْد؟
*hal tastaTi’ an tu’Tiyani hadha l’iqd?*  
Could you *give* me this necklace for 50 pounds?

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

هَل مِنَ الْمُمِكَّن أَنْ تَنْظُرِي إِلَى هَذِهِ العِقْدَةِ؟
*hal min al-mumkin an tanDHurna ila hadhihi l’uqad al-fiDDiyya?*  
Can you (f sg) *look* at these silver necklaces? (lit, *Is it possible for you to . . . ?*)

The *-n* of the imperfect verb following *an* is *not* dropped in the feminine plural they form:

هَل مِنَ الْمُمِكَّن أَنْ يَنْظُرُنَّ إِلَى هَذِهِ العِقْدَةِ؟
*hal min al-mumkin an yanDHurna ilaa hadhihi l’uqad al-fiDDiyya?*  
Can they (f pl) *look* at these silver necklaces? (lit, *Is it possible for them to . . . ?*)

### 3. COMPARATIVE AND SUPERLATIVE

#### A. COMPARATIVE

When adjectives are used to compare two or more things in degree, they take a special comparative form in Arabic, as in English, e.g., a *nice* view vs. a *nicer* view. For example:

- عَقْدِ الْأَفْضُل
  - ‘iqd al-fDal
  - a *better* necklace

- عَقْدٍ الأَفْضُل
  - al-‘iqd al-atfDal
  - the *better* necklace

The word pattern for the comparative is *a-CCaC*. It is formed by adding the prefix *الْا* to the base form of the adjective. If there is a long vowel between the second and third
consonants, it changes into a short vowel fatHa (¨) The same form is used for all genders and numbers. For example

<table>
<thead>
<tr>
<th>Base Form</th>
<th>Comparative Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>رَخِيص rakhiS (cheap)</td>
<td>أَرْخِيص arkhaS (cheaper)</td>
</tr>
<tr>
<td>حَسْن Hasan (good)</td>
<td>أَحْسَن aHsan (better)</td>
</tr>
<tr>
<td>كَثِير kathir (many, much)</td>
<td>أَكْثَر akthar (more)</td>
</tr>
<tr>
<td>غَالِي ghali (expensive)</td>
<td>أَعْلَى aghlā‘ (more expensive)</td>
</tr>
</tbody>
</table>

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

أَجُرِي أَسْرَعْ مِن صَدِيقِي
ajri asra‘ min Sadiqi
I run faster than my friend

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

هَذَا العَقِدُ أَعْلَى مِنَ السَّلَامِيَّةَ
hadhā l-’iqd aghlā‘ min al-salāmiyya
This necklace is more expensive than the jallābiyya

هَذَا العَقِدُ أَفْضَل مِن ذَلِكَ
hadhā l-’iqd afDāl min dhālik
This necklace is better than that one

B  SUPERLATIVE
The superlative form of an adjective is the form that expresses the highest degree attained in a certain quality under comparison, as in the English the nicest person Arabic doesn’t have a special superlative form and uses the comparative form instead.

One way to express the superlative is to use a special construction, comparable to the possessive construction, where the adjective in the comparative form precedes, rather than follows, an indefinite noun

هَذَا أَفْصَل عَقِدٌ عَنْدِيٍ
hadhā afDāl ’iqd ‘indi
This is the best necklace I have

This comparative is irregular because the last root consonant is the ‘weak’ consonant y
Another way to form the superlative is by preceding the comparative with the definite article 

هذَا الْعَقْدُ هو الأَعْقَدُ
hadhā l-‘iqd huwa l-‘aghīlā
This necklace is the most expensive (lit., This necklace, it is the most expensive)

هذَا السَّعْرُ هو الأَفْضَلُ
hadhā s-si’r huwa l-affDāl
This price is the best (lit., This price, it the best)

4. WORDS FOR COLORS
There are two types of color adjectives in Arabic. The first type consists of adjectives derived from nouns, which have the same form as the adjectives of nationality you learned in Lesson 2. For example

بُرتُقَلَيِّي  burtujāli (orange, m)
بُرتُقَلَيْيَةٍ  burtujāliyya (orange, f)

Here are some other common adjectives of this type

<table>
<thead>
<tr>
<th>COLOR ADJECTIVES ENDING IN -i/-iyya</th>
<th>Masculine Singular</th>
<th>Feminine Singular</th>
</tr>
</thead>
<tbody>
<tr>
<td>رَهْرَيْيٍ</td>
<td>zahrn</td>
<td>رَهْرَيْيَةٍ</td>
</tr>
<tr>
<td>فَضِيْيَ</td>
<td>fiDDī</td>
<td>فَضِيْيَةٍ</td>
</tr>
<tr>
<td>نَهْبِيْيَ</td>
<td>dhohābi</td>
<td>نَهْبِيْيَةٍ</td>
</tr>
<tr>
<td>بُنيٍّ</td>
<td>bunni</td>
<td>بُنيٍّيَةٍ</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>pink</th>
<th>silver</th>
<th>gold</th>
<th>brown</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Pink | Silver | Gold | Brown |
These adjectives follow the regular patterns of gender and number agreement.

The second type of color words consists of adjectives that have the form aCCaC in the masculine singular, e.g., أحمر (red). The feminine form of these adjectives always follows the CoCCā' pattern, and the plurals, the CuCC pattern.

<table>
<thead>
<tr>
<th>COLOR ADJECTIVES OF THE aCCaC FORM</th>
</tr>
</thead>
<tbody>
<tr>
<td>Masculine Singular</td>
</tr>
<tr>
<td>أَحْمَرَ</td>
</tr>
<tr>
<td>ahmar</td>
</tr>
<tr>
<td>أَصْفَرَ</td>
</tr>
<tr>
<td>aSfar</td>
</tr>
<tr>
<td>أَخْضَرَ</td>
</tr>
<tr>
<td>akhDar</td>
</tr>
<tr>
<td>أَرْقَةَ</td>
</tr>
<tr>
<td>azraaq</td>
</tr>
<tr>
<td>أَسْوَدَ</td>
</tr>
<tr>
<td>aswad</td>
</tr>
<tr>
<td>أَبيض</td>
</tr>
<tr>
<td>abyD</td>
</tr>
</tbody>
</table>

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

- جَلَابِيَّاتُ بَيْضَاءُ  
  jalābiyyāt bayDa' (f sg)  
  white jalabiyas
- أُمْرِيْكيَّون بِيضَ  
  amrīkiyyūn biD (m./mixed pl)  
  white Americans

**C. Vocabulary**

- مَحْلَة  
  maHall  
  shop
- يَبْحَثُ (بِحْثٍ) عَنْ  
  yabHath (baHath) 'an  
  he looks (to look) for
- هَدْيَة  
  hadiyya  
  gift
- جَلَابِيَّة  
  jalābiyya  
  jalabiyaa
D. Cultural Note

In the Arab world, malls and stores similar to those in the West are found side by side with the more traditional commercial institution of the sūq, or bazaar. These colorful marketplaces have a large variety of shops, which are usually very specialized. A traditional Arab marketplace is made up of areas specialized by product, for example, areas for gold, textiles, spices and incense, brass, or copper.

Bargaining is traditional and expected in most shops in the Arab world. It is the system by which the savvy salesperson identifies the value of a product to a given individual right on the spot. It is impossible for the customer to tell how far the price of an item is from the wholesale price at which the shopkeeper acquired it. Therefore, it is best to bargain by offering a lower price, or otherwise, simply to walk out of the shop. If you...
choose the former, think carefully before naming a price, and don’t name a price on something you don’t actually intend to buy: it is bad form to decide not to buy something after the vendor has agreed to the price you named.

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

E. Exercises

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

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

3. Put the underlined verbs in the form required after the word أن an
   a. هل من الممكن أن ذهبت معى إلى المكتب؟
   b. هل تستطيع أن تستعديني في هذه المشكلة؟
   c. من اللازم أن سوف أعمل واجبي الآن
   d. هل من الممكن أن نظرت إلى هذه العقود الفوضية؟
   e. هل تستطيع أن سأعطيك العقد بـ 75 جنيهًا
4. Put the following words in the right order to make logical sentences

a. العقد - من - أرخص - هذا - الجلابية
b. العقد - المحل - أغلى - هذا - في

c. هدية - لزوجتي - الجلابية - أفضل - ستكون - هذه
d. اللغة - من - اللغة - أصعب - هذه - العربية

e. أخي - أطول - من - أنا

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

a. هل هنا يا أستاذ. (تعجبها / تفلت / أريد)

b. لن أكثر من خمسين جنيهًا في السوق (أنفق / أنظر / أرني).

c. مع صاحب المحل على سعر الجلابية (ننظرت / اتفقت / أردت).

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

e. سأعطيك سعرًا جيدًا (تصبح زبونًا دائمًا لي. (لكن / لكي / لن)

**Answer Key**

1. a. يا دونالد، يا لوسي، يا نادية انظروا.
   
   Donald, Lucy, and Nadia, look!

   b. يا سمير، يا دونالد انظروا.
   
   Samir, Donald, look!

   c. يا لوسي انظري.
   
   Lucy, look!

   d. يا مريم، يا لوسي، يا نادية انظروا.
   
   Maryam, Lucy, and Nadia, look!

   e. يا دونالد انظر.
   
   Donald, look!

2. a. أسرع asra' (faster)
   
   b. أفضلafdAl (better)

   c. أجملajmal (more beautiful)

   d. أجدواajwad (better)

3. a. تذهب tadh-hab (you go)
   
   b. تساعدني tusi'idni (you help me)

   c. أعمل a'mal (I work)

   d. تنظر tanDhur (she looks)

   e. تطعمني tu'Tiani (you give me)

4. a. هذا العقد أرخص من الجلابية.
   
   hādha l-’iqd arkhas min al-jalābiyya
   This necklace is cheaper than the dress

   b. العقد أغلى في هذا المحل.
   
   al-’iqd aghlā fi hādha l-maHall
   The necklace is more expensive in this shop

   c. هذه الجلابية ستكون أفضل هدية لزوجتي.
   
   hādhihi l-jalābiyya sa-takūn afdAl
   hadiyya li-zawjati
   This jalabiyya will be the best present for my wife
This language is more difficult than Arabic.

I am taller than my brother
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 الحجز الساعة السادسة؟ الساعة الآن السابعة إلا الربيع وأنا جوعان جدًا.

Lucy: يجب أن ننتظر، لا يمكنك أن تطلب الطعام قبل أن يصلى.

Donald: ولكني سأموت من الجوع، سأطلب شطيرة هامبورجر.

Donald finishes ordering just as Samir and Nadia walk in.

Nadia: نأسف جدًا على هذا التأخير، فقد كان المرور سينًا جدًا.

Why didn't we order?

Lucy: في الواقع...

Donald: بالطبع لا!

They sit down and begin to look over the menu

Samer: أريد حمصًا وورق عنب وخبز وسلطة بالإضافة إلى البازنجلان فهُو لذيذ جدًا في هذا المطعم.

Donald: هل هناك لحم في ورق العنب؟

Samer: نعم ويه أيضًا أرز وقرفة.

Nadia: أريد أيضا بعض الكبببة.

Donald: ما هي الكبببة؟

Nadia: هي عبارة عن كرات من اللحم المقرَى والمبرغل.

Lucy: هل من الممكن أن نشرك في طلب مشويات واحد كطبق رئيسي؟ سيكون به ناجح وكفتة وكباب.
The waiter brings Donald his hamburger.

Donald Are you sure that the reservation was for 6:00? It is 6:45 now and I am hungry

Lucy We have to wait; we cannot order the food before they arrive!

Donald But I am going to die of hunger! I am going to order a hamburger

Nadia Sorry we're late. The traffic was really bad. Why didn’t you start without us?

Lucy Well, actually

Donald Of course not!

Samir I would like hummus and grape leaves, cucumber salad, in addition to eggplant dip, which is quite delicious here

Donald Is there meat in the grape leaves?

Samir Yes, and rice and cinnamon

Nadia I want kobebo as well

Donald What is kobebo?

Nadia It is made of balls of ground beef and bulgur wheat

Lucy Can we share one order of grilled meats for a main dish? It includes chicken, kofta, and kebab

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

1. THE PLURAL FORM OF NOUNS AND ADJECTIVES

A. THE REGULAR PLURALS

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

The regular masculine plural ending is وُنَ -\textit{\textipa{un}}. For example:

\begin{align*}
\text{مُدَّرِس} & \quad \text{مُدَّرِسُون} \quad \text{مُدَّرِسِين} \\
mudarris & \quad mudarris\text{\textipa{un}} & \quad mudarrisin \\
teacher & \quad teachers & \quad teachers \ (m \ pl, \ object) \\
\text{عَامِل} & \quad عَامِلون \\
\text{\textipa{am'il}} & \quad \text{\textipa{am'ilun}} \\
worker & \quad worker
\end{align*}

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 يُنَلَ -\textit{\textipa{in}} is used when the noun is the object of a sentence or follows a preposition:

\begin{align*}
\text{مُدَّرِس} & \quad \text{مُدَّرِسُون} \quad \text{مُدَّرِسِين} \\
mudarris & \quad mudarris\text{\textipa{un}} & \quad mudarrisin \\
teacher & \quad teachers \ (m \ pl, \ subject) & \quad teachers \ (m \ pl, \ object)
\end{align*}

In spoken language, the -\textit{\textipa{in}} form is used almost exclusively, whether the noun functions as a subject or an object of a sentence.

The regular feminine plural is formed by adding the suffixات -\textit{\textipa{at}}, whether the noun is a subject or an object of a sentence. This plural form is only derived from feminine singular nouns ending in ة -\textit{\textipa{a(t)}}. The singular suffix is dropped before the plural ending is added:

\begin{align*}
\text{مُدَّرِسَة} & \quad \text{مُدَّرِسَات} \\
mudarris\text{\textipa{a(t)}} & \quad mudarris\text{\textipa{at}} \\
teacher \ (f. \ pl) & \quad teachers \ (f. \ pl)
\end{align*}

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, undervived nouns, which are short and close to their root forms and have neither prefixes nor suffixes, usually have irregular plurals, longer, derived nouns, those with prefixes and/or suffixes, usually have regular plurals.

There are over forty patterns of “broken” plurals, so it is most practical to memorize the
irregular plural form along with the singular form of the noun. Listed below are a few of the more common patterns.

<table>
<thead>
<tr>
<th>Singular</th>
<th>aCCāC</th>
<th>aCCāC′</th>
</tr>
</thead>
<tbody>
<tr>
<td>صديق</td>
<td>Sadiq</td>
<td>aSdiqā′</td>
</tr>
<tr>
<td>طبيب</td>
<td>Tabib</td>
<td>aTibbā′</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>aCCāC</th>
<th>aCCāC′</th>
<th>aCCāC″</th>
</tr>
</thead>
<tbody>
<tr>
<td>سوق</td>
<td>سوق</td>
<td>أسواق</td>
</tr>
<tr>
<td>قلم</td>
<td>qalam</td>
<td>أقلام</td>
</tr>
<tr>
<td>ولد</td>
<td>walad</td>
<td>أولد</td>
</tr>
<tr>
<td>شخص</td>
<td>shakhs</td>
<td>أشخاص</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>aCCāC′</th>
<th>aCCāC′</th>
<th>aCCāC′</th>
</tr>
</thead>
<tbody>
<tr>
<td>ابن</td>
<td>ibn</td>
<td>أبناء</td>
</tr>
<tr>
<td>اسم</td>
<td>ism</td>
<td>أسماء</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>(ma)CCāC′C</th>
<th>(ma)CCāC′C</th>
<th>(ma)CCāC′C</th>
</tr>
</thead>
<tbody>
<tr>
<td>مطعم</td>
<td>maTā′im</td>
<td>مطاعم</td>
</tr>
<tr>
<td>مكتبة</td>
<td>makātib</td>
<td>مكتبة</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>CuCūC</th>
<th>CuCūC</th>
<th>CuCūC</th>
</tr>
</thead>
<tbody>
<tr>
<td>بيت</td>
<td>bayt</td>
<td>بيوت</td>
</tr>
<tr>
<td>ضيف</td>
<td>Dayf</td>
<td>ضيوف</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>CiCāC</th>
<th>CiCāC</th>
<th>CiCāC</th>
</tr>
</thead>
<tbody>
<tr>
<td>رجل</td>
<td>rajul (man)</td>
<td>رجال</td>
</tr>
<tr>
<td>جمال</td>
<td>jamal (camel)</td>
<td>جمال</td>
</tr>
</tbody>
</table>

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 ١-٠- following the first root consonant. The only exception is أَوْلٌ, أَوَّل (first), which is not derived from واحد, wāHid (one).

The table below includes the numbers first to twelfth. They are presented together with...
the definite article because, as you will see below, this is the form used in telling time.

<table>
<thead>
<tr>
<th>ORDINAL NUMBERS</th>
<th>al-awwal</th>
<th>the first</th>
</tr>
</thead>
<tbody>
<tr>
<td>الآOC3AUl</td>
<td>ath-thâni</td>
<td>the second</td>
</tr>
<tr>
<td>الثâni</td>
<td>ath-thâlith</td>
<td>the third</td>
</tr>
<tr>
<td>الثâlith</td>
<td>ar-râbi'</td>
<td>the fourth</td>
</tr>
<tr>
<td>الرâbi</td>
<td>al-khâmis</td>
<td>the fifth</td>
</tr>
<tr>
<td>الخâmis</td>
<td>as-sâdis</td>
<td>the sixth</td>
</tr>
<tr>
<td>السâdis</td>
<td>as-sâbi'</td>
<td>the seventh</td>
</tr>
<tr>
<td>السâbi</td>
<td>ath-thâmin</td>
<td>the eighth</td>
</tr>
<tr>
<td>الثâmin</td>
<td>at-tâsi'</td>
<td>the ninth</td>
</tr>
<tr>
<td>التâsi</td>
<td>al-'âshir</td>
<td>the tenth</td>
</tr>
<tr>
<td>العâshir</td>
<td>al-Hâdi 'ashar</td>
<td>the eleventh</td>
</tr>
<tr>
<td>الحادي عâshir</td>
<td>ath-thâni 'ashar</td>
<td>the twelfth</td>
</tr>
</tbody>
</table>

3. TELLING TIME

To tell time, use the word السâa'â (the hour) followed by the definite and feminine form of the ordinal number

كم الساعة الآن يا لوسي؟
kam as-sâ'â l-'ân yâ lâsî?
What time is it now, Lucy?

الساعة الآن الرابعة مساءً
as-sâ'â l-'ân ar-râbi'a masâ'an
It is now four o'clock in the evening (lit., The hour now the fourth in the evening)

For one o'clock, the word الواحدة wâHida, the feminine form of the cardinal number one, is used instead of the ordinal number الأول awwal (first)

الساعة الآن الواحدة صباحاً
as-sâ'â l-'ân al-wâHida SabâHan
It is now one o'clock in the morning
الساعة الحادية عشرة
as-sā'a l-Hādiya 'ashra
eleven o'clock

الساعة الثانية عشرة
as-sā'a th-thaniya 'ashra
twelve o'clock

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

الساعة الرابعة والنصف
as-sā'a r-rabi'a wa n-niSf
half past four

الساعة الرابعة والربع
as-sā'a r-rabi'a wa r-rub'
quarter past four

الساعة الرابعة والثلث
as-sā'a r-rabi'a wa th-thulth
four twenty (lit., a third past four)

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

الساعة الخامسة إلا الثلث
as-sā'a l-khāmisa illa th-thulth
four forty (lit., five o'clock minus a third)

الساعة الخامسة إلا الربع
as-sā'a l-khāmisa illa r-rub'
four forty-five (lit., five o'clock minus a quarter)

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

الساعة الثانية وخمس دقائق وعشرون دقيقة
as-sā'a th-thāniya wa khams wa 'ishrūn daqiqa
2 25 (lit., eight o'clock and five and twenty minutes)

الساعة الواحدة وخمس دقائق
as-sā'a l-wāHida wa khams daqā'iq
1 05 (lit., one o'clock and five minutes)

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

maT’am
restaurant

muta’akkida
sure (f)

Hajz
reservation

jaw’an
hungry

yajib (wajab) an
he must (to have to)

naTlib (Talab)
we order (to order)

Ta’am
food

qabra
before

sa’amūt (māt)
I will die (to die)

jū’
hunger

shaTira
sandwich

hāmburgar
hamburger

na’saf (a’saf)
we are sorry (to be sorry)

ta’khir
delay

faqad (qad)
so, and

murūr
traffic

sayyi’
bad

tabda’ā (bada’)
you (pl) start (to start)

akl
food, eating

bidūnīnā
without us

fi l-wāqi’
actually

HummuS
chickpeas; garbanzo beans

waraq
leaves

’inab
grape

khiyār
cucumbers

salaTa
salad

bi l-iDāfa ila
in addition to
**D. Cultural Note**

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

More recently, Lebanese cuisine has had a broad influence on menus across the region, to such a degree that many foods now generally associated with Arab cuisine are in fact Lebanese in origin. The most typical characteristic of a Lebanese meal is that it begins with mezza, a variety of cold and hot finger foods and dips. Also typical of Arab cuisine are the hollow rounds of flat bread called khubz. Khubz often replaces the fork and knife as a utensil for scooping up the delicious dishes, especially in the mezza course.
E. Exercises

1. Arrange the following words to form meaningful sentences

a. النصف - الآن - الثامنة - و - السّاعة
b. المطاعم - لأن (because) - ذيذ - أحب - فيها - جداً - اللبنانية- الأكل
c. خمـصاً - وسلّمة - ورق - بالإضافة إلى - عنـب - أريد
d. ستطلب - اليوم - ماذا - في - المطعم - ؟
e. الثامنة - أتناول الطعام - صباحاً- لم - منذ - السّاعة

2. Provide the plural form of the following singular nouns

a. رجل
b. مطاعم
c. مدرس
d. دقيقة
e. مصري

3. Say what time it is in Arabic

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

4. Provide the singular forms of the following plural nouns

a. ضيوف
b. مطاعم
c. أشخاص
d. أسواق
e. رجال

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

a. من الممكن أن ______ في طلب مشويات واحد (تضيف/ نطلب / نشترك).
b. هل ______ بعض الباندنجان؟ (تريد / تطلب / يكون)
c. هل تحب كرات اللحم________. (السلطة / المفروم / الشطيرة)
d. هذا هو الطبق ______. (الرئيسي / المشوي / المفروم)
e. سأطلب شطيرة ______. (أرز / سلطة / هامبورجر)
الساعة الآن الثامنة والنصف

as-sā‘a l-ān ath-thāmina wa n-nifs

The time is now 8 30

أحب المطاعم اللبنانية لأن الأكل فيها لذيذ جداً

uHibb al-maTā’im al-lubnāniyya li-anna l-akl fihā tadhīh jiddan.

I like Lebanese restaurants because the food there is very delicious

أريد حمصاً وسلطة بالإضافة إلى ورق عنب

urid hummuS(an) wa salaTa bi l-iDāfa ilā waraq ‘inab

I would like some chickpeas, salad, and stuffed vine leaves

ماذا ستطلب في المطعم اليوم؟

mādhā sa-taTlub fi l-maT’ām al-yawm?

What will you order at the restaurant today?

لم أتناول الطعام منذ الساعة الثامنة صبحاً.

lam atanāwal aT-Ta’ām mundhu s-sā‘a th-thāmina Sabā‘an

I have not eaten since 8 o’clock in the morning

ضيف

Dayf (a guest)

ب مطعم

maT’ām (a restaurant)

شخص

shakhS (a person)

سوق

sūq (a market)

رجل

rajul (a man)

نشترك

nashtarik (we share)

تريد

turid (you want)

المفروم

al-mafrūm (ground)

الرئيسي

ar-ra‘īsī (the main)

هامبورجر

hāmburgar (hamburger)
Grammar Exercises

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

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

2) Put the following sentences in the negative form

سأكون في القاهرة غداً.
هناك لحم في ورق العنبر اللبناني.
أريد حمصاً وورق عنبر.
سأطلب شطيرة هامبورجر.
سأدفع سبعة جنيهات للدولار.

3) Choose the right relative pronoun to complete the blanks in the following sentences
(The same pronoun can be used more than once.)

الذي / التي / اللذان / الذين

رأيت عامل المطعم_________ كنت تتكلم عنه.
هذة هي الشقة_________ أفضلها.
هذه هي الأوعية_________ اشترتها.
هذان هما الذين_________ جاءا إلى المطعم أمس.
هؤلاء هم أصدقائي_________ قابلتهم في الجامعة.

4) Write down the following numbers in Arabic

25
29
20
200
24
5. Correct the errors in the following sentences

a. هذا هما الرجلان اللذان كانا يعلاقان في المطعم
b. لن سوف أسافر إلى بيروت غداً
c. هاتان الشقته جميلة
d. هؤلاء البنك قريب من الفندق

e. لن سأكل في هذا المطعم

**Vocabulary Exercises**

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

a. يا - إلى - أستاذ - المطعم - تفضل
b. الجلابية - العقد - أريد - أن - التي - أشتريها - من - هذا - أغلى
c. أرى - الممكن - الفضية - من - أن - هذه - العقود - هل -؟
d. مشويات - في - دونالد - طبق - ستشركل - لوسي - واحد - و

e. واحد - عقد - يوقع - عام - الشقة - دونالد - أن - يريد - لمدة

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

a. مطبخ / حمام / صالة / إيجار
b. أطباق / أثاث / سرير / بنك
c. رحلة / زيارة / سفاري / الصحراء البيضاء
d. صاحب الشقة / صاحب المطعم / عامل المطعم / دولاب

e. سعر الصرف / الدولار / الجنيه / عقد الإيجار

8. Choose the correct word to fill in the blanks in the following sentences

العقد / الإيجار / السوداء / جلابية / الأكل

a. سأشتري _______ لزوجتي غداً
b. كم سعر هذا _______ الفضية؟
c. هل وقعت _______ مع صاحبة الشقة؟
d. ليس الفرق بين سعر البنك والسوق _______ كبيراً
e. هل تفضل _______ اللبناني أم الأكل المصري؟

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

a. دونالد ولوسي يبحثان عن شقة ليسكنوا فيها لمدة عام
b. ولوسي تعمل في الجامعة الأمريكية بيروت
   (looking)

c. بعد شهر من البحث (is looking for)
   وجدتا شقة جميلة جداً

d. ولكن دونالد يبحث

e. دونالد ولوسي يسكنان في بيروت
1. a) سأكل بعض الحمص في المطعم غداً.
   b) سيكون الجنيه أغلى من الليرة اللبنانية الأسبوع القادم.
   c) سوف يسافر دونالد أوعية جديدة في المساء.
   d) سيوقع دونالد العقد لمدة سنة يوم الخميس.
   e) سيكون دونالد في الحفلة يوم الجمعة القادم.

2. a) لن أكون في القاهرة غداً.
   b) ليس هناك حلم في ورق العنبر اللبناني.
   c) لا أريد حمصاً وورق عنب.
   d) لن أطلب شريرة هامبورجر.
   e) لن أدفع سبعة جنيهات للدولار.

3. a) الذي
   b) التي
   c) الذي
   d) اللذان
   e) الذين

4. a) خمسة وعشرون
   b) تسعة وعشرون
   c) عشرون
   d) مائتان
   e) أربعة وعشرون

5. a) هذان هما الرجلان اللذان كانا يعملان في المطعم.
   b) لن أسافر إلى بروت غداً.
   c) هذه النشطة جميلة.
   d) هذا البنك قريب من الفندق.
   e) لن أكل في هذا المطعم.

6. a) تفضل إلى المطعم يا أستاذ.
   b) هذا العقد أعلم من الجلابية التي أريد أن أشتريها.
   c) هل من الممكن أن أرى هذه العقود؟
   d) ستشركتي لوسى ودونالد في طبق مشويات واحد.
   e) يريد دونالد أن يوقع عقد الشتاء لمدة عام واحد.

7. a) إيجار
   b) بنك
   c) الصحراء البيضاء
   d) دولاب
   e) عقد الإيجار

8. a) الجلابية
   b) العقد
   c) الإيجار
   d) السودان
   e) الأكل

9. دونالد ولوسي يسكنان في بريوت. لوسي تعمل في الجامعة الأمريكية ببريوت ولكن دونالد يبحث عن عمل في شركة بترويل دونالد ولوسي يبحث عن شقة ليستكن فيها لمدة عام. وبعد شهر من البحث وجدت شقة جميلة جداً.

10. لم يغير دونالد عند بائع السوق السوداء، ثم تحدث عن مشكلة الدولار في مصر، وبعد ذلك حاول البائع أن يأخذ دونالد في رحلة سفرية.
رسالة من مسافر في تونس

risāla min musāfîr fi tūnîs A Letter from a Traveler in Tunis

عزيزيتي سعاد،
بعد التحية والسلام،
أكتب إليك من مدينة تونس. سأحكي لك من البداية، أخذنا القطار القديم من "المرسى" إلى وسط البلد بالعاصمة تونس، ثم مشينا في شارع الحبيب بورقيبة.
والواسع الأخضر بمبانيه التي بنيت في عهد الاحتلال الفرنسي بجانب المباني السكنية الحديثة والفنادق. وكانت المباني البيضاء تلمع مع سماء البحر المتوسط الزرقاء، وكانت المدينة مليئة بالناس والسيارات، بينما امتلأت المقاهي بالرجال الذين كانوا يتحدثون وهم يشربون القهوة أو الشاي ويدخنون السجائر.
وكان معظم الناس يرتديون الملابس الغربية، باستثناء عدد قليلمن النساء اللواتي ارتدن الأحجبة التي تغطي رؤوسهن. لم تكن المدينة أسوأها بنفس درجة المحافظة التي توقعناها من قراءة الدليل السياحى.
وعندما ذهبنا إلى المدينة القديمة لم نصدق أننا في نفس المدينة، دخلنا شوارع ضيقة مزدحمة مليئة بالحياة والحركة والألوان والروائح. يبيع أصحاب المحلات بضائعهم من محلات صغيرة تملاً مساحة لا تزيد عن ميل مربع.
أينما ذهبنا كانت هناك الكثير من المحلات الصغيرة المليئة بالألوان اللامعة والموسيقى والبخور، وامتلأت سوق العطور برازحة العطور الجميلة داخل الزجاجات الملونة. ومجاور سوق العطور، رأينا سوق الطرابيش والتي تصنع فيه الطرابيش كما كانت تصنع منذ قرون، كما رأينا أصحاب المحلات يبيعون الملابس والسجاد والهدايا التذكارية والمنتجات الجلدية والسيراميك والجوهرات والأثاث والتحف القديمة والكتب والأطعمة والمشروبات، من السهل أن تتوه في المدينة القديمة.
إلى اللقاء.
المخلص،
أحمد
Dear Suad,

Greetings!

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

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

When we went to the old city, we could not believe we were in the same city. We entered narrow, crowded streets full of life, movement, colors, and scents. The shop owners sell products from small shops filling an area no bigger than one square mile.

 Everywhere we went there were lots of tiny shops full of bright colors, music, and incense. The perfumer’s market is full of the beautiful scent of perfume in colored bottles. Besides 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**

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>عَزِيزِتِي</td>
<td>my dear</td>
</tr>
<tr>
<td>تَحِيَّةٌ</td>
<td>greetings</td>
</tr>
<tr>
<td>سَأَحْكِي لَكَ (حَكَى)</td>
<td>I will tell you (to tell)</td>
</tr>
<tr>
<td>بِدَافِيَةٍ</td>
<td>beginning</td>
</tr>
<tr>
<td>وَسَطِ البَلَد</td>
<td>downtown</td>
</tr>
<tr>
<td>عَاصِمَةٌ</td>
<td>capital city</td>
</tr>
<tr>
<td>وَاسِعَ</td>
<td>wide</td>
</tr>
<tr>
<td>مَبَانٍ (منَبِنٍ)</td>
<td>buildings</td>
</tr>
<tr>
<td>بَنيَت (بنى)</td>
<td>built</td>
</tr>
</tbody>
</table>

...
عَهَد
احِتِلال
بِجانب
سكنِيَة
حَدِيثة
تَلَّمَع (لَمَع)
سَمَاء
البَحْر المُتَوَسْط
ناس
بِينَما
امَتَلَات
مَقاَهِي (مقهى)
رِجَال (رَجل)
يُدخَنُون (نَهْنَ)
سَجَانِيَّة (سِجَارَة)
يَرْتَدُون (ارتدَّ)
مَلَأِبِس
غَرْبِيَّة
بَاسِتَناء
قَلِيل من
نساء (إِمْرَأَة)
أَحِجَّة (حَجاب)
تَغْطِي (غُطْيَ)
سَاكِنَوْهَا
درَجة
مُحافَظَة
قراءة
دِليل سِياحِي
era, epoch
occupation
beside
residential
modern
shining
sky
Mediterranean Sea
people
while
were filled with
coffee shops
men
they smoke
cigarettes
they wear
clothing
Western
with the exception of
a little of; a few
women
women’s head cover(s)
they cover
its residents
extent, degree
conservatism
reading
guide book
we believe (to believe) that
we entered
narrow
crowded
life

**nūsādīq** *(Saddaq) anna*

**dakhlāna**

**ḍayyiqā**

**muzdāḥima**

**ḥayā**
LE S S O N  12
(Modern Standard Arabic)

ٍعِنْدِ الطَّبِيب

'iind aT-Tabib At the Doctor’s

A. Dialogue

الطَّبِيب: ما هي المشكلة؟
دونالد: أشعر بالألم في صدر، وفي ذراعي اليسرى، أخشى أن تكون أزمة قلبية.
الطَّبِيب: هل أصيب أحد أقاربك بأزمات قلبية من قبل؟
دونالد: لا، على حسب علمي.
الطَّبِيب: هل تمارس التمارين الرياضية؟
دونالد: أذهب لصلاة التمرينات الرياضية ثلاث مرات أسبوعيًا لحم الاقبال.
الطَّبِيب: هل تمارس أيّة تدريبات أخرى غير حمل الأثقال؟
دونالد: لا، أنا مسغول جدًا، كما أجريت عمليّة جراحية في كبتتي العالم الماضي، لذلك كان يجب على أن أقلن من الجري والقفز لمدة عام.
الطَّبِيب: هل تأكل الكثير من الطعام المليء بالبهرات؟
دونالد: نعم، ناهي من عاشقي البوريجو بالبهرات.
الطَّبِيب: لا أعتقد أن هذه أزمة قلبية، ولكن سأعطيك رقم تليفون أخصائي قلب يكي تتأكد من ذلك.

aT-Tabib mā hiya l-mushkila?
dūnald  ash’ur bi alam fi Sadrī wa fi dhīra’ī l-yusrā akhāf an takūn azma qalbiyya
aT-Tabib hal uSib aHād qa’ribak bi azamūt qalbiyya min qabil?
dūnald  lā, alā Hasab ‘ilmī
aT-Tabib hal tumāris at-tamrināt ar-riyāDiyya?
dūnald  adh-hab liSālat at-tamrināt ar-riyāDiyya thalāth marraṭ usbu’iyyan li laml al athqal
aT-Tabib hal tumāris ayyat tadbībat ukhrā ghayr Haml al-athqāl?
dūnald lā fa-anā mashghūl jiddān, kamā ujriyat li 'amaliyya jirāHiyya fi rukbati al-'ām al-
māDi, līdāhālik kān yajib 'alayya an uqallīl min al-jāri wa l-qafz limudat 'ām
aT-Tabib hal ta'kul al-kathīr min aT-Ta'ām al-ma'lū bi l-buhārāt?
dūnald na'am, fa-anā min 'āshiqi l-burātī bi l-buhārāt
aT-Tabib lā a'taqid anna hādhīhi azma qalbiyya wa lākin sa'u'Tik raqam tilifūn akhiSSā'i
qalb likay tātā'akkad min dhālik

Doctor So, what seems to be the problem?
Donald I have pain in my chest and in my left arm. I am afraid it might be a heart attack!
Doctor Has anyone in your family had a heart attack before?
Donald Not that I know of
Doctor Do you exercise?
Donald I go to the gym three times a week to lift weights
Doctor Do you do any exercise besides lifting weights?
Donald No, because I'm very busy. Also, I had a knee surgery last year, so I have to reduce any running and jumping for a year
Doctor Do you eat a lot of spicy foods?
Donald Yes, I am a big fan of spicy burritos
Doctor I don't think it is a heart attack, but I will give you the number of a heart specialist so you can make sure

B. Grammar and Usage

1. DERIVING NOUNS FROM VERBS

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

A. THE VERBAL NOUN

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

جَيِبُ عَلَيْهِ أَنْ أَقْلِلْ مِنَ الْجَرِي وَالْقَفْزِ لَمَّا عَامَ
yajib 'alayya an uqallīl min al-jāri wa l-qafz limudat 'ām
I have to reduce my running and jumping for a year

The nouns running and jumping are derived from the verbs to run and to jump. In Arabic, the verbal nouns derived from Form I verbs, such as يَجِرُ (yajrī) (run) and يَقَفْز (yaqfīz) (jump), are irregular and must be learned along with the verb. The verbal nouns derived from Forms II through X verbs are formed in a regular manner, presented in Appendix A.

For example, to form the verbal noun from a Form II verb (CaCCaC), such as غَيْبَرُ (taqāhir) (to change), the prefix تَ- to- is added to the beginning of the word and a vowel يَ is inserted before the last root consonant. Hence, the verbal noun is غَيْبَرَ تَتَقَهْرُ (taqāhir) (changing). And it follows the pattern to-CCiC.
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 (CaCaC), add مُ- mu- to the beginning of the stem and مُـ شاهدة mushâhada (watching) is derived from the verb شاهد shâhad (to watch) and has the pattern mu-CaCaCa

Donald likes watching TV

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

Compare

أكل الطعام المليء بالبهرات يسبب آلام الصدر.
akl (verbal noun) a-Ta'am al-mali' bi l-buhârât yusabbib âlâm aS-Sadr
Eating spicy food causes chest pain

With the following example

ياكل دونالد طعاماً مليئاً بالبهرات.
yâkul (verb in the imperfect tense) dûnald Ta'am mali' bi l-buhârât
Donald is eating spicy food

B THE ACTIVE PARTICIPLE

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

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>كتَب</td>
<td>wrote</td>
</tr>
<tr>
<td>katab</td>
<td>writer</td>
</tr>
<tr>
<td>صَنَع</td>
<td>produced</td>
</tr>
<tr>
<td>Sana‘</td>
<td>producer</td>
</tr>
<tr>
<td>سَكَن</td>
<td>resided</td>
</tr>
<tr>
<td>sakan</td>
<td>resident</td>
</tr>
<tr>
<td>عَشَق</td>
<td>loved</td>
</tr>
<tr>
<td>‘ashiq</td>
<td>lover</td>
</tr>
</tbody>
</table>
All active participles derived from Form I verbs follow the pattern ġūCīC To derive the active participle from Form II to X verbs, simply add the prefix ُـٰ mu- to the imperfect stem of the verb and replace the vowel between the second and the third root consonants with a kasra (ا).

يَتَكَلَّمَ
yatakallam
he speaks

مُتَكَلَّمٌ
mutakallim
speaker

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

Many nouns referring to professions are active participles. For example

مُهَنِّئُs muhandis (engineer)
مُعرِّضٌ mumarriD (nurse)
مُدَرِّسٌ mudarris (teacher)
تَاجُرٌ tājir (trader)

C THE PASSIVE PARTICIPLE

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

كَتَب
katab
to write

مَكْتُوبٌ
maktūb
written one (lit., something written)

كَسْرَ
kasar
to break

مَكْسُورٌ
maksūr
broken one (lit., something broken)

شَرِبَ
sharib
to drink

مَشْرُوبٌ
mashrūb
a drink (lit., something drunk)

A passive participle can also have an adjectival meaning.

شَغَّلَ
shaghal
to work

أَنَا مُشْغُولٌ جِدًّا.
anā mashghūl jiddan
I am very busy (cf. over-worked)

طَبَخَ
Tabakh
to cook

الطَّعَامُ مَطَبَخٌ بِالبُهْرَاتِ.
al-Ta‘ām maṭbūkh bi l-buhārāt.
The food is cooked with spices

عَرَفَ
araf
to know

هو أَخْصَاصٌ قَدْبٌ مَعْرُوفٌ.
huwa akhīSSā‘ī qalb ma‘rūf
He is a well known heart specialist
A passive participle derived from Form I verbs is produced by adding حَاوَة ma- to the beginning of the verb, and و u between the second and third root consonants. Like the active participle, these nouns change according to gender, number, and case, and can be definite or indefinite.

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

<table>
<thead>
<tr>
<th>مُنْتِج</th>
<th>مُنْتَج</th>
</tr>
</thead>
<tbody>
<tr>
<td>muntij</td>
<td>muntaj</td>
</tr>
<tr>
<td>producer</td>
<td>produced, product</td>
</tr>
</tbody>
</table>

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 حَاوَة ma- to the beginning of the word and a fatHa (_above) 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.

<table>
<thead>
<tr>
<th>مَدْرَسَة</th>
<th>مَطَار</th>
<th>مَطْعَمَ</th>
<th>مَكْتِبَة</th>
</tr>
</thead>
<tbody>
<tr>
<td>madrasa</td>
<td>maTār</td>
<td>maT'am</td>
<td>maktaba</td>
</tr>
<tr>
<td>school</td>
<td>airport</td>
<td>restaurant</td>
<td>office</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>مَكْتِبَة</th>
<th>مَكَتِبَاتِ</th>
</tr>
</thead>
<tbody>
<tr>
<td>maktab</td>
<td>makātib</td>
</tr>
<tr>
<td>office</td>
<td>offices</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>مَطْعَمَ</th>
<th>مَطَاعَم</th>
</tr>
</thead>
<tbody>
<tr>
<td>maT'am</td>
<td>maTā'īm</td>
</tr>
<tr>
<td>restaurant</td>
<td>restaurants</td>
</tr>
</tbody>
</table>

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.

\[
\begin{align*}
\text{غير} & \quad \text{تَغَيَّر} \\
\text{ghayyara} & \quad \text{taghayyara} \\
to \text{change (something)} & \quad \text{to change oneself}
\end{align*}
\]

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.

\[
\text{لن يَتَغَيَّر دونالد أبداً}
\]
\[
lan yataghayyar dūnald ābadan
\]
Donald will never change (lit., Donald will never change himself)

Contrast this sentence to the example where the non-reflexive Form II verb ghayyar (to change) is used.

\[
\text{غَيَّرَت لوسي عادات أكل دونالد}
\]
\[
ghayyarat lūsī ‘ādāt akl dūnald
\]
Lucy changed Donald’s eating habits

The verb is followed by the direct object Donald’s eating habits.

B. REFLEXIVE CONSTRUCTION
MSA also has a reflexive construction, formed by following a verb with the word النَفْس nafs (self), or, less commonly, the word الذَّات dhāt (self), to which the object pronoun suffixes are added.

\[
\begin{align*}
\text{أَجِهدت نفسي} & \\
\text{ajhadt nafṣi} & \\
\text{I tired myself out}
\end{align*}
\]

\[
\begin{align*}
\text{أَمَرَّه نفْسه بِكَثْرَة الطَّعَام} & \\
amraD nafsahu bikathrat aT-Ta‘ām & \\
He made himself sick by overeating (lit., by the large quantity of food)
\end{align*}
\]

3. PARTS OF THE BODY
Here are the MSA words for the various parts of the body.
## Parts of the Body

<table>
<thead>
<tr>
<th>English</th>
<th>Arabic</th>
<th>Arabic (English)</th>
</tr>
</thead>
<tbody>
<tr>
<td>eye(s)</td>
<td>'ayn ('aynān)</td>
<td>عَيْنَ (عَيْنَانَ)</td>
</tr>
<tr>
<td>arm(s)</td>
<td>dhīrā' (dhīrā'ān)</td>
<td>ذَرَاعٌ (ذَرَاعَانِ)</td>
</tr>
<tr>
<td>leg(s)</td>
<td>sāq (sāqān)</td>
<td>سَاقٌ (سَاقَانِ)</td>
</tr>
<tr>
<td>hand(s)</td>
<td>yad (yadān)</td>
<td>يَدٌ (يَدَانِ)</td>
</tr>
<tr>
<td>back</td>
<td>DHahr</td>
<td>ظَهْرٌ</td>
</tr>
<tr>
<td>stomach</td>
<td>mi'da</td>
<td>مَعْدَةٌ</td>
</tr>
<tr>
<td>head</td>
<td>ra's</td>
<td>رَأسٌ</td>
</tr>
<tr>
<td>nose</td>
<td>anf</td>
<td>أَنْفٌ</td>
</tr>
<tr>
<td>throat</td>
<td>zawr</td>
<td>زُورٌ</td>
</tr>
<tr>
<td>ear(s)</td>
<td>udhun (udhunān)</td>
<td>أذِنٌ (أذِنَانِ)</td>
</tr>
<tr>
<td>heart</td>
<td>qalb</td>
<td>قَلْبٌ</td>
</tr>
<tr>
<td>hair</td>
<td>sha'r</td>
<td>شَعْرٌ</td>
</tr>
<tr>
<td>nail(s)</td>
<td>DHifr (aDHāfir)</td>
<td>ظَفارٌ (أَظَفار)</td>
</tr>
<tr>
<td>neck</td>
<td>raqaba</td>
<td>رَقَبَةٌ</td>
</tr>
<tr>
<td>mouth</td>
<td>famm</td>
<td>فَمٌ</td>
</tr>
<tr>
<td>tooth (teeth)</td>
<td>sinn (asnān)</td>
<td>سِنٌ (آَسْنَانِ)</td>
</tr>
<tr>
<td>elbow(s)</td>
<td>kū' (akwā)</td>
<td>كَوعٌ (أَكْوَاع)</td>
</tr>
<tr>
<td>knee(s)</td>
<td>rukba (rukab)</td>
<td>رُكْبَةٌ (رُكْبَ)</td>
</tr>
</tbody>
</table>

## C. Vocabulary

- **طبيب** *Tabib* (doctor)
- **مشكلة** *mushkiila* (problem)
- **أشعر** (أشعر) *'ash'ur* (sha'ar) (I feel)
- **ألم** *alam* (pain)
- **يسرى** *yusra* (left)
أَخَافُ (خَافُ) أَنَّ أَزْمَةَ قَلْبِيَّةٍ ُسِبِبَ أَقَارِبٍ (قَرِيبٍ) عَلَى حُسْبٍ عِلْمِيَّةٍ تَمْرِنَاتٍ رياضِيَّةٍ صَالَةُ التَّمْرِنَاتِ الْرِياضِيَّةِ حَمَلُ أَنْقُلَ (ثُقَالٍ) تَدْرِيَبَاتِ مَشْغُولٌ أُجْرِيَتْ عَمْليَّةٌ جَراحِيَّةٌ رُكْبَتِي مَاضِيَ لِذَلِكْ يُحِبُّ عَلِيّ أَنْ أُقْلِلْ مِنْ جَرْيٍ قَفْزٍ مَلِيءٌ بُهَارَاتٍ عَاشِقٌ أَتَّقِيْدُ (إِتَّقِنُ) أَنْ رَقَمَ

I fear that (to fear) heart attack
was afflicted with your relatives
according to my knowledge
you practice
exercises
athletic (f)
gym
lifting
weights
training
busy
was performed
surgical operation
my knee
past
for that reason
it is necessary for me to
I lessen
running
jumping
full
spices
enthusiasts
I think that
number
D. Cultural Note

Health and well-being are fundamental topics of casual conversation in the Arab world. For instance, it is common in some Arab countries to ask كيف صحتك اليوم؟ (Kayfa Sihhatak al-yawm?) (How is your health today?) right after greeting the person. At the same time, people will almost never respond negatively to this question, even if their health is not good. Assuming that one’s health could always be worse, and that it is always good to be thankful, the typical response to this question is simply الحمد لله (Al-Hamdu lillah) (Thank God).

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

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

E. Exercises

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

a) ذهب دونالد لطبيب عندما شعر بالألم في _______. (أظافره / شعره / معدته)
b) يعمل أحمد كباحث للكتب في _______. (مطاعم / مكتبة / مكتبة)، بالقاهرة
c) _______. (طباخ / ممرض / مهندس) فندق السلام بدمشق. (ممتاز)
d) هل تمارس أية _______. (تدريبات / عمل / عملات) أخرى؟
e) لن أذهب معكم للمطعم فأننا _______. (معروف / متكلم / مشغول). جداً.

2 Fill in the blanks with a verbal noun, an active participle, a passive participle, or a noun of location as required by the context, derived from the verbs in parentheses

a) أحمد زويل عالم كيمياء _______. (عرف).
b) نجيب محفوظ _______. (كتب) مصري.
c) لم يذهب دونالد إلى الحفلة لأن ساقه _______. (كسر)
d) ذهب لوسي ودونالد إلى _______. (طعم) ليتناولوا طعام الغداء.
e) هذا الطعام _______. (طبخ) بالكثير من البهارات.

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

a. يومياً - التمارينات - تمارس - الرياضية
b. أذنها - بألم - في - دونالد - يشعر
c. مرضي - دونالد - عادات - غير - أكمل - لأنه
d. مكتبته - يذهب - الصباح - كل - إلى - في - دونالد - يوم
e. العملية - بسبب - (because of) - يستطيع - يجري - دونالد - أن - الجراحية - لا

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

a. عاشقي
b. مشغول

c. منتجات

d. مشاهدة

e. تدريبات

Answer Key

1. a. معدته mi’datuḥ (his stomach)
   b. مكتبة maktaba (a library)
   c. طباخ Tabbākh (a cook)
   d. تدريبات tadribāt (exercises)
   e. مشغول mashghūl (busy)

2. a. معروف ma’rūf (famous)
   b. كاتب kātib (a writer)
   c. مكسورة maksūra (broken)
   d. المطعم al-ma’Tam (the restaurant)
   e. مطبوخ maTbūkh (cooked)

3. a. كتابة kitāba (writing)

4. a. اليومية التمارينات الرياضية lūsī tumāris at-tamrināt ar-riyāDiyya yawmiyyan
   Lucy exercises daily
Donald feels 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.

5 a عشق 'ashiq (to love)
b مشغل shaghil (to engage, to occupy)
c نتاج nataj (to result)
d شاهد shāhad (to watch)
e درب darrib (to train)
A. Dialogue

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

لوسي: أنا آسفُّ على هذا التأخير يا نادية، المُرور كان سيلاً جداً.
نادية: ليست هذه مشكلة، هل ما زال لديك وقت ليتيري المكتب قبل الغداء؟
لوسي: نعم، أريني المكتب.
نادية: تفضلني معي، هذه هي صالة الاستقبال وهذة هي حجرة الفاكس وماكينة التصوير، وتخدم هذا الطابق بالكامل.
لوسي: كم موظفًا يعمل في هذا الطابق؟
نادية: ثمانية محررين وتسعة صحفيين.
لوسي: والله يا حرام، في هذه المساحة الصغيرة؟
نادية: فعلاً هذه المساحة صغيرة ولكن كل صحفي لديه كمبيوتر بشبكة إترنت.
لوسي: وأي مكتب؟
نادية: في الطابق العلوي.
لوسي: آه، هذا الطابق للمحررين والصحفيين فقط، أمَا الطابق العلوي فليفَرَئَسة التحرير.
نادية: بالضبط، سنرى إن كنت سوّف تُشفقين على أيضاً.

lūsī anā āsifa 'ala hādhā t-ta'khīr yā nādyā, al-murūr kān sayyī' jiddan
nādyā laysat hādhīhi mushkīla ḫal mā zāl ladayki waqt litaray l-maktab qaabl al-ghadāʾ?
lūsī na'am, arīnī l-maktab
nādyā tafaDdāli mā'ī hādhīhi hiya Sālat al-istiqbāl, wa hādhīhi hiya Hujrat al fakṣ wa
mahīnat at tu'swr, wa takhīlam hadha 1 Tabīq bi 1 kamil
lusikam muwaDHHarfan ya’mal fi hâdhâa T-Tabiq?
nâdyà' thamâniyat muHarrijin wa tis’at SaHafiyyin
lusiwa l-la’hi yâ Harâm, fi ḥâdhihi i-misâHa S-Saghira?
âdyâ’ fî’lan ḥâdhihi i-misâHa Saghira wa lâkin kul SaHafi ladayh kumbyûtar bishabakat
îtharnit
lusiwa ayn maktabuki?
nâdyà’ fi T-Tâbiq al-’ulwi
lusiâh, ḥâdhâ T-Tâbiq li l-muHarrijin wa S-SaHafiyyin faqaT, amma aT-Tâbiq al-’ulwi fa
liro’a’isat at-taHarîr!
nâdyà’. bi D-DabT, sanará’ in kuntisawftushfiqin ‘alâyya ayDan

Lucy. Sorry I am late. The traffic was horrible
Nadia It’s ok Do you still have time to see the office before lunch?
Lucy I think so Please show me around
Nadia Well, this is the reception lounge, and this is the fax and photocopy room. It serves
the whole floor
Lucy. How many people work on this floor?
Nadia: Eight editors and nine journalists
Lucy Really? How terrible! In this little space?
Nadia Well, there isn’t a lot of space, but each desk has a computer on an Ethernet
network
Lucy Where is your office?
Nadia Upstairs
Lucy Oh, I see. This floor is just for the writers and editors, but the upstairs is for the
editor in chief!
Nadia Exactly. Let’s go up and see whether you’ll feel bad for me, too

B. Grammar and Usage

1. IRREGULAR VERBS: VERBS BEGINNING IN A LONG VOWEL IN THE PERFECT TENSE
Verbs that begin with one of the long vowels, either ﺔ, ﻯ, or ی, in the perfect tense
have slightly irregular behavior. These vowels can either be part of the prefix or the first
root letter
Form IV, VI, VIII, and X verbs, such as ﺎَـِـِـُـِـْـِـِـْـِـِـْـِـِـْـِـِـْـِـِـْـِـِـْـِـِـْـِـِـْـِـِـْـِـِـْـِـِـْـِـِـْـِـِـْـِـِـْـِـِـْـِـِـْـِـِـْـِـِـْـِـِـْـِـِـْـِـِـْـِـِـْـِـِـْـِـِـْـِـِـْـِـِـْـِـِـْـِـِـْـِـِـْـِـِـْـِـِـْـِـِـْـِـِـْـِـِـْـِـِـْـِـِـْـِـِـْـِـِـْـِـِـْـِـِـْـِـِـْـِـِـْـِـِـْـِـِـْـِـِـْـِـِـْـِـِـْـِـِـْـِـِـْـِـِـْـِـِـْـِـِـْـِـِـْـِـِـْـِـِـْـِـِـْـِـِـْـِـِـْـِـِـْـِـِـْـِـِـْـِـِـْـِـِـْـِـِـْـِـِـْـِـِـْـِـِـْـِـِـْـِـِـْـِـِـْـِـِـْـِـِـْـِـِـْـِـِـْـِـِـْـِـِـْـِـِـْـِـِـْـِـِـْـِـِـْـِـِـْ~

inbastaT
he enjoyed himself

ynbosiT
he enjoys himself

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

See Table 2 for more examples and Appendix A for a summary of different verb patterns
following the imperfect prefix ی-.

أرسل 
yursil
arsala
he sent
he sends

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

وجب wajab (it was necessary)
وصلى wasal (he arrived)

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

In Form I verbs, the letter ی turns into a fatha (ـ) in the imperfect tense, which follows the imperfect prefix ی-.

يجب yajib (it is necessary)
يصول yaSi (he arrives)

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

wafaq

1
wafaq

2
wafaq

3
wafaq

4
wafaq

1
wafaq

2
wafaq

3
wafaq

4
wafaq

ittafaq

The Form I verb وفق wafaq (to agree to) is first modified according to the pattern used for form VIII verbs, أَتَفَقَ atiFaq at the beginning and ی after the first root consonant are added to create اتفاق. Next, the ی is changed to ی، forming اتفاق. Because of the lack of a vowel between the two letters ی، they are compressed into ی (with a shadda) to form the verb اتفاق ittafaq (to agree).

2. IRREGULAR VERBS: WEAK VERBS

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

عنى

‘anā

it meant

[root letters]

ع – ن – ی

ya’nī

it means

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

• ی، ی in the perfect stem changes to ی in the imperfect stem (see section A, below).
• يِ i in the perfect stem changes to ِ ā in the imperfect stem (see section B, below),
• ِ ā in the perfect stem changes to ِū in the imperfect stem (see section C, below)

A TERMINAL ِ ā IN THE PERFECT STEM TO TERMINAL يِ i IN THE IMPERFECT STEM
The change from the terminal ِ ā to the terminal يِ i is the most common type of change.

جرّي jara
يجري yajri
he ran (Form I) he runs

All rules about weak verbs apply equally to any verb form (I through X) derived from the same weak root. For example, the terminal ِ ā in the perfect form of the Form IV verb أَعْطَى a′Tā (to give), derived from the root ع - ط - و, changes to يِ i in the imperfect stem, as did the terminal ِ ā of the ِū anā (to mean).

 أعطى a′Tā
يعطي yu′Ti
he gave (Form IV) he gives

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

انتهى intahā
يَنْتَهُ ينتهي yantahi
he finished (Form VIII) he finishes [root letters]

اشترى ishtará
يَشْتَرُ يشترى yashtari
he bought (Form X) he buys [root letters]

B TERMINAL يِ i IN THE PERFECT STEM TO TERMINAL ِ ā IN THE IMPERFECT STEM
Verbs with roots that end in يِ i in the perfect stem change that vowel into ِ ā in the imperfect stem.

نسي nasi
ينسي yansâ
he forgot he forgets [root letters]

C TERMINAL ِ ā IN THE PERFECT STEM TO TERMINAL وِū in the IMPERFECT STEM
Some verbs with roots that end in ِ ā in the perfect stem change that vowel to وِū in the imperfect stem
D STEM CHANGES BEFORE TENSE SUFFIXES

When tense suffixes are added to weak verbs, there is generally no change in the sound of the stem, only in the way it is written. The long vowel letter simply changes from its final form to its medial form.

\[
\begin{align*}
\text{yantahi} & \quad \text{tantahin} \\
\text{he finishes} & \quad \text{you (f sg) finish}
\end{align*}
\]

However, for stems ending in ك د, the long vowel changes in sound as well. It becomes ا when a suffix is added, as in

\[
\begin{align*}
\text{intahā} & \quad \text{intahayti} \\
\text{he finished} & \quad \text{you (f sg) finished}
\end{align*}
\]

The terminal ك د of the stem is dropped in the following example when the suffix و is added

\[
\begin{align*}
\text{intahā} & \quad \text{intahū} \\
\text{he finished} & \quad \text{they finished}
\end{align*}
\]

Similarly, the terminal غ د of the stem is dropped when the suffix و is added

\[
\begin{align*}
\text{yu'Tī} & \quad \text{yu'Tūn} \\
\text{he gives} & \quad \text{they give}
\end{align*}
\]

When conjugating weak verbs ending with ل د, some forms require that the ل be dropped, while in others it changes to و

\[
\begin{align*}
\text{da'ā} & \quad \text{da'awta} & \quad \text{da'at} \\
\text{he called} & \quad \text{you (m sg) called} & \quad \text{she called}
\end{align*}
\]

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

آسفة  ًا "āsifā  sorry
ما زال  mā zāl  still (lit, has not stopped)
قبل  qabl  before
غداء  ghadā'  lunch
حُجْرَة  Hujra  room
فاكس  fāks  fax
ماكينة  mākina  machine
تصوير  taSwir  copying
خدم (خدمة) takhdum (khudām)  it serves (to serve)
طابق  Tābiq  story (of a building)
بالكامل  bi l-kāmil  all of it
مُحَرَّرين  muHarrīrin  editors
صحفيين  SaHāfiyyin  journalists
والله؟  wa l-lāhi?  Really?
يا حرام!  yā Harām!  Oh, what a shame!
مساحة  misāHa  area
فيلا  fi'lan  truly
كمبيوتر  kumbyūtar  computer
شبكة  shabaka  net
إيثرنت  itharnt  ethernet
علوي  'ulwi  upper
رئيسة التحرير  raʿisat at-takāhir  editor-in-chief
بالضبط  bi D-DabT  exactly
تُشْفِقُين (أشرف) على  tushfiqin (ashfaq)  you (f. sg) sympathize with me
'ulnīyya
### SUPPLEMENTAL VOCABULARY: FAXES, COMPUTERS, E-MAIL, INTERNET

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ملف</td>
<td>file</td>
<td>إنترنت</td>
<td>Internet</td>
</tr>
<tr>
<td>الشاشة</td>
<td>monitor</td>
<td>الفأرة</td>
<td>mouse</td>
</tr>
<tr>
<td>السوفت وير</td>
<td>software</td>
<td>الطباعة</td>
<td>printing</td>
</tr>
<tr>
<td>موقع على الشبكة</td>
<td>Website</td>
<td>فاكس</td>
<td>fax</td>
</tr>
<tr>
<td>أرسل فاكس</td>
<td>to send a fax</td>
<td>استلم فاكس</td>
<td>to receive a fax</td>
</tr>
<tr>
<td>البريد الإلكتروني</td>
<td>e-mail</td>
<td>يفتح</td>
<td>to open</td>
</tr>
<tr>
<td>مرفق</td>
<td>attachment</td>
<td>يتصفح الإنترنت</td>
<td>to browse the Internet</td>
</tr>
<tr>
<td>فيروس كمبيوتر</td>
<td>computer virus</td>
<td>وصلة الإنترنت</td>
<td>Internet connection</td>
</tr>
<tr>
<td>يتصل بالإنترنت</td>
<td>to connect to the Internet</td>
<td></td>
<td></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 _______. (طابق / حجرة فاكس / مكتب تصوير)

   b. عدد المحررين الذين يعملون في الطابق _______. (عشرة / ثماني / تسعة)

   c. مساحة الطابق _______. (كبيرة / صغيرة / طويلة)

   d. مكتب _______ في الطابق العلوي. (الصحفيين / المحررين / رئيسة التحرير)

   e. كل صحفي لديه شبكة _______. (إنترنت / إيرانت / فاكس)

2. Change the following perfect tense verbs into the imperfect tense; use the huwa (he) form.

   a. وجب

   b. استخدم

   c. استقبل

   d. انقبض

   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. على

   e. أعطى

4. Change the following perfect tense verbs into the imperfect tense using the person indicated in parentheses

   a. انتهى (هو)

   b. اشترى (هو)

   c. أعطوا (هم)

   d. وصلنا (نحن)

   e. رأى (هو)
5. Match the words from column A with the words in column B to form meaningful possessive expressions.

A
 صالَة
 رئيسَة
 يا
 الطَّابِق
 شبكة

B
 إِيْثَرْنِيَت
 العلوي
 الاستقبالي
 حرام
 التحرير

**Answer Key**

1. a. ماكينة تصوير mākinat taSwir (copy machine)
   b. ثمانيَة thamāniya (eight)
   c. صغيرة Saghira (small, young)
   d. رَئَيْسَة التحرير ra‘isat at-taHhrīr (the editor-in-chief)
   e. إيثرنت itharnit (Ethernet)

2. a. يجب yajib (he must)
   b. يستخدم yastakhdim (he uses)
   c. يستقبل yastaqbil (he receives)
   d. يَبْسَط yansabīT (he is happy, he enjoys himself)
   e. يرسل yursil (he sends)

3. a. أصل aSil (I arrive)
   b. أَتَقَفَ attafiq (I agree)
   c. أُجِدَ ajid (I find)

4. a. ينتهي yantahī (it ends, he finishes)
   b. يشتري yashtari (he buys)
   c. يعطون yu‘Tūn (they give)
   d. نصل naSil (we arrive)
   e. يرى yarā (he sees)

5. a. صالة الاستقبالي Sālat al-istiqbāl (reception)
   b. رَئَيْسَة التحرير ra‘isat at-taHhrīr (the editor-in-chief)
   c. يا حرام! yā Harāml (How terrible!)
   d. الطابق العلوي aT-Tabiq al-ulwi (upstairs)
   e. شبكة إيثرنت shabakat itharnit (ethernet network)
A. Dialogue
Georgette, Ahmed’s girlfriend, calls Ahmed to discuss plans to take a trip to the beach

ألُو، أحمَد؟

أحمَد: ألُو؟

جورجات: ألُو، أحمَد؟

أحمَد: نعم، أنا أحمَد، أهلاً يا جورجات. كييف حالتكم؟

جورجات: بخير، والحمد لله، كيف حالك أنت يا أحمَد؟

أحمَد: بخير، كيف حال أخيك، هل يشعر بحسين؟

جورجات: نعم، هو أفضّل الآن وعاد اليوم للعمل.

أحمَد: الحمد لله.

جورجات: هل ستأتي معنا صباح يوم السبت إلى شاطئ البحر لتبسبح؟

أحمَد: لن أستطيع، يجب أن أبقَى في البيت لكي أذاكر.

جورجات: ولكن هذه هي الإجازة الوحيدة في فصل الربيع، وسيكون الشاطئ جميلًا لأن الجو ليس حاراً كما في الصيف.

أحمَد: أنا أفضّل الذهاب في الصيف لكي لا أفكر في الامتحانات.

طوال الوقت.

جورجات: إذا لم تتأت معنا فسأحرز كثيرةً على أي حال سنذهب في الساعفة العاشرة صباحاً وسنعود يوم الأربعاء، أرجو أن تغيّر رأيك.

أحمَد: سافكَر في هذا، ولكن إذا لم أستطيع أن أذهب معكم، هل سنذهبون في شهر يونية؟

جورجات: ربماً. لو كنت مكانك، لذهبت الآن دون تفكير، مع السّلامة.

أحمد: مع السّلامة
aHmad alū?
jurjāt. alū, aHmad?
aHmad na’am, anā aHmad, ahlān yā jurjāt kayfa Hālik?
jurjāt bi-khayr wa l-Hamdu'llillāh, kayfa Hālik ant yā aHmad?
aHmad bi-khayr, kayfa hāl akhīk? hal yash’ur bi-taHassun?
jurjāt na’am, huwa al-Dal al-ān wa ‘ād al-yawm li l-’āmal.
aHmad al-Hamdu’llillāh
jurjāt hāl sata’ti ma’anānī SabāH yawm as-saabt ilā shāTi’ l-baHr lina’sbaH?
aHmad lan astaTi‘, yajib an aqbā fi l-bayt likay udhākīr
jurjāt wa lākin hādhihi hyya al-jāzā l-waHida fi faSi’ ar-rabi‘ wa sayyākin ash-shāTi’ jamīl
li’anna l-jaww laysa Hārr kumā fi S-Sayf
aHmad anā ufaDīl adh-dhaḥāb fi S-Sayf likay lā ufackir fi l-imtiHānāt Tiwāl al-waqT
jurjāt idhā lam ta’ti ma’anānī fa-sa’aHzan kathirān ‘ala ayy Hāl sanādhhab fi s-sā’a l-‘āshīra
SabāHun wa sana‘ūd yawm al-arbi‘ār’ arjū an tughhayyir ra‘yak
aHmad sa’ufackir fi hādhā, wa lākin idhā lam astaTi‘ an addhhab ma’akum, hal satadhhabūn
fi shahr yunya?
jurjāt rubbamā law kunt makānak ladhahab al-ān dūn tafkir ma’a s-salāma!
aHmad ma’a s-salāma

Ahmed Hello?
Georgette Hello, Ahmed?
Ahmed Yes, this is Ahmed Hello Georgette, how are you?
Georgette Fine, thanks (lit , praise to God) How are you, Ahmed?
Ahmed Fine How is your brother? Is he feeling better?
Georgette He is better now and has gone back to work today
Ahmed Thank God
Georgette Are you coming with us Saturday morning to the beach to go swimming?
Ahmed I don’t think I will make it to the beach I have to stay at home to study
Georgette This is the only vacation this spring The beaches are so nice now, because the weather is not as hot as in the summer
Ahmed I prefer to go in the summer, so that I don’t have to think about my exams all the time
Georgette If you don’t come with us, I’ll be really sad In any case, we will be leaving at ten in the morning and returning the following Wednesday I hope you’ll change your mind
Ahmed I will think about it, but if I cannot go with you, would you go in June?
Georgette Maybe, but if I were you, I would go now without thinking twice Good-bye!
Ahmed Bye

B. Grammar and Usage

1. ANSWERING WHY QUESTIONS

There are several words in Arabic that are used to answer questions starting with لماذا limādhā (why) They include لأن l’anna (because), بسبب bīsabab (because of), لـ لـ lī (in order to), and لكي likay (in order to)
A  

 pronounce (BECAUSE)

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

لَنْ تَدْخُلُ جَوْرَجَةَ إِلَى الْسَّاطِرِ لَنْ أُحْمَدَ مَشْغُولٌ

Ian tadh-hab jurjāt ilā sh-shāṭī' lī'anna aHmad mashghūl

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

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

لا أفْكَرُ فِي دراَسَتِي لَنْ أَنْنِي فِي إِجَازَةً

lā ufakkīr fi dirāsati lī'annī fi ijāza

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

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

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
<th>Dual</th>
</tr>
</thead>
<tbody>
<tr>
<td>لأنني</td>
<td>لأنّنا</td>
<td>لأنّكما</td>
</tr>
<tr>
<td>lī'anna</td>
<td>lī'annānā</td>
<td>lī'annakum</td>
</tr>
<tr>
<td>(because I )</td>
<td>(because we )</td>
<td>(because you (m) )</td>
</tr>
<tr>
<td>لأنّك</td>
<td>لأنّكم</td>
<td>لأنّكما</td>
</tr>
<tr>
<td>lī'annaka</td>
<td>lī'annakum</td>
<td>lī'annakumā</td>
</tr>
<tr>
<td>(because you (m) )</td>
<td>(because you (m) )</td>
<td>(because you (m/f) )</td>
</tr>
<tr>
<td>لأنّك</td>
<td>لأنّكم</td>
<td>لأنهْ</td>
</tr>
<tr>
<td>lī'annaki</td>
<td>lī'annakunna</td>
<td>lī'annahum</td>
</tr>
<tr>
<td>(because you (f) )</td>
<td>(because you (f) )</td>
<td>(because they (m) )</td>
</tr>
<tr>
<td>لأنّه</td>
<td>لأنّهم</td>
<td>لأنهْ</td>
</tr>
<tr>
<td>lī'annahu</td>
<td>lī'annahum</td>
<td>lī'annahumā</td>
</tr>
<tr>
<td>(because he )</td>
<td>(because they (m) )</td>
<td>(because they (m/f) )</td>
</tr>
<tr>
<td>لأنّها</td>
<td>لأنّهن</td>
<td>لأنهْ</td>
</tr>
<tr>
<td>lī'annahā</td>
<td>lī'annahunna</td>
<td>lī'annahunna</td>
</tr>
<tr>
<td>(because she )</td>
<td>(because they (f) )</td>
<td>(because they (f) )</td>
</tr>
</tbody>
</table>

B  

بَسْبَب (BECAUSE OF)

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

لا أُحِبِّ الصَّيْفَ بَسْبَبِ الحَرَارَةِ المُرْتَفِعَةَ

lā uHbib aS-Sayf bisabab al-Harāra l-murtafi'a

I do not like summer because of the heat.
C ـ لِـ lī (IN ORDER TO, FOR)

لِـ lī (in order to, for) is followed by an imperfect tense verb or by the corresponding definite verbal noun

يَجِبُ أَنْ أَقِفَ فِي الْبَيْتِ لَأَذَاكُرَ
yajib an abqā fi l-bayt li-'udhākir
I have to stay at home in order to study

يَجِبُ أَنْ أَقِفَ فِي الْبَيْتِ لِلْمُذَاكِرَةَ
yajib an abqā fi l-bayt li l-mudhākara
I have to stay at home for studying

D ـ لِـ likay (IN ORDER TO, SO THAT)

لِـ likay (in order to, so that) is followed by an imperfect tense verb

يَجِبُ أَنْ أَقِفَ فِي الْبَيْتِ لِـ likay udhākir
I have to stay at home in order to study

2. CONDITIONAL SENTENCES

Conditional sentences express the idea of if ـ then, as in If I were you, I would go

Here’s a conditional sentence in Arabic from the dialogue

لَوْ كُنْتُ مَكاَنِكَ لَذَهَبْتُ دُونَ تَفْكِيرٍ
law kunt makānak ladhahabt dūn tafkir
If I were you, I would go without thinking (twice)

A conditional sentence is made up of a clause expressing the condition, If I were you, and a clause expressing the result, I would go without thinking. There are two words in Arabic that correspond to the English if: إذا idhā and لو law

A ـ إذا idhā (IF)

إِذَا إذا idhā is the more common of the two conjunctions. It is always followed by a perfect tense verb, regardless of the tense used in the result clause. The prefix ﻓْ fa can optionally be used in the result clause, similar to then in English. It attaches to the first word of the result clause. The tenses in MSA result clauses following ﻓْ fa match those used in English

إِذَا لَمْ تُنَأِتْ مَعَنَا فَسَأَحْزَنَ كَثِيراً
idhā lam ta’ti ma’anā tasa’aHzan kathiran
If you do not come with us, I will be upset
In a conditional structure, the *fa* is never used if the result clause is in the perfect tense, as in the following example:

\[
\text{idhā lam tusāfir ma'a hāla Hazinat}
\]

If you do not travel with Hala, she will be upset.

The word *law* is used in a conditional sentence where the condition is untrue or impossible, as in this example from the text:

\[
\text{law kunt makānak ḍahahabt dūna taftık}
\]

If I were you (lit., in your place), I would go without thinking twice.

The verb following *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 *law* This prefix has no translation, but simply marks the beginning of the result clause in a conditional sentence beginning with *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:

\[
\begin{align*}
\text{'ād (he returned)} & \quad \text{ع- ٢} \\
\text{kān (he was)} & \quad \text{ك- ١}
\end{align*}
\]

The middle letter of the perfect stems of these verbs is always *ā*, though it changes into a short vowel for some conjugations. In the imperfect tense, it can change to either *ū* or *ī*, or remain *ā*.

\[
\begin{align*}
\text{zād} & \quad \text{زَيّد} & \quad \text{زَدّت} \\
\text{it/he increased} & \quad \text{it/he increases} & \quad \text{I increased}
\end{align*}
\]
Notice that in the / form of the perfect tense, the long vowel in the he form of the perfect tense is replaced with the corresponding short vowel. That is, ُو is replaced with (ة) ٦, and ُي is replaced with ( ) ٩.

You can find a full conjugation of a hollow verb in Appendix F.

4. IRREGULAR VERBS: DOUBLED VERBS

Doubled verbs are those that are derived from roots in which the second consonant and the third consonant are identical. In writing, the repeated root consonant is written only once, if the verb belongs to Form I, with a shadda ( ّ) on top. For example:

٨ُُٓا
‘adda ٨ُُو
ya‘udd
he counted he counts (Form I)

Doubled consonants can also be found in Form IV verbs:

أَحَبَّ
aHbba
he loved

يُحبُّ
yuHibb
he loves (Form IV)

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

أَحِبَّتَ ٍ َّ aHbgt (you loved)

عَدَّتَ ٍ َّ ‘adgt (you counted)

A fully conjugated doubled verb أَحَبَّ aHbba (he loved) is included in Appendix G. It is not important that you memorize all of these forms, but that you be able to recognize doubled verbs when the doubled consonant is represented with a shadda, as in أَحَبَّ aHbba (he loved), as well as when the two letters are separated by a short vowel, as in أُحِبَّتَ aHbgt (you loved).

Remember that Form II verbs always have a doubled second root consonant. For example:

قَدَمَ qaddama (he presented)
When a Form II verb is derived from a doubled verb root, the derived verb simply has the usual Form II shape \textit{CaCaC} is the \textit{he}-form of the perfect tense and \textit{yuCaCCIC} is the \textit{he}-form of the imperfect tense. Hence, حَرَرُ Harrar (to liberate), a Form II verb derived from the doubled verb root ح - ر - ح, follows the usual pattern. In writing, it has a doubled middle letter, with a 	extit{shadda} on top, followed by another instance of the same letter

<table>
<thead>
<tr>
<th>حَرَرُ</th>
<th>يُحَرِّرُ</th>
</tr>
</thead>
<tbody>
<tr>
<td>Harrar</td>
<td>yuHarrir</td>
</tr>
<tr>
<td>he freed</td>
<td>he liberates</td>
</tr>
</tbody>
</table>

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:

\[
2005/4/20
\]

‘\textit{ishrin arba’a sanat alfayn wa khamsa}

4/20/2005 (informal)

\[
20
\]

\textit{al-‘ishrān min ibril, sanat alfayn wa khamsa}

April 20, 2005 (more formal)

In addition to names of months derived from French, there are also Arabic names for the same months (see next section). These are used in Lebanon, Syria, Jordan, the Palestinian Authority, and Iraq, whereas the Arabized versions of French month names are used in most other parts of the Arab world. Here’s the same date with a Levantine month name:

\[
20
\]

\textit{al-‘ishrān min ayyār, sanat alfayn wa khamsa}

April 20, 2005

6. MONTHS OF THE YEAR, DAYS OF THE WEEK, SEASONS

The following table includes both Levantine and Arabized versions of the names for months.
<table>
<thead>
<tr>
<th>MONTHS OF THE YEAR</th>
<th>Levantine Names</th>
<th>Arabized Names</th>
</tr>
</thead>
<tbody>
<tr>
<td>January</td>
<td>kānūn ath-thānī</td>
<td>yānāyir</td>
</tr>
<tr>
<td>February</td>
<td>shubāT</td>
<td>fībrāyir</td>
</tr>
<tr>
<td>March</td>
<td>ādhār</td>
<td>māris</td>
</tr>
<tr>
<td>April</td>
<td>nisān</td>
<td>ibril</td>
</tr>
<tr>
<td>May</td>
<td>ayyār</td>
<td>māyū</td>
</tr>
<tr>
<td>June</td>
<td>Huzayrān</td>
<td>yunya</td>
</tr>
<tr>
<td>July</td>
<td>tammūz</td>
<td>yulya</td>
</tr>
<tr>
<td>August</td>
<td>āb</td>
<td>aghusTus</td>
</tr>
<tr>
<td>September</td>
<td>aylūl</td>
<td>sibtimbir</td>
</tr>
<tr>
<td>October</td>
<td>tishrīn al-awwal</td>
<td>uktūbar</td>
</tr>
<tr>
<td>November</td>
<td>tishrīn ath-thānī</td>
<td>nuvambir</td>
</tr>
<tr>
<td>December</td>
<td>kānūn al-awwal</td>
<td>disambir</td>
</tr>
</tbody>
</table>

The days of the week are included in the following table

<table>
<thead>
<tr>
<th>DAYS OF THE WEEK</th>
<th>Arabic</th>
</tr>
</thead>
<tbody>
<tr>
<td>Saturday</td>
<td>yawm as-sabt</td>
</tr>
<tr>
<td>Sunday</td>
<td>yawm al-aHad</td>
</tr>
<tr>
<td>Monday</td>
<td>yawm al-ithnayn</td>
</tr>
<tr>
<td>Tuesday</td>
<td>yawm ath-thulāthā’</td>
</tr>
<tr>
<td>Wednesday</td>
<td>yawm al-arbi‘ā’</td>
</tr>
<tr>
<td>Thursday</td>
<td>yawm al-khamis</td>
</tr>
<tr>
<td>Friday</td>
<td>yawm al-jum‘a</td>
</tr>
</tbody>
</table>

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<table>
<thead>
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</tr>
<tr>
<td>Monday</td>
<td>yawm al-ithnayn</td>
</tr>
<tr>
<td>Tuesday</td>
<td>yawm ath-thulāthā’</td>
</tr>
<tr>
<td>Wednesday</td>
<td>yawm al-arbi‘ā’</td>
</tr>
<tr>
<td>Thursday</td>
<td>yawm al-khamis</td>
</tr>
<tr>
<td>Friday</td>
<td>yawm al-jum‘a</td>
</tr>
</tbody>
</table>
Here is the table giving the names of the seasons:

<table>
<thead>
<tr>
<th>SEASONS OF THE YEAR</th>
<th>فَصُل الصَّيْف</th>
<th>فَصُل الخَرَيف</th>
<th>فَصُل الشَّتاء</th>
<th>فَصُل الربيع</th>
</tr>
</thead>
<tbody>
<tr>
<td>summer</td>
<td>faSl aS-Sayf</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>fall</td>
<td>faSl al-kharif</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>winter</td>
<td>faSl ash-shitā'</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>spring</td>
<td>faSl ar-rabi'</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

C. Vocabulary

ألو alū hello
كيف حالك؟ kayfa hāluk? How are you?
طيب bi-khayr well
الحمد لله al-Hamdulillâh thank God
tحسن taHassun getting better
أفضل afDal better
عاد ‘ād returned
ستأتي (أتى) sata’ti (atā) you will come (to come)
شاطئ البخر shâTi’ al-bahr the beach
نسبح nasbaH we swim
أناكر udhâkir I study
إجازة ijâza vacation
فصل faSl semester; season
جو jaww weather
حار Hârr hot
أفضل ufaDDil I prefer
أفكّر (فكر) في ufakkir (fakkar) fi I think (to think) about
امتحانات intiHânāt exams
طول Tiwāl 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 theميلادي milādi 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 thalātha (lit., month three).

Islamic holidays are marked by the Islamicهجري hijri calendar, named after Muhammad’s migration (هجرة hijra) from Mecca to Medina in 622 AD, which marks its first year. This calendar is lunar, which means that months correspond to moon cycles and fall eleven days earlier on the Western calendar each year. The month of Ramadan، رمضان ramaDān، when Muslims are required to fast during daylight hours, is the most famous of the months in the Islamic calendar. Other Islamic holidays, such as the Feast of Breaking the Fast، عيد الفطر ‘īd al-fiTr، also called the Small Feast، and the Feast of the Sacrifice، عيد الأضحى ‘īd al-aD-Hā، also called the Big Feast، follow the lunar calendar as well.

E. Exercises

1. Answer the following questions using لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ لـ L

2 a. لماذا لن يذهب أحمد إلى الشاطئ؟

b. لماذا يفضل أحمد الذهاب إلى الشاطئ في الصيف؟

c. لماذا سأل أحمد عن صحة أخي ريم؟

d. لماذا تدرس اللغة العربية؟

e. لماذا اتصلت هالة بأحمد؟
2. Arrange the following words to form complete sentences
   a. مكانك - لو - مع - هالة - لذهبتي - كنت
   b. ستجزم - إذا - هالة - لم - كثيرا - أحمد - يذهب - مع
   c. للعمل - لو - لما - كان - مريضا - ذهب
   d. الامتحانات - إذا - أحمد - فكر - فلن - بالرحلة - في - يستمتع
   e. سيكون - إبريل - إذا - أفضل - سافرت - الجو - في

3. Change the following affirmative sentences in the perfect tense into negative sentences in the future tense using the particle لن lan
   a. كان أخو هالة مريضا.
   b. زاد عدد المسافرين للنشاط مع هالة.
   c. زارت هالة صديقتها في سوريا.
   d. قالت هالة لأحمد أنها ستتجزيم إذا لم يذهب معها.
   e. عاد أخو هالة إلى العمل.

4. Write out the following dates in words.
   a. ٢٠٠٤/٤/٢٠
   b. ١٩٩٩/١١/٦
   c. ١٩٨٣/١٢/٢
   d. ٢٠٠٢/١/٩
   e. ١٩٨١/٨/٢

5. Match the words from column A with words from column B to form meaningful possessive constructions or prepositional phrases
   A  
   a. مع
   b. الحمد
   c. شاطئ
   d. كيف
   e. طويل

   B  
   a. حالت
   b. الوقت
   c. لله
   d. البحر
   e. السلامة
1 a لأنه مشغول بالامتحانات
li-annahu mashghūl bi l-‘intihānāt
Because he is busy with exams

b كي لا يفكر في الدراسة.
kay lā yufakkir fi d-dirāsah
In order not to think of studying

لأنه كان مريضاً
li-annahu kān mārid(an)
Because he was sick

لأدرس تاريخ الشرق الأوسط
li-adrus tārikh ash-sharq al-awsat
In order to study the history of the Middle East

c e إذا سافرت في إبريل سيكون الجو أفضل
idhā sāfart fi ibril sa-yakūn al-jaww al-Dal
If you travel in April, the weather will be better

3 a لن يكون أخوه مريضاً
lan yakūn akhū hāla mārid(an)
Hala’s brother will not be sick

b لن يزيد عدد المسافرين للشاطئ مع هالة
lan yazid ‘adad al-musāfīrin li sh-shāṭī’ ma’a hāla
The number of people going to the beach with Hala will not increase

c لن تزور هالة صديقته في سوريا.
lan tazūr hāla Sadiqat-hā fi sūriyah
Hala will not visit her friend in Syria

d لن تقول هالة لأحمد أنها ستحزن إذا لم يذهب معها.
lan taqūl hāla li-ahmad annahā sa-
taḥzan idhā lam yadh-hab ma’ahā
Hala will not tell Ahmed that she will be upset if he does not go with her

e لن يعود أخوه هالة إلى العمل.
lan ya’ūd akhū hāla ila l-‘amal
Hala’s brother will not return to work

2 a لو كنت مكانك لذهب بت مع هالة
dlawn makanak la-dhahabt ma’ā hāla
If I were in your place, I would have gone with Hala

b إذا لم يذهب أحمد مع هالة ستحزن كثيراً
idhā lam yadh-hab ahmad ma’ā hāla,
so-taḥzan kathīran
If Ahmed did not go with Hala, she would be very upset

c لو كان مريضا لما ذهب للعمل.
dlawn kān marid(an) lamā dhahab li l-
‘amal
If he were sick, he would not have gone to work

العشرون من إبريل (نيسان) سنة ألف وأربعة
al-‘ishrūn min ibril (nisān) sanat al-fayyūm wa arba’a
April 20, 2004
b الحادي عشر من يونية (جزيران) سنة ألف وتسعمائة وتسعة وتسعة وثمانين.
al-Hādī 'ashr min yunyah (Huzayrān)
sanat alf wa tīsʿumīʿa wa tīsʿa wa tīsʿīn
October 6, 1999

c الثاني من ديسمبر (كانون الأول) سنة ألف وتسعمائة وثلاثة وثمانون
ath-thānī min disambir (kānūn al-awwal) sanat alf wa tīsʿumīʿa wa thalātha wa thamānūn
December 2, 1983

d التاسع من يناير (كانون الثاني) سنة ألف وثمانين.
at-tāsīʿ min yanāyir (kānūn ath-thānī)
sanat al-fayn wa ithnayn
January 9, 2002

e الثاني من أغسطس (آب) سنة ألف وتسعمائة وثمانية عشر
ath-thānī min aghusTus (āb) sanat alf wa tīsʿumīʿa wa thamāniyat 'ashar
August 3, 1918

5 a مع السلام
maʿa s-salāma
good-bye

b الحمد لله
al-Hamdu li-llāh
thank God

c شاطئ البحر
shāṭīʿ al-baHr
the beach

d كيف حالك؟
kayfa Hāluk?
How are you?
e طوال الوقت.
Tīwāl al-waqt
all the time
أَخْبَارٌ مِنَ الصَّحَافةِ العَرَبِيَّةِ

اُخْبَارُ مِنَ الصَّحَافةِ العَرَبِيَّةِ

A. Text

بِدَائِهِ الصراع بَيْنَ المُشْرِقِ والمَغْرِبِ العَرَبِيَّينَ

أَلْعَنَّ بَعْضُ المُحْلِلِينَ فِي الشَّرَقِ الأُوْسَطِ أَنَّ فِئَةَ عَقِدَةِ القُرْنِ العَرَبِيَّةِ فِي تُونِسِ فِي

شَهْرِ مَايِّ مِنْ عَامِ ٢٠٠٤ قَدْ يُؤْدِي إِلَى صَرَاعِ سَيْاسِيَ بَيْنَ دُوْلَ المُشْرِقِ العَرَبِيَّ وَدُوْلَ المَغْرِبِ العَرَبِيَّ. وَكَانَ هَذَا الصراعُ قَدْ بَدَأَ عِنْدَ ما قُرِرتُ تُونِسْ تُأْجِرِ عِقَدَةِ القُرْنِ العَرَبِيَّةُ بَعْدَ أَنْ وَصِلَّ وزَرَاءُ الخَارِجِيَّةِ العَرَبِ إِلَى العاصِمَةِ العَتَايَةِ تُوَنِسِ لِمُناقِشَةِ أَجْنَدَةِ القُرْنِ. وَأَعْلَنَتْ مُصَادِرُ مُسْؤُوَلَةُ أَنَّ تُوَنِسْ قُرِرتُ أنْ تُؤْجِرِ عِقَدَةِ القُرْنِ بَعْدَ ظُهُورِ خَلَافَاتِ حَوْلَ أَجْنَدَةِ تُوَنِسْ إِلَى الإِسْلَاهُ فِي الْعَالَمِ العَرَبِيَّ، وَأَنَّهَا لَمَّا تَتَشَاوَرَ مَعَ الدُّولِ الأُعْضَاءِ.

وَقَدْ بَدَأَ أنَّ هُذَا تَكْتُلُّان أَحْدَهُمَا مُشْرِقٌ وَالآخُرُ مَغْرِبٌ، التَّكْتُلُّ المُشْرِقِيُّ تَقْوِيَهُ مَصْرُ وَالسُّوْدَانِ وَسُوْدَانِ، وَالسُّوْدَانِ يُحَاوَلُ مَعَاكِبَةَ تُوَنِسِ بِبَنِيَّةِ القُرْنِ لِمُفْرِّقَ جَامِعَةِ الدُّولِ العَرَبِيَّةِ فِي الْقُاهِرَةِ، وَالتَّكْتُلُّ الآخُرُ تَقْوِيَهُ تُوَنِسُ وَالْمَغْرِبُ وَالْجَزَائرُ وَيُطَالِبُ بِحَقِّ تُوَنِسِ فِي عَقِدَةِ القُرْنِ عَلَى أَرْاضِهَا فِي وَقُتِّ لَاحِقَ.

bīda'yatu S-Sirā'i bayna l-mashriqi wa l-maghribi l-'arabiyyayn
a'lanā ba'Du l-muHāllillina fi sh-shaqrī l-awsaTī anna fashala 'aqdi l-qīmmati l-'arabiyyati fi tūnis fi shahrī mārīsa min 'āmi alfayn wa arba'at qad yu'addī ilā Sīrā'īn siyāsiyyin bayna duwalī l-mashriqi l-'arabiyya wa duwalī l-maghribi l-'arabiyya wa kāna hādhā S-Sirā'u qad bada'a 'indamā karrarat tūnisīs ta'dīla 'aqdi l-qīmmati l-'arabiyyati ba'da an waSāla wuzābū l-khānjiyya l-'arabū ilā l-'āsimati t-tūnisīyya tūnis limunnaqashati ajindati l-qīmm mi wa a'lanat masādirun mas'ūlatun anna tūnisīs karrarat an tu'a'jīla l-qīmmatī ba'd DḤūhūrī khilāfītīn Hawla ajindata tūnis li l-islāhī fi l-ʾālimī l-'arabiyya wa annahā lam tatashīwar ma'a d-duwalī l-ʾāDā' wa qad bada' anna hunāka takattulāni aḥadhumuna mashriqiyyun wa l-ʾākharu maghribiyyun at-takattul l-mashriqiyyu taqūduhu miSru wa s-saʾūdiyyatu wa sūnīya wa l-boṭhrayun wu yuHāwilu muʾaqabata tūnis bikahā l-qīmmati li-maqārī jamīʾati d-duwalī l-ʾarabiyyatī li l
THE BEGINNING OF A CONFLICT BETWEEN THE ARAB EAST AND THE ARAB WEST

Some analysts in the Middle East have reported that the failure to hold the Arab Summit in Tunisia in March of 2004 might lead to a political conflict between the countries of the Arab East and those of the Arab West. This struggle began when Tunisia decided to postpone the Arab Summit after the Foreign Ministers from the Arab countries had already arrived in the Tunisian capital Tunis to discuss the Summit's agenda. Some responsible sources announced that Tunisia decided to postpone the conference after some differences arose regarding Tunisia’s agenda on reform in the Arab world, and the fact that it did not consult the other Arab members.

It appeared there were two blocs: one Eastern and the other Western. The Eastern bloc is led by Egypt, Saudi Arabia, Syria, and Bahrain. This bloc is trying to punish Tunisia by moving the Summit to the headquarters of the Arab League in Cairo. The other bloc is led by Tunisia, Morocco, and Algeria. It calls for Tunisia’s right to hold the meeting on its territory at a later time.

B. Grammar and Usage

1. THE CASE SYSTEM

Depending on the role it plays in a sentence, a noun takes slightly different forms in very formal MSA. For example, the noun التكثُل at-takattul (the bloc) has three different forms, as given below:

التكثُل

at-takattul

التكثُل

at-takattulā

التكثُل

at-takattulī

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

A. THE NOMINATIVE CASE

Nouns in the nominative case have the ending (* in form) -u when definite singular, or (* in form) un when indefinite singular.

المَغْرِبُ al-maghribu (Morocco)

البدَايَةُ al-bidāyatū (the beginning)

وزيرُ wazirun (a minister)

The dual nominative ending is -ān, and the plural masculine nominative ending is ون un, as in
A noun must be in the nominative case if it is the subject of the sentence

\[ \text{taqūdu \, l-maghribu \, t-takkattula \, l-ākhara} \]

Morocco leads the other bloc

Or a part of the predicate in a nominal sentence

\[ \text{al-ākharu \, takattulun \, maghribiyun} \]

The other is a Western bloc

As it is a part of the predicate, \( \text{takkattulun} \) (bloc) is in the nominative case. The subject of the sentence, \( \text{al-ākharu} \) (the other), is also in the nominative case. The adjective \( \text{maghribiyun} \) (Western) is in the nominative case as well, as it has to agree in case with the noun \( \text{takkattulun} \) (bloc). Note that the case ending is dropped whenever a noun or an adjective marked by it is at the end of a sentence, so the nominative case(\( ^u \)) -\( \text{un} \) on the adjective \( \text{maghribiyun} \) is not pronounced in this sentence.

When a nominative, or any other case ending, follows a feminine noun ending in \( ^u \) -\( t \), this ending, which is often silent, is pronounced

\[ \begin{align*}
\text{al-ā'īsma} & \quad \text{al-ā'īsmatu} \\
\text{the capital (no case marker)} & \quad \text{the capital (with a nominative case marker)}
\end{align*} \]

B THE ACCUSATIVE CASE

Accusative nouns end in (\( ^u \)) -\( a \) when definite singular, and in (\( ^u \)) -\( an \) when indefinite singular. As mentioned in Lesson 4, it is a convention of written Arabic to write the tanwin, representing the ending -\( an \), over an additional letter \( \text{I} \)

\[ \text{Sirā'\an} \]

a conflict

Dual nouns and adjectives carry the ending \( \text{yīn} \) -\( \text{ayn} \) in the accusative

\[ \begin{align*}
\text{miSāriyyayn} & \\
\text{two Egyptians}
\end{align*} \]
The regular plural masculine nouns and adjectives carry the ending -in in the accusative case

سُعودیُن
sa‘ūdiyyin
Saudi Arabians

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

يَتَابَعَ العُلْوَانَةَ الخَلَافَةِ بَينَ الْطَرْفِينَ
yunāqishu l-muHallilānā l-khilāfī bayna T-Tarafayni
The analysts are discussing the differences between the two parties

A noun is in the accusative case if it is the object of a verb

الفَشْلُ سُيِّبْبُ صِرَاعًا。
al-fashalu sayusabbibu Sirā'an
The failure will cause a conflict

Or if it follows the particles إنَّ inna (that) or أَنَّ anna (that) ؛

أَعلَنَ أَنَّ الفَشْلُ سُيِّبْبُ صِرَاعًا.
a'lāna anna l-fashala sayusabbibu Sirā'an
He announced that the failure would cause a conflict

Or if it functions as an adverb

بَدَأَتُ العَمْرةُ أَخِيرًاَ
bada'at al-qimmatu akhiran
The summit finally began

C THE GENITIVE CASE

The genitive case ending is (ٍ) -i for definite singular nouns and (ـ) -in for indefinite singular nouns

صِرَاعٍ Sirā'in (conflict)

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

مُحَلْلِيَنَ
muHallilayn
two analysts

مُحَلْلِيَنَ
muHallilin
analysts
A noun is in the genitive case if it follows a preposition

قد يُؤدِي إلى صراع طويل.
*qad yu'addi 'ilā Sirā'in Tawil.*

It might lead to a long conflict

The noun صراع Sirā'in (conflict) follows the preposition إلى ilā (to) and is in the genitive case

Or if it follows another noun in a possessive construction

أجندَة القمة
*ajindat al-qimmati*

the summit agenda (lit., the agenda [of] the summit)

The word القمة al-qimmati (the summit) is in the genitive case because it is the second term in a possessive construction

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

<table>
<thead>
<tr>
<th>THE CASE ENDINGS</th>
<th>Nominative (Subject)</th>
<th>Accusative (Object)</th>
<th>Genitive (Object of a preposition)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Singular Indefinite</td>
<td>-un</td>
<td>-an</td>
<td>-in</td>
</tr>
<tr>
<td>Singular Definite</td>
<td>-u</td>
<td>-a</td>
<td>-i</td>
</tr>
<tr>
<td>Dual</td>
<td>-ān</td>
<td>-āyn</td>
<td>-i</td>
</tr>
<tr>
<td>Plural Masculine</td>
<td>-ūn</td>
<td>-in</td>
<td>-i</td>
</tr>
<tr>
<td>Plural Feminine</td>
<td>-u</td>
<td>-i</td>
<td>-i</td>
</tr>
</tbody>
</table>

The following table lists the case forms of the noun مسؤول mas'ūl (the responsible [one])
### THE CASE FORMS OF مسؤول mas‘ül (THE RESPONSIBLE [ONE])

<table>
<thead>
<tr>
<th>Case</th>
<th>Nominative</th>
<th>Accusative</th>
<th>Genitive</th>
</tr>
</thead>
<tbody>
<tr>
<td>Singular</td>
<td>مسؤولٌ</td>
<td>مسؤولٌ</td>
<td>مسؤولٌ</td>
</tr>
<tr>
<td>Indefinite</td>
<td>mas‘ülun</td>
<td>mas‘ulan</td>
<td>mas‘ulín</td>
</tr>
<tr>
<td>Singular</td>
<td>المسؤول</td>
<td>المسؤول</td>
<td>المسؤول</td>
</tr>
<tr>
<td>Definite</td>
<td>al-mas‘ül</td>
<td>al-mas‘ala</td>
<td>al-mas‘ulí</td>
</tr>
<tr>
<td>Dual</td>
<td>مسؤولان</td>
<td>مسؤولين</td>
<td>مسؤولين</td>
</tr>
<tr>
<td></td>
<td>mas‘ulán</td>
<td>mas‘ulayn</td>
<td>mas‘ulayn</td>
</tr>
<tr>
<td>Plural</td>
<td>مسؤولون</td>
<td>مسؤولين</td>
<td>مسؤولين</td>
</tr>
<tr>
<td>Masculine</td>
<td>mas‘ulún</td>
<td>mas‘ulín</td>
<td>mas‘ulín</td>
</tr>
<tr>
<td>Plural</td>
<td>مسؤولات</td>
<td>مسؤولات</td>
<td>مسؤولات</td>
</tr>
<tr>
<td>Feminine</td>
<td>mas‘ulátu</td>
<td>mas‘ulátí</td>
<td>mas‘ulátí</td>
</tr>
</tbody>
</table>

### 2. THE MOOD MARKERS

Verbs in the imperfect tense can come in three slightly different forms, called moods indicative, subjunctive, and jussive. Verbs in the perfect tense do not change according to mood.

#### A THE INDICATIVE MOOD

Verbs are normally in the indicative mood, unless they are preceded by a small number of particles, introduced below. For this reason, the indicative is the default representation of verbs in charts and examples. It is the only verbal mood you have encountered so far in this course.

The marker of the indicative mood is the final (’)-u in the هيَّه huwa (he), هوَ هوَ huwa (he), نحَّيَنَّ naHnu (we), أنا ana (I), and أنتَ anta (you, m sg.) forms.

![Punishment in Tunisia](https://via.placeholder.com/150)

The Eastern bloc is trying to punish Tunisia.

The indicative form for all other personal forms is the same as the default form of the verb, listed in the conjugation tables.

![Punishment in Tunisia](https://via.placeholder.com/150)

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:

- لَٰنَ (will not)
- أَنَ (that)
- فَٰ (so, therefore)
- لِٰ (because, in order to)
- لِكَٰ (in order to)

The following table lists the subjunctive forms of the verb *yaktub* (he writes) next to their indicative counterparts:

<table>
<thead>
<tr>
<th>Person</th>
<th>Indicative</th>
<th>Subjunctive</th>
</tr>
</thead>
<tbody>
<tr>
<td>أنا</td>
<td>َأَكْتَبِ أَكْتَبَ</td>
<td>َأَكْتَبِ أَكْتَبَ</td>
</tr>
<tr>
<td>نْحْنَ</td>
<td>َنَكْتَبِ َنَكْتَبَ</td>
<td>َنَكْتَبِ َنَكْتَبَ</td>
</tr>
<tr>
<td>أَنتُ</td>
<td>َتَكْتَبِ َتَكْتَبَ</td>
<td>َتَكْتَبِ َتَكْتَبَ</td>
</tr>
<tr>
<td>أَنتِ</td>
<td>َتَكْتَبْنِ َتَكْتَبْنَ</td>
<td>َتَكْتَبْنِ َتَكْتَبْنَ</td>
</tr>
<tr>
<td>أَنتُمْ</td>
<td>َتَكْتَبُونِ َتَكْتَبُونَ</td>
<td>َتَكْتَبُونِ َتَكْتَبُونَ</td>
</tr>
<tr>
<td>أَنْتُنَّ</td>
<td>َتَكْتُبْنَ َتَكْتُبْنَ</td>
<td>َتَكْتُبْنَ َتَكْتُبْنَ</td>
</tr>
<tr>
<td>أَنتُمْ</td>
<td>َيَكْتَبُنِ َيَكْتَبُنَ</td>
<td>َيَكْتَبُنِ َيَكْتَبُنَ</td>
</tr>
<tr>
<td>أَنْتُنَّ</td>
<td>َيَكْتُبْنَ َيَكْتُبْنَ</td>
<td>َيَكْتُبْنَ َيَكْتُبْنَ</td>
</tr>
<tr>
<td>هُوَ</td>
<td>َيَكْتَبِ َيَكْتَبَ</td>
<td>َيَكْتَبِ َيَكْتَبَ</td>
</tr>
<tr>
<td>هِيَ</td>
<td>َيَكْتَبِ َيَكْتَبَ</td>
<td>َيَكْتَبِ َيَكْتَبَ</td>
</tr>
<tr>
<td>هُمْ</td>
<td>َيَكْتَبُونِ َيَكْتَبُونَ</td>
<td>َيَكْتَبُونِ َيَكْتَبُونَ</td>
</tr>
<tr>
<td>هُنَّ</td>
<td>َيَكْتَبْنَ َيَكْتَبْنَ</td>
<td>َيَكْتَبْنَ َيَكْتَبْنَ</td>
</tr>
<tr>
<td>هُمْ (m)</td>
<td>َيَكْتُبِ َيَكْتُبَ</td>
<td>َيَكْتُبِ َيَكْتُبَ</td>
</tr>
<tr>
<td>هُمْ (f)</td>
<td>َيَكْتُبْنَ َيَكْتُبْنَ</td>
<td>َيَكْتُبْنَ َيَكْتُبْنَ</td>
</tr>
</tbody>
</table>

A particle indicates a future action using the imperfect.
A particle adds a to the to of the English infinitive form.
Notice that the marker of the subjunctive mood is the short vowel (°) -a at the end of verb forms used with the pronouns هِيَ (she), هُوَ (he), نَحْنَ (we), أَنَا (I), and أَنتَ (you, m.).

بعدَ أن يِتَّلِى الْوَزِيرَ
ba'da an yaqūla l-wazir
After the minister arrives

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

قد يَقْرَرُونَ تَأْجِيلَ عَقْدِ الْقِمَةَ
qad yugarrīnā ta'jila 'aqdi l-qimma
They might decide to postpone holding the summit

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

لَن يَقْرَرُوا تَأْجِيلَ عَقْدِ الْقِمَةَ
lan yugarrū tajila 'aqdi l-qimma
They will not decide to postpone holding the summit

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

C THE JUSSIVE MOOD

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

لَمَ lām (did not)¹

لِ lī (let's)²

In the following table you'll find the verb يَكُتِبُ (he writes) conjugated in the indicative and the jussive
<table>
<thead>
<tr>
<th>Person</th>
<th>Indicative</th>
<th>Jussive</th>
</tr>
</thead>
<tbody>
<tr>
<td>أنا</td>
<td>anā</td>
<td>aktub</td>
</tr>
<tr>
<td>نحن</td>
<td>naHnu</td>
<td>naktub</td>
</tr>
<tr>
<td>أنت</td>
<td>anta</td>
<td>taktub</td>
</tr>
<tr>
<td>أنت</td>
<td>anti</td>
<td>taktubina</td>
</tr>
<tr>
<td>أنتونا</td>
<td>antunna</td>
<td>taktubna</td>
</tr>
<tr>
<td>أنتما</td>
<td>antumā</td>
<td>taktubāni</td>
</tr>
<tr>
<td>هو</td>
<td>huwa</td>
<td>yaktub</td>
</tr>
<tr>
<td>هي</td>
<td>hiya</td>
<td>taktub</td>
</tr>
<tr>
<td>هم</td>
<td>hum</td>
<td>yaktubūna</td>
</tr>
<tr>
<td>هن</td>
<td>hunna</td>
<td>yaktubna</td>
</tr>
<tr>
<td>هما</td>
<td>humā(f)</td>
<td>yaktubāni</td>
</tr>
<tr>
<td>هما</td>
<td>humā(m)</td>
<td>taktubā</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 هي (she), هو (he), نحن (we), أنا (I), and أنت (you, m).

لَمْ تَتَشاوَرُ تُونِسُ مَعَ الدُّوْلَةِ الأُعْضَاءِ
lam tatashawar tunis ma'a d-duwali l-a'Dā'
Tunisia did not consult with the member countries

تَتَشاوَرُ tatashawar (consult) is in the jussive mood because it follows لَمْ lam

If the verb conjugated with one of these five pronouns is a hollow or weak verb (see Lessons 13 and 14), the vowel is dropped from either the middle or end of the verb, as in the following example:

قد يُؤْدِي ذَلِكَ إِلَى مَعَاقِبَةِ تُونِسِ
qad yu'addi dhālika ilā mu'āqabati Tunis
That might lead to punishment of Tunisia
The full conjugations of hollow and weak verbs in the jussive are available in Appendices C through F. For the verb forms that end with -na or -ni in the indicative, the jussive is formed, like the subjunctive, by dropping these endings.

�َمْ يَؤْدِي ذَلِكَ إِلَى مُعَاذِبَةِ تُونِيس

lam yu’addi dhâlika ilâ mu‘aqqabati Tûnis

That did not lead to punishment of Tunisia.

They did not consult with the member countries.

Again, the letter l is added at the end of the verbs in the they form out of convention, but is not pronounced.

C. Vocabulary

اَخْبَارٌ (خَبَر) akhbar (khabar) news
صحافة Sallâfa journalism, press
بداية bidâya(tu) beginning
صراع Sirâ‘ struggle
شرق mashriq East
غرب maghrib West
أَعَلَنَ أَنَّ an’lan anna he announced that
مُحلّلين muHaltîlin(a) analysts
الشَّرَقِ الْأَوْسُط ash-shârîq al-awsaT the Middle East
فشل fashal failure
عقد ‘aqd convening
قَمَة qimma summit
يُؤُدِي yu’addi leads to
سياسي siyâsi political
قررَت qarrarat she decided
تأجيل ta’jîl postponement
وزراء (وزير) الخارجية wîzarâ‘ (wâzîr) al-khâniyya foreign minister(s)
D. Cultural Note
The media in most Arab countries have long been subject to government censorship. With the spread of satellite technology to every corner of the Arab world, even remote villages now have access to television programming and news from other Arab countries.
and beyond In some cases, this has marginalized the effectiveness of government control of local presses. The most prominent development that has accompanied the spread of satellite technology in the region is the establishment of the Al-Jazeera Network, which broadcasts out of Qatar. This high budget, glossy network is often called the CNN of the Arab world. It offers a more contemporary style of reporting that competes successfully with the local networks and newspapers. You can check it out on the Internet at: www.aljazeera.net

Some other sites are:

www.akhbarelyom.org.eg
www.ahram.org.eg
www.daralhayat.com

E. Exercises

1 Name the case of the underlined words. Explain why this particular case is used

a. أعلن المحلولون بداية صراع جديد.
b. هناك تكتلات في المنطقة.
c. وصل وزراء الخارجية العرب.
d. وصل وزراء الخارجیة العرب.
e. تقود مصر التكتل الأول.

2 The underlined nouns are in the wrong case. Change the case endings to make meaningful sentences.

a. أعلن المسؤولين عن عقد القمة في تونس.
b. أعلنت مصادر مسؤولة أن القمة سوف تعقد في القاهرة.
c. القمة سوف تعقد في تونس.
d. التكتلات أحدثها مغربي والآخر مغربي.
e. أحب المدرسون الذين يعطون بعض الاستقلال للطلاب.

3 Negate the following sentences using لن (will not), remembering that this particle must be followed by a verb in the subjunctive mood

¿a. تحاول تونس عقد القمة على أراضيها.
b. تقود مصر التكتل المغربي.
c. سيؤدي هذا الصراع إلى مشاكل سياسية كثيرة.
d. أعلن بعض المحللين عن فشل القمة.
e. الدولتان قررتا تأجيل القمة.
4 Arrange the following words to form sentences.

الشهر - سوف - القادم - القمة - العربية - تعقد - على - أراضي - تونس
حقها - لن - القمة - على - عن - في - تونس - عقد - أراضيها - تتخلل

**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 المسؤلون
   *al-mas‘ūlūn*  
   officials

   b مصادر
   *maSādiru*
   sources

   c القمة
   *al-qimmatu*
   the summit

   d التكتلات
   *at-takettulān*
   the two blocs

   e المديرين
   *al-muddarisin*
   the teachers

3 a لن تحاول تونس عقد القمة على أراضيها
   *lan tuHāwila tūnis ‘aqd al-qimma ‘ala arādīhā*
   Tunisia will not try to hold the summit on its territory

   b لن تكون مصير التكتل المشرق
   *lan taqūda miSr at-takattul al-mushriqi*

   Egypt will not lead the Eastern bloc.

   c لن يؤدي هذا الصراع إلى مصادرة سياسية كبيرة
   *lan yu‘adda hādha S-Sirā’ ilā mashākīl siyāsīyya kathira*
   This conflict will not lead to many political problems

   d لن يعلن بعض المُحلّلين عن فشل القمة
   *lan yu‘lin ba‘D al-muHallilīn ‘an fashal al-qimma*
   Some analysts will not announce the failure of the summit

   e الدولتان لن تقررا تأجيل القمة
   *ad-dawlatān lan tuqarrirā ta‘jil al-qimma*
   The two countries will not decide to postpone the summit

4 a سوف تُعقد القمة العربية على أراضي تونس الشهر القادم
   *Sawfa tu‘qad al-qimma l-‘arabiyya ‘alā ‘arāDī tūnis ash-shahr al-qādim*
   The Arab summit will be held on Tunisian territory next month

   b لن تتخلى تونس عن حقها في عقد القمة على أراضيها
   *lan tātkhallā tūnis ‘on Haqqihā fi ‘aqd al-qimma ‘alā ‘arāDīhā*
   Tunisia will not give up its right to hold the summit on its territory
c. هناك تكتلان أحدهما مشرقي والآخر مغربي.
    hunūka takattulān aḥaduhumā mashriqī wa l-aḵhar maghribī
There are two blocs, the first of which is Eastern, and the other is Western.

d. أعلنت مصادر مسؤولة أن تونس قررت تأجيل القمة.
    a'lanat maṣādir masʿūla anna tūnis qarrarat ta'jīl al-qimma
Tunisia did not consult with member states.

High ranking sources have announced that Tunisia decided to postpone the summit.

e. لم تتشاور تونس مع الدول الأعضاء.
    lam tatashāwar tūnis ma'a d-duwal al-aḏā'
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. قفز

2. Form verbal nouns from the following verbs

   a. جرى
   b. استقبل
   c. درس
   d. قفز
   e. قدم

3. Form active participles from the following verbs

   a. عمل
   b. شرب
   c. ذاكر
   d. درس
   e. ذهب

4. Form passive participles from the following verbs.

   a. كتب
   b. صنع
   c. شغل
   d. استخدم
   e. عقد
5. Rewrite the following sentences in the future tense.

a. استقبل الرئيس التونسي وزير الخارجية المصري.
b. وجد دونالد شقة في بيروت.
c. دعا وزير الخارجية لحل الصراع بين البلدين.
d. قادت تونس التكتل الغربي.
e. وصلت لوسي من بيروت أمس.

Vocabulary Exercises

6. Rearrange the following words to form complete sentences.

a. السعودية - مصر - التكتل - قائد - المصري - و
b. أن يؤول الخارجية - القمة - وزير - قرر

7. Decide which word in each group does not belong

a. صحفي - مكتب - مدرس - محرر
b. وصل - شعر - فكر - غير رأيه
c. حمل الأثقال - القمة - الجري - القفز

d. مشكلة - صراع - خلاف - عملية جراحية.
e. ذراع - بهارات - ركبة - قلب.

8. Choose the correct word to fill in the blanks

القمة - قلبية - رئيسة - الشاطئي - البهارات

a. قال الطبيب لدونالد "لا تأكل الكثير من ________"
b. دونالد ليست عندو أزمة ________
c. ذهب أحمد مع هالة إلى ________ في الصيف.
d. لم تعقد ________ في تونس.
e. مكتب ________ التحرير في الطابق العلوي.
9. Match the words in column A with those in column B to create phrases and sentences

<table>
<thead>
<tr>
<th>A</th>
<th>B</th>
</tr>
</thead>
<tbody>
<tr>
<td>a أسكن</td>
<td>صالة الاستقبال</td>
</tr>
<tr>
<td>b هناك صراع</td>
<td>لنسيب</td>
</tr>
<tr>
<td>c هذه هي</td>
<td>في الطابق العلوي</td>
</tr>
<tr>
<td>d مأطبخ رقم</td>
<td>سياسيا بين هاتين الدولتين</td>
</tr>
<tr>
<td>e سنذهب إلى الشاطئ</td>
<td>تليفون أخصائي قلب</td>
</tr>
</tbody>
</table>

10. Reorder the following sentences to form a meaningful paragraph.

لوجود خلافات حول الأجندة.
أدى هذا إلى وجود تكتلتين أحدهما مغربي والآخر مغربي.
ثم أعلنت مصر أن القمة يجب أن تعقد في القاهرة.
أجلت تونس القمة العربية.

**Answer Key**

1. a verbal noun  
   b active participle  
   c passive participle  
   d active participle  
   e verbal noun

2. a جرّى  
   b استقبال  
   c تدريس  
   d قفز  
   e تقديم

3. a عامل  
   b شارب  
   c مذاكرة  
   d مدّرّس  
   e ذاهب

4. a مكتوب  
   b مصنوع

5. a سيستقبل الرئيس التونسي وزير الخارجية المصري.  
   b سيجد دونالد شقة في بيروت.  
   c (solving) سيزعج وزير الخارجية لحل الصراع بين البلدين.  
   d سنقود تونس التكتل الغربي.  
   e ستتصل لوسي من بيروت غداً

6. a تقود مصر والسعودية التكتل المغربي.  
   b قرر وزير الخارجية أن يوجّل القمة.  
   c تأخرت لأن المرور كان صعباً.  
   d هل يمارس دونالد التمارين الرياضية؟  
   e أعمال كمدرّس في القاهرة.
9. **آسكن في الطابق العلوي.**
   a. هناك صراع سياسي بين هاتين الدوّارتين.
   b. هذه هي صالة الاستقبال.
   c. سأعطيك رقم تليفون أخصائي القلب.
   d. سندنب إلى الشاطئ لنسبّح.
   e. أبلغت تونس القمة العربية لوجود خلافات حول الأجندة، ثم أعلنت مصر أن القمة يجب أن تعقد في القاهرة.
   f. أدى هذا إلى وجود تكتلتين أحدهما مغربي والآخر مغربي.
الخطابية.كوم

al-khatiba.com Matchmaker com

إِيْجَاد عَرْسٍ أو عَرْيْس دَائِمًا يُسَبِّب صَعُوبات كَبِيرَة فِي العَالَم الْعَرَبِي يُسَبِّب
الفَصْل بَيْنَ الْجَنْسِيَّةِ وَأَهمَّيَّةِ الخَصُوصِيَّةِ لِلْعَالِمَة الْعَرَبِيَّةِ. فِي الْمَاضِي كَان
الحُصُول عَلَى الْفِصْل الْحَوْل يُتَّم مِن خِلَال "الْحَاطَبِيَّة" وَهِي اِمْرَأَة تُعْرِف الكَثِير مِن
الْعَالِمَة فِي الْمَكْتَبَة وَتُسْتَطِيع أَن تَجِد السُّحْص الصَّمْسَم طِبَقًا لِلْمُوَاَصِفَات
المَطَلْوَةِ.

ولكن فِي عَسْر الْبَيْنِكُوْلُوْجِيَا هَذَا نُوع جَدِيد مِن الخَاطِبيَّة وَهُوَ مِوَاَقِع
التَّعْارِف وَالرَّوَايَة عَلَى الْإِنْتَرَنِتِ. فِي عَسْر الْإِنْتَرَنِت يُسْتَطِيع الْبَاحِث عَن رُوْج أو
رُوْج أَن يَخْتَار مِن بَيْنِ عدَد أَكْبَر مِن الْمُرْسَلِين اﻷَن لَيْن تَضْطَرْ الْبَيْن أَن تَقْبِل
الْعَرْب الصَّفْح الَّذِي لا تُرْيِدْهُ لَأَنْ هُوَ الْحَذَائِر الْوَحِيد الَّذِي وَجَدْتُهُ لِلْمُؤْثِّر. يُسْتَطِيع
الْعَرْب الصَّفْح الَّذِي لا يَحْتَأْث ثَورِهِ فِي مُدْنَة أَخْرَى بَل فِي بَلَد أَخْرَى أَو قَارَةً أَخْرِ
أَخْرَى.

ولكن يَقُول بَعْض المُعَارضين لِهذَاالْمِوَاَقِع أَنْهُ مِن الْسَّهْل إِغْطَاء مَعْلُوَمَات
غير صَحِيحَة مَا قد يُؤُدِّي إِلَى الكَثِير من المَشَارِك. بِخَلَاف الخَاطِبيَّة التَّقْلِيَّة
الَّتِي تُعَرِف الكَثِير عَن أَسْر الْمَكْتَبَة مَعَ أيَّ حَالٍ يُبَدِّو أن ظَهْرَة خَاطِبيَّة الْإِنْتَرَنِت
ستسْتَمَر لأَلَاف العَرْب الصَّفْح الَّذِي يَزْوُرُون مَوَاَقِع الرَّوَايَة يُومِيًا.

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
would visit these sites.
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**

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>khâTiba</td>
<td>matchmaker</td>
</tr>
<tr>
<td>igād</td>
<td>finding</td>
</tr>
<tr>
<td>‘arūs</td>
<td>bride</td>
</tr>
<tr>
<td>faSl</td>
<td>separation</td>
</tr>
<tr>
<td>jinsayn</td>
<td>sexes (du)</td>
</tr>
<tr>
<td>ahamiyya</td>
<td>importance</td>
</tr>
<tr>
<td>khusūSiyya</td>
<td>privacy</td>
</tr>
<tr>
<td>ā’ilā</td>
<td>family</td>
</tr>
<tr>
<td>HuSūl ‘ala</td>
<td>obtaining</td>
</tr>
<tr>
<td>Hulw</td>
<td>sweet, pretty, nice</td>
</tr>
<tr>
<td>yatimm (tamm)</td>
<td>to be achieved</td>
</tr>
<tr>
<td>min khilāl</td>
<td>through</td>
</tr>
<tr>
<td>munāsib</td>
<td>appropriate</td>
</tr>
<tr>
<td>Tibqan li</td>
<td>according to</td>
</tr>
<tr>
<td>muwāSafāt</td>
<td>characteristics</td>
</tr>
<tr>
<td>maTiūba</td>
<td>demanded, required</td>
</tr>
<tr>
<td>‘aSr</td>
<td>age, era</td>
</tr>
<tr>
<td>tiknulūyya</td>
<td>technology</td>
</tr>
<tr>
<td>nāw’</td>
<td>kind</td>
</tr>
<tr>
<td>ta‘āruf</td>
<td>acquaintance, getting to know</td>
</tr>
</tbody>
</table>
زَوَاجٍ  
marriage

باحث
one looking for, researcher

يَخْتَارُ (إِخْتَار)
he chooses (to choose)

مَرْشُحٌ
candidates

تُضْطَرَ (إِضْطُرُ) أَنَّ
she is forced to (to force)

تَقْبَلُ (قَبَلِ)
she accepts (to accept)

إِخْتِيَارٌ
choice

وَحِيد
only

عُزَّابٍ (عَزْبٍ)
single(s)

شَرِيك
partner

بِل
(and) even, rather, however

قَارِة
continent

مُعاَرِضُين
opponents

سَهْل
easy

إِعْطَاءٌ
giving

مَعَوْمَات
information

غَيْر
not

بِخَلاف
as opposed to

تَقْلِيَّةٌ
traditional

عَسَرٌ (عَسْرَة
families

يَبْنُو (بَنَّا) أَنْ
it seems (to seem) that

ظَاهِرَةٌ
phenomenon

سَتَتَسْتَمِرُ (إِسْتَمَرُّ)
will continue (to continue)

يَوْمِيَّةٌ
daily
Lesson 16
(Egyptian Arabic)

el-ahramät 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 Riders for $1." He talks to Ahmad, the camel driver.

dünald SabäH el-kher, ya rayyis, 'awiz arkab eg-gamal wi tokhudni laffa, iza kän mumkin?
aHmad SabäH en-nür mâshi ya bëh, itfaDDal, eg-gamal we g-gammöl taHt amrak
dünald Tayyib, el-yafTa bta'tak bet'ül dolår wâHid lirkûb eg-gamal ma'a murshid siyâHi SaHH ek-kalâm dah?
aHmad aywa ya ustáz, bidolår wâHid barakkib ak eg-gamal wi balaffifak Hawalên el-haram ek-kebir dah, hâram khûfu, wmmumkin law Habbêt, bawarrîk fein iS-Sôt wi D-Dô'
dünald mâshi kalamak anâ sme't in iS-Sôt wi D-Dô' 'arD gamil bi-yehHi tarîkh el-ahramât wabul-höl Tayyib, adfa'âlak delwa'ti walla ba'd ma nkhallassa?
aHmad ãh, mumkin tedfa'li delwa'ti 'abl mâ terkab eg-gamal
dünald Tab, yalla bina âdi d-dolår aho ittikil 'ala-Ilaah

After going full circle around the pyramid, Donald and Ahmad arrive back where they had started their journey.

dünald mutashakkir 'awi, yâ rayyis, khâlâs, nazzîlnî hena
aHmad môshi, yâ bëh, khallîk mâsîk fi 'antar kwayyis

However, much to Donald’s surprise, getting off the camel was not as easy as getting on it. Ahmad did not bring the camel down to its knees, but rather, looked straight up into Donald’s eyes and said, in a very serious voice.

aHmad bass 'abl mâ'anazzilak min 'a g-gamal, lâzym tedfa'li ba'it el-Hisâb
dünald Hisâb êh, yâ 'amm anâ mish dafa'tîlak dolår zayy ma l-yafTa bta'tak bit'ül?
aHmad aywa ya ustâz, ed-dolår dah 'alashân rükûb eg-gamal, lâkin en-nizül minnu luh Hisâb tânî
dünald 'aSdak êh Hisâb tânî?
aHmad ya'ni mumkin masalan, tis'a w-tis'in dolår
dünald yanhar iswid, di sir'a 'alani iz-zâyî te'uîl keda? enta mûgûnî? anâ Haballagh 'annak fi shurtat es-siyâHâ waddini a'rab maktab siyaHa au shirkit is-siyâHâ
aHmad la', la' d-ana bahazzar ya bëh, ana 'aSdi-l ba'shish betâ'i
dünald ãh, 'ul keda Tayyib, 'ashân khaTrak bass, âdi dolår tânî aho ba'shish

Donald: Good morning, boss! I want to ride the camel, and for you to take me around if possible?
Ahmad: Good morning. Okay, sir. Please come. The camel and the camel-driver are at your disposal.
Donald: All right, your sign says one dollar to ride the camel along with a tourist guide. Is that right?
Ahmad Yes, sir, for a dollar, I'll let you ride the camel and take you around this great pyramid, the Pyramid of Cheops, and perhaps, if you'd like, I can show you where the Sound and Light Show is.
Donald Sounds good. I heard that the Sound and Light is a beautiful show. It tells the history of the Pyramids and the Sphinx. Okay, should I pay now or when we're finished?
Ahmad: Yes, you can pay me now, before you get on the camel.
Donald All right, let's go. Here's the one dollar. Trust in God and let's get going.

Donald Thank you very much, driver. That's enough, let me off here.
Ahmad Okay, sir. Keep holding on tight to Antar.

Ahmad But before I let you down off the camel, you have to pay me the rest of the fare.
Donald What fare are you talking about, man? Didn't I pay you a dollar just like your sign says?
Ahmad Yes, sir. That dollar is for getting on the camel, but getting off of it is a different fare.
Donald What do you mean a “different fare”?
Ahmad I mean, you can say, for instance, ninety-nine dollars.
Donald Oh my God, that's highway robbery. How can you say that? Are you crazy? I'm going to report you to the Tourist Police. Take me to the nearest tourist office or to a tourist agency.
Ahmad No, no, sir, I am just kidding. I meant my tip!
Donald Oh, so that's it. Okay, only for your sake, here's another dollar tip.

B. Pronunciation

1. THE EGYPTIAN DIALECT

Like other Arabic dialects, Egyptian Arabic is primarily a spoken language, rarely used in written communication, where Modern Standard Arabic is the norm. Because the Arabic script was devised to represent the sounds of Classical and Modern Standard Arabic, the additional sounds that exist in Arabic dialects like Egyptian are not represented by it. For these reasons, the transliteration in Latin script is used to represent Egyptian Arabic in Lessons 16 to 20, as in all other dialect lessons.

You may encounter many different varieties of Egyptian Arabic, depending on whether the speakers are from the urban centers or the rural areas, from the North or the South of Egypt. We teach the Cairene variety of Egyptian Arabic in Lessons 16 to 20, as it is the most commonly used Egyptian dialect, spoken in the urban centers of the North but understood throughout Egypt.

2. VOWELS IN EGYPTIAN ARABIC

Like ḥuSHā, Egyptian Arabic has six basic vowels, ā, āl, ʾ, a, u, and i. In addition to these, Egyptian Arabic also has the short vowels o and e, and their long counterparts, ō and े. These two vowel sounds often replace the āl and ʾ sounds.
The short o-sound corresponds to the aw sound in MSA. For example:

**Egyptian Arabic** | **MSA**
---|---
*Süt* (sound) | صوت Sawt
*Dō'* (light) | ضوء Daw'

The short e vowel in Egyptian Arabic corresponds to either the short a or the short i vowel of *fuSHā*. For example:

**Egyptian Arabic** | **MSA**
---|---
yeHki (to tell a story) | يحكى yaHki
*sme't* (I heard) | سميت sami'tu

As in many other Arabic dialects, in Egyptian, the definite article has the form *el*, instead of *al*. When *el* precedes "sun" letters, the vowel e can change to a short i vowel, as in *is-siyāHa* (travel, tourism) or *iS-Sōt* wi *D-Dō'* (the sound and light). The pronunciation may vary, so one can hear *en-nūr* (the light) or *in-nūr* and *el-yafTa* (the sign) or *il-yafTa*.

Egyptian Arabic also has two compound vowels, or diphthongs, the *aw* and *ay* sounds, as in

*law* (if)
*zayy* (like)

**3. CONSONANTS IN EGYPTIAN ARABIC**
Most consonantal sounds in Egyptian Arabic are the same as those used in MSA. We discuss below those consonants where Egyptian Arabic differs from MSA.

**A THE LACK OF THE CONSONANT q**
Colloquial Egyptian Arabic doesn’t have the consonant *q*. This MSA sound is normally reduced in pronunciation to a *hamza* sound

**Egyptian Arabic** | **MSA**
---|---
*delwa'ti* (now) | الْوَقْتُ el-waqtu
'*abl* (before) | قِبْلَ qabla
*ba'it* (the rest of) | بقِيَّة baqiyyah
'*aSdak ēh*? (What do you mean?) | قُسْدَك qaSdak

Thus, it is not difficult to come up with a *fuSHā* equivalent of an Egyptian Arabic word.
containing a hamza: Simply substitute a qāf for the hamza and then look up the word in a dictionary to find its meaning. At the same time, a number of words used in Egyptian that belong to the educated and more formal language retain their qāf, such as the words al-iqtiSād (the economy) and raqām (number). Also, you should know that not every hamza in Egyptian Arabic corresponds to an MSA q-sound; there are also those Egyptian Arabic words with hamza where this sounds corresponds to the same sound in MSA.

B. THE CONSONANT g
Urban Egyptian Arabic, spoken in Cairo and the northern cities of Egypt, has the consonant g, pronounced just like the g-sound in the English words go and get. This sound corresponds to the j-sound in fuShā (i.e., the sound found in the English words jam and John).¹

Egyptian Arabic | MSA
---|---
eg-gamal (the camel) | aj-jamal
gamil (beautiful) | jamil
magnūn (crazy) | mجنون

C. THE LACK OF CONSONANT dh
The sound dh, represented by the letter ﺞ dhāl in fuShā, is pronounced as a z-sound in Egyptian Arabic. Compare the Egyptian Arabic words below to their fuShā equivalents.

Egyptian Arabic | MSA
---|---
iza (if) | إذا idhā
ustāz (Mr., Sir, Professor) | أستاذ ustādh

D. THE LACK OF THE CONSONANT th
The th-sound of fuShā is pronounced as either a t- or an s-sound in Egyptian Arabic, and there is no definite rule about this variation.

Egyptian Arabic | MSA
---|---
tāni (other, second) | كاني thāni
masalan (for example) | مثلا mathalan

C. Grammar and Usage

1. PERSONAL PRONOUNS IN EGYPTIAN ARABIC
The following table lists the subject pronouns used in Egyptian Arabic.

In certain rural parts of Egypt outside of Cairo and other urban centers where Cairene dialect is spoken, the q-sound is pronounced in a manner consistent with fuShā, whereas the q sound is pronounced as a hard q in Arabic.
SUBJECT PRONOUNS IN EGYPTIAN ARABIC

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>I</td>
<td>anā</td>
</tr>
<tr>
<td>you (m)</td>
<td>enta</td>
</tr>
<tr>
<td>you (f)</td>
<td>enti</td>
</tr>
<tr>
<td>he</td>
<td>howwa</td>
</tr>
<tr>
<td>she</td>
<td>heyya</td>
</tr>
</tbody>
</table>

Notice that most Egyptian Arabic personal pronouns are very close in form to those in fuSHā. The fuSHā a corresponds to e in Egyptian Arabic forms enta, enti, eHna, and entu(m), and u corresponds to o in Egyptian Arabic forms howwa and homma. In the plural, eHna (we) differs from the fuSHā naHnu in that it lacks the initial n and ends in a instead of u. A more important difference is that Egyptian Arabic does not distinguish between masculine and feminine forms in the second and third person plural. The Egyptian Arabic they pronoun, homma, differs the most from its equivalent in fuSHā, hum; the two share only the initial h-sound.

2. IMPERFECT TENSE IN EGYPTIAN ARABIC

Egyptian Arabic imperfect tense is similar to the one that exists in fuSHā. The imperfect verb is formed by adding the appropriate prefixes and/or suffixes to the imperfect tense stem, which follows the pattern CCVC. For example, The verb ركّب rakib (he rode, to ride) is byerkab (he rides) in the he form of the imperfect tense. Note, however, that the forms of Egyptian Arabic prefixes differ slightly from their forms in MSA, more importantly, the prefix b-/bi- precedes the pronominal prefix in all persons.

THE IMPERFECT INDICATIVE OF THE VERB rakib (TO RIDE)

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>anā</td>
<td>barkab</td>
</tr>
<tr>
<td>enta</td>
<td>bterkab</td>
</tr>
<tr>
<td>enti</td>
<td>bterkabi</td>
</tr>
<tr>
<td>howwa</td>
<td>byerkab</td>
</tr>
<tr>
<td>heyya</td>
<td>bterkab</td>
</tr>
</tbody>
</table>

dūnald byerkab eg-gamal 'alashan yishūf el-haram
Donald rides the camel to see the pyramid

When the main verb follows the expressions lāzīm (should, must), mumkin (can, able to, possible, maybe), or 'āwiz (want), the subjunctive form of the imperfect tense must be used. The subjunctive form in Egyptian Arabic is the same as the indicative form, but without the prefix b-/bi-.

A lāzīm (SHOULD, MUST)
lazim is invariant and does not change to match the person or number of the subject In
order to indicate a different subject, the verb that follows lāzīm has to be used in the right personal form

lāzīm tedfā'li ba'īt el-Hisāb
You have to pay me the rest of the fare.

enta lāzīm titkallim ma'āha
You have to speak to her

mish lāzīm nikhallāS 'abl ma nimshī?
Don’t we have to finish before we leave?

B ʿāwīz (WANT)
ʿāwīz is the equivalent of the verb to want in English. Its counterpart in fuSHā is yurīdu

ʿāwīz can be followed by an object noun, as in

(howwa) ʿāwīz gamal
He wants a camel

Or it can be combined with a verb, as in

(howwa) ʿāwīz yirkab gamal
He wants to ride a camel

(heyya) ʿawza tidfā' el-Hisāb
She wants to pay the bill

ʿāwīz 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 ʿāwīz changes its form depending on the gender and number of the subject

<table>
<thead>
<tr>
<th>THE EXPRESSION ʿāwīz arkab (I WANT TO RIDE)</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Singular</strong></td>
</tr>
<tr>
<td>anā</td>
</tr>
<tr>
<td>enta</td>
</tr>
<tr>
<td>enti</td>
</tr>
<tr>
<td>howwa</td>
</tr>
<tr>
<td>heyya</td>
</tr>
</tbody>
</table>

C mumkin (CAN, ABLE TO; POSSIBLE, MAYBE)
Like lāzīm, 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

ʿāwīz arkab eg-gamal, mumkin?
I want to ride the camel, can I?
In the following table, *mumkin* is combined with the imperfect tense verb *yedfa* (he pays)

<table>
<thead>
<tr>
<th>THE EXPRESSION <em>mumkin yedfa'</em> (HE CAN PAY)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Singular</td>
</tr>
<tr>
<td>__________________________________________</td>
</tr>
<tr>
<td>anā</td>
</tr>
<tr>
<td>enta</td>
</tr>
<tr>
<td>enti</td>
</tr>
<tr>
<td>howwa</td>
</tr>
<tr>
<td>heyya</td>
</tr>
</tbody>
</table>

w-*mumkin* law Hobbēt, bawarrik fēn *iS-Sōt* wi *D-Dō*’ (used as an adverb)
And perhaps, if you’d like, I can show you where the Sound and Light Show is

*mumkin tedfa’li delwa’ti ‘abl mā terkab eg-gamal* (used as a modal particle)
You can pay me now, before you get on the camel

### D. Vocabulary

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>SabāH</td>
<td>morning</td>
</tr>
<tr>
<td>‘āwiz</td>
<td>I want to</td>
</tr>
<tr>
<td>el-haram; el-ahramāt</td>
<td>the pyramid, the pyramids</td>
</tr>
<tr>
<td>gamal; gimāl</td>
<td>camel; camels</td>
</tr>
<tr>
<td>gammāl</td>
<td>camel-driver</td>
</tr>
<tr>
<td>taHt amrak (m), amrik (f)</td>
<td>at your disposal; all yours</td>
</tr>
<tr>
<td>murshid siyāHi</td>
<td>tourist guide</td>
</tr>
<tr>
<td>takhudni (m), takhdini (f)</td>
<td>take me (e.g., for a ride)</td>
</tr>
<tr>
<td>kebir (m), kebira (f.)</td>
<td>big; large</td>
</tr>
<tr>
<td>eS-Sōt wi D-Dō’</td>
<td>the Sound and Light</td>
</tr>
<tr>
<td>gamil (m), gamīla (f)</td>
<td>beautiful</td>
</tr>
<tr>
<td>laffa</td>
<td>a ride (e.g., around a place or city)</td>
</tr>
<tr>
<td>Tayyib</td>
<td>okay, all right</td>
</tr>
<tr>
<td>yafta</td>
<td>sign, poster</td>
</tr>
<tr>
<td>beta’tak (m), beta’tik (f)</td>
<td>yours</td>
</tr>
<tr>
<td>wāHid (m), waHda (f)</td>
<td>one</td>
</tr>
<tr>
<td>SaHH?</td>
<td>Right?, Okay?</td>
</tr>
<tr>
<td>ek-kalām dah</td>
<td>(that) what you’re saying/you said</td>
</tr>
<tr>
<td>w(i)</td>
<td>and</td>
</tr>
<tr>
<td>aywa</td>
<td>yes, yeah</td>
</tr>
<tr>
<td>Hawalēn</td>
<td>around</td>
</tr>
<tr>
<td>māshi</td>
<td>okay; will do</td>
</tr>
<tr>
<td>da(h) (m); di(h) (f)</td>
<td>this; that</td>
</tr>
<tr>
<td>bass</td>
<td>but, only</td>
</tr>
<tr>
<td>walle</td>
<td>or, or else</td>
</tr>
</tbody>
</table>
ba'd  after
'abl  before
yalla bina  let's go
mutashakkir (m.)
mutashakkira (f)  thank you
'awi  very
rayyis  boss, chief (used informally to address a male service provider)
khalās  that's it; right here, no more
nazzilni (m.), nazzilini (f)  drop me off, let me down
hena  here
khallik māsik (m., khallik maska (f)  keep holding on, don't let go of
Hisāb  account, bill, charge, fare
law  if
tidfa'li (m.), tidfa'ili (f)  you pay me (yidfa [to pay])
ēh?  what?
zayy  like, as, such as
y'ani  I mean
mumkin  can, able to, maybe, possible
masalan  for example, like
keda  something like, you can say
tis'a w-tis'in  ninety-nine
yanhar iswid!  Oh, my God! (Lit., Oh, what a black day it is!)
magnūn, maganin  crazy
'alani  open, public, flagrant
maktab is-siyāHa  tourist office
shirkit is-siyāHa  tourist company, travel agency
Habballāgh 'annak (m.), 'annik (f)  I will report you
el-bulis  the police
shortat is-siyāHa  tourist police
ustāz (m.); ustāza (f)  sir, Mr.; madam, Mrs.; professor
'olashān  because, so that, in order to
'ashān khāTrak (m.), khaTrik (f)  for your sake, for you
kwayyis (m.), kwayyisa (f)  good
lākin  but
bēh (m. )  Sir
sitt hānim (f.)  Madam
E. Cultural Note

Egypt is home to many of the world’s most valuable historic monuments, the most notable of which are the Great Pyramids of Giza and the Sphinx. The three pyramids, standing on the Giza Plateau, are the Pyramid of Khufu, the Pyramid of Khafre, and the Pyramid of Menkaure, dating from the time of the Old Kingdom (2650–2134 B.C.). King Khufu, who ruled from 2589–2566 B.C., also known by the Greek name “Cheops,” was the father of pyramid building at Giza. He was the son of King Sneferu and Queen Hetpeheres. The Pyramid of Khufu is made up of 2,300,000 individual stones of limestone and granite ranging in weight from 2.5 to 9 tons, and it weighs 6.5 million tons.

Khafre, who was the son of Khufu, was also known as Rakhaef or Chephren. He ruled from 2520–2494 B.C. and is responsible for the second largest pyramid complex at Giza, which includes the Sphinx, a Mortuary Temple, and a Valley Temple. Khafre may be best known for his statues, the most famous among them being, of course, the Sphinx.

Menkaure, also known as Mycerinus, ruled from 2490–2472 B.C. He is believed to be Khufu’s grandson.

The pyramids are essentially tombs wherein the kings and their families were buried with their possessions, after being mummified. The belief was that the possessions would be everything the king would need in the afterlife.

F. Exercises

1. Match the words from the A column to those in the B column to form phrases or short sentences.

<table>
<thead>
<tr>
<th>A</th>
<th>B</th>
</tr>
</thead>
<tbody>
<tr>
<td>a. SahH</td>
<td>we g-gammâl</td>
</tr>
<tr>
<td>b. `awiz arkab</td>
<td>siyâHî</td>
</tr>
<tr>
<td>c. ittikîl</td>
<td>`awi</td>
</tr>
<tr>
<td>d. mutashakkîr</td>
<td>wi D-Dî`</td>
</tr>
<tr>
<td>e. murshîd</td>
<td>`alâni</td>
</tr>
<tr>
<td>f. eg-gamal</td>
<td>is-siyâHa</td>
</tr>
<tr>
<td>g. lâzim teďa`li</td>
<td>`ala l-lah</td>
</tr>
<tr>
<td>h. di sir`a</td>
<td>eg-gamal</td>
</tr>
<tr>
<td>i. shurtat</td>
<td>ba`it el-Hisâb</td>
</tr>
<tr>
<td>j. IS-Sût</td>
<td>ek-kalâm dah?</td>
</tr>
</tbody>
</table>

2. Put the words in the correct order to form coherent sentences.

a. Hisâb / êh / tâni / `aSdak / ?

b. minnu / tâni / en-nîzûl / Hisâb / luh / lâkin

` annak / is-siyâHA / fi /anâ / bulîs / Haballagh

d. IS-Sût / gamil / sme`î / `arD / anâ / wi D-Dî` / inn

e. `alashôn / doh / eg-gamal / rukûb / ed-dolâr
3. Fill in the blanks with the correct verb in the imperfect tense to form complete sentences

a. heyya ‘awza _______ eg-gamal.
b. eHna _______ nerkab eg-gamal
c. homma _________ eg-gamal fi S-SabāH
d. enti lāzim _______ ba’it el-Hisāb
e. homma ______ yedfa’üli delwa’ti ‘abl mā yerkabu eg-gamal

4. Fill in the blank with the correct personal pronoun

a. ______ maganin?
b. ______ ‘awzin yedfa’u delwa’ti
c. ______ mutashakkirin ‘awi, yā rayyis
d. ______ mumkin tedfa’i ba’it el-Hisāb
e. ______ mish lāzim yikhalaS ‘abl mā yimshi?

5. Find and correct the errors in the following sentences. A hint is provided in parentheses

a. aywa ya ustāz, bi dolār wāHid arakkibik eg-gamal wa-alaffikom Hawalein el-haram (pronoun-verb agreement)
b. anā sme’t in iS-Sōt wi D-Dō’ ‘arD gamila b-yehku tarikh el-ahramāt wabul-hōl (noun-adjective agreement, pronoun-verb agreement)
c. āh, mumkin tedfa’üli delwa’ti ‘abl mā yerkab eg-gamal (pronoun-verb agreement)
d. māshi, yā sit, khallik māsik fi-’antar kwayyis (pronoun-verb agreement)
e. SabāH el-kheir, ya rayyis, ‘awzin arkarb eg-gamal w-takhudni laffa, iza kān mumkin? (pronoun-verb agreement)

Answer Key

1. a. SaHH ek-kalām dah?
b. ‘āwiz arkarb eg-gamal
c. ittikil ‘alallah
d. mutashakkir ‘awi
e. murshid siyāHi
f. eg-gamal we g-gammāl
g. lāzim tedfa’li ba’it el-Hisāb
h. di sir’a al’lani
i. shurtat is-siyāHa
j. iS-Sōt wiD-Dō’
2. a. ‘aSdak ēh Hisāb tāni?
b. lākin en-nizāl minnu luh Hisāb tāni
c. anā Haballagh ‘annak fi bulis is-siyāHa
d. anā sme’t inn iS-Sōt wi D-Dō’ ‘arD gamil
e. ed-dolār dah ‘alashān rukūb eg-gamal
3. a. heyya ‘awza terkarb eg-gamal
b. eHna ‘awzin nerkab eg-gamal
c. homma beyirkabu eg-gamal fi S-SabāH
d. enti lāzim tedfa’üli ba’it el-Hisāb
e. homma lāzim yedfa’üli delwa’ti ‘abl mā yerkabu eg-gamal
4. a. entu(m) maganin?
b. homma ‘awzin yedfa’u delwa’ti
c. eHna mutashakkirin ‘awi, yā rayyir.
d. *entī* mumkin tedfaʿi baʿit el-Ḥisāb.

e. *howwa* mish lāzim yikhallaṣ 'abl mā yimshi?

5  a. *aywa ya ustāz, bi dolār wāḤid arakkibak* eg-gamal wa-alaffifak Hawalein el-haram

b. anā smeʿt in iS-Sūt wi D-Dōʾ 'arD gamil bi-yeHki tarikh el-ahramāt w-abu l-hūl

c. āh, mumkin tedfaʿuli delwaʿti 'abl mā terkabu eg-gamal.

d. māshi, yā sitt, khalliki maska f ‘antar kwayyis

e. Sabāḥ el-kheir, ya rayyis, ‘awzin nerkaḥ eg-gamal w-takhudna laffa, iza kān mumkin?
Lesson 17
( Egyptian Arabic )

riHla fi n-nil A Cruise on the Nile

A. Dialogue
After much walking and sightseeing, Donald and Lucy decided they needed a quiet cruise on the Nile river, the heart and soul of Egypt. They called on their friend Layla to see if she could help them arrange a cruise on a felucca.

lūsi ʿalā, Sabāḥ el-khār, ya layla, izzayyik? ana lūsi
layla. ahlān ya lūsi, izzayyik enti? waHashtūna nti w-dūnald inshāllah tkūn b-khēr
lūsi ʿahu ḫNna kwayyīsīn el-Hamdulliḥāh ismaʿi ya layla, anā w-dūnald kunna ʿawzin nirkab felīka ʿala n-nil w-nīfassāḥ Hawalēn el-qāhira w-Tabʿan ʿashān neshūf gharūb esh-shams
layla aywa ya lūsi, di fikra ʿaZīma
lūsi hāyil ya layla ʿahu min zamān w-nīfsina niʿmil keda

Donald, Lucy, and Layla arrive at the dock where they are met by Karim, Layla's brother, and Mahmud, the felucca boatman.

dūnald ahlān ya karīm, es-salāmu ʿalēkum ya rayyīs ʿawzinak tiʿmillena gawlā siyāHeyya Helwa wi t-farragna ʿala l-qāhira wi g-giza wi g-gezīra, w-baʿdein ʿawzin neshūf gharūb esh-shams Helw ek-kalām dah?
maHmūd ʿahu, ʿawi ya bēh, itfāDālu anā taHt amrōkum
dūnald da kalām gamīl ya rayyīs maHmūd ʿallā ya lūsī, ʿallā ya layla, rka ʿashān ma n-Dayyaʿshi waʿt

Everybody gets settled in the felucca, while the gentle breeze pulls the sails forward.

layla ʿē hārʿyik ya lūsī fi n-nil wi fi l-manZar?
Lūsī Hága gamīla ʿawi, ʿōā ʿa kont atSawwar mumkin aHoT īdi fi l-mayya?
layla ʿah Tabʿan, bas khallī bālik el-felūkā saʿāt bit-nil yimin wi-shmāl, fa-khallīkī maska kwayyīsī fi l-markīb en-nil dah nahr ʿaZīm, ya lūsī, aTwal nahr fi l-ʿālam, biykūn ʿaRīD ʿawi f manātī w-dayyaʿ fimānātī tanya
dūnald, ya salām, dal manZar rāʾi el-mabānī, wi l-ʿarabīyyāt, wi t-tamasīl, wi k-kabānī mēshaʿallāh
karīm anā beyt-hayyāʾli inn ir-rayyīs maHmūd el-marākīb biyleff w-byerga ʿashān nilHaʿ gharūb esh-shams

Lucy Hello? Good morning, Layla. How are you? This is Lucy.
Layla Hello, Lucy, how are you? We missed you and Donald. I hope you are both well.
Lucy Yes, we're fine, thanks. Listen, Layla, Donald and I were thinking of taking a ride on a felucca on the Nile. We want to take a tour around Cairo and, of course, see the sunset.
Layla Yes, Lucy, that's a great idea.
Lucy That's wonderful, Layla. We have been wanting to do this for so long.

Donald Hi, Karim. Good-day, boatman. We want you to take us on a nice cruise and show us Cairo, Giza, and Gezira, and after that we want to see the sunset. Sound good?
Mahmud: Yes, sir, no problem at all
Donald: That sounds beautiful, boatman Mahmud. Lucy, Layla, come on, get on so that we don't lose time

Layla: So, Lucy, what do you think of the Nile and the view?
Lucy: It is so beautiful, over and above what I had expected. Can I put my hand in the water?
Layla: Yes, of course. But watch out, because the felucca sometimes sways to the right and to the left. Be sure that you hold on tight to the boat. Lucy, the Nile is a magnificent river, the longest river in the world. It is very wide in some areas and narrow in others.
Donald: Wow! The view is spectacular. The buildings, cars, statues, bridges—it's amazing!
Karim: I have a feeling that Mahmud, the boatman, is turning around and back so that we don't miss the sunset.

B. Pronunciation

CONSONANT CLUSTERS IN EGYPTIAN ARABIC
In fuSHā, groups of two or more consonants cannot be found at the beginning of a word. In Egyptian Arabic, on the other hand, two-consonant clusters are often found at the beginning of a word. Compare the two alternative pronunciations of the following words in Egyptian Arabic:

ghrūb (sunset)      ghrūb
tekūnu (you are, you will be)   tkūnu
bekhēr (doing well)   bkhēr

C. Grammar and Usage

1. THE PERFECT TENSE: THE VERB rikīb (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 rikīb (to ride) (rakiba in fuSHā) in the perfect tense. Notice that the he form, rikīb in the table below, doesn't have a personal ending.

<table>
<thead>
<tr>
<th>PERFECT TENSE OF THE VERB rikīb (TO RIDE)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Singular</td>
</tr>
<tr>
<td>---------------------</td>
</tr>
<tr>
<td>ana</td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td>enta</td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td>enti</td>
</tr>
<tr>
<td>howwa</td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td>heyya</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 vowels on the the I and you forms in the singular.
2. THE OBJECT PRONOUN SUFFIXES
Object pronouns in Egyptian Arabic can be either independent words or suffixes. The independent pronouns are iyyay (me), iyyak (you, m sg), iyyaki (you, f sg), iyyah (him), iyyaha (her), iyyana (us), iyyakom (you, m/pl), and iyyahom (them, m/f). However, they are rarely used in colloquial Egyptian Arabic. The object pronoun suffixes are similar to those in fuSHā

<table>
<thead>
<tr>
<th>OBJECT PRONOUN SUFFIXES IN EGYPTIAN ARABIC</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
</tr>
<tr>
<td>me</td>
</tr>
<tr>
<td>you (m)</td>
</tr>
<tr>
<td>you (f)</td>
</tr>
<tr>
<td>him</td>
</tr>
<tr>
<td>her</td>
</tr>
</tbody>
</table>

Notice the slight differences in the form of these pronouns as compared to the fuSHā forms (see Lesson 6). The following two tables show the object pronoun suffixes attached to the perfect tense verb shakar (he thanked) and imperfect tense verb yoshkor (he thanks)

<table>
<thead>
<tr>
<th>PERFECT TENSE OF THE VERB shakar (TO THANK) WITH OBJECT PRONOUN SUFFIXES</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
</tr>
<tr>
<td>ana</td>
</tr>
<tr>
<td>enta</td>
</tr>
<tr>
<td>enti</td>
</tr>
<tr>
<td>howwa</td>
</tr>
<tr>
<td>heyya</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>IMPERFECT TENSE OF THE VERB shakar (TO THANK) WITH OBJECT PRONOUN SUFFIXES</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
</tr>
<tr>
<td>ana</td>
</tr>
<tr>
<td>enta</td>
</tr>
<tr>
<td>enti</td>
</tr>
<tr>
<td>howwa</td>
</tr>
<tr>
<td>heyya</td>
</tr>
</tbody>
</table>

ana bashkorak 'ala l-yām ig-gamil dah
I thank you for such a beautiful day

eHna shakarnāha ba'd ma rgi'na min ir-rīHla
We thanked her after we returned from the trip.

howwa beyoshkory, l'innu rāgil Tayyib
He is thanking him because he is a good man
3. PREPOSITIONS WITH THE OBJECT PRONOUN SUFFIXES

The following table shows the object pronoun suffixes attached to the preposition *min* (from) Notice the doubling of the last consonant of the preposition when a pronoun is attached to it

<table>
<thead>
<tr>
<th>PREPOSITION <em>min</em> (FROM) WITH OBJECT PRONOUN SUFFIXES</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
</tr>
<tr>
<td>from me</td>
</tr>
<tr>
<td>from you (m)</td>
</tr>
<tr>
<td>from you (f)</td>
</tr>
<tr>
<td>from him</td>
</tr>
<tr>
<td>from her</td>
</tr>
</tbody>
</table>

Here is an example from the dialogue of the preposition *l* (to, for) with *EHna* (we) attached to it

> anā Hakallimlik karim akhūya ‘alashān yerattib *l-*ena yōm nrūH fih kullina ma’a ba’D
>
I will talk to my brother, Karim, and have him arrange a day when *we* can all go together

Note that the *fuSHā lī* (to, for) is pronounced as a simple *l* in Egyptian Arabic, and so is the form *ila* (to) Some other Egyptian Arabic prepositions are ‘ala (on), *fi* (in), and ‘and (at)

4. POSSESSIVE SUFFIXES IN EGYPTIAN ARABIC

The possessive suffixes in Egyptian Arabic are very similar in form and function to possessive suffixes in MSA (see Lesson 5) They attach to the end of the noun they modify Notice that, except for the first person singular, they are also the same as the object pronoun suffixes

<table>
<thead>
<tr>
<th>POSSESSIVE SUFFIXES</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Singular</strong></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
THE NOUN *id* (HAND) WITH POSSESSIVE SUFFIXES

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>my hand</td>
<td>our hand</td>
</tr>
<tr>
<td>your hand (<em>m</em>)</td>
<td>idak</td>
</tr>
<tr>
<td>your hand (<em>f</em>)</td>
<td>idik</td>
</tr>
<tr>
<td>his hand</td>
<td>idu</td>
</tr>
<tr>
<td>her hand</td>
<td>idha</td>
</tr>
</tbody>
</table>

Possessive suffixes can be added only to indefinite nouns.

Egyptian Arabic also uses the word *betā’* (lit. thing) to show possession, but only with non-human and definite nouns, which it must follow. The pronominal suffixes are added to *betā’*. Let us use the definite noun *el-kitab* (book) as an example:

- *ek-kitab betā’i* my book
- *ek-kitab betā’ak* your book (*m. sg.*)
- *ek-kitab betā’ik* your book (*f. sg.*)
- *ek-kitab betā’u* his book
- *ek-kitab betā’ha* her book
- *ek-kitab betā’na* our book
- *ek-kitab betā’kum* your book (*pl.*)
- *ek-kitab betā’hum* their book

In some instances, particularly when answering a question, an Egyptian Arabic speaker may very well omit the noun and use only *betā’* with suffixes in the response. For example, if the question is

\[ \text{kitāb mīn dah?} \]
\[ \text{Whose book is this?} \]

The answer can be

\[ \text{betā’i} \]
\[ \text{Mine} \]

5. NUMBERS FROM 1 TO 19 IN EGYPTIAN ARABIC

Egyptian Arabic numbers are similar to their MSA counterparts (Lesson 7). The main difference is in the pronunciation of the MSA *th*, which is pronounced as *t* in Egyptian Arabic. There are also differences in the structure of compound numbers from 11 to 19.)
### NUMBERS 1 TO 19 IN EGYPTIAN ARABIC

<table>
<thead>
<tr>
<th>Number</th>
<th>Arabic</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>wāHit</td>
</tr>
<tr>
<td>2</td>
<td>etnein</td>
</tr>
<tr>
<td>3</td>
<td>talāta</td>
</tr>
<tr>
<td>4</td>
<td>Ara’aa</td>
</tr>
<tr>
<td>5</td>
<td>khamsa</td>
</tr>
<tr>
<td>6</td>
<td>sitta</td>
</tr>
<tr>
<td>7</td>
<td>sab’aa</td>
</tr>
<tr>
<td>8</td>
<td>tamanya</td>
</tr>
<tr>
<td>9</td>
<td>tes’a</td>
</tr>
<tr>
<td>10</td>
<td>‘ashra</td>
</tr>
<tr>
<td>11</td>
<td>Hidāshar</td>
</tr>
<tr>
<td>12</td>
<td>etnāšar</td>
</tr>
<tr>
<td>13</td>
<td>talattāšar</td>
</tr>
<tr>
<td>14</td>
<td>arba’tāšar</td>
</tr>
<tr>
<td>15</td>
<td>khamastāšar</td>
</tr>
<tr>
<td>16</td>
<td>sittāšar</td>
</tr>
<tr>
<td>17</td>
<td>saba’tāšar</td>
</tr>
<tr>
<td>18</td>
<td>tamantāšar</td>
</tr>
<tr>
<td>19</td>
<td>tesa’tāšar</td>
</tr>
</tbody>
</table>

### D. Vocabulary

- **alōʔ**: Hello? (on the phone)
- **ahlan**: hi, hello, welcome
- **waHashtūna (waHash)**: we missed you (to miss)
- **el-Hamdulillāh**: Fine, thanks (*lit.*, praise to God)
- **isma’ (m.), isma’i (f)**: Listen!
- **felūka**: felucca
- **en-nil**: the Nile
- **nit-tassaH**: we take a tour, go for a ride, go on an outing
- **el-qāhira**: Cairo
- **eg-gīza**: Giza
- **eg-gezira**: island; Gezira (an island between Cairo and Giza)
- **el-ma’adi**: Maadi (a Cairo suburb)
- **Tab’an**: of course, naturally
- **ghurūb**: sunset
- **esh-shams**: the sun
- **fi̲kra**: idea
- **‘aZim (m.), ‘aZima (f.)**: great, outstanding
- **marakbi**: boatman
- **r̲s-sofāmū ‘alēkum**: hello (*lit.*, peace be with you)
- **qawla**: tour
Helw (m), Helwa (f) nice, beautiful, sweet (m form), also: Sounds good!
tifarragna you show us
ba’dein later; afterwards
gamil beautiful
man Dayya’shi so that we don’t waste
wa’t time
ēh ra’yak? (m), ēh ra’yik? (f) What do you think?
Hāga thing; something
fō’ ma kont atSawwar beyond what I expected
id hand
mayya water
sā’it at which time, when
yimin right
shemāl left
markib boat
nahr river
aTwal longer, (the) longest
‘ālam world
‘arīD (m), ‘ariDa (f) wide
dayya’ (m), dayya’a (f) narrow
manTi’a, manāTī’ region(s)
ya salām! Wow!, Oh my!, Oh dear!
ra’y opinion
manZar; manāZir sight(s), spectacles(s)
mabna; mabāni building(s)
‘arabeyya, ‘arabiyyāt car(s)
kobri; kobāri bridge(s)
timsāl; tamasil statue(s)
masha’allāh! Amazing!, Good!, Bravo!
niha’ we catch it in time, we make it on time

**E. Cultural Note**

Egypt stretches vertically along the Nile River, its heart and soul for thousands of years. The Nile is the longest river in the world and runs for 4,187 miles. It has three major tributaries, the White Nile, the Blue Nile, and the Atbara. The source of the Blue Nile is in the highlands of Ethiopia. On each side of the Nile, Egypt stretches into arid desert.

Throughout history, the Nile has provided Egyptians with drinking and irrigation water, fish, and waterfowl. Houses were built with papyrus reeds that grow on its banks. In Ancient Egypt paper was made out of papyrus as well. Until the Aswan dam was built in the 1960s, the Nile flooded the farmlands on a yearly basis, providing natural irrigation and fertilization.
F. EXERCISES

1. Match the words in column A to those in column B to form phrases or short sentences

<table>
<thead>
<tr>
<th>A</th>
<th>B</th>
</tr>
</thead>
<tbody>
<tr>
<td>da r-rayyis MaHmūd</td>
<td>ya layla</td>
</tr>
<tr>
<td>'awzin nirkab</td>
<td>aS-Sawwar</td>
</tr>
<tr>
<td>ghurūb</td>
<td>wi-shmāl</td>
</tr>
<tr>
<td>izzayyik</td>
<td>felūka</td>
</tr>
<tr>
<td>gawla</td>
<td>fil-ā'lam</td>
</tr>
<tr>
<td>anā taHt</td>
<td>el-Marakbi</td>
</tr>
<tr>
<td>da kalām</td>
<td>esh-shams</td>
</tr>
<tr>
<td>tō' ma kont</td>
<td>amrokom</td>
</tr>
<tr>
<td>yimin</td>
<td>gamil</td>
</tr>
<tr>
<td>aTwal nahr</td>
<td>siyāHeya</td>
</tr>
</tbody>
</table>

2. Put the words in the correct order to form coherent sentences.

a kunna / felūka / 'alā / 'awzin / n-nil / nirkab
b 'aZima / di / ya / fikra / lūsi / aywa
c gamil / ya / da / maHmūd / kalām / rayyis
d fi n-nil / ra'yik / l-manZar / ya / wi fi / l / ēḥ / lūsi / ?
e salām / da / rā'ī' / ya / l-manZar

3. Add the correct possessive suffixes to the following nouns, as instructed in parentheses

a kalām (our)
b. manti'a (his)
c nahr (their)
d ra'y (you, f. sg)
e timsāl (her)

4. Attach the correct object pronoun suffixes to the conjugated verb in parentheses

a howwa 'awzak (ti'mil) gawla siyāHeyya
b homma 'awzinak (takhod) naHyit eg-gezira
c heyya 'awza r-rayyis maHmūd (yiifarrag) 'al-qāhira
d ya dūnald, enta w-lūsi, el-falūka sa'aṭ bit-mil yimin w-shemāl, fa (khallī) maskin kwayyis fi l-markib.
e eHna binleff wi (byerqa') a'shān nilha' ghurūb esh-shams
5. Correct the errors found in the following sentences (Hint: The underlined phrases are instances of incorrect pronoun usage, noun-verb agreement, or noun-adjective agreement.)

a. ‘ashān teshūfu sh-shams wi homma betoghrob ‘ala l-‘ahramāt
b. ēh ra’yikum ya lūsi fi n-nil wa fi l-manZar?
c. en-nil dah nahr ‘aZima, ya lūsi, aTwal nahr fi l-‘ālam, bitkūn ‘arīD ‘awi f-manātī’
d. ir-rayyis maHMūd el-marakbi byllefu w-byerga’u ‘ashān nilHa’ ghurūb esh-shams

e. ahlān ya lūsi izzayyik enta?

Answer Key

1. a. da r-rayyis maHMūd el-marakbi
   b. ‘awzin nirkab felūka
   c. ghurūb esh-shams
   d. izzayyik ya layla
   e. gawla siyāHeyya
   f. anā taHT amrokom
   g. da kalām gamil
   h. fō’ ma kont aS-Sawwar
   i. yimin wi shmāl
   j. aTwal nahr fi l-‘ālam

2. a. kunna ‘awzin nirkab felūka ‘ala n-nil
   b. aywa ya lūsi di fikra ‘aZima
   c. da kalām gamil ya rayyis maHMūd
   d. ēh ra’yik ya lūsi fi n-nil wi fi l-manZar?
   e. ya salam da l-manZar rā’i

3. a. kalāmna
   b. manti’tu
   c. nahrohom
   d. ra’yik
   e. timsalha

4. a. howwa ‘awzak ū‘millu gawla siyāHeyya
   b. homma ‘awzinak takhodhom naHyit eg-gezira
   c. heyya ‘awza ir-rayyis maHMūd yīfarragha ‘ala l-qāhira
   d. ya dūnald, enta w-lūsi, el-falūka sa’aṭ bit-nil yimin wi shmāl, fa khallikom maskin kwayyis fi l-markib
   e. eHna binleff wi by-ragga’na ‘ashān nilHa’ ghurūb esh-shams

5. a. ‘ashān teshūfu sh-shams wi-heyya btoghrob ‘ala l-ahramāt
   b. ēh ra’yik ya lūsi fi n-nil wi fi l-manZar?
   c. en-nil dah nahr ‘aZim, ya lūsi, aTwal nahr fi l-‘ālam, beykūn a‘riD ‘awi f-manātī’
   d. ir-rayyis maHMūd el-marakbi byllefu w-byerga’ ‘ashān nilHa’ ghurūb esh-shams
   e. ahlān ya lūsi izzayyik enta?
LESSON 18
(Egyptian Arabic)

ziyāra li l-mathHaf el-maSrī A Visit to the Egyptian Museum

A. Dialogue
Layla and Karim decided to take Donald, who has always been fascinated by the ancient Egyptian civilization, to the world-famous Egyptian Museum. Karim hails the taxi which will take them from Heliopolis to downtown Cairo.

karīm es-salāmu ‘alēkum ya raayis, el-mathHaf el-maSrī, law samaHt, el-antik-khâna bikām el-‘ogra min hena l-wisT el-balad?
sawwā’ it-taksi wallâhi illī tshāfu ya sa’att il-bēh ta’riban keda ‘ashara gnēh
layla mish kitir dah ya raayis?
dūnald la’, kwayyis, ya layla id-dālū ‘ashara bass ‘ala sharT yisū’ ‘ala mahlu’
karīm āh, enta bitkhāf min Tari’it es-sewā’a f-maSr

The taxi arrives at the museum
karīm khod ya dūnald tazkartaK, khodi ya layla imShu warāya ‘ashān Ha-nkhoshsh min el-
bāb er-ra‘isi hnaK

dūnald ya salâm, da l-mabna min barra shaklu ‘aZim, w-biyToll bi-galâla ‘ala mdān et-taHrīr
karīm el-mathHaf el-maSrī etbanâa fi ‘aḥd el-khidēwi ‘abbās Helmi et-tâni sanat alf w-
tomnomeyya saba’a w-tiś’in w-iftiTāH el-mathHaf nafsK kan fi sanat alf w-tos’umeyya w-
etneīn
layla Tab yalla nodkhol, aSl anā ma gitsh el-mathHaf dah min sinīn

Donald, Layla, and Karim enter the museum through the magnificent front door

dūnald ommal fēn el-mumyât?
karīm ma ti‘la’sh mish Ha-nfawwīthā

dūnald tiftikru Ha‘dar ashūf mumyit ramsīs?
karīm ah Tab‘an

layla biyit-hayya’li biyiftaHu el-Hogra illī fiha mumyit ramsīs sa’tēn bass kull yōm, ‘ashān yeHafZu ‘alēhā
karīm: Tab yalla niTla’ fō’ ‘abl ma yi‘filūhā aheh ya dūnald, Hogrit il-mumya khoshsh ma tkhafshā

dūnald ana mish misadda’ ‘enayya! shāyef ‘oddāmī mumyit ‘insān kan ‘āyish min alāf es-
sinīn
karīm w-‘abl ma nimshī ya dūnald, Ha-niktiblak ‘ismak b il-logha l-hiroghlīfeyya!

Karīm: Peace be with you, driver. The Egyptian Museum, please, the Antik-khâna. How much is the fare from here to downtown?
Taxi Driver: Well, sir, whatever you think is fair. It will be around ten pounds.
Layla: Isn’t that a lot, driver?
Donald: No, that’s okay. Layla: Give him ten, but on the condition that he drive slowly.
Karīm: Yes, it’s scary how (lit., you are scared of the way) they drive in Egypt.
Karim: Here's your ticket, Donald. Here's yours, Layla. Follow me, because we are going to enter at the main entrance over there.

Donald: Oh wow, the building looks magnificent from the outside, so majestic overlooking the Tahrir Square.

Karim: The Egyptian Museum was built during the reign of Khedive Abbas Helmi II in 1897. The opening of the museum itself was in 1902.

Layla: Okay, let's go inside. I have not been to this museum in years.

Donald: Where are the mummies?

Karim: Don't worry! We won't skip that!

Donald: Do you think I will be able to see the mummy of Ramsis?

Karim: Yes, of course.

Layla: I believe they open the chamber with Ramsis' mummy for only two hours every day in order to preserve it.

Karim: Okay, let's go upstairs before they close it. Here it is, Donald, the mummy chamber. Enter. Don't be afraid.

Donald: I can't believe my eyes! I see the mummy of a human being who was alive thousands of years ago.

Karim: And before we leave, Donald, we will write your name in hieroglyphics.

B. Grammar and Usage

1. THE DEFINITE ARTICLE IN EGYPTIAN ARABIC

The definite article in Egyptian Arabic has the same form and follows the same rules as the article in fuṣḥā. The only difference is that in Egyptian Arabic, the article is pronounced el or il, and not al. When preceded by the conjunction wa (and), it is usually pronounced il.

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>el-matHaF</td>
<td>el-maSr</td>
<td>the Egyptian Museum</td>
</tr>
<tr>
<td>es-sewā'a</td>
<td></td>
<td>the driving</td>
</tr>
<tr>
<td>et-tānī</td>
<td></td>
<td>the second (one)</td>
</tr>
<tr>
<td>er-ra'īsī</td>
<td></td>
<td>the main (one)</td>
</tr>
<tr>
<td>el-mumyāt</td>
<td></td>
<td>the mummies</td>
</tr>
</tbody>
</table>

2. THE PERFECT TENSE: THE VERBS gih (TO COME) AND 'idir (TO BE ABLE TO)

Below are the perfect tense forms of the verb gih (to come), جاء ja'a in MSA, and the verb 'idir (to be able), قادر qadīra in MSA.

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>ana</td>
<td>gēt</td>
<td>eHna</td>
</tr>
<tr>
<td>enta</td>
<td>gēt</td>
<td>entu</td>
</tr>
<tr>
<td>entī</td>
<td>gēt</td>
<td>gētu</td>
</tr>
<tr>
<td>howwa</td>
<td>gīh</td>
<td>homma</td>
</tr>
<tr>
<td>hcvyya</td>
<td>qat</td>
<td>qom</td>
</tr>
</tbody>
</table>
### Perfect Tense of the Verb ʼidir (To Be Able To)

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>ana</td>
<td>ʼidirt</td>
</tr>
<tr>
<td>enta</td>
<td>ʼidirt</td>
</tr>
<tr>
<td>enti</td>
<td>ʼidirti</td>
</tr>
<tr>
<td>howwa</td>
<td>ʼidir</td>
</tr>
<tr>
<td>heyya</td>
<td>ʼidirt</td>
</tr>
</tbody>
</table>

### 3. The Future Tense in Egyptian Arabic

In fuSHā, the future tense is formed by placing the particle َسَفَ سَفَ saWfa before the imperfect tense verb or by attaching the suffix sa- directly to the beginning of the verb (see Lesson 8). The future tense in colloquial Egyptian Arabic is formed by attaching the prefix Ha- (sometimes also reduced to H-) to the verb conjugated in the imperfect tense. Ha- is followed by a different imperfect prefix depending on the personal form of the verb. For example, in the howwa (he) form, Ha- is followed by y-.

### The Future Prefix Ha- with Imperfect Tense Prefixes

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
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</thead>
<tbody>
<tr>
<td>ana</td>
<td>Ha-</td>
</tr>
<tr>
<td>enta</td>
<td>Ha-t-</td>
</tr>
<tr>
<td>enti</td>
<td>Ha-t-</td>
</tr>
<tr>
<td>howwa</td>
<td>Ha-y-</td>
</tr>
<tr>
<td>heyya</td>
<td>Ha-t-</td>
</tr>
</tbody>
</table>

The tables below give the future tense forms of the verbs yekhoshsh (he enters) and ye’dar (he is able to).

### Future Tense of the Verb Yekhoshsh (He Enters)

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>ana</td>
<td>Ha-akhoshsh</td>
</tr>
<tr>
<td>enta</td>
<td>Ha-tkhoshsh</td>
</tr>
<tr>
<td>enti</td>
<td>Ha-tkhoshshi</td>
</tr>
<tr>
<td>howwa</td>
<td>Ha-ykhoshsh</td>
</tr>
<tr>
<td>heyya</td>
<td>Ha-tkhoshsh</td>
</tr>
</tbody>
</table>

### Future Tense of the Verb Ye’dar (He Is Able To)

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>ana</td>
<td>Ha-ʼdar</td>
</tr>
<tr>
<td>enta</td>
<td>Ha-teʼdar</td>
</tr>
<tr>
<td>enti</td>
<td>Ha-teʼdan</td>
</tr>
<tr>
<td>howwa</td>
<td>Ha-yeʼdar</td>
</tr>
<tr>
<td>heyya</td>
<td>Ha-teʼdar</td>
</tr>
</tbody>
</table>
*imshu warāya ‘ashān Han-khoshsh min el-bāb er-ra‘isi
Follow me, because we are going to enter at the main entrance

tiftikru Ha‘dar ashūf mumyit ramsis?
Do you think I will be able to see the mummy of Ramsis?

*mish* Han-fawwit-ha
We won’t skip that

*w‘abl ma nimshi ya dūnald, Han-iktiblak ‘ismak
And before we leave, Donald, we will write your name

4. WORD ORDER IN EGYPTIAN ARABIC
As discussed earlier, sentences in fuSHā can begin with a verb, a noun, a pronoun, an adjective, an adverb, or a preposition (see Lessons 4, 5, and 6). In colloquial Egyptian Arabic, the preference is to start the sentence with a subject noun or a pronoun, much like in English. So, the most common word order is Subject - Verb - (Object) - (Other Elements) in sentences that contain a verb and a subject

*el-matHaf el-maSrī etbana fi ‘ahd el-khidēwi ‘abbās Helmi et-tāni
The Egyptian Museum was built during the reign of Khedive Abbas Helmi II

*enta bitkhāf min Tari‘it es-sewā‘a f-maSr
It is scary how they drive in Egypt

*ittitāḥ el-matHaf nafsu kan fi sanat alf tos‘umeyya w-etnēin
The opening of the museum itself was in 1902

A sentence can also start with an object noun, which, in that case, is emphasized

*el-mumyāt, enta lāzim teshuf ha aktar min marra
The mummies, you need to see them more than once

5. NEGATION IN EGYPTIAN ARABIC
There are two negative particles in Egyptian Arabic, *ma* and *mish*. They are invariable words that precede the word that is negated. *mish* is used with pronouns, nouns, adjectives, and adverbs

*mish* ana not me
*mish* walad/bint not a boy/a girl
*mish* ketir/a not much, not many *(m /f)*
*mish* delwat‘i not now
*mish* bokra not tomorrow
*mish* besor‘a not quickly
Just like in fuSHā, different particles of negation are used with verbs depending on the tense: ma is used with perfect tense, imperative, and imperfect tense verbs; mish is used with future tense verbs and sometimes, imperfect tense verbs.

A THE NEGATIVE PARTICLE ma
The negative particle ma is used with perfect tense, imperative, and imperfect tense verbs. Below is the verb kan (he was) in the negative perfect tense form. Note that the suffix -sh is added to the end of all negative verbs regardless of the tense and personal form.

| THE NEGATIVE FORM OF THE PERFECT TENSE VERB kan (HE WAS) |
|-----------------|-----------------|-----------------|
|              | Singular        | Plural          |
| anā            | ma kontish      | eHna            |
| enta           | ma kontish      | entu            |
| enti           | ma kontish      |                 |
| howwa          | ma kansh        | homma           |
| heyya          | ma kanitsh      |                 |

anā ma kontish fi l-matHaf embārah
I wasn’t at the museum yesterday

enta ma kontūsh ma‘āna ‘ala l-felūka
You were not with us on the felucca

Here are the negative forms of the perfect tense verb gih (he came).

| THE NEGATIVE FORM OF THE PERFECT TENSE VERB gih (HE CAME) |
|-----------------|-----------------|-----------------|
|              | Singular        | Plural          |
| anā            | ma gitsh        | eHna            |
| enta           | ma gitsh        | entu            |
| enti           | ma gitsh        |                 |
| howwa          | ma gāsh         | homma           |
| heyya          | ma gatsh        |                 |

anā ma gitsh el-matHaf dah min sinin
I have not been to this museum in years

howwa ma gāsh ma‘āna ‘ashān khāf min Hogrit el-mumyāt
He did not come with us because he was scared of the mummy chamber

ma is also used with imperfect tense verbs. Here are the negative forms of the imperfect tense verb yigi (he comes). Notice the use of the prefix bi-/b- with the imperfect tense verb.

<p>| THE NEGATIVE FORM OF THE IMPERFECT TENSE VERB yigi (HE COMES) |
|-----------------|-----------------|-----------------|
|              | Singular        | Plural          |
| anā            | ma gāsh         |                 |
| enta           | ma gatsh        |                 |
| enti           | ma gatsh        |                 |
| howwa          | ma gāsh         |                 |
| heyya          | ma gatsh        |                 |</p>
<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>anā</td>
<td>ma bagish</td>
</tr>
<tr>
<td>enta</td>
<td>ma bitgish</td>
</tr>
<tr>
<td>enti</td>
<td>ma bitgish</td>
</tr>
<tr>
<td>howwa</td>
<td>ma biygish</td>
</tr>
<tr>
<td>heyya</td>
<td>ma bitgish</td>
</tr>
</tbody>
</table>

The common Egyptian Arabic expression *ma fish* (there isn't/aren't . . .) makes use of the negative word *ma*

*ma fish māni‘*
I have no objection

*ma fish shakk*
There is no doubt

Without the negative *ma*, we have the expression *fi* (there is/are )

*fi Hagra li l-mumyāt*
There is a chamber for mummies

*fi* is the equivalent of the fuSHā word هناك *hunāka* (there is/are )

B. THE NEGATIVE PARTICLE *mish*

*mish* is used with future and sometimes, imperfect tense verbs

*ana mish misadda* ‘enayya!*
I don’t believe my eyes!*

Below, *mish* is used with an imperfect tense verb in a negative question

*mish biyToll ‘ala mdān et-taHrir?*
Doesn’t it overlook Tahrir Square?

*mish* is most commonly encountered with future tense verbs

*mish Ha-nfawwit-ha!*
We will not skip it!

*eHna mish Ha-nrūH el-matHaf bokra.*
We will not go to the museum tomorrow

*mish* is often used with modal expressions, such as *ā’wiz* (want) and *lāzim* (must)

*howwa mish lāzim yirkab el-felūka*
He must not ride the felucca

*ana mish ‘āwiz adkhol Hugrit el-mumyāt*
I do not want to enter the mummy chamber
mish is also used in verbless, equational sentences.

	ana mish Soghayyar
I am not young

mish is also used to negate equational sentences in the future tense, which employ the verb yekûn (he is), conjugated below in the future tense

<table>
<thead>
<tr>
<th>THE NEGATIVE FORM OF THE FUTURE TENSE VERB Ha-ykûn (HE WILL BE)</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Singular</strong></td>
</tr>
<tr>
<td>anā</td>
</tr>
<tr>
<td>enta</td>
</tr>
<tr>
<td>entî</td>
</tr>
<tr>
<td>howwa</td>
</tr>
<tr>
<td>heyya</td>
</tr>
</tbody>
</table>

homma mish Ha-ykûnu hnâk fi l-mathHaf
They will not be there at the museum

ya’ni enti mish Ha-tkûni hena?
You mean you will not be here?

Below are the negative forms of the verb yigi (he comes) in the future tense. Remember that when forming the future tense, the imperfect tense verb loses its initial bi-/b- prefix

<table>
<thead>
<tr>
<th>THE NEGATIVE FORMS OF THE FUTURE TENSE VERB Ha-yigi (HE WILL COME)</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Singular</strong></td>
</tr>
<tr>
<td>anā</td>
</tr>
<tr>
<td>enta</td>
</tr>
<tr>
<td>entî</td>
</tr>
<tr>
<td>howwa</td>
</tr>
<tr>
<td>heyya</td>
</tr>
</tbody>
</table>

anâ mish H-âgi ma’âkum li l-mathHaf
I will not come with you to the museum

homma mish Ha-yîgu min el-bâb el-ra’isi
They will not come from the main entrance

imshu warâya a’shân mish Han-khosh min el-bâb er-ra’isi henâk
Follow me, because we are not going to enter from the main entrance over there

mish Ha-ńkitblak ’ismak bi l-logha l-hiroghlifeyya
We will not write your name in hieroglyphics
C. Vocabulary

ziyāra to visit, a visit
matHaf (matāHif) museum(s)
maSri (m.), maSreyya (f.) Egyptian
wisT el-balad downtown, center of city
law samaHt please; if you please
antik-khāna the Egyptian Museum
bikām el-ogra? How much is the fare?
illi tshūfu it’s up to you, whatever seems right (lit, whatever you see)
sa’att el-bēh Sir
ta’riban approximately, around
kitir (m.), kitira (f.) much, many, a lot
id-dūlu (pl.) give him
‘ala sharT on condition, provided that
ysū’ (m.), tisū’ (f.) he drives, she drives
‘ala mehlu (m.), ‘ala mehlaha (f.) slow; slowly, with caution
Tori’it the way, the method
tazkartak (m.), tazkarti (f.) your ticket
imshu warāya Follow me
Ha-nkhoshsh we will enter
el-bab the door, the entrance
ra’isi main, principal
min barra from the outside, the exterior
shaklu (m.), shakla (f.) (it) looks, (it) appears
biyToll (m.), biTToll (f.) it overlooks
bigālāla majestically
mi’dān et-taHrīr Tahrir Square (famous square in Cairo)
etbana (yibni) was built (to build)
‘ahd era
el-khidēwi Khedive
sanat in the year
iftītH the opening
yolla nodkholl! Let’s go inside!
ma gitsh I have not come, I did not come
sinin years
‘ommāl! So!, Well, then!, But then!
ma ti’la’sh (m.), ma ti’la’ish (f.) Don’t worry
mish Hanfawwit-ha We will not skip it
tiftiku? (pl.), tifkir? (m. sg.), tifkiri? (f. sg.) Do you think?
Ha.-dar I will be able
mumya mummy
D. Cultural Note

The Egyptian Museum is one of the major attractions of Cairo, being world-renowned for its magnificent collection of Ancient Egyptian antiquities. Another area of interest is Old Cairo, where the sights and sounds have hardly changed since its beginnings. There are ancient Coptic Christian churches in Old Cairo near the ruins of the Roman Fortress of Babylon.

Islamic Cairo is a world of ancient mosques, bazaars, or “souks,” and medieval forts, such as the Citadel of Saladin (Qal’at al-Jabal) built around 1176 as a defense against the Crusaders. The Citadel, located on the Muqattam (Mu’attam) Hills, has a spectacular view of the city. The Citadel also contains museums, including the Jewel Museum, the Cairo Carriage Museum, and a military museum. It is also home to three historic mosques: the Mohammed Ali Mosque, the Al-Nasir Mohammed Mosque, and the Suleyman Pasha Mosque.

Also worth a visit in Islamic Cairo are the Carpet Market and the Mosque and Mausoleum of Al-Ghouri, where one can see performances of the Whirling Dervishes. There are also Al-Azhar University and Mosque, founded in 969 A.D. and believed to be the oldest university in the world, and the Al-Hussein Square, filled with restaurants and cafes. Next to it is the Bazaar of Khan el-Khalili, which has not only the largest variety of souvenirs, but also the widest selection of household goods, fabrics, and clothes.

In addition to history, Egypt is also famous, especially in the Arab world, for its film industry, which is over a hundred years old. Prolific directors, such as Youssef Chahine, and world-famous stars, like Omar Sharif, have international appeal. Throughout the Arab
world, especially during Muslim holidays, TV and film festivals include the older beloved Egyptian films, musicals, dramas, and comedies from the 1950s and newer—some say not as good—contemporary works A typical retrospective of Egyptian films will include one or more of the following

1936, salāma fi kheir [Salama Is Fine], directed by Niyazı Mustafa, starring Naguib El-Rihani

1959, du‘aa’ el-karawān [The Nightingale’s Prayer], directed by Henrī Barakat, starring Fatīn Hamama and Ahmed Mazhar

1969, el-mumya’ [The Mummy], directed by Shadi Abdel Salam, starring Ahmed Mareš and Ahmed Higazi

1975, urdu Hallan [I Want a Solution], directed by Said Marzouk, starring Fatin Hamama

1992, el-irhāb wi l-kabāb [Terrorism and Kabob], directed by Sharīf ‘Arafa, starring Adel Emam

2003, muwāTin, w-mukhbir, w-Harāmi [A Citizen, a Detective, and a Thief], directed by Daud Abdel Sayyid, starring Khalid Abu El-Naga and Shaaban Abdel Rahim

The following are some links to Web sites related to Egyptian cinema

http //www sis gov eg/movie/html/mov04 htm
http //s3 masrawy com/masrawy/Top/Regional/Africa/Egypt/Arts_and_Entertainment/
http //www hejleh com/countries/egypt html
http //www cinematechhaddad com/Cinematеch/LatestNews_3 HTM (in Arabic)
http //cinema ajeeb com/ (in Arabic, with videos clips of Egyptian films)

E. Exercises

1. Match the words from column A to those in column B to form phrases or short sentences.

<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-maSriyyin</td>
</tr>
<tr>
<td>c</td>
<td>alf qIT’a</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 / fimaSr / enta / es-sewā’ā / bitkhāf / Tari’it
b. el-bāb / warāya / min / er-ra’isi / ‘ashān / imshu / Han-khoshsh
c. mumyit / ashūf / Ha’-dar / ramsis / tiftikru / ?
d. sa’tein / el-Hogra / yōm / bas / koll / biyiftaHu

e. mumyit / ‘aish / ‘oddâmi / min / shāyef / kan / alāf / es-sinın / ‘insān

3 Change the tense of the verbs in parentheses as indicated, keeping in mind the rules of agreement

a. enti (biykhāf) min Tari’it es-sewā’ā f-maSr (imperfect tense)
b. eHna (yigi) el-mathHaf dah lamma konna Soghayyarin (perfect tense)
c. ‘alashān layla Tūl ‘omrahā (‘awiz yodkhul) Hogrit el-mumyāt (imperfect tense)
d. fi Hogrit el-mumyāt homma (yishūf) mumyit ramsis (perfect tense)
e. fi l-mathHaf el-maSri, entu (ye’dar) teshūf el-Hogra illi fiha el-mumyāt (future tense)
f. ya dūnald, anā (Han-iktib) ‘ismak bi l-logha l-hiroghlifeyya (future tense)

4 Use the negative particles ma or mish to negate the word in parentheses

a. en-nās hena (biysū’u) ‘ala mehlohom
b. la’, (fih) shakk inn il-mathHaf kebir ‘awi
c. dūnald kḥāyif, (‘awiz) yodkhul Hogrit il-mumyāt
d. iftihat el-mathHaf (kan) fi sanat alf tos’umeyya w-talāta
e. eHna bokra (yedkhul) min el-bab er-ra’isi

5. Fill in the blank by selecting the right word from the choices shown in parentheses.

a. bikām el-‘ogra _____ hena l-wisT el-balad? (ila - fi - min - a’la - fō’)
b. da l-mabna min barra shaklu _______ (kitir - ‘aZima - ra’isi - galāla - ‘aZim)
c. tiftikru Ha’-dar ________ mumyit ramsis? (ākhud - adkhol - ashūf - akhoshsh - afawwit)
d. el-mathHaf el-maSri etbana _______ ‘ahd el-khidēwi ‘abbās Helmi (min - ‘abl - ‘ala - ila - fi)
e. el-mabna biyTol bi-galāla ______ midān et-taHrīr (fō’ - min - fi - a’la - ila)
1  a) bikām el-‘oγra
   b) yisū‘ ‘ala mehlu
   c) el-bāb er-ra’isī
   d) el-matHaf el-maSrī
   e) el-qisrn el-khāmīs
   f) wara‘ el-bardī
   g) meyyā w-‘ishrin ‘alf qiT’a
   h) ma-ﬁsh shakk
   i) Hogrit il-mumyāt
   j) el-maSrīyyīn el-qudamā’

2  a) enta bitkhāf miTari‘it es-sewā’a f-maSr
   b) imshu warāya ‘ashān Hankhoshsh miT el-bāb er-ra’isī
   c) tiktikru Ha-‘dar ashūf mumyit ramsīs?
   d) biyītaHū l-Hogra sa’tēn bass koll yōm
   e) shāyef ‘oddāmī mumyit ‘insān kan ‘āyish miT alāf es-sinīn

3  a) enti bitkhāfī miTari‘it es-sewā’a f-maSr
   b) eHna gīnā el-matHaf dah lamma konna Soghayyarin
   c) ‘alashān layla Tūl ‘omrahā ‘awza todkhol Hogrit el-mumyāt
   d) fi Hogrit el-mumyāt homma shāfu mumyit ramsīs
   e) fi l-matHaf el-maSrī, entu Ha-te’daru tshūfu el-Hogra illi fiha el-mumyāt
   f) ya dūnald, anā Haktīb ‘ismak bi l-logha l-hiroghlīfeyyā’

4  a) en-nās hena ma bīsu’ūsh ‘ala mehlohom
   b) la’, ma-ﬁsh shakk inn il-matHaf kebīr ‘awi
   c) dūnald khāyif, mish ‘awīz yodkhol Hogrit il-mumyāt
   d) ihtītāH el-matHaf ma konsh fi sanat alf tos‘umeyyā w-talātā
   e) eHna bokra mish Hanedkhol min el-bab er-ra’isī

5  a) bikām el-‘oγra min hena l-wisT el-balad?
   b) da l-mabnā min barra shaklu ‘aZīm
   c) tiktikru Ha-‘dar ashūf mumyit ramsīs?
   d) el-matHaf el-maSrī etbāna fi ‘ahd el-khidēwī ‘abbās Helmi
   e) el-mabnā biyToT l bi-golāla ‘alq midān et-taHrīr
LESSON 19
(Egyptian Arabic)

azmit es-sakan fi l-qāhēra Housing Shortage in Cairo

A. Dialogue
Mohammad and his fiance, Amira, are planning to get married after Mohammad's graduation and after finding an apartment. Amira has invited her American friend Donald to her home to meet her mother and discuss the housing situation.

amira aḥlan ya dūnald, itfaDDal, nawwart betna!
dūnald aḥlan ya amira, izzayyik, wi z-zayyi mHammad? inshallah tkūnu bkhēr betku gamil awi
maHammad izzayyak ya dūnald, aḥlan w-sahlan, itfaDDal, taʾāla hena f-makānak el-mofaDDal fi l-balakōna
dūnald enta ʿārif inn il-balakonāt aktar Hāga bteʾgebni f-maSr? bizzāt el-balakōna di amira tishrab ēḥ ya dūnald? ʾandena ʾahwa, w-shai, w-Hagāt saʾa
dūnald ʾākhud ʾahwa maZbūʾ, min faDlik ya amira izzay SiHHit Hadritik, ya ustāza suād?
suād el-Hamdulillāh ya dūnald, ya ibni, bas wallāhi mashghulīn ʾala mHammad w-ʾamira baʾal-hom aktar min sanātēn biy-dawwaru ʾala shaʾa yat-gawwizu fiha
maHammad ya dūnald, asʾār esh-shoʾaʾ et-tamlīk baʾit khayaleyya
dūnald Tāyib, dawwurtu ʾala shaʾaʾa ignment?
suād ah, dawwaru f-kull Hitta, bas ma laʿūsh ayy Hāga ʾorayyeba Da Hatta fi l-mudun eggedida, asʾār esh-shoʾaʾ betibdaʾ min metēn alif gnēh w-Tāliʾ
amira aywa ya māma, w-minhom biyyoTlobu khamṣin fiHl-meyya moʾaddom, yʾani mit alf gnēh, we l-bāʾi ʾala talat sinin minēn nigib mablagh zay dah? Harām wallāhi, da Zolm dūnald bass anā mistaghrab liʾinn ana šāyiʾ ʾomarāt ketira fi l-qāhēra w-kullaha shoʾaʾ faDya tamāman lēḥ ma-samaʾaltūsh fiha?
maHammad aShAb el-oʾmarāt dol Tammaʾin, yaʾni ʾarDinha li l-Tabaʾāt el-ghaneyya bass suād kull esh-shoʾaʾa di faDya ʾashān qanūn el-ʾīgār eg-chedid biysmaH li Sāhib el-ʾomāra ye-aggar esh-shaʾaʾa b-seʾr es-sūʾ
maHammad eHna Tabʾan fakkarna fiha gidīyyan, liʾinnina mish ʾawzīn nitgawwiz wi nʾish fi byūṭ aḥalīn bass lamma amira tikhrārga w-tiṣṭaghal, mumkin saʾit-ha nītāsim el-īgār dūnald. emta Ha-tkhallashaSSI g-gamʾa ya amira?
amira faDilli sana ya dūnald
maHammad ma fish sakan kēfāya yeṣtawʾib kull en-nās
dūnald ah wallāhi maʾāk haʾ w-bēnī w-bēnāk, el-Hall el-waHid liku imma trūHu tʾishu fi l-arṣāf, aw tinsu fikrit eg-gawwāz!
amira ma-tʾolsh keda ya dūnald, anā fʾarDak fal allāh wala fālak! kull ʾoʾda w-leha Hallal.

Amira Hello, Donald Please come in It’s such a pleasure to see you
Donald Hello, Amira. How are you? and how is Mohammad? I hope you are well Your home is very beautiful
Mohammad How are you, Donald? Welcome, please come in Come over here to your favorite place on the balcony
Donald Do you know that what I love most in Egypt are the balconies? Especially this balcony
Amira: Donald, what would you like to drink? We have coffee, tea, and cold drinks.
Donald: I'll have coffee, medium sweet, if you please, Amira. How are you, Ms. Suad?
Suad: Fine, thanks, Donald, my son. But, honestly, we are concerned about Mohammad and Amira. They have been looking for two years for an apartment in which to live once they are married.
Mohammad: Donald, the prices of condominiums have become unreal.
Donald: Okay, have you looked for a rental apartment?
Suad: Yes, they looked everywhere, but they did not find anything close by. Even in the new cities, the prices of apartments start at two hundred thousand pounds and up.
Amira: Yes, Mommy, and some of them ask for a fifty percent down payment, meaning one hundred thousand pounds, and the rest over three years. Where can we come up with an amount like that? By God, shame on them! This is wrong.
Donald: But I’m amazed, because I see many buildings in Cairo and all of them are nothing but empty apartments. Why haven’t you asked there?
Mohammad: Those landlords are greedy. In other words, they are offering them exclusively to the wealthy.
Suad: All these apartments are vacant because the New Rent Law allows the landlord to rent the apartment at market price.
Mohammad: Of course, we thought about it seriously, because we do not want to get married and live at our parents’ homes. But when Amira graduates and works, we can then share the rent.
Donald: When are you going to finish school, Amira?
Amira: I have one more year left, Donald.
Mohammad: There is not enough housing to accommodate all the people.
Donald: Yes, indeed, you are right. Between you and me, your only solution is either to go live in the countryside or to drop the idea of marriage.
Amira: Don’t say that, Donald, I beg you. God forbid! To every problem there is a solution (lit., for every knot, there is someone to untie it).

B. Grammar and Usage

1. QUESTION WORDS IN EGYPTIAN ARABIC

As in MSA, there are two kinds of question words in Egyptian Arabic. The question particle hal, used in yes-no questions, and question words such as min (who) or ëh (what), used in specific questions (see Lesson 3).
### QUESTION WORDS IN EGYPTIAN ARABIC

<table>
<thead>
<tr>
<th>Arabic</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>hal</td>
<td>question particle used in yes-no questions</td>
</tr>
<tr>
<td>min</td>
<td>who</td>
</tr>
<tr>
<td>èh</td>
<td>what</td>
</tr>
<tr>
<td>emta</td>
<td>when</td>
</tr>
<tr>
<td>fēn</td>
<td>where</td>
</tr>
<tr>
<td>min-Èn</td>
<td>from where; where</td>
</tr>
<tr>
<td>bi-kām</td>
<td>how much</td>
</tr>
<tr>
<td>izzây</td>
<td>how</td>
</tr>
<tr>
<td>ayy</td>
<td>which</td>
</tr>
<tr>
<td>min illi</td>
<td>who</td>
</tr>
<tr>
<td>èh illi</td>
<td>what</td>
</tr>
<tr>
<td>lēh</td>
<td>why</td>
</tr>
<tr>
<td>b-èh</td>
<td>with what</td>
</tr>
<tr>
<td>odd èh</td>
<td>how much; how long</td>
</tr>
</tbody>
</table>

In the dialogue, there are several examples of question words used in context

> izzâyyak ya dūnald?
How are you, Donald?

> lēh ma sa’altūsh fiha?
Why haven’t you asked there?

> hol dawwurtu ‘ala sha”a igār?
Have you looked for a rental apartment?

> minēn nigib mablagh zayy dah?
Where can we get such an amount [of money]?

> emta Hat-khallaSSI eg-gam’a ya amira?
When will you finish school, Amira?

Question words normally come at the beginning of the sentence. A question can also be asked using a rising intonation, without placing the question word at the beginning of the sentence, e.g. tishrāb èh ya dūnald? (What would like to drink, Donald?, lit., You drink what, Donald?) or sho’it min di? (Whose apartment is this?, lit., The apartment of who is this?)

### 2. DEMONSTRATIVE PRONOUNS IN EGYPTIAN ARABIC

Egyptian Arabic demonstrative pronouns and adjectives differ in structure and pronunciation from those in fuSHā (see Lesson 9)
### DEMONSTRATIVE PRONOUNS IN EGYPTIAN ARabic

<table>
<thead>
<tr>
<th></th>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>Singular</td>
<td><em>dah/da</em> (this)</td>
<td><em>dih/di</em> (this)</td>
</tr>
<tr>
<td></td>
<td><em>dah/da, dahowwa</em> (that)</td>
<td></td>
</tr>
<tr>
<td>Plural</td>
<td><em>döl</em> (these)</td>
<td><em>döl, dahomma, dolahomma</em> (those)</td>
</tr>
<tr>
<td></td>
<td><em>döl, dih/di</em> (these)</td>
<td></td>
</tr>
</tbody>
</table>

In Egyptian Arabic, demonstratives always appear after the noun, unlike in MSA, where they can both follow and precede the noun. Also note that there are no dual forms in Egyptian Arabic; plural forms are used instead.

- *el-'omrā* di *kbira*
  This building is large
- *el-balakōna* di
  this balcony
- *minēn nigib mablagh zayy dah?*
  Where can we get such an amount?
- *aS-Hab el-'omarāt döl Tamma'in*
  Those landlords are greedy
- *kull esh-sho'a* di *faDya*
  All these apartments are vacant

### 3. NOUN AND ADJECTIVE GENDER IN EGYPTIAN ARabic

As in *fuSHā*, nouns are either masculine or feminine in Egyptian Arabic. A singular feminine noun in Egyptian Arabic is usually formed by adding the ending *-a*

- *ustāz* (m)  *ustāza* (f)  professor, Mr, Mrs
- *SāHib* (m)  *SaHba* (f)   friend, owner

When a feminine noun is followed by another noun in a possessive construction, its ending changes to *-it*

- *ustāziṭ et-tarikh*  history professor
- *SaHbit karim*  Karim's friend

Adjectives also have a masculine form and a feminine form, as they have to agree with the noun they modify:

- *gedīd* (m)  *gedida* (f)  new
- *orayyeb* (m)  *orayyeba* (f)  near
- *ghāni* (m)  *ghaneyya* (f)  rich, wealthy

When singular masculine nouns have irregular, "broken" plural forms (see next section), the plural noun is actually in the feminine gender. For example...
sha’
ra (m sg) (apartment)  sho’a (f pl) (apartments)
bēt (m sg) (house, home)  biyūt (f pl) (houses, homes)

4. BROKEN PLURALS IN EGYPTIAN ARABIC
There are two types of plurals in MSA regular, or “sound,” plurals, and irregular, or “broken,” plurals In Egyptian Arabic, the most common form of plural, for both nouns and adjectives, is the irregular, “broken” plural Below are some broken plurals that appeared in the dialogue

| SOME NOUNS WITH BROKEN PLURALS IN EGYPTIAN ARABIC |
|--------------------------|--------------------------|
| **Singular**              | **Plural**               |
| bēt                      | biyūt                    |
| Hall                     | Hulūl                    |
| sha’
ra                    | sho’a                    |
| ‘o’dā                    | ‘o’ad                    |
| se’r                     | as’ār                    |
| rif                      | aryāf                    |
| SāHīb                   | aS-Hāb                   |
| ahl                      | ahāli                    |
| ‘ahwa                   | ‘ahāwi                   |
| mablagh                | mabāligh                 |
| qanūn                   | qawanīn                  |
| gedida                  | gedīda, gedīda (pl, animate nouns) |
| ketira                  | ketīra (sg), kotīr (pl, animate nouns) |
| ghany, ghanyyya          | aghneya (sg), ghonāy (pl, animate nouns) |

<table>
<thead>
<tr>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>house/houses</td>
</tr>
<tr>
<td>solution/solutions</td>
</tr>
<tr>
<td>apartment/apartments</td>
</tr>
<tr>
<td>knot/knots</td>
</tr>
<tr>
<td>price/prices</td>
</tr>
<tr>
<td>rural area/rural areas</td>
</tr>
<tr>
<td>landlord/landlords, friend/friend</td>
</tr>
<tr>
<td>family/families</td>
</tr>
<tr>
<td>coffee/coffees</td>
</tr>
<tr>
<td>amount/amounts</td>
</tr>
<tr>
<td>law/laws</td>
</tr>
<tr>
<td>new</td>
</tr>
<tr>
<td>many</td>
</tr>
<tr>
<td>wealthy</td>
</tr>
</tbody>
</table>

5. MONTHS OF THE YEAR AND DAYS OF THE WEEK
In Egypt, the names of months are derived from the names used in the Gregorian calendar, e.g., January, February, etc

yanāyer  January
febrāyer  February
māris  March
ebrīl; abril  April
māyo  May
yonya; yonya  June
yolyo; yolya  July
aghostos  August
sebtember  September
oktōbar  October
november  November
disember  December
Here are the names of the days of the week

el-Hadd
el-itnēn
et-ta‘āt
el-arba‘
el-khamis
eg-gom’a
es-sabt

Sunday
Monday
Tuesday
Wednesday
Thursday
Friday
Saturday

C. Vocabulary

azma
sakan
nawwart betna
sha’‘a; sho’a
ta‘āla (ta‘āli, ta‘ālu) hena
makān
mofaDDal
bal(a)jkōna
bizzāt
tishrab (tishrabi, tishrabu) ēh?
‘andena
‘ahwa
shōy
Hagāt (Hāga) sa‘a
maZbūt
min faDlak (m); min faDlik (f),
min faDlou (pl )
ma‘āk Ha’ (m ), ma‘āki Ha’ (f )
yā (j)bni (m ), ya binti (f )
mashghulin
ba‘al-hom
sana; sanatēn (du ), sinīn (pl )
dawwar
yet-gawwiz
as‘ār (se’r)
esh-sho’a et-tamlik
khayāleyya
kull Hitta
orayeb (m ), orayeba (f )
el-mudun eg-gedīda
tībda‘ min (yibda‘ min)
metēn

shortage, crisis
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?
(we) have
coffee
tea
cold drinks (drink)
medium sweet (coffee)
please
you are right, you are correct
my son, my daughter
we are worried
they have been
a/one year, two years, years
to look for
he gets married, to get married
prices (price)
condominiums
unreal, unrealistic
everywhere
close by, near
the new cities
it starts (to start) at
two hundred
w-Tāli‘
and over
bāba
daddy
māma
mommy
minhom
among which are
fi l-meyya
percent
mit alf
a hundred thousand
minēn?
from where?
mablagh
amount (of money)
Harāml
Have a heart!; Shame on you!
Zolm
unfairness; wrong
ana mistaghreb
I am amazed
shāyi (sg ), shayfin (pl)
I see
‘omāra (sg ), ‘omarāt (pl.
(apartment) building(s)
fāDya (f ), fāDi (m)
empty, vacant
tamāman
totally
lēh?
why?
sa‘al (m ), sa‘alīt (f ), sa‘alu (pl)
he asked; she asked; they asked
aS-Hāb el-‘omarāt (pl.),
landlords, landlord
Sāhib (sg)
Tamma’in (pl.), Tammā’ (sg)
greedy
‘arDinha
they are offering them
el-Taba‘āt el-ghaneyya
the wealthy
qanūn
law
el-igār
rent
ysīmaH (m ), tismaH (f)
it allows
aggar (m ), aggārit (f)
he rented, she rented
sē‘r es-sū’
market price
giddiyān
seriously
biyūt, bēt (sg)
houses, homes
ahalina, ahl (sg)
our parents, family
tishtaghal (f ), yishtaghal (m)
she works, he works
nit‘āsim
we share
emta?
when?
faDil-li
I have left, what remains for me
ma fish
there is no
yestaw‘ib (m ), testaw‘ib (f)
he accommodates, she accommodates
ma‘āk Ha’
You are right
bēnī w-bēnak (w-bēnik)
to tell you the truth, between us
imma aw
either . . or
aryāf
the countryside
insu (pl.), ensa, ensi (f sg)
you (can) forget about
fikra
idea
ana f-‘arDak (m ), f-‘arDik (f)
I beg you
fal allāh wala fāłak (m.), God forbid!
wala fālik (f)
kull ‘o’dā w-leha Hallal. To every problem there is a solution (lit., For every knot there is someone to untie it.)

**D. Cultural Note**

Cairo has had an acute housing shortage since the 1970s. Among the causes are the exploding population (Egypt has one of the highest birth rates in the world), the massive migration from smaller towns and cities to the capital for jobs, the conversion of many apartments to offices and businesses, and the deterioration of existing housing, as there is no housing code. Although a form of rent control is in place, most landlords find clever ways of getting around it to charge large rents. Apartments for sale are either unaffordable or unfit for habitation without expensive renovations. And there are hardly any single-family dwellings in Cairo.

In Egypt, it is considered socially unacceptable for couples to marry unless the groom has secured an apartment. The housing shortage often results in either exceptionally long waits before marriage or the breakup of the couple. Many couples who are determined to marry end up reluctantly living with parents, causing tension in and economic strain on a family.

**E. Exercises**

1. Fill in the blanks with the correct question word by choosing from the options provided in parentheses and looking at the answer that follows the question.

   a. entu mashghulin ‘ala ______?
      eHna mashghulin ‘ala mHammad w-amīra
      (emta, fein, izzay, min, ēh)

   b. ______ SiHHit HaDritak, ya ustāz aHmad?
      anā SiHHitī b-kheir el-Hamdullilāh
      (emta, fein, ad ēh, lēh, izzayy)

   c. ______ dawwaru ‘ala sha’ā?
      dawwaru f-kull Hitta, bass ma la’ūsh ayy Hāga
      (emta, fēn, izzay, min min, bikām)

   d. ______ as’ār esh-sho’ā’?
      as’ār esh-sho’ā’ betibda’ min metēn alf gnēh w-Tāli’
      (fein, izzay, bikām, lēh, hal)

   e. ______ enta mistaghrab ya dūnald?
      anā mistaghreb li’inn anā shāyif ‘ōmarāt ketira fi l-Qāhera w-kullahā sho’ā’ faDya tamām(īn)
      (fein, izzay, bikām, lēh, hal)
2 Match the words from column A to those in column B to form phrases or short sentences.

<table>
<thead>
<tr>
<th>A</th>
<th>B</th>
</tr>
</thead>
<tbody>
<tr>
<td>ta'āla</td>
<td>el-ghaneyya</td>
</tr>
<tr>
<td>bēnī</td>
<td>es-sū’</td>
</tr>
<tr>
<td>mit alf</td>
<td>et-tamlīk</td>
</tr>
<tr>
<td>el-mudun</td>
<td>el-'omāra</td>
</tr>
<tr>
<td>se'r</td>
<td>hena</td>
</tr>
<tr>
<td>‘andena</td>
<td>w-bēnak</td>
</tr>
<tr>
<td>ahlān</td>
<td>w-sahlan</td>
</tr>
<tr>
<td>el-Taba’aṭ</td>
<td>eg-gedīna</td>
</tr>
<tr>
<td>SāHib</td>
<td>gnēh</td>
</tr>
<tr>
<td>esh-sho’a’</td>
<td>‘ahwa w-shai</td>
</tr>
</tbody>
</table>

3 Put the words in the correct order to form coherent sentences.

a. min / sha”a / sanatēn / aktar / biy-dawwaru / ba’al-hom / ‘ala
b. khayalēyya / esh-sho’a’ / ba’it / et-tamlīk / as’ar

c. kēfāya / kull / sakān / en-nās / mafish / yestaw’īb
d. yet-gawwīzū / ‘ala / fiha / sha”a / biy-dawwaru
e. el-mofoDDal / hena / fi / ta’āla / fi l-balakōna / makānak

4 Fill in the blanks with the correct demonstrative pronoun

a. minēn nigib mablagh zayy _____?
b. el-balakōna _____ bizzāt makānak el-mofoDDal
c. SāHib el-’omāra _____ biy-’aggār esh-sha”a b-se’r es-sū’
d. en-nās _____ mish ‘awzīn y’ishu ma’a ahalihom
e. azmit es-sakān _____ mushkīla kbira

5 Fill in the blanks with the correct word in parentheses. Pay attention to agreement.

a. el-biyūt di shaklaha Helw, Ha‘i’i _____ awi.
   (kebrī, ghaneya, gamila, godād, khayalī)
b. fih ma’sēr delwa’ti gawanīn _______ li l-īgār
   (ghaneya, gedīda, gamila, godād, ketīr)
c. heyya di el-’omāra ________ illī fiha sho’a’ faDya
   (el-gamil, el-ketiira, el-wahīd, el-khayalēyya, el-wahīda)
d. SāHib el-’omāra Tammā’, ‘ārīD esh-sha’a bi-se’r ________.
   (ghani, gamil, kobār, khayāli, gamila)
e. en-nās illī b-yedfa’u metēn alf gnēh fi sha”a, homma nās _____ awi.
   (ghaneya, gamila, kobār, ghotōy, ketīr)
Answer Key

1. a. entu mashghulun 'ala min?
   b. izzayy SiHHit HaDritak, ya ustāz ahmad?
   c. fēn dawwaru 'ala sha''a?
   d. bikām as'ār esh-sho'a'?
   e. lēh enta mistaghrab ya dūnald?

2. a. ta'āla hena
   b. bēni w-bēnak
   c. mit alf gnēh
   d. el-mudun eg-gedīda
   e. se'r es-sū'
   f. 'āndena 'ahwa w-shai
   g. ahlān w-sahlan
   h. el-Taba'āt el-ghaneya
   i. Sāhib el-'omāra
   j. esh-sho'a' et-tamlīk

3. a. ba'al-hom aktar min sanātēn biy-dawwaru 'ala sha''a
   b. as'ār esh-sho'a' et-tamlīk ba'īt khayaleyya
   c. mafish sakan kefāya yestaw'īb kull en-nās
   d. biy-dawwaru 'ala sha''a yeg-gawwizun fiha
   e. ta'āla hena fi makānak el-mofaDDal fi l-balakōna

4. a. minēn nigīb mablagh zayy dah?
   b. el-balakōna di bizzāt makānak el-mofaDDal
   c. Sāhib el-'omāra dah (dahowwa) biyya'aggarr esh-sha''a b-se'r es-sū'
   d. en-nās dāl mish 'awzin y'ishu ma'a ahalīhom
   e. azmit es-sakan di (daheyya) mushkila kbīrā

5. a. el-biyūt shaklaHa Helw, Ha'i'i gamīla awi
   b. fih fi maSr delwa'ti qawanin gedīda li l-igār
   c. heyya di el-'omāra el-wahīda illi fiha sho'a' faDya
   d. Sāhib el-'omāra Tammā', ā'riD esh-sha''a bi-se'r khayāli
   e. en-nās illi b-yedfa'u metēn alf gnēh f-sha''a, homma nās ghanāy awi
LESSON 20
(Edwardian Arabic)

mubarak el-qimma l-maSreyya The Egyptian Super Bowl

A. Dialogue

It is Friday morning, the day of the soccer match between the traditional archrivals Al-Ahli and Al-Zamalik Karim, who is a die-hard Zamalik fan, has asked his American friend Lucy to come and watch the game on television with him and his family. And he has invited his friend Samir, a staunch Ahli fan, to join them.

Lucy: El-Hagha illi b-te'gebni yom match el-ahli we z-zamalik, howwal hudu' we l-rawa'an fi shawari' maSr kollaha ya'ni wa't el-mubarak biykun esh-sha'b el-maSri kullu, riggala w-sittat, kobar w-'aTfâl, a'din 'oddam et-televizyo'n b-yit-farragu 'ala l-matsh.

Samir: SahHH mish bass fi l-qâhera Hatta fi l-mudun et-tenya, wi l-muhafzet, illi 'andohom fir'a kora, tela'i'hom barDo b-yshagga'u imma l-ahli ow ez-zamalik.

Lucy: SoSS ya karim, boSS el-ahli ba'alU khomas sitt da'ayi b-yhagim hagamât khaTira, w-DâghiT 'ala difa' ez-zamalik meSayTarin 'ala noSS el-mal'ab anâ albi Hâsis in fi gôn Ha-yiGi.

Samir: karim ya 'amm da kullu kalâm fâdi khaT el-bakât beta' ez-zamalik Hadid we l-golkiper beta'na b-yel'ab fi l-muntakhab, fâkër match maSr ma'a l-muntakhab et-tunisi' da bass fi l-bidâya, el-ahli farHân bi nafsU istanna shwayya lambda z-zamalik yibtid l-hugim es-sanâdi farawdît ez-zamalik ra'bin ed-dawri kullu enta nesit eHna 'amâlina fik-um êh fi l-matsh illi fât? talat tigwân zayy il-asal kull wâHid aHla mit-tâni w-kull da b-sabab 'sûka' nigm ez-zamalik eg-gedid fi khaTT en-noSS, Sâni' el-le'eb, el-playmaker el-maystro.

Lucy: a'of 'andakl enta násî match el-ittihâd es-sakandari lambda t-hazamtuU henâk wâHid Sifr,walla matsh el-esmai'li illi t-adiltu fih? walla 'awiz te'ollî inU l-ahli ma-fihûsh la''iba dawliynin fi l-muntakhab? eHna 'andena aHsan genaHîn fi maSr, ''mustafa'' w-''shaaTTa'', el-wing left we l-wing rayt.

Samir: Karim mâshi, illi t'ulu Tayyib homma kânU féen lambda dakkokom el-olombi etnên wâHid, walla l-hazima l-munkara 'oddam et-tirsâma talâtâ Sifr? 

Lucy: I'm sorry I can't understand the Arabic, but I think you're talking about the day of the Ahli-Zamalik match which is the peace and quiet on the streets of all of Egypt. I mean, during the game, the entire Egyptian population, men and women, adults and children, are sitting in front of their television watching the match.

Samir: That's right. Not only in Cairo, but even in other cities and governorates that have football teams. You will still find them rooting for either Ahli or Zamalik.

Lucy: Look, Karim, look! Ahli has been attacking fiercely over the last five, six minutes, and pressuring Zamalik's defense. They have total control over midfield. My heart tells me there's a goal coming.
Karim: That's all good for nothing, man. Zamalik's backfield is made of steel and our goalkeeper plays for the national team. Do you remember the match between Egypt and the Tunisian national team? This is only the beginning and Ahli players are feeling good about themselves. Just wait a bit until Zamalik starts attacking. This year, Zamalik's forwards have instilled fear throughout the league. Did you forget what we did to you in the last match? Three goals [that tasted] like honey. Each one sweeter than the other. And all of that because of Souka, Zamalik's new midfield star, the playmaker, the maestro.

Samir: What, what? Stop right there. Did you forget the match with the Al-Ittihad Al-Sakandri [Alexandria United], when you were defeated there one to nil? Or the Al-Ismaili [Ismailiya team] match, where you ended up in a draw? Or are you trying to tell me that Ahli has no international players on the national team? We have the two best wingers in Egypt, Mustafa and Shatta, the left winger and the right winger.

Karim: Okay, whatever you say. But where were they when Al-Olombi [Olympic] blasted you two to one, or for the humiliating defeat at the hands of Al-Tirsana [Arsenal] three to nil?

Lucy: Guys, you are talking non-stop to each other about past history and are not concerned about the match on TV, even though the two teams are playing a superb match with all the art of modern football. I see that Zamalik is the better team. As they say, it is play, art, and design! And frankly speaking, I am a fan of good games. Don't be upset with me, Samir, but I am a Zamalik fan. The match is close to half time, and still no goals.

Samir: Don't worry. In the second half, Ahli is going to score a goal.

Karim: Don't even think of it! Zamalik is going to score two goals in Ahli's net, and the match will end two to zero.

B. Grammar and Usage

1. GREETINGS IN EGYPTIAN ARABIC

Below are examples of greetings and typical responses to them commonly used in the Egyptian dialect. There are the traditional, formal expressions, used when addressing someone older or higher in rank, and the more common, informal ones used in addressing friends or family members.

<table>
<thead>
<tr>
<th>Greeting</th>
<th>Typical Response</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>ahlan, ahlansahlan</strong></td>
<td><strong>ahlan bik (m), ahlansahlan bik (m)</strong></td>
</tr>
<tr>
<td><strong>ahlan biki (f), ahlansahlan biki (f)</strong></td>
<td></td>
</tr>
<tr>
<td><strong>ahlansahlan bikom (pl), ahlansahlan bikom (pl)</strong></td>
<td></td>
</tr>
</tbody>
</table>

Welcome, Hello, Hi

**izzayak? (m sg. infml.),**

**izzay HaDritak? (m sg. fam.),**

**izzayik? (f. sg. infml.),**

**izzay HaDritik? (f sg. fam.),**

**izzayak enta? (m sg.), el-Hamdulillah, shukran**

**izzayik enti? (f sg.), el-Hamdulillah, shukran**

**izzayyokum?, izzayoku? (pl.),**
izzayyokum? (pl infml ),
izzay HaDaratkum? (pl fml.)
How are you?

Still more informal are the following expressions:
izzay SiHHitak? (m sg infml ),
izzay SiHHitik? (f sg infml ),
izzay SiHHitkm? (pl infml )
How's your health?

èh akhbärak? (m.)
èh akhbärik? (f )
èh akhbärkom? (pl )
How's it going?

‘āmil èh? (m )
‘āmla èh? (f )
‘amlín èh? (pl )
How are you doing?

2. NATIONALITIES
Similar to MSA, in Egyptian Arabic nouns indicating nationality are formed by adding the ending -i, for masculine, or -eyya, for feminine, to the name of the country

Name of the Country | Nationality
--- | ---
maSr (Egypt) | maSri (m ); maSreyya (f ) (Egyptian)
amrika (America) | amrikâni (m ); amrikanyeeyya (f ) (American)
tûnis (Tunisia) | tunsi (m ); tuniseeyya (f ) (Tunisian)
libnân (Lebanon) | libnâni (m ); libnanyeeyya (f ) (Lebanese)
ingiltera (England) | inglizi (m ); inglizeeyya (f ) (English)
kanada (Canada) | kanadi (m ); kanadeeyya (f ) (Canadian)

3. COMMON ADVERBS IN EGYPTIAN ARABIC
Below are lists of common adverbs used in Egyptian Arabic
### ADVERBS OF TIME

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>imbārāH</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>imbārāH bi l-lēl</td>
<td>last night</td>
</tr>
<tr>
<td>Häleyyan</td>
<td>currently, presently</td>
</tr>
<tr>
<td>ma’akharan; min ‘orayyib</td>
<td>recently, lately</td>
</tr>
<tr>
<td>akhiran</td>
<td>finally; lastly</td>
</tr>
<tr>
<td>SabāHan; eS-SobH</td>
<td>in the morning</td>
</tr>
<tr>
<td>bokra S-SobH</td>
<td>tomorrow morning</td>
</tr>
<tr>
<td>el-lēla, el-lēlā di</td>
<td>tonight</td>
</tr>
<tr>
<td>‘abl</td>
<td>before</td>
</tr>
<tr>
<td>ba’d</td>
<td>after</td>
</tr>
<tr>
<td>ba’dēn</td>
<td>afterwards, thereafter; then; next</td>
</tr>
</tbody>
</table>

### ADVERBS/PREPOSITIONS OF PLACE

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>hena</td>
<td>here</td>
</tr>
<tr>
<td>henāk</td>
<td>there</td>
</tr>
<tr>
<td>wara</td>
<td>behind</td>
</tr>
<tr>
<td>‘oddām</td>
<td>in front of</td>
</tr>
<tr>
<td>fā’</td>
<td>above, up</td>
</tr>
<tr>
<td>taHt</td>
<td>below, under</td>
</tr>
<tr>
<td>Hawalēn</td>
<td>around</td>
</tr>
<tr>
<td>Hawā‘i</td>
<td>about; around; approximately</td>
</tr>
<tr>
<td>‘alo-mtidād</td>
<td>along</td>
</tr>
<tr>
<td>gamb</td>
<td>near, close to, next to</td>
</tr>
<tr>
<td>min khilāh; ‘an Tari’</td>
<td>through; by</td>
</tr>
<tr>
<td>fi ‘ay makān, fi makān tānī</td>
<td>anywhere, elsewhere</td>
</tr>
</tbody>
</table>

### ADVERBS OF MANNER

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>bisor’a, sari’an</td>
<td>quickly; fast</td>
</tr>
<tr>
<td>biboT’, bi r-rāH</td>
<td>slowly, slow</td>
</tr>
<tr>
<td>biSōt ‘āli</td>
<td>loudly</td>
</tr>
<tr>
<td>biSarāH</td>
<td>frankly; candidly</td>
</tr>
<tr>
<td>li Hosn ili-HaZZ</td>
<td>fortunately</td>
</tr>
<tr>
<td>li sū’ ili-HaZZ</td>
<td>unfortunately</td>
</tr>
<tr>
<td>bifarHa</td>
<td>happily</td>
</tr>
<tr>
<td>bighaDab</td>
<td>angrily</td>
</tr>
<tr>
<td>bihudū’, bihadāwa</td>
<td>calmly</td>
</tr>
<tr>
<td>biz‘i</td>
<td>with shouting/yelling</td>
</tr>
<tr>
<td>biguwwa; bī’iwwa</td>
<td>strongly, forcefully</td>
</tr>
<tr>
<td>Tabī‘i</td>
<td>naturally</td>
</tr>
</tbody>
</table>
### ADVERBS OF FREQUENCY

<table>
<thead>
<tr>
<th>Adverb</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>dayman</td>
<td>always</td>
</tr>
<tr>
<td>abadan</td>
<td>never</td>
</tr>
<tr>
<td>ketir</td>
<td>frequently</td>
</tr>
<tr>
<td>nādir</td>
<td>rarely</td>
</tr>
<tr>
<td>aHyūnān</td>
<td>sometimes</td>
</tr>
<tr>
<td>ʿādatan</td>
<td>normally; usually</td>
</tr>
<tr>
<td>yawmeyyan, kull yōm</td>
<td>daily, every day</td>
</tr>
<tr>
<td>shahr eyya; kull shahr</td>
<td>monthly; every month</td>
</tr>
<tr>
<td>sanaweyyan, kull sana</td>
<td>yearly, annually; every year</td>
</tr>
</tbody>
</table>

### ADVERBS OF DEGREE

<table>
<thead>
<tr>
<th>Adverb</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>giddan, awi</td>
<td>very</td>
</tr>
<tr>
<td>mish awi</td>
<td>not very, not much</td>
</tr>
<tr>
<td>aktar</td>
<td>more</td>
</tr>
<tr>
<td>aʿall</td>
<td>less</td>
</tr>
<tr>
<td>tāʿriban</td>
<td>almost</td>
</tr>
</tbody>
</table>

### 4. CONNECTING SENTENCES AND IDEAS

The following examples from the dialogue contain speech connectors and conjunctions

\[
\text{anā shāyef inn ez-zamālik howwa l-farıʾ el-ahlān, zayy ma b-yūlu leʾb, w-fann w-
\text{handasaʿ!}}
\]

I see that Zamalik is the better team, as they say. It is play, art, and design!

\[
bī Sarāḥa keda, anā bashaggaʾ el-leʾba l-Helwa
\]

Frankly speaking, I am a fan of good games

\[
ma-tizʿalsh minni ya samir, bāṣs ana zamalkāwi
\]

Don’t be upset with me, Samir, but I am a Zamalik fan

Below are examples of other commonly used speech connectors and conjunctions
SPEECH CONNECTORS AND CONJUNCTIONS

<table>
<thead>
<tr>
<th>Term</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>lâkin</td>
<td>however</td>
</tr>
<tr>
<td>innama</td>
<td>however</td>
</tr>
<tr>
<td>əwwalan; sâneyan, sâlisan</td>
<td>firstly, secondly, thirdly</td>
</tr>
<tr>
<td>ya'ni</td>
<td>meaning, I mean, more or less</td>
</tr>
<tr>
<td>bisabab</td>
<td>because of; for reasons of</td>
</tr>
<tr>
<td>in-natîga innu (innaha)</td>
<td>consequently, as a result</td>
</tr>
<tr>
<td>bikhoSûS</td>
<td>with respect to, with regard to, concerning, regarding</td>
</tr>
<tr>
<td>kamân</td>
<td>also; moreover, more</td>
</tr>
<tr>
<td>bass</td>
<td>but</td>
</tr>
<tr>
<td>imma aw</td>
<td>either or</td>
</tr>
<tr>
<td>la wala</td>
<td>neither nor</td>
</tr>
<tr>
<td>Hatta</td>
<td>even</td>
</tr>
<tr>
<td>Hatta law</td>
<td>even if</td>
</tr>
<tr>
<td>ma'a inn</td>
<td>even though</td>
</tr>
</tbody>
</table>

5. UNITS OF MEASUREMENT

The metric system is used in Egypt. Below are common units of measurement, including some traditional ones.

WEIGHTS

<table>
<thead>
<tr>
<th>Term</th>
<th>Equivalent</th>
</tr>
</thead>
<tbody>
<tr>
<td>kilogrâm, kilo</td>
<td>kilogram</td>
</tr>
<tr>
<td>nôS kilo</td>
<td>half kilo</td>
</tr>
<tr>
<td>rob' kilo</td>
<td>quarter kilo</td>
</tr>
<tr>
<td>tomm kilo</td>
<td>eighth kilo</td>
</tr>
<tr>
<td>grâm</td>
<td>gram</td>
</tr>
<tr>
<td>noSS grâm</td>
<td>half gram</td>
</tr>
<tr>
<td>wi&quot;a (old-fashioned)</td>
<td>oka (1 248 kg)</td>
</tr>
<tr>
<td>we'iyya, we'iyyât</td>
<td>ounce; ounces</td>
</tr>
<tr>
<td>raTI, arTÔl</td>
<td>pound; pounds</td>
</tr>
</tbody>
</table>

VOLUME

<table>
<thead>
<tr>
<th>Term</th>
<th>Equivalent</th>
</tr>
</thead>
<tbody>
<tr>
<td>liitr</td>
<td>liter</td>
</tr>
<tr>
<td>nôS liitr</td>
<td>half liter</td>
</tr>
<tr>
<td>rob' liitr</td>
<td>quarter liter</td>
</tr>
<tr>
<td>tilt liitr</td>
<td>third liter</td>
</tr>
<tr>
<td>galôn; galonât</td>
<td>gallon, gallons</td>
</tr>
<tr>
<td>DISTANCE</td>
<td></td>
</tr>
<tr>
<td>-----------------------</td>
<td>--------------------------------------</td>
</tr>
<tr>
<td>kilometr; kilo</td>
<td>kilometer</td>
</tr>
<tr>
<td>noSS kilo</td>
<td>half kilometer</td>
</tr>
<tr>
<td>sentîmêtr, santi (santi wâhîd)</td>
<td>centimeter</td>
</tr>
<tr>
<td>millîmêtr; millî (millî wâhîd)</td>
<td>millimeter</td>
</tr>
<tr>
<td>mit; amyâl</td>
<td>mile; miles</td>
</tr>
<tr>
<td>yarda; yardât</td>
<td>yard; yards</td>
</tr>
<tr>
<td>'adam; a'dâm</td>
<td>foot; feet</td>
</tr>
<tr>
<td>büSa, buSât</td>
<td>inch; inches</td>
</tr>
<tr>
<td>faddân, fadadîn</td>
<td>feddan (approx 4,201 sq meters)</td>
</tr>
<tr>
<td>shibr, ashbûr</td>
<td>span(s) of the hand</td>
</tr>
</tbody>
</table>

C. Vocabulary

hudû’                     | calm, quiet                         |
rawa’a                    | serenity, peacefulness             |
esh-sha’b                 | the people                          |
riggâla                   | men                                 |
sîttât                    | women                               |
kobîr                     | adults; elderly                     |
aTTâl                     | children                            |
televizyôn                 | television                          |
mûHafZât (pl.), muHafza   | governorate(s)                      |
firá’ kôra (pl.), farî’ kôra | soccer team(s)                    |
barDo (barDak)            | still (adv )                        |
hagamât khâTira (pl.), hagma | fierce attack(s)                   |
DaghîT (m.), DaghTa (f)   | pressing                            |
Dîfâ’                     | defense                             |
miSayTarin                | they are in control of             |
noSS el-mal’ab            | midfield                            |
‘albi Hâsis               | I can feel it                       |
yâ ‘ammî!                 | Hey, man!; Hey, you!                |
kalâm fâDî                 | useless                             |
khaTT el-bakât (khaTT eD-Dahr) | backfield                      |
gôlkiper (Hâris el-marma) | goalkeeper                          |
el-muntakhab              | the all-star team, the national team|
el-muntakhab et-tunsi     | the Tunisian national team         |
tarHân bi nafsu           | he is feeling good about himself; vain|
istannâl (m.); istanniî (f) | Wait!                          |
farowda                   | forwards, attackers                 |
ra‘bin, rā‘ib they are instilling fear
nesit? (m ), nesiti? (f.) Have you forgotten?
talat tigwān three goals
‘asal sweet (lit, honey)
bisabab because of
nigm star
khaTT en-noSS midfield
Sānī‘ el-le‘b playmaker
‘o‘af ‘andakl (m), ‘o‘af ‘andākl (f) Hold it! Wait a minute!
wāHid Sīfr one (to) nil
etnēn wāHid two (to) one
talāta Sīfr three (to) nil
dawliyyīn (pl.), dawli (s) international
genāHēn; genāH winger(s)
māshi, illī t‘ūlū Okay, whatever you say
dakkokom (m), dakkītkom (f) he/she demolished you
hazima munkara humiliating defeat
funūn ek-kōra I-Hādisa the art of modern soccer
ie‘b, w-fann, w-handasal It is play, art, and design!
za‘amlāwī (m), a fan of Zamalik
za‘amlākaweyya (f)
ahlāwī (m), ahlaweyya (f) a fan of El-Ahli
shōT; ēsh-shōT et-tānī one half (of a soccer match), the second half
da bo‘dokom (pl.), don’t even think of it
da bo‘dak (sg)
gowwa in; inside
shabaka net
Ha-yīntīhi (m.), Ha-tintīhi (f) it will end

D. Cultural Note

Egypt’s national pastime is soccer Not only is it the national sport, but it is also something that is an integral part of people’s everyday lives At times, the preoccupation with it gets so extreme that it actually leads to break-ups in families That is how deep the passion for the sport is in Egypt

More than 35 teams, from the elite, premier league teams, to the first, second, and third division teams, exist in Egypt Every major Egyptian city and governorate has a soccer team, and in some of these cities, one can find several teams, either old, established teams or new, privately owned ones In Cairo alone, there are about five or six teams For some unexplained reason, Egyptians, regardless of where they are from, have historically been divided into two camps, depending on which of the two major Cairo soccer teams
they support, the Zamalik team or the Al-Ahli team. This is a tradition that has been passed on for generations. The Zamalik team, traditionally also called the Nadi Al-Mukhtalat (the Mixed Club), used to represent the upper echelon of society during the monarchy, and its archrival, the Al-Ahli team, the National Team, always represented people from the lower echelons of society.

When these two teams play one another, the entire country is glued to the television sets and radios. Over the years, people have turned this event into a kind of a national holiday. The only unfortunate aspect of this is that on the following day, one half of the country will be happy, while the other half will have to put up with the boastful behavior of the victorious side.

E. Exercises

1. Match the words from column A with those in column B to form phrases or short sentences.

<table>
<thead>
<tr>
<th>A</th>
<th>B</th>
</tr>
</thead>
<tbody>
<tr>
<td>a esh-sha'b</td>
<td>khaTira</td>
</tr>
<tr>
<td>b hagamāt</td>
<td>minni</td>
</tr>
<tr>
<td>c al-muntakhab</td>
<td>et-tāni</td>
</tr>
<tr>
<td>d istanna</td>
<td>zamalkāwi</td>
</tr>
<tr>
<td>e Sani'</td>
<td>'al-maSri</td>
</tr>
<tr>
<td>f ma tiz'alsh</td>
<td>et-tunsi</td>
</tr>
<tr>
<td>g esh-shōt</td>
<td>el-le'b</td>
</tr>
<tr>
<td>h anā</td>
<td>shwayya</td>
</tr>
</tbody>
</table>

2. Put the words in the correct order to form coherent sentences.

a. biykūn / kullu / et-televizyōn / el-maSri / wa't / ā'id / el-mubarāh / 'oddām / esh-sha'b
b. illi / et-tanya / Hatta / fira' / 'andohom / fi l-mudun / kōra
c. 'amalna / ēh / fi l-match / illi / eHna / enta / fikum / fāt / nesit / ?
d. fiha / b-yel'abu / funūn / el-fir'itēn / ek-kōra / mubarāh / l-Hadīsa / rā'ia' / kull
e. shabakit / gowwa / gonēn / el-ahli / Hay-HoTT / ez-zamālik

3. Say the following statements or questions in Egyptian Arabic.

a. His heart tells him there’s a goal coming
b. Did you forget what we did to you in the last match?
c. They have the two best wingers in Egypt
d. Two goals [that tasted] like honey
e. She is an Ahli fan
4 Insert the correct word as indicated in parentheses

a. lamma ruHna amrika, el-fari' el-maSrI kan b-yel’ab ma’a l-fari’ ____________
(nationality)

b. kunna a’din ‘oddām et-televizyōn ____________ talat sa’āt
(pick an adverb of place en-naharda, Hawāli, Hāleyan, gamb, henāk)

c. __________ inn el-fari’ el-alHsan howwa illi Haygib eg-gōn.
(pick an adverb of manner biboT, li Hosn il-HaZZ, bifarHa, Tabi’i, ‘ala mahlak)
d. heyya __________ ma rāHit mubarāt kōra
(pick an adverb of frequency ‘ādatan, aHyānan, ‘omri, yaumeyyan, ‘omrahā)
e. āh walaįhi, anā ____________ bashagga’ el-le’ba l-Helwa
(pick an adverb of degree a’lāl, ta’ribān, mogarrad, Ha’i’i, aktar)

5 Fill in the blanks with the appropriate connector phrase.

a. khaTT el-bakāt beta’ ez-zamālik Hadid, __________ el-golkiper mish kwayyis
b. el-ahli b-yhāgīm hagamāt khaTira, __________ ez-zamālik mesayTar ‘ala noSS el-mal’ab
c. eHna ‘andena alHsan genahHēn fi maSr, w-________ alHsan golkiper
d. fiH hudū’ w-rowā’ān fi shawārī maSr, w-kull dah __________ match el-ahli we z-zamālik
e. ez-zamālik Haygib gōn __________ fi sh-shōT el-awwal __________ esh-shōT et-tānī

Answer Key

1 a. eSh-sha’b al-maSrI
   b. hagamāt khaTira
   c. al-muntakhab et-tunsi
   d. istanna shwayya
   e. Sanī’ el-le’b
   f. ma tīz’alsh minni
   g. eSh-shōT et-tānī
   h. anā zamalkōwī

2 a. wa’t el-mubarāh biykūn eSh-sha’b el-
       maSrI kullu a’id ‘oddām et-televizyōn
b. Hatta fi l-mudun et-tanya illi ‘andohom
   firā kōra
   c. enta nisit eHna ‘omalna fikum ēh fi l-
      matsḥ illi fāt?
   d. el-fir’ītēn b-yel’abu mubarāh rā’i’ā fiha
      kull funūn ek-kōra l-Hadīsā
   e. ez-zamālik Hay-HoTT gōnēn gowwa
      shabakīt el-ahli

3 a. howwa ‘albu Hāsīs in fi gōn Ha-yigī
   b. enta nesīt eHna a’malna fikum ēh fi l-
      matsḥ illi fāt?
   c. homma ‘andohom aHsan genahHēn fi maSr
   d. gōnēn zayy il-’asal
   e. heyya ‘ahlaweyya

4 a. lamma ruHna amrika, el-fari’ el-maSrI
   kan b-yel’ab ma’a l-fari’ el-amrikōnī
b. kunna a’din ‘oddām et-televizyōn
   Hāwāli talat sa’āt
   c. Tabī’i inn el-fari’ el-alHsan howwo illi
      Haygib eg-gōn
   d. heyya ‘omrahā ma rāHit mubarāt
      kōra
   e. āh walaįhi, anā Ha’i’i bashagga’ el-
      le’ba l-Helwa
5  
a.  khaTT el-bakāt beta' ez-zamālik
   Hadid, lakin (bass) el-golkīper mish
   kwayyis
b.  el-ahli b-yhāqim hagamāt khaTira,
   ma'a inn ez-zamālik meSayTar 'ala
   noSS el-mal'ab
c.  eHna 'andena aHsan genaHēn fi
   maSr, w-kamān aHsan gölkīper

d  fih hudū' w-rawa'an fi shawāri' maSr,
   w-kull dah bisabab match el-ahli we
   z-zamālik.
e  ez-zamālik Haygib gön imma fish-shōT
   el-awwal gw esh-shōT et-tāni
1 Put the words in the parentheses in the correct form, and then translate the sentences into English

Example lūsi (‘āwiz) (yerkab) eg-gamal, lakin eg-gammāl mish hena
lūsi ‘awza terkaeb eg-gamal, lakin eg-gammāl mish hena
Lucy wants to ride the camel, but the camel driver is not here

a eHna (‘āwiz) (yeTla’) fō’ eg-gamal delwa’ti
b entu (‘āwiz) (yerkab) felūka, w-(yittfassaH) ‘ala n-nil?
c en-nās (lāzim) (yodkhol) min el-bāb er-ra‘isi beta’ el-matHaf
d. esh-sho’ā’ hena ghalya awi (too expensive), enti (mumkin) (yedawwar) fi Hitta tania
e anā (‘āwiz) (yettfarrag) ‘ala t-televizyōn, ‘alashān (yeshūl) matsh ek-kōra

2 Complete the sentences by forming expressions of possession using the words in parentheses.

a ah, mumkin teHoTT (id + enta) fi I-mayya
b enti shufīt (sha’a + howwa) eg-gedida?’
c eHna f maSr (‘and + eHna) aHsan fari’ kōra fi afriqya!
d ya rayyis maHmūd, eHna a’wzin nerkab el-feluka (betā’ + enta)’
e anā mish ‘āwiz aDayya’ (wa’t + anā) fi kalām fāDi

3 Match the words from column A to those in column B to form phrases or sentences

A
a el-yafTa beta’tikom bet’ūl
b eHna ma gināsh el-matHaf dah

c ya dūnαl, as’ār esh-sho’ā’ en-naharda

d fari’ ek-kōra bta’na

e nedfa’ el-Hisāb delwa’ti

f heyya mish mesadda’a

g itfaDDalu hena

B

walla ba’d ma n-khallas eg-gawla?’
’enēha!
fi l-balakōna
khamsa dolār li rkūb eg-gamal
min talat sinin
ba’it khoyaleyyal
b-yel’ab mubarāh rā’i’ā

4 Put the words in the correct order to form coherent sentences

a Ha-yakhodna / el-haram / laffa / ek-kebīr / Havālēn / howwa
b ‘abl / yalla / ghurūb / el-felūka / bina / esh-shams / nerkab / !
c SāHbik / izzayyik, / dūnald / amira / el-amrikānī / w-iizzay / ya / ?
d Ha-nitgawwiz / ma / w-tishtaghal / amira / eHna / ’abl / mish / titkharrag
e tegibli / min / ‘ahwa / karim / moZbūT / faDlak / ya / mumkin
5 Read the following passage and translate it into English Then answer the questions below it

karim alô. Mumkin at-kallim ma‘a SähHib el-‘omâra, min faDlak?
SähHib el-‘omâra aywa, anâ SähHib el-‘omâra, ayy khidma?
karim ahalan, min faDlak eHna kunna ‘awzin neshûf law ‘andak sho’a’ faDya
SähHib el-‘omâra aywa, ‘andena sho’a’ igâr w-tamilik
karim mumkin os’alak bikâm ‘igâr esh-sho’a’ eS-Soghhayyara, ya’ni odit nôm [bedroom]
woHda?
SähHib el-‘omâra wallâhi esh-sho’a’ eS-Soghhayyara igarha alf w-metên ginêh fi sh-shahr
karim ma ‘andaksh Hûga arkhaS?
SähHib el-‘omâra la wallâhi, di arkhaS Hûga ‘andena delwa’ti
karim Tayyib shukran, anâ Ha-dawwar fi makân tâni li’inn el-igâr dah ketir ‘alayya

a min illi biy-dawwar ‘ala sha’’a?
b min illi ‘andu sho’a’?
c esh-sha’’a eS-Soghayyara fiha kôm odit nôm?
d bikâm igâr esh-sha’a kull shahr?
e êh illi bi-yfakkaru ye’milûh karim w-khaTibtu?
f lêh karim Ha-ydawwar fi makân tâni?

6 Put the underlined words or phrases in the negative form by using the negative particles ma or mish

a eHna ‘awzin nerûH el-matHaf en-naharda
b homma kânu m’âna lamma rkibna l-felûka
c heyya râHit esh-sha’’a mbûraH
d dûnald w-lûsî data’u Hsûb el-’ahwa we sh-shây
e Fi sh-shôT et-tâni, el-fari’ beta’kom Ha-ygib gôn
f ana kont fi l-matHaf lamma shûfu l-mumya?

7 Pick a word and fill in the blanks Then, translate the sentences into English

en-naharda / ma’a innu / li’inn / ‘ala mahlak / itnâshar

a ana-git et-tazâker, w-dafa’t _______ gnêh
b ma t-su’sh bisor’a, khallik màshi ____________.
c ma khodnâsh esh-sha’a _________ se’râha kan khâyâli
d dûnald rikib eg-gamal _________ biy-khân min ig-gimâl
e kunna ‘awzin nerûH el-matHaf ____________, mish bokra

8 Choose the right question word to complete the questions below

lêh / êh / min / izzay / emta / fên

a _________ illi HaTT ek-kôra gowwa eg-gôn?
b _______ Ha-nrūH neshūft el-mumya?
c _______ el-makān illi mumkin negib minnu tazāker?
d _______ en-nās fi maSr bi-ysū’u b-Tari’a magnūna?
e _______ ek-kalām illi nta bit-‘ulu dah?
f _______ Ha-n’aggar sha’a w-eHna ma ‘andenāsh flūs (money)?

9. Change the gender and/or number of the words in parentheses, as indicated in brackets. Then translate the sentences into English.

a eHsh-shārī’ illi warāna fiH (beit) (kebir) [plural + gender]
b ākhir marra rbkina felūka kānit min khamas (sana) [plural]
c eHsh-sha’u bta’itkom (shaklu) gamiil awi [gender]
d goowla l-ōDa, kan fiH (rāgil) w-(sit) a’din bi-yitfarragu ‘ala t-televizyūn [plural]
e lamma xharagna kullina, el-makān ba’a (faDya) tamāman [gender]

10. Put the verbs in parentheses in the future tense.

a lamma (ruHna) henāk, (shufna) ghurstu eHsh-shams
b karīm (ye’mil) līna gawla siyāHeyya fi l-qāhera
c bokra kull en-nās (yit-farrag) ‘ala mubārat el-gimma
d ifitiH el-matHaF (kān) ba’d sanātēn
e dūnald w-lūsi (rikbu) felūka ‘ala n-nil, w-ba’dēn anā (khadtohom) fi ziyyāra li l-qāhera

Answer Key

1. a eHna ‘awzīn niTla’ fō’ eg-gamal
delwa’ti
We want to get on top of the camel now
b entu ‘awzīn terkabu felūka, w-
tifassahHu ‘ala n-nil?
Do you want to ride a felucca, and go for a cruise (lit., take a trip) on the Nile?
c en-nās lāzim todkhil min el-bāb er-
ra’isi beta’ el-matHaF
People must enter from the museum’s main gate
d. eHsh-sha’u’ hena ghalya awi, enti
mukin tedawwari fi Hittā tania
Apartments here are very expensive; you can look elsewhere

e ana ‘awzīn atfarrag ‘ala t-televizyūn,
‘alashān asHif match el-kūra
I want to watch television, so that I can see the soccer match

2. a ah, mumkin teHoTT idak fi l-mayya
b enti shuHti sho’itu eg-gediHda?
c eHna f maSr ‘andena aHsan fari’ kūra
fi afriyāH

d ya rāyiis maHmūd, eHna ‘awzīn
nerkab el-feluHka bta’tak!
e anā mish ‘awzīn aDayya’ wa’ti fi kalām
fāDi

3. a el-yafTa beta’itkom bet’ūl khamsa
dolār li rūb eg-gamal
b eHna ma gināsh el-matHaF dah min
tatā sinin
c. ya dūnald, as’ār eHsh-sha’u’ en-
naharda ba’it khayaleyya!
d. fari’ ek-kūra bta’nā b-yel’ab mubārāH
rā’i’a.
e nedfa’ el-Hisāb delwa’ti walla ba’d mi
nkhaHlaS eg-gawla?
f heyya mish mesadda’a ‘enēha!
g itfaDDalu hena fi l-balakona
4 a howwa Ha-yakhodna laffa Hawalêên el-haram ek-kebir
b yalla bina nerkab el-felûka 'abl ghurûb esh-shams!
c izzayyik ya amira, w-izzayy dûnald Sahibîk el-amrikânî?
d. eHna mish Ha-nitgawwiz 'abl ma amira tittkahrag w-tishtaghâl
e min fâdîk ya karîm, mumkin tegibli 'ohwa maZbûT

5 Karîm Hello Can I please speak to the landlord?
Landlord Yes, I am the landlord, how may I help you?
Karîm Hi If you please, we wanted to see if you had any vacant apartments
Landlord Yes, we have rental apartments and condominiums
Karîm Can I ask you how much the rental is for the small apartments, I mean, [those with] one bedroom?
Landlord Well, the rental for small apartments is one thousand, two hundred pounds a month
Karîm Don’t you have anything cheaper?
Landlord No, I’m sorry, this is the lowest thing we have right now
Karîm: Okay, thank you I will look elsewhere, because this rent is too much for me
a karîm howwa illi biy-dawwar 'ala sha’î.
b illî a’ndu sho’a’ howwa Sahib el-‘omâra
c esh-sha’î’a eS-Soghâyyara fiha odit nôm wahda
d ıgär esh-sha’î kull shahr âlf w-metên gnêm
e karîm w-khaTibu biy-fakkaru ye’agguru sha’îa

f karîm Ha-ydawwar fi makûn tânî li’inîn igâr esh-sha’î’a ketir ‘alêh

6 a eHna mish ‘awzîn nerûewish el-mathHaf en-naharda.
b homma ma kanûsh ma’âna lamma rkbna I-felûka
c heyya ma raHitsh esh-sha’a’ embâraH
d dûnald w-lûsi ma dafa’ûsh Hisâb el-’ahwa we sh-shây
e fi sh-shôT et-tânî, el-fari’ beta’kom mish Ha-ygib gôn
f ana ma kontish fi l-mathHaf lamma shâfu el-mumya?

7 a anû gibt et-tazâker, w-dafa’t itnâshor gnêm
I got the tickets and paid twelve pounds
b ma t-su’sh bisor’a, khallik mâshi ‘ala mahlak
Don’t drive fast; just keep going slowly
c ma khadmûsh esh-sha’a li’inîn se’râha kan khayâli
We didn’t take the apartment because its price was unbelievable
d dûnald rikib eg-gamal ma’a innu biy-khâf min ig-gimâl
Donald rode the camel, even though he is afraid of camels
e kunna a’wzîn nerûewish el-mathHaf en-naharda, mish bakra
We wanted to go to the museum today, not tomorrow

8 a min illi HaTT ek-kôra gouwwa eg-gôn?
b emta Ha-nerûH neshûH el-mumya?
c fên el-makûn illi mumkin negib minnu tazâker?
d léh en-nâs fi maSr bi-ysû’u b-Tari’a magnûna?
e. êh ek-kalâm illi enta bit.’ûlu dah?
f izzay Ha-n’oggar sha’a w-ehna ma ‘andenāsh filūs?

9. a. esh-shāri’ illi warāna fih biyyūt kebira,
   b ākhir marra rekibna felūka kānit min khamas sinīn
   c esh-sha’’a beta’itkom shaklaha gamīl awi
   d gowwa el-ōda, kan fih ṭaggāla w-sittāt
      a’dīn bi-yittfarrag ‘ala t-televizyōn
   e lamma kharagna kullina, el-makān
      ba’a fāDi tamāman

10. a lamma Ha-nrūH henāk, Ha-nshūf
    ghurūb esh-shams
   b karim Ha-ye’mīl lina gawla siyāHeyya
      fi l-qāhera
   c. bokra kull en-nās Ha-ttffarrag ‘ala
      mubarāt el-qimma
   d iftitāH el-matHaf Ha-ykūn ba’d
      sanatēn.
   e dūnald w-lūsi Ha-yerkabu felūka ‘ala
      n-nil, w-ba’dēn anā Ha-khod-hom fi
      ziyāra li l-qāhera
LES S O N  21
(Iraqi Arabic)

ta’āli niHtifil! Come, Let’s Celebrate!

A. Dialogue

Layla receives Lucy in her house. After welcoming her and asking her about her health, Layla sets out to tell Lucy about how her father almost did not bless her marriage to Hassan. But now she can happily show Lucy her wedding dress and chat about her future plans.

lūsi masā‘ il-khēr!
layla masā‘ in-nūr, lūsi TfaDHli!
lūsi shukran!
layla shlōn iS-SiHHa?
lūsi zēna l-Hamdilla, inti shlōnich?
layla l-Hamdilla, tfaDHli stariHi
lūsi mabrūk ‘al khuTūba!
layla shukran jazīlan, lūsi
lūsi gālaw abūch ma chān mwāfīq ‘al-khutūba? lēsh?
layla abūya lāzūl ‘āyish bi l-‘uSūr il-wuSTa, chān ygūl mā mumkin azawwij wiHda min banāti l-wāHid kurdī
lūsi shlōn akhiran wāfaq?
layla wāfaq ba’admā ‘ammi w-khāli Hichow wiyyā l-Hamdilla mishot ‘ala khēr ta’āli niHtifil! tHibbin sh-shirbin ‘aSir Purtuqāl aw tuffāH?
lūsi ‘aSir Purtuqāl, law samaHti
layla shūfi badlat iz-zAfāf māltī!
lūsi allāh! kullish Hilwāl yamta tizzawjin?
layla: bi S-Sēf, inshālla
lūsi’ wēn rāH t’ishin ba‘d iz-zawāj?
layla iHna lāzīm nrūH li l-baSra
lūsi tHibbin il-baSra?
layla amūt ‘al baSra! l-baSrah kullish Hilwa!
lūsi inshālla azūrīχ hnāk.
layla akid!

Lucy: Good afternoon!
Layla: Good afternoon, Lucy! Come in!
Lucy: Thanks!
Layla: How are you?
Lucy: I’m fine, thanks. And you?
Layla: Fine. Please sit down.
Lucy: Congratulations on the engagement!
Layla  Thanks a lot!
Lucy  They said your father did not agree to the engagement? Why?
Layla  My father still lives in the Middle Ages! He was saying that he would never marry
any one of his daughters to a Kurdish man
Lucy  How did he eventually agree?
Layla  He consented after my uncles (lit., maternal uncle and paternal uncle) had talked to
him. Thank God, it went all right! Come, let’s celebrate! Would you like orange juice or
apple juice?
Lucy  Orange juice, please.
Layla  Look at my wedding dress!
Lucy  Wow! It is so pretty. When is the wedding?
Layla  In the summer, hopefully.
Lucy  Where are you going to live after the wedding?
Layla  We have to live in Basrah.
Lucy  Do you like Basrah?
Layla  I love Basrah (lit., I’m dying for Basrah)! Basrah is very beautiful!
Lucy  I hope to visit you there.
Layla  Of course!

B. Pronunciation

1. WRITING THE IRAQI DIALECT

Like other Arabic dialects, Iraqi Arabic is primarily a spoken language, rarely used in
written communication, where Modern Standard Arabic is the norm. Because the Arabic
script was devised to represent the sounds of Classical and Modern Standard Arabic, the
additional sounds that exist in Arabic dialects like Iraqi are not represented by it. For
these reasons, the transliteration in Latin script is used to represent Iraqi Arabic in
Lessons 21 to 25, as in all other dialect lessons.

Many widely different dialects are spoken in Iraq, but we have chosen to present here the
dialect spoken in Baghdad, the capital of Iraq, while avoiding any too strongly marked
features of the dialect.

2. VOWELS IN IRAQI ARABIC

In addition to the six vowels found in MSA (ā, ā,  ī, a, u, and ī), Iraqi Arabic has two more
vowels: the long vowel ā, found in shlōnich? (How are you?) and ē, corresponding to the
MSA ay, as in zēn (good)—MSA zayn. The long vowel ō often corresponds to the vowel
combination ow in the MSA, as in yawm (day) or nawm (sleep), pronounced in Iraqi as
yōm and nōm.

3. CONSONANTS IN IRAQI ARABIC

Iraqi Arabic has all the consonants found in fuSHā except for the emphatic consonant ʾ (ض), which is always replaced by the emphatic DH sound. A fuSHā word like tafaDāli
(Sit down; Come in; Have some, please) is *tfadHlī* in Iraqi Arabic, and *ayDan* (also, too) is pronounced *ayDHan*. However, Iraqi Arabic also has three consonants not found in *fuSHā*. *g*, *ch*, and *p*

**A THE CONSONANT *g***

In Iraqi Arabic, the hard *g*-sound (found in the English words *go* and *give*) replaces the MSA consonant *q* (ق)

<table>
<thead>
<tr>
<th>Iraqi Arabic</th>
<th>MSA</th>
</tr>
</thead>
<tbody>
<tr>
<td>gāl</td>
<td>qāla (said)</td>
</tr>
<tr>
<td>gām</td>
<td>qāma (stood up)</td>
</tr>
</tbody>
</table>

However, not all *q*'s are pronounced as *g*'s in Iraqi Arabic. The word *mwāfiq* (agreeing) in the dialogue (MSA *muwāfiq*) retains its *q*. So do the words *qalam* (pen), *qamiS* (shirt), *qadim* (old), and many others. There are no set rules regarding this transformation, and sometimes a certain word can be pronounced either way *qarib* or *girib* (nearby), *qalb* or *galib* (heart), and *quwwa* or *gawwa* (strength, force). *fuSHā* pronunciation with *q* is often used in the spoken Iraqi dialect in more formal situations and by highly educated individuals. Remember, however, that all the *g*'s in Iraqi Arabic are MSA *q*'s, except when the word is borrowed from foreign sources, such as *gallān* (gallon) and *glāS* (drinking glass).

**B THE CONSONANT *ch***

The consonant *ch*, found in the expression *shlōnich*? (How are you?), is similar to the *ch* in the English word *chess*, and replaces the MSA sound *k*

<table>
<thead>
<tr>
<th>Iraqi Arabic</th>
<th>MSA</th>
</tr>
</thead>
<tbody>
<tr>
<td>chān</td>
<td>kān  (was)</td>
</tr>
<tr>
<td>simāch</td>
<td>samāk (fish)</td>
</tr>
</tbody>
</table>

Again, not every *k* turns into *ch* in Iraqi Arabic; the words *kalām* (speech), *kāmil* (perfect), and *kursī* (chair) are among the many *fuSHā* words that have the same pronunciation in Iraqi Arabic. On the other hand, some words are pronounced with either *k* or *ch* *kam* or *cham* (how many), and *kis* or *chis* (paper/plastic bag). This transformation of *k* into *ch* also occurs in the feminine possessive/object suffixes—but not in their masculine equivalents *shlōnīch* (f) vs *shlōnāk* (m). While most occurrences of *ch* correspond to MSA *k*, some words with *ch* have come to Iraqi Arabic from foreign languages, such as Turkish and Persian *tarāchi* (earrings), *chaTal* (fork), and *chādar* (blanket).

**C THE CONSONANT *p***

This sound, found in the word *purtaqādl* in the dialogue, is identical to the English *p* sound in *pen*. It is mostly found in words borrowed from other languages. Iraqis say *pācha* for a lamb’s cooked head, *pāsha*, as in the Ottoman title, and *chorpāya* for *bed*—all words not
found in fuSHā. However, people in the south of Iraq tend not to use the p sound, and the above words are pronounced bācha, bāsha, and chorbāya.

C. Grammar and Usage

1. THE FEMININE ENDING IN IRAQI ARABIC
As in MSA, the feminine endings of Iraqi nouns and adjectives are represented by the suffix -a(t) For instance, the word Hilwa (nice) is the equivalent of the fuSHā word Hulwa (The only difference is that, in very formal MSA, Hulwa can have the form Hulwatun, Hulwatan, or Hulwatin, depending on its grammatical case Grammatical case does not exist in Iraqi Arabic or in any other colloquial dialect of Arabic.)

Note how a word like badla (dress) in the dialogue becomes badlat when it is followed by another word in a possessive construction, as in badlat iz-zāfāf (wedding dress) or badlat layla (Layla's dress) Compare this to badla Hilwa (nice dress) and Hadiqa jamila (a beautiful garden)

2. GREETINGS AND GOOD-BYES IN IRAQI ARABIC
There are many greeting expressions in Iraqi Arabic, one being the fuSHā as-salāmu ‘alaykum (peace be upon you), which is known all around the Arab and the Islamic worlds. Other common Iraqi greetings and good-byes are listed in the following table.

<table>
<thead>
<tr>
<th>GREETING</th>
<th>RESPONSE</th>
</tr>
</thead>
<tbody>
<tr>
<td>SabāH il-khār (good morning)</td>
<td>SabāH in-nūr (good morning)</td>
</tr>
<tr>
<td>masā’ il-khār (good afternoon)</td>
<td>masā’ in-nūr (good afternoon)</td>
</tr>
<tr>
<td>halaw, hala (hello)</td>
<td>halaw, hala, halaw bik/bich (Hello to you, m/f)</td>
</tr>
<tr>
<td>shīnāk?/shīnich? (How are you?, m/f)</td>
<td>zān/zān l-Hamdīla (Good, thank God, m/f)</td>
</tr>
<tr>
<td>shīn Is-SīHī? (How are you?)</td>
<td>zān/zān l-Hamdīla (Good, thank God)</td>
</tr>
<tr>
<td>marHaba (hello; welcome)</td>
<td>marHaba</td>
</tr>
<tr>
<td>tiSbaH (m ) ‘ala khēr (good night), tiSbaHin (f.) ‘ala khēr, tiSbaHūn (pl ) ‘ala khēr</td>
<td>ajma’in (you, too)</td>
</tr>
<tr>
<td>ma’a s-salāma (good-bye)</td>
<td>ma’a s-salāma</td>
</tr>
</tbody>
</table>

Iraqis tend to prolong their greetings by saying the above phrases more than once and by asking about the health of the person (shīn Is-SīHa?) and of his or her family.

3. PERSONAL PRONOUNS IN IRAQI ARABIC
The subject personal pronouns in Iraqi Arabic are similar to those in MSA, but fewer in number, as dual and feminine plural forms are not used

Note that the initial a sound in all fuSHā pronouns but ona changes to i in Iraqi Arabic, and that huwa and hiya double the middle consonants w and y into huwwa and hiyya
Also, a single plural you pronoun, intu, and a single they pronoun, humma, are used for both masculine and feminine

<table>
<thead>
<tr>
<th>PERSONAL PRONOUNS IN IRAQI ARABIC</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Singular</strong></td>
</tr>
<tr>
<td>I</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 fuSHâ 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 gâl (to say) with their fuSHâ equivalents in the following table, where the verbs are used with personal pronouns.

<table>
<thead>
<tr>
<th>IMPERFECT TENSE OF THE IRAQI ARABIC VERB gâl (TO SAY) AND ITS EQUIVALENT IN MSA</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Singular</strong></td>
</tr>
<tr>
<td>Iraqi Arabic</td>
</tr>
<tr>
<td>ânî agûl</td>
</tr>
<tr>
<td>inta tguîl</td>
</tr>
<tr>
<td>inti tguûn</td>
</tr>
<tr>
<td>huwwa ygûl</td>
</tr>
<tr>
<td>hiyya tguûl</td>
</tr>
</tbody>
</table>

Again, the fuSHâ dual (antum taqûlînî) 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 râH (going to), used to express near future, yimkin (may, may be), lâzim (must, should), and mumkin (maybe, possible, can). These words, in an unchanged form, combine with any imperfect conjugated form to express different modalities of verbal meaning. Below is the particle râH with the conjugated forms of the verb zjawaj (to marry).

- râH azzawaj  I am going to get married
- râH tizzawaj  You (m) are going to get married
- râH tizawahjîn  You (f) are going to get married
- râH yizzawaj  He is going to get married
- râH tizzawah  She is going to get married
rāḥ nizzawaj  We are going to get married.
rāḥ tizzawjūn    You (m./f. pl.) are going to get married
rāḥ yizzawjūn    They are going to get married (m./f. and du)

You need, however, to differentiate between rāḥ, the invariant modal particle, and rāḥ, the verb (to go) (rāḥa in fuSHā), a full verb conjugated in section 6, below. So rāḥ arūḥ means "I'm going to go".

To negate rāḥ, lāzim, and mumkin, use ma or mā, to negate yimkin (which is more regularly used in the affirmative), use la or lā.

āni mā mumkin arūḥ li l-Hafṣa
I cannot go to the party

layla ma lāzim trūḥ li l-māṣil
Layla should not go to Mosul

humma la yimkin yrūḥūn li l-madrasa
They would/may not go to school

6. VERB CONJUGATION IN IRAQI ARABIC

The following table shows the conjugation of five Iraqi Arabic verbs, all found in the dialogue of this lesson:

<table>
<thead>
<tr>
<th>Verb</th>
<th>'āsh (to live)</th>
<th>rāḥ (to go)</th>
<th>Habb (to love)</th>
<th>zār (to visit)</th>
<th>wāfaq (to agree)</th>
</tr>
</thead>
<tbody>
<tr>
<td>āni</td>
<td>a'i'ash</td>
<td>arūḥ</td>
<td>aHibb</td>
<td>azūr</td>
<td>awāfiq</td>
</tr>
<tr>
<td>inta</td>
<td>t'i'sh</td>
<td>trūḥ</td>
<td>tHibb</td>
<td>tzūr</td>
<td>twāfiq</td>
</tr>
<tr>
<td>inti</td>
<td>t'i'shin</td>
<td>trūḥūn</td>
<td>tHibbin</td>
<td>tżūn</td>
<td>twāfiq</td>
</tr>
<tr>
<td>huwwa</td>
<td>y'i'sh</td>
<td>yrūḥ</td>
<td>yHibb</td>
<td>yzūr</td>
<td>ywāfiq</td>
</tr>
<tr>
<td>hiyya</td>
<td>h'i'sh</td>
<td>trūḥ</td>
<td>tHibb</td>
<td>tzūr</td>
<td>twāfiq</td>
</tr>
<tr>
<td>iHna</td>
<td>n'i'sh</td>
<td>nrūḥ</td>
<td>nHibb</td>
<td>nzūr</td>
<td>nwāfiq</td>
</tr>
<tr>
<td>intu</td>
<td>t'i'shin</td>
<td>trūḥūn (trūHūn)</td>
<td>tHibbūn</td>
<td>tżūnūn</td>
<td>twāfiqūn</td>
</tr>
<tr>
<td>humma</td>
<td>y'i'shin</td>
<td>yrūḥūn (yirHūn)</td>
<td>yHibbūn</td>
<td>yzūrūn</td>
<td>ywāfiqūn</td>
</tr>
</tbody>
</table>

The pattern is quite similar to that of fuSHā all forms for the same person start with the same sounds. One difference is that the fathā or Damma following the first consonant sound is omitted in Iraqi Arabic, creating consonant clusters at the beginning of the word. Note how the fuSHā form tazūru (she visits) becomes tzūr, tarūḥu (she goes), trūḥ, and nHibb (we love), nHibb. The same applies to the other verb forms. In Iraqi Arabic, fuSHā verb forms are often shortened and pronounced without their final vowels.
D. Vocabulary

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>tfadHli.</td>
<td>Please, Please, come in</td>
</tr>
<tr>
<td>shukran</td>
<td>thanks</td>
</tr>
<tr>
<td>shukran jazlan</td>
<td>thanks a lot</td>
</tr>
<tr>
<td>shloH i-SiHHa?</td>
<td>How are you? (lit, How is the health?)</td>
</tr>
<tr>
<td>zena l-Hamdilla (f)</td>
<td>Fine, thanks. (lit., Fine, praise to God)</td>
</tr>
<tr>
<td>tfaDHli stariHi</td>
<td>Please, sit down</td>
</tr>
<tr>
<td>mbrak</td>
<td>congratulations</td>
</tr>
<tr>
<td>gaHlaw</td>
<td>they said</td>
</tr>
<tr>
<td>abuch</td>
<td>your father</td>
</tr>
<tr>
<td>lazal 'ayish</td>
<td>still living</td>
</tr>
<tr>
<td>bi l-'usur il-wuSta</td>
<td>in the Middle Ages</td>
</tr>
<tr>
<td>kurdi</td>
<td>Kurdish</td>
</tr>
<tr>
<td>khali</td>
<td>my maternal uncle</td>
</tr>
<tr>
<td>'ammi</td>
<td>my paternal uncle</td>
</tr>
<tr>
<td>zeh (m)</td>
<td>good</td>
</tr>
<tr>
<td>taHali (f)</td>
<td>Cemel</td>
</tr>
<tr>
<td>'aSir puruqal</td>
<td>orange juice</td>
</tr>
<tr>
<td>'aSir tuffah</td>
<td>apple juice</td>
</tr>
<tr>
<td>law samaHti</td>
<td>if you please</td>
</tr>
<tr>
<td>kullish Hilwa</td>
<td>very nice</td>
</tr>
<tr>
<td>wen rah t'ishin?</td>
<td>Where will you live?</td>
</tr>
<tr>
<td>baH'd iz-zawaj</td>
<td>after marriage</td>
</tr>
<tr>
<td>inshalla</td>
<td>I hope, hopefully (lit, God willing)</td>
</tr>
<tr>
<td>azurich (f)</td>
<td>I visit you</td>
</tr>
<tr>
<td>hunak</td>
<td>there</td>
</tr>
</tbody>
</table>

E. Cultural Note

Iraq is a country with many ethnic groups and religious sects. There are the Arabs, who constitute about 75 percent of the population, the Kurds, between 15 and 20 percent, and several other minority groups such as the Turkmens, Armenians, and Assyrians. Of all these groups, Muslims are the majority, and the rest are mostly Christians of different denominations. The Muslims are divided into Shiites (about 60 percent) and Sunnis (about 40 percent). On an individual and communal level, Arabs and Kurds, Shiites and Sunnis, and other ethnic and religious groups have always been able to interact and intermarry and generally coexist peacefully (even when the political situation helped to enhance the separateness of these groups). However, a small percentage of the population still believe that they should keep to themselves and preserve the "purity" of their origin, thus resisting the crossing of ethnic, religious, and, to a lesser extent, sectarian barriers. However, biases of this kind are gradually wearing out in Iraq.

At the same time, the majority of Muslims in Iraq would still be adamantly opposed to marrying their daughters to Christian men, because in Islam a Muslim woman's marriage
to a Christian man is not a valid one. On the other hand, a marital union between a Muslim man and a Christian woman is legal, and, therefore, interreligious marriages of this kind are performed in Iraq.

Although arranged marriages still take place in Iraq, especially in rural areas, a woman can generally choose her future husband. Her parents or guardians, however, must also be approached before the engagement can take place. They normally consent after inquiring about the man's religion, family name, reputation, credentials, and economic standing. If these are satisfactory, parents normally give their approval, if not, a woman may encounter mild or severe opposition, and may need to enlist the help of relatives and/or neighbors, whose role is to intercede on her behalf. Whatever the case, the family's "blessing" gives the marriage its needed "legality."

**F. Exercises**

1. Put the imperfect verbs in parentheses in the correct form. Then translate the sentences into English.

   Example: Hassan (tHibb) nādya, bas nādya (yHibb) khālid
   
   Hassan yHibb nādya, bas nādya tHibb khālid
   
   Hassan loves Nadia, but Nadia loves Khalid

   a. ānī lāzîm (mrūH) li 1-baSra ba’d iz-zawāj
   b. huwwa yimkin (tzūr) baghdād
   c. hiyya rāH (t’ishin) bi 1-mūSil.
   d. abûya mā mumkin (tizzawwaj) wiHda ‘arabbiyya
   e. layla (yishrab) ‘aSîr tuffāH

2. Fill in the blanks with the following words:

   zēnā / in-nûr / zēn / zēn (or zēn) l-Hamdilla / SabāH in-nûr / il-khēr

   a. lūsi tgūl masā’__________, w- layla tgūl masā’__________
   b. shlōnîch? ___________ l- Hamdilla
   c. shlōnâk? ___________ l-Hamdilla
   d. SabāH il-khēr? ________________
   e. shlōn iS-SîHHa? ________________

3. Match the words in column A with those in the column B to form correct phrases or sentences.

   **A**
   a. iHnā
   b. lūsī
   c. intī
   d. layla w lūsī

   **B**
   rāH yrūH ilî-Hafîla (to the party)
   tzūrîn kârima
   jamîla
   yshirbûn (drink) ‘aSîr
4 Say the following sentences in Iraqi Arabic

a. How are you (f)?
b. I’m going to drink orange juice
c. Apple juice, please
d. How are you, Dûnaldf?
e. She is going to get married

5 Put the words in the correct order to form coherent sentences

a. âni / w- / lûsi / tuffâH / ‘aSir / nishrab
b. ywâfiq / abûya / mâ / mumkin
c. t’ishin / wên / râH / ?
d. kurdi / âni
e. stariHî / tfaDHli

Answer Key

1. a. ãni lâzim (grûH) li l-baSra ba’d iz-zawâj
   I must go to Basrah after I get married
b. huwwa yimkin (yzûr) baghdâd
   He may visit Baghdad
c. hiyya râH (t’îsh) bi l-mûSil
   She is going to live in Mosul
d. abûya mâ mumkin (yizzawwaj) wiHda
   ‘arabbiyya
   My father cannot marry an Arab woman.
e. layla (tishrab) ‘aSir tuffâH.
   Layla drinks apple juice

2. a. lûsi tgûl masâ' il-khûr, w-layla tgûl masâ' in-nûr
b. shlûnîch? zêna l-Hamdilla.
c. shlûnûk? zên l-Hamdilla
d. SabûH il-khûr? SabûH in-nûr
   shlûn iS-SîHHa? zêna (or zên)
   l-Hamdilla

3. a. iHna nwâfiq ‘al khuTûba.
b. lûsi tHibb dûnald
c. inti tzûrin karima
d. layla w-lûsi yshirbûn (drink) ‘aSir
   sûrûl
f. huwwa râH yrûH li l-Hafta
   (to the party)
g. ‘aSir laymûn
h. Hadiqa jamiâ

4. a. shlûnîch?
b. âni râH ashrab ‘aSir purtuqâl
   sûrûl
   sîr tuffâH, law samaHti.
c. shlûnûk dûnald?
d. hiyya râH tizzawwaj

5. a. âni w-lûsi nishrab ‘aSir tuffâH.
b. mû mumkin abûya ywâfiq.
c. wên râH t’îshin?
d. âni kurdi
e. tfaDHli stariHî
LESSON 22
(Iraqi Arabic)

li s-sinama To the Movies

A. Dialogue

Nadia wants Lamis to go with her to the movies, but Lamis can only go to the afternoon show, as she has other arrangements in the evening. What kind of film will they see? Will they be going by bus or by taxi? Or should they ask Lucy to take them in her car?

nādaya ta‘āli nrūH li s-sinama yōm il-khamis ij-jāy
lamis khōsh fikra! bas yā dōr nrūH?
nādaya dōr is-sā'a sab'a, lēsh?
lamis āni mā agdar arūH wiiyyāch, li'an lāzim ashūf Sadiqti fātin sā'a sitta.
nādaya. ma-yhim, nrūH dōr il-'aSir, aw nrūH yōm ij-jum'a
lamis shinu rāH nshūf? filim 'arabi lō' filim ajnabi?
nādaya hassa māku filim 'arabi zēn, bas aku filim hindi kullish Hilū
lamis idhan nshāf il-film il-Hindi bas shlōn nrūH li s-sinama?
nādaya nākhudh taksī aw nrūH bi l-bāS
lamis lēsh ma-nshāf idha lūsi tākhkudhna b sayyāratha?
nādaya āni rāH akhābirha bāchīr
lamis aḥsan fikra! bēsh is-sā'a niTīla' mn il-bēt?
nādaya niTīla' sā'a thintēn w-rubu' aw thintēn w-nūS
lamis kullish zēn! l-film yibdi tālītha w-rubu' w-yintihī khamsa w-thilīth Bas
minu yrāfiqna li s-sinama?
nādaya 'ummi rāH tijī wiyyāna
lamis 'aDHim! ttifaqna?
nādaya ttifaqna ashūfīch bāchīr
lamis' inshālla

Nadia: Let's go to the movies this Thursday.
Lamis: A good idea! But which show should we go to?
Nadia: The seven o'clock show; why?
Lamis: I can't go with you, because I have to see my friend Fatin at six.
Nadia: No problem, we can go to the afternoon show, or go on Friday.
Lamis: What are we going to see, an Arabic or a foreign film?
Nadia: Right now there is no good Arabic film showing, but there's a very good Indian film.
Lamis: Let's see the Indian film, then. But how are we going to go to the movies?
Nadia: We will take a taxi or go by bus.
Lamis: Why don't we see if Lucy could take us in her car?
Nadia: I will call her tomorrow.
Lamis: Great! (lit, the best idea) What time shall we leave (the house)?
Nadia: We'll leave at 2 15 or 2 30.
Lamis: Very good! The movie starts at 3:15 and ends at 5:20. But who will accompany me to the movies?
Nadia: My mother will come with us.
Lamis: Great! Agreed? (lit., Did we agree?)
Nadia: Agreed. I’ll see you tomorrow.
Lamis: Okay! (lit., God willing!)

**B. Pronunciation**

The negative particle ṁā, used in fuSHā to negate verbs and other words, is often pronounced as ma, with a shorter vowel, in Iraqi Arabic. Exceptions are reserved for contexts where the particle is followed by an imperfect verb in the l form, as in āni ṁā ogdar arūH wıyāch (I can’t go with you). ṁā is also used before the possession-denoting prepositions ‘ind and l, as in ṁā ‘indi and māli (I don’t have) māli (I don’t have), which should not be confused with the possessive māli (mine) discussed below, is used in idiomatic contexts, as in māli khulug (I don’t feel well) or māli shughul (I have no business, i.e., doing something or being somewhere). Unlike ṁā, ma is generally merged with the word it negates, as in Nadia’s ma-yhim (It doesn’t matter) and Lamis’s ma-nshūf above.

āni ma-riHit
I didn’t go.

mā ‘indi soyyāra
I don’t have a car.

L-filim ma-Hilu
The film is not good.

Note that in the last sentence, ma is followed by an adjective, something that fuSHā does not permit.

**C. Grammar and Usage**

**1. THE DEFINITE ARTICLE IN IRAQI ARABIC**

The definite article in Iraqi Arabic has two distinct forms il and l. Il is used when the previous word ends in a consonant, and l is used when it ends in a vowel or when the article starts the phrase or the sentence.

yōm il-khamīs
Thursday

dōr il-‘aSir
the afternoon show

nshūf il-film il-hindi
We’ll see the Indian film.
mn il-bêt
from the house

nrūH bi l-bāS
We'll take the bus (lit, We go by bus)

I-film yibdi tātha w-rubu’
The film starts at 3 15 (lit, at three and a quarter)

When the definite article precedes a “sun” consonant, it takes the sound of that
consonant, as it does in MSA

li s-sīnāma
to the cinema

bēsh is-sā‘a?
What time is it?

In Iraqi Arabic, however, the consonant j is treated as a “sun” letter, too

yōm il-khamīs ī-yāy
the coming Thursday

yōm ī-jum‘a
Friday

Remember that when a noun with the definite article is modified by an adjective, the
adjective, too, is preceded by a definite article, as in il-film il-Hindi (the Indian film)

2. QUESTION WORDS IN IRAQI ARABIC

Iraqi Arabic has a number of question words, which are quite different from those in
MSA. The most common among these are minu (who?), shinu (what?), shaku (what’s
up?), yemta (when?), wēn (where?), shlōn (how?), bēsh (how much?), lēsh (why?), yā
(which?), and mnēn (where from?) They all have a fixed form and are used with all
genders and numbers

minu (who?) is the equivalent of the MSA man (who?)

minu yrāfiqna?
Who is going to accompany us?

minu baTal il-film?
Who is the main actor (lit, hero) of the film?

Note that the MSA man huwa? (Who is he?), man hiya? (Who is she?), and man hum?
(Who are they?) have Iraqi Arabic equivalents in minhuwwa?, minhyya?, 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 mādha

shinu rāH nshūf?
What are we going to see?

shinu yrid?
What does he want?

shaku? (What's up?/What's happening?) is the equivalent of the MSA mādha HaSaI? or mādha yaHSil? shaku is sometimes coupled with the word māku—shaku māku? -to convey the same meaning

Like the MSA mata, yemta (when?) is used to inquire about when something is, was, or will be done

yemta nākul?
When shall we eat?

yemta akaltu?
When did you eat?

wēn (where?) is used, like the MSA ayna, to inquire about where something is found or taking place

wēn il-maT'am?
Where is the restaurant?

wēn riHtu?
Where did you go?

In the previous lesson, you learned how to use shlōn in greetings, as in shlōn iS-SiHa? (How are you?) shlōn (how?), the equivalent of the MSA kayfa, is also used to ask about how things are, were, or will be done

shlōn rrūH li s-snama?
How do we go to the cinema?

shlōn sawwēti?
How did you (f sg) do it (m)?

bēsh (how much?) precedes both nouns and verbs, functioning as the equivalent of the MSA bikam, as in

bēsh il-baTTikh?
How much are the melons?

bēsh ishtirēti l-badla?
How much did you (f sg) pay for the dress?

Used with different structures (such as nouns, verbs, and participles) or on its own, lēsh (why?) is the equivalent of the MSA limādha
lēsh nākul bi l-bēt?
Why do we eat at home?

In this lesson’s dialogue, lēsh is used at the end of the sentence.

dōr is-sā‘a sab‘a, lēsh?
The seven o’clock show; why?

Followed by nouns only, yā (which?) is the equivalent of the MSA ayyu or ayya, as in:

yā dōr rāH trūHūn?
Which showing will you be going to?

Note that Iraqi Arabic also uses the word ayy to express the same meaning.

ay filim nshūf?
Which film shall we see?

ay maT‘am rrūH?
Which restaurant shall we go to?

mnēn or mmēn (where from?) is a short form of min wēn (from where), which is also used, but less frequently, in Iraqi Arabic

mnēn jibti t-tuffāH?
Where did you (f. sg.) get the apples from?

mnēn inta/inti/intu?
Where are you (m./f./pl.) from?

Note that in more formal contexts (and also to sound more courteous), Iraqis say min ayy balad jāy (m. sg.) jāyya (f. sg.) jāyyin (pl.)? (lit. Which country or town do you come from?)

Finally, yes-no questions in Iraqi Arabic, as in fuSHā, are asked by simply using a rising intonation at the end of the sentence. No other changes are necessary

nākhudh taksi?
Do we/shall we take a taxi?

akaltu?
Did you (pl.) eat?

trūHūn lā ma-trūHūn?
Do you (pl.) want to go or not?

‘indak waqūt?
Do you (m.) have time?
3. TELLING TIME IN IRAQI ARABIC

To ask the time, say:

*bēsh is-sā'a?*

or *s-sā'a bēsh?*

What time is it?

To tell the time, start with the hour and then add or deduct the minutes and/or the seconds. For instance, Iraqis say *sitta w-khamsa* (five minutes after six) and *sitta illa 'ashra* (ten minutes to six), phrases which literally mean "six and five" and "six minus ten," respectively. Let’s go around the clock to learn the basics about telling the time in Iraqi Arabic.

- *s-sā'a wiHda (or bi l-wiHda)*: one o’clock
- *s-sā'a wiHda w-khamsa*: five minutes after one *(lit., one and five)*
- *s-sā'a wiHda w-'ashra*: ten minutes after one
- *s-sā'a wiHda w-rubi’*: one fifteen *(lit., one and a quarter)*
- *s-sā'a wiHda w-thilith*: one twenty *(lit., one and a third)*
- *s-sā'a wiHda w-nūS illa khamsa*: one twenty-five *(lit., one and a half minus five)*
- *s-sā'a wiHda w-nūS*: one thirty *(lit., one and a half)*
- *s-sā'a wiHda w-nūS w-khamsa*: one thirty-five *(lit., one and a half and five)*
- *s-sā'a thītēn illa thilith*: one forty *(lit., two minus one third)*
- *s-sā'a thītēn illa rubi’*: quarter to two *(lit., two minus a quarter)*
- *s-sā'a thītēn illa 'ashra*: ten to two
- *s-sā'a thītēn illa khamṣa*: five to two
- *s-sā'a thītēn*: two o’clock
- *s-sā'a tīlātha*: three o’clock
- *s-sā'a arba’a*: four o’clock

Note that the hours are equivalent to the Iraqi Arabic cardinal numbers *(e.g., one, two, ..)*, unlike MSA, which uses ordinal numbers *(e.g., first, second, ..)*. The feminine forms *wiHda* (one) and *thītēn* (two) are used instead of *wāHid* and *thnēn*.

Here are the Iraqi Arabic numbers from 5 to 12.

- *khamsa* (five)
- *sitta* (six)
- *sab’a* (seven)
- *thmānya* (eight)
- *tis’a* (nine)
- *‘ashra* (ten)
- *(H)da’ash* (eleven)
- *thnā’ash* (twelve)

Like MSA, Iraqi Arabic also uses smaller divisions of time, such as *daqīqa* (minute) and *thāniya* (second) to specify the exact time.
wiHda w-daqiqa (one minute after one)
wiHda w-daqiqtën (two minutes after one)
wiHda w-tlath daqāyiq w-thāniya (three minutes and one second after one)
wiHda w-arba’ daqāyiq w-tlath thawāni (four minutes and three seconds after one)

Although telling the time in Iraqi Arabic is based on the same method used in MSA, Iraqis drop the definite article from the words expressing time, reserving it sometimes for the initial word, sā’a, only sā’a sab’a or is-sā’a sab’a and sā’a khamsa w-rubu’ are the equivalents of the MSA as-sā’a s-sābi’a and as-sā’a l-khāmisa wa-rub’

4. SAYING “YES” OR “NO” IN IRAQI ARABIC

A  na’am, bali, AND i YES

In conversation, these words are used as short answers or as a part of longer ones. Although they are used interchangeably, na’am is the most formal term, bali is less formal, and i is very colloquial.

riHtu li s-sinama?
Did you go to the movies?

na’am/bali/i
Yes

or

na’am/bali/i, riHna
Yes, we went

B  lā NO

Like na’am, lā is used as a short answer or as a part of a longer one.

riHti li l-maT’am?
Did you go to the restaurant?

lā /lā, ma-riHit
No /No, I didn’t go

One needs, however, to differentiate between lā (no) and lā (don’t). lā is the equivalent of the MSA lā, which, in combination with an imperfect tense verb, forms a negative request or a command, as in the following sentences:

la tākhudh taksīl
Don’t take a taxi!

la trūH bi l-bāSī
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><strong>Singular</strong></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>their (m / f)</td>
</tr>
</tbody>
</table>

The -i (my) form and all of the plural forms are the same as those found in MSA, as in Sadiqti (my friend), Sadiqatkum (your friend), or Sadiqathum (their friend).

For the other forms, the difference may or may not be slight. Compare Sadiqtaq to the MSA Sadiqatuka, Sadiqthic to Sadiqatuki, Sadiqta to Sadiqatuhu, and Sadiqathha to Sadiqatuhā.

The words māl (lit., property) and 'ind (with) are also used to express possession. The possessive endings are attached to these words rather than to the possessed noun itself. In the structure i-filim mālī (my film), for instance, the word filim (film) remains the same, while the word māl, which follows it, undergoes the changes in person and number mālī, mālak, mālich, māla, māla, māla, mālakum, mālahum. Coupled with a feminine noun, such as sā'a (watch), the word māl becomes mālt or mālat s-sā'a māltī, māltak, māltich, māltga, mālat-ha, mālatnā, mālatkum, mālat-hum.

'ind, on the other hand, precedes the item being possessed, as in 'indī/'indāk/'indich /'inda/'inda/'indha/'indha/'indkum sayyāra (ί/you, m /you, f /he/she/we/they have/has a car). Note that the n sound in 'inda, 'inda, and 'indkum is omitted to avoid a three-consonant cluster.

6. OBJECT PRONOUN SUFFIXES IN IRAQI ARABIC

An object pronoun replaces a noun that functions as the grammatical object of a sentence. Like those in fuSHā, Iraqi Arabic object pronouns take the form of suffixes attached to verbs. The attached pronoun may vary slightly according to the ending of the verb to which it is attached. The following table shows the verb nTā (to give) with object pronouns attached to its imperfect form.

<table>
<thead>
<tr>
<th>nTā (TO GIVE) WITH OBJECT PRONOUN SUFFIXES IN IRAQI ARABIC</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Singular</strong></td>
</tr>
<tr>
<td>huwwa</td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td></td>
</tr>
</tbody>
</table>
Note that the final vowel in the imperfect verb yinTī (he gives) is lengthened when the object pronoun is attached to it. Compare:

\[
\text{huwwa rāH yinTī lūsi sā'a}
\]
He'll give Lucy a watch

with

\[
\text{huwwa rāH yinTīha sā'a.}
\]
He'll give her a watch

Some of these pronouns, however, have slightly different forms when attached to a verb that ends with a consonant, such as the verb šāf (to see)

| THE VERB šāf (TO SEE) WITH SUBJECT PRONOUN SUFFIXES |
|-----------------|-----------------|
|                 | Singular        | Plural          |
| huwwa           | yshūfni (he sees me) | yshūfqa (he sees us) |
|                 | yshūfak (he sees you, m) | yshūfkum (he sees you, f,/m) |
|                 | yshūfīch (he sees you, f) |             |
|                 | yshūfqa (he sees him/her) | yshūftum (he sees them) |

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 |
|-----------------------------------------------|-----------------------------------------------|
| Iraqi Arabic | Singular | Plural | Iraqi Arabic | Singular |
| ANI shirabit | fuSHā | ANI shirabta | iHNa shirabna |
| INTA shirabit | ANTA shirabta | INTA shirabta (f) | ANTUNNA shirabna |
| INTI shirabit | ANTI shirabta | INTI shirabta (f) | ANTUNNA shirabna |
| HUWWA shirab | HUWWA shirabta | HUWWA shirabta (f) | HUWWA shirabta |
| HIYYA shirbat | HIYYA shirabta | HIYYA shirabta (f) | HIYYA shirabta |

Apart from dispensing with the final fatHa and damma (compare shirabīt to the MSA sharibīty), Iraqi Arabic verbs change the initial and sometimes the middle vowels of perfect verbs that are not hamzated (starting with ٰ, as in gkal [he ate], or hollowed, like šāf [he saw]). A verb like Sana'a (he made) becomes Sina', with the first fatHa changing into kasrah. Furthermore, Iraqi Arabic does not always accommodate consonant
clusters, especially at the end of words. For instance, the MSA verb *nimtu* (I slept) is pronounced *nimit* in Iraqi Arabic, a pattern that repeats itself in most verbs of the same category: the MSA *qumtu, waqaftu, and Halimtu* have *gimit, wigafit, and Hilamit* (got up, stood up, and dreamed) as their equivalents.

**8. VERB CONJUGATION IN IRAQI ARABIC**

The table below shows the conjugation of five Iraqi Arabic verbs in the perfect tense.

<table>
<thead>
<tr>
<th>VERB CONJUGATION: THE PERFECT TENSE IN IRAQI ARABIC</th>
</tr>
</thead>
<tbody>
<tr>
<td>rāH</td>
</tr>
<tr>
<td>(to go)</td>
</tr>
<tr>
<td>áni</td>
</tr>
<tr>
<td>ința</td>
</tr>
<tr>
<td>inti</td>
</tr>
<tr>
<td>huwwa</td>
</tr>
<tr>
<td>hiyya</td>
</tr>
<tr>
<td>il-'na</td>
</tr>
<tr>
<td>intu</td>
</tr>
<tr>
<td>humma</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 rāH (to go) and akhadh (to take), riHtu and akhadhtu, where the final *m* found in the MSA, ruHtum and akhadhtum, is dropped. Compare also the -aw ending of the they verb form, as in rāHaw and Tila’aw, with its MSA equivalent in rāHū and Tala’ū.

**D. Vocabulary**

<table>
<thead>
<tr>
<th>yêm</th>
<th>day</th>
</tr>
</thead>
<tbody>
<tr>
<td>yôm il-khamis</td>
<td>Thursday</td>
</tr>
<tr>
<td>khâsh fikra</td>
<td>a good idea</td>
</tr>
<tr>
<td>yā dór râHYn?</td>
<td>To which showing are you going?</td>
</tr>
<tr>
<td>dór is-sâ’a sab’a</td>
<td>the seven o’clock show (lit., session)</td>
</tr>
<tr>
<td>lêsh?</td>
<td>Why?</td>
</tr>
<tr>
<td>mā aqdar arūH</td>
<td>I can’t go</td>
</tr>
<tr>
<td>wiyyâch (f. sg.)</td>
<td>with you</td>
</tr>
<tr>
<td>li’an</td>
<td>because</td>
</tr>
<tr>
<td>lázîm ashûf</td>
<td>I must see</td>
</tr>
<tr>
<td>Sadiqi (f.)</td>
<td>my friend</td>
</tr>
<tr>
<td>ma-yhîm</td>
<td>no problem (lit., it doesn’t matter)</td>
</tr>
<tr>
<td>dór il-‘aSir</td>
<td>the afternoon show</td>
</tr>
<tr>
<td>kullish Hîlu</td>
<td>very good (lit., sweet)</td>
</tr>
<tr>
<td>hassa</td>
<td>now</td>
</tr>
</tbody>
</table>
māku  there isn't
aqnabi  foreign
l-film il-hindi  the Indian film
nrūH bi l-bāS  we'll take the bus
idha  if
tākhudhna  she takes us
b-sayyāratha  in her car
akhābirha  I call her
bāchir  tomorrow
mn il-bēt  from here (lit, from the house)
yibdi  it starts
yintihi  it ends
minu yāfiqna?  Who will accompany us?
ummī  my mother
‘aDHim  great
ttifaqqa?  Agreed? (lit, Did we agree?)
ashūfich (f sg)  I'll see you

E. Cultural Note

The official workweek in Iraq, as in most of the Arab world, includes six days, from Saturday through Thursday. Friday, the Muslim holy day, is the weekend break during which people catch up on their household duties, visit each other, or entertain themselves and their families by having a picnic, walking along the river, eating at a restaurant, or going to the movies. War conditions have undoubtedly affected these activities. Not many people like to wander out in the streets, especially after dark, and few can afford eating out nowadays. However, Iraqi restaurants still prepare their inimitable dishes tikkah (grilled meat or liver pieces) and kebab (grilled minced meat) are sold at hundreds of small stands in Iraqi cities. The movies, too, are still drawing varied customers, who insist on going to see their favorite films.

Egyptian films are popular in Iraq, so are Indian ones, whose sentimental plots and singing and dancing Iraqis find very appealing. “Foreign” movies, including any film (other than Indian) with Arabic subtitles, also have their fans, action-filled American and British movies are especially attractive to young Iraqi males. For many young Iraqi women, however, going to see a film may not be an easy thing. Parents often decide what their daughters can or cannot watch, they may also insist on having their daughters accompanied by a brother or an older female relative.

When going out, Iraqis depend heavily on buses and taxis, both being relatively inexpensive forms of transportation. Although there are many bridges built on main rivers (such as the Tigris, the Euphrates, and Shat Al-Arab), people still use ferries and small boats to move from one side to the other. The destruction of many bridges during war times has somewhat increased the popularity of river transportation.
F. Exercises

1 Fill in the blanks in the sentences below with the following perfect verbs.

   shifit / akhadhti / rādat / shirabtu / rīHna / Til‘aw

a. inti ________ taksī
b. intu ________ may (water)
c. āni ________ filīm 'īrāqi
d. rīHna ________ li s-sinama
e. lūsi ________ qalam (pen)
f. nādyā w-lamīs ________ qabil sā‘a

2 Answer the following questions with the appropriate time of day for the following activities

a. yamta tug‘ud/tgu‘din (wake up) min in-nōm?
b. yamta tīTli‘/TTil‘īn lish-shughul (work) aw li l-madrasa (school)?
c. bēsh is-sā‘a tītghadda/tītghaddin (take your lunch)?
d. bēsh is-sā‘a tīrjā‘/trij‘in (return) līl-bēt?
e. bēsh is-sā‘a tnām/tnāmin?

3 Choose the correct question word to form a question

a. (yā, shinu) badla rāH tishtīrin?
b. (lēsh, shaku) ma-trūH li l-mathHaf (museum)?
c. (minu; bēsh) yrid akil (food)?
d. (yemta, minu) tṣūrūn lūsi?
e. (shinu, wēn) rāyiH?
f. (mnēn, shinu) jibti l-‘aSīr (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 yjī wiyāna?</td>
<td>i, arūH wiyākum</td>
</tr>
<tr>
<td>b. bēsh is-sā‘a tji l-bētna?</td>
<td>bētna lōna aHmar (red)</td>
</tr>
<tr>
<td>c. trūH wiyāna li l-madrasa?</td>
<td>ukhti (my sister) tji wiyāna</td>
</tr>
<tr>
<td>d. s-sā‘a bi t-tis‘a lo bi l-‘ashra?</td>
<td>aji bi l-arba‘a</td>
</tr>
<tr>
<td>e. aku maT‘am (restaurant) amrīkī?</td>
<td>lā, māku maT‘am amrīkī</td>
</tr>
<tr>
<td>f. shifit layla lō ma-shifit-ha?</td>
<td>is-sā‘a bi l-‘ashra</td>
</tr>
<tr>
<td>g. shlōn lōn (color) bētkum?</td>
<td>shifit-ha</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?
c You (f sg) wanted to go by car.
d When did you (pl) leave the house?
e Why did you (f sg) take the pen?

Answer Key

1. a inti akhadhti taksi
   b intu shirabtu may.
   c äni shīft filim ‘irāqi
   d iHna riHna li s-sīnāma
   e lūsī rādat qalam
   f nādyā w-lamīs Tīl’aw qabil sā’a

2 Answers will vary, but here are some possibilities
   a s-sā’a thmānya
   b s-sā’a tīs’a illa rubu’
   c s-sā’a thna’ash
   d s-sā’a khamsa w-nuS
   e s-sā’a ‘ashra (‘ashra w-nuS or Hda’ash or thna’ash illa rubu’)

3 a yā badla rāH tishtrīn?
   b lēsh ma trūH li l-matHaf?
   c minu yrid akiH?
   d yemta tzerbai lūsi
   e wēn rāyiH?
   f mnēn jibi l-‘oSir?

4 a minu yīji wiyyāna? ukhti tīji wiyyāna
   b bēsh is-sā’a tīji l-bētna? aji bi l-arba’a
   c trūH wiyyāna li l-madrasa? i, arūH wiyyākum
   d s-sā’a bi t-tīs’a lō bi l’ashra? s-sā’a bi l’-ashra
   e aku maT’am amriki? lā, māku maT’am amriki
   f shīft layla lō ma-shīft-ha? shīft ha
   g shlōn lōn (color) bētkum? bētna lōna aHmar

5 a wēn riHit?
   b shāfat lūsi l-film il-hindi?
   c inti ridī trūHin bi s-soyāra
   d yemta Tīl’tu?
   e lēsh akhadhti l-qalam?
A. Dialogue

Fatima and Lucy go shopping. They like the sūg, but have to bargain in a marketplace where the prices of food and other goods have been on the rise.

fatma hādha s-sūg isma l-kaDHmiyya, jiddan qadīm
lūsi' allahī āni aḥīb il-āswāq il-qadīma ma-shīfīt ha-s-sūg min qabil
fatma shūfī l-fākīha shgad Hilwa
lūsi' 1, wī-l-khuDHhra ayDHan
fatma sh-rāh tishtirīn? ḥnāna ybi‘ūn malābīs nisā‘yya w-ṛjāliyya, w-kulshi
lūsi SaHīH? āni miHtāyā qamīS wī-blūza, w-Hidhā', w-jaNHa w-malābīs dākhiliyya ḥa-l-isbū' rāH asāfīr il-bayrūt
fatma awwal nishtiri fākīha w-khuDHhra w-ba’dēn nishtiri l-ashyā’ il-‘ukhra
lūsi ta‘āli nishtiri min hādha l-bayyā’
fatma bēsh IT-Tamāta?
bayyā’ l-kilū b-khamisn dinār
fatma kullish ghāliya! tbi’ha b-khomsa wi-tlāthin?
bayyā’ lā-walla ma-ySir
fatma b-arba‘in?
bayyā’ yalla ikhdhu shgad tırūn?
fatma kilu w-nuS
lūsi qabil sana chānāt IT-TamāTa rikhiSa
fatma ḥal-āyyām kulshi ghāli sh-tishtirīn ba‘ad?
lūsi arīd min hādha t-tuffāH w-dhāka l-‘inab
fatma w-ani rāH ashtiri hāy il-ba‘Tikha
lūsi ybi‘ūn laHam ḥnāna?
fatma bali, min dhāka l-gaSSāb, ḥnāka
lūsi w-ārīd ayDHan buSal w-khas w-khyār w-Halīb w-mīlīH
fatma nishtri qisim minhum min dhīch il-mara, khuDHrat-ha zēna
lūsi shūfī hadhōla l-awlād! ybi‘ūn ‘ilīch w-Habb w-fistiq tijin nishtiri?
fatma yella, lēsh lā!
Fatima: Let’s first buy the fruits and vegetables and then (we can) buy the other things
Lucy. Let’s buy from this vendor
Fatima: How much are the tomatoes?
Vendor: Fifty dinars a kilos
Fatima: Very expensive! Can you sell it for thirty-five?
Vendor: No (by God), it’s not possible.
Fatima: For forty?
Vendor: You can take it (for this price). How much do you want?
Fatima: One and a half kilos
Lucy: A year ago the tomatoes were cheap
Fatima: These days everything is expensive. What else do you want?
Lucy: I want some of these apples and those grapes
Fatima: And I will buy this melon
Lucy: Do they sell meat here?
Fatima: Yes, see that butcher there?
Lucy: And I also want onions, lettuce, cucumbers, milk, and salt
Fatima: We’ll buy some of them from that woman. Her vegetables are fresh
Lucy: See these boys? They’re selling gum, (pumpkin) seeds, and pistachio (nuts). Shall we have some?
Fatima: Let’s, why not!

B. Pronunciation

CONSONANT CLUSTERS IN IRAQI ARABIC

Consonant clusters mostly occur at the beginning and in the middle of an Iraqi Arabic word, often following patterns that contrast with those found in MSA. Namely, Iraqi Arabic tends to use consonant clusters where MSA separates them with a vowel, and vice-versa. Compare the following Iraqi Arabic words, all containing initial clusters, with their equivalents in MSA

<table>
<thead>
<tr>
<th>IA</th>
<th>hənəna (here)</th>
<th>hənəka (there)</th>
<th>khyār (cucumbers)</th>
<th>trid (she wants)</th>
<th>ybi’ (he sells)</th>
<th>ySir (it’s possible)</th>
<th>ygül (he said)</th>
</tr>
</thead>
<tbody>
<tr>
<td>MSA</td>
<td>huna</td>
<td>hunāka</td>
<td>khiyār</td>
<td>turid</td>
<td>yabi’</td>
<td>yaSir</td>
<td>yaqūl</td>
</tr>
</tbody>
</table>

However, Iraqi Arabic is also known for adding a vowel where there is a consonant cluster in fuSHā, especially at the end of a word. In the previous lesson you saw this in the perfect tense of hollow verbs, such as nimit (I slept), riHit (I went), and shifit (I saw). Verbs whose fuSHā equivalents have a consonant cluster at the end. The table below contains other Iraqi words, all taken from this lesson’s dialogue
Relevantly, too, the short vowels found in the MSA prepositions *li* (to, for) and *bi* (for, in) are generally dropped from their Iraqi Arabic equivalents.

<table>
<thead>
<tr>
<th>IA</th>
<th>MSA</th>
</tr>
</thead>
<tbody>
<tr>
<td>qabil (before)</td>
<td>qabl</td>
</tr>
<tr>
<td>laHam (meat)</td>
<td>laHM</td>
</tr>
<tr>
<td>'ilkh (chewing gum)</td>
<td>'Ilk</td>
</tr>
<tr>
<td>milH (salt)</td>
<td>milH</td>
</tr>
<tr>
<td>qism (a part)</td>
<td>qism</td>
</tr>
<tr>
<td>ba'ad (after)</td>
<td>ba'd</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 rāHat li l-madrasa*
Layla went to school

*lūsi bi l-mūsil*
Lucy is in Mosul.

Similarly, clustering is occasioned when the Iraqi Arabic coordinating conjunction *w* (and) is followed by a word not introduced by the definite article:

*hnāna ybi‘īn malābis nisā‘yya w-rūjāliyya, w-kulshi*
Here they sell women’s and men’s clothes and everything

However, the clustering disappears when *w* is followed by a word made definite by *il* or *l*

*wi l-khuDHra ayDHan!
And the vegetables, too!

*wi t-tuffāḥ bēsh?
And how much are the apples?

In the last example, note that the definite article mirrors the “sun” consonant that follows it.

**C. Grammar and Usage**

**1. DEMONSTRATIVES IN IRAQI ARABIC**

Like MSA, Iraqi Arabic has demonstrative words expressing nearness and distance, used either alone or with a noun.
Two of these forms, ḥāḍha and dhāka, are identical to their counterparts in MSA, and ḥāḍhi is similar to hāḍhihī, the rest, however, are quite different, and for beginning learners of Iraqi Arabic, it is sufficient to remember the first of each set of variations

<table>
<thead>
<tr>
<th>DEMONSTRATIVES IN IRAQI ARABIC</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
</tr>
<tr>
<td><strong>Singular</strong></td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td><strong>Plural</strong></td>
</tr>
</tbody>
</table>

Iraqi Arabic also has the demonstrative ḥa, always used with a noun, which can be used in place of any demonstrative expressing nearness In the dialogue, Lucy says ḥa-l-īsbū’ rāH asāfīr il-bayrūt (This week, I’ll be traveling to Beirut) and ma-shifit ḥa-s-sūg min qabil (I haven’t seen this market before) ḥa can be prefixed to nouns of all genders and numbers

2. hnāna/hnā AND hnāka/hnāk (HERE AND THERE)
hnāna/hnā (here) and hnāka/hnāk (there), like their counterparts in fuSHā, huna (here) and hunāk (there), are used to indicate the nearness or distance of things Note the consonant clusters in the Iraqi Arabic expressions and the addition of na to hnā, especially in the Baghdadi dialect

sh-rāH ySir hnāna?
What’s going to happen here?

taʾāli hnāna!
Come here!

nrūH hnāka?
Shall we go there?

āni mā-rūH hnāka
I don’t go there

3. THE VERB chān (TO BE) IN IRAQI ARABIC
chān is the equivalent of the MSA kān (to be)

chān il Hallīb ghāli
Milk was expensive.

chānāt iT-TamāTa rikhiSa
The tomatoes were cheap.
When čān is used with a verb in the imperfect tense, it expresses a progressive action in the past

čānat tissawwag.
She was shopping

čān yishtīghil
He was working

The conjugation of čān is in the table below

<table>
<thead>
<tr>
<th></th>
<th>Perfect</th>
<th>Imperfect</th>
</tr>
</thead>
<tbody>
<tr>
<td>āni</td>
<td>chinit</td>
<td>akūn</td>
</tr>
<tr>
<td>inta</td>
<td>chinit</td>
<td>tkūn</td>
</tr>
<tr>
<td>inti</td>
<td>chinti</td>
<td>tkūnin</td>
</tr>
<tr>
<td>huwwa</td>
<td>čān</td>
<td>ykūn</td>
</tr>
<tr>
<td>hiyya</td>
<td>čānat</td>
<td>tkūn</td>
</tr>
<tr>
<td>ihHa</td>
<td>chinna</td>
<td>nkūn</td>
</tr>
<tr>
<td>intu</td>
<td>chintu</td>
<td>tkūnān</td>
</tr>
<tr>
<td>humma</td>
<td>čānaw</td>
<td>ykūnān</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></th>
<th>shtira (to buy)</th>
<th>bā’ (to sell)</th>
<th>sāfar (to travel)</th>
</tr>
</thead>
<tbody>
<tr>
<td>āni</td>
<td>shtrēt</td>
<td>bī’it</td>
<td>sāfarit</td>
</tr>
<tr>
<td>inta</td>
<td>shtrēt</td>
<td>bī’it</td>
<td>sāfarant</td>
</tr>
<tr>
<td>inti</td>
<td>shtrēti</td>
<td>bī’ti</td>
<td>sāfarī</td>
</tr>
<tr>
<td>hiyya</td>
<td>shtrēt</td>
<td>bā’at</td>
<td>sāfrat</td>
</tr>
<tr>
<td>huwwa</td>
<td>shtrēta</td>
<td>bā’</td>
<td>sāfar</td>
</tr>
<tr>
<td>ihHa</td>
<td>shtrēna</td>
<td>bī’na</td>
<td>sāfarna</td>
</tr>
<tr>
<td>intu</td>
<td>shtrētu</td>
<td>bī’tu</td>
<td>sāfortu</td>
</tr>
<tr>
<td>humma</td>
<td>shtraw</td>
<td>bā’aw</td>
<td>sāfraw</td>
</tr>
</tbody>
</table>
D. Vocabulary

hādha s-sūg     this market
isma             its name
jiddan qadim    very old
ahlab           I like/love
l-aswāq il-qadima old markets
min qabil       before (lit, from before)
shūffi l-fākhiyal Look at the fruit(s)!
shagad Hilwa    very beautiful
wi-l-khuDHra ayDHan and the vegetables too
shinu rāH tishtirīn? What are you going to buy?
hnāna ybi‘ūn    they sell here
malābis nisā‘yya w-rījālīyya women’s and men’s clothes
kulshi          everything
SaHiH?          Really?
miHtāja (f)     I need (lit, I’m in need of)
qamis w-bīlūza  a shirt and a blouse
Hidhā‘ w-janTā   a pair of shoes and a bag
malābis dakhiliyya underwear
hal-isdū‘       this week
awwal           first
nishtiri        we buy
ba‘dēn           then
l-ashyā‘ il-‘ukhra the other things
min hādha l-bayyā‘ from this vendor
hādhi T-TamāTā   these (lit, this) tomatoes
ghāliya (f)      expensive
qabil sana       a year before
iT-TamāTā        the tomatoes
rikhiSa (f)      cheap
kilū w-nuS: a kilo and a half
ba'ad shīnu tirdīn?: What else do you want?
hādha t-tuffāḥ: these apples
dhākā l-'ināb: those (lit., that) grapes
hāy il-baTTikha: this melon
ybi'ūn laHam ħnāna?: Do they sell meat here?
il-gaSSab: the butcher
buSal: onions
khas: lettuce
khyār: cucumbers
Halīb: milk
mīlīH: salt
qisim minhum: some (lit., a part) of them
dhīch il-mara: that woman
hadhōla l-awlād: these boys
'īlīch: gum
Habb: pumpkin (or watermelon) seeds
fistiq: pistachio nuts
yella, lēsh lāl: Let’s, why not!

E. Cultural Note
The big cities of Iraq, such as Bagdad, Mosul, and Basrah, are full of old, even ancient, marketplaces (ṣūgs) where items of daily living, together with luxury goods, are sold. There are meat markets, fish markets, vegetable and fruit markets, and various other markets where clothes, footwear, and all kinds of accessories are put out for sale. And there are gold and silver markets where jewelry, decorative objects, and silverware can be found. There are also those markets where the shop owners spend a good portion of their days making the products they sell. For those interested in copper, bronze, and pottery, Iraqi cities pride themselves on having markets where exquisite household articles and souvenirs, all hand-crafted, are sold at reasonable prices.

To find the best values, however, one must learn how to bargain. There are those buyers who would slash the cost by half, and gradually, following the seller’s response, raise the offer to something that is acceptable to both parties.

Nowadays, traders and business owners unanimously favor the American dollar over the Iraqi dinar, which has so considerably lost its value that those who go shopping often carry their Iraqi money in sacks—reserving their wallets for dollars, if they have them. There were times when the dirham (equal to 1/20 of a dinar) bought a whole meal or two and when the fils (1/1,000 of a dinar) bought one or two rock candies. They have survived only in history books and in proverbs such as l-fils il-āHmar yinta'ak bi l-yōm il-aswad (lit., a red fils will be useful to you on a black day).
F. Exercises

1 Fill in the blanks below with the correct form of the following imperfect verbs.

trūH / tishtirūn / tsāfrin / tbi' / ysāfrūn / nishtiri

a. dūnald w lūsi rāH __________ il baghdād
b. samira trid __________ li s-sūg.
c. l-mara __________ Halib
d. intu __________ ‘inab
e. tHibbin __________ li l-baSra?
f. iHna __________ laHam

2. Fill in the blanks below with the correct form of the following perfect verbs

shtirēti / sāfarit / sāfar / shtirat / riHit / bi'tu

a. lūsi __________ janTa w Hidhā'
b. dūnald __________ il ‘ammmān
c. inta __________ li s-sinama
d. ānī __________ li l-khārīj (abroad)
e. inti __________ milīH w-fīfil (salt and pepper)
f. intu __________ dhaHab w-fīDHa (gold and silver)

3 Translate the following dialogue into English

dūnald bēsh il-mishmish (apricots)?
bayyā’ l-kilu b-khamsa w-arba’in dinār.
dūnald wir-rummān (pomegranates)?
bayyā’ b-sittīn
dūnald tinTi b-khamsin?
bayyā’ shgad trīd?
dūnald nuS kilu

4 Use the correct perfect form of the verb chān (to be) to fill in the blanks

a. l-laHām __________ riHKīS
b. lūsi __________ farHāna (happy)
c. ānī __________ bi s-sūg
d. layla w lūsi __________ bi l-mūSil
e. iHna __________ bi l-baS (in the bus)
f. intu __________ hnāna lōhnāk?
g. dūnald __________ bi sh-shughul (at work).
5. Match the words in column A with those in column B to form grammatically correct phrases or sentences.

**A**
- a. hnāna ybi'ūn
- b. āni w-lūsi
- c. dhakōla l-awlād
- d. wēn il-qalam?
- e. dhāk id-dukkān (store)
- f. tishtirīn chāy (tea) ?
- g. hādhi l-binit (girl)
- h. trūHīn li l-madrasa (school) ?

**B**
- l-qalam hna
- ybi’ khas w khyār
- laHam w-khubuz (bread)
- nishtirī fākiha w-khuDHra
- bali, ashtiri
- yishtirūn ‘ilīch
- bali arūH
- chānat farHāna

**Answer Key**

1. a. dūnald w lūsi rāH yṣāfrūn il baghdād
   Vendor: How much do you want?
   Donald: Half a kilo

   b. samira trīd trūH li s-sūg

   c. l-mara tbi’ Halib

   d. intu tishtirīn ‘inab

   e. tHibbin yṣāfrūn li l-baSra?

   f. iHna nishtirī laHam

2. a. lūsi shtrat ḥanTa w Hidhā'

   b. dūnald sāfar il ‘ammān

   c. inta rīHit li s-sinama

   d. āni sāfarit li l-khārij

   e. inti shtrēti miliH w-fifil

   f. intu bi’tu dhaHab w-fiDHa

3. Donald. How much are the apricots?
   Vendor: Forty-five dinars a kilo
   Donald: And the pomegranates?
   Vendor: Sixty
   Donald: Can you give them (lit. it) for fifty?

4. 4. a. l-laHam chān ri khīS

   b. lūsi chānāt farHāna

   c. āni chinit bi s-sūg

   d. lāylā w lūsi chānaw bi l-mūSīl

   e. iHna chinnā bi l-baS

   f. intu chintu hnāna lō hnāk?

   g. dūnald chān bi sh-shughul.

5. a. hnāna ybi’ūn laHam w-khubuz

   b. āni w-lūsi nishtirī fākiha w-khuDHra

   c. dhakōla l-awlād yishtirūn ‘ilīch

   d. wēn il-qalam? l-qalam hna

   e. dhāk iddukkān ybi’ khas w-khyār

   f. tishtirīn chāy? bali, ashtiri

   g. hādhi l-binit chānāt farHāna

   h. trūHīn li l-madrasa? bali arūH
LESSON 24
(Iraqi Arabic)

taHDHīrāt il-‘id Eid Preparations

A. Dialogue

It is the last week of Ramadan, but Maha is not quite ready for Eid. She has to shop, bake, and finish some sewing jobs. She and Lucy discuss what they have to do and offer to help each other.

Maha: Bahī isbū ‘a l-‘id w-āni liHad il-ān ma-khallaSit ashghālī
Lūsi: wa-la ānil ‘indi ashyā’ hwāya lāzmīm asawwīha
Maha: sh-bāqīlîch issawwīn?
Lūsi: lāzmī ajīb Hājīt iṬ-Ṭabīkh w-abdi asawwī l-kēk w il-kīēcha w-arattīb il-bēt
Maha: āni nafs ish-shi, SSawrī li l-ān ma-waddēt badīlti li l-khayyāT
Lūsi: āni bāchīr rāyHā li s-sūg, ajībīch shī w yāya?
Maha: low samaHti jibīlī Tahīn w-bēDH w-zibid li l-kēk, w-jibīlī bākīrēn, wiHdā Hamra w-wiHdā bēDHā
Lūsi: inshāllā bas sh-rāH tkhayTīn bi l-bakrāt?
Maha: akhayyīT bīhum badlat bintī nūr w-qamīS ibnī aHmed w-‘indi parīdī ithnēn lāzmīm akhayyīThūm
Lūsi: inTīnī l-malābīs āni akhayyīThūm
Maha: lā, mustaHīl!
Lūsi: lēsh mustaHīl? ‘ūd sā’dīnī bi l-kēk
Maha: fikrā ‘aDHīmū khallī nkhallīS shughulīn baṣr‘ā Hattīa nīrtāH nafsīīyān
Lūsi: rāyHīn makān bi l-‘uṬlā?
Maha: zawjī rāyīHī li l-mūSīl Hattīa yshūf abū w-‘umma w-intū?
Lūsi: iHna bāqīn hna lī‘an aḥal dūnālī rāH yī‘ūn il-baghdād
Maha: jibīhum yemna, w-kulnā nrūH il-madīnāt il-al‘āb
Lūsi: khōsh fikrā nākhudh ij-jahāl w il-‘ā‘īlā kulhā
Maha: akūn jiddān sa‘īda

Maha: One week is left (to prepare) for Eid, and I haven’t finished my work or chores yet. Lucy: Neither have I. I have many things to do.
Maha: What else do you have to do?
Lucy: I have to get the baking ingredients and start making the cake and the klēcha’ 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.

klēcha: is a kind of pastry stuffed with either nuts or dates.
Lucy Okay (lit, God willing) But what do you want to sew with the reels?
Maha I'll sew my daughter Noor's dress and my son Ahmed's shirt I also have two curatins 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 ideal! 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 ɪ'ala (ON, FOR) AND shinu (WHAT?)

ɪ'ala (on, for) is often shortened to ɪ'a when it precedes a noun beginning with the definite article

bāqi isbū ɪ'g l-ɪ'id
One week is left (to prepare) for Eid

ɪ'l-kēk ɪ'g l-mēz
The cake is on the table

But

shinu ɪ'ala qamīSiCh?
What is on your (f sg) shirt?

ɪ'ala qamīSi warda Hamra
On my shirt is a red flower

shinu (what?) is shortened to sh- and merged with the word following it

sh-bāqīlīch issawwin?
What else do you have to do?

sh-rāH issawwin bāchir?
What are you going to do tomorrow?

2. DOUBLE CONSONANTS ss AND SS

In this lesson’s dialogue, the words ssawwiN and SSawri start with double consonants
The first s/S sound is in fact a transformation of the consonant t, which should mark the beginning of both verbs Because the t sound precedes a "sun" consonant, it often mirrors that consonant in pronunciation, hence the words tizzawjīn (you get married), not
titzawjin; shshūfin (you see), not tshūfin, and ssibHin (you swim), not tsibHin—all have the t sound reflecting the consonant that follows it. The t, however, retains its pronunciation when it is followed by a “moon” consonant (or a vowel) as in trūHin (you go), tryin (you come back), tkhayTin (you sew), and tāklin (you eat).

C. Grammar and Usage

1. IMPERATIVE VERBS IN IRAQI ARABIC

Iraqi Arabic has only three forms for the imperative masculine, feminine, and plural, unlike MSA, which also has dual and feminine plural forms. Imperative verbs are formed in the same way their equivalents in MSA are; the difference lies mostly in pronunciation. Compare the imperative verbs in this lesson’s dialogue with their counterparts in fuSHā.

<table>
<thead>
<tr>
<th>IRAQI ARABIC IMPERATIVE VERBS</th>
<th>fuSHā EQUIVALENTS</th>
</tr>
</thead>
<tbody>
<tr>
<td>SSawri (imagine, f sg)</td>
<td>taSawwān</td>
</tr>
<tr>
<td>sā’dini (help me, f sg)</td>
<td>sā’didini</td>
</tr>
<tr>
<td>jibili (bring me, f sg)</td>
<td>iljibili</td>
</tr>
<tr>
<td>jibihum (bring them, m/ f pl)</td>
<td>iljibihum</td>
</tr>
<tr>
<td>nTini (give me, f sg)</td>
<td>aTini</td>
</tr>
<tr>
<td>khalli (let/let’s)</td>
<td>khalli (or da’i)</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 fuSHā equivalents.

<table>
<thead>
<tr>
<th>IRAQI ARABIC IMPERATIVE VERBS</th>
<th>fuSHā EQUIVALENTS</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ishrab (drink)</td>
<td>Ishrab</td>
</tr>
<tr>
<td>irbaH (win)</td>
<td>irbaH</td>
</tr>
<tr>
<td>imna’ (prevent)</td>
<td>imna’</td>
</tr>
<tr>
<td>isma’ (listen, hear)</td>
<td>isma’</td>
</tr>
<tr>
<td>itruck (leave something or someone alone)</td>
<td>itruck</td>
</tr>
<tr>
<td>irjā’ (come back)</td>
<td>irjā’</td>
</tr>
<tr>
<td>nāqish (discuss)</td>
<td>nāqish</td>
</tr>
<tr>
<td>Hārib (fight)</td>
<td>Hārib</td>
</tr>
<tr>
<td>dāwim (continue)</td>
<td>dāwim</td>
</tr>
<tr>
<td>jurr (pull)</td>
<td>jurr</td>
</tr>
<tr>
<td>rūH (go)</td>
<td>rūH or idhhab</td>
</tr>
<tr>
<td>shtin (buy)</td>
<td>Ishtgri</td>
</tr>
<tr>
<td>bi’ (sell)</td>
<td>bi’</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. SSawwar (imagine) becomes SSawri and SSawry and sā'id (help) become sā'dī and sā'dū. 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: irja' becomes ri'j, ishrab, shirbi, irbaH, rybHi, ymna', min'i, isma'; sim'i, nāqsh, nāqshi, Hārib, Hārbi, and dāwmi, dāwmī. 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. See, for example, some of the verbs listed in the above table: jurr, jurri, jurry; rūH, rūHi, rūHy, and bi', bi', bi'yu.

Negative orders, requests, or commands are formed in Iraqi Arabic by using the particle \( la \) in front of the imperfect verb, as in la ssā'dini (don't help me), la jjiibili (don't bring me), and la tinTini (don't give me).

The expressions min faDHlak, min faDHliχ, and min faDHlikum or law samaHti, law samaHti, and law samaHtu—all meaning “please/if you please”—often precede the request or command, as in the following sentences:

- min faDHlak, nTini chāy
  Please (m sg.), give me tea
- law samaHti, jibiili Halib
  Please (f sg.), get/bring (f sg.) me milk

2. THE DUAL IN IRAQI ARABIC

In Iraqi Arabic the dual is formed by adding the suffix -\( ēn \) to singular nouns. Note some singular nouns, all of them masc. Ance, and their dual counterparts from this lesson’s dialogue below.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Dual</th>
</tr>
</thead>
<tbody>
<tr>
<td>isbū' (a week)</td>
<td>isbū'ēn (two weeks)</td>
</tr>
<tr>
<td>bēt (a house)</td>
<td>bētēn (two houses)</td>
</tr>
<tr>
<td>sūg (a mall or market)</td>
<td>sūgēn (two malls or markets)</td>
</tr>
<tr>
<td>makān (a place)</td>
<td>makānēn (two places)</td>
</tr>
<tr>
<td>'id (Eid)</td>
<td>'idēn (two Eids)</td>
</tr>
</tbody>
</table>

The dual of feminine nouns, ending in -\( a(t) \), is also formed also by adding -\( ēn \), but the t that precedes it is pronounced.
### DUAL NOUNS

<table>
<thead>
<tr>
<th>Singular</th>
<th>Dual</th>
</tr>
</thead>
<tbody>
<tr>
<td>kēkq (one cake)</td>
<td>kēktēn (two cakes)</td>
</tr>
<tr>
<td>badīq (one dress)</td>
<td>badiltēn (two dresses)</td>
</tr>
<tr>
<td>bakṛغا (a spool/cotton reel)</td>
<td>bakirtēn (two spools/cotton reels)</td>
</tr>
<tr>
<td>bēDḤa (one egg)</td>
<td>bēDḤēn (two eggs)</td>
</tr>
<tr>
<td>fikra (idea)</td>
<td>fikirtēn (two ideas)</td>
</tr>
</tbody>
</table>

Note the insertion of the vowel i in badiltēn, bakirtēn, and fikirtēn to avoid the clustering of three consonants.

Generally speaking, the dual in Iraqi Arabic takes much simpler forms than it does in MSA. Because there is no grammatical case in Iraqi Arabic, the dual ending is always -ēn. In addition, the adjective following the Iraqi Arabic dual is usually in the plural, not dual, form:

\[ l-bēDḤēn \ (f \ du) \ zūrug \ (m \ pl) \]

The two eggs are blue.

\[ shtirēyt \ bēDḤēn \ (f \ du) \ zūrug \ (m \ pl) \]

I bought two blue eggs.

The plural form of nouns is often used instead of the dual form, even with the number tihnēn (two), as in:

\[ bēDḤāt \ tihnēn \]

two eggs

\[ pārdāt \ tihnēn \]

two curtains

Note that the word tihnēn in all the examples above acquires an initial i to avoid a hard-to-pronounce clustering of three consonants, pārdāt ithnēn.

### 3. FAMILY MEMBERS

The following are the Arabic Iraqi words used to refer to family members:
<table>
<thead>
<tr>
<th>Family Member</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>ummi/māma (mother)</td>
<td>ummi (my mother)</td>
</tr>
<tr>
<td>abu/ab/bāba (father)</td>
<td>abīya (my father)</td>
</tr>
<tr>
<td>zawja/mara (wife)</td>
<td>zawji/marti (my wife)</td>
</tr>
<tr>
<td>zawjil/rajīl (husband)</td>
<td>zawjil/rajīl (my husband)</td>
</tr>
<tr>
<td>bint/binit (daughter)</td>
<td>binti (my daughter)</td>
</tr>
<tr>
<td>ibin (son)</td>
<td>ibni (my son)</td>
</tr>
<tr>
<td>ukhut (sister)</td>
<td>ukhti (my sister)</td>
</tr>
<tr>
<td>akhul’akh (brother)</td>
<td>akhūya (my brother)</td>
</tr>
<tr>
<td>jidda/bibi (grandmother)</td>
<td>jidditi/bibi (my grandmother)</td>
</tr>
<tr>
<td>jiddu (grandfather)</td>
<td>jiddi (my grandfather)</td>
</tr>
<tr>
<td>amm’/ammū (paternal uncle, also used as a term of respect for older men)</td>
<td>‘ammi (my paternal uncle)</td>
</tr>
<tr>
<td>khāl/khālu (maternal uncle)</td>
<td>khāli (my maternal uncle)</td>
</tr>
<tr>
<td>khāla (maternal aunt)</td>
<td>khālti (my maternal aunt)</td>
</tr>
<tr>
<td>amma (paternal aunt)</td>
<td>‘amti (my paternal aunt)</td>
</tr>
<tr>
<td>binit khāl (maternal cousin, f)</td>
<td>bit khāli (my maternal cousin)</td>
</tr>
<tr>
<td>ibin khāl (maternal cousin, m)</td>
<td>ibin khāli (my maternal cousin)</td>
</tr>
<tr>
<td>binit ‘amm (paternal cousin, f)</td>
<td>bit ‘ammī (my paternal cousin)</td>
</tr>
<tr>
<td>ibin ‘amm (paternal cousin, m)</td>
<td>ibin ‘ammī (my paternal cousin)</td>
</tr>
<tr>
<td>Hafida/bint il ibin/ibin il-binit (granddaughter)</td>
<td>Hafiditi/bit ibni/bit binti (my granddaughter)</td>
</tr>
<tr>
<td>Hafid/’ibn il-ibin/ibin il-binit (grandson)</td>
<td>Hafidi/ibin ibni/ibin biniti (my grandson)</td>
</tr>
<tr>
<td>bint il-’ukhut/bint il-akh (niece, lit., sister’s daughter and brother’s daughter, respectively)</td>
<td>bint ukhti/bint akhūya (my niece)</td>
</tr>
</tbody>
</table>

In general, these and other terms used for family members resemble their equivalents in MSA. For instance, the word channa (daughter-in-law) has kanna for its fuSHā counterpart, the word nisib (a male in-law) has nasib, the word ahl (kin, family) has ahl, and the words ‘ā’ila (family) and qarīb (relative) are usually pronounced as they are in MSA

### 4. VERB CONJUGATION IN IRAQI ARABIC

In the following tables, four new verbs, all taken from this lesson’s dialogue, are conjugated in the perfect, the imperfect, and the imperative, respectively
THE PERFECT TENSE OF sawwa (TO DO), khallaS (TO FINISH), khayyaT (TO SEW), AND jāb (TO BRING)

<table>
<thead>
<tr>
<th>ānī</th>
<th>sawwēt</th>
<th>khallaSt</th>
<th>khayyaTt</th>
<th>jibit</th>
</tr>
</thead>
<tbody>
<tr>
<td>inta</td>
<td>sawwēt</td>
<td>khallaSt</td>
<td>khayyaTt</td>
<td>jibit</td>
</tr>
<tr>
<td>intī</td>
<td>sawwetī</td>
<td>khallaStī</td>
<td>khayyaTtī</td>
<td>jītī</td>
</tr>
<tr>
<td>huwwa</td>
<td>sawwa</td>
<td>khallaS</td>
<td>khayyaT</td>
<td>jāb</td>
</tr>
<tr>
<td>hiyya</td>
<td>sawwat</td>
<td>khallaSat</td>
<td>khayTat</td>
<td>jābat</td>
</tr>
<tr>
<td>iHna</td>
<td>sawwēna</td>
<td>khallaSn</td>
<td>khayyaTn</td>
<td>jīna</td>
</tr>
<tr>
<td>intu</td>
<td>sawwētu</td>
<td>khallaStu</td>
<td>khayyaTu</td>
<td>jītu</td>
</tr>
<tr>
<td>humma</td>
<td>sawwaw</td>
<td>khalSaw</td>
<td>khayTaw</td>
<td>jābaw</td>
</tr>
</tbody>
</table>

THE IMPERFECT TENSE OF sawwa (TO DO), khallaS (TO FINISH), khayyaT (TO SEW), AND jāb (TO BRING)

<table>
<thead>
<tr>
<th>ānī</th>
<th>asawwi</th>
<th>akhallīS</th>
<th>akhayyiT</th>
<th>ajib</th>
</tr>
</thead>
<tbody>
<tr>
<td>inta</td>
<td>ssawwi</td>
<td>tkhallīS</td>
<td>tkhayyiT</td>
<td>jījib</td>
</tr>
<tr>
<td>intī</td>
<td>ssawwiț</td>
<td>tkhallīS</td>
<td>tkhayyiT</td>
<td>jījibn</td>
</tr>
<tr>
<td>huwwa</td>
<td>ssawwin</td>
<td>tkhallīSn</td>
<td>tkhayyiTn</td>
<td>jījibn</td>
</tr>
<tr>
<td>hiyya</td>
<td>ssawwi</td>
<td>ykhallīS</td>
<td>ykhayyiT</td>
<td>yjib</td>
</tr>
<tr>
<td>iHna</td>
<td>ssawwi</td>
<td>nkhallīS</td>
<td>nkhayyiT</td>
<td>njib</td>
</tr>
<tr>
<td>intu</td>
<td>ssawwun</td>
<td>tkhallīSn</td>
<td>tkhayyīTn</td>
<td>jībūn</td>
</tr>
<tr>
<td>humma</td>
<td>ssawwun</td>
<td>ykhallīSn</td>
<td>ykhayyīTn</td>
<td>yjībūn</td>
</tr>
</tbody>
</table>

Note the doubling of the consonants s and j in imperfect tense forms verbs sawwa (to do) and jāb (to bring), requiring an initial t, as discussed earlier.

THE IMPERATIVE FORM OF sawwa (TO DO), khallaS (TO FINISH), khayyaT (TO SEW), AND jāb (TO BRING)

<table>
<thead>
<tr>
<th>inta</th>
<th>sawwi</th>
<th>khallīS</th>
<th>khayyiT</th>
<th>jīb</th>
</tr>
</thead>
<tbody>
<tr>
<td>intī</td>
<td>sawwi</td>
<td>khalSi</td>
<td>khayTi</td>
<td>jībi</td>
</tr>
<tr>
<td>intu</td>
<td>sawwu</td>
<td>khalSu</td>
<td>khayTu</td>
<td>jībū</td>
</tr>
</tbody>
</table>

D. Vocabulary

bāqi there remain(s)
‘a l’-id for Eid
līHād il-ān until now
ma khallaSit I have not finished
ashghāli my work/chores
‘indi ashyā’ hwāya I have many things
sh-bāqīlich issawwin? What else do you have to do?
ajib I bring
Hājāt iT-Tabikh cooking ingredients
abdi I start
rāsawwi I make/do
arattib il-bēt  | I tidy up the house
nafs ish-shi  | the same thing
SSawrīl (sg ) | Imagine!
li l-ān      | until now (not to be confused with li‘ān [because])
ma waddēt    | I didn’t take
li l-khayyāT  | to the tailor
ajiblich     | I’ll bring/get you
Taḥlin       | flour
bēDH         | eggs
zibid        | butter
bakirtēn     | two spoons
wiHda Hamra  | a red one
wiHda bēDHa  | a white one
sh-rāH tkhayTīn? | What are you going to sew?
bakrōt       | spools
ibni         | my son
pardāt ithnēn | two curtains
‘ūd sā‘dini   | (you could) help me
khali nkhallīS | let’s finish
shughūlīna   | our work
Hatta nirtāH | so that we can rest
makān        | place
bi l-‘uTla    | during the holiday
zawji        | my husband
abū w-umma    | his father and mother
ahal dūnald   | Donald’s family
jibihum yemna! | Bring them over (lit, near us)!
kulna         | all of us
madinat il-al‘āb | play-land
nākhudh       | we take
‘i-jahāl      | the children
il-‘ā‘la kulha | the whole family
akūn jiddan sa‘ida | I’ll be very pleased

E. Cultural Note

Like other Arabic and Islamic nations, Iraq celebrates ‘id ul-fiTr, a three-day holiday that follows Ramadan, the fasting month, and ‘id ul-aD-Ha, a four-day holiday that commemorates Abraham’s sacrifice of his son. For both ‘ids, or feasts, people start to prepare well in advance the food they will serve, the clothes they will wear, and the trips to relatives and friends they will undertake. The Eid is also a time when people tend to show almost unbridled generosity toward the less fortunate among relatives and friends, but also toward children, theirs in particular, whom they shower with gifts (mostly of money) and take along to fairs or amusement parks. Children learn early in life to say ayyamkum sa‘ida! (Happy are your days!) or ‘iddum mbārak! (Blessed be your Eid!)
magic words that will make the most firmly established Scrooge among relatives open his or her purse.

Iraqis, however, are generally well-known for their generosity and strong sense of obligation toward family and friends. They like to help each other, and just before Eid, the whole family gets together to make one of the most popular Eid pastries, klēcha—a turnover-like dessert, stuffed with dates or nuts, called kaHk or kak elsewhere in the Arab world.

The two Eids are the only holy days during which Iraqis also enjoy a break from official work. Other holidays are mainly limited to the mid-year and summer vacations for teachers and students—everyone else is allowed a much shorter yearly vacation, which most people tend to enjoy during the summer.

**F. Exercises**

1. Use one of the following imperative verbs to fill in the blanks in the sentences below.

   rūH (go) / shtirili (buy me) / jibi (bring) / inTini (give me) / sawwinna (make for us)

   a. lūsi, ________ ibnich w-ta‘āli l-bētna
   b. aHmad, ________ li l-madrāsa
   c. māma, ________ kēk
   d. bāba, ________ badla
   e. ‘ammu, ________ l-kitāb (the book) min faDHlak

2. Match the words in column A with those in column B to form grammatically correct sentences.

   **A**
   a. khallaSit
   b. law samaHti
   c. nTini
   d. abūya
   e. ummi
   f. la trūHūn
   g. min faDHlak

   **B**
   rūH il-arbil
   l-bēt aHmad
   sā‘idni
   jibi l kēk
   ashghāli kulha
   ssawwi baqlawa
   ‘aSir (juice) min faDHlak

3. Change the following requests/commands into the negative form.

   a. rūH l-madinat il-al‘āb
   b. sawwi klēcha
   c. khalliS ish-shughul kulla (finish all the work)
   d. jib bēDH w-TaHin
4. Change the underlined singular nouns into dual ones.

a. arij galam (pen)
b. abūya jāb tuffāHa (brought an apple)
c. ummi shtirat badla

d. ukhti jābat (gave birth to) wadal

e. khāli ‘inda (has) bēt
f. layla khayTat (sewed) qamīs

5. Change the imperative verbs in the following sentences into the plural form.

a. rūH li s-sinama
b. khallis b-sur’a (finish quickly)
c. khayyiT il-malābis
d. jib il-ahal yamna

Answer Key

1. a. lūsi, jibi ibnich w-ta‘āli l-bētna
b. aHmad, rūH li l-madrasa
c. māma, sawwinna kēk
d. bāba, shtirili badla

e. ‘ammu, nTini l-kitāb (the book) min faDHlak

2. a. khallaSit ashghāli kulha
b. law samaHti jibili kēk
c. nTini ‘aSir (juice) min faDHlak
d. abūya rāH il-arbil
e. ummi ssawwi baqlāwa
f. la trūHūn l-bēt aHmad
g. min faDHlak sā‘idni

3. a. la trūH l-madinat il-al‘āb
b. la ssawwi klēcha
c. la tkhalliS ish-shughul kulla
d. la jjib bēDī w-TaHīn

4. a. arij galamēn
b. abūya jāb tuffāHtēn
c. ummi shtirat badiltēn
d. ukhti jābat (gave birth) wadalēn
e. khāli ‘inda (has) bētēn
f. layla khayTat qamīSēn

5. a. ruHū li s-sinama
b. khaliSū b-sur‘a

c. khayyTū il-malābis
d. jibū il-ahal yamna
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 Habbaniyaa Lake for a swim, and dined out with some friends. Next week, however, she will have to stay at home to correct exams.

Yasmin: hal-ribū ‘khallas bsur’a!
Donald: ‘i, SaHiH, SSawri hal-yōm khamiś! ‘ind alif shaghla w-mā adri yemta asawwiha mūku wakī!
Yasmin: kulna hīchi, bas tidri, āni sawwēt hwāya ashīā ‘hal-ribū’
Donald: kullish zēn, shīnu sawwayti? 
Yasmin: nibdi min yōm is-sabit ba’d id-dawām akhadht ij-jahāl l-Hadiqat il-Haywānāt chān yōm jamīl shīfna Haywānāt ma-shāyfiha min zamān
Donald: mathalān
Yasmin: chān aku asad w-nimir w-dubba wīyya awlād-ha, w Hayyā Tūlha akthor min khamis amtār, w-aku Tyūr ghariba zurug, w-khuDHur, w-Humur, w-Sufur twannasna dhāk il-yōm bas yōm il-āHHad, ma-gidarit aTla’; chān ‘ind tāsliH
Donald: w-yōm ith-thinēn?
Yasmin: yōm ith-thinēn inTēt muHāDHara b-jāmī’at baghdād
Donald: muHāDHara? b-ay mawDHū’?
Yasmin: tkallamit ‘an nāzik il-malā’īka
Donald: ‘aDHim!
Yasmin: w-yōm ith-thalāthā’ riHna li l-Habbānīya l-owlād rādaw ysibHūn. wi l-bārHa, l-arbi‘ā’, akalna barra wīyya ba’DH il-āSdqā’
Donald: khōsh sawwayti! l-wāHid lāzim yīTla’ ba’d id-dawām
Yasmin: bas tidri, sbū‘ ij-jāy lāzim abqa bi l-bēt aSalliH imtiHānāt

Yasmin: This week went by (lit., finished) very quickly
Donald: Yes, indeed! Imagine, today is Thursday! I have a thousand tasks, and I don’t know when to do them. There’s no time
Donald: We’re all like that. But you know what? I did a lot of things this week.
Donald: Very good! What did you do?
Yasmin: Starting from Saturday, after work, I took the children to the zoo. It was a beautiful day. We saw animals we hadn’t seen in a long time.
Donald: Like what?
Yasmin: There was a lion, a tiger, a bear with her cubs, a snake more than five meters long, and some unusual birds: blue, green, red, and yellow. We enjoyed ourselves that day, but on Sunday, I could not go out; I had to do some correcting.
Donald: And on Monday?
Yasmin: On Monday, I gave a lecture at Baghdad University.
Donald: A lecture? On what subject?
Yasmin I talked about Nazik al-Malaika.
Donald Great!

Yasmin: And on Tuesday, we went to Habhaniyya The boys wanted to swim And yesterday, Wednesday, we ate out with some friends
Donald You did well! One needs to go out after work!
Yasmin But you know what? Next week I’ll have to stay home to correct my exams

B. Pronunciation

In Iraqi Arabic, a word’s last consonant cluster is often separated by a vowel when the word is followed by a word starting with a consonant to avoid having a three-consonant cluster, but the cluster remains intact when it is followed by a vowel or sometimes, the coordinating conjunction \( w \)

\[
\text{riHit ams} \quad \text{riHit il-yôm}
\]
I went yesterday I went today

\[
\text{ba’ad wên riHti’?} \quad \text{bo’d id-dawām riHit li s-sūg}
\]
Where else did you go? After work I went to the market

\[
\text{shifit-ha qabil yôm i-jum’a} \quad \text{shifit-ha qabil il-bārHa}
\]
I saw her before Friday I saw her before last night

\[
\text{mā ‘indi wakit} \quad \text{rāH ashūfak wakt id-dawām}
\]
I don’t have time I’ll see you (m sg) during working hours

\[
\text{‘inda alif dinār} \quad \text{‘inda alf w-miyyat (mit) dinār}
\]
He has one thousand dinars He has one thousand, one hundred dinars.

The preposition \( min \) (from) becomes \( mn \) (a cluster) when it precedes a vowel, but it remains as it is before a consonant

\[
\text{yamta Tila’tu \( min \) Hadiqat il-Haywānāt?}
\]
When did you leave the zoo?

\[
\text{yamta Tila’tu \( mn \) il-bêt?}
\]
When did you leave the house?

C. Grammar and Usage

1. COMPARATIVE AND SUPERLATIVE IN IRAQI ARABIC

In Iraqi Arabic, the comparative and the superlative forms of adjectives are formed, as in MSA, by changing the vowel pattern in the word to \( a-CC-a-C \) For example, \( jamil \) (beautiful) becomes \( ajmal \) (more beautiful), \( Tawil \) (long), \( aTwal \) (longer), and \( chibīr \) (big/old), \( akbar \) (bigger) The comparative form of the adjective is used with the particle \( min \) (than), as in
layla *aqwa* min *salwa*.
Layla is stronger than Salwa

*aHmad aTwal min akhū*
Ahmed is taller than his brother

For the superlative form, Iraqi Arabic uses the comparative form preceded by the definite article *il/I*

*lamis il-akbar*
Lamis is the oldest

*maha l-azghar*
Maha is the youngest

The comparative form without *min* and without an article can also be used, as in

*lamis akbar khawāt-ha*
Lamis is the oldest among her sisters

The comparative and superlative forms of adjectives do not change for number or gender. The following table contains a number of commonly used comparatives and superlatives, some of which appear in this lesson’s dialogue

<table>
<thead>
<tr>
<th>IRAQI ARABIC ADJECTIVES</th>
<th>COMPARATIVE</th>
<th>SUPERLATIVE</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>zën</em> (good/nice)</td>
<td><em>aHsan</em> (better/nicer)</td>
<td><em>l-aHsan</em> (the best)</td>
</tr>
<tr>
<td><em>sayyi’, mū zën</em> (bad)</td>
<td><em>aswa</em>’ (worse)</td>
<td><em>l-aswa</em>’ (the worst)</td>
</tr>
<tr>
<td>‘aDHim (great)</td>
<td><em>aDHam</em> (greater)</td>
<td><em>l-aDHam</em> (the greatest)</td>
</tr>
<tr>
<td><em>gharinb</em> (strange/unusual)</td>
<td><em>aghrab</em> (more unusual)</td>
<td><em>l-ghrab</em> (the most unusual)</td>
</tr>
<tr>
<td><em>jamil</em> (beautiful)</td>
<td><em>ajmal</em> (more beautiful)</td>
<td><em>l-ajmal</em> (the most beautiful)</td>
</tr>
<tr>
<td><em>dhaki</em> (clever)</td>
<td><em>adhka</em> (cleverer)</td>
<td><em>l-adhka</em> (the cleverest)</td>
</tr>
<tr>
<td><em>Hilu</em> (sweet)</td>
<td><em>aHla</em> (sweeter)</td>
<td><em>l-aHla</em> (the sweetest)</td>
</tr>
<tr>
<td><em>wāsī’</em> (wide/spacious)</td>
<td><em>awsa</em>’ (wider)</td>
<td><em>l-awsa</em>’ (the widest)</td>
</tr>
<tr>
<td><em>bārīd</em> (cold)</td>
<td><em>abrād</em> (colder)</td>
<td><em>l-abrād</em> (the coldest)</td>
</tr>
<tr>
<td><em>Hār</em> (hot)</td>
<td><em>aHarr</em> (hotter)</td>
<td><em>l-aHarr</em> (the hottest)</td>
</tr>
<tr>
<td><em>qalil</em> (little)</td>
<td><em>aqall</em> (less/fewer)</td>
<td><em>l-aqall</em> (the least/fewest)</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
### THE VERB *gidar* (CAN)

<table>
<thead>
<tr>
<th>Imperfect</th>
<th>Perfect</th>
</tr>
</thead>
<tbody>
<tr>
<td>ḍāni <em>agdar</em> asbaH</td>
<td>ḍāni <em>gidar</em> asbaH</td>
</tr>
<tr>
<td>I can swim</td>
<td>I could swim</td>
</tr>
<tr>
<td>inta <em>tqdar</em> tibdi</td>
<td>inta <em>gidar</em> tibdi</td>
</tr>
<tr>
<td>You can start</td>
<td>You could start</td>
</tr>
<tr>
<td>inti <em>tgidrin</em> titkallimin</td>
<td>inti <em>gidar</em> titkallimin</td>
</tr>
<tr>
<td>You can speak</td>
<td>You could speak</td>
</tr>
<tr>
<td>huwwa <em>yqdar</em> yibqa</td>
<td>huwwa <em>gidar</em> yibqa</td>
</tr>
<tr>
<td>He can stay</td>
<td>He could stay</td>
</tr>
<tr>
<td>hiyya <em>tqdar</em> tākul</td>
<td>hiyya <em>gidar</em> tākul</td>
</tr>
<tr>
<td>She can eat</td>
<td>She could eat</td>
</tr>
<tr>
<td>iḥna <em>ngidar</em> nākhudh il-imtiHān</td>
<td>iḥna <em>gidarna</em> nākhudh il-imtiHān</td>
</tr>
<tr>
<td>We can take the exam</td>
<td>We could take the exam</td>
</tr>
<tr>
<td>intu <em>tgidrīn</em> tSalHān imtiHānātkum</td>
<td>intu <em>gidartu</em> tSalHān imtiHānātkum</td>
</tr>
<tr>
<td>You can mark your own exams</td>
<td>You could mark your own exams</td>
</tr>
<tr>
<td>Humma <em>ygidrīn</em> ykhalsūn b-sur’a</td>
<td>humma <em>gidraw</em> ykhalsūn b-sur’a</td>
</tr>
<tr>
<td>They can finish quickly</td>
<td>They were able to finish quickly</td>
</tr>
</tbody>
</table>

To negate this verb, the particle *mā* or *ma* is used

- *mā agdar asbaH*
  - I can’t swim
- *ma yqdar yākul*
  - He can’t eat

### 3. NUMBERS FROM 1 TO 20 IN IRAQI ARABIC

Except for differences in pronunciation and grammatical form, Iraqi Arabic numbers are the same as those in MSA (see Lessons 7 and 8)

#### NUMBERS FROM 1 TO 20

<table>
<thead>
<tr>
<th></th>
<th></th>
<th>11</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>wāHid</td>
<td>Hda’ash</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>thnēn</td>
<td>thna’ash</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>lātha</td>
<td>tlaTa’ash</td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>arba’a</td>
<td>arba’Ta’ash</td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>khamsa</td>
<td>khumuSTa’ash</td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>sitta</td>
<td>sīTa’ash</td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>sab’a</td>
<td>sabīTa’ash</td>
<td></td>
</tr>
<tr>
<td>8</td>
<td>thmānya</td>
<td>thminTa’ash</td>
<td></td>
</tr>
<tr>
<td>9</td>
<td>tis’a</td>
<td>tsīTa’ash</td>
<td></td>
</tr>
<tr>
<td>10</td>
<td>‘ashra</td>
<td>‘ishrn</td>
<td></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 *wāHid* (one), regardless of the gender of the noun they modify Iraqis say
asad (m) wāhid (one lion) and Hayya (f) wiHda (one snake), but they say asadēn ithnēn (two lions) and Haytēn ithnēn (two snakes), tlath isūd (three lions) and tlath Hayyāt (three snakes), arba‘ isūd and arba‘ Hayyāt, and so on khamis/sitt/sabi‘/thman/tisi‘/‘ashir isūd/Hayyāt. From 11 upward, however, the numbers usually modify singular nouns, as in MSA Hda‘ash nimīr (eleven tigers), thna‘ash dubba (twelve she-bears), and ‘ishrin ghazāla (twenty deer)

Compound numbers from 20 to 99 are formed, as in MSA, by adding any one of the single numbers from 1 to 9 to ‘ishrin (twenty), tlāthin (thirty), arba‘in (forty), etc., as in wāhid w-‘ishrin (twenty-one), thnēn w-‘ishrin (twenty-two), tlātha w-‘ishrin (twenty-three), arba‘a w-‘ishrin (twenty-four), etc. The remaining numbers in Iraqi Arabic follow the pattern found in MSA but differ, often slightly, in pronunciation miyā (hundred), mitēn (two hundred), tlathmiyya (three hundred), arba‘miyya (four hundred), khamismiyya (five hundred) and so on, with the word miyā (hundred) being added to the number. The same can be done with alif or alif (thousand) and its plural alāf, and with milyān (million) and its plural malāyin alif, alif (two thousand), tlattālāf (three thousand), arba‘tālāf (four thousand), khamistālāf (five thousand), etc., and milyān, milyān (two million), tlath malāyin (three million), arba‘ malāyin (four million), khamis malāyin (five million), etc.

4. COLORS IN IRAQI ARABIC

Most of the words used for colors in MSA are also found in Iraqi Arabic, with small differences in pronunciation that characterize the dialect. Iraqi Arabic colors are pluralized when used to modify plural and dual nouns

Tērēn khuDUHur
two (du) green birds (pl)

Tyūr khuDUHur
green (pl) birds (pl)

The feminine forms of color apply when they follow singular nouns, as in Tēra Safra (a yellow female bird), but also in mit baTDa Safra (a hundred yellow ducks), and alif ghazāla Safra (a thousand yellow deer). The following table contains the most common Iraqi Arabic words for colors, used in phrases
### COLOR WORDS IN IRAQI ARABIC

<table>
<thead>
<tr>
<th>Masculine Singular</th>
<th>Feminine Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>bēt ayyaDH (a white house)</td>
<td>badila bēDHa (a white dress)</td>
<td>badlāt biD (white dresses)</td>
</tr>
<tr>
<td>dubb aswad (a black bear)</td>
<td>dubba sodā (a black she-bear)</td>
<td>dubbab/dubbāt sūd (black bears)</td>
</tr>
<tr>
<td>Tēr aHmar (a red bird)</td>
<td>Tēra Hamra (a red bird)</td>
<td>Tyūr Humur (red birds)</td>
</tr>
<tr>
<td>Hīdhā' akhDHar (a pair of green shoes)</td>
<td>jānTa khaDHra (a green bag)</td>
<td>aHdiya khuDHur (green shoes)</td>
</tr>
<tr>
<td>bōb aSfar (a yellow door)</td>
<td>sayyārāa Safra (a yellow car)</td>
<td>sayyārāt Sufūr (yellow cars)</td>
</tr>
<tr>
<td>qalam azrag (a blue pen)</td>
<td>waraqa zuragā (a blue paper)</td>
<td>aqlām zurag (blue pens)</td>
</tr>
<tr>
<td>dūkkān gahwā'ī (a brown store/shop)</td>
<td>qanafa gahwā'yya (a brown couch)</td>
<td>qanafāt gahwā'yyāt (brown couches)</td>
</tr>
<tr>
<td>DHuwa banafsajī (a purple light)</td>
<td>warda banafsajiyyā (a purple flower)</td>
<td>aDHwiya banafsajiyyā (purple lights)</td>
</tr>
<tr>
<td>qamīs warpī (a pink skirt)</td>
<td>tannūra wardiyyā (a pink skirt)</td>
<td>tannūrāt wardiyyāt (pink skirts)</td>
</tr>
<tr>
<td>nimūr purtigāli (an orange tiger)</td>
<td>dījūr purtiqāliyya (an orange hen)</td>
<td>dījūjūt purtiqāliyyāt (orange hens)</td>
</tr>
<tr>
<td>ribāT nSiSa (a grey tie)</td>
<td>blūza nSiSiyyya (a grey blouse)</td>
<td>blūzāt nSaSyyāt (grey blouses)</td>
</tr>
<tr>
<td>kūb fīDHDH (a silver cup)</td>
<td>khāshūgā fīDHDHiyyx (a silver spoon)</td>
<td>kwābā fīDHDHyya (silver cups)</td>
</tr>
<tr>
<td>Hzām dhababī (a golden belt)</td>
<td>sā'a dhababiyyya (a golden watch)</td>
<td>sā'āt dhababiyyya (golden watches)</td>
</tr>
</tbody>
</table>

However, the above rules are often broken. For instance, the colors that end with the vowel sound i (m. sg.) in the first column are also used to refer to plural, both feminine and masculine, entities. One may say blūzāt (f. pl.) nSiSa (grey shirts) instead of blūzāt nSiSiyyyāt. One may also say blūza nSiSa instead blūza nSiSiyyya, treating just as loosely all the other words in this category. īmūn Hashishi (grass-green color) and ālwān Hashishi/Hashishiyya (grass-green colors).

### 5. DAYS OF THE WEEK IN IRAQI ARABIC

The Iraqi week starts on Saturday and ends on Friday. The words denoting the days of the week are

- sabit (Saturday)
- aHHad (Sunday)
- thinēn (Monday)
- thalāthā' (Tuesday)
- arbi'ā' (Wednesday)
- khamīs (Thursday)
- jum'a (Friday)

These words are preceded by the definite article when used in phrases or sentences, except when they are intended to be indefinite.

yōm il-khamīs akhhallīm īmtiHānātī.

On Thursday, I('ll) finish my exams.
yəm is-sabit ‘idna mtiHān
On Saturday, we have an exam

But

chān yəm thalāthā’, mū arbiā’
It was a Tuesday, not a Wednesday

6. aku (THERE IS) AND māku (THERE ISN’T)
aku (there is) and māku (there isn’t) are common Iraqi Arabic expressions, used in questions or statements, depending on the context and intonation. Note their use in the following sentences

aku arba’ jāmi‘āt b-baghdād
There are four universities in Baghdad

aku dawām yəm is-sabit?
Is there work on Saturday?

lā, māku
No, there isn’t

māku ‘indi filis ahmar
I’m broke (lit. I don’t have one red “cent”)

akid māku fil b-Hadiqat il-Haywānāt?
Are you sure there is no elephant in the zoo?

7. VERB CONJUGATION IN IRAQI ARABIC
The following tables show the conjugation of five new Iraqi verbs in the perfect, imperfect, and imperative forms. Note that the verb diira (to know) does not have an imperative form. Note also that the verb tkallam (to talk) can be used interchangeably with another Iraqi Arabic verb, Hicha (to talk), which is the counterpart of the MSA Hakā, and conjugates in exactly the same way as biša (to start) and biqa (to stay), below

<table>
<thead>
<tr>
<th>VERB CONJUGATION: THE PERFECT TENSE</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
</tr>
<tr>
<td>āni</td>
</tr>
<tr>
<td>inta</td>
</tr>
<tr>
<td>inti</td>
</tr>
<tr>
<td>huwwa</td>
</tr>
<tr>
<td>hiyya</td>
</tr>
<tr>
<td>ihna</td>
</tr>
<tr>
<td>intu</td>
</tr>
<tr>
<td>humma</td>
</tr>
</tbody>
</table>
### VERB CONJUGATION: THE IMPERFECT TENSE

<table>
<thead>
<tr>
<th></th>
<th>bida (to start)</th>
<th>dira (to know)</th>
<th>biqa (to saty)</th>
<th>sibaH (to swim)</th>
<th>tkallam (to speak)</th>
</tr>
</thead>
<tbody>
<tr>
<td>ânî</td>
<td>abdi</td>
<td>adn</td>
<td>abqa</td>
<td>asbaH</td>
<td>atkallam</td>
</tr>
<tr>
<td>intâ</td>
<td>tibdi</td>
<td>tidri</td>
<td>tibqa</td>
<td>tisbaH</td>
<td>titkallam</td>
</tr>
<tr>
<td>intî</td>
<td>tibdin</td>
<td>tidrin</td>
<td>tibqîn</td>
<td>tsibHîn</td>
<td>titkalîn</td>
</tr>
<tr>
<td>huwwa</td>
<td>yibdi</td>
<td>yidri</td>
<td>yibqa</td>
<td>yisbaH</td>
<td>yîtkalîm</td>
</tr>
<tr>
<td>hiyya</td>
<td>tibdi</td>
<td>tidri</td>
<td>tibqa</td>
<td>tisbaH</td>
<td>titkallam</td>
</tr>
<tr>
<td>iffna</td>
<td>nibdi</td>
<td>nidri</td>
<td>nibqa</td>
<td>nisbaH</td>
<td>nîtkalîm</td>
</tr>
<tr>
<td>intu</td>
<td>tibdûn</td>
<td>tidrûn</td>
<td>tibqûn</td>
<td>tsibHûn</td>
<td>titkalûm</td>
</tr>
<tr>
<td>humma</td>
<td>yibdûn</td>
<td>yidrûn</td>
<td>yibqûn</td>
<td>ysibHûn</td>
<td>yîtkalûm</td>
</tr>
</tbody>
</table>

### VERB CONJUGATION: THE IMPERATIVE

<table>
<thead>
<tr>
<th></th>
<th>bida (to start)</th>
<th>biqa (to stay)</th>
<th>sibaH (to swim)</th>
<th>tkallam (to speak)</th>
</tr>
</thead>
<tbody>
<tr>
<td>inta</td>
<td>ibdi</td>
<td>ibqa</td>
<td>isbaH</td>
<td>tkallam</td>
</tr>
<tr>
<td>intî</td>
<td>ibdi</td>
<td>ibqi</td>
<td>sibHî</td>
<td>tkallimi/tkaliovi</td>
</tr>
<tr>
<td>intu</td>
<td>ibdu</td>
<td>ibqu</td>
<td>sibHu</td>
<td>tkallimu/tkalmu</td>
</tr>
</tbody>
</table>

### D. Vocabulary

- **khallaS b-sur’a** finished quickly
- **hal-yôm khamîs** Today is Thursday
- ‘indi I have
- **alîf shaghla** a thousand tasks
- **mâ adnî** I don’t know
- **mâku wakît** There’s no time
- **kulna hîchi** We’re all like that
- **bas tidrî?** You know what? (lit., But do you know?)
- **nibdi min** we start from
- **ba’d id-dawâm** after work
- **akhdahît ijjahâlî** I took the children
- **Hadiqât il-Haywânât** the zoo
- **chân yôm jamîl** It was a beautiful day
- **shifna Haywânât** we saw animals
- **ma-shâyfiha min zamân** We haven’t seen (them) in a long time
- **mathalan?** like what?, for example?
- **chân aku** there was
- **asad** lion
- **nimîr** tiger
- **dubba** she-bear
- **Hayva** snake
- **Tûlha** its length
- **ukthar min** more than
- **khams, a-CSIâr** five meters
aku Tyūr ghariba. There were unusual birds.
zurug blue
khuDHur green
Humur red
Sufur yellow
twannasna We enjoyed ourselves
ma-gidarit aTla‘ I could not go out
taSiiH grading, marking
inTēt muHāDHara I gave a lecture
b-ŷami‘at baghdād at the university of Baghdad
b-’ay mawDHū? On what subject?
tkallamīt I talked
yōm ith-thalāṭhā’ Tuesday
rōdaw ysbHūn They wanted to swim
l-ərbi‘a’ Wednesday
akalna barra We ate outside
ba‘DH il-aSdiqā some friends
abqa bi l-bēt I am staying home
aSalliH imtiHānāti I grade my exams

E. Cultural Notes

Once known as Mesopotamia, Iraq is a country where the most ancient civilization known to the world took root and flourished and produced leaders like Assurbanipal and Hammurabi, men whose monuments still exist in museums today. And though wars and invasions have heedlessly ravaged the precious relics of this civilization, Iraq has been known to bounce back, to rebuild, and to reassert its love for learning in both the arts and the sciences.

Modern Iraq is one of the few Arab countries where women, too, have left their mark on the nation’s heritage and culture. Women have found a space of their own outside the house and have sought some worthy vocations for themselves since the early decades of this century. At first, teaching in segregated schools was the favored occupation for women, who, due to Islamic habits, preferred to work in environments dominated by their sex. Gradually, however, more women found their way to professions previously controlled by men, and worked side by side with them, not just as nurses, but as doctors and university professors. Iraq has also produced some fine female poets, famous among whom is Nazik al-Malaika, whose poetry and nonfiction works have been widely anthologized and translated into many languages.

Iraqis, however, are also fun-loving and highly sociable people. If they are not spending time with friends and relatives, they may be engaging in other recreational pursuits, such as strolling by the river, going to the zoo, or swimming in a lake on weekends or after work, the late afternoon sun furnishing a much cooler climate for such activities. Iraqis can be truly devout Muslims, but they also acknowledge the claim this world has on them.
F. Exercises

1. Choose one of the verbs in parentheses to make a correct sentence
   a. dūnald, b-’ay mawDHû' (tkallamit, tkallamit)?
   b. yāsmin (biqa, biqat) bi j-jāmi’a li s-sā’a sitta.
   c. layla (khalSat, khollaS) shughulha bsur’a
   d. bāsīl (sibaH, sibHat) bi l-Habbāniyya amis
   e. lūsī rāH (yibdi, tibdi) tSalliH intiHānāt-ha
   f. l-awlād bidaw (yimshūn, timshūn)

2. Say the following sentences in Iraqi Arabic
   a. I can’t swim
   b. Shall we go on Thursday or on Sunday?
   c. I gave a lecture
   d. Rania is stronger than Jumana
   e. Lucy went to the university

3. Fill in the blanks with the following comparative and superlative adjectives
   l-akbar / asra’ / akthar / l-ahsan / aqua / aTwal
   a. Hādhi il-Hayya ____________ min dhich il-Hayya
   b. ma-shifit ____________ min hadha l-asad
   c. minu ____________, lamīs lo Sadiqat-ha?
   d. minu ____________, hādhi l-badla lo badlat ummi?
   e. dūnald yākul ____________ min lūsī
   f. lūsī tisbaH ____________ min dūnald

4. Which of the two colors in the parentheses below better matches each noun?
   a. l-Hashish (aswad, akhDHar)
   b. s-sīma (sky) (zarga, Hashishi)
   c. l-walad (riSāSī, asmar)
   d. t-tuffāHa (sōda, Hamra)
   e. l-warda (banafsajīyya, fiDHīyya)
   f. n-nimir (abyaDH, purtuqāli)
   g. Sadiqi (shagra, dhahabiyya)

5. Match the words in column A with those in column B to create complete sentences.
   A          B
   a. chān yōm  biha asad w-nimir
   b. amis Tila’it  rāHaw li j-jāmi’a
c. hal-yöm thalāthā’
d. Hadiqat il-Haywānāt
e. yöm ij-jum’a
f. dūnald w-yāsmin
g. yāsmin khalSat
h. tkallamat ‘an

māku dawām
jamil
mū arbi’ā’
ba’d id-dawām
nāzik il-malā’ika
shighilha

**Answer Key**

1. a. dūnald, b-‘ay mowDhū’ tkallamat?
   b. yāsmin biqit bi j-jāmi’a li s-sā’a sitta
   c. layla khalSat shughulha b-sur’a.
   d. bāsil sibaH bi l-Habbāniyya amis
   e. lūsī rāH tibdi (SalliH imtiHānāt-ha

f. l-awlād bidaw yimshūn.

2. a. āni mā agdar asbaH
   b. nruH yöm il-khamis lo yöm il-aHHad?
   c. nTēt muHāDHara
   d. rānyā aqwa min jumāna
   e. lūsī rāHat li j-jāmi’a

3. a. Hādhi il-Hayya gTwal min dhich
    il-Hayya
   b. ma-shīlāt aqua min hādha l-asad
   c. minu l-akbar, lamis lo Sadiqāt-ha?
   d. minu l-ṭHson, hādhi l-badla lo badlat ummi?
   e. dūnald yākul akther min lūsī.
   f. lūsī tisbaH asrā’ min dūnald

4. a. l-Hashish akhDHara
    b. s-sima zarga
    c. l-walad asmr (brown, tanned)
    d. t-tuffāHa Hamra
    e. l-warda banafsajyya

5. a. chān yöm jamil
   b. amis Tīla’it ba’d id-dawām
   c. hal-yöm thalāthā’, mū arbi’ā’
   d. Hadiqat il-Haywānāt biha asad
      w-nimir
   e. yöm ij-jum’a māku dawām
   f. dūnald w-yāsmin rāHaw li j-jāmi’a
   g. yāsmin khalSat shighilha
   h. tkallamat ‘an nāzik il-malā’ika

f. n-nimir purturā’ī
   g. Sadiqti shagra (blonde)
1 Fill in the blanks with the following verbs:

- yəzūrūn / nwāfiq / ūla'it / yrūḥ / ashrah / tāqlūn / t'išh

a. l-awlād rāh ________ 'amhum
b. iḥna ________ 'alā kušhi tguša
c. īamlis ________ bi l-בואSra
d. irtu rāḥ ________ bi l-ma't'ām hal-yōm?
e. ʿāni ________ amis w-addawal amis
f. dūnald ma-yrid ________ li l-mūSil
g. arid ________ 'aSir

2 Fill in the blanks with the following nouns.

- banāt / iS-SiHa / sā'a / Halīb / bēdhēn / dawām / 'uţla

a. shlōn ________?
b. aḥtāį ________ w-khubuz (bread)
c. bēsh ________?
d. yōm is-sabit 'idna ________
e. bi l-'iđ 'idna ________
f. tiḥtājīn ________ lō tlath bēdhēt?
g. l-madrasa biha ________ w-awlād

3 Choose the correct adjective from the options given in the parentheses.

a. zawji (karim, karima)
b. ukhti (qawi; qawiyya)
c. l-Hadiqa (wās'ā, wās'i')
d. yāsmin insāna (laTifa, laTif)
e. dūnald ishtira l-lūsi badla (jamīl; jamīla)
f. ābūya jāb baTThikha (chibīra, chibīr)
g. l-Hayya (Tawīl; Tawīla)

4 Replace the words in parentheses below with the following possessive suffixes.

-hum / -ha / -i / -a / -na / -kum / -ak

a. hādha qalam (lūsi).
b. shīfīt kitāb (dūnald)?
c. dhāka bēt (ani)
5. Replace the words in parentheses below with the following attached object pronouns:

- ha / -a / -ni / -hum / -kum / -ich / -na

a. nTēt (lūsi w-dūnald) kitābēn
b. aHmad rāH yshūf (saffāna)
c. zūru (āni) sbū’ ij-jāy
d. wēn shift (intu) ‘ammi w-‘amti?
e. rāH anTi (inti) il-miftāH (key) bāchir
f. ta’ālu sā’du (iHna) sbū’ ij-jāy
g. nūr tHībb (aHmad)

6. Use the correct form of the verb chān in each of the following sentences:

a. l-walad (chān, chānat) zēn
b. inti (chān, chinti) bi l-baSrā
b. ukhti (chānaw, chānat) bi j-jāmi’a
d. khāli w-khālti (chinn, chānaw) yšibHūn
e. ānī w-zawjiṭi (chinna, chintu) bi s-sūg amīs
f. inta w-akhūk (chānaw, chintu) b-Hadīqat il-Haywānāt
g. ānī (chānat, chinti) anTi muHāDHara

7. The verbs Hīcha (to talk), mīsha (to walk), bīcha (to cry), and nīsa (to forget) conjugate in the same way as the verb bīda (to begin) (see Lesson 30). Fill in the spaces in the following table with the correct perfect forms of these verbs:

<table>
<thead>
<tr>
<th></th>
<th>Hīcha</th>
<th>mīsha</th>
<th>bīcha</th>
<th>nīsa</th>
</tr>
</thead>
<tbody>
<tr>
<td>ānī</td>
<td>Hīchēt</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>inta</td>
<td></td>
<td>mīshēt</td>
<td></td>
<td></td>
</tr>
<tr>
<td>inti</td>
<td></td>
<td></td>
<td>bīchēti</td>
<td></td>
</tr>
<tr>
<td>huwwa</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>hiyya</td>
<td></td>
<td></td>
<td>bīcha</td>
<td></td>
</tr>
<tr>
<td>iHna</td>
<td></td>
<td></td>
<td></td>
<td>nīsat</td>
</tr>
<tr>
<td>intu</td>
<td></td>
<td></td>
<td></td>
<td>nīsēna</td>
</tr>
<tr>
<td>humma</td>
<td></td>
<td>mishētu</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

8. Match the words in column A with those in column B to make grammatically correct sentences.
A
iHna mā ‘idna
lamis w-lūsi
dūnald
ānī w-awlādi
inta w-zawijtak
SabāH
jīb wiyyāk tuffāH
s-sā‘a thmānya
ummi w-abūya chānaw
halyōm shinu

B
yrīd ysāfīr bi l-‘īd
w-moz w-‘inab
sayyāra
w-nuS illa khamsa
bi l-īsīb‘
b-almānā (in Germany)
sāfraw qabil yomēn
n‘ish b-baghdād
il-khēr
ta‘ālu l-bētna

9. Say the following sentences in Iraqi Arabic

a) I love animals
b) I’ll see you after work
c) I went to the movies
d) What do you have in the bag?
e) Which apple do you want?
f) I have a thousand dinars

10. Provide the appropriate responses to the following Iraqi Arabic greetings

a) masā‘ il-khēr
b) ma‘a s-salāma
c) shlōnāk?
d) shlōnīch?
e) marHaba?
f) s-salāmu ‘alaykum
g) tiSbaHūn ‘ala khrēr

Answer Key

1. a) l-awlād rāH yzūrūn ‘amhum
   b) iHna nwāfīq ‘ala kulshi tğıula
   c) lamis t‘ish bi l-baSra
   d) intu rāH tāklūn bi l-maT’am hal-yom?
   e) ānī Tīg‘it amis w-awwal amis
   f) dūnald ma-yrīd yrūH li l-mūSīl
   g) arid ashbāb ‘aSīr

f) tiHtājīn bēDHtēn lo tlhs bēDHāt?
g) l-madrasa biha banāt w-awlād

2. a) shlōn iS-SīHā?
   b) aHtāj Halīb w-khubuz (bread)
   c) bēsh is-sā‘a?
   d) yôm is-sabit ‘idna dawām
   e) bi l ‘īd ‘idnā ‘yĪlg

3. a) zawji karīm
   b) ukhtī qawīyya
   c) l-Hadiqa wās‘a
   d) Yāsmin insāna látīfa
   e) dūnald ishtira l-lūsi badla jamīla
   f) abūya ḫāb baTTikha chībīra
   g) l-Hayya Tawīla

4. a) hādha qalāmha
   b) shifīt kītōbā?
c. dhāka bēti
d. rāH nākhudh akiţa wiyyāna
e. rāH ashtiri min dukkanḩum
f. hādi malabīskum.
g. yamta tsāfir il-baladak?

5 a. nTēt-hum kitābēn
b. aHmad rāH yshūfha
c. zūrūni sbū’ i-jāy
d. wēn shifty ‘ammi w-’amti?
e. rāH anTīch il-miftāH (key) bāchir
f. ta’ālu sā’dūna isbū’ i-jāy
g. nūr tHibba

6 a. l-walad chān zēn
b. intī chinti bi l-bāsra

c. ukhti chānrat bi j-jāmi’a
d. khalī w-khalīt chānow yṣibHūn
e. āni w-zawījti chintu bi s-sūg amis
f. inta w-akhūk chintu b-Hadiqat il-Haywānāt
g. āni chint anTī muHāDHara

7

<table>
<thead>
<tr>
<th></th>
<th>Hicha</th>
<th>misha</th>
<th>bicha</th>
<th>nisa</th>
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</thead>
<tbody>
<tr>
<td>ani</td>
<td>Hichēt</td>
<td>mishēt</td>
<td>bichēt</td>
<td>nisēt</td>
</tr>
<tr>
<td>Inta</td>
<td>Hichēt</td>
<td>mishēt</td>
<td>bichēt</td>
<td>nisēt</td>
</tr>
<tr>
<td>Intī</td>
<td>Hichēti</td>
<td>mishēti</td>
<td>bichēti</td>
<td>nisēti</td>
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<td>Huwwa</td>
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<td>misha</td>
<td>bicha</td>
<td>nisā</td>
</tr>
<tr>
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<td>Hichat</td>
<td>mishat</td>
<td>bichat</td>
<td>nisat</td>
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<td>Hichēna</td>
<td>mishēna</td>
<td>bichēna</td>
<td>nisēna</td>
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<td>nisētu</td>
</tr>
<tr>
<td>Humma</td>
<td>Hichaw</td>
<td>mishaw</td>
<td>bichaw</td>
<td>nisaw</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 mā ba’rif kif baddi ZabbīTa ma’ ahli anā bHebbα la-jorjet bas ahli mā byismaHūli itjāwwaza
lūsī lē yā aHmad? shū l-mishkle? lē mā byismaHūlak ahlak itjāwwaza la-jorjet?
Ahmad ma bta’rī anā shī’i w-lēzim itjāwwaζ waHdī shī’īyye mitlī w-hīyye mārūniyye ‘a shēn heyk lēzim itjāwwaζ wāHdā mārūnī mitla shū baddnā nā’mul? ba’d khamsta’shar sine Harb aḥliyye libnēn ba’du Tāyfi
lūsī. shū ‘indak ikhtiyarēt lēkīn?
Ahmad fiyi itrika la jorjet w-itjawwaz bint tēniye ta’jibun la-ahli bas anā mā baddi
lūsī. mish bayayk kēn baddu yēk itjawwaza la-bint ‘amtak, shū kēn isma?
Ahmad zeineb
lūsī aywā, zeineb
Ahmad bala bas anā baddi jorjet w-bas
lūsī mishkle kbīrε Tab, shū raH ta’mul ya’ni?
Ahmad walla, fiyi ēkhida la-jorjet w-nrūH ‘a ‘ubrus - izā badda - w-ntjawwaz jawēz madani jorjet lā, yā aHmad, kif baddnā nrūH ‘a ‘ubrus la-Hālnā? shū raH yi’ūlu ahli w-ī-jīrān? mish ma‘ūl kif ‘am bitfakkir
Ahmad bas hayda mish kil shi, yā lūsī anā ba’dnī mā ‘indi shī’ī’ a w-ba’dnī ‘am-bfattish ‘a shīghel w-mā bāl’i Sarli sine
jorjet aSdu yā lūsī, izā tjawwaznā, shū baddnā nēkul w-nishrāb? w-weyn baddnā n’ish?
lūsī ya’ni l-waD’ l-iqtiSādī kamēn Diddak yā aHmad, mish heykē?

Ahmad I don’t know how I will work things out with my family. I love Georgette, but my family wouldn’t let me marry her.
Lucy, Why, Ahmad? What’s the problem? Why wouldn’t your family let you marry Georgette?

Ahmad You know I am a Shiite and I should marry a Shiite girl (lit, like myself). Georgette is Maronite. So she has to marry a Maronite (lit, like herself). What can we do? After 15 years of civil war, Lebanon is still sectarian.
Lucy, But what alternatives do you have?
Ahmad I could leave Georgette and marry a girl (lit, another girl) that my family likes. But I don’t want to.
Lucy Didn’t your father want you to marry your cousin? What was her name?
Ahmad Zeineb.
Lucy Exactly, Zeineb.
Ahmad Yes, he did. But I want Georgette only.
Lucy: This is a big problem. Okay, so what are you going to do?
Ahmad: Well, I can take Georgette to Cyprus—if she wants—and we can have a civil marriage. [there]
Georgette: No, Ahmad, how can we go to Cyprus alone? What are my family and the neighbors going to say? I can’t believe you think like this! (lit., it’s unbelievable how you think)
Ahmad: But that’s not all, Lucy. I still don’t have an apartment, and I’m still looking for a job and haven’t been able to find anything for a year now.
Georgette: In other words, Lucy (lit., he means, Lucy): if we get married, what are we going to eat and drink? And where are we going to live?
Lucy: So, the economic situation is also against you. Ahmad, isn’t it?

B. Pronunciation

1. Writing the Lebanese Dialect

Like other Arabic dialects, Lebanese Arabic is primarily a spoken language, rarely used in written communication, where Modern Standard Arabic is the norm. Because Arabic script was devised to represent the sounds of Classical and Modern Standard Arabic, the additional sounds that exist in Arabic dialects like Lebanese are not represented by it. For these reasons, the transliteration in Latin script is used to represent Lebanese Arabic in Lessons 26 to 30, as in all other dialect lessons.

While there are differences in pronunciation among different Lebanese speakers, depending on the region they come from, the Lebanese Arabic you will learn in the following five lessons is the most commonly used variant of modern Lebanese Arabic which doesn’t reflect regional specificities in pronunciation.

2. Vowels in Lebanese Arabic

In addition to the six vowels in fuSHā, ā, ē, i, a, u, and ı, Lebanese Arabic has four more vowels: two long vowels, ĕ and ǿ, and two short vowels, e and o. The Lebanese Arabic words lē (why), mishkē (problem), and jorjēt (Georgette), all from the dialogue, contain these vowels.

3. Consonants in Lebanese Arabic

A. The Consonant q

The MSA consonant q is normally replaced with a hamza sound (‘) in Lebanese Arabic, as in:

‘ubruS (Cyprus)  فْبرص
yi‘ulu (they say)  يقولوا
‘aSdu (he means)  قصدُ
ma‘ūl (understandable, reasonable)  مْفْقُول
At the same time, the many fuSHā words that contain a hamza almost always lose it in Lebanese Arabic. This is why it is reasonable to suspect that whenever a hamza is found in Lebanese Arabic, it corresponds to the consonant q in fuSHā. A number of words in Lebanese Arabic that belong to the educated and more formal language retain their qāf, such as iqtiSādi (economics).

B. THE CONSONANT j
The consonant j is pronounced as the sound zh in the English word pleasure. Take a look at the following examples and compare them to their fuSHā equivalents.

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>جوزجبت</td>
<td>forjet</td>
</tr>
<tr>
<td>أتزوجها</td>
<td>itjawwaza</td>
</tr>
<tr>
<td>نعيشهم</td>
<td>ta’jibun</td>
</tr>
</tbody>
</table>

C. THE CONSONANT dh
The fuSHā sound dh is pronounced as a z sound in Lebanese Arabic. Compare the Lebanese Arabic words below to their fuSHā equivalents.

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>إنا</td>
<td>izan (so)</td>
</tr>
<tr>
<td>إننا</td>
<td>izâ (if)</td>
</tr>
</tbody>
</table>

D. THE CONSONANT th
The fuSHā sound th is pronounced as either s or t in Lebanese Arabic, without a specific rule governing this variation. Notice how the following two words, written and pronounced identically in fuSHā, differ in their pronunciation of the th

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ثانية</td>
<td>sēniye (second, measure of time)</td>
</tr>
<tr>
<td>ثانية</td>
<td>tēniye (second, ordinal number; another)</td>
</tr>
</tbody>
</table>

4. THE FEMININE ENDING
In fuSHā, the feminine form of nouns and adjectives is indicated by the ending -a.

In Lebanese Arabic, the feminine ending is pronounced in two ways. Compare the following examples with their fuSHā equivalents.
• After q, t, z, d, s, and in most cases after r, the feminine ending is -a
  shi'a (Shi'a) شیعَة
  shi'a (apartment) سُقْة

• After all other sounds, the feminine ending is -e, and frequently also -i, without any distinction between the two
  mishkile (problem) مُشِكِّلة
  sine (year) سنَة
  Tâifiye (sectarianism) طائفيَة
  mârûniyye (Maronite) مارونِيَة
  ahliyye (civil) أهْلِيَة
  têniye (another) ثَانِية
  waHdi (one, f.) واحِدة

C. Grammar and Usage

1. THE PERSONAL PRONOUNS
The following table lists the personal pronouns used in Lebanese Arabic

<table>
<thead>
<tr>
<th>PERSONAL PRONOUNS</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>I</td>
<td>anâ</td>
<td>we</td>
</tr>
<tr>
<td>you (m)</td>
<td>enta/ente</td>
<td>you (m if)</td>
</tr>
<tr>
<td>you (f)</td>
<td>enti</td>
<td>entu</td>
</tr>
<tr>
<td>he</td>
<td>huwwi</td>
<td>they (m if)</td>
</tr>
<tr>
<td>she</td>
<td>hiyyî</td>
<td>hinni</td>
</tr>
</tbody>
</table>

Notice that most Lebanese Arabic personal pronouns are very close in form to those in fuShâ. The main difference consists in the fact that the fuShâ a sound is pronounced as either e (enta/ente and enti) or i (huwwi, hiyyî and enti) in Lebanese Arabic. In the plural, naHna (we) differs from the fuShâ naHnu only in the last vowel. The plural you pronoun, entu, starts with the Lebanese Arabic e and lacks the final consonant m, unlike its fuShâ counterpart, antum. The Lebanese Arabic they pronoun, hinni, differs the most from its equivalent in fuShâ, hum, the two share only the initial sound h. A more important difference between Lebanese Arabic and fuShâ 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>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>my</td>
<td>-i</td>
<td>our</td>
</tr>
<tr>
<td>your (m)</td>
<td>-ak</td>
<td>your (m /f)</td>
</tr>
<tr>
<td>your (f.)</td>
<td>-ik</td>
<td></td>
</tr>
<tr>
<td>his</td>
<td>-u</td>
<td>their (m /f)</td>
</tr>
<tr>
<td>her</td>
<td>-a</td>
<td></td>
</tr>
</tbody>
</table>

The Lebanese Arabic possessive endings for the we and you plural forms are identical to those in fuSHā. For all other persons they differ slightly and need to be learned. In contrast to fuSHā, possessive endings in Lebanese Arabic are attached directly to the end of the noun without an intervening vowel. The following table shows the noun ahl (family) with the possessive endings attached to it.

<table>
<thead>
<tr>
<th>THE NOUN ahl (FAMILY) WITH POSSESSIVE SUFFIXES</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>my family</td>
<td>ahlī</td>
<td>our family</td>
</tr>
<tr>
<td>your (m) family</td>
<td>ahlak</td>
<td>your (m /f) family</td>
</tr>
<tr>
<td>your (f) family</td>
<td>ahlīk</td>
<td></td>
</tr>
<tr>
<td>his family</td>
<td>ahlū</td>
<td>their (m /f) family</td>
</tr>
<tr>
<td>her</td>
<td>ahlā</td>
<td></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>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>anā</td>
<td>ba’rif</td>
<td>naHna</td>
</tr>
<tr>
<td>enta</td>
<td>bta’rif</td>
<td>entu</td>
</tr>
<tr>
<td>enti</td>
<td>bta’rif/bta’rfi</td>
<td></td>
</tr>
<tr>
<td>huwwi</td>
<td>bya’rif</td>
<td>hinni</td>
</tr>
<tr>
<td>hiyyi</td>
<td>bta’rif</td>
<td></td>
</tr>
</tbody>
</table>

mā ba’rif kif baddi ZabbiTa ma‘ ahlī
I don’t know how I will work things out with my family

bta’rfi anā shi‘ī
You know I am Shiite

The imperfect subjunctive form is used after modal words, such as lēzim (should, must), baddi (I want to), and fiyi (I can). This form of the imperfect tense lacks the prefixes b- and m-, but is otherwise indistinguishable from the indicative form.
• lēzim (should, must)

lēzim (should, must), a participle, is invariant, i.e., its form doesn’t change depending on the person and number of the subject. Instead, the verb that follows lēzim is conjugated in the imperfect tense and indicates the person, gender, and number of the subject.

lēzim rūH ‘a beirūt
I need to go to Beirut

shū lēzim ta’mal bukra?
What do you have to do tomorrow?

mish lēzim tZabbTu l-ūDa?
Don’t you need to tidy the room?

• baddi (I want to)

baddi (I want to) is a noun with a possessive pronoun attached to its end to indicate the subject of the action expressed. When the subject changes, the pronominal suffix attached to baddi changes as well. The following table shows the different forms of baddi (I want to) followed by the imperfect verb ‘eref (to know).

<table>
<thead>
<tr>
<th>The Expression baddi (I Want To)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
</tr>
<tr>
<td><strong>Singular</strong></td>
</tr>
<tr>
<td>anā</td>
</tr>
<tr>
<td>enta</td>
</tr>
<tr>
<td>enti</td>
</tr>
<tr>
<td>huwwi</td>
</tr>
<tr>
<td>hiyyi</td>
</tr>
</tbody>
</table>

kif baddā trūH ‘a ’ubruS la-Hālā?
Why does she want to go to Cyprus alone?

shū baddak tēkul w-tishrāb?
What do you want to eat and drink?

Another function of baddi (I want to) is to indicate the future tense. Its equivalent in English is either the future with going to or with will. Which translation of baddi is the correct one, want to, going to, or will, depends on the context. Take a look at some examples.

shū baddnā nēkul w-nishrāb?
What are we going to eat and drink?

shū baddnā na’mul?
What are we going to do?

mā ba’rif kif baddi ZabbīTa ma’ ahli
I have no idea how I will work things out with my family
• fiyi (I can)

fiyi (I can) consists of the preposition fi (in) followed by an object pronoun suffix. The object pronoun suffix expresses the subject and therefore, has to change accordingly, e.g., fiy (he can), fiyā (she can), etc. Fiyi is followed by the imperfect subjunctive form of the verb, without the prefix b-/m-. In the following table, the verbal phrase fiyi ikhtār (I can/could choose) is fully conjugated.

<table>
<thead>
<tr>
<th>THE EXPRESSION fiyi ikhtār (I CAN/COULD CHOOSE)</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>I can choose</td>
<td>fiyi ikhtār</td>
<td>we can choose</td>
</tr>
<tr>
<td>you (m) can choose</td>
<td>fik tikhtār</td>
<td>you (m /f) can choose</td>
</tr>
<tr>
<td>you (f) can choose</td>
<td>fiki tikhtān</td>
<td></td>
</tr>
<tr>
<td>he can choose</td>
<td>fiy ikhtār</td>
<td>they (m /f) can choose</td>
</tr>
<tr>
<td>she can choose</td>
<td>fiyā tikhtār</td>
<td></td>
</tr>
</tbody>
</table>

For a negative form, add the negative particle mā in front of fiyi

mā fiyi ikhtār
I can’t choose.

4. VERB CONJUGATION
The conjugational patterns of Lebanese Arabic verbs are generally similar to those in fuSHā. However, fuSHā and Lebanese Arabic verbs differ in their internal vowels, e.g., samaHa (he allowed) in fuSHā is semeH in Lebanese.

In the table below, you will find five verbs from the dialogue, conjugated in the imperfect indicative. The first three columns have verbs in Form I sound, hamzated, and hollow (see Lessons 13 and 14). The last two columns present a verb in Form II and a verb in Form V. Because the differences in the internal voweling between Lebanese Arabic verbs and their fuSHā counterparts are too elaborate to explain here, simply study the conjugation patterns of these five commonly used verbs.

<table>
<thead>
<tr>
<th>THE IMPERFECT INDICATIVE IN LEBANESE ARABIC</th>
</tr>
</thead>
<tbody>
<tr>
<td>Verb Form</td>
</tr>
<tr>
<td>------------</td>
</tr>
<tr>
<td>anā</td>
</tr>
<tr>
<td>ena</td>
</tr>
<tr>
<td>enti</td>
</tr>
<tr>
<td>huwwi</td>
</tr>
<tr>
<td>hiyī</td>
</tr>
<tr>
<td>nahu</td>
</tr>
<tr>
<td>entu</td>
</tr>
</tbody>
</table>
D. Vocabulary

baddi  I want
Zabbita  I fix it
bas  but; only
byismaHüli  they allow me
tjawwaza  I marry her
lē  why
shū  what
mishkle  problem
shi’i (shi’yye, f)  Shiite
lēzim  should, must
w  and
mårüniyye  Maronite
’ta shēn heyk  that’s why
ba’d  yet, still
Harb ahliyye  civil war
Täfyi  sectarian
ikhtiyarēt (ikhtiyār, sg)  choices
fiyi  I can
itrika  I leave her
mish  not
bayyak  your father (m)
yēk  you (independent object pronoun)
bala  yes
kbire (kbir, m)  big
Tab  okay, well
raH  will, shall
walla  well, adv (lit by God)
ēkhida  I take her
nrūH  we go
’ta  to
‘ubrus  Cyprus
izā  if
jawēz madani  civil marriage
la-Hānā  (we) alone
yi‘ulu  they say
jirān (jār, sg.)  neighbors
ma‘ūl  understandable, believable
bittfakkir  (you) think (conjugate like Zabbit)
hayda  this
shi’‘a  apartment
bfattish ‘a shighel  I look for a job (conjugate like Zabbit)
hlē’i  I find
E. Cultural Note
Lebanon is a multi-religious society with eighteen officially recognized religious sects, twelve Christian and six Muslim. Different sects do not have equal power, their share of the legislative, executive, political, and administrative power depends on the number of their adherents and historical role. One of the key functions of each sect is the execution of the personal status law, which primarily regulates marriage and divorce, by its religious echelon.

As in neighboring Israel, inter-religious marriage ceremonies cannot be officially performed in Lebanon. Therefore, many Lebanese favor the introduction of civil marriage in Lebanon. They believe that civil marriage in Lebanon would be cheaper, as there would be no need to travel to Cyprus to be married in a civil court, and it would allow them to preserve their religious identity while marrying a person of another religion. Proponents of civil marriage also believe it will gradually help eliminate sectarianism in Lebanon. In an attempt to present the Lebanese with such an alternative, President Elias Hrawi submitted a draft law to institute civil marriage in 1998. This law was not ratified by the Parliament, although it was endorsed by the Council of Ministers. While the younger generation embraced Hrawi's proposal, the powerful Muslim and Christian clergy condemned civil marriage as a threat to public morals and the traditional Lebanese family.

F. Exercises

1. Put the words in the parentheses in the correct form, then translate the sentences into English.

Example: anā (baddi) (bēkul) tabbule bas bint 'amti (baddi) (bēkul) salaTa tēniye
anā baddi ēkul tabbule bas bint 'amti badda tēkul salaTa tēniye
I want to eat tabouli but my cousin wants to eat a different salad

a. mariam (lēzim) (bZabbit) kills il-mashēkil ma' ahla
b. yā mona, (lēzim) (bitjawwaz) wāHad libnēni
c. khāltī rimā (baddi) (itrik) libnēn w-(‘ish) b-amerika
d. bayyi (bifakkir) ba'dnī 'ind ij-jirān
e. naHna mā (ba'rīf) izā sämir w-aHmad (bifattish) ‘a shighel bi beirūt

2. Say the following statements or questions in Lebanese Arabic.

a. What’s this?
b. Where is Ahmad’s apartment?
c. Do you (f) want to know our neighbors?
d. I am Maronite (m) also
e. We have to go to Beirut.
3. Match the words from column A to those in column B to form phrases or short sentences

<table>
<thead>
<tr>
<th>A</th>
<th>B</th>
</tr>
</thead>
<tbody>
<tr>
<td>a. lēzim</td>
<td>shāy yā betina?</td>
</tr>
<tr>
<td>b. baddkun</td>
<td>madani</td>
</tr>
<tr>
<td>c. shū</td>
<td>heyk</td>
</tr>
<tr>
<td>d. raH tēkhdi</td>
<td>trūHī ‘a sh-shīghel</td>
</tr>
<tr>
<td>e. ‘a shēn</td>
<td>ma’ūl</td>
</tr>
<tr>
<td>f. jawēz</td>
<td>tishrabu shī?</td>
</tr>
<tr>
<td>g. mish</td>
<td>baddak ta’mul bi-‘ubruS?</td>
</tr>
</tbody>
</table>

4. Put the words in the correct order to form coherent sentences

a. yfattish / maHmūd / khālí / baddu / ‘a / shi’ta / akbar
b. ma / btismaHli / zeineb / ‘a / l-baHr / la-Hāli / rūH
b. kill / hayda / shi
b. sine / Sarli / b-libnēn
b. ma / bya’jibni / l-iqtSādi / l-waD’

5. Read the following passage and answer the questions that follow it

ahlan anā ismi zeineb anā bint ‘amtu la ahmad bayyu la ahmad byismaHlu yitjawwaz bas bint shi’iyye mitli anā bHebbu la ahmad bas huwwi ma baddu yitjawwazni. baddu bas haydi shu isma l-mārūniyye jorjēt hiyye lēzim titjawwaz wāHmad mārūni w-titrik ahmad

a. min (who) byaHki?
b. shu isma?
c. hiyye bitHebbu la ahmad?
d. ahmad byiHebbu?
e. hiyye bitHebbu la jorjēt?

**Answer Key**

1. a. mariam lēzim tZabbit kill il-mashēkīl ma’ ahla Mariam should fix all problems with her family
   b. yā mona, lēzim titjawwazi wāHmad libnēni Mona, you should marry a Lebanese [guy]
   c. khālti rimā badda titrik libnēn w-t’ish b-amerika My aunt Rima wants to leave Lebanon and live in America
   d. bayyi byifakkir ba’dnī ‘ind ij-jīrān My father thinks I’m still at the neighbors’
   e. nahHna mā mna’rif izā sāmir w-ahmad byifattishu ‘a shīghel bi-beirūt We don’t know if Samir and Ahmad are looking for a job in Beirut

2. a. shū hayda?
   b. weyn shi’tat ahmad?
c. baddik ta’riff jirannâ?
d. anâ marûnî kamên
e. lëzim nrûH ‘a beirût

3 lëzim trûHî ‘a sh-shighel You (f) have to go to work
baddkun tishrabu shi? Do you (pl.) want to drink something?
shû baddak ta’mul bi-’ubruS? What do you (m) want to do in Cyprus?
raH têkhdi shây yâ betîna? Are you (f) going to get tea, Betina?
’a shên heyk because of that
jawêz madani civil marriage
mish ma’ûl unbelievable

4 a. khâli maHmûd baddu yfattish ‘a shi”a akbar My uncle Mahmud wants to look for a bigger apartment
b. ma btîsmahli zeineb rûH ‘a l-baHR la-Hâli Zeineb doesn’t let me go to the sea alone

c. hayda kill shi This is all.
d. Sarî sine b-libnên. I’ve been in Lebanon for a year
e. ma bya’jibni l-waD’ l-iqtSâdi I don’t like the economic situation

5 Hi My name is Zeineb I am Ahmad’s cousin His father allows him to marry only a Shiite girl, like myself I love Ahmad but he doesn’t want to marry me. He wants only this what’s her name the Maronite Georgette She should marry a Maronite and leave Ahmad
a. bint ‘amtu la aHmad btaHki
b. isma zeineb.
c. hiyye bitHebbu la aHmad
d. aHmad ma byîHebbba
e. hiyye ma bitHebbba la jorjût
A. Dialogue

Nadia’s husband Ali is a huge fan of the famous Lebanese singer Feiruz, and he doesn’t tolerate any criticism of his idol. He has just attended her concert in the city of Ba’lbek and is sharing his impressions with Lucy and Donald.

dündald kif kēnet il-Hafli bi-ba’lbek yā ‘ali?
‘ali bitjannī!
lūsi mbayyen nbasatet kтир, mā heike?
‘ali nbasatet w-nossī mā byinbusīt? feyrūz haydi, mish Hada tēnī bta’rfu uSSata?
lūsi ba’rīf shwayye ‘annā kēnet min ‘ile fa’ira
‘ali bi-ZZabeī mā kēn ‘indun shī’a, kēnū sēknīn b-ūDa bas bayyā kēn insēn kтир Tayyīb
lūsi kif kēn Tayyīb w-mā byismaHlā trūH ‘ā ra’dio Hatta tghanni?
‘ali bala, kēn ‘am byītrikā trūH bas b-sharī, bta’rīf shū huwwē?
lūsi mā ba’rīf
dündald anā kamēn ma ba’rīf shū huwwē?
‘ali mā tkun la-Hālā trūH bas iza kēnu immā aw khayyā ma’ā bta’rfu fi l-awwal bas kēnet zghire, kēnet bitghanni la-jīrān?
dündald akid Habbu Sawtā kтир
‘ali mā fī shakhS mā byHebb Sawtā la-feyrūz
nādyā: shu ha l-Hāki yā ‘ali? kif mā fī? ma ibnu li-zghir la-abu yūsef mā byHebbā la-feyrūz
‘ali enti kamēn! hayda mā byītham shī bi l-musi’a l’-arabiyye shū baddik fih!
lūsi bta’rfu shū ismā l-Ha’i’i’i?
dündald kif, mish ismā feyrūz?
lūsi: lā, ismā nuhād Haddād
‘ali brawī ‘aleykī, yā lūsī! Sirti bta’rīf kтир ‘an libnēn
dündald akhadet isem shuhra, ya’ni?
‘ali bala, bas Sārēt mashhūrā mā ba’rīf le bas kēn fiyya tekhtār ismēn shahrazēd aw feyrūz w-hiyye Habbet it-tēnī

Donald How was the concert in Ba’lbek, Ali?
Ali Incredible!

Lucy Looks like you had a lot of fun, didn’t you?
Ali I sure did! Who wouldn’t have fun? This is Feiruz we’re talking about—the one and only . Do you know her story?
Lucy I know a little about her. She comes from a poor family .
Ali Exactly. They didn’t own an apartment; instead, they lived in a single room. Her father was a very good man, though.
Lucy How was he a good man if he wouldn’t (lit, didn’t) let her go to the radio station to sing live?
Ali But he did let her go to the radio station on one condition, do you know what it was? ’
Lucy I don’t
Donald I don’t either What was it?
Ali That she not go by herself. \(\text{lit, that she is not alone}\) That she might go only if her mother or brother were to accompany her \(\text{lit., were with her}\) Did you know, at first, when she was little, she used to sing for the neighbors?
Donald They must have loved her voice.
Ali There isn’t anyone who doesn’t love the voice of Feiruz
Nadia What are you talking about, Ali? What do you mean there isn’t anyone? \(\text{lit, how isn’t there}\) Abu Yusef’s younger son doesn’t like her
Ali What are you talking about! \(\text{lit, you too}\) That guy doesn’t know anything about Arabic music Don’t even mention him!
Lucy Do you know her real name?
Donald What do you mean, isn’t it Feiruz?
Lucy No, her name is Nuhad Haddad
Ali Bravo, Lucy! You have learned a lot about Lebanon lately
Donald So, she took a stage name?
Ali Yes, on the way to getting famous I don’t know why, but she could choose between two names—Shahrazad or Feiruz And she loved the latter one

B. Pronunciation

THE DEFINITE ARTICLE
In Lebanese Arabic, the definite article has two forms \(il\) and \(l\) \(il\) is used when the previous word ends in a consonant, and \(l\), when it ends in a vowel. For example

\[\text{kif kēnet il-Hafli?}\]
How was the concert?

\[\text{fi l-awwal}\]
in the beginning

\[\text{shu ha l-Haki?}\]
What are you talking about? \(\text{lit What is this talk?}\)

As in fuSHĀ, when the definite article precedes a “sun” consonant \(t, th, j, d, dh, r, z, s, sh, S, D, T, Z, l, n\), it mirrors the sound of that consonant

\[\text{Habbet it-tēni.}\]
She loved the second one

\[\text{trūH ʿā r-rādio}\]
She goes to the radio.

Note that the letter \(j\), pronounced like the sound \(zh\) in English measure, is a “sun” consonant in Lebanese Arabic

\[\text{kēnet bitghanni la j-jirān}\]
She used to sing for the neighbors
When the definite article precedes words starting with two consonants and the first one is a “sun” consonant, the article takes the form li, as in

\textit{ibnu li-zghîr la abu yûsef}

Abu Yusef’s younger son

Be careful not to confuse the definite article \textit{li} with the preposition \textit{la} (for)

Finally, in Lebanese Arabic, as in MSA, when a definite noun is modified by an adjective, the adjective is also definite and must be preceded by an article, as in

\textit{ismâ l-Ha’i’i’i}

her real name

The noun \textit{ismâ} (her name) is definite because the possessive pronoun -ä (her) is attached to it

\section*{C. Grammar and Usage}

\subsection*{1. OBJECT PRONOUN SUFFIXES}

Lebanese Arabic object pronouns, like those in the MSA, take the form of pronominal endings attached to verbs

\begin{center}
\begin{tabular}{|l|l|l|l|}
\hline
 & Singular & & Plural & \\
\hline
me & -\textit{ni} & us & -nä & \\
you (m) & -\textit{ak} & you (f /m) & -kun & \\
you (f) & -\textit{i} & & & \\
him/it & -\textit{u} & them (f /m) & -\textit{un} & \\
her/it & -\textit{a} & & & \\
\hline
\end{tabular}
\end{center}

Object pronoun suffixes are identical to the possessive endings, presented in Lesson 26, except for \textit{ni} (me)

The following table shows the verb \textit{byitrik} (he lets/leaves) in the imperfect tense with object pronouns attached to it

\begin{center}
\begin{tabular}{|l|l|l|l|}
\hline
 & \textbf{Singular} & & \textbf{Plural} & \\
\hline
he lets me & \textit{byitrikäi} & he lets us & \textit{byitrikä} & \\
he lets you (m) & \textit{byitrikäk} & he lets you (m /f.) & \textit{byitrikun} & \\
he lets you (f) & \textit{byitrikik} & & & \\
he lets him/it & \textit{byitrikû} & he lets them (m /f ) & \textit{byitrikun} & \\
he lets her/it & \textit{byitrikä} & & & \\
\hline
\end{tabular}
\end{center}
2. THE PERFECT TENSE

Lebanese Arabic has a single perfect tense form, which is very similar to the corresponding MSA form.

In the following table, the verb *akhad* (to take) is conjugated in the perfect tense. Note that the stress in the *I* and *you* forms, singular and plural, falls on the second syllable, while in the *he, she,* and *they* forms, it is on the first syllable (the stressed syllables are underlined).

<table>
<thead>
<tr>
<th>THE VERB akhad (TO TAKE) IN THE PERFECT TENSE</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Singular</strong></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>
</tbody>
</table>

Note the lack of the final *-m* in the Lebanese Arabic form *akhadu* (they took), contrasting with the MSA form *akhadtum* (you took, pl) The *I, you (m),* and *he* forms are identical to the MSA so-called pausal forms, in which the final short vowels are not pronounced.

MSA *akhadtu* (full form), *akhadt* (pausal form) vs

Lebanese Arabic *akhadt/akhad(e)t* (I took)

The optional *-e- in akhad(e)t* is dropped when the verb is followed by a pronominal suffix and sometimes, when followed by another word.

Here is the verb *akhad* (he took) in the perfect tense with object pronouns attached to it.

<table>
<thead>
<tr>
<th>THE PERFECT TENSE OF THE VERB akhad (TO TAKE) WITH OBJECT PRONOUN SUFFIXES</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Singular</strong></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/it</td>
</tr>
<tr>
<td>he took her/it</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 *-nā* changes to *-nē* when any object pronoun is added to the verb, and the stress moves there as well.

*akhadtu + -u → akhadtū*

*you (pl) took + him → You (pl) took him/it*
akhdatu + -a → akhdūtā
you (pl.) took + her/it → You (pl.) took her/it

akhadu + -u → akhadū
they took + him → They took him

akhadnā + -u → akhadnē
we took + him → We took him/it.

akhadnā + -ak → akhadnēk
we took + you (m.) → We took you (m.)

The perfect tense verb is negated by placing the particle mā in front of it.

mā akhadnē
We didn’t take him.

mā akhdūtā
You didn’t take him

mā akhadū
They didn’t take him.

3. VERB CONJUGATION
Below are the conjugations of five verbs in the perfect tense

<table>
<thead>
<tr>
<th>Verb Form</th>
<th>semaH (to allow)</th>
<th>akal (to eat)</th>
<th>rāH (to go)</th>
<th>ZabbaT (to fix)</th>
<th>tjawwaz (to marry)</th>
</tr>
</thead>
<tbody>
<tr>
<td>I</td>
<td>l (sound)</td>
<td>l (hamzated)</td>
<td>l (hollow)</td>
<td>ll (plain)</td>
<td>l (plain)</td>
</tr>
<tr>
<td>you (m)</td>
<td>samaH(e)t</td>
<td>akal(e)t</td>
<td>reH(e)t</td>
<td>ZabbaT(e)t</td>
<td>tjawwa(e)t</td>
</tr>
<tr>
<td>you (f)</td>
<td>samaHti</td>
<td>akalti</td>
<td>reHti</td>
<td>ZabbaTti</td>
<td>tjawwazi</td>
</tr>
<tr>
<td>he</td>
<td>semaH</td>
<td>akal</td>
<td>rāH</td>
<td>ZabbaT</td>
<td>tjawwaz</td>
</tr>
<tr>
<td>she</td>
<td>semHet</td>
<td>aklét</td>
<td>rāHet</td>
<td>ZabbaTet</td>
<td>tjawwazet</td>
</tr>
<tr>
<td>we</td>
<td>samaHnā</td>
<td>akalnā</td>
<td>reHnā</td>
<td>ZabbaTnā</td>
<td>tjawwaznā</td>
</tr>
<tr>
<td>you (pl)</td>
<td>samaHu</td>
<td>akaltu</td>
<td>reHtu</td>
<td>ZabbaTu</td>
<td>tjawwaztu</td>
</tr>
<tr>
<td>they</td>
<td>semHu</td>
<td>akalu</td>
<td>rāHu</td>
<td>ZabbaTu</td>
<td>tjawwazu</td>
</tr>
</tbody>
</table>

Below are two verbs from the dialogue conjugated first in the perfect and then in the imperfect indicative tense. The verb fehim (to understand) is a sound Form I verb and the verb ikhtār (to choose) a hollow Form VIII verb
**THE SOUND VERB fehim (TO UNDERSTAND)**

<table>
<thead>
<tr>
<th></th>
<th>Perfect Tense</th>
<th>Imperfect Tense</th>
</tr>
</thead>
<tbody>
<tr>
<td>l</td>
<td>fihm(e)t</td>
<td>biθham</td>
</tr>
<tr>
<td>you (m)</td>
<td>fihm(e)t</td>
<td>biθham</td>
</tr>
<tr>
<td>you (f)</td>
<td>fihtηli</td>
<td>biθhami</td>
</tr>
<tr>
<td>he</td>
<td>fehim</td>
<td>byθham</td>
</tr>
<tr>
<td>she</td>
<td>fehmet</td>
<td>biθham</td>
</tr>
<tr>
<td>we</td>
<td>fiθmnη</td>
<td>mniθham</td>
</tr>
<tr>
<td>you (pl)</td>
<td>fiθntu</td>
<td>biθhamu</td>
</tr>
<tr>
<td>they</td>
<td>feθmu</td>
<td>byθfhamu</td>
</tr>
</tbody>
</table>

**4. THE VERB kən (WAS, WERE) IN THE PERFECT TENSE**

**THE VERB ikhtăr (TO CHOOSE)**

<table>
<thead>
<tr>
<th></th>
<th>Perfect Tense</th>
<th>Imperfect Tense</th>
</tr>
</thead>
<tbody>
<tr>
<td>l</td>
<td>khtar(e)t</td>
<td>bikhtar</td>
</tr>
<tr>
<td>you (m)</td>
<td>khtar(e)t</td>
<td>bitkhtar</td>
</tr>
<tr>
<td>you (f)</td>
<td>khtartη</td>
<td>bitkhtar</td>
</tr>
<tr>
<td>he</td>
<td>khtar</td>
<td>byθktar</td>
</tr>
<tr>
<td>she</td>
<td>kθtarη</td>
<td>bitkhtar</td>
</tr>
<tr>
<td>we</td>
<td>kθtarnη</td>
<td>mniθktar</td>
</tr>
<tr>
<td>you (pl)</td>
<td>kθntu</td>
<td>bitkθtaru</td>
</tr>
<tr>
<td>they</td>
<td>kθtaru</td>
<td>byθkθtaru</td>
</tr>
</tbody>
</table>

The hollow verb kən (was/were) is a verb with a weak middle radical. It has three uses, similar to its fuShā counterpart kān (was/were): a) it expresses the past of the verb to be, b) it expresses a habitual past and incomplete action, similar to English used to, and c) it expresses the past progressive action, similar to English was/were doing. When used in a habitual or past progressive context, kən precedes a verb in the imperfect indicative tense. In the following sentence kən, in the form of kənet, means first “was,” and then “used to.”

bas kənet zghire kənet bitghanni la j-jirān
When she was little she used to sing for the neighbors

kən has two stems in the perfect tense, kən- and kın-. Here is its complete conjugation.

**THE PERFECT TENSE OF THE VERB kən (WAS/WERE)**

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>l was</td>
<td>kinet/kint</td>
<td>we were</td>
</tr>
<tr>
<td>you (m) were</td>
<td>kinet/kint</td>
<td>you were</td>
</tr>
<tr>
<td>you (f) were</td>
<td>kinti</td>
<td></td>
</tr>
<tr>
<td>he was</td>
<td>kən</td>
<td>they were</td>
</tr>
<tr>
<td>she was</td>
<td>kənet</td>
<td></td>
</tr>
</tbody>
</table>

*See Lesson 14 for a discussion of hollow verbs*
D. Vocabulary

bitjannin  incredible (lit., it makes you crazy)
mbayyen  obvious
w-noSS  indeed, surely (an emphatic expression that follows the emphasized word—verb, noun, or adjective, lit., and a half)

haydi  this (f.)
Hada  one, someone
uSSata  her story
shwayye  a little
‘annā  about her
‘ile  family
fa’ira  poor
‘indun  they have
kēnu sēknin  they used to live
ūDa  room
insēn  man, person
Tayyib  good-hearted
Hatta  in order to
tghanni  she sings
b-sharT  on a condition
immā  her mother
khayyā  her brother
awwal  beginning
zghire (zghir, m)  little
akid  sure
Sawtā  her voice
shu ha l-Haki?  What are you talking about? (lit., What is this talk?)
mā fi  there isn’t
byilham  he understands
musi’a  music
Ha’i’i  real
isem shuhra  stage name (lit., fame name)
mashhūra (mashhûr, m)  famous
tekhtār  she chooses
ismēn  two names

E. Cultural Note

Feiruz is not only the most famous Lebanese singer but also a legend of contemporary Arabic music (visit www.fairouz.com for more information and music samples). Born Nuhad Haddad on November 21, 1935, in a little Lebanese village, Feiruz soon moved with her family to a poor neighborhood of Beirut where her father worked in typesetting.
Her voice was discovered by a teacher from the National Conservatory, who was looking for new talents. He helped her join the national radio choir and two months later, after her conservative father was assured that Feiruz would sing only patriotic songs, she recorded her first solo songs. She became a huge success overnight.

At the radio, Feiruz met Aasi Rahbani, a budding composer who was working as a police officer at the time. Aasi became her husband in 1954 and the composer with whom Feiruz recorded most of her songs. Their musical style is famous and combines the exclusive beauty of her passionate, Eastern voice with Western musical nuances.

Her first live concert was in the summer of 1957 in the temple of Jupiter in the city of Ba’albek, 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’albek in 1998 and her concerts were a smashing success. In the late 1970’s, Feiruz started singing the jazz-influenced songs of her son Ziad (see www.ziad-rahbani.net). In May of 1999, Feiruz performed at the MGM Grand Hotel in Las Vegas in front of 10,000 fans.

F. Exercises

1. Read the dialogue in Lesson 26 and find all nouns with a definite article. How many different forms of the definite article did you find? Explain the differences.

2. Supply the correct form of kēn (was/were), then translate the sentences into English.

Example: bintu (kēn) kūr Tayyibe
bintu kēnet kūr Tayyibe
His daughter was very nice.

a. bayyi mā (kēn) yismaHli rūH ‘ā j-yām’a la-Hāli
b. jirānnā mā (kēn) bi beytun

c. anā w-khálti rīmā (kēn) jirān b-amerika

d. yā, zeineb, shu (kēn) ta’mlu enti w-khāyyik bas (kēn) sāknin b-libnēn?

e. anā mā (kēn) a’rif izā sāmir w-ahmad fattashu ‘a shīghel bi beirūt

3. Translate the following sentences into Lebanese Arabic.

a. I don’t know (lit., understand) anything at work.
b. Isn’t his name Kamal?—No, his name is Ahmad.
c. He can go to the concert with his father and mother.
d. I don’t like Enrique Iglesias’s voice. He doesn’t sing well.
e. Our father leaves us alone.
f. Did you (f.) take him to the hospital?—No, I didn’t take him yet.
4. Match the questions from column A to their answers in column B to create a dialogue

<table>
<thead>
<tr>
<th>A</th>
<th>B</th>
</tr>
</thead>
<tbody>
<tr>
<td>nbasaTTi bi-l-Hafli?</td>
<td>mā ’ajabni l-akel</td>
</tr>
<tr>
<td>nbasaTet w-noSS lē mā nbasaTTi enti?</td>
<td>mā ba’rīf</td>
</tr>
<tr>
<td>shu ha l-Haki? kif mā bta’rī?</td>
<td>bala, Habbūā</td>
</tr>
<tr>
<td>kēn Tayyib il-akel, kif mā ’ajabik?</td>
<td>lā, it-tabbūēl mā kēnet Tayyibe, bas immi w-</td>
</tr>
<tr>
<td>anā mā bifham bi-l-akel? it-tabbūēl bitjannin w-l-kibbe kamēn shwayye</td>
<td>mā kēn Tayyib enti mā btfhami bi-l-akel</td>
</tr>
<tr>
<td></td>
<td>mish ktir w-enti?</td>
</tr>
</tbody>
</table>
I had a lot of fun. You didn’t you have fun?
I don’t know
shu ha l-Haki? kif mā bta’rif?
mā ‘ajabni l-akel
What kind of an answer (lit talk) is that? How come you don’t know?
I didn’t like the food.
kēn Tayyib il-akel, kif mā ‘ajabik?
mā kēn Tayyib enti mā btiłhami bi-l-akel
The food was tasty, how come you didn’t like it?
It wasn’t tasty. You don’t know what good food is (lit, you don’t understand food)
anā mā btiłham bi-l-akel? it-tabbüle
bitjannin w-l-kibbe kamēn
lā, it-tabbüle mā kēnet Tayyibe, bas immi w-bayyi Habbu l-kibbe
shwayye
I don’t know what good food is? The tabouli was fantastic, and the kibbe too
No, the tabouli wasn’t tasty, but my mom and dad liked the kibbe a little
shwayye? bas akīd Habbu l-musī’ā?
bala, Habbāā
A little? But they surely [must have] liked the music?
Yes, they liked it

5 a shu bta’rif lūsī ‘an feirūz? - bta’rif
isma l-Ha’i’i w-kamēn shwayye ‘an ‘iletā
What does Lucy know about Feiruz?

– She knows her real name and also a little about her family
b kif kēnet t’ish ‘ilet feirūz [‘iletā la-
feirūz]? – kēnet ‘ilet feirūz fa’ira kēnu
sēknīn b-ūDa, mish b-shi’"a
How did Feiruz’s family use to live?
– Feiruz’s family was poor, they lived in a [single] room, not in an apartment

byiHebb feirūz ktir ‘a shēn Sawtā
byijannin
Does Ali like Feiruz? Why? - Yes, Ali likes Feiruz a lot because her voice is fantastic

d Answers may vary
w-enta/enti bta’rif/bta’rif feirūz?
bitHebb/bitHebbi Sawtā?
And you, do you know Feiruz? Do you like her voice?
bala, a’rif w-bHebb Sawta ktir
Yes, I know her, and I like her voice a lot

e Answers may vary bta’rif/bta’rif shakhS mashhūr mīṭl feirūz b-
amerika?
Do you know a famous person like Feiruz in America?
ba’rif / mā ba’rif
I know / don’t know

f Answers may vary
bitHebb/bitHebbi l-musī’a l-‘arabiyye?
Do you like Arabic music?
shwayye/ktir
A little/a lot
A. Dialogue

Lucy, a visiting professor at the American University in Beirut, advises her undergraduate student Amal about her future job options and graduate study. Amal, who is majoring in English literature, feels ambivalent about teaching English in Lebanese schools because of the low salary and discipline issues, and is considering other options.

lūsī ahlan amal, kifīk? kif iS-SaHa?
amal mēšši l-Hāl, kifīk entī?
lūsī mnēHa, tfadDāli!
amal mersi
lūsī shū ‘am ta’mli?
amal walla, mitl ma bta’rři ha s-sine raH khallIS ij-jēm’a
lūsī shū ha ta’mli ba’deyn?
amal ma ‘ashēn heyk baddi iHke ma’ik b-SarāHa baddi a’rřif shū ‘indi ikhtiyārēt
lūsī: awwal shi izā mā baddik tidrisi ba’d, fiki truí Hi tiṣtighīl ikhtīSiSīk kīr mēši b-libnēn fiki tē’i shighel b-sur’a kill il-madēris halla baddun asētze bi’allmu inglīze
amal bas mā raH a’baD kīr
lūsī ma’ik Ḥa’
amal w-kamēn mā fiyī ‘allīm wīlēd Zghār mā byisma’u l-kalēm ta’rři shū alla ibna la-jārtī haydik il-yōm? bas reji’ min il-madrāse alla “yā māmā, il-yōm ta’allamna l-kēbē” allatlu “w-shū katabtu, yā māmā?” alla “mā ba’rřif, ba’d mā ta’allamna l-iřēye ”
lūsī mahDūm, walla
amal mish ma’ūl
lūsī Tab, izan fiki tfattshi ‘a shighel tēnī aw tkaffi dirāstīk.
amal aSdīk ’addīm ‘a mājistēr?
lūsī ē, fiki truí Hi tidrisi b-amerikā lē mā t’addīm ‘a jjēm’a tē’i?
amal yu si el ey?
lūsī ē
amal shū l-“web saıt” tabā’a?
lūsī ma’ik alam?
amal. lā, mā ma’i
lūsī: tilmīze bala alam? hayda alam, tfadDāli, ktiBi l-‘īnwēn. ilīk Hada b-amerikā?
amal’ bala, khāltī sēkni b-lōs angeles

Lucy: Hi, Amal, how are you? How are you doing?
Amal: Well, things are fine, how are you?
Lucy: Good, come on in!
Amal: Thanks
Lucy: What’s up? (lit. What are you doing?)
Amal: Well, as you know, this year I’m graduating
Lucy And what are you going to do after that?
Amal: Well, that’s why I want to talk to you. To tell you the truth, I want to know what options I have
Lucy First, if you don’t want to study anymore, you could find a job (lit., you could go to work). Your major is very popular in Lebanon. You can find a job quickly. All schools now are looking for English teachers.
Amal: But I wouldn’t get paid very much.
Lucy: You’re right.
Amal: And also I can’t teach little kids. They don’t listen. Do you know what my neighbor’s son told her the other day? When he got back from school, he said to her “Mom, today we learned how to write.” She told him “What did you write, sweetie?” He said to her “I don’t know, we still haven’t learned how to read.”
Lucy: That’s cute.
Amal: Unbelievable!
Lucy: Well then, you can look for another job or continue your education.
Amal: You mean apply for an M.A.?
Lucy: Yeah, you can go study in the United States. Why don’t you apply to my university?
Amal: UCLA?
Lucy: Right.
Amal: What’s its Web site?
Lucy: Do you have a pen?
Amal: No, I don’t.
Lucy: A student without a pen? Here’s a pen, here you go, write the URL. Do you have any family (lit., anyone) in the United States?
Amal: Yes, my aunt lives in LA.

B. Pronunciation

CONSONANT CLUSTERS

While in fuSHā no more than two consonants can appear together, in Lebanese Arabic, as in other Arabic dialects, even three-consonant clusters can be found in many words. In the examples below, the short vowel, which exists in corresponding MSA words, is dropped in Lebanese Arabic, creating a two-consonant cluster.

<table>
<thead>
<tr>
<th>LA</th>
<th>sēkaj (living)</th>
<th>jārti (my neighbor)</th>
<th>Zghār (little)</th>
<th>asētze (teachers)</th>
<th>bta’rī (you know)</th>
<th>ta’mlī (you do)</th>
<th>tfaDDali (come on in)</th>
</tr>
</thead>
<tbody>
<tr>
<td>MSA</td>
<td>sākja</td>
<td>jārja</td>
<td>Sighār</td>
<td>asātdah</td>
<td>ta’rīf</td>
<td>ta’mgli</td>
<td>tafaDDali</td>
</tr>
</tbody>
</table>

The short vowel *i* is dropped from the preposition *bi* (in) in the following examples.

<table>
<thead>
<tr>
<th>LA</th>
<th>b-sur’a (quickly)</th>
<th>b-libnēn (in Lebanon)</th>
<th>b-SarāHa (honestly)</th>
</tr>
</thead>
<tbody>
<tr>
<td>MSA</td>
<td>bi-sur’a</td>
<td>bi-libnān</td>
<td>bi-SarāHa</td>
</tr>
</tbody>
</table>

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.
Lebanese Arabic is well-known for the opposite phenomenon as well. Where fuSHā has a sukūn, signaling a consonant cluster, Lebanese Arabic adds an extra vowel.

<table>
<thead>
<tr>
<th>LA</th>
<th>MSA</th>
</tr>
</thead>
<tbody>
<tr>
<td>t’addmi</td>
<td>tuqaddimī</td>
</tr>
<tr>
<td>(you apply, f)</td>
<td></td>
</tr>
<tr>
<td>tfattshi</td>
<td>tufattshi</td>
</tr>
<tr>
<td>(you search, f)</td>
<td></td>
</tr>
<tr>
<td>b’allimu</td>
<td>yu’allīmūn</td>
</tr>
<tr>
<td>(they teach)</td>
<td></td>
</tr>
<tr>
<td>inglīze</td>
<td>inglīziyya</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>LA</th>
<th>MSA</th>
</tr>
</thead>
<tbody>
<tr>
<td>shighel (work)</td>
<td>shughl</td>
</tr>
<tr>
<td>isem shuhra (stage name)</td>
<td>ism shuhra</td>
</tr>
<tr>
<td>bi Z-ZabeT (exactly)</td>
<td>bi D-DabT</td>
</tr>
</tbody>
</table>

### C. Grammar and Usage

#### 1. THE FUTURE TENSE

In Lebanese Arabic the future tense is formed by placing the particles raH or ha (used interchangeably) before the imperfect tense form of the verb without b-/m- prefix. This tense corresponds to either the future tense (using will or going to) or to the present progressive tense (to be doing) in English.

- **ha ssine raH khallīS īj-jēm’a**
  - I’m graduating (lit. finishing university) this year

- **shū ha ta’mli ba’deyn?**
  - What are you going to do afterwards?

- **raH a’baD ktir**
  - I’ll get paid a lot

To negate the future simply add the negative particle mā in front of raH or ha.

- **ha ssine mā raH khallīS īj-jēm’a**
  - I’m not graduating this year

- **shū mā ha ta’mli ba’deyn?**
  - What aren’t you going to do afterwards?

- **mā raH a’baD ktir**
  - I’m not going to get paid much

#### 2. DEMONSTRATIVES

Lebanese Arabic demonstrative pronouns are fewer and simpler than their counterparts in fuSHā.

<table>
<thead>
<tr>
<th>DEMONSTRATIVES IN LEBAANESE ARABIC</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Masculine</strong></td>
</tr>
<tr>
<td>Singular</td>
</tr>
<tr>
<td>hayda (this)</td>
</tr>
<tr>
<td>haydi (this)</td>
</tr>
<tr>
<td>Plural</td>
</tr>
<tr>
<td>haydōl (these)</td>
</tr>
<tr>
<td>haydōl (these)</td>
</tr>
</tbody>
</table>
Note that the *dh* sound in MSA demonstratives (e.g., *ḥādha* [this, *m*]) is replaced by the *d* sound in Lebanese Arabic. Lebanese Arabic also adds a *y* in the middle of the word

*hayda alam*
This is a pen

*hayda mish kīl šī*
That’s not all.

*hayda mā bīyīfham šī*
This [guy] doesn’t understand anything

*f ayrūz haydi*
This is Feiruz

The Lebanese Arabic demonstratives for nearness (*this, these*) given in the above table always function as pronouns, i.e., they cannot modify a noun. A single demonstrative adjective, *ha* (this), is used with nouns of any gender or number

*ha ssine raḥ khallīš i-yēmʿa*
This year I’m graduating

*shu ha l-Haki?*
What are you talking about? (*lit*, What’s this talk?)

Note that a demonstrative is used in the expression *haydēk il-yyōm* (that day), meaning “the other day,” as in

*taʿrfī shū al-ḥna la-jārtī haydēk il-yyōm?*
Do you know what my neighbor’s son told her the other day?

3. EXPRESSING POSSESSION

Three different constructions involving the prepositions *la* (for), *maʾ* (with), and ‘*ind* (at, on) are used in Lebanese Arabic to express the concept of possession. Possessive suffixes are added to these prepositions to express different persons and number. The preposition *la* is usually used in combination with *il*, its variant form, which carries the possessive endings.

<table>
<thead>
<tr>
<th>POSSESSIVE CONSTRUCTIONS</th>
<th><em>la</em> (for)</th>
<th><em>maʾ</em> (with)</th>
<th>‘<em>ind</em> (at, on)</th>
</tr>
</thead>
<tbody>
<tr>
<td>I have</td>
<td>(la) ʿili</td>
<td>maʾi</td>
<td>‘indi</td>
</tr>
<tr>
<td>you have</td>
<td>(la) ʿilak</td>
<td>maʾak</td>
<td>‘indak</td>
</tr>
<tr>
<td>you (f) have</td>
<td>(la) ʿilk</td>
<td>maʾik</td>
<td>‘indik</td>
</tr>
<tr>
<td>he has</td>
<td>(la) ʿilu</td>
<td>maʾu</td>
<td>‘indu</td>
</tr>
<tr>
<td>she has</td>
<td>(la) ila</td>
<td>maʾa</td>
<td>‘inda</td>
</tr>
<tr>
<td>we have</td>
<td>(la) ʿilnā</td>
<td>maʾnā</td>
<td>‘innā</td>
</tr>
<tr>
<td>you have</td>
<td>(la) ʿilkun</td>
<td>maʾkun</td>
<td>‘inkun</td>
</tr>
<tr>
<td>they have</td>
<td>(la) ilun</td>
<td>maʾun</td>
<td>‘inkun</td>
</tr>
</tbody>
</table>
The three possessive constructions are used in different contexts with slightly varying meanings.

A  
la (FOR)
The possessive construction with la (for) expresses different forms of possession, as described below. Depending on its function, it takes different forms

- **il-**

In this construction, la, taking the form of il, indicates relationships between people, such as those within a family. Depending on the grammatical person of the owner, il- combines with different possessive suffixes. For example

_ilik Hada b-amerika?
Do you have someone (i.e., family) in America?

_ila ikht b-amerika
She has a sister in America

- **la il-**

The possessive construction with la is also used to express ownership over an object, and corresponds to the English possessive pronouns mine, yours, hers, etc. It can be also translated with the construction “X belong(s) to Y.” When used with this meaning, it always appears as la il-. For example

_ ha l-bēt la ilkun?
Is this house yours (pl)?/Does this house belong to you? (lit., Is this house for you?)

_hayda la ilk?
Is this yours?/Does this belong to you? (lit., Is this for you?)

In short, whenever you want to say “X is mine” or “X belong(s) to me” use la il- in “X la ili”, and when you want to say “I have X,” where X is a person, use ili alone in “ili X”

- **la**

la can also be used in a possessive construction, or an iDāfa, as an alternative way of marking the possessive relationship between two nouns. For example

_ibna la-jār ti
my neighbor’s son (lit., her son for my neighbor)

_Sawta la-feyrūz
Feiruz’s voice (lit., her voice for Feiruz)

* See Lesson 4 for a discussion of the possessive construction in MSA
Note that fä is also frequently used in its original prepositional meaning, which should not be confused with the expression of possession, as in

kënet bitghanni la-jjirân.
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" Note it with mä

ma'ik alam?
Do you have a pen on you? *(lit., Is a pen with you?)*

mä ma'i
No, I don't *(lit., No [pen] with me)*

ma'ik Ha'
You are right *(lit., The right is with you.)*

**C. ‘ind (AT, ON)**
The possessive construction with ‘ind (at, on) denotes a general sense of being in possession of something. It is also used in statements such as I have a class, I have school, or I have a choice. It is negated with mä. Note that in the we and you plural forms (*innä and ‘inkun*), the d in ‘ind is dropped. The preposition fi can be added in front of ‘ind with no change in meaning

mä kên (fi) ‘indun shi’’a.
They didn't have an apartment

baddi a‘rif shû (fi) ‘indi ikhtiyarêt
I want to know what options I have

kam siyyâra ‘inkun?
How many cars do you own?

fi ‘indik madrase bukra?
Do you have school tomorrow?

**4. EXPRESSING POSSESSION WITH tê‘ AND tabä‘**
The expressions tê‘ and tabä‘, meaning "belonging to," resemble possessive pronouns and adjectives in function. tê‘ and tabä‘ 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
<table>
<thead>
<tr>
<th>POSSESSIVE EXPRESSIONS ṭē‘ AND tabā‘ WITH POSSESSIVE SUFFIXES</th>
</tr>
</thead>
<tbody>
<tr>
<td>my/mine</td>
</tr>
<tr>
<td>your/yours (m)</td>
</tr>
<tr>
<td>your/yours (f)</td>
</tr>
<tr>
<td>his, its</td>
</tr>
<tr>
<td>her/hers, its</td>
</tr>
<tr>
<td>our/ours</td>
</tr>
<tr>
<td>your/yours</td>
</tr>
<tr>
<td>their/their</td>
</tr>
</tbody>
</table>

When used as possessive pronouns, ṭē‘ and tabā‘ are interchangeable with la il-, when they are used as possessive adjectives, they may be replaced with the possessive endings (-i, -ak, -ik, etc) or the possessive la, an alternative to the iDāfa.

Like adjectives in Arabic, the possessive words ṭē‘ and tabā‘ follow the noun they modify

\[ lē mā t’addmi ‘a j-jēm’a ṭē‘i? \]
Why don’t you apply to my university? (lit, to the university to which I belong/with which I am associated?)

Compare this with lē mā t’addmi ‘a jēm’ati? (Why don’t you apply to my university?), where a possessive suffix -i is used instead

If tabā‘ is followed by a noun, it contracts to taba‘, as in

L-“web sait” taba‘ l-istēz
the professor’s Web site/the Web site belonging to the professor

Compare this with “web-sait”-u la l-istēz (the professor’s Web site/the Web site belonging to the professor), where la is used

hayda tabā‘ik?
Is this yours?/Does this belong to you?

Compare this with hayda la ilik? (Is this yours?/Does this belong to you?)

5. VERB CONJUGATION
Below you will find three verbs, āl (to say, to tell), Hiki (to speak, talk), and abaD (to get paid, earn), conjugated in the perfect and imperfect indicative. If āl (to say, to tell) is followed by a pronominal object, as in I told him, the verb has to combine with the preposition la (for), to which an object pronoun suffix is added. Below is the conjugation of āl (to say, to tell) with and without the preposition. After a perfect tense verb ending in a vowel, the preposition la becomes l; after a perfect tense verb ending in a consonant, it becomes ill (except for the she form, where it is l). In the imperfect tense, the preposition is l for all forms.
## THE VERB āl (TO SAY, TO TELL)

<table>
<thead>
<tr>
<th></th>
<th>Perfect</th>
<th>With la (to) and -u (him)</th>
<th>Imperfect</th>
<th>With la (to) and -u (him)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>il(e)t</td>
<td>iltilu (I said to him)</td>
<td>b’āl</td>
<td>b’illu (I say to him)</td>
</tr>
<tr>
<td>you (m)</td>
<td>il(e)t</td>
<td>iltilu</td>
<td>bit’ūl</td>
<td>bit’illu</td>
</tr>
<tr>
<td>you (f)</td>
<td>ilti</td>
<td>iltilu</td>
<td>bit’ūl</td>
<td>bit’ililu</td>
</tr>
<tr>
<td>he</td>
<td>āl</td>
<td>ālūl</td>
<td>by’ūl</td>
<td>by’īlūl</td>
</tr>
<tr>
<td>she</td>
<td>ālet</td>
<td>aletlu</td>
<td>bit’ūl</td>
<td>bit’ilūl</td>
</tr>
<tr>
<td>we</td>
<td>ilnā</td>
<td>alnēlu</td>
<td>min’ūl</td>
<td>min’ilūl</td>
</tr>
<tr>
<td>you (pl)</td>
<td>iltu</td>
<td>iitūlu</td>
<td>bit’ūlu</td>
<td>bit’ilūlu</td>
</tr>
<tr>
<td>they</td>
<td>ālu</td>
<td>ālūl</td>
<td>byi’ūlu</td>
<td>byi’īlūl</td>
</tr>
</tbody>
</table>

## THE VERB Hiki (TO SPEAK, TALK)

<table>
<thead>
<tr>
<th></th>
<th>Perfect</th>
<th>Imperfect</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Hkēt</td>
<td>beHki</td>
</tr>
<tr>
<td>you (m)</td>
<td>Hkēt</td>
<td>bteHki</td>
</tr>
<tr>
<td>you (f)</td>
<td>Hkti</td>
<td>bteHki</td>
</tr>
<tr>
<td>he</td>
<td>Hiki</td>
<td>byeHki</td>
</tr>
<tr>
<td>she</td>
<td>Hikyēt</td>
<td>bteHki</td>
</tr>
<tr>
<td>we</td>
<td>Hkinā</td>
<td>mneHki</td>
</tr>
<tr>
<td>you (pl)</td>
<td>Hkitu</td>
<td>bteHku</td>
</tr>
<tr>
<td>they</td>
<td>Hikyu</td>
<td>byeHku</td>
</tr>
</tbody>
</table>

## THE VERB abaD (TO GET PAID, TO EARN)

<table>
<thead>
<tr>
<th></th>
<th>Perfect</th>
<th>Imperfect</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>abaD(e)t</td>
<td>ba’baD</td>
</tr>
<tr>
<td>you (m)</td>
<td>abaD(e)t</td>
<td>bta’baD</td>
</tr>
<tr>
<td>you (f)</td>
<td>abaDtī</td>
<td>bta’baDi</td>
</tr>
<tr>
<td>he</td>
<td>abaD</td>
<td>bya’baD</td>
</tr>
<tr>
<td>she</td>
<td>abaDēt</td>
<td>bta’baD</td>
</tr>
<tr>
<td>we</td>
<td>abaDnā</td>
<td>mna’baD</td>
</tr>
<tr>
<td>you (pl)</td>
<td>abaDtū</td>
<td>bta’baDu</td>
</tr>
<tr>
<td>they</td>
<td>abaDu</td>
<td>bya’baDu</td>
</tr>
</tbody>
</table>

## D. Vocabulary

- mēshi l-Hāl.  
  Things are going fine
- mnēHa  
  good (f)
- sine  
  year
- khaliS  
  I finish (conjugate like Zabbat)
- jēm’a  
  university
- ba’deyn  
  afterwards
- il īke  
  I speak, I talk
tidrisi  you (f.) study
ikhisSāSīk  your (f.) major, specialty
mēshi  popular (lit, going)
b-suərə  fast (lit, with speed)
halla  now
asēte (istēz, sg.)  teachers
byi'āllmu  they teach (conjugate like Zabbat)
a'baD  I get paid, I earn
ingleze  English
ma'ik Ha'  You are right
wīd  children
Zghār (Zghīr, sg.)  little
mā byisma'u l-kalēm  They don't listen
alla  he told her
haydik il-yōm  the other day
reji'  he came back, he returned
māmā  mommy
ktēbe  writing (verbal noun)
irēye  reading (verbal noun)
mahDūm  cute
izan  then, in that case
tkaffi  you (f.) continue
dirāstik  your (f.) education
'taddim  I apply (conjugate like Zabbat)
mājistēr  master's degree
tē'  my
tabā'a  its, her
ē  yeah
bala  without
alam  pen
'īnwēn  address
ilik  you (f.) have

E. Cultural Note

Studying languages is an essential part of Lebanese education. Most elementary, junior high, and high schools use two languages as their official languages of instruction: Arabic for the subjects of history, Arabic literature, and Arabic language, and either French or English for all the science subjects. In junior high or high school a third language is usually added, so by the time students graduate from high school, it is assumed that they have mastered two languages and have a strong background in a third one. However, many people whose language of instruction at school was French feel they need to study English in specialized language schools. Most of these are members of the younger generation who have realized that English is a huge asset when you look for a job.
To teach in language schools, called madēris ir-rāshidin (adult schools), or in any school in Lebanon, you don’t need any teaching credentials. A Bachelor’s is often enough for schoolteachers and a relative mastery of English for language school instructors. Many Americans who go to Lebanon to study Arabic find their first employment in such language schools. A lot of Lebanese prefer them to working at regular schools as well, since the wages are a little higher, the working hours are more flexible, and there are no discipline issues.

\section*{F. Exercises}

1. Give the fuSHā equivalents for the following Lebanese Arabic words (Tip: Supply the short vowels.)

mishkle, waHdi (one, f), b-sharT, zghire, tghanni

2. Transform the following statements from the imperfect or the perfect tense to the future tense. In your sentences, include the information provided in the parentheses.

a. biIHebbə la-feyrūz (bas btisma’ Sawta)
   b. l-asēṭza mā by’allmu l-farans, bas il-inglize (bi-l-madēris il-ingliziye)
   c. jārti amal mā kēnet bi-beyta (ba’dd yōm)
   d. yā, Hasan, shu kintu ta’mlu enta w-khayyak? (bas riHtu ‘a libnēn)
   e. akhdatu ‘a l-mustashfa? (bukra)

3. Translate the following statements into Lebanese Arabic.

a. This is a school
   b. These are schools
   c. This is a Lebanese girl
   d. They teach Arabic in this school
   e. I don’t like this job
   f. These little kids know how to write and read well (lit., know writing and reading)

4. Answer the following questions.

a. lē mā kēn ya’rīf ibna la-jjōra shu ketib bi-l-madrase?
   b. lē mā badda amal tishthghl bi-l-madēris?
   c. w-enta/enti bta’rīf/bta’rfi asēṭza by’allmu inglize? byiIHebbu shighlun?
   d. shu aHsan shighel b-amerika?

5. Put the words in the parentheses in the correct form to make expressions of possession.

a. ha l-alam (tē’ + enti)?
   b. (ma’ + entu) sayyāra?
   c. bint y-jirān (’ind + hiyyi) shi”’a bitjannin
d. il-ktëbe w-il-irëye mish la (la + anā) anā bHebb ishtighel bas ma bHebb id-dirëse

e. ‘am bfakkir Sarli sē’a ma ba’rif shū baddi a’mul—il-ikhtiSāSāt (tabā’) ha jēm’a mā by’ajbūni raH addim ‘a jēm’a tēniye

Answer Key
1. mushkila, wāHīda, bi-sharT, Saghīra, tughannī
2. a. raH/ha tHebbba la-feyrūz bas btisma’ Sawta
   You’ll like Feiruz when you hear her voice
   b. bi-l-madēris il- lngliziye l-asētze mā raH/ha y’alimu l-faranisi, bas il- inglizi
   In the English schools, teachers won’t teach French, just English
   c. jārti amal mā raH/ha tkūn bi-beyta ba’d yōm
   My neighbor Amal isn’t going to be at [her] home in a day
   d. yā, Hasan, shu raH/ha ta’mlu enta w-khayyak bas btrūHu ‘a lbnēn?
   Hasan, what are you and your brother going to do when you go to Lebanon?
   e. raH/ha tēkhdi ‘a l-mustashfa bukra?
   Are you (f) going to take him to the hospital tomorrow?

3. a. haydi madrase
   b. haydōl madēris
   c. haydi binet libnēniye
   d. b-ha l-madrase by’alimu ‘arabe
   e. mā by’jibni ha shshighehl
   f. ha l-wlēd li-Zghār bya’rfu l-ktēbe w-il irēye mnēH

4. a. lē mā kēn ya’rif ibna la-jjāra shu ketib bi-l-madrase?
   Why didn’t the neighbor’s son know what he wrote at school?
   huwwi mā bya’rif il-irēye
   He doesn’t know how to read

   b. lē mā badda amal tīshthgil bi-l- madēris?
   Why doesn’t Amal want to work in schools?
   mā raH ta’baD ktir wi-l-wlēd mā byisma’u l-kalēm
   She’s not going to get paid much and kids don’t listen
   c. –d. Answers may vary
   Model answers
   c. w-enta/enti bta’rif/bta’rfi asētze by’allmu inglizi? byHhebbu shighlun?
   Do you know teachers of English?
   Do they like their job?
   khayyi by’allim inglizi b-madrase
   Zghire b—“Santa Monica” w-mā byHhebb shighlū ktir
   My brother teaches English at a small school in Santa Monica, and he doesn’t like his job very much
   d. shu aHsan shighel b-amerika?
   What’s the best job in the United States?
   la ili, aHsan shighel b-amerika istēz
   jēm’a/duktūr/tīshthgil bi-lkompūtār
   For me, the best job in the United States is a university professor/a physician/to work in computer[s]

5. a. ha l-alam tē’ik?
   Is this pen yours (f)?
   b. ma’kun sayyārā?
   Do you (pl) have a car with you?
   c. bint ij-jirān ‘inda shi’’a bitjannin
   The neighbor’s daughter has a fantastic apartment
   d. il-ktēbe w-il-irēye mish la ili anā bHHebb ishtighel bas ma bHHebb id dirēse
Writing and reading are not for me. I like working but I don't like studying.

I've been thinking for an hour I don't know what to do—I don't like the majors at this university. I'll apply to another university.
LESSON 29
(Libaneese Arabic)

‘an jav bta’rﬁ tiTbukhil! You Really Know How to Cook!

A. Dialogue

Nadia is teaching Lucy how to cook a traditional Lebanese rice garnish

lūsi ktir ‘ajabni l-ghada mbērīH! ‘an jav bta’rﬁ tiTbukhil
nādyā shū ‘ajabīk aktaR—ttabbūle walla llūbya b-rīzz?
lūsi ttabbūle ktir ‘ajabetni bas ir-rīzz byijannin fikī t’allmini kīf biTbukhu?
nādyā tikram ‘aynik! ‘a fikra, halla ken baddi iTbukhu ta’i ‘a l-maTbakh Hatta farjiki
lūsi emtin, halla?
nādyā ē, iza ma fi ‘indik(shi
lūsi lā
nādyā Tab awwal shi, lēzim yikun fi ‘indik rizz, w-sha’rīyye w-zēt tēkhdi kībbeyyet
rizz w
lūsi kībbeyyet rizz? mish alīle? la-kam wāHad ‘am niTbukh?
nādyā shakhSēn aw tlēt Tayyib tghaSSli ktir mnēH
lūsi kām marra bghayyir il-māy?
nādyā shi tlet marrāt, ba’dēn bHoTTī ‘a janab w-btēkhdi shwayyet shα’rīyye
lūsi mish abel ma nēkhud ish-sha’rīyye lēzim nHoTT iz-zēt ‘a l-ghāz?
nādyā mennik alīle yā bīnet, mennik alīle! bta’rﬁ tiTbukhi ahSan minniH ya’ni btēkhdi nuS
kībbeyyet zēt w-bitHoTTī ‘a l-ghāz bas byīgHli tēkhdi shwayyet shα’rīyye shi nuS kībbeyye
w-bti’llya bi z-zēt Hatta tSir lawna dahabi ba’dēn, bitHoTTī r-rizz li ghaSSal ti min abel w-
kamēn bitHoTTī kībbeyyēn w-nuS māy w-btitriki la-stawi
lūsi mā aTyab rizzik yā nādyā!
nādyā yalla, bukra enti ha ta’llmini Tabkha ameriKaNNiyye
lūsi tikrami bas ana mā ba’rīf iza fīyi iTbukh mittik akid mā raH iZbaT ma’i
nādyā raH iZbaT w-nuS, mā tkhāﬁl w-īzā mā ZabaT ktir ha tēkli shū rah tkibbi ya’ni?
lūsi lā, ha a’mal mitl juHa kēn ‘indu tlet tiffēHēt kēn baddu yēkul wēHdi bas abel ma akala
shēfa shwayye kharbēni ām kibba w-akład it-tēnīye Tuli’et kharbēni kamēn, am kibba tēnī
nādyā shū, mā yakūn kibbin kulln?
lūsi lā, Taffa DDaw w-akal it-tēlēte

Lucy: I liked the lunch a lot yesterday! You really know how to cook!
Nadia: Which did you like more—the tabouli or the green beans and rice?
Lucy I liked the tabouli, but the rice was incredible. Can you teach me how to cook it?
Nadia Sure, with pleasure! By the way, I wanted to cook it just now. Come along to the
kitchen and I’ll show you (lit., in order to show you)
Lucy When, now?
Nadia Yeah, unless you have something to do
Lucy No, I don’t
Nadia Great First of all, you need [to have] rice, vermicelli, and oil. You take a cup of the
and then you
Lucy. One cup? Isn’t that too little? How many people are we cooking for?
Nadia: Two or three. Okay You wash the rice thoroughly . . .
Lucy How many times do I run the water through it (lit, change the water)?
Nadia: Well, about three times; then put it aside. So, take a little vermicelli
Lucy: Before we do the vermicelli, don’t we need to put the oil on the stove?
Nadia: You really are something, girl! You know how to cook better than me! So, you take
a half a cup of oil and put it on the stove. When it just begins to bubble, you take a bit of
the vermicelli, about half a cup, and fry it in the oil until it (lit, its color) gets to be sort of
golden. Then, add the rice, which you’ve already washed, and add two and a half cups of
water and let it cook till it’s done.
Lucy: Your rice is really great, Nadia!
Nadia: Well, some day you’ll teach me an American dish
Lucy: Sure, with pleasure. But I don’t know if I can cook as well as you (lit, like you). For
sure, it’s not going to work out so well with me.
Nadia: Oh, it will! Don’t worry! And if you don’t get it right, you’ll still eat it. What, are you
going to throw it away?
Lucy: No, I’ll do like Juha. He had three apples and wanted to eat one, but before he did,
he saw that it had gone a little bad. So, he threw it away and got another one. But that
one also turned out to be a little bad, so he threw it away as well.
Nadia: What, he didn’t throw them all out?
Lucy: No, he switched off the light and ate the third one.

B. Grammar and Usage

1. QUESTION WORDS
Lebanese Arabic question words are presented in the following table, followed by
example sentences

<table>
<thead>
<tr>
<th>QUESTION WORDS</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>mõn</td>
<td>who</td>
</tr>
<tr>
<td>shõ</td>
<td>what</td>
</tr>
<tr>
<td>weyn</td>
<td>where</td>
</tr>
<tr>
<td>la weyn</td>
<td>where to</td>
</tr>
<tr>
<td>min weyn</td>
<td>from where</td>
</tr>
<tr>
<td>emtin</td>
<td>when</td>
</tr>
<tr>
<td>lë</td>
<td>why</td>
</tr>
<tr>
<td>kif</td>
<td>how</td>
</tr>
<tr>
<td>addõ</td>
<td>how much</td>
</tr>
<tr>
<td>kam</td>
<td>how many</td>
</tr>
</tbody>
</table>

mõn Tabakh il-ghada mbëriH?
Who cooked lunch yesterday?
shõ ’am biySir?
What’s going on?
weyn rāH bayyak?
Where did your father go?

la weyn rāyiH?
Where are you going (to)?

min weyn akhaddi ha zzēt?
From where did you get this oil?

emtīn rāyiHa 'a ssū’?
When are you going to the market?

lē ma baddik trūHi ma’i?
Why don’t you want to go with me?

kif baddak ir-rizz?
How would you like the rice?

addē ha’u la l-khebez?
How much is the bread?

kam walad ‘inkun?
How many kids do you (pl) have?

2. NEGATIVE FORM OF NOUNS, ADJECTIVES, ADVERBS, AND PARTICIPLES

A  mish (NO, NOT)
The negative particle mish is used to negate nouns, adjectives, adverbs, numbers, and participles. Its equivalent in English is either no or not.

• Nouns

min weyn akhaddi ha r-rādio?
From where did you get this radio?

hayda mish rādio  haydi msajble
This is not a radio. (lit., This is no radio) This is a tape recorder.

• Numbers

kam walad ‘inkun? tlēte?
How many kids do you (pl) have? Three?

lā, mish tlēte tnēn bas.
No, not three. Just two.

Note that verbs are negated using the negative particle ma. See Lessons 16 and 27.
• Adjectives

shū 'am biySīr?
What's going on?

*mish mhimm*
[It's] not important

• Adverbs

emtīn baddak trūH 'a ssū'?  
When do you go to the market?

*mish halla*
Not now

*bās akid il-yōm?*
But today for sure?

lā, mish il-yōm
No, not today

lē, mā bītHebbu la ha ssū’?
Why, don’t you like this market?

*mish kītīr*
Not much

• Participles

bītHebb fērūz?
Do you like Feiruz?

mā bā’rīf mish sēm’a Sawta
I don’t know I have not heard her [voice]

**B  menn- (NO, NOT)**
menn- is another particle used to negate nouns, adjectives, adverbs, and participles Like mish, menn- does not negate verbs This particle is followed by possessive suffixes, as shown in the table below Note that the suffix indicates the gender, number, and person of the grammatical subject of the sentence in which menn- occurs Bear in mind that in Arabic what is negated is actually a noun, an adjective, an adverb, or a participle In almost all cases, menn- can be used instead of mish If mish negates the subject, a separate subject pronoun is necessary, but because menn- carries possessive suffixes indicating the subject, it is not necessary to add a separate subject pronoun, e.g., *mennī hūn* vs. *ānā mish hūn* (I am not here)
### THE NEGATIVE PARTICLE *menn-* WITH POSSESSIVE SUFFIXES

<table>
<thead>
<tr>
<th></th>
<th><em>menni</em></th>
<th></th>
<th><em>mennā</em></th>
</tr>
</thead>
<tbody>
<tr>
<td>I'm not</td>
<td></td>
<td>we're not</td>
<td></td>
</tr>
<tr>
<td>you're not (m)</td>
<td><em>mennak</em></td>
<td>you're not (pl)</td>
<td><em>menkun</em></td>
</tr>
<tr>
<td>you're not (f)</td>
<td><em>mennik</em></td>
<td></td>
<td></td>
</tr>
<tr>
<td>he/it's not</td>
<td><em>mennu</em></td>
<td>they're not</td>
<td></td>
</tr>
<tr>
<td>she/it's not</td>
<td><em>menna</em></td>
<td></td>
<td><em>mennun</em></td>
</tr>
</tbody>
</table>

- **Nouns**

  shū hayda? bēt?
  What is this? A house?

  *la, mennu bēt (= mish bēt) haydi binēye*
  No, it's not a house. This is a building

- **Adjectives**

  lē ma baddik trūHi ma'i?
  Why don't you want to go with me?

  *li-ennū mennak sari' (= li-ennū enta mish sari') w-siyyārtak menna mnēHa*
  (= mish mnēHa)
  Because you're not fast. And your car is not good

  *addē ha''u la l-khebez?*
  How much is the bread?

  *mennu ghāli (= mish ghāli)*
  It's not expensive

- **Adverbs**

  *emtin il-Hafle? bukra?*
  When is the party? Tomorrow?

  *la, menna bukra (= mish bukra)*
  No, it's not tomorrow

- **Participles**

  *la weyn rāyiH?*
  Where is he going (to)?

  *mennu rāyiH (= mish rāyiH) 'a maTraH*
  He's not going anywhere. (*lit., He is not going to a place.*)

  *emtin rāyiHa 'a ssū'?
  When are you going to the market?

  *menni rāyiHa (= mish rāyiHa) 'a ssū' il-yōm*
  I'm not going to the market today
3. USING fi (THERE IS/ ARE . . . )
To express there is and there isn’t, use fi and mā fi respectively

fi shī il-yām?
Is there anything today?

lā, mā fi shī
No, there’s nothing /There isn’t anything

mā fi Hafe?
Isn’t there a party?

bala, fi. ‘ind yūsef baddak trūH?
Oh, yes, there is At Yusef’s Do you want to go?

4. PLURAL NOUNS
Lebanese Arabic plural nouns are formed in a similar way to plural nouns in MSA (see Lesson 11). Like fuSHā, Lebanese Arabic has three grammatical numbers singular, dual, and plural. To express the singular, Lebanese uses the singular noun without any qualifiers, e.g., binet (a/one girl), walad (a/one boy). The dual has only one ending, -ēn (occasionally pronounced as -eyn), used with both the masculine and feminine nouns, e.g., bintēn (two girls), waladēn (two boys). When a dual noun ends in tā’ marbūtā, the t-sound becomes audible before the dual suffix, e.g., sayyara (a car), sayyartēn (two cars). The plural is indicated by the use of a plural noun, e.g., banēt (girls), awlēd (boys).

5. NUMBERS
Much like in fuSHā, in Lebanese Arabic an unmodified singular noun implies the number “one,” e.g., binet (one girl), walad (one boy). The word for “one” is wāHad (m) / weHdi (f.) and can be added after the noun for emphasis, e.g., bin(e)t weHdi (one girl), walad wāHad (one boy). To say two, Lebanese uses the dual noun, e.g., bintēn (two girls), waladēn (two boys). Again, the number is not obligatory, but can be used for emphasis, as when ordering something in a restaurant, e.g., tnēn ahwi (two coffees). The feminine form of two, tintēn, is used in telling the time, e.g., tintēn w-nuS (half past two). Like in fuSHā, when the cardinal numbers from 3 to 10 are followed by a noun, the noun must be in the plural form, e.g., in fuSHā we say thalāthat ashkhāS (three people), khams sa’āt (five hours).

However, Lebanese Arabic differs from fuSHā in one fundamental way. In MSA we find opposite gender agreement between the number and the noun, meaning that a masculine noun is modified by a feminine number, and vice versa (see Lesson 7). Lebanese Arabic, on the other hand, always uses the masculine form of the number to modify both masculine and feminine nouns. However, when numbers between 3 and 10 are not

1 The short vowel e in the singular form binet (a/one girl), typically added in Lebanese Arabic, is dropped in other forms. As in the dual form bintēn (two girls/daughters) or the possessive form binēt (my daughter).
followed by a noun in Lebanese Arabic, they appear in their feminine form, ending in -a/e. Furthermore, if the noun modified by a number starts with a vowel, the feminine form of the number is used, e.g., *arba‘it iyēm* (four days), *‘ashrat ālēf* (ten thousand). The table below gives examples of both of these usages—when the number is used alone and when it is followed by a noun. Two examples are given for the latter case—one with a masculine noun and the other with a feminine noun.

### NUMBERS 1 TO 10

<table>
<thead>
<tr>
<th>Independent</th>
<th>Followed by a Noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>one</td>
<td>wāHad/weHdi</td>
</tr>
<tr>
<td>two</td>
<td>tinēn (tintēn)</td>
</tr>
<tr>
<td>three</td>
<td>tîlte</td>
</tr>
<tr>
<td>four</td>
<td>ara‘a</td>
</tr>
<tr>
<td>five</td>
<td>khamsē</td>
</tr>
<tr>
<td>six</td>
<td>sitte</td>
</tr>
<tr>
<td>seven</td>
<td>saba‘a</td>
</tr>
<tr>
<td>eight</td>
<td>tmēne</td>
</tr>
<tr>
<td>nine</td>
<td>tisa‘a</td>
</tr>
<tr>
<td>ten</td>
<td>‘ashra</td>
</tr>
</tbody>
</table>

When numbers between 11 and 19 are not followed by a noun, they lose their final *r*. Like in *fuSHā*, the noun following the number is in the singular form in Lebanese Arabic.

### NUMBERS 11 TO 19

<table>
<thead>
<tr>
<th>Independent</th>
<th>Followed by a Noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>eleven</td>
<td>Hdāsh</td>
</tr>
<tr>
<td>twelve</td>
<td>tnaš</td>
</tr>
<tr>
<td>thirteen</td>
<td>tlettāš</td>
</tr>
<tr>
<td>fourteen</td>
<td>arba‘atāš</td>
</tr>
<tr>
<td>fifteen</td>
<td>khamsṭāš</td>
</tr>
<tr>
<td>sixteen</td>
<td>sittāš</td>
</tr>
<tr>
<td>seventeen</td>
<td>saba‘atāš</td>
</tr>
<tr>
<td>eighteen</td>
<td>tmaṭāš</td>
</tr>
<tr>
<td>nineteen</td>
<td>tisa‘atāš</td>
</tr>
</tbody>
</table>

A single form, ending in -*in*, is used for the tens, whether the number is used independently or is followed by a singular noun.

### NUMBERS 20 TO 90

| twenty      | ‘ashrin            |
| thirty      | tlelin             |
| forty       | arba‘in            |
| fifty       | khamsin            |
| sixty       | sittin             |
| seventy     | sab(a)‘in          |
| eighty      | tmēnin             |
| nineti      | tsa(a)‘in          |

...
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., ttalêta (Tuesday/on Tuesday)

<table>
<thead>
<tr>
<th>DAYS OF THE WEEK</th>
</tr>
</thead>
<tbody>
<tr>
<td>s-sabet</td>
</tr>
<tr>
<td>Saturday</td>
</tr>
</tbody>
</table>

shu ra'yak nrûH 'a s-sinema j-jima'a?
Do you want to go to the movies on Friday?

khallinâ nrûH as-sabet
Let's go on Saturday

ma Sîrnâ râyHin kill sabet khallinâ nghayyir il-yôm
We've been going every Saturday Let's change the day

C. Vocabulary

ghada | lunch
mbēriH | yesterday
‘an jad | really
tiTbukhi | you cook (f.)
walla | or
rizz | rice
tikram ‘aynikl! You are welcome! With pleasure!
’a fikra | by the way
halla | now
ta’il | Come! (f.)
D. Cultural Note
Preparing food and eating together is an important part of family life in Lebanon. Many families not only eat dinner together but lunch as well. Employees return home during their lunch hour to eat with their families and relax for an hour. Women usually prepare more than one main course daily with many side dishes. Female relatives and neighbors often exchange recipes and cook meals together. Showing hospitality is very important, so when relatives and friends visit a family, they are served food and beverages. Coffee or tea is followed or preceded by a helping of fresh fruit and then, sweets and cookies.
Even if the guest is not hungry, it is polite to try the served food. Expect also that the hosts will urge you insistently.

Many stores serve coffee and tea to their customers even on their first visit to the store. When clients of a shop are also neighbors, they frequently come down and sit with the owner to drink a hot or cold beverage and chat about family affairs, politics, or culture.

**E. Exercises**

1. Translate the English sections of the following dialogue into Lebanese Arabic.

Muna: Who went to the concert with you?
Grace: *binet min ijjêm'a*
Muna: *libnêniyye?*
Grace: No, she's not Lebanese. She's Syrian.
Muna: *sêkne hön, b-libnên?*
Grace: *ê, ma' wêda*
Muna: *shu isma?*
Grace: *Su'âd*
Muna: *anâ ba'rîfa* How many kids does she have? Four?
Grace: No, not four. Actually, she has five.
Muna: *â, mâ ba'rîfa*
Grace: She'll teach me how to make tabouli.
Muna: *emtin? bukra?*
Grace: No, not tomorrow.

2. Answer the following questions.

a. *weyn sêkin/sêkni?*
b. *kam yêm bi-jîma'a (a week) tishtighelli?*
c. *abel kam sine tjawwazu immak w-bayyak/immik w-bayyik?*
d. *lê 'am tidrus/tidrsi libnêni?*
e. *addê Ha'' siyyartak/ik?*
f. *shû 'amalt embêriH?*

3. Fill in the blanks by choosing the correct word—a number, a question word, or a noun.

    khams / marra / weyn / (i)jîma'a / arba' / emtin / (i)t-tanên / ma'i / 'ashrin / ma'i

a. *mbêriH bas rja'et min as-sû' akalet __________ tiffeHêt*
b. *kam __________ itillak mâ fik trûH 'a ssinema abel ma khallaset min il-irêye*
c. __________ raH t'addim 'a jjêm'a? I-khamis aw __________?
d le ma baddak tishrab ahwi ma'nä?
__________ bas dolar wâHad.
mä tkhâf, anä ma'i __________ dolar bkaffûnâ
e min __________ akhdâtu kill ha l-kutûb?

4 Put the following sentences in the negative form. Make any additional changes as necessary

a fi 'inna akel bi l-bêt bas iza baddak finâ nrûH 'a maT'am.
b ahMâd bi l-bêt?
c min baddu tiffêHa?
d ha l-alam la lik?
e 'indun bêt kbir bi beyrût
f shû, ma'ak alam?

5 Say the following numbers followed by each of the three nouns.

1 / 2 / 3 / 11 / 12 / 13 / 20
apples / girls / kids

Answer Key

1 Muna min râH 'a l-Hafîl ma'îk?
   Grace binet min ij-jêm'a
   Muna libnîniyye?
   Grace mennâ/mish libnîniyye sûriyye.
   Muna sêkne hûn, b-libnên?
   Grace è, ma' wlêda
   Muna: shu isma?
   Grace Su'ûd
   Muna anâ ba'rîfa. kam walad 'inda?
   arba'a?
   Grace lâ, mish arba'a. b-SarâHa 'inda
   khamse
   Muna â, mä ba'rîfa
   Grace raH t'allîmiîn kif ba'mul tâbbûle
   Muna. emtîn? bukra?
   Grace: lâ, mish bukra

   bi-jîma'a I work five/four/three days
   a week.
   c How many years ago did your Mom
   and Dad get married?
   immî w-bayyi tjawwazu abel 'ashrîn/
   khams w-'ashrîn/tletin sine My Mom
   and Dad got married twenty/twenty-
   five/thirty years ago.
   d Why are you studying Lebanese?
   baddî rûH 'a libnên./baddî ishtîghel b-
   libnên /khâyî jàwâz binet
   libnîniyye I want to go to Lebanon
   /I want to work in Lebanon./My
   brother married a Lebanese woman
   e How much is your car?
   siyarti Ha''a khamsmit dolar/alfên
   dolar/'ashrat âlêf dolar/'ashrîn alf
   dolar. My car costs
   $500/$2,000/$10,000/$20,000
   f What did you do yesterday?
   mish kîr /mä 'amalet shi./reHet 'a
   shshighel /kint bi jîm'a Not much /
   I didn't do anything /I went to work /
   I was at the university
3  a  mbēriH bas rja’et min as-sū’ akalet
tlēt/arba’/khams tiffēHēt
Yesterday, when I got back from the
market, I ate three/four/five apples.
b  kam marra iltillak mā fik trūH ‘a
ssinema abel ma khallaset min il-irēye
How many times did I tell you? You
can’t go to the movies until you
finish reading
c  emtīn raH t’addim ‘a jjēm’ā? I-khamīs
aw ij-jima’a/it-tanēn?
When are you going to apply to the
university? On Thursday or on
Friday/Monday?
d  lē ma baddak tishrub ahwi ma’nā?
Why don’t you want to drink coffee
with us?
ma’i bas dolar wāHad
I have only one dollar
mā tkhāf, anā ma’i
khamst’ashar’/ashrin dolar bkaффūnā
Don’t worry, I have fifteen/twenty
dollars That’ll be enough
e  min weyn akhadtu kill ha l-kutub?
Where did you get all these books
from?

4  a  mā fi ‘inna akel bi l-bēt w-iza baddak
finā nrūH ‘a ma’T’am
We don’t have food at home, and if
you want, we can go to a restaurant
b  aHmad mish/mennu bi l-bēt?
Isn’t Ahmad at home?
c  min mā baddu tiffēHa?
Who doesn’t want an apple?
d  ha l-alam mish/mennu la ilik?
Isn’t this pen yours?
e  mā ‘indun bēt kbir bi beyrūt
They don’t have a big house in
Beirut
f  shū, mā ma’ak alam?
What, don’t you have a pen on you?

5  tiffēHa, tiffēHēn, tlēt tiffēHēt, Hdashar
tiffēHa, tnashar tiffēHa, tlettashar tiffēHa,
‘ashrin tiffēHa
binet, bintēn, tlēt banēt, Hdashar binet,	nnashar binet, tlettashar binet, ‘ashrin
binet
walad, waladēn, tlēt awiēd, Hdashar
walad, tnashar walad, tlettashar walad,
‘ashrin walad
LESSON 30
(Lebanese Arabic)

weyn rāyHa? Where Are You Going?

A. Dialogue
Donald needs to go to the American Embassy, located in the Antelias neighborhood of East Beirut, on the other side of town. He is talking to Ahmad’s father Ali about the best way to get there.

dūnald yā aHmad, bta’rif weyn is-safāra l-amerikaniyye?
Ahmad anā mish ktir ba’rif ‘a l-maZbūt khalli bayyi y’ilīlak

dūnald yā abu aHmad, baddi rūH ‘a ssafāra l-amerikaniyye ta’rif kif baddi rūH?
‘ali ē, Tab’an ba’rif is-safāra l-amerikaniyye b-onToliēs

dūnald ē, na’am, b-shar’iye Tab, shū btanSaHni—bēkhud taksi walla servis?
‘ali khud servis, arkaSlak bas il-mishwār baddu yēkhud wa’ēt ktir
dūnald ma’lē, ‘indi wa’ēt ktir
‘ali awwal shi btēkhud servis min vardān ‘a d-dawra w-Tab’an byēkhud minnak is-suwwā ịjrat servisēn

dūnald lē servisēn?
‘ali liennu byimirr awwal shi bi l-ashrafiyye—min vardān ‘a l-ashrafiyye servis wāHad w-min il-ashrafiyye ‘a ddawra kamēn servis wāHad, ‘arift kif

dūnald ē, na’m
‘ali halla, btinzil bi d-dawra w-btisal “min wēn baddi ēkhud servis ‘a onToliēs” w-n-nēs byidīlūk hawniki intibih mā yilTush ‘aleyk is-suwwā liennu suwwāin beyrūt ktir fannasin
dūnald ma’rūf
‘ali halla l-iHtimēl it-tēnī, iza Habbēt tēkhud taksi fāSulu ‘a l-ịjra

Donald signals to a “service” car.

dūnald dawra?
is-suwwā servisēn
dūnald mēshi
is-suwwā tfaDDal, rkab

On the way, the driver of the “service” car picks up another passenger.

is-suwwā weyn rāyHa yā demwazēl?
il-binet: ashrafiyye
is-suwwā: tfaDDali, rkabī weyn baddik tinzili bi-l-ashrafiyye?
il-binet Hadd il-MTV
is-suwwā tikrami bwaSSlik

The driver of the “service” speaks to Donald over his shoulder.

is-suwwā yā istēz, mbayyen mennak libnēnī?
dūnald ma’ak Ha’ anā min amerika
is-suwwā walla? bta’rif haydek il-yōm rikib ma’i min il-maTār wāHad libnēnī rējī’ min amerika

...
Donald. Ahmad, do you know where the American Embassy is?
Ahmad I don’t know exactly. Let my dad tell you.
Donald: Abu Ahmad, I want to go to the American Embassy. Do you know how I can get there? (lit., Do you know how I should go?)
Ali: Yeah, of course. I know. It’s in Antelias.
Donald: Oh, yes, in East Beirut. Okay, what would you advise me to take, a “service” car or a taxi?
Ali: Take the “service”, it’s cheaper but the trip will take longer.
Donald: Well, that’s fine. I have a lot of time.
Ali: First, you take a “service” from Verdun to Dawra. The driver will take two fares (lit., two “services”) from you, of course.
Donald: Why two fares?
Ali: Because he’ll pass through Ashrafiye, from Verdun to Ashrafiye it’s one fare, and from Ashrafiye to Dawra it’s another one, you understand.
Donald: Sure.
Ali: Then, you get off at Dawra and ask ‘From where exactly do I take a “service” to Antelias?’, and people will give you directions there. You have to make sure that the driver doesn’t cheat you, the drivers in Beirut are cheats.
Donald: That’s pretty well-known.
Ali: Now, here’s another possibility, if you want to take a regular taxi, be sure to bargain with the driver over the fee.

Donald: Dawra?
Taxi driver: Two fares.
Donald: Fine.
Taxi driver: Get in, please.

Taxi driver: Where are you going, Miss?
Girl: Ashrafiye.
Taxi driver: Please, get in. Where do you want to get off in Ashrafiye?
Girl: Near the MTV.
Taxi driver: All right. I’ll take you there.

Taxi driver: Sir, it seems like you’re not Lebanese.
Donald: You’re right. I’m from the States.
Taxi driver: Really? You know, the other day at the airport, I picked up a Lebanese guy, coming from the United States.
Donald: He lives there?
Taxi driver. No, he went to stay with his sister for about a month. So, I asked him, “What surprised you in America?” You know what he told me?
Donald What?
Taxi driver. He told me, “Nothing surprised me more [than the fact] that all kids [there] speak English.”

B. Grammar and Usage

1. IMPERATIVE

Commands are expressed using a special verbal form, called the imperative. The imperative in Lebanese Arabic has three forms: you (m.), you (f.) and you (m/f pl). The you singular masculine imperative is formed by removing the prefix bti-/bta-/bte-/bit- from the corresponding imperfect tense form. For example:

\[ \text{bitrūH} \text{ (you go)} \quad \text{rūH} \text{ (Go!) } \]

Sometimes, when the stem of the verb starts in a consonant cluster, the prefix bti-/bta-/bte-/bit- is replaced by the imperative prefix i-, e.g., bas imshīl (just walk!). The you singular feminine and the you plural forms are formed by adding the endings -i and -u, respectively, to the masculine singular imperative, just like in fuSHā. 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>
</tr>
</thead>
<tbody>
<tr>
<td>mishi (walk)</td>
</tr>
</tbody>
</table>
| you, m sg | btimshi | bterja | bitrūH | btinzil | btsma
| you, f sg | (jmshī) | (jrja) | rūH | (jnzil) | (jsma
| you, pl | (jmshu) | (jrja'i) | rūHu | (jnzulu) | (jsma'u

Here are examples from the dialogue:

\[ \text{tfaDDal, rkabi}! \]
Please, get in! (m sg)

\[ \text{tfaDDali, rkabil}! \]
Please, get in! (f sg)

Here are more examples:

\[ \text{yalla, rja'ū 'a l-bēt b-sur'a}! \]
Come on, go back home quickly! (f/m pl)
nzili min is-servis, ba’dēn mshi shi mi’t metr w-rkabi servis tēni!
Get off the “service,” then walk about 100 meters and get on another “service”!
(f sg )

Lebanese verbs (e.g., akhad [take]) whose equivalents in fuSHā have an initial hamza (e.g., ‘akhadha), never add the optional i- prefix in their imperative form. For some verbs, such as the verbs btēkul (eat) and btēkhud (take), shown in the table below, the stem vowel changes in the feminine singular and plural forms.

A similar change takes place in the masculine form when a pronoun is attached to it (see example in the table)

### THE VERBS btēkul (TO EAT) AND btēkhud (TO TAKE) IN THE IMPERATIVE

<table>
<thead>
<tr>
<th></th>
<th>btēkul (you eat)</th>
<th>btēkhud (you take)</th>
</tr>
</thead>
<tbody>
<tr>
<td>you, m sg</td>
<td></td>
<td></td>
</tr>
<tr>
<td>you, m sg</td>
<td>kyl</td>
<td>khyd</td>
</tr>
<tr>
<td>you, m sg (with a pronoun)</td>
<td>kīla (eat it)</td>
<td>khēda (take her/it)</td>
</tr>
<tr>
<td>you, f sg</td>
<td>kijī</td>
<td>khēdi</td>
</tr>
<tr>
<td>you, pl</td>
<td>kīlu</td>
<td>khēdu</td>
</tr>
</tbody>
</table>

yā, zeyneb, kīlī ha ttīffēHa!
Zeyneb, eat this apple!

yā, wīlēd, khīdu shokolāTa!
Kids, take some chocolate!

The imperative form of the verb ija (to come) has a different stem altogether

### THE VERB ija (TO COME) IN THE IMPERATIVE

<table>
<thead>
<tr>
<th></th>
<th>btīji</th>
</tr>
</thead>
<tbody>
<tr>
<td>you, m sg</td>
<td>ta’</td>
</tr>
<tr>
<td>you, f sg</td>
<td>ta’i</td>
</tr>
<tr>
<td>you, pl</td>
<td>ta’u</td>
</tr>
</tbody>
</table>

ta’i la hōn! baddi illik shi
Come here! (f sg ) I want to tell you something

ta’u bukra! raH farjikun
Come tomorrow! (pl.) I’ll show you

The negative imperative is formed by placing the negative particle mā in front of the verb, which is in the imperfect tense, but without the prefix b-/bi- For example, the negative imperative of the verb btēkul (you eat) is mā tēkul (Don’t eat!) For the feminine form, add the suffix -i, and for the plural form, add the suffix -u to this form of the verb
### THE NEGATIVE IMPERATIVE

<table>
<thead>
<tr>
<th></th>
<th>don't eat</th>
<th>don't take</th>
<th>don't go</th>
<th>don't come</th>
<th>don't listen</th>
<th>don't get in/ride</th>
</tr>
</thead>
<tbody>
<tr>
<td>you, m sg</td>
<td>mà tēkul</td>
<td>mà tēkhud</td>
<td>mà trūH</td>
<td>mà tiji</td>
<td>mà tisma'</td>
<td>mà tirkab</td>
</tr>
<tr>
<td>you, f sg</td>
<td>mà tēkli</td>
<td>mà tēkhdi</td>
<td>mà trūHi</td>
<td>mà tiji</td>
<td>mà tisma'i</td>
<td>mà tirkabi</td>
</tr>
</tbody>
</table>

**yā muna, bas btrūHi 'ind khältik, mà tēkhdi ikhtik ma'ik!**
Muna, when you go to your aunt, don’t take your sister with you!

**yā wīd, mà tēklu shokolāTa abī il-ghada!**
Kids, don’t eat chocolate before lunch!

### 2. RELATIVE CLAUSES

A relative clause is a dependent clause that provides additional information about a noun. It is a clause that modifies the noun and hence, functions a little bit like an adjective. For example, the sentence *I don’t know the woman who helped me find my dog* has one relative clause: *who helped me find my dog*. This clause can be replaced with a single adjective such as *helpful*. I don’t know the helpful woman.

When the relative clause modifies a definite noun, the relative pronoun *li* is used to introduced it, for all persons and genders, and both animate and inanimate nouns. An alternative form of *li* is *yllī*

*bitHoTTi riz li ghaSSaltī min abel.*
You’re adding the rice, which you have previously washed.

As in *fuSHā*, when a relative clause modifies an indefinite noun, no relative pronoun is used to introduce this clause in Lebanese Arabic. There is no equivalent to the English *who* in the underlined Lebanese Arabic relative clause in the following example:

*rikib ma’i wāHad rēgi’ min amerika.*
A guy who had just returned from America rode with me (lit. Rode with me someone [who] had returned from America)

### 3. DERIVING NOUNS FROM VERBS: PARTICIPLES

Participles in MSA were discussed in Lesson 12. In Arabic dialects, participles, especially active participles, are used more frequently than in *fuSHā*. The participial form of the verb is commonly used in Lebanese Arabic in places where *fuSHā*, like English, uses a verb in the imperfect or perfect tense. For example, the English question *Where do you live?*, containing the present tense verb *live*, would only rarely be expressed using the imperfect tense verb *btiskun* (live) in Lebanese Arabic, as in *weyn btiskun?* In most cases, the participle *sēkin* (living) is used to form this question, e.g., *weyn sēkin?* (lit, where living).

There are two types of participles in Lebanese Arabic, just like in *fuSHā*. The active participle, e.g., *sēkin* (living, having lived), *sēm’* (hearing, having heard), and the passive
participle, e.g., *maktūb* (written), *maftūH* (opened)  In the next section we will examine the forms and the usage of the active participle

**A THE ACTIVE PARTICIPLE**

In Lebanese Arabic, the active participle does not carry any marks for person or tense, but it has different forms expressing the grammatical categories of gender and number. Therefore, similar to an adjective, the Lebanese Arabic active participle must match the gender and number of the subject

\[
\text{li}n\text{a (f sg) } \text{rāyHa (f sg) } 'a \text{j-jēm}'a
\]

Lina is going to the university

For the Form I verbs, the active participle has the pattern CēCiC for the masculine, CēCCi for the feminine, and CēCCīn for the plural. If its first root consonant is D, Z, S, H, 't, or occasionally, r, the the first vowel is ā, e.g., rāyiH (going). Because the final letter of the feminine participle in fuSHā is tā' marbūTa, all the rules for its pronunciation apply (see Lesson 21)

<table>
<thead>
<tr>
<th>ACTIVE PARTICIPLES OF FORM I VERBS</th>
</tr>
</thead>
<tbody>
<tr>
<td>Returning/ having returned</td>
</tr>
<tr>
<td>Masculine</td>
</tr>
<tr>
<td>Singular</td>
</tr>
<tr>
<td>rēğı'/rēj'</td>
</tr>
<tr>
<td>going/ having gone</td>
</tr>
<tr>
<td>Feminine</td>
</tr>
<tr>
<td>Singular</td>
</tr>
<tr>
<td>rēj'a</td>
</tr>
<tr>
<td>hearing/ having heard</td>
</tr>
<tr>
<td>Masculine/ Feminine</td>
</tr>
<tr>
<td>Plural</td>
</tr>
<tr>
<td>rēj'in</td>
</tr>
<tr>
<td>riding/ having ridden</td>
</tr>
<tr>
<td>sēmi'/'sēm'</td>
</tr>
<tr>
<td>Masculine</td>
</tr>
<tr>
<td>SēkiB</td>
</tr>
<tr>
<td>living/ having lived</td>
</tr>
<tr>
<td>Masculine</td>
</tr>
<tr>
<td>sēkīn</td>
</tr>
<tr>
<td>Feminine</td>
</tr>
<tr>
<td>sēkni</td>
</tr>
<tr>
<td>Feminine</td>
</tr>
<tr>
<td>sēknīn</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

\[
sēm'īn 'an feyrūz?
\]

Have you (pl) heard about Feiruz?

\[
ba'dni rēj' min il-maTār
\]

I've just returned from the airport

\[
la-weyn rāyiHa bukra?
\]

Where are you going tomorrow?

Object pronoun suffixes can be attached to active participles just as they are attached to other verbal forms

\[
katabt il-maktūb? ē, mbēriH kētību
\]

Did you (m sg) write the letter? Yeah, I wrote it yesterday
katabtu l-maktūb? 買い物, mbēriH kētbinu.
Did you (m | f | pl.) write the letter? Yes, we wrote it yesterday.

Because the participle does not refer to a specific grammatical person, the doer of the action is understood from the context in which the interaction takes place. Think of the English question Going home? It can be asked of one, two, or more people depending on the context.

The negative form of the active participle is formed by placing the negative particle mish in front of it:

mish kētbinu mbēriH
We (or you (pl.) or they) didn’t write it yesterday (lit., Not having written (pl.) it yesterday)

mish sēm’in ‘an feyrūz
We (or you (pl.) or they) haven’t heard about Feyruz

mish rāyiHa bukra
I (f.) (or you (f.) or she) am (are/is) not going tomorrow

C. Vocabulary

safāra
embassy
‘a l-maZbūt
exactly
khali!
Leavel, Let! (f sg)
shar’iyē
East Beirut
btanSaHni
you advise me (m sg)
servis
taxi service (in Beirut)
khudē
Take! (m sg)
arkhaSlak
it’s cheaper for you
mishwōr
trip, going out
wa’ēt
time
ma’lē
It’s fine, It’s nothing
suwwā
driver
īra
fee
lienna
because
byimurr
he passes
btinzil
you get off (m sg)
btisal
you ask (m sg)
nēs
people
byidillūk
they give you directions
Intibih!
Watch out! (m sg)
yilTush he cheats
fannasin crooks, cheats
ma'rūf well-known
iHitmel possibility
fāSlu bargain with him (m sg)
rikab get on (m sg)
demwazēl Miss
Hadd next to, near
bwaSSlik I'll take you
istēz Sir
rikib he got on
maTār airport
rēji returning (participle)
a'ad he stayed
shaher month
il-mhimm What's important is (lit. The important thing [is])
staghрабet I was/He was astonished, surprised
aktar shi most of all
ennu that

D. Cultural Note

A lot of socializing in Lebanon takes place in transportation. Most people rely on the "service" ride to go to work or visit relatives and friends. The "service" is a taxi, in most cases an old Mercedes, with a fixed low fare. Its direction is determined by the first passenger, but other passengers can be picked up on the way if they're going in the same direction. If you are going to a faraway area, the "service" driver might ask you for a double fare or drop you off at a certain location from which you have to take another "service" ride.

Drivers often engage passengers in a conversation or tell stories of things that happened to them or their acquaintances. They might play the radio and sing along with their favorite Arab singers while occasionally shouting at other drivers or pedestrians, much in the fashion of cab drivers in other big cities. One or more passengers in the "service" car might be smoking and might offer you a cigarette as well. If you are a non-smoker, you will have the biggest chance of success in persuading other 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  juHa byêkul it-tiffêHa
            kul it-tiffêHa yâ juHa!

   a. yalla, bukra enti ha ta'ilmini shi Tabkha amerikaniyye yâ lüsi
   b. têkhdi kibbeyyet rizz
   c. tghaSSLi ktir mnêH.
   d. bitghayri l-mây shi tlet marrât
   e. ba'dêen bHoTTi 'a janaab w-btêkhdi shwayyet sha'riyye
   f. abel ma btêkhdi shsha'riyye lêzim tHoTTi zzêt 'a l-ghâz

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 hôn  hyyi bta'rif weyn sêkin aHmad
            ha l-binet li kenet hôn bta'rif weyn sêkin aHmad
        The girl who was here knows where Ahmad lives.
        ha l-binet li bta'rif weyn sêkin aHmad kenet hôn
        The girl who knows where Ahmad lives was here

   a. il-istêze râHet 'a maSaTr en baddi iHke ma'a
   b. kill il-madêris halâ baddun asêtze. il-asêtze bi'allmu inglize
   c. mâ fiyi 'allim il-wlêd iZ-Zghâr  il-wlêd iZ-Zghâr mâ byisma'u l-kalêm
   d. fiki t'ishi 'ind khältik kháltik sêkni b-los anjelos.
   e. 'indik alam? il-alam byiktub mnêH.
   f. ma'ik il-alam? il-alam byiktub mnêH.
5 Rephrase the following sentences, containing verbs in the imperfect tense, using participles.

a. bukra ha irja' min faransa.
b. bta'rfu uSSata?
c. ba'rīf (f ) shwayye 'annā
d. byisknu b-ūDa.
e. bayya byitrikā trūH 'a rrādio b-sharṬ wāHad
f. anā (m.) kamēn ma ba'rīf shū huuwe shsharṬ
g. hayda mā byiḍham shi bi-l-musi'a l-'arabiyye

6. Now, transform the positive statements in the previous exercise into negative statements, and vice versa

Answer Key

1 a. bas btēkhud servis inzil w-rkab is-
siyyāri b-sur'ā!
b. mā trūH 'a ssū' bukra! lēzim nūH 'a
s-safārā l-amerikaniyye
c. shū btanSaHni yā doktōr? shrabī māy
ktir, imshi ktir, w-mā tēkul ktir!
d. khd servis min id-dawra!
e. intibihī fi siyyāri!

2 a. bas btēkhdi servis inzili w-rkabi
s-siyyāri b-sur'ā!
b. mā trūHi 'a ssū' bukra! lēzim nūH 'a
s-safārā l-amerikaniyye
c. shū btanSaHini yā doktōra?
shrabī māy ktir, imshi ktir, w-mā tēkli
ktir!
d. khid servis min id-dawra!
e. intibihī fi siyyāri!

3 a. yalla, bukra 'allmini shi Tabkha
amerikaniyye yā lāsi
b. khidi kibbeyet rizz
c. ghoSSli ktir mnēH
d. ghayyri il-māy shi tlet mrrāt.
e. ba'dēn HoTTi 'a janab w-khidi
shwayyet sha'riyye
f. abel mā btēkhdi sh-sha'riyye HoTTi
z-zēt 'a l-ghāz.

4 a. il-istēze li rāHēt 'a maSaR ken baddi
ihKe ma'a
I wanted to talk to the professor who
went to Egypt
b. il-istēze li ken baddi ihKe ma'a rāHēt
'a maSaR
The professor to whom I wanted to
talk went to Egypt

b. kilī il-madēris halla baddun asētze
bi'allmu inglīze
All the schools now want teachers
who teach English
c. mā fiyi 'allim il-wlēd iZ-Zghār li mā
byisma'u l-kalēm
I can’t teach the little kids who don’t
listen
d. fikī t'ishi 'ind khāltik li sēkni b-los
anjelos
You can live with your aunt who lives
in LA.
e. ‘indik alam byiktub mnēH?
Do you have a pen that writes well?
f. ma'ik il-alam li byiktub mnēH?
Do you have on you the pen that
writes well?
5 a. bukra rēji’/rēj’a min faransa
   b. ‘ārfīn uSSata?
   c. ‘ārfī shwayye ‘annā
   d. sēknin b-ūDa
   e. bayya tērikā trūH ‘a r-rādio b-sharT
      wāHad
   f. anā kamēn mish ‘ārif shū huwwē
      sh-sharT
   g. hayda mish fēhim shī bi-l-musi’ā
      l-‘arabiyye

6 a. bukra mish rēji’/rēj’a min faransa
   b. mish ‘ārfīn uSSata?
   c. mish ‘ārfī shwayye ‘annā
   d. mish sēknin b-ūDa
   e. bayya mish tērikā trūH ‘a rrādio
      b-sharT wāHad
   f. anā kamēn ‘ārif shū huwwē sh-sharT
   g. hayda fēhim shī bi-l-musi’ā l-‘arabiyye.
1 Put the words in the parentheses in the correct form, then, translate the sentences into English

Example: bayyi (baddu) (byirūH) 'a madrid bas immi (badda) (bitrūH) 'a Tokyo
        bayyi baddu yirūH 'a madrid bas immi badda trūH 'a Tokyo
        My dad wants to go to Madrid, but my mom wants to go to Tokyo

a betina (lēzim) (bitjavwaz) wāHad milionēr
b shu ya khālti, mish (lēzim) (btiTbukhili) shi Tabkha bitjannin il-yōm?
c bint khāli nadin (badda) (bititrik) libnēn w-(bit'ish) b-amerika

d immi (bitfakkir) ba'dni walad Zghir

e baddak walla ma baddak (lēzim) (btiji) ma'i

2 Put the words in the parentheses in the correct form to produce expressions of possession

a (ibn + enti) biyjannin
b (ma' + huwwi) kibbeyet māy?
c kam walad ('ind + hiyyi)?
d ya, aHmad, weyn id-diplōm (tabā' + enta)
e ha ssiyyara mish (tē' + huwwi)? la, ssiyartu kharbēni (broken)

3 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 'indi milyōn dolar</td>
<td>ya doktōr?</td>
</tr>
<tr>
<td>b shu mahDūm</td>
<td>arkhasilik!</td>
</tr>
<tr>
<td>c ma 'indi wa'et ktir</td>
<td>mishwār Tawil</td>
</tr>
<tr>
<td>d shū btanSaHni ēkul</td>
<td>ibna la-jārti'l</td>
</tr>
<tr>
<td>e khidi bas kēb wāhad—</td>
<td>bi l-bank</td>
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<tr>
<td>f min hōn 'a libiya</td>
<td>marti (my wife) mish Tābkha shi</td>
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<tr>
<td>g lēzim rrūH 'a maT'am il-yōm—</td>
<td>'a shēn heyk, illi halla!</td>
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</tbody>
</table>

4 Put the words in the correct order to form coherent sentences

a il-kēbe / emtin / ta'allamt / ?
b khōlid / ya, / D-Daw / bas / btrūH / Taffi / !!
c baddik /tēkii / ya /shu / Habibti / ?
d 'indik / ya / wēlēd / madām / ?
   iltīlik / milyōn / marra / / baddi / ma 'ī ṭy / išhrab
5 Read the following passage and answer the questions

abel (before, ago)
ba’d (yet, still)

ahlan anā ismi rāż. halla sēkni bi beyrūt bas abel sītān kīnt sēkni b-amerika ma’ immi w-bayyī w-khayyī zīyād bayyī ma by’ajibu kif il-banēt b-amerika w-‘ashēn heyk rja’na ‘a libnēn bas Sirt khamstāshar sine hōn b-libnēn ma byismaHli bayyī rūH ‘a Haflēt mil kīnt ‘am ba’mul b-amerika ha s-sīne raH addim ‘a I-AUB bas ba’d ma ba’rif shu baddi idrus bas khallīS il-AUB - alli bayyī - fiyā addim ‘a majistēr b-amerika

a min byaHkī?
b weyn sēkni halla?
c abel kam sine kēnet sēkni b-amerika?
d lē rēj’u ‘a libnēn?
e fiya tirja ‘a amerika? emtn?
f shu badda tidrus bi I-AUB?

6 Put the following sentences into the negative form Make any additional changes as necessary

a iza timshi min hōn, raH tūSal ‘a bētu
b zeyneb bi l-bēt?
c siyyartu kharbēne Sarla sine
d ha l-kibbee la ilik?
e khayyu la-ziyād ‘allam wālīdi ‘arabi
f lē baddak taHke ma’i?

7 Fill in the blanks using the correct word—a number, a verb, or a possessive expression Choose from the words given below Then, translate the sentences into English

tinzli / tkhallīS / tiskun / ‘ashrīn / ‘indu

a binti ha s-sīne raH _______ ḥ-jēm’a
b _______ dolar mish ktir kill shi halla Sar ghālī
c weyn baddik _______ ya madām?
d. khayyak _______ shīghel?
e ma’ min raH _______ bi beyrūt?

8 Translate the English sentences in the following dialogue into Lebanese Arabic

Muna When did you come back from America?
Grace haydik il-yām lē?
Muna ken baddi iji la ‘indik
Grace You can come today, if you want
Muna I can’t today
Grace: lē, weyn rāyHa?
Muna. It’s Friday kill jim’a b’allim inglīze b-madrasat “il-Hikme.”
Grace: And tomorrow?
Muna bukra ma ‘indi shīghel
Grace: Tayyib, tfaDDali
Muna bas b-sharT
Grace: What is it?
Muna We’ll cook tabbule
Grace: You’re welcome.

9 Combine the two sentences provided in each example into a single sentence using a relative pronoun. Then translate the sentences you created.

Example: is-siyāra kenet hōn hyyi ktīr ‘ajabetni
is-siyāra li kenet hōn ktīr ‘ajabetni
I liked the car that was here very much

a ‘jabetni T-Tabkha Tabakhta mbēriH
b baddi inzīl ‘a j-jēm’a hiyye b-ashrafiyye
c mā fiyi jlawwāz binet ma ba’rif il-binet
d fikī t’ishi ‘ind khayyik khāyyik sēkin bi beyrūt
e bHebb bas il-wlēd il-wlēd byīsma’ū i-kalēm

10 Circle the following words in Lebanese Arabic, horizontally or vertically.

a afterwards
b kitchen
c children
d writing
e without
f. Take! (m)
g. time
h It’s fine
i now
j sure

<table>
<thead>
<tr>
<th>s</th>
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</table>
1. a. betina lēzim tgawwaz wāḤad milionēr
   Bettina has to marry a millionaire
b. shu ya khōlī, mish lēzim Tībukhēli ši
   Tabkha biṭjannīn il-yōm?
   So, auntie, don’t you [think you] have
   to cook me some terrific dish today?
c. bint khālī nadin badda titrik libnēn w-
   tīsh b-amerika
   My cousin Nadine wants to leave
   Lebanon and live in America
d. immi bittfakkir ba’dnī walad Zghēr
   My mom thinks I am still a little child

2. a. ibnik biyjannīn!
   b. ma’u kibbeyet māy?
   c. kam walad ‘inda?
   d. ya, aHMad, weyn id-diplōm tabā’ak
   e. ha ssiyyara mish tē’u? la, siyyartu
   kahrēnī

3. a. ‘indī milyōn dolar bi l-bank
   b. shu mahDūm ibna la-jārtī!
   c. ma ‘indī wa’et ktir ‘a shēn heyk, illī
   halla!
   d. shū btanSaHnī ēkul ya doktōr?
   e. khidī bas ktēb wāhād—arkhaSlik!
   f. min hōn ‘a libiya mishwār Tawil
   g. lēzim nūH ‘a ma’T’am il-yōm—martī
   (my wife) mish Tābkha shi

4. a. emtīn ta’alamm il-ktēbe?
   b. ya khālīd, bas btrūH—Taffi D-Dawl
   c. shu baddik tēkli ya Habibti?
   d. ‘indīk wīdē ya madām?
   e. ili’ilāk milyōn marrah ma baddhi ışhrab
   shāy.

5. Hello My name is Rose Now, I live in
   Beirut, but two years ago, I lived in
   America with my dad, my mom, and my
   brother Ziyad My dad doesn’t like how
   girls in America are and that’s why we
   returned to Lebanon when I turned 15
   Here in Lebanon, dad doesn’t allow me
   to go out, as I used to do in America
   This year I will apply to AUB but I still
   don’t know what I want to study Dad
   told me that when I finish AUB, I can
   apply for a Master’s in America
   a. rōz btaHki.
   b. halla sēkni bi beyrūt.
   c. kēnet sēkni b-amerika abel sintēn
   d. rēj’u ‘a libnēn ‘a shēn bayya ma
   by’ajibu kif il-banêt b-amerika
   e. ē, fiya tirja’ ‘a amerika bas tkhallīS il-
   AUB
   f. ba’d ma bta’rif shu badda tidrus bi l-
   AUB

6. a. iza ma timshi min hōn, ma raH tūSaL
   ‘a bētu
   If you don’t walk from here, you
   won’t get to his house
b. zeyneb mish (menna) bi l-bēt?
   Isn’t Zeyneb at home?
c. siyyartu mish (menna) kharbēnē Sarla
   Sine
   His car has not been out of order for
   a year
   d. ha l-kibbēye mish la ilik?
   Isn’t this glass yours?
   e. khayyū la-ziyād ma ‘allam wīldī
   ‘arabi
   Ziyad’s brother didn’t teach my kids
   Arabic
f. lē ma baddak taHkeh ma’i?
   Why don’t you want to talk with me?

7. a. binti ha s-sine raH tkhallīS ij-jēm’a
   My daughter will finish school this
   year
b. ‘ashrīn dolar mish ktir kill shi halla
   Sar ghāli.
   $20 is not much. Everything now has
   become expensive

c. wayn baddik tinzli ya madām?
   Where do you want to get off,
   Madam?

d. khayyak ‘indu shighel?
   Does your brother have a job?

e. ma’ min raH tiskun bi beyrūt?
   With who are you going to live in
   Beirut?

8 Muna. emtin rja’ti min amerika?
   Grace haydik il-yōm lē?
   Muna ken baddi iji la-’indik
   Grace fiki tiji l-yōm, iza baddik
   Muna mā fiyi l-yōm
   Grace lē, wayn rāyHa?
   Muna il-yōm jjim’a kill jjim’a b’allim
       inglize b-madraset “il-Hikme”
   Grace w-bukra?
   Muna bukra ma ‘indi shighel
   Grace Tayyib, tfaDDali
   Muna bas b-sharT
   Grace shu huwwwe?
   Muna raH niTbukh tabbix
   Grace tikrami

9. a. ‘jabetni T-Tabkha li Tabakhta mbērīH
   I liked the dish (that) I cooked
   yesterday.
   b. baddi inzil ‘a j-jē’ma li hiyye b-
       ashrafiyye
   I want to get off at the university,
   which is in Ashrafiyye
   c. mā fiyi tjawwaz binet ma ba’rifa
   I can’t marry a girl (whom) I don’t
   know
   d. fiki t’ishi ‘ind khayyik li sēkin bi
       beyrūt
   You can stay with your khayyik who
   lives in Beirut
   e. bHebb bas il-wīd li byisma’ū l-kalēm
   I like only children who listen

10. a. afterwards – ba’deyn
    b. kitchen – maTbakh
    c. children – wīd
    d. writing – klēbe
    e. without – bala
    f. Take! (m) – khud!
    g. time – wa’et
    h. It’s fine – ma’lē
    i. now – halla
    j. sure – akid

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LESSON 31
(Saudi Arabic)

aHub a’arrakef bi nefsi! I’d Like to Introduce Myself!

A. Dialogue

Mr. David Jones is on the plane traveling to Jeddah. He strikes up a conversation with Mr. Ra’ad Al-Darwish, his wife, and their sixteen-year-old son. Mr. Al-Darwish teaches in an Islamic school in Washington, D.C. He is going to Saudi Arabia with his family for a summer vacation. Mr. Jones is a consultant, visiting Saudi Arabia to conduct research on schools in Saudi Arabia.

mister jönz marHabã, aHub a’arrakef bi nefsi anã ismi deyvid jönz, wa aHub at’arraf bik as-sayyid ra’ad ahlân bik, ana ismi ra’ad wu hâdi al-madâm, wu hadâ lbni, wu huwwa ya sidi amrikâni

mister jönz wani’m ya sayyid ra’ad, itsharraft bi ma’rirfatak as-sayyid ra’ad iHnã illi itsharrâfnã bi ma’rirfatak, ish lînek?

mister jönz Tayyib al-Hamdulillâh, wa inta kâf Hälak?

as-sayyid ra’ad zen al-Hamdulillâh

mister jönz bes ya sayyid ra’ad, mumkin as’alak su’al?

as-sayyid ra’ad itFaDDal

mister jönz bes kîf yukûn ibnek amrikâni?

as-sayyid ra’ad li’innu itkhalag fi amrika

mister jönz êsh ismû ibnek?

as-sayyid ra’ad ismû aHmad, ‘indu sitta’shar sanah

mister jönz mashâ’allâh, allâh yihFaZu

as-sayyid ra’ad allah yihFaZak inta bes inta titkallam ‘arabi Tayyib, këf yiSir?

mister jönz ana darast al-’arabi, khâSSatan al-lohje al-hijziyye, fi jâmé’at jorjatân limuddet sanatên we daHin misâfir li jiddah asawwi baHth ‘an al-madâris wa al-tedris fi al-mamlakah as-sayyid ra’ad. be s-sanatên, muma’gül, inta titkallam ‘arabi bilmarrâ Tayyib insha’allah muwaﬀaq fi muhimmetek

mister jönz shukran, we inta ya seyyid ra’ad êsh tishtaghil?

as-sayyid ra’ad ana ya mister jönz mudarras fi madrasat al-huda fi washintun, wa badarris ‘arabi

mister jönz subHânallâh ya akhi, ya’ni inta we ana tagriben fi nafs al-muhime

as-sayyid ra’ad hada SaHiH we bi’idhnillâh miTawwil ma’ana fi jiddah?

mister jönz Hawâli sitet shuhûr

as-sayyid ra’ad gadish, sitet shuhûr bes? hada galîl, bes lâzim tuzûrenî fi jiddah

mister jönz Tab’an, akid yekûnî ’ash-shoraf bîzyartak

as-sayyid ra’ad fên tuskun fi jiddah?

mister jönz. la-Hîn ma ’adri, bes insha’allah yukûn garib minnek

as-sayyid ra’ad insha’allah, hada huwwa ‘inwân maktabî, lâzim tuzûrenî
Mr. Jones: Hello, I'd like to introduce myself. My name is David Jones, and I would like to make your acquaintance (lit., to know you).

Mr. Ra'ad: Hello, my name is Ra'ad. This is my wife, and this is my son; he is American.

Mr. Jones: It's an honor, Mr. Ra'ad. I am honored to make your acquaintance.

Mr. Ra'ad: We are the ones who are honored to make your acquaintance. How are you?

Mr. Jones: Fine, thank God, and you how are you?

Mr. Ra'ad: Good, thank God.

Mr. Jones: But, Mr. Ra'ad, can I ask you a question?

Mr. Ra'ad: Please, go ahead.

Mr. Jones: How come your son is American?

Mr. Ra'ad: Because he was born in America.

Mr. Jones: What's his name?

Mr. Ra'ad: His name is Ahmad, and he is sixteen years old.

Mr. Jones: Praise God. May God protect him.

Mr. Ra'ad: May God protect you. But you speak Arabic well, how come?

Mr. Jones: I studied Arabic, especially the Hijazi dialect, at Georgetown University for two years. And now I am going to Jeddah to do some research on schools and education in the kingdom.

Mr. Ra'ad: Only two years, this is not possible. You speak Arabic very well. Hopefully (lit., God willing), you will be successful in your mission.

Mr. Jones: Thank you. And you, Mr. Ra'ad, what do you do?

Mr. Ra'ad: I, Mr. Jones, work as a teacher in Al-Huda School in Washington, and I teach Arabic.

Mr. Jones: What a coincidence (lit., Glory to God), brother. You and I are (lit., work) almost in the same profession.

Mr. Ra'ad: This is true. Hopefully, you will be staying long in Jeddah (lit., With God's permission, are you staying long in Jeddah?)

Mr. Jones: Nearly six months.

Mr. Ra'ad: What, only six months! This is little. You must visit me in Jeddah.

Mr. Jones: Of course, definitely. It will be my honor to visit you.

Mr. Ra'ad: Where are you staying in Jeddah?

Mr. Jones: I don't know yet, but I hope it will be close to you.

Mr. Ra'ad: Let's hope (lit., God willing). This is the address of my office. You must visit me.

Mr. Jones: Certainly. I am honored to have made your acquaintance, brother Ra'ad.

Mr. Ra'ad: Me, too, Mr. Jones. Good-bye (lit., in God's security).

Mr. Jones: Good-bye.
B. Pronunciation

1. WRITING SAUDI ARABIC
Like other Arabic dialects, Saudi Arabic is primarily a spoken language, rarely used in written communication, for which Modern Standard Arabic is the norm. Because Arabic script was devised to represent the sounds of Classical and Modern Standard Arabic, the additional sounds that exist in Arabic dialects like Saudi are not represented by it. For this reason, the transliteration in Latin script is used in Lessons 31 to 35 to represent Saudi Arabic.

There are three main Arabic dialects spoken in Saudi Arabia: Hijazi, spoken in the western regions of Saudi Arabia and in the cities of Jeddah, Medina, Mecca, and Tayyef; Najdi, spoken by the royal family and in the city of Riyadh; and Shargi, spoken in the eastern regions of Saudi Arabia. Hijazi is the most widely spoken variety and also the language used in the government, by the media, and in business transactions. In Lessons 30 to 35 you will learn the basics of this dialect, also referred to as the Urban Hijazi Arabic.

2. CONSONANTS
Most Urban Hijazi Arabic (UHA) consonants and vowels are the same as those in MSA. We discuss below several consonants that are different.

A THE LACK OF dh AND th
The MSA consonant dh is pronounced as either d or z, and the consonant th is pronounced as t or s. Compare the UHA and MSA pronunciations of the following words:

<table>
<thead>
<tr>
<th>UHA</th>
<th>MSA</th>
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<tbody>
<tr>
<td>hodā (this)</td>
<td>هذَا hādha</td>
</tr>
<tr>
<td>asta’zan (ask for permission)</td>
<td>استَأْذَان istor'an</td>
</tr>
<tr>
<td>talāṭā (three)</td>
<td>ثلاثة thalātha</td>
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<tr>
<td>masalan (for example)</td>
<td>مثلًا mathalan</td>
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</table>

B THE LACK OF q
The MSA q, as in Haqiqa (truth), is pronounced as g in UHA. All g-sounds in the examples below correspond to MSA q-sounds.
UHA

*itkhalag* (was born)

*muwaffaq* (successful)

*tagriban* (nearly)

*al-Hagiga* (the truth)

*galiil* (little)

MSA

خُلُق *khuliq*

مُؤْفِق *muwaffaq*

تقريبا *taqriban*

الحقيقة *al-Haqiqa*

قليل *qaliil*

3. VOWELS

In addition to the vowels *a*, *i*, *u*, *ā*, *i*, and *ū*, which are the same as those in MSA, UHA also has the long vowels *ē* and *ō*. The long vowels *ē* and *ō* correspond to the *fusHā* sounds *ay* and *aw*, respectively. For example, the MSA word *boyn* (between) is *bēn* in UHA, and *rawH* (spirit) is *rōH* in UHA. Here are examples of words containing the different UHA vowels:

- *a* — *hada* (this)
- *i* — *ma 'adri* (I don't know)
- *u* — *shukran* (thank you)
- *ā* — *al-madāris* (schools)
- *i* — *daHin* (now)
- *ū* — *shuhūr* (months)
- *ē* — *kēf* (how)
- *ō* — *hadōl* (these)

C. Grammar and Usage

1. GREETINGS AND SOCIAL PHRASES

Greetings are very important in Saudi Arabia. Neither casual conversations nor business interactions can start without a fairly long greeting procedure, which includes inquiring about health. Many greetings and other social phrases make reference to *allah* (God). For example, *mashā 'allah* (it is what God wills) is a common phrase used to compliment or praise someone. Through everyday usage, many of these phrases have lost their religious connotations and are used by speakers regardless of their faith, similar to the colloquial English phrase *Thank God!"*
<table>
<thead>
<tr>
<th>Greeting</th>
<th>Response</th>
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<tbody>
<tr>
<td><em>marhaba</em></td>
<td>Hello <a href="/en/30095">shukran</a> or <em>allah yiHfaZak</em> or <em>yā halā bik</em></td>
</tr>
<tr>
<td><em>yā halā</em></td>
<td>Hello <a href="/en/30095">shukran</a> or <em>allah yiHfaZak</em> or <em>yā halā bik</em></td>
</tr>
<tr>
<td><em>ahlān</em></td>
<td>Welcome <a href="/en/30095">shukran</a> or <em>allah yiHfaZak</em> <em>yā halā bik</em></td>
</tr>
<tr>
<td><em>ahlān bīk</em></td>
<td>Welcome to you <a href="/en/30095">shukran</a> or <em>allah yiHfaZak</em> <em>yā halā bik</em></td>
</tr>
<tr>
<td><em>'itsharrafnā</em></td>
<td>We are honored <a href="/en/30095">shukran, allah yiHfaZak</a></td>
</tr>
<tr>
<td><em>ēshlōnāk?</em></td>
<td>How are you? (m) <a href="/en/30095">zen, al-Hamdulilah or <em>Tayyib, al-Hamdulilah</em></a></td>
</tr>
<tr>
<td><em>ēshlōnik?</em></td>
<td>How are you? (f) <a href="/en/30095">zen, al-Hamdulilah or <em>Tayyib, al-Hamdulilah</em></a></td>
</tr>
<tr>
<td><em>kēf Ḥālik?</em></td>
<td>How are you? (m) <a href="/en/30095">zen, al-Hamdulilah or <em>Tayyib, al-Hamdulilah</em></a></td>
</tr>
<tr>
<td><em>kēf Hālik?</em></td>
<td>How are you? (f) <a href="/en/30095">zen, al-Hamdulilah or <em>Tayyib, al-Hamdulilah</em></a></td>
</tr>
<tr>
<td><em>fr'amānillā</em></td>
<td>Good-bye <em>(lit., go in God's safety)</em> <a href="/en/30095">ma'a s-salāma</a></td>
</tr>
</tbody>
</table>

**2. PERSONAL PRONOUNS**

The following table lists the full set of subject personal pronouns in UHA and their equivalents in MSA. Notice the differences between the UHA and MSA pronouns in vowels and some consonants. As in other dialects, there are no dual pronouns, and the masculine plural pronouns are used for both the masculine plural and the feminine plural.
3. POSSESSIVE SUFFIXES

In UHA, as in MSA, possessive pronouns are suffixes attached to nouns. Possessive pronouns can be attached to nouns, as in ismi (my name), or to prepositions, as in 'indu (he has, lit., at him) or minnak (from you).

<table>
<thead>
<tr>
<th>UHA</th>
<th>MSA</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>smi</td>
<td>اسمي</td>
<td>ismi</td>
</tr>
<tr>
<td>ismak</td>
<td>اسمك</td>
<td>ismuk</td>
</tr>
<tr>
<td>ismik</td>
<td>اسمك</td>
<td>ismuki</td>
</tr>
<tr>
<td>ismu</td>
<td>اسمه</td>
<td>ismu</td>
</tr>
<tr>
<td>ismaha</td>
<td>اسمها</td>
<td>ismyha</td>
</tr>
<tr>
<td>ismna</td>
<td>اسمنا</td>
<td>ismyna</td>
</tr>
<tr>
<td>ismakum</td>
<td>اسمكم</td>
<td>ismykum</td>
</tr>
<tr>
<td>ismahum</td>
<td>اسمهم</td>
<td>ismyhum</td>
</tr>
</tbody>
</table>
4. VERB CONJUGATION

In UHA, as in fuSHā, verbal inflections are represented by prefixes or suffixes added to the verb stem. There are two main verb tenses in UHA: perfect, formed with suffixes, and imperfect, formed with prefixes and suffixes. The future tense is used as well.

The perfect tense refers to past or completed actions, and the imperfect tense refers to past and incomplete actions. Note that UHA verbs inflect for number, singular and plural, but not for dual. UHA is also different from MSA in that it does not have the subjunctive and jussive moods, but it does have the imperative.

In the tables that follow, three common verbs in UHA and in MSA are conjugated in the imperfect tense. Note the lack of final vowels in most UHA forms.
### Imperfect Tense of the Verb *daras* (To Study)

<table>
<thead>
<tr>
<th>UHA</th>
<th>MSA</th>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>anā</td>
<td>adrus</td>
<td>ادرس</td>
<td>study</td>
</tr>
<tr>
<td>inta</td>
<td>tudrus</td>
<td>تدرس</td>
<td>you (m) study</td>
</tr>
<tr>
<td>inti</td>
<td>tudrusi</td>
<td>تدرس</td>
<td>you (f) study</td>
</tr>
<tr>
<td>huwwa</td>
<td>yudrus</td>
<td>يدرس</td>
<td>he studies</td>
</tr>
<tr>
<td>hiyya</td>
<td>tudrus</td>
<td>تدرس</td>
<td>she studies</td>
</tr>
<tr>
<td>ihna/niHna</td>
<td>nudrus</td>
<td>ندرس</td>
<td>we study</td>
</tr>
<tr>
<td>intu</td>
<td>tudrusū</td>
<td>تدرسون</td>
<td>you (pl) study</td>
</tr>
<tr>
<td>humma</td>
<td>yudrusū</td>
<td>يدرسون</td>
<td>they study</td>
</tr>
</tbody>
</table>

### Imperfect Tense of the Verb *Hab* (To Like, To Love)

<table>
<thead>
<tr>
<th>UHA</th>
<th>MSA</th>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>anā</td>
<td>āHub</td>
<td>أحب</td>
<td>I like/love</td>
</tr>
<tr>
<td>inta</td>
<td>tuHub</td>
<td>تحب</td>
<td>you (m) like/love</td>
</tr>
<tr>
<td>inti</td>
<td>tuHubi</td>
<td>تحب</td>
<td>you (f) like/love</td>
</tr>
<tr>
<td>huwwa</td>
<td>yuHub</td>
<td>يحب</td>
<td>he likes/loves</td>
</tr>
<tr>
<td>hiyya</td>
<td>tuHub</td>
<td>تحب</td>
<td>she likes/loves</td>
</tr>
<tr>
<td>ihna/niHna</td>
<td>nuHub</td>
<td>نحب</td>
<td>we love</td>
</tr>
<tr>
<td>intu</td>
<td>tuHubu</td>
<td>تحبون</td>
<td>you (pl) love</td>
</tr>
<tr>
<td>humma</td>
<td>yuHubu</td>
<td>يحبون</td>
<td>they love</td>
</tr>
</tbody>
</table>
### IMPERFECT TENSE OF THE VERB *ishtaghal* (TO WORK)

<table>
<thead>
<tr>
<th>UHA</th>
<th>MSA</th>
<th>MSA</th>
</tr>
</thead>
<tbody>
<tr>
<td>anā</td>
<td>ashtaghil</td>
<td>ًُشَتَّغلْ ashtaghilu</td>
</tr>
<tr>
<td>inta</td>
<td>tishtaghil</td>
<td>ًُشَتَّغلْ tashtaghilu</td>
</tr>
<tr>
<td>huwwa</td>
<td>yishtaghil</td>
<td>ًُشَتَّغلْ yashtaghilu</td>
</tr>
<tr>
<td>Hiyya</td>
<td>tishtaghil</td>
<td>ًُشَتَّغلْ tashtaghilu</td>
</tr>
<tr>
<td>iHna</td>
<td>nishtaghil</td>
<td>ًُشَتَّغلْ nashtaghilu</td>
</tr>
<tr>
<td>intu</td>
<td>tishtaghilu</td>
<td>ًُشَتَّغلْ tashtaghiluna</td>
</tr>
<tr>
<td>humma</td>
<td>yishtaghilu</td>
<td>ًُشَتَّغلْ yashtaghiluna</td>
</tr>
</tbody>
</table>

### 5. NEGATIVE PARTICLES

As in MSA, negative particles *mā* (not) and *mū* (not) are placed in front of the word to make its meaning negative. *mā* is used before verbs and the expressions *fi* (there is) and *‘indi* (I have), *mū* is used elsewhere. Consider the following examples:

- *mā fi madrasa bukra*
  
  There is no school tomorrow

- *mā ‘indi māni’*
  
  I have no objection

- *anā mā āHub shughli*
  
  I don't like my work

- *mū kabīr*
  
  not big (m)

- *ana mū Tayyib*
  
  I am not well

### 6. QUESTION WORDS

The following are commonly used question words in UHA:

- *kēf* (how)
- *ēsh* (what)
- *lēsh* (why)
- *fēn* (where)
- *min* (who)
- *mita* (when)

*Note that the verb *ishtaghal* means 'to be busy' in fushā.*
Here are some examples. Note that the question words come at the beginning of the sentences

kēf tuHub tishtaghil?
How do you like to work?

ēsh tuHub tishtaghil?
What do you like to do?

lēsh tuHub tishtaghil?
Why do you like to work?

fēn tuHub tishtaghil?
Where do you like to work?

min yuHub yishtaghil?
Who likes to work?

mita tuHub tishtaghil?
When do you like to work?

D. Vocabulary

marHaba
Hello

āHub ā'arrafak bi nefsi
I would like to introduce myself

āHub
I would like

āt'arref bik
to know you

āhlan bik
Welcome to you

kēf Hālak?
How are you?

Tayyib, āl-Hamdu'llah
Fine, thanks (lit, praise to God)

zen, āl-Hamdu'llah
Fine, thanks (lit, praise to God).

hādi
this

al-madām
my wife

ibni
my son

ya sidī!
My friend!, My man!

āmrikāni
American

yā halā
welcome

itsharrafānā.
I am honored to make your acquaintance

mumkin as'alak su'āl?
Can I ask you a question?

bes
but

kēf yukūn?
How come?

ibne
your son

li'innu . . .
because he

itkhalag
was born

fi amrika
in America

mashā 'allah
Great! (lit, it is what God wills)
esh ismu?
What is his name?
‘andu sita’shar sana
He is sixteen years old (lit, he has sixteen years)
allah yiHloZu
God bless him (lit, God keep him)
kēf yiSir?
How come? (lit, how it becomes)
daHin
and now
asawwi
I am conducting
baHth
research
il-madāris we il-tadris
schools and teaching
fi l-mamlakah
in the kingdom
insha ‘allah muwaffaq!
Good luck! (lit, If God wills, you will be successful)
est tishtaghil?
What do you do?
subHanallah
Glory be to God
tagriBen
almost
fi nefs il-mihne
in the same profession
hada SaHilH
this is true
we bi’idhnillāh
With God’s permission
miTawwil
you are staying
ma’ana
with us
al-hagiga
actually
sittat shuhūr
six months
gadish?
How long?
hada galil
This is little
Tab’an
of course
akid
for sure
yekūnli sh-sharaf bi zyartak
I will be honored to visit you (lit, by visiting you)
mumkin as’al su’al?
Can I ask you a question?
itfaDDal!
Go ahead!
li i-Hin
till now
ma’adri
I don’t know
‘inwān maktabi
my office address
läzim tāreni
You should visit me
itssharrat
I am honored
bi ma’reftek
to get to know you
ya ‘akhir ra’ad
brother Ra’ad
we ana kamān
Me, too

E. Cultural Note

NAMES AND TITLES
Saudi names consist of the person’s first name, the middle or father’s name, and the family name. The middle name may be preceded by ibn (son) or bint (daughter). Thus, a person’s name may be sa’d ibn yousif ibn ibrahim al-kherji, or fatma bint ‘aqil ibn mohammed al-gazzaz. The family name is often preceded by the definite article, but there are names without it, for example, hamza ibn sahi shaker.
First names are used when addressing people. Therefore, Mr Ra'ad Al-Darwish is addressed as as-sayyid ra'ad. Various titles, such as “Dr,,” are also used with first names, for example, Dr ra'ad. When people feel especially friendly toward each other, even on their first encounter, they may use the term akh (brother) or ukht (sister) followed by the first name, as in akh ra'ad (brother Ra'ad) and ukht haya (sister Haya).

As mentioned earlier, greetings are extremely important in Saudi Arabia. Mastering an assortment of greeting exchanges is essential in coming across as well-mannered. People also ask about each other’s health and the health of the members of their families, immediate and extended. In Saudi Arabia, people can spend a few minutes repeatedly greeting each other and asking about their families and relatives. Even if you see someone you know across the room and nod to the person, the greeting ritual will take place regardless of whether you can hear or make out the words.

Expressions 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 bism ilah ar-raHman ar-raHim (In the name of God, the Merciful, the Compassionate), when someone is announcing good news to you, similar to English Guess what!, you say khër insh’allah (Let it be good, if God wills), when expressing uncertainty, you say allahu a’lam (Only God knows for sure), when speaking of future plans, you say rabbana yisahhil (May our Lord make it easy), and when offering praise or to cast the evil eye away, you say mashá’ allah (It is what God wills), tabärak allah (May God be blessed), or subHan allah (Glory to God).

F. Exercises

1. Match the phrases in column A with the right responses in column B

<table>
<thead>
<tr>
<th>A</th>
<th>B</th>
</tr>
</thead>
<tbody>
<tr>
<td>a shlōnekn?</td>
<td>akid</td>
</tr>
<tr>
<td>b mumkin as’al su‘āl</td>
<td>ismu ‘ali</td>
</tr>
<tr>
<td>c ana ismi mesh’al</td>
<td>zen, al-Hamdulillah</td>
</tr>
<tr>
<td>d insha ‘allah muwaffag</td>
<td>yā halā</td>
</tr>
<tr>
<td>e ēsh ismu?</td>
<td>itfaddal</td>
</tr>
<tr>
<td>f lāzim tzüreni</td>
<td>itsharrafnā</td>
</tr>
<tr>
<td>g marHaba</td>
<td>allah yiiHfaZak</td>
</tr>
</tbody>
</table>

2. Put the verbs in parentheses in the singular you form of the imperfect tense to make complete sentences

a lāzim (shūrani)  
b fēn (skun)?  
c kēf (rūH)?  
d ēsh (Hub)?  
e mumkin (drus)
3 Fill in the blanks by choosing among the following prefixes, suffixes, and particles.

-ū / -i / mā- / -kum / -ē / -hum / -ak / n- / ā- / mū-

a ana ta'bān bi l-marra, lāzim ___rūH albēt
b kēf ḫala___ `asakum bekhēr?
c intu ēsh tuHub___
d aHub a'rarefek bi nefs___
e ana ___ a'raf fēn huwwa
f huwwa ___mawjūd
g yisawwū bahth___ fi tadrīs
h shukran, ḫūl___ Tayyib
i `afsh___ katīr
j iznla ___ishtaghil galīl

4 Translate the following English utterances into UHA

a How do you like to do your research?
b Where do you like to work?
c How long do you work?
d Can I ask you a question?

5 Complete your part of the following dialogue

`aHmad marHaba
You ________________________________
`aHmad `inta min fēn?
You ________________________________
`aHmad kēf Halak?
You ________________________________
`aHmad fēn tishtaghil?
You ________________________________
`aHmad ēsh tsawwi fi shughul?
You ________________________________
`aHmad fēn tīskun?
You ________________________________
`aHmad tuHub tzūreni gorib.
You ________________________________
`aHmad fi `amānillah
You ________________________________
**Answer Key**

1. a. shi'anek?—zen, al-Hamdulillah  
   b. mumkin as'al su'āl—ifaddal  
   c. ana ismi mesh'al—itsharrafnā  
   d. insha' allah muwaffag—allah yiHfazak.  
   e. ēsh ismu?—ismu ‘ali.  
   f. lāzim tzu'reni—’akid  
   g. marHaba—yā halā  

2. a. lāzim tshūreni  
   b. fēn tuškun?  
   c. kēf trūH?  
   d. ēsh tHub?  
   e. mumkin tudrus

3. a. ana ta'bōn bi l-marra, lāzim arūH al-bēt  
   b. kēf Halakum ‘asakum bekhēr?  
   c. intu ēsh tuHubū  
   d. aHub a’arrefek bi nefsi  
   e. ana ma a'raf fēn huwwa  
   f. huwwa mūmawjūd  
   g. yisawwu baHthēn fi tadrīs  
   h. shukran, Hālhum Tayyib

4. a. kēf tuHub tisawwil baHth?  
   b. fēn tuHub tishtaghlī?  
   c. li-mita tishtaghlī?  
   d. mumkin ‘as’alak su’āl?

5. aHmad: marHaba  
   You yāhalā  
   aHmad: inta min fēn?  
   You amrikāni  
   aHmad kēf Halak?  
   You Tayyib, al-Hamdulillah  
   aHmad fēn tishtaghlī?  
   You ashtaghlī fi al-tadrīs  
   aHmad ēsh tsawwi fī shughul?  
   You asawwi baHth  
   aHmad fēn tiskun?  
   You garib min hina  
   aHmad tuHub tzu'reni garib  
   You akid  
   aHmad fī amānillah  
   You ma’a s-salāma
LESSON 32
(Saudi 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.

jö nz. salâm ‘alaykum
al-bawâb ‘wa ‘alaykum is-salâm
jö nz. ismaHli, kâf arûH agrâb maktab barîd?
al-bawâb luff yamin fi aikhîr ash-shari’, wu ba’den, rêh li l-îshara, wu igTa’ ish-shari’ ba’ad kida, imshi shwayya tagriben khamsin metir, tilagi madrasa, al-barid mugabil al-madrasa
jö nz. Tayyib, hal fi bank garîb?
al-bawâb al-bank al-âwaTani, fi l-taHliya senter, bes lazim takhud taksi
jö nz. ya tarâ ta’rif êsh hiyâ awgâtal-dawa’m bi l-bank?
al-bawâb kul al-‘ayâm ma’ada al-khamis wa al-jum’a min as-sa’a tamanya aS-SubuH ilâ talata wa nuS fi l-mîsa
jö nz. jazak allah kullî khâër
al-bawâb ahlân bik

At the post office

jö nz. abgha arsîl jawâb li amrika barîd jawwi musajjal
muwazzaf al-barîd hadâ waznu tag il, min-faDDlak HuTT bi khamsa riyaal Towâbî ‘ala Z-Zarf
jö nz. abgha arsîl Tard kamân, mita yiwiSa’al?
muwazzaf al-barîd law sa’ir fi tolatat iym
jö nz. mashkûr
muwazzaf al-barîd la shukur ‘ala wâjib

Jones hails a taxi and goes to the National Bank at the Tahlîya Center.

jö nz. abgha arûH al-TaHliya senter, kam takhud?
sawwâg al-taksi ‘ashara riyâl.
jö nz. ‘ashara riyâl, hadâ katîr
sawwâg al-taksi abdan mu katîr, hadî hiyâ al-ta’rifa
jö nz. Tayyib yala nimshi li l-TaHliya senter, abgha arûH al-bank al-waTani
sawwâg al-taksi abshir
jö nz. kam yahkhud waqt?
sawwâg al-taksi ‘ashara dagigo.

jö nz. mumtâz ismaHli, êsh hadôla l-‘amâyîr?
sawwâg al-taksi. hadôla ‘imarât sakan li l-ta’jîr
jö nz. sâg shwaya shwaya, min-faDlak
saawwaq al-taksi lêsh, ana basûg bisur’a, inta manok mabsûT min siwâgatî?
jö nz. illa, bi l’âkûs, inta tsaq bi l mara Tayyib, wa lâkin abgha ashût al ‘amâyîr
sawwāg al-taksi: abshir, daHin akhliik tshūf el-makan min garib
jönz: shukran
sawwāg al-taksi  wara al-'imara hōdi al-bank haggak
jönz  Tayyib  ittfaDDal al-'ashara riyāl  ma'a s-salāma

Jones  Hello
Doorman. Hello
Jones: Excuse me, how can I get to the nearest post office?
Doorman  Turn right at the end of this street, and then walk down the street to the traffic light. Cross the street at the traffic light and walk another 50 meters or so. You will see a large school building. The post office is just opposite the school.
Jones  Okay, is there a bank nearby?
Doorman  The National Bank, in Tahliya Center, but you will need to take a taxi.
Jones  Do you know the working hours at the bank?
Doorman  Every day except Thursday and Friday, from eight in the morning to 3.30 in the afternoon.
Jones  Thank you (lit., May God give you all good)
Doorman  You’re welcome.

Jones  I want to send an airmail registered letter to America.
Post Office Employee  It weighs a lot, so put five riyals’ worth of postage on the envelope, please.
Jones  I would like to send a package, too. When will it get there?
Post Office Employee  If it is express, it will take three days.
Jones  Thanks.
Post Office Employee  You’re welcome (lit., no thanks for a duty).

Jones  I would like to go to Al-Tahliya Center; how much do you charge?
Taxi Driver  Ten riyals.
Jones  Ten riyals? Isn’t that a lot?
Taxi Driver  Not at all. That’s the usual fare.
Jones  Okay. Then let’s go to Tahliya Center; I want to go to Al-Watani Bank.
Taxi Driver  Sure.
Jones  How long will it take to get there?
Taxi Driver  Ten minutes.
Jones  Great. Excuse me, what are those buildings?
Taxi Driver  These buildings are condominiums for rent.
Jones  Drive slowly, please.
Taxi Driver  Why, do I drive fast? Aren’t you happy with my driving?
Jones: No, on the contrary, you drive very well, but I want to look at the buildings.
Taxi Driver  Sure, now I will let you see the place from near.
Jones  Thanks.
Taxi Driver  Your bank is behind this building.
Jones  Okay. Here are the ten riyals. Good-bye.
B. Pronunciation

CONNECTING WORDS INTO PHRASES
As in MSA, the article al changes its form to l when it is preceded by a word that ends in a vowel

\[ \text{ēsh hadōla al-‘amāyir} \rightarrow \text{ēsh hadōla l-‘amāyir} \]
these buildings

Elision of the vowel in the article al often happens when an article follows a preposition ending in a vowel

\[ \text{ma’a al-‘ēlā} \rightarrow \text{ma’a l-‘ēlā} \text{ (with the family)} \]
\[ \text{fi al-bēt} \rightarrow \text{fi l-bēt} \text{ (in the house)} \]
\[ \text{li il-ishāra} \rightarrow \text{li l-ishāra} \text{ (to the traffic signal)} \]

C. Grammar and Usage

1. SAYING I WOULD LIKE TO
Use abgha to express English I would like to

\[ \text{abgha asruṭ hada ash-shēk} \]
I would like to cash this check

While abgha literally means “I want,” it is an appropriate equivalent of I would like to in UHA. Here are some more examples

\[ \text{abgha arūH al-bank} \]
I would like to go to the bank

\[ \text{abgha aftaH Hisāb fi l-bank} \]
I would like to open an account at the bank

2. NUMBERS FROM 1 TO 12
The numbers in UHA are very similar to those in fuSHā

\[ \text{wāHid} \quad \text{one} \]
\[ \text{itnēn} \quad \text{two} \]
\[ \text{talāta} \quad \text{three} \]
\[ \text{arba’a} \quad \text{four} \]
\[ \text{khamṣa} \quad \text{five} \]
\[ \text{sitta} \quad \text{six} \]
\[ \text{sab‘a} \quad \text{seven} \]
\[ \text{tamanya} \quad \text{eight} \]
\[ \text{tis‘a} \quad \text{nine} \]
\[ \text{‘ashara} \quad \text{ten} \]
3. DAYS OF THE WEEK
Here are the names for the days of the week. They differ slightly from those used in MSA.

- as-sabt: Saturday
- al-aHad: Sunday
- al-ıtnên: Monday
- at-talût: Tuesday
- ar-rabû': Wednesday
- al-khamis: Thursday
- al-jum'a: Friday

4. VERB CONJUGATION
Below are the imperfect tense forms of the verb râH (to go). Note that the consonant w changes into a long vowel ū.

Here is the imperfect tense conjugation of lâff (to turn, to fold):

<table>
<thead>
<tr>
<th>THE IMPERFECT TENSE OF THE VERB râH (TO GO)</th>
</tr>
</thead>
<tbody>
<tr>
<td>ana</td>
</tr>
<tr>
<td>inta</td>
</tr>
<tr>
<td>inti</td>
</tr>
<tr>
<td>huwwa</td>
</tr>
<tr>
<td>hiyya</td>
</tr>
</tbody>
</table>

5. THE IMPERATIVE
The imperative is the command form of the verb. UHA has only three forms for the

<table>
<thead>
<tr>
<th>THE IMPERFECT TENSE OF THE VERB lâff (TO TURN, TO FOLD)</th>
</tr>
</thead>
<tbody>
<tr>
<td>ana</td>
</tr>
<tr>
<td>inta</td>
</tr>
<tr>
<td>inti</td>
</tr>
<tr>
<td>huwwa</td>
</tr>
<tr>
<td>hiyya</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.
<table>
<thead>
<tr>
<th></th>
<th>to walk, to go</th>
<th>to cut</th>
<th>to cash, to spend</th>
<th>to eat</th>
<th>to drive</th>
</tr>
</thead>
<tbody>
<tr>
<td>inta</td>
<td>imshi</td>
<td>igTa'</td>
<td>iSruf</td>
<td>kull</td>
<td>sūg</td>
</tr>
<tr>
<td>inti</td>
<td>imshi</td>
<td>igTa'i</td>
<td>iSrūfi</td>
<td>kulli</td>
<td>sūgi</td>
</tr>
<tr>
<td>intum</td>
<td>imshu</td>
<td>igTa'u</td>
<td>iSrufu</td>
<td>kullu</td>
<td>sūgu</td>
</tr>
</tbody>
</table>

6. ADJECTIVES: AGREEMENT AND COMPARISON

A AGREEMENT
As in MSA, adjectives must agree in gender and number with the noun they modify. For example

shāri’ (m sg) Tawil (m sg)
long street

‘imāra (f sg) Tawila (f sg)
tall building

Because shāri’ (street) is masculine and singular, the adjective Tawil must be in the masculine singular form. Because ‘imāra (building) is feminine and singular, the adjective Tawila must be in the feminine singular form as well. Here are two more examples

bēt Saghir (m sg)
a small house

biyūt Sughār (m pl)
small houses

B COMPARATIVE AND SUPERLATIVE
The same form of an adjective is used for both the comparative (e.g., English bigger) and the superlative (e.g., English the biggest) in UHA. Here are some common adjectives with their comparative/superlative forms

<table>
<thead>
<tr>
<th>Base Form</th>
<th>Comparative/Superlative Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>kabi'r (big, old)</td>
<td>akbar (bigger, older, biggest, oldest)</td>
</tr>
<tr>
<td>Saghir (small, young)</td>
<td>aSghar (smaller, younger, smallest, youngest)</td>
</tr>
<tr>
<td>katir (much)</td>
<td>aktar (more; most)</td>
</tr>
<tr>
<td>ba'id (far)</td>
<td>ab'ad (farther; farthest)</td>
</tr>
<tr>
<td>garib (near)</td>
<td>agrab (nearer; nearest)</td>
</tr>
</tbody>
</table>

As in MSA, the pattern used to derive the comparative/superlative from the root form is aCCaC

k-b-r → akbar (bigger; the biggest)

j-m-l → ajmal (more beautiful, the most beautiful)

...
s-r’ → asra’ (quicker; the quickest)
T-w-l → aTwal (longer/taller; the longest/the tallest)

Like any other adjective, the comparative/superlative adjective is preceded by the definite article if the noun it modifies is definite

al-bint al-kabirah
the elder daughter

### 7. OBJECT PRONOUN SUFFIXES

In Lesson 31 you learned that possessive pronoun suffixes are attached to nouns in order to express possession. As in MSA, object pronoun suffixes are added to verbs and prepositions to denote the object. Their forms, given in the table below, are virtually the same as those in MSA (see Lesson 6)

<table>
<thead>
<tr>
<th>Suffix</th>
<th>Pronoun Suffix</th>
<th>Suffix</th>
<th>Pronoun Suffix</th>
</tr>
</thead>
<tbody>
<tr>
<td>anā</td>
<td>-ni</td>
<td>tarakni</td>
<td>li</td>
</tr>
<tr>
<td>inta</td>
<td>-ak</td>
<td>tarakak</td>
<td>lāk</td>
</tr>
<tr>
<td>inti</td>
<td>-ik</td>
<td>tarakik</td>
<td>līki</td>
</tr>
<tr>
<td>huwwa</td>
<td>-u</td>
<td>taraku</td>
<td>lū</td>
</tr>
<tr>
<td>hīyya</td>
<td>-ahā</td>
<td>tarakāh</td>
<td>lāhā</td>
</tr>
<tr>
<td>iHna/niHna</td>
<td>-ana</td>
<td>taraknā</td>
<td>lānā</td>
</tr>
<tr>
<td>intu</td>
<td>-akūm</td>
<td>tarakkūm</td>
<td>lākūm</td>
</tr>
<tr>
<td>humma</td>
<td>-ahūm</td>
<td>tarahūm</td>
<td>lăhūm</td>
</tr>
</tbody>
</table>

* gidāmana
in front of us

* akhādu
He took him

* al-sawwāq akhādu li l-bank
The driver took him to the bank

Here’s the verb *ismaH* (to permit, to give permission) with object pronoun suffixes attached

* asmaHlak
permit you (*m*)

* asmaHlik
permit you (*f*)

* asmaHlu
permit him

* asmaHlaha
permit her

* asmaHlana
permit us

* asmaHlakum
permit you (*pl.*)

* asmaHlahum
permit them
8. DEMONSTRATIVES
Demonstrative adjectives, like other adjectives, must agree with the nouns they modify in gender and number

<table>
<thead>
<tr>
<th>DEMONSTRATIVES</th>
<th>Masculine Singular</th>
<th>Feminine Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>hadā</strong></td>
<td>this</td>
<td><strong>hādi</strong></td>
<td><strong>hadāla</strong></td>
</tr>
<tr>
<td><strong>hadāk</strong></td>
<td>that</td>
<td><strong>hadik</strong></td>
<td><strong>hadolāk</strong></td>
</tr>
</tbody>
</table>

*hadā sh-shēk (m sg)*
this check

*hādi s-siyāra (f. sg)*
this car

*hadāla al-beyūt (m pl)*
these houses

*hadāla al-'amāyer (f. pl)*
these buildings

*hadāk ar-rijjaal (m sg)*
that man

*hadik as-sitt (f sg)*
that woman

*hadolāk an-naas (m pl)*
those people

*hadolāk as-sittāt (f pl)*
those women

9. ADVERBS
Here are some essential adverbs of place and manner

*hina (here)*

*hināk (there)*

*shiwaya shiwaya (slowly)*

*bi shwēsh (slowly)*

*bi sur'a (quickly)*

Note that many adverbs have the same form as masculine adjectives

*titkallam 'arabi Tayyib*
You speak Arabic well

*zahamta lu katir*
I called for him many times
D. Vocabulary

‘andi mashawir   I have errands [to run]
ismaHli.         Excuse me  (lit , give me permission)
agrab            nearest
maktab barid    post office
fi akhir         at the end of
ash-shari‘      the street
ba‘dên            then
tagriben         nearly
mugâbil          across from, opposite
al-madrasa      the school
jazak allah kulli khâr Thank you  (lit , May God grant you all his blessings )
jawâb            letter
barid jawwi musajjal registered airmail
waznu            its weight
tagil            heavy
khamsa nyâl      five riyals
Tard             package
mita yiwSal?    When will it arrive?
abgha arsil     I would like to send
talata           three
iyâm             days
la shukur ‘ala wajib You’re welcome  (lit , No thanks for a duty )
al-taHliya senter Tahliya Center
kam takhud?      How much do you charge  (lit , take) ?
‘ashara         ten
mâ katîr        not a lot
abshir          sure  (lit , be happy)
wagt            time
mumtâz          great, wonderful
hadâla l-‘amâyir those buildings
‘imarât sakan    apartment buildings
sh(i)waya       little
manak?           Aren’t you?
mabsâT           happy
siwâgati         my driving
tshûf            you see
al-makan        the place
gorib           near
al-bank         the bank
haggak          yours
awgât al-dawâm  working hours
as-sa‘a tamanya eight o’clock
a5-SubuH the morning
Tābi‘ (Tawābi‘) stamp(s)

E. Cultural Note

People in Saudi Arabia are very friendly and will happily provide you with directions on the street. You can draw their attention by using phrases such as ismaHili (Excuse me!) or mumkin dagigal (Just a minute!). Terms such as north, south, west, or east are not normally used when street directions are given. Instead, listen for yemin (right), shumāl/yasār (left), dughrī (straight ahead) or other related words, such as guddām (in front), wara (behind), jamb (beside), fōg (up, above), taHat (down, below) barra (outside), and juwwa (inside).

Because taxis do not have meters, it is advisable that you ask about the fare before deciding on a ride. While it is acceptable to bargain over the fare, it is always preferable to find out about the fare ranges before taking a cab. It is also appropriate to ask the taxi driver to drive slowly if you think he or she is driving fast.

Numbers are normally given out to the customers waiting in lines at banks and post offices in Saudi Arabia. This prevents problems arising from cutting, because standing in lines is not a custom that is firmly observed in the Arab world.

F. Exercises

1. Match the nouns in column A with the corresponding adjectives in column B.

<table>
<thead>
<tr>
<th>A</th>
<th>B</th>
</tr>
</thead>
<tbody>
<tr>
<td>a</td>
<td>kabīr</td>
</tr>
<tr>
<td>b</td>
<td>Saghir</td>
</tr>
<tr>
<td>c</td>
<td>Tawīl</td>
</tr>
<tr>
<td>d</td>
<td>Saghira</td>
</tr>
<tr>
<td>e</td>
<td>kabīra</td>
</tr>
</tbody>
</table>

2. Put the verbs in parentheses in the ı form of the imperfect tense to make complete sentences.

a. ana ma aHub (luff) katıır
b. aHub (mshi) katıır
c. madrī fēn (rūH)
d. ma a‘raf aT-Tariga (gTa‘) fiha al-HabHab.
e. ana aHub (shtaghil) katıır.
3 Fill in the blanks by choosing the right verb and putting it in the appropriate conjugated form

Sāg / Habb / rāH / gaTa' / mishi

a __________ bishwēsh, ana ma aHub as-suwaq bi sur'a
b __________ ash-shari' min hina.
c __________ min hina, hada al-makān mu Tayīb
d intu __________ bi shwēsh bi l-mara
e niHna ma __________ as-sur'ah

4. Choose the correct word to agree with the demonstrative

a hada (as-sayyara / al-beyūṭ / sh-shekēn / al-HabHab) mu Tayīb
b hādi (aT-Torīqa / ash-shanī / al-bank / maktab al-barīd) muntāza
c hadōla (ash-shari' / aj-jawāb / aT-Tard / as-sayyarāt) timshi bi sur'a
d hadak (as-sit / as-sittāt / ar-rījāl / aT-Tanga) yuluf bi shwēsh
e hadika (al-masāfa / al-baTih / awSāl / ash-shēk) tawīla

5 Translate the following sentences into UHA

a Do you have any stamps?
b I want to go to the post office
c Turn right at the traffic light
d Cross this street quickly
e Don’t drive quickly

6 Imagine you’re asking someone for the directions to a hotel Complete your part of the following dialogue

You ______________________________
Bystander itfaDDal
You ______________________________
Bystander hada sh-shari' fi okhru al-bank
You ______________________________
Bystander imshi shwayya 'ala al-yamin wa ba'dēn luff shumāl
You ______________________________
Bystander la mu ba'id, garib kamān isharatēn
You ______________________________
Bystander: la shukr 'ala wajib
Answer Key

1. a. imāra kabīra
   b. sayyāra Saghira
   c. shāri‘ Tawwil
   d. bēt kabīr
   e. maktab Saghir

2. a. ana ma aHub aluff katir.
   b. aHub amshi katir
   c. madri fēn arūH
   d. ma a‘raf aT-Tarīga agTa‘ fiha al-
      HābHāb.
   e. ana aHub ashtaghil katir.

3. a. sūg bi shwēsh, ana ma aHub
      as-suwaqa bi sur‘a
   b. iγTa‘ ash-shari‘ min hina
   c. rūH min hina, hada al-makān mu
      Tayyib
   d. intu timshu bi shwēsh bi l-mara
   e. niHna ma nuHub as-sur‘ah

4. a. hada al-HabHab mu Tayyib
   b. hādi aT-Tarīga muntāza.
   c. hadūla as-sayyarat timshi bi sur‘a
   d. hadak ar-rijjāl yuluf bi shwēsh.
   e. hadika al-masāfa tawila.

5. a. ‘andak Tawābi’?
   b. abgha arūH maktab al-barid
   c. luff yamin ‘ind al-ishara
   d. iγTa‘ aT-Tarīga as-shari‘ bi sur‘a
   e. la tusūg bi sur‘a

   Bystander: itfaDDal
   You fēn al-bank?
   Bystander hada sh-shari‘ fi akhru al-
   bank
   You kēf arūH?
   Bystander: imshi shwayya ‘ala al-yamin
   wa ba’dēn luff shumāl.
   You al-bank ba‘id?
   Bystander la mu ba‘id, garib kamān
   isharatēn
   You mashkūr
   Bystander la shukr ‘ala wajib
LESSON 33
(Saudi Arabic)

miHtaj shigga li l-ijār. I Need to Rent an Apartment.

A. Dialogue

David Jones wants to rent an apartment in Jeddah. The realtor, Mr. Sa'id, does not have any apartments available and suggests a house.

muwazzef al-istigbāl maktab al-makkawi li l-iskān, ay khidma?
jonz. min faDlak, as-sayyid sa'id mawjūd?
muwazzef al-istigbāl: tawwu kharaj
jonz. mita yiji tānī?
muwazzef al-istigbāl. rāji' ba'd shiwayya.
jonz mumkin atruk risāla?
muwazzef al-istigbāl itfaDDal
jonz ana ismi dēvid jonz wa badawwir 'ala shigga li l-ijār gullu inni jay li l-maktab
muwazzef al-istigbāl marHaba bak, maHallak wa maktabak

In the realtor's office

as-sayyid sa'id 'ahlan wa sahlan, Mr. jonz, itfaDDal, galuli inka kalamtani Hawāli gabl nuS-Sa'a. ēsh tishrab, sukhun walla barid?
jonz lā shukran shārīb
as-sayyid sa'id mū mumkin, lāzim tishrab Haja, tishrab gahwa
jonz la shukran, shirib gahwiti min shiwayya
as-sayyid sa'id illa, billāhi 'alēk, lāzim tishrab Haja
jonz Tayyib, ākhud shāy
as-sayyid sa'id mā tiIDDāyag law shiribtu fi kūb guzāz
jonz la bi l-mara.

as-sayyid sa'id. Tayyib, daḤin nigdar nushūf al-bīyūt al-mutāHa hadōla humma shagatēn jamb al-taHliya senter wa talāta biyūt fi l-bughdādiyya
jonz ana ma abgha bēt, ana afaDDil shigga wāT al-balad
as-sayyid sa'id al-lilā jet ma'ak?
jonz dubaha mā jat insha'allah kamān shahrēn
as-sayyid sa'id Tayyib, fi l-Hāla hādi aḤsanlak tuskun fi bēt. li'annu al-'awāyyīl fi l-mamlaka la tuHlub sakan al-shugag al-'uzāb bes humma illi yuskunu fi shugag
jonz tayyib al-bēt aghla mū kida?
as-sayyid sa'id mū sharT, nigdar nurūH daḤin nushūfahum 'asa tilagi wāHid yināsbak

Receptionist: Al-Makkawi real estate office, can I help you?
Jones. Is Mr. Sa'id in, please?
Receptionist He just stepped out
Jones When is he coming back?
Receptionist: He will be back in a short while.
Jones Can I leave a message?
Receptionist: Sure, go ahead
Jones: My name is David Jones, and I am looking for an apartment for rent. Tell him that I am coming to the office.
Receptionist: You are most welcome (lit., Welcome to you, consider it your office)

Mr. Sa’id: Welcome, please come in. They told me you called me half an hour ago. Would you like something to drink, something hot or cold?
Jones: No, thank you, I am fine.
Mr. Sa’id: Impossible, you must drink something; would you like to have coffee?
Jones: No, thank you, I had my coffee a little while ago.
Mr. Sa’id: No, for God’s sake, you must drink something.
Jones: Okay, I will take tea.
Mr. Sa’id: Would it bother you if you drink it in a glass?
Jones: No, not at all.
Mr. Sa’id: Okay. Now we can look at the available houses. Here they are. Two apartments near Al-Tahliya Center and three houses in Al-Bughdadiyya.
Jones: I don’t wish to rent a house. I prefer an apartment downtown.
Mr. Sa’id: Is your family with you?
Jones: They have not arrived yet; hopefully, they will arrive in two months.
Mr. Sa’id: Okay, then in this case, it is better for you to live in a house. Families in the Kingdom do not like to live in apartments. Single men are the only people who live in them.
Jones: Okay, but the house is more expensive, right?
Mr. Sa’id: Not necessarily, we can go now and see a few of them. I hope you will find one that is suitable for you.

B. Pronunciation

THE DEFINITE ARTICLE
As in MSA, the form of the definite article al in UHA changes if the noun that follows it begins with a “sun” consonant (see Lesson 3)

as-salām ’alaykum (peace be on you)
al-Tard (the package)
al-Zarf (the envelope)

C. Grammar and Usage

1. POLITE EXPRESSIONS
As mentioned in earlier lessons, itfaDDal is a very polite expression, used to mean “sure, please come in, here you are; go ahead,” depending on the situation or question preceding it. Consider the following exchanges.
Question | Response
--- | ---
mumkin atruk risāla? | itfaDDal
(Can I leave a message?) | (Sure, go ahead.)
ahlan wa sahlan, itfaDDal | shukran
(Welcome, please come in ) | (Thanks )
mumkin al-Hisāb? | itfaDDal
(Can I have the check?) | (Here you are )

The expression *wa niʿm*, shown in the example below, is similar to *itsharafna* (*lit*, we are honored), but expresses more praise and acknowledgement of the origin or the family of the person being addressed. It is an extremely polite response to the mention of a name or origin

*ana min bêt al-sindi*

I am from the Al-Sindi family

*wa niʿm*

My pleasure

2. PREPOSITIONS

Most prepositions in UHA are very similar to those used in *fuSHā*. Occasionally, there are differences in how prepositions are used with verbs. For example, the verb *yittaSīl* (*to contact*) combines with the preposition *fi* (*in*) in UHA, whereas in MSA, it combines with *bi* (*with*)

The following table lists common prepositions and their meanings in isolation. Note how their meanings can change when they accompany verbs in the examples that follow the table.

| PREPOSITIONS |
|---|---|---|---|---|---|---|
| *li* (*for, to*) | *fi* (*in*) | *ʿala* (*on, for*) | *bi* (*by*) | *maʿa* (*with*) | *gabl* (*before*) | *baʿd* (*after*) |
| fāg (*over*) | taḥt (*below, under*) | guddām (*in front of*) | wara (*behind*) | min (*from*) | ʿan (*about*) | zay (*as*) |

*fi l-bêt*  
*at home*

*fāgʿʿala al-maktab*  
*over/on the desk*

*aHub aʿraf ṣannak.*  
*I would like to know more about you.*

*maktab al-makkawi li l-iskān*  
*Al-Makkawi real estate office*
a‘Ti ar-risāla hādi li as-sayyid sa‘id
Give this message to Mr. Sa‘id.

kalam li as-sayyid sa‘id
Call Mr. Sa‘id for me

HuTT bi khamsa riyāl Tawābī ‘ala az-zarf
Put five riyals’ worth of postage on the envelope

badawwir ‘ala shugag
I am looking for apartments

bi s-salāma
with safety

bi l-muftāH
with the key

3. NOUNS
Nouns in UHA inflect for gender and number. Feminine nouns usually end in -a(t), e.g., risāla (letter). Many nouns have irregular plurals, which need to be memorized. The table below gives the singular and plural forms of some common nouns.

<table>
<thead>
<tr>
<th>SINGULAR AND PLURAL FORMS OF NOUNS</th>
</tr>
</thead>
<tbody>
<tr>
<td>Singular</td>
</tr>
<tr>
<td>ar-risāla</td>
</tr>
<tr>
<td>ash-shigga</td>
</tr>
<tr>
<td>ar-ragam</td>
</tr>
<tr>
<td>al-fundug</td>
</tr>
<tr>
<td>al-bēt</td>
</tr>
<tr>
<td>al-‘ilā</td>
</tr>
<tr>
<td>al-‘āzib</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.
### Imperfect Tense with the Prefix ba-/bi-

<table>
<thead>
<tr>
<th></th>
<th>UHA</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ana</td>
<td>bđđowir 'ala shigga</td>
<td>I am looking for an apartment</td>
</tr>
<tr>
<td>inta</td>
<td>bđđowir 'ala shigga</td>
<td>you (m) are looking for an apartment</td>
</tr>
<tr>
<td>inti</td>
<td>bđđowir 'ala shigga</td>
<td>you (f) are looking for an apartment</td>
</tr>
<tr>
<td>huwwa</td>
<td>bđ̣ydwir 'ala shigga</td>
<td>he is looking for an apartment</td>
</tr>
<tr>
<td>hyya</td>
<td>bđ̣ydwir 'ala shigga</td>
<td>she is looking for an apartment</td>
</tr>
<tr>
<td>inHna/nîHna</td>
<td>bđ̣ndawir 'ala shigga</td>
<td>we are looking for an apartment</td>
</tr>
<tr>
<td>intum</td>
<td>bđ̣tdawirū 'ala shigga</td>
<td>you are (pl) looking for an apartment</td>
</tr>
<tr>
<td>humma</td>
<td>bđ̣ytdawirū 'ala shigga</td>
<td>they are looking for an apartment</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), gāl (to say), and kān (was).

### The Perfect Tense of the Verb kharaj (to go)

<table>
<thead>
<tr>
<th>UHA</th>
<th>MSA</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ana</td>
<td>kharajt</td>
<td>خرَّجت kharajt</td>
</tr>
<tr>
<td>inta</td>
<td>kharajt</td>
<td>خرَّجت kharajt</td>
</tr>
<tr>
<td>inti</td>
<td>kharajt</td>
<td>خرَّجت kharajt</td>
</tr>
<tr>
<td>huwwa</td>
<td>kharaj</td>
<td>خرَّج kharaj</td>
</tr>
<tr>
<td>hyya</td>
<td>kharajt</td>
<td>خرَّجت kharajt</td>
</tr>
<tr>
<td>inHna/nîHna</td>
<td>kharajna</td>
<td>خرَّجنا kharajna</td>
</tr>
<tr>
<td>intum</td>
<td>kharajt</td>
<td>خرَّجت kharajt</td>
</tr>
<tr>
<td>humma</td>
<td>kharaju</td>
<td>خرَّجوا kharaju</td>
</tr>
</tbody>
</table>
### THE PERFECT TENSE OF THE VERB ُقَالَ (TO SAY)

<table>
<thead>
<tr>
<th>UHA</th>
<th>MSA</th>
<th>MSA Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>ُقَالَ</td>
<td>ُقَالَ</td>
<td>I said</td>
</tr>
<tr>
<td>ُقَالَ</td>
<td>ُقَالَ</td>
<td>you (m) said</td>
</tr>
<tr>
<td>ُقَالَ</td>
<td>ُقَالَ</td>
<td>you (f) said</td>
</tr>
<tr>
<td>ُقَالَ</td>
<td>ُقَالَ</td>
<td>he said</td>
</tr>
<tr>
<td>ُقَالَ</td>
<td>ُقَالَ</td>
<td>she said</td>
</tr>
<tr>
<td>ُقَالَ</td>
<td>ُقَالَ</td>
<td>we said</td>
</tr>
<tr>
<td>ُقَالَ</td>
<td>ُقَالَ</td>
<td>you (pl) said</td>
</tr>
<tr>
<td>ُقَالَ</td>
<td>ُقَالَ</td>
<td>they said</td>
</tr>
</tbody>
</table>

### THE PERFECT TENSE OF THE VERB ُكَانَ (WAS)

<table>
<thead>
<tr>
<th>UHA</th>
<th>MSA</th>
<th>MSA Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>ُكَانَ</td>
<td>ُكَانَ</td>
<td>I was</td>
</tr>
<tr>
<td>ُكَانَ</td>
<td>ُكَانَ</td>
<td>you (m) were</td>
</tr>
<tr>
<td>ُكَانَ</td>
<td>ُكَانَ</td>
<td>you (f) were</td>
</tr>
<tr>
<td>ُكَانَ</td>
<td>ُكَانَ</td>
<td>he was</td>
</tr>
<tr>
<td>ُكَانَ</td>
<td>ُكَانَ</td>
<td>she was</td>
</tr>
<tr>
<td>ُكَانَ</td>
<td>ُكَانَ</td>
<td>we were</td>
</tr>
<tr>
<td>ُكَانَ</td>
<td>ُكَانَ</td>
<td>you (pl) were</td>
</tr>
<tr>
<td>ُكَانَ</td>
<td>ُكَانَ</td>
<td>they were</td>
</tr>
</tbody>
</table>

6. PARTICLES OF TIME: ُتَوْمَعُ (JUST), ُدُبُ (JUST), AND ُكَيْدِي (ALREADY)

* ُتَوْمَعُ (just), ُدُبُ (just), and ُكَيْدِي (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.

  * ُتَوْمَعُ ُخَارِح
    
    He has just gone out
dūbi shiribt
I have just drunk

gidi hina min shahrēn
I have already been here for two months

As in MSA, the independent subject pronouns in these sentences are optional, because the agent is expressed by the verbal form and the suffix on the particle

<table>
<thead>
<tr>
<th>PARTICLES OF TIME WITH OBJECT SUFFIXES</th>
<th>taww (just)</th>
<th>dūb (just)</th>
<th>gid (already)</th>
</tr>
</thead>
<tbody>
<tr>
<td>ana</td>
<td>tawwi</td>
<td>dūbi</td>
<td>gid</td>
</tr>
<tr>
<td>inta</td>
<td>tawwak</td>
<td>dūbak</td>
<td>gidak</td>
</tr>
<tr>
<td>intī</td>
<td>tawwik</td>
<td>dūbik</td>
<td>gidik</td>
</tr>
<tr>
<td>huwwa</td>
<td>tawwu</td>
<td>dūbu</td>
<td>gidu</td>
</tr>
<tr>
<td>hiyya</td>
<td>tawwuha</td>
<td>dūbaha</td>
<td>gidaha</td>
</tr>
<tr>
<td>iHna/nHna</td>
<td>tawwuna</td>
<td>dūbana</td>
<td>gidana</td>
</tr>
<tr>
<td>intu</td>
<td>tawwukum</td>
<td>dūbukum</td>
<td>gidakum</td>
</tr>
<tr>
<td>humma</td>
<td>tawwuhum</td>
<td>dūbuhum</td>
<td>gidahum</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>THE PARTICLE ‘asa (IT IS HOPED) WITH OBJECT PRONOUN SUFFIXES</th>
<th>it is hoped that I</th>
<th>it is hoped that you (m)</th>
<th>it is hoped that you (f)</th>
<th>it is hoped that he</th>
<th>it is hoped that she</th>
<th>it is hoped that we</th>
<th>it is hoped that you (pl)</th>
<th>it is hoped that they</th>
</tr>
</thead>
<tbody>
<tr>
<td>‘asāni</td>
<td>it is hoped that I</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>‘asāk</td>
<td>it is hoped that you (m)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>‘asākī</td>
<td>it is hoped that you (f)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>‘asāh</td>
<td>it is hoped that he</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>‘asāha</td>
<td>it is hoped that she</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>‘asāna</td>
<td>it is hoped that we</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>‘asākum</td>
<td>it is hoped that you (pl)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>‘asāhum</td>
<td>it is hoped that they</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

‘asa tilāgi wāHid yinasibak
You hope you will find the one you will like. (It is hoped that..)

‘asāni anjaH.
I hope I will pass the test (It is hoped that)

‘asā yinjaHū / ‘asāhum yinjaHū
They hope they will pass the test (It is hoped that)
D. Vocabulary

shigga  an apartment
li ḍ-jitār  for rent
maktab  office
li ḍ-isḵān  for housing
muwazzef  employee
al-istigbāl  the reception
ay  any
khidma  service
mawjūd  present
tawwu  just
kharaj  he went out
mita  when
yiji  he comes
tānī  again
ba’d  after
atrūy  I leave
risāla  message
badawwir ‘ala  I am looking for
gullu  tell him
innu  that
kalamak  he phoned you
yibgha  he wants
inni jay  I am coming
al-mutāḥ  the available (ones)
mar Ḥabā bak  You are most welcome
maḥfālak  your place
as-simsār  the realtor
galuli inka  they told me that you
kalmtani  you called me
Hawāli  around, nearly, almost
gabl  before
nuS-sa’a  half an hour
wasT  middle
ēsh tishrāb?  What would you like to drink? (lit., What do you drink?)
sukhun  hot
walla  or
barid  cold
mū mumkin  impossible
lāzīm tishrāb Haja  You must drink something
gahwa  coffee
min shiwayya  a while ago (lit., from little)
illa, billāhī ‘alāk!  No way! For God’s sake! (lit., with God on you)
Tayyib okay
äkhud shāy I'll take tea
mā tiDDāyag you will not be bothered
law if
kūb guzāz a glass cup
shiribtu you drank it
la bi i-marā no, not at all, completely, very
nigdar we can
nushūf we see
nurūH we go
daHin now
al-biyūt the houses
kam bēt a few houses
shagatēn (shigga, shugag) two apartments (apartment, apartments)
jamb near
wasT al-balad downtown (lit., middle of the town)
al-bēt aghla, mū kida? The house is more expensive, isn't it?
al-ilā the family
ma'ak with you
jat she came
dubaha yet
mā jat she did not come
fi l-Hala hādī in this case
a'ajir to rent
li'annu because
al-'awāyy'il the families
fi l-mamlaka in the Kingdom
'āzib bachelor, single man
mū sharT not necessarily
'asa it is hoped
tilagī you find
yināsbak suitable for you
ylla nimshi Let's go

E. Cultural Note

Hospitality is extremely important in Saudi Arabia. Therefore, even during a short visit to an office, expect to be served something to drink, and if you want to look polite and respectful, try not to refuse the offer. It is quite appropriate for the host to keep insisting until the guest accepts the offer. In fact, not doing so may be interpreted as stinginess on his or her part. This is the Saudi way to show how welcomed you are.

The attitude toward time is rather relaxed in Saudi Arabia. Although people make appointments and attempt to keep them, they are usually made for an approximate time. Coming late is generally considered inappropriate, but it is tolerated and even expected,
much more than in the United States. You can anticipate that the other person will arrive as much as an hour late.

F. Exercises

1. The following two columns include parts of an exchange. Please match the sentences in column A with the appropriate responses in column B.

   A                      B
   a. huwwa as-sayyid maHmūd mawjūd?  marHaba bak, maHllak wa maktabak
   b. mumkin atruk risāla?           la bi l-mara
   c. abgha ajik al-maktab          la’ tawwā mishi
   d. mīta al-’ilā tji?             itfaddal
   e. mātiDDāyag law ruHna daHīn?    kamān shahrēn

2. Change the imperfect tense verbs in parentheses into the perfect tense.

   a. ma (ashrab) gahwa
   b. ana (akhruj) kul yām
   c. huwwa (yugūl) la’ mu mumkin innu yirūH
   d. hiyya (tikūn) fi l-bēt min shiwayya
   e. humma (yishrabū) shāy katir
   f. inti (tiguli) al-Hagīga mūkida?
   g. nīHna dūbna (ma nikhruj)
   h. ana (agūl) al-Hagīga
   i. inta (tishūr) hadā al-muwazzaf?
   j. inti (tizuri) maSir?

3. Fill in the blanks by choosing among the prepositions below. Notice that some prepositions combine with nouns, and others, with verbs.

   fi / li / ’ala / bi

   a. huwwa bi ydawwir ____ bēt.
   b. arsil ḥāda aT-Tard ____ maSir
   c. aṭṭaH ____ al-bāb min faDlak
   d. massākum allah ____ kher
   e. mumkin tittaSil ____ aHmad kamān yomēn
   f. shūfi ____ kam bēt, min faDlak.
   g. mish ____ l-bēt, mū kida
4. Use the appropriate form of the particles taww, dūb, and gid to match the subject of the verb
   a. humma (gid) raHū al-bēt
   b. lilHa (dūb) shiribna shay
   c. inti (taww) kalamtini fi l-telefōn, lēsh titkallami tānī.
   d. al-'anūd (dūb) mishiyit, ma 'adri fēn
   e. ana (gid) waSilt min sa'a.

5. Fill in the blanks with an appropriate nationality adjective based on the information given in parentheses.
   a. inta __________? (min amerika)
   b. intum __________? (min holandā)
   c. ana __________ (min makka)
   d. humma __________ (min najd)
   e. ibni __________. (min maSr)
   f. ommi __________. (min turkiye)
   g. hadā ar-rijjāl __________ (min HaDramūt)
   h. Hādī as-sit __________ (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. fatama (yiDawwir) 'ala bēt akbar min bēta'ha.
   b. huwwa (yimshi) bi l-mara katir
   c. hiyya ma tigdar tīji la'inaha (yu'drus) daHin
   d. humma (yurūH) makka katir.
   e. lēsh (yiqTa') al-HabHab kida?
   f. kēf (yuSruf) il-fulūs hādī kulaha.
   g. inta (yuṣūg) bi l-mara Tayyib
   h. intum lēsh (yukruij) galīl?
   i. min (yigūl) ana mū mawjūd?
   j. hiyya (yiluff) waraq al-'inab bi l-mara Saghir
Answer Key

1. a. huwwa as-sayyid maHmoud mawjūd? lā' tawwu mishī
   b. mumkin atruk risāla? itfaDDal
   c. abgha ajik al-maktab. marHabā bak, maHallak wa maktabak.
   d. mīta al-‘ilā ātījī? kamān shahrēn.
   e. mātiDDāyag law ruHna daHīn? lā bi l-mara

2. a. ma shiribt gahwa
   b. ana kharajt kul yōm
   c. huwwa gāl la' mu mumkin innu yirūH
   d. hiyya kānat fi l-bēt min shiwayyya
   e. humma shirabū shāy kātir
   f. inti gultī al-Hagīga, mū kida?
   g. nīHa dūbna ma kharajna
   h. ana gult al-Hagīga
   i. inta shurt hadā al-muwazzaf?
   j. inti zurti maSir?

3. a. huwwa biydaawir ‘ala bēt
   b. orsil hāda aT-Tard li maSir
   c. aftarH li al-bāb min faDlak
   d. massākum allah bi l-khēr
   e. mumkin titaSil fiyya kamān yomēn
   f. shūfi lihum kam bēt, min faDlak
   g. mish ‘al fi l-bēt, mū kida

4. a. humma gidahum raHū al-bēt
   b. iHna dūbana shiribna shay
   c. inti tawwīk kalamīnī fi l-telefūn, lēsh titkallami tānī.
   d. al-‘anūd dūbaha mishiyit, ma ’adri fēn
   e. ana gidani waSīlt min sa’a

5. a. inta amrikanī
   b. intum holandiyyīn
   c. ana makāwī
   d. humma naqdiyyīn.
   e. ibni maSīrī
   f. ommī turkiyyīa
   g. hadā ar-rijjīl Hadramūtī
   h. hādi as-sīt madinīyya.

6. a. fatama bitDawwir ‘ala bēt akbar min bēta’ha
   b. huwwa biyimshi bi l-mara kātir
   c. hiyya ma tigdar tijī la’innaha bitudrus daHīn
   d. humma biyurūHū makkak kātir
   e. lēsh inta bitīqTa’ al-HabHab kida?
   f. kēf biyuSruf fulūs hādī kulaHā
   g. inta bitsūg bi l-mara Tayyīb
   h. intum lēsh bitukhrūjū qalīl?
   i. min biygīl ana mū mawjūd?
   j. hiyya bitluff waraq al-‘ināb bi l-mara Saghīr
LESSON 34
(Saudi Arabic)

ēsh ismaha hādi al aklah? What Is the Name of This Dish?

A. Dialogue

Mr Jones has been invited to dinner at as-sayyid ra‘ad’s home. At dinner, Mr Jones meets his other male friends. Their wives are with the hostess in her quarters. During dinner the conversation is about Islamic festivities.

ra‘ad itfaDDalū, al-‘akil jāhīz ‘a as-sufra
jonz shukran
ra‘ad itfaDDal ya mister jonz khud min hadā
jonz ēsh ismaha hādi al aklah?
ra‘ad hadā ismu “salīg”, min aklātnā ash-sha‘biyya. wa huwwa ‘ibara ‘an waSlāt laHam wa ruz bi l-mara Ti‘im, itfaDDal bi l-‘afīyya ta‘rif Tab‘an innu ramaDān ba‘ad bukrāh
jonz iywa adri, ēsh hiyya al-‘adāt fi ramaDān? ēsh yisawwū an-nās? samHūni li l-su‘āl bes mā‘indi fikra bi l-marra
ra‘ad ahlān fik-māfī mushkilah ya sidi al-muslimin kullahum haySumu Tūl ash-shahr wa ma hayakulū min al-fajr ilā al-maghrīb wa ma raH yishrabū aww yidakhanū kamān min Tulū ash-shams ilūn ghurūbaha wa lākin yigdarū yākulū ba‘ad al-ghurūb Hatta al-fajr Sūm ramaDān min arkān al-islām
jonz na‘am, wa al-Hajj kamān, mūkida? ‘ala fikra huwwa mitā al-Hajj?
ra‘ad al-Hajj fi shahr zuł Hijjah al-muslimin min kul al-‘ālam hayiju y‘addū farīDat al-Hajj simi‘t innu, as-sana hādi al-Hujj‘āj hayukunū aktar min al‘ām al-māDī
jonz muntāz, Tayyib ēsh yigulū an-nās li ba‘aD fi hadōla al-munāsabāt?
ra‘ad, fi ramaDān al-‘awādim tibārik ba‘aD bi-gōlahum “ramaDān mubārak”, wa fi l-Hajj, yugulu “Hajj ambūr”
jonz Tayyib, wa fi l-munasabāt at-tānya zayy al-afrāH masalan?

jonz Tayyib, fi ziyyarat al-mariD, ēsh rah agūl?

jonz: shukran, ana akalt bi kifāya
ra‘ad. lā māyiSir, lāzim tākhud tānī, a‘Tini saHnak
jonz: la ‘an jadd, ma agdar ākul aktar
ra‘ad la lāzim tākhud tānī, būllāhi ‘alēk tākhud kamān

Ra‘ad: Please go ahead, the food is (ready) on the table.
Jones: Thank you.
Ra‘ad: Please go ahead, have some of this.
Jones: What is the name of this dish?
Ra'ad  This is called *salig*, one of our popular dishes. It is made with pieces of meat and rice. It is very delicious, have some (to your health) You know of course that Ramadan is the day after tomorrow
Jones: Yes, I know. What are the customs during Ramadan? Excuse my question, but I don’t have any idea at all.
Ra'ad  You are welcome to ask, no problem. All Muslims will fast all through the month of Ramadan; they will not eat from dawn to sunset. And they will also not drink or smoke from sunrise to sunset. Everyone says the sunset prayers collectively. Fasting during Ramadan is one of the main pillars of Islam.
Jones  Yes, and so is pilgrimage, isn’t it? By the way, when is the pilgrimage?
Ra'ad  It is in *zul Hijjah* month. Muslims from all over the world will come to do their pilgrimage. I heard that this year there will be more pilgrims than last year.
Jones  Great. Okay, what do you say to each other on such occasions?
Ra'ad  During Ramadan people bless each other by saying “Blessed Ramadan,” and in pilgrimage they say “Blessed pilgrimage.”
Jones  Okay, and on other occasions, like weddings for example?
Ra'ad  At a wedding, people say to the bride and the groom, “May God make them happy,” or, “With more happiness and sons.”
Jones  Okay, when visiting a sick person, what should I say?
Ra'ad  May it be outside and distant, brother. If you visit a sick person, you say, “you’ll find strength ahead.” And you can also say, “Your safety from all evil.” What’s wrong with you, Mr. Jones! You are not eating. You must take more meat.
Jones  Thanks, I ate enough.
Ra'ad  Impossible, you must help yourself again, give me your plate.
Jones  No, really, I cannot eat more.
Ra'ad  No, you should help yourself again. For God’s sake, take more.

**B. Grammar and Usage**

1. **MORE SOCIAL EXPRESSIONS**

In Saudi Arabia, different social or religious occasions require unique social expressions. The following examples illustrate these expressions and appropriate responses to them.

<table>
<thead>
<tr>
<th>SOCIAL EXPRESSIONS</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Occasion/Expression</strong></td>
</tr>
<tr>
<td><strong>Response</strong></td>
</tr>
<tr>
<td><strong>During Ramadan</strong></td>
</tr>
<tr>
<td>ramaDân karman ramaDân mubârak kul ramaDân wa intum bi kheir</td>
</tr>
<tr>
<td>allahu akram ramaDân mubârak ‘ala j-jami’ wa inta bikheer wa ‘afiyya</td>
</tr>
<tr>
<td><strong>On the Occasion of the Pilgrimage</strong></td>
</tr>
<tr>
<td>Hajj mabrûr</td>
</tr>
<tr>
<td><strong>During Religious Festivities</strong></td>
</tr>
<tr>
<td>kul ‘ām wa intum bi kheir</td>
</tr>
</tbody>
</table>

448
<table>
<thead>
<tr>
<th>Situation</th>
<th>Arabic Expression</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>For Work Being Completed</td>
<td>allah yi’tik al-‘afiyya</td>
<td>May God give you strength</td>
</tr>
<tr>
<td></td>
<td>allah yi’āfik</td>
<td>May God strengthen you</td>
</tr>
<tr>
<td>Facing a Difficult Situation</td>
<td>a’ūzu billāh</td>
<td>I take refuge in God</td>
</tr>
<tr>
<td></td>
<td>allah yikīn fī ‘īnak</td>
<td>May God give you aid</td>
</tr>
<tr>
<td>Giving Condolences</td>
<td>‘aZZam allah ajrank</td>
<td>May God greaten your reward</td>
</tr>
<tr>
<td></td>
<td>al-bagiyya f Hayātak</td>
<td>May the remainder be added to your life</td>
</tr>
<tr>
<td></td>
<td>askan allah meytākum al janah</td>
<td>May God home your deceased in paradise</td>
</tr>
<tr>
<td></td>
<td>allah yirHamu</td>
<td>May God have mercy on him (speaking of the deceased)</td>
</tr>
<tr>
<td></td>
<td>al-marHūm (+ name)</td>
<td>The late (+ name)</td>
</tr>
<tr>
<td></td>
<td>ajrank wa ajrina wu fī Hayātak</td>
<td>Yours and ours</td>
</tr>
<tr>
<td></td>
<td>meytākum wa meytāna</td>
<td>And your life</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Yours and our deceased ones</td>
</tr>
<tr>
<td>After Someone Drinks</td>
<td>hani’an</td>
<td>(May you be) healthy</td>
</tr>
<tr>
<td></td>
<td>hanāk allah</td>
<td>May God give you happiness</td>
</tr>
<tr>
<td>Before a Trip</td>
<td>bis-salāma inshā ‘allah tisāfir wu tīrjā</td>
<td>May you travel and return with safety</td>
</tr>
<tr>
<td></td>
<td>bis-salāma</td>
<td>allah yisallimak</td>
</tr>
<tr>
<td></td>
<td></td>
<td>May God make you safe</td>
</tr>
<tr>
<td>Apologizing</td>
<td>la mu’akhza</td>
<td>No offense</td>
</tr>
<tr>
<td></td>
<td>ma’lēsh</td>
<td>Never mind</td>
</tr>
<tr>
<td>Speaking of Something Bad</td>
<td>la samah allah barra wa ba’id</td>
<td>May God not permit it</td>
</tr>
<tr>
<td></td>
<td></td>
<td>May it be outside and distant</td>
</tr>
<tr>
<td>When Something Is Broken</td>
<td>ankasar as-shar</td>
<td>The evil is broken</td>
</tr>
<tr>
<td>Upon Hearing News</td>
<td>kheir inshā ‘allah</td>
<td>Let it be good</td>
</tr>
<tr>
<td>Upon Engaging in a Serious or Dangerous Task</td>
<td>bism ilāh ar-raHmān ar-raHim</td>
<td>In the name of God, the Merciful, the Compassionate</td>
</tr>
<tr>
<td>Expressing Uncertainty</td>
<td>allahu a’alam</td>
<td>Only God knows for sure</td>
</tr>
</tbody>
</table>
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>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
</tr>
<tr>
<td>2</td>
</tr>
<tr>
<td>3</td>
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<tr>
<td>4</td>
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<tr>
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<td>10</td>
</tr>
<tr>
<td>11</td>
</tr>
<tr>
<td>12</td>
</tr>
</tbody>
</table>

3. THE FUTURE TENSE
There are two ways to express the future tense in UHA. Either the prefix ha- can be attached to the verb in the imperfect tense or the word rāḥ (go) can be placed in front of the verb. Notice that this is different from fuSHā, where the future tense is formed with sa- or sawfa.

haySumu ramaDān
They will fast during Ramadan

hatakul daHin
You (m) will eat now

hatakul daHin
She will eat now

rāḥ yishrabū ash-shay
They are going to drink the tea.

hāji l-Haflah
I will come to the party
In the following tables, the future tense forms of the verbs *yukūn* (he is) and *yaSūm* (he fasts) are given. Notice the deletion of the vowel from the imperfect prefix when *ha-* is added, e.g., *haykūn*, not *hayakūn*.

### FUTURE TENSE OF THE VERB *yukūn* (HE IS)

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>ana</td>
<td>hakūn</td>
<td>rāḥ ḥakūn</td>
</tr>
<tr>
<td>inta</td>
<td>hātkūn</td>
<td>rāḥ ṭukūn</td>
</tr>
<tr>
<td>inti</td>
<td>hātkūnī</td>
<td>rāḥ ṭukūnī</td>
</tr>
<tr>
<td>huwwa</td>
<td>haykūn</td>
<td>rāḥ yukūn</td>
</tr>
<tr>
<td>hiyya</td>
<td>hātkūn</td>
<td>rāḥ ṭukūn</td>
</tr>
<tr>
<td>iHna/niHna</td>
<td>hānkūn</td>
<td>rāḥ ṭukūn</td>
</tr>
<tr>
<td>intum</td>
<td>hātkūnū</td>
<td>rāḥ ṭukūnū</td>
</tr>
<tr>
<td>humma</td>
<td>haykūnū</td>
<td>rāḥ yukūnū</td>
</tr>
</tbody>
</table>

### FUTURE TENSE OF THE VERB *yaSūm* (HE FASTS)

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>ana</td>
<td>hāSūm</td>
<td>rāḥ aSūm</td>
</tr>
<tr>
<td>inta</td>
<td>hāSūm</td>
<td>rāḥ ṭuSūm</td>
</tr>
<tr>
<td>inti</td>
<td>hāSūmi</td>
<td>rāḥ ṭuSūmi</td>
</tr>
<tr>
<td>huwwa</td>
<td>haySūm</td>
<td>rāḥ yuSūm</td>
</tr>
<tr>
<td>hiyya</td>
<td>hāSūm</td>
<td>rāḥ ṭuSūm</td>
</tr>
<tr>
<td>iHna/niHna</td>
<td>hānSūm</td>
<td>rāḥ nūSūm</td>
</tr>
<tr>
<td>intum</td>
<td>hāSūmū</td>
<td>rāḥ ṭuSūmū</td>
</tr>
<tr>
<td>humma</td>
<td>haySūmū</td>
<td>rāḥ yuSūmū</td>
</tr>
</tbody>
</table>

A future tense verb is made negative by placing the negative particle *ma* (not) in front of it.

*ana ma harūḥ al-maktab daHin*

I won’t go to the office now.
hūwā ma hayrāḥ al-bēt illa fi l-masā
He won’t go to the house except in the evening.

intā ma raḥ tuSruf ash-shēk?
Aren’t you going to cash the check?

C. Vocabulary

<table>
<thead>
<tr>
<th>Arabic Phrase</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>as-sufra</td>
<td>the table</td>
</tr>
<tr>
<td>al-akīl</td>
<td>the food</td>
</tr>
<tr>
<td>jāhiz</td>
<td>ready</td>
</tr>
<tr>
<td>khud</td>
<td>to take</td>
</tr>
<tr>
<td>al-aklāh</td>
<td>the dish</td>
</tr>
<tr>
<td>aklātnā</td>
<td>our dishes</td>
</tr>
<tr>
<td>ash-shā'biyya</td>
<td>popular</td>
</tr>
<tr>
<td>'ībāra 'an</td>
<td>tantamount to</td>
</tr>
<tr>
<td>waSlāt</td>
<td>pieces</td>
</tr>
<tr>
<td>laHam</td>
<td>meat</td>
</tr>
<tr>
<td>ruz</td>
<td>rice</td>
</tr>
<tr>
<td>bi l-mara Ti'īm</td>
<td>very delicious</td>
</tr>
<tr>
<td>ittāDDal bi l-'afiyya</td>
<td>Please, have some</td>
</tr>
<tr>
<td>ta'rif</td>
<td>you know</td>
</tr>
<tr>
<td>Tab'an</td>
<td>of course</td>
</tr>
<tr>
<td>ba'ad bukrāh</td>
<td>after tomorrow</td>
</tr>
<tr>
<td>iywa</td>
<td>yes</td>
</tr>
<tr>
<td>adri</td>
<td>I know</td>
</tr>
<tr>
<td>al-'adāt</td>
<td>the customs</td>
</tr>
<tr>
<td>an-nās</td>
<td>the people</td>
</tr>
<tr>
<td>ēsh yisawwāʔ?</td>
<td>What do they do?</td>
</tr>
<tr>
<td>samḤūni li l-su'āl</td>
<td>Excuse me for asking</td>
</tr>
<tr>
<td>bass</td>
<td>but</td>
</tr>
<tr>
<td>mā'indi fikra bi l-marra</td>
<td>I have no idea</td>
</tr>
<tr>
<td>ahlan fik</td>
<td>You’re welcome to ask.</td>
</tr>
<tr>
<td>māfī muskīlah</td>
<td>No problem</td>
</tr>
<tr>
<td>ya sīdī!</td>
<td>Oh master! Oh brother! (showing surprise or wonder)</td>
</tr>
<tr>
<td>al-muslimīn</td>
<td>the Muslims</td>
</tr>
<tr>
<td>kullahum</td>
<td>every one of them</td>
</tr>
<tr>
<td>haySumu</td>
<td>they will fast</td>
</tr>
<tr>
<td>Tūl ash-shahr</td>
<td>all along the month</td>
</tr>
<tr>
<td>ma hayakulū</td>
<td>they will not eat</td>
</tr>
<tr>
<td>yakulū</td>
<td>they eat</td>
</tr>
<tr>
<td>min al-fajr</td>
<td>from dawn</td>
</tr>
<tr>
<td>ilēn al-maghrīb</td>
<td>to dusk</td>
</tr>
<tr>
<td>ma raḥ yishrābū</td>
<td>they will not drink</td>
</tr>
</tbody>
</table>
aww
yidakhanū they smoke
kamān also, again
min Tulū' ash-shams from sunrise (lit., from the rise of the sun)
ilā ghrūbāha to the sunset (lit., to its setting)
yigdarū they can
ba'ad after
al-ghurūb the sunset
Hatta until, even
hall whether
yiSalālā they pray
Salāt al-maghrib sunset prayers
jama'a collectively, in congregation
Sūm ramaDān fasting during Ramadan
arkān al-islām from the pillars of Islam
al-Hajj pilgrimage
shahr month
min kull al-‘ālam from around the world (lit., all the world)
hayiju they will come
yi‘addū farīDat al-Hajj they will perform the duty
simi‘t I heard
as-sana hādi this year
al-Hujāj the pilgrims
al-‘ām al-māDi the previous year
li ba‘aD to each other
hadāla those
al-‘awādim people
tibānik ba‘aD bless each other, congratulate each other
bigōlahum by their saying
ramaDān mubārak! Blessed Ramadan!
Hajj mabrūr! Blessed pilgrimage!
al-munasabāt at-tānya other occasions
zayy like, as
al-afrāH the weddings
masalan for example
fi l-’urs in a wedding
tugūl you say
‘arūsa bride
‘aris groom
allah yis’idhum! May God make them happy!
bi l-afrāH wa al-banin! With happiness and sons!
al-mariD the sick (person)
ziyara visit
rah agül  I am going to say
bara wa ba’ild!  Outside and distant! (when talking about something bad)
yā shikh!  Oh, sheikh! (showing wonder and disbelief)
īndak Hagl!  You are right! (lit., you have right)
al-mawāgīf  the situations
ījtimā’iyya  social
laww  if
zurt  you visited
gidāmak al-‘afīyya!  May you recover quickly! (lit., in front of you the strength)
lā ba’s ‘alēk!  No trouble on you! (wishing a sick person health)
tigdar  you can
ēshbak?  What’s wrong with you?
bikīfāya  enough
lā māyiSir  it can’t be
a’Tini  give me
sahHnak  your plate
‘an jadd  honestly
ma agdar  I can’t
ākul  to eat
bi l-lāhi ‘alēk!  For God’s sake!

D. Cultural Note

Hijri months, or months of the Islamic calendar, follow the lunar calendar. Each lunar month begins with the new moon, i.e., the moon in the crescent form, hence, the Islamic symbol of the crescent. The first year of the Hijri calendar is year 622 A.D., in memory of the year when the prophet Muhammad emigrated from Mecca to Medina. This emigration is called al-hijra in Arabic. The Hijri year has twelve months, but it is shorter than the Gregorian calendar year by eleven days. The Gregorian calendar is referred to in Arabic as the milādi calendar.

Saudi Arabians put great emphasis on socializing, especially within the family. Relatives visit with each other regularly, especially during religious holidays. During the Eid festivities, children get ‘idayyah, money gifts, from their parents and grandparents. The two main feasts are ‘id al-fitr, the feast of breaking the fast after Ramadan, and ‘id al-‘adha, the feast of the sacrifice. It is during ‘id al-‘adha, the feast of the sacrifice, that devout Muslims come from all over the world to Mecca to perform their pilgrimage, or farīDat al-Hajj (the duty of performing the pilgrimage). During Ramadan, people fast from dawn until sunset. If they work, their workload is usually smaller to allow time for prayers and devotions. After breaking their fast each evening, followers go to the mosque to perform al-tarāwīḥ, prayers consisting of forty sajdah during which they read verses from the Qur’an with the goal of having completed the whole Qur’an by the end of month of Ramadan.
There are some important rules to remember during visits to people’s homes. During dinner parties, as a rule, men eat separately from women. Couples will be separated, too, and women will eat in the hostess’s quarters. A woman’s section of the house usually has its own entrance and pathway. Before eating, Saudis often say *bism illah ar-raHmân ar-raHim* (In the name of God, the Merciful, and Compassionate). During dinner, the host and the hostess will constantly offer to serve more food to their guests. This is their way of showing their hospitality and their pleasure at having you over. You may need to thank them and say that you have had enough more than once, because they will not hesitate to serve you again and again. After the meal, it is customary to say *al-Hamdulillâh* (thanks to God) or ‘âmer, an expression meaning “May your house be always prosperous.”

E. Exercises

1. Please match the phrases in column A with the appropriate responses in column B.

   A
   
   a. *ramâDân karim*
   b. *allah yi’Tik al-‘afiyya*
   c. ‘aZZam allah ajrak
   d. hanî ‘an
   e. *bis-salâmâ inshâ’ allah*

   B
   
   allah yisallimak.
   hanâk allah
   allahu akram
   allah yi‘âfik
   ajrak wa ajrina

2. Change the imperfect tense verbs in the brackets into the future tense.

   a. *ana (arûH) makka buakra*
   b. *fahad (yi’zim) Duyuţu al-asbû‘ al-jayy*
   c. *inta (turdrus), mûkida?*
   d. *tên (nimshi) al-yôm*
   e. *jawahir (tuSruf) al-fulûs kullaha*
   f. *humma (yirja‘û) min al-madina fi l-masa*
   g. *inti (tâkhdî) ibnîk ma‘âki li l-doktîr?*
   h. *mita (yiwSalû) al-jamâ‘ah?*
   i. *mîn (yugûl) li’omi al-Hagiga?*
   j. *ana (azûr) bêt al-fitiHî garib*

3. Group the social expressions below by applicable social situation (funeral, visiting a sick person, wedding, pilgrimage, wishing good luck). Phrases may be repeated in more than one situation.

   a. *a’ûzu billâh*
   b. *allah yi’Tik al-‘afiyya.*
   c. *kul ‘âm wa intum bi kheir*
   d. *‘aZZam allah ajrak*
e. allah yis'idhum.
f. gidāmak al-'afiyya
3. bi l-afrāH wa al-banin.
4. la ba's 'alēk.
5. ramaDān karim.
6. Hajj mabrūr.
7. k. salāmtak min kul sharr
8. l. bism ilāh ar-raHmān ar-raHim.

4. Put the following verb roots in the appropriate form of the imperfect tense. Then fill in the blanks and form future sentences by placing the future markers ha- or rāH in front of them.

- s-w-m (to fast) / sh-r-b (to drink) / kh-d-d (to take) / g-d-r (to be able) / 'r-f (to know)
- s-m- (to hear) / q-w-l (to say) / z-r-t (to visit) / r-j- (to return) / kh-r-j (to go out)

a. kull al-muslimin __________ ramaDān al-jay
b. arwa _______ __________'ilat-hā kamān yōmēn
c. Sa'ob wa ghiyath ma ______________ al-tēla
d. fēn ________________ bi l-sayyāra.
e. inta ________________ fēn al-bank, mūkida?
f. mita hatirja'u ________________ min makka?
g. ana billāhi ________________ li 'aHād
h. al-mariDa ________________ ba'ad kida.
i. ________________ shay aww haja tānya?
j. mafi mushkila, bukra ________________ al-akhbār.

5. Fill in your part in the following conversation with Sakhr

sakhr: Tayyib kēf hatrūHū li bēt ad-darwīsh
inta. ___________________________________________
sakhr. 'ārif, bass, ta'rīfi laww al-makān garib aww ba'id?
inta: _______________________________________
sakhr: mumtāz, kida aqdar agūl innu māfi mushkilah. bass min rāH yisūg?
inta: _______________________________________
sakhr: inta rāH tusūg, akid ta'rīf al-shawārī' tayyib.
inta: _______________________________________
sakhr: Tayyib bi s-salāma.
Answer Key

1. a. ramaDān karīm allahu akram
   b. allah y‘l‘Tik al－afiyya allah y‘l‘āfīk
   c. ‘aZZam allah ajrak ajrak wa ajrina
   d. hani‘an. hanāk allah
   e. bi s-salāmā inshā‘ allah allah yisallimak

2. a. ana harūH makka bukra
   b. fahad hayi‘zim Duyufu al-asbū‘ al－jayy
   c. inta hatudrus, mūkida?
   d. fēn hanimshi al－yōm
   e. jawahir hatuSruf al－fulūs kullaha
   f. humma hayirja‘ū min al－madina fi l－masa
   g. inti hatākhdi ibnik ma‘āki li l－doktōr?
   h. mita hayiwSalū al－jamā‘ah?
   i. min hayugūl li ‘omi al－Hagīga?
   j. ana hazūr bēt al－fitīHi garīb

3. Funeral
   ‘aZZam allah ajrak
   Visiting a sick person
   gidāmak al－afiyya
   la ba‘s ‘alēk.
   salāmtok min kul sharr
   Wedding
   allah yis‘īdhum
   bi l－afrāH wa al－banīn.
   Pilgrimage
   Hajj mabrūr
   Good luck:
   a. ‘ūzu billāh
   bism ilāh ar－raHmān ar－raHim.

4. a. kull al－mīlīmīn haySūmū/rāH yuSūmū ramaDān al－jay
   b. orwa hatuzūr (rāH tuzūr) ‘ilat－hā kamān yōmēn
   c. Sa‘āb wa ghiyath ma hayukhrūjū (rāH yukhrūjū) al－lēla
   d. fēn hatākhdu ni (rāH tākhdu) bi l－sayyāra
   e. inta hata‘rīf (rāH ta‘rīf) fēn al－bank, mūkida?
   f. mita hatirja‘ū (rāH tirja‘ū) min makka?
   g. ana billāhi ma hagūl (rāH agūl) li ‘aHad
   h. al－ mariDa ma hatigdar (rāH timishi)
   ba‘ad kida
   i. hatishrabi (rāH tishrabi) shay aww
   Hoja tānya?
   j. mafi mushkila, bukra hanisma‘ (rāH nisma‘) al－akbār

5. sakhr Tayyib kēf hatrūHū li bēt ad－darwish
   inta hanrūH bi s－sayyāra
   sakhr ‘ārīf, bass, ta‘rifū laww al－makōn garīb aww ba‘id?
   inta la‘ garīb
   sakhr mumtōz, kida agdar agūl innu mafi mushkilah bass min rāH yisūg?
   inta: ana hasūg
   sakhr inta rāH tusūg, akid ta‘rif al－shawārī’ Tayyib.
   inta. iwa a‘rifūa tayyib
   sakhr Tayyib bi s－salāma
A. Dialogue

Mr Jones goes shopping. He first passes by the fish market.

*jönz* 'ēsh ismu hāda as-samak?
al-bayya' hāda as-samak ismu samak müsa.
jönz TāZa walla metallij?
al-bayya‘ la TāZa, alyōm iSTadnah
jönz a’Tini huwwa min faDDIak ashūf
al-bayya‘ itfaDDDal
jönz Tayyib, kām sa’ru?
al-bayya‘ al-kilī bi ‘ashara riyāl
jönz muntāz, min faDDIak, abgha minu itnēn kilī
al-bayya‘ ibshir
jönz fēn anaDDIif as-samak?
al-bayya‘ anā anaDDIif lak huwwa
jönz moshkūr Tayyib, abgha agDi magāDi tānniya
al-bayya‘ ēsh humma?
jönz khuDār wu fakiha
al-bayya‘ lāzim turūH al-Halaga
jönz fēn al-Halaga?
al-bayya‘ garib min hina, hagūl li S-Sabi yiwarrik al-Tarīg
jönz Tayyib, abgha kafiyya kamān, fēn alagīha?
al-bayya‘ fi s-sūg jamb al-Halaga ya walad, khud hadal riji‘al li l-Halaga wu kamān warrih
fēn as-sūg
jönz shukran

After shopping for food, Jones looks for a kafiyya (men's headscarf).

*jönz* ēsh shakil il-kafiyya illi ‘indak?
al-bayya‘ ‘indi talāta ashkāl
jönz abgha ashufahum kullahum
al-bayya‘, ibshir
jönz Tayyib, hadūla mū Tayyibin, abgha shakil al-Hsan
al-bayya‘ itfaDDDal
jönz‘ hādī l-kafiyya bi kām?
al-bayya‘ bi khamasta‘sh riyyāl
jönz hādī ghalliyā jiddan, ākhir kalām kam?
al-bayya‘ lā, ma abaddīl kalāmi abadan, kalām wāHid, khamasta‘sh riyyāl
jönz lā tigdar ta’Tini l-kafiyya bi tna‘sh riyyāl
Jones: What is the name of this fish?
The seller: This is a sole (lit., the fish of Moses)
Jones: Is it fresh or frozen?
The seller: No, (it is) fresh, we caught it today
Jones: Give it to me, please, so I can have a look
The seller: Here you are
Jones: Okay, how much is it?
The seller: One kilo is ten riyals
Jones: Great, I would like two kilos, please
The seller: Sure
Jones: Where can I have the fish cleaned?
The seller: I can clean it for you
Jones: Thanks. Okay, I would like to buy other groceries.
The seller: What are they?
Jones: Vegetables and fruits
The seller: You must go to the produce market
Jones: Where is the produce market?
The seller: Nearby (lit., close to here), I will tell the boy to show you the way
Jones: Okay, I would like to buy a kafiyya, too; where can I find it?
The seller: At the souk next to the produce market. Hey boy, take this gentleman to the produce market and also show him where the souk is.
Jones: Thank you

Jones: What kind of kafiyyas do you have?
The seller: I have three kinds
Jones: I want to see them all
The seller: Sure
Jones: These are not good. I would like something nicer
The seller: Here you are
Jones: How much is this kafiyya?
The seller: Fifteen riyals
Jones: This is very expensive; what is your last word?
The seller: No, I don’t change my word. I have one word and that is fifteen riyals
Jones: No, you can give me the kafiyya for twelve riyals
The seller: No, never. You don’t understand the craftsmanship of the kafiyya
Jones: As you wish. I don’t want it anymore. I will go to that other shop
The seller: Come, hey, mister, come, come. I am going to sell it to you for twelve riyals
B. Grammar and Usage

1. THE VOCATIVE PARTICLE yā
The vocative particle yā (oh, hey) is frequently used in both UHA and MSA. It can be followed by a noun, an adjective, or a relative clause. Depending on the tone, the intonation, and the word following the particle, yā can be used for calling attention, complimenting, calling someone’s name, exclamation, and warning.

<table>
<thead>
<tr>
<th>Structure</th>
<th>Example</th>
<th>Situation</th>
</tr>
</thead>
<tbody>
<tr>
<td>yā + proper noun</td>
<td>yā ‘ali</td>
<td>calling attention</td>
</tr>
<tr>
<td>yā + indef noun</td>
<td>yā bint</td>
<td>complimenting</td>
</tr>
<tr>
<td>yā + noun phrase</td>
<td>yā bayyā‘ al-hāwa, ya sidi</td>
<td>calling someone’s name; showing wonder; agreeing</td>
</tr>
<tr>
<td></td>
<td></td>
<td>You, candy-seller!; Wow, sirl! Indeed, sirl!</td>
</tr>
<tr>
<td>yā + adjective</td>
<td>yā tannān, yā sātir</td>
<td>complimenting, exclamation</td>
</tr>
<tr>
<td></td>
<td></td>
<td>A true maestro!; Oh my God!</td>
</tr>
<tr>
<td>yā + rel clause</td>
<td>ya ill fāg</td>
<td>warning</td>
</tr>
<tr>
<td></td>
<td></td>
<td>You who are upstairs!</td>
</tr>
</tbody>
</table>

ya walad, khud hadal rijjāl li l-Halaga
Hey boy, take this gentleman to the produce market.

ta‘āl, ya sayyid, ta‘āl, ta‘āl
Come, hey mister, come, come

2. INDEPENDENT PRONOUNS
In UHA, independent pronouns are sometimes used emphatically to replace an object noun. When an independent pronoun is used, the object is indicated both by the object pronoun suffix on the verb and by the independent pronoun. First, consider the following sentences in which the verb is suffixed with -ni/-li and followed by the direct object noun

a’Tini as-samk.
Give me the fish

warrini ash-shugag
Show me the apartments

jibli as-sayyāra
Bring me the car.

In the examples below, the object nouns are replaced by corresponding independent pronouns, huwwa, hiyya, or humma

a’Tini huwwa.
Give it to me.

jibli hiyya
Bring it to me
warrini humma.
Show them to me.

Here are more examples:

anā anaDDif lak huwwa
I will clean it for you

warrētlaha huwwa
I showed it to her.

sallamni hiyya.
Hand it to me.

jābli humma
He brought them to me

3. EXPRESSIONS OF QUANTITY
Expressions of quantity such as kull (all) and ba’D (a few) can occur either before or after the noun. When they come after the noun, an object pronoun suffix must be added to the expression of quantity. Consider the following examples:

kull an-nās
all the people

an-nās kullahum
all the people

ba’D an-nās
some of the people

an-nās ba’Dahum
some of the people

4. MODAL PARTICLES
UHA does not have modal verbs similar to the English can, must, would, or should. Instead, like MSA, it uses particles to express notions of obligation, necessity, probability, or possibility. The following examples illustrate the relevant particles:

- yimkin (perhaps; may, might)

  yimkin asāfar bukra.
  Perhaps I will travel tomorrow./I may travel tomorrow

- yimkin yijū bukra.
  Perhaps they will come tomorrow./They may come tomorrow.

- mumkin (it is possible; could)
huwwa mumkin yimshi aHsan ba'd al-‘amaliyya
It is possible that he will walk better after the operation / He could walk better after the operation

• lāziμ (it is necessary; must)

lāziμ tuzurani fit l-maktab
It is necessary that you visit me in the office / You must visit me in the office

lāziμ turūH al-Halaga
It is necessary that you go to the produce market. / You must go to the produce market

5. NEGATION
In MSA, nominal sentences are negated with the verb laysa. In UHA, the particle man, followed by object pronoun suffix, is used to negate both nominal and verbal sentences

inta mannak fāhim al-maSnā’iyya fit l-kāfiyya
You are not considering the craftsmanship of the scarf

intum mannakum fahmanin.
You (pl) don’t understand

huwwa mannu kaslān
He is not lazy

hiyya mannaha/mahi ‘arfa
She does not know

niHna mannana/maHna jayyin fit l-‘asha
We are not coming to the dinner

hummamannahum/mahum mabsuTin
They are not happy

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>--------------</td>
</tr>
<tr>
<td>anā</td>
</tr>
<tr>
<td>inta</td>
</tr>
<tr>
<td>inti</td>
</tr>
<tr>
<td>huwwa</td>
</tr>
<tr>
<td>hiyya</td>
</tr>
<tr>
<td>iHna/niHna</td>
</tr>
<tr>
<td>intu</td>
</tr>
<tr>
<td>humma</td>
</tr>
</tbody>
</table>
C. Vocabulary

as-samak  the fish
TāZa  fresh
walla  or
metallij  frozen
al-yōm  today
iSTadnah  we caught (lit., fished) it
kām?  How much?
a’Tini  give me
ashūf  I see
sa’ru  its price
al-kilō  the kilo
bi ‘ashrāa riyāl  for ten riyals
mumtāz  great
min faDDlak  please
abgha  I would like
itnēn kilō  two kilos
ibshir  sure
fēn?  Where?
aDDif lak huwwa  I can clean it for you
mashkūr  thanks
agDi magāDi tānniya  I go shopping
khuDār wu fakiha  vegetables and fruits
al-Halaga  the produce market
garib  near
hina  here
haqūl  I will say
li S-Sabi  to the boy, to the messenger, to the apprentice
yiwarrik  he shows you
alagiha  you find it
aT-Tarīg  the way
khud  take
hadal rijjāl  this man
kamān  also
warrih  show him
ēsh shakīl?  What type?
il-kafiyya  the men’s headscarf
illi ‘indak  that you have
‘indi  I have
ashkāl  types
kullahum  all of them
shakīl aḥsan  a better quality
hādi il-kafiyya bi kām?  How much is this headscarf?
bi khamsta' sh riyāl  fifteen riyals
ghaliya jiddan  very expensive
ākhir kalām kam  your last word
ma abaddil  I don't change
kalāmi  my words
abadan  never
fāhim  understanding
‘ala kēfak  as you wish
ma abgha  I don't want
harūH  I will go
ad-dukkān  the store
ta‘āl  come
raH abi hiyya  I am going to sell it
al-bayyā‘  the seller
ba‘D  some
ba‘Dahum  some of them
jāb  he brought
sallam  he delivered
warrēt  I showed
fannān  artist
sātir  a protector, a protector screen
al-hāwa  the air
yuDrub  he hits
ishtara  he bought
al-‘amaliyya  the operation
al-maSna‘īyya  the craftsmanship

D. Cultural Note

Most shopping in Saudi Arabia requires some fiSāl (bargaining). You are expected to bargain in the Halaga (the produce market), the bangala (the fish market), and in the sūk (market, bazaar), where you can find items such as kaffiyas (men's headscarves), mishlaH (cloaks for men), 'abayyas (cloaks for women), and TarHa (women's head covers). In big department stores, pharmacies, and supermarkets, bargaining is not appropriate.

Politeness and respect are very important to Saudis, and they are especially expected in interactions with elders. To show respect, one should use the plural pronoun intum (you) when addressing them, together with the corresponding plural form of the verb, as in inshā 'allah 'ajabatkum al-hidiyya (I hope you (pl.) liked (pl.) the present). This form is also used when addressing superiors.

Saudis, like other Arab peoples, have many unique gestures with special meanings. Here are some examples.
• Placing the right hand to the heart shows affection, respect, or gratitude

• Among women, to make an offer of food or drink with utmost sincerity, place the right hand to the heart after you make the offer

• To show utmost respect, Saudis, especially those from the Eastern region or from the royal family, kiss their elders on the forehead, nose, right shoulder, or right hand

• To show that you have had enough of food and to offer thanks, place the right hand on the heart and pat the heart a few times

• To express that something is excellent, touch the outer edges of your eyes with your fingertips

• When making a promise, touch your nose with the tip of your right index finger

• To express full admiration for the beauty of someone or something, put your right index finger on top of your right cheekbone and go downward diagonally toward the corner of your mouth

• To show that you are broke, flick your right thumbnail on your front teeth

• To drive someone away, hold your right hand up and shake it

E. Exercises

1 Match the phrases in column A with the appropriate response in column B

<table>
<thead>
<tr>
<th>A</th>
<th>B</th>
</tr>
</thead>
<tbody>
<tr>
<td>kam si’r hadā al-HabHab?</td>
<td>la’ mtallij</td>
</tr>
<tr>
<td>‘indak farawla?</td>
<td>‘indi Tawil, wu gaSir</td>
</tr>
<tr>
<td>hadā as-samak TāZa?</td>
<td>kalām wāHid</td>
</tr>
<tr>
<td>ēsh shakil il-kafiyya illi ‘indak?</td>
<td>na’am ‘indi</td>
</tr>
<tr>
<td>hādi as-sayyara ghalliyaya jiddan, ākhīr kalām kam?</td>
<td>bi ‘ishrin riyāl</td>
</tr>
</tbody>
</table>

2 Fill in the blanks by choosing the right word from the two provided in parentheses

a humma (mabsuTa, mabsuTin) fi l-‘urs
b al-bayyā’ (jāb, ad-dukkān) il-kafiyya.
c. (min fADDIlak, ibshir) abgha ashūf kafiyya
d. (‘indi, illi) talāta shakil
e. intu (mannkum, mannahum) fi s-sūg, mū kida?

3 Translate the following English utterances into UHA using the negative particle man
Pay attention to the object pronoun suffixes

a You (m) are not lazy
b I am not coming
c. She is not happy.
d. We don’t know.
e. They do not understand

4. Insert the right modal particle (lazim, mumkin, or yimkin) and put the verbs in parentheses in the appropriate form to match the subject.

a. inata ___________ (rāH) li l-bank li Sarf ash-shèk hadā.
b. hiyya ___________ (mishi) Tayyib ba’d al-‘amaliyya.
c. intum ___________ (sāfar) bukra bas mū akid
d. anā ___________ (daras) al-yōm.
e. nihHna ___________ (mishi) li l-taHliyya senter, bas aHsan lana nudrus

5. Imagine you are shopping at the market. Fill in your part in the following conversation with the vendor.

You. ___________

al-bayyā‘ iwā Taza

You. ___________

al-bayyā‘. al-kilō bi ‘ashara riyāl

You. ___________

al-bayyā‘ kilō wāHid bass, hadā bi l-mara Tayyib, khud aktar

You. ___________

al-bayyā‘ Tayyib abshir, hadā huwwa al-kilō, itfaDDal

You. ___________

Answer Key

1. a. kam si’r hadā al-HabHab? bi ‘ishrin riyāl
 b. ‘indak farawla? na’am ‘indi
c. hadā as-samak TĀza? la’ mitallij.
d. ēsh shakil il kafiyaa illi ‘indak? ‘indi Tawil, wu gaSir
e. hādi as-sayyara ghalliyaa jiddan, ākhir kalām kam? kalām wāHid.

2. a. humma mabsūTin fi l-’urs.
b. al-bayyā‘ jāb il-kafiyya
c. min faDDlak abgha ashūf kafiyya.
d. ‘indi talāta shakil
e. intu mannkum fi s-sūg, mū kida?

3. a. inta mannak kaslān
 b. anā mannī jāy
c. hiyya mannaha mabsūTa
d. nihHna mannā ‘arfīn
e. humma mannahum fahmīn

4. a. inta lāzm turūH li l-bank li Sarf ash-shèk hadā
 b. hiyya mumkin timshi Tayyib ba’d al-‘amaliyya
c. intum yimkin tusāfarū bukra bas mū akid
d. anā lāzm adrus al-yōm.
e. nihHna mumkin nimshi li l-taHliyya senter, bas aHsan lana nudrus
5 You: hadā as-samak Taza?
al-bayyā‘ iwā Taza.
You käm si’ru?
al-bayyā‘ al-kilō bi’ashara riyāl.
You Tayyib a’Tini minnu kilō wāHid, minfaDDalak.

al-bayyā‘ kilō wāHid bas, hadā bi l-mara Tayyib, khud aktar
You lā shukran abgha kilō wāHid bass
al-bayyā‘: Tayyib abshir, hadā huwwa al-
kilō, itfaDDal.
You. shukran
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. ēsh lōnāk?</td>
<td>ma’a s-salāma</td>
</tr>
<tr>
<td>b. fi ’amānillah</td>
<td>hanāk allah</td>
</tr>
<tr>
<td>c. ēsh hādā?</td>
<td>allah yī’āfik</td>
</tr>
<tr>
<td>d. fēn tuHub tishtaghil?</td>
<td>mūba’id min hina</td>
</tr>
<tr>
<td>e. ismaHli</td>
<td>la shukr ‘ala wājib</td>
</tr>
<tr>
<td>f. mashkūr</td>
<td>fi madrasa</td>
</tr>
<tr>
<td>g. fēn maktab al-barid?</td>
<td>iftaDDal</td>
</tr>
<tr>
<td>h. allah yi’Tīk al-’āfiyya</td>
<td>manni ‘ārif</td>
</tr>
<tr>
<td>i. hānī’ an</td>
<td>zen al-Hamdulillah</td>
</tr>
</tbody>
</table>

2. Fill in the blanks by choosing an appropriate verb and putting it in the imperfect tense form

shirib / daras / Hab / ishtaghal / timshi / tigTa’ / takul / iSruf / kharajt / gult

a. ʿumar ________ shay kulli yōm fi S-SubuH
b. ibni ________ katir
c. anā ________ al-masa aktar min al-SubuH
d. fēn hiyya __________ ‘ala il kornish?
e. ta’rifū kēf ________ al-HabHab?
f. ēsh ________ kul yōm fi SubuH?
g. iHna lāzīm __________ ash-shēk hādā bukra
h. humma __________ min aS-SubuH ilēn al-masa
i. ana __________ innu mannū jay
j. ēsh __________ ibnik?

3. Choose from among the prepositions below to complete the following sentences

fi / ‘ala / fōg / tāHt / ‘an / bi / lī

a. mumkin tirsil aT-Tard hadā ________ amerika
b. fēn al-jawwāb? ma lāgitu ________ al-tawla.
c. ‘asa tittaSil ________ muwazzaf al-bank
d. badawwir ________ shigga li l-ijār
e. mumkin as’al ________ si’r hādī as-sayyāra?
4 Put the verbs in parentheses in the future tense.

a ana (rāH) ash-shirka ba’d yōmēn
b samāhir (daras) Tibb fi aj-jami’a.
c intum (Sām) as-sanna hādi mū kida?
d fēn (rāH) aS-Sēf al-jay?
e mita (riji’) min aS-Safar?
f inta (kharaj) tāni?
g humma (Salla) fi j-jāmi’ jamā’a
h sa’ad ma (sāfar) hādi as-sana

5 Group the following expressions into their appropriate categories religious festivities, visiting the sick, funeral, wedding, before a trip

gidāmak al-‘afiyya
ramaDān karim
‘aZZam allah ajrak
bi s-salāma inshā’allah
al-bagiyya fi Hayātak
allah yis’idhum
Hajj mabrūr
tisāfīr wu tirja’ bi s-salāma
kul ‘ām wa intum bi kheir
askan allah meytākum al-janah
la ba’s ‘alēk
bi l-afrāH wa al-banin
kul ramaDān wa intum bi kheir

6 Put the verbs in parentheses in the perfect tense

a as-sana al-maDiyya (adrus) fi jorjtawin
b min yōmēn (arūH) atmashi fi al-TaHliya senter
c min (yugūl) innu ramaDān bukrā?
d ams inti (tishtri) awā’i katira
e anā ta’bān bi l-marra, li’anni gidi ma (ashrab) ash-shay
f al-yōm (nimshi) li l-sūg bas ma (nilāgi) shāy tayyib
g ya tara (tuSrūfū) ash-shēk illi (a’Titikum) huwwa?
h hal jawāhir (tirsil) al-jawāb walla lissa’

7 One word in each of the following expressions is wrong, find the mistake and make a correction, making the expression suitable for its social situation

To express uncertainty you say:
allah ma’āk
Upon hearing any news
bisalāma inshā’allah
When something is broken
ba’d as-shar
Speaking of something bad
subHān allāh
Facing a difficult situation
bi’izn illāh

8 Put the verbs in parentheses in the imperative form
a  min faDlak (yigTa’) aTTari’ min hina.
b  (yudrus) aHSanlak ya ibni.
c  (tukhruj) min al-ghurfa anā ‘indi shughul katīr
d  (tikalimūna) bukra min faDDlikum
e  (turūH) gūl li ’ommak yalla nimshi

9 Match the questions in column A with their short answers in column B

<table>
<thead>
<tr>
<th>A</th>
<th>B</th>
</tr>
</thead>
<tbody>
<tr>
<td>a  kēf nurūH li TaHliyya senter?</td>
<td>mugābil al-madrasa</td>
</tr>
<tr>
<td>b  mita misāfīr?</td>
<td>mariD bi l-marra</td>
</tr>
<tr>
<td>c  ēsh tuHūb tākul?</td>
<td>bi l-taksi</td>
</tr>
<tr>
<td>d  lēsh mannak mabSūT?</td>
<td>al-yōm inshallāh</td>
</tr>
<tr>
<td>e  fēn al-bank?</td>
<td>salig min faDDlak</td>
</tr>
</tbody>
</table>

10 Make the following sentences negative by inserting an appropriate negative particle

a  anā ________ a’rif fēn al-maktab ḥaggu
b  inta ‘indak ‘ila ________ ‘āzib
 c  hiyya ________ hina, kharajāt min shiwayya
   d  hadā ________ SaHiH, anā a’rif al-Hagīga
   e  ________ yiSīr, lāzim tākul kamān
 f  iHna ________ fahmin illi biySīr
   g  an-nās illi fōg ________ mawjūdīn
   h  inta ________ bitudrus Tayīb, anā za’lān minnak

Answer Key

1  a  ēsh lōnāk? zen al-Hamdulillah
   b  fi ’āmāniyllah ma’a s-salāma
   c  ēsh hādā? manni ‘ārif.
   d  fēn tuHūb tishtaghil? fi madrasa
   e  ismaHī. itfaDDal.
   f  mashkūr la shukr ‘ala wājib
   g  fēn maktab al-barīd mūba’id min hina.
   h  allah yi’Tik al-‘afiyya allah yi’āfik
   i  hani’ an hanāk allāh

2  a  ‘umar yishrāb shay kulli yōm fi S-SubuH
   b  ibnī yudrus katīr
   c. anā aHūb al-masa aktar min al-SubuH
   d  fēn hiyya timshi ‘ala il-kornīsh
e. ta'rifū kēf tigTaū’ al-HabHab?
f. ēsh takul kul yōm fi SubuH?
g. hNna lázim naSruf ash-shēk háda buakra
h. humma yuKhrujū min aS-SubuH ilēn al-masa.
i. ana agūl innu mannu jay
j. ēsh yishtaghill ibnīk?

3. a. mumkin tirsīl aT-Tārd hadā li amerika
b. fēn al-jawwāb? ma lagitū ‘ala/fōg al-
tawla
c. ‘asa tittaSil fi/bi muwazzaf al-bank
d. badawwir ‘ala shigga li l-ījār
e. mumkin as’al ‘an il sīr hādi as-
sayyāra?

4. a. ana harūH ash-shūrka ba’d yōmēn
b. samāhīr hatudrus Tibb fi aj-jami’a
c. intum hatSumu as-sanna hādi mū
kida?
d. fēn hanrūH aS-Sēf al-jay?
e. mita hatirja’i min aS-Safar?
f. inta hatukhruj tānī?
g. humma haySallū fi j-jāmi’ jamā’a
h. sa’ad ma haysafar hādi as-sana

5. Religious festivities
ramaDān karim
Hajj mabrūr
kul ‘ām wa intum bi kheir
kul ramaDān wa intum bi kheir
At funerals
‘aZZam allah ajrak
al-bagīyya fi Hayātak
askan allah meytākum al janah
Visiting the sick:
la ba’s ‘alēk
gidāmak al-‘afiyya
At weddings:
bi l-āfrāH wa al-banīn
allah yis ‘idhum
Before a trip
bi s-salāma inshā’allah
tisāfīr wu tirja’ bi s-salāma

6. a. as-sana al-maDiyya darast fi jorjtawin
b. min yōmēn ruHt atmashī fi al-TaHliya
senter
c. min gal innu ramaDān buakra?
d. ams inti ishtari katir ā’i katira
e. anā ta’bān bi l-marra, li’annī gidi ma
shiribt ash-shay.
f. al-yōm mishina li l-sūg bas ma lagina
shāy tayyib
ɡ. ya tara Sarafūtī ash-shēk illi a’Titakum
huwwa?
h. hal jawāhīr rasalit al-jawāb walla lissa

7. To express uncertainty
allah ma’āk
allahu a’alām
Upon hearing any news
bi s-salāma inshā’allah
kheir inshā’allah
When something is broken
ba’d as-shar
ankasar as-shar
Speaking of something bad
SubHān allah
la samaH allah
Facing a difficult situation
bi ‘izn illāh
a’ūzu billāh

8. a. min faDlak igTa’ aTTari’ min hina
b. idrus aHsanak ya ibnī
ɡ. ukhruj min al-ghurfa anā ‘indi shughul
katir
d. kalimūna buakra min faDdlīkum
e. rūH gūl li ’ommak yalla nimshi

9. a. kēf nurūH li TaHliyya senter? bi l-
taksi
b. mita misāfīr? al-yōm inshallah
с. ēsh tuHūb tākūl? salīg min faDdlak
10 a. anā ma a'rif fēn al-maktab haggū
b. inta 'indak 'ila mannak 'ażib.
c. hiyya mannaha hina, kharajat min shiwayya.
## APPENDIX A: VERB FORMS

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| II| غَيْرَةَ       |             | al-taghayyir         |
| III| المُشَاهِدَةِ       |             | al-mushāhada         |
| IV| الإِرْسَال    |             | al-irsāl            |
| V | التَّكَلُّمٌ       |             | at-takallum          |
| VI| التَّنَأَوْلُ       |             | at-tanāwul           |
| VII| الْإِنْبَسَاطٍ       |             | al-inbisāT           |
| VIII| الإِكْتِسَابُ       |             | al-iktisāb           |
| IX | الْبَيَاضِ       |             | al-bayāD             |
| X | الإِسْتَخْدَامُ       |             | al-istikhdām         |</p>
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# APPENDIX C: FIRST CONJUGATION OF WEAK VERBS

## FIRST CONJUGATION OF WEAK VERBS

**mashā** - **yamshi**

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## Appendix F: First Conjugation of Hollow Verbs

### First Conjugation of Hollow Verbs

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<td>tazûra</td>
</tr>
<tr>
<td></td>
<td>zûrnûna</td>
<td>tazûra</td>
<td>tazûra</td>
<td>tazûra</td>
</tr>
<tr>
<td>Pronoun</td>
<td>Perfect</td>
<td>Imperfect</td>
<td></td>
<td></td>
</tr>
<tr>
<td>---------</td>
<td>---------</td>
<td>-----------</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1st</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>أنا</td>
<td>أُحبَتْ</td>
<td>أُحبُ</td>
<td>uHibbu</td>
<td></td>
</tr>
<tr>
<td>نحنْ</td>
<td>أُحبَنَا</td>
<td>أُحبُ</td>
<td>nuHibbu</td>
<td></td>
</tr>
<tr>
<td>تَحْبُبْ</td>
<td></td>
<td>tuHibbu</td>
<td></td>
<td></td>
</tr>
<tr>
<td>أنتمْ</td>
<td>أُحبَتْ</td>
<td>أُحبُبْ</td>
<td>tuHibbina</td>
<td></td>
</tr>
<tr>
<td>أنتمْ</td>
<td>أُحبَتْ</td>
<td>أُحبُبْ</td>
<td>tuHibbina</td>
<td></td>
</tr>
<tr>
<td>أنتمْ</td>
<td>أُحبَتْ</td>
<td>أُحبُبْ</td>
<td>tuHibbina</td>
<td></td>
</tr>
<tr>
<td>أنتمْ</td>
<td>أُحبَتْ</td>
<td>أُحبُبْ</td>
<td>tuHibbina</td>
<td></td>
</tr>
<tr>
<td>أنتمْ</td>
<td>أُحبَتْ</td>
<td>أُحبُبْ</td>
<td>tuHibbina</td>
<td></td>
</tr>
<tr>
<td>أنتمْ</td>
<td>أُحبَتْ</td>
<td>أُحبُبْ</td>
<td>tuHibbina</td>
<td></td>
</tr>
<tr>
<td>2nd</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>هوُ</td>
<td>أُحبُ</td>
<td>yuHibbu</td>
<td></td>
<td></td>
</tr>
<tr>
<td>هيَ</td>
<td>أُحبَتْ</td>
<td>tuHibbu</td>
<td></td>
<td></td>
</tr>
<tr>
<td>همْ</td>
<td>أُحبَوا</td>
<td>yuHibbina</td>
<td></td>
<td></td>
</tr>
<tr>
<td>هنَّ</td>
<td>أُحبَنَ</td>
<td>yuHibbina</td>
<td></td>
<td></td>
</tr>
<tr>
<td>همَّ (m)</td>
<td>أُحبَبْ</td>
<td>yuHibbina</td>
<td></td>
<td></td>
</tr>
<tr>
<td>همَّ (f)</td>
<td>أُحبَتْ</td>
<td>yuHibbina</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3rd</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
### APPENDIX H: DEMONSTRATIVE PRONOUNS/ADJECTIVES

<table>
<thead>
<tr>
<th></th>
<th>&quot;Close&quot;</th>
<th></th>
<th></th>
<th></th>
<th>&quot;Removed&quot;</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Singular</td>
<td>Plural</td>
<td></td>
<td>Singular</td>
<td>Plural</td>
</tr>
<tr>
<td><strong>Masculine</strong></td>
<td>hādha</td>
<td>هَذَا</td>
<td>hā'ulā'i</td>
<td>هُؤلاء</td>
<td>dhālika</td>
</tr>
<tr>
<td><strong>Feminine</strong></td>
<td>hādhīhi</td>
<td>هَذَهُ</td>
<td>hā'ulā'i</td>
<td>هُؤلاء</td>
<td>tīka</td>
</tr>
<tr>
<td></td>
<td>this</td>
<td>these</td>
<td></td>
<td>that</td>
<td>those</td>
</tr>
</tbody>
</table>

This table provides the forms of demonstrative pronouns and adjectives in Arabic, distinguishing between "Close" (تَحْكُم) and "Removed" (تَهْكُم) forms, for both masculine and feminine genders.
### APPENDIX I: SUMMARY OF NUMBERS

<table>
<thead>
<tr>
<th>GENDER</th>
<th>CASE</th>
<th>THE COUNTED NOUN</th>
</tr>
</thead>
<tbody>
<tr>
<td>Numbers 3 to 9</td>
<td>The number disagrees 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. For example:  &quot;ثالثة&quot; thalāthatu, &quot;ثلاثة&quot; tholāthati, &quot;ثلاثة&quot; tholathata (three)</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. For example: &quot;ثلاثون&quot; thalāthun, &quot;ثلاثون&quot; thalāthin (thirty)</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. The dual has two forms—&quot;اين&quot; and &quot;ان&quot;</td>
</tr>
<tr>
<td>GENDER</td>
<td>CASE MARKER</td>
<td>THE COUNTED NOUN</td>
</tr>
<tr>
<td>--------</td>
<td>-------------</td>
<td>------------------</td>
</tr>
<tr>
<td>Thousands and above</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—ين ابن and ابنان</td>
</tr>
<tr>
<td>Numbers with strange behavior</td>
<td>عشارة 'ashara (ten) disagrees in gender with the counted noun. When it is joined to form a number from 13 to 19, it agrees with the counted noun</td>
<td>These numbers do not change in case. They always have a fathah at the end, with the exception of 12, which changes in case like a normal dual. For example: سبع عشرة وليد sab'a 'ashara waldan (17 boys). سبع عشرة بنات sab'a 'asharata bintan (17 girls)</td>
</tr>
</tbody>
</table>

The counted noun that follows numbers 11 to 19 behaves exactly as the counted noun following the numbers 20 through 90. It is singular and accusative. For example: خمسة عشرة وليد khamsa 'asharata waldan (15 boys). |

These details are not necessary in speech. You should follow the common dialectical simplifications explained in the main text, and only learn to recognize the forms discussed here. You may also use this table as a reference for writing.
**APPENDIX J: 250 BASIC PHRASES IN EGYPTIAN, IRAQI, LEBANESE, AND SAUDI ARABIC**

Appendix J contains more than 250 basic phrases in Egyptian, Iraqi, Lebanese, and Saudi Arabic. You can listen to the recording of the phrases in each dialect on Recording Set B Disc 1 (Egyptian), Disc 2 (Iraqi), Disc 3 (Lebanese), and Disc 4 (Saudi).

**Greetings and Introductions**

<table>
<thead>
<tr>
<th>EGYPTIAN</th>
<th>IRAQI</th>
<th>LEBANESE</th>
<th>SAUDI</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Hello.</strong></td>
<td><strong>ahlan, iz-zayyak/iz-zayyik/iz-zayyukum</strong></td>
<td><strong>Halaw, marHaba, s-salāmu’alaykum</strong></td>
<td><strong>ahlēn, marHaba.</strong></td>
</tr>
<tr>
<td><strong>Bye.</strong></td>
<td><strong>ma’a s-salāma, salām</strong></td>
<td><strong>ma’a s-salāma, baybay.</strong></td>
<td><strong>fi amān illāh</strong></td>
</tr>
<tr>
<td><strong>Good morning</strong></td>
<td><strong>SabāH el-khēr.</strong></td>
<td><strong>SabāH il-khēr.</strong></td>
<td><strong>SabāH al-khēr.</strong></td>
</tr>
<tr>
<td><strong>Good evening</strong></td>
<td><strong>misa’ el-khēr.</strong></td>
<td><strong>masa il-khēr.</strong></td>
<td><strong>masa’ al-khēr.</strong></td>
</tr>
<tr>
<td><strong>Good-bye.</strong></td>
<td><strong>ma’a s-salāma</strong></td>
<td><strong>ma’a s-salāma</strong></td>
<td><strong>ma’a s-salāma.</strong></td>
</tr>
<tr>
<td><strong>Title for a married woman/an older unmarried woman</strong></td>
<td><strong>madām, ustāza</strong></td>
<td><strong>sayyida, sitt</strong></td>
<td><strong>madām, sitt</strong></td>
</tr>
<tr>
<td><strong>Title for a young/unmarried woman</strong></td>
<td><strong>ānisa</strong></td>
<td><strong>ānisa, sitt</strong></td>
<td><strong>ānisa</strong></td>
</tr>
<tr>
<td><strong>Title for a man</strong></td>
<td><strong>ustāz</strong></td>
<td><strong>sayyid</strong></td>
<td><strong>mosyu, istēz</strong></td>
</tr>
<tr>
<td><strong>I am</strong></td>
<td><strong>ana</strong></td>
<td><strong>āni</strong></td>
<td><strong>āna</strong></td>
</tr>
<tr>
<td><strong>My name is</strong></td>
<td><strong>(ana) ismi</strong></td>
<td><strong>ismi</strong></td>
<td><strong>ismi</strong></td>
</tr>
<tr>
<td><strong>What is your name?</strong></td>
<td><strong>ismak/ismik ēh?</strong></td>
<td><strong>shismak/shismich?, i-ism il-kānim?</strong></td>
<td><strong>shu ismak/ismik?, (shu) ism. HaDrīk/HaDrīk?, ism il-kārim?</strong></td>
</tr>
<tr>
<td><strong>Nice to meet you</strong></td>
<td><strong>itsharrafna</strong></td>
<td><strong>tsharrafna, ahlān wa sahlan.</strong></td>
<td><strong>tsharrafna, ilnā sahlan.</strong></td>
</tr>
<tr>
<td><strong>You, too.</strong></td>
<td><strong>itsharrafna bik, esh-sharaf līna</strong></td>
<td><strong>wiHna ayDHan</strong></td>
<td><strong>b-HaDrīk/b-HaDrīk.</strong></td>
</tr>
<tr>
<td><strong>I’d like you to meet</strong></td>
<td><strong>aHibb a’adilmak/a’adilmik</strong></td>
<td><strong>aHib aqaddimak/aqaddimich  ilā</strong></td>
<td><strong>b-Hēbb ‘arrafik/‘arrafik ‘a</strong></td>
</tr>
<tr>
<td><strong>I’d like to introduce to you</strong></td>
<td><strong>aHibb a’adilmak/a’adilmik</strong></td>
<td><strong>(aHib) a’arrafik ‘ala</strong></td>
<td><strong>aHib innak tigābil</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>Where are you from?</td>
<td>enta/entī min oy balad?</td>
<td>min oy balad?</td>
<td>min weyn enta/entī; enta/entī min weyn?</td>
</tr>
<tr>
<td>I am an American</td>
<td>ana amrīki/amrīkyya</td>
<td>āni amrīki/amrīkyya</td>
<td>ana amērkīnī/amērkīnīyye</td>
</tr>
<tr>
<td>I am Egyptian/Iraqi/Lebanese/Saudi</td>
<td>ana maSrī/maSrīyya</td>
<td>āni 'īrāqī/'īrāqyya</td>
<td>ana libnēnī/libnēnīyye</td>
</tr>
<tr>
<td>Fine, thanks. And you?</td>
<td>be kḥēr, al-Hamdulillāh. w-enta/ w-entī z-zayyak/z-zayyik?</td>
<td>l-Hamduilla inta/intī/intu</td>
<td>mnēH/mnēHa, w-enta/entī; mēshī l-Hāl, w-enta/entī; tamēm, w-enta/entī?</td>
</tr>
<tr>
<td>I'll see you later</td>
<td>ila l-liqā'</td>
<td>khallūnā nshūkum</td>
<td>yalla. bshūfāk/bshūfīk bā'dēn.</td>
</tr>
</tbody>
</table>

**Polite Expressions**

<table>
<thead>
<tr>
<th>EGYPTIAN</th>
<th>IRAQI</th>
<th>LEBANESE</th>
<th>SAUDI</th>
</tr>
</thead>
<tbody>
<tr>
<td>Please.</td>
<td>min faDālak/min faDālik</td>
<td>min faDīlak/min faDīlik, rajā'all</td>
<td>iza bitridī/bitridī; lāw samaHīlīt/samaHa</td>
</tr>
<tr>
<td>Thank you</td>
<td>shukrān</td>
<td>shukrān</td>
<td>shukrān; mersī, yislamu.</td>
</tr>
<tr>
<td>Thank you very much</td>
<td>shukrān gazarān</td>
<td>shukrān jazilān</td>
<td>shukrān ktrī; mersī ktrī.</td>
</tr>
<tr>
<td>You're welcome.</td>
<td>l-'afū</td>
<td>l-'afū, hādha wājīb.</td>
<td>tikram/tikram, tikram 'aynāk/'aynīk</td>
</tr>
<tr>
<td>It's my pleasure.</td>
<td>ay khidma</td>
<td>hādha wājīb, ta'abkum rāHa.</td>
<td>'a rāsī w 'aynī</td>
</tr>
</tbody>
</table>
## EGYPTIAN | IRAQI | LEBANESE | SAUDI
---|---|---|---
Yes, thank you | ayya, shukran | na'am, shukran | e', shukran | na'am, shukran
No, thank you | la, shukran. | lâ, shukran. | la, mersi, la, shukran. | la', shukran.
I'm sorry | (ana) āsif/āsfa. | l-'afu, ʿānī ʿāsif/āsfa | sorr, (ana) ēsif/ēsfi. | āsif.
Excuse me | 'afwan. | l-'afu, 'dhurni/'dhurri, l-'afu, sāmīHni/sāmīHni | bi l-izn, 'afwan | ismaHli
Pardon me. | lāw tśmaH/lśmaH. | l-'afu, 'dhurni/'dhurri, l-'afu, sāmīHni/sāmīHni | 'afwan. | 'afwan/faDlan.
That's okay. | māleşsh. | zēn, māshī, khūsh. | ma'āle | ma'lish
It doesn't matter | mo-yīmmīsh. | mayhīm, maykhālīf | mish mhīm | la yīmmāka/lā yīmmīk
No problem | mish muskhīla | mākū muskhīla. | mish mishkīle. | mafi muskhīla.

### Deciding on the Language

| EGYPTIAN | IRAQI | LEBANESE | SAUDI |
---|---|---|---|
Do you speak Arabic/English? | bitt-kallim/kallīmi 'arabi/ingizī? | tiHči 'arabi/ingizī? | taHkī (m /f) 'arabi/ingizī? | titkalam 'arabi/ingizī? |
Yes./No. | ayya/la(a) | na'am/lā; īlā, bālīlā | ē, (na'm)/la | na'am/la'; lā/la'.a.
I can speak a little | ba t-kallim shuwayya basīTa | aHčī shuwayya | baHkī shuwayyē | atkalam galīl. |
I understand a lot, but I don't speak very well | bātham el-kalam, bas ma-batkalīmsh kuwayyēs | aḥfam ḥwāyā, bas ma aHčī kūlīsh zēn | bīḥam mnēH, bas ma bāHkī kīr mnēH, bīḥam mnēH, bas ma bārīf aHkī kīr mnēH | aḥfam shuwayyē/galīl bas ma atkalam tāyyīb. |
I don't understand | mish ʿāfām. | mā ʿāfām. | ma bīḥam, mish fēḥīm/fēḥīm. | mānī fāhīm. |
Could you repeat that, please? | mūmkin tēʿūlīha/ teʿūlīha tānī, min faDlak/faDlik | mūmkin tāgūlīha/tgūlīha marra thōnya, min faDlak/faDlīk | fīk tīrā tκarī mā lēt, lwā sahinHī (m) ḏī, fīk tīrā tκarī mā līt, lwā sahinHī (f) | tuʿūd ēsh guīl, min faDāl |
Sure. | awī | akīd. | akīd, tikram/tikramī | akīd/ibshīr |
<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>What does this mean?</td>
<td>di ma’naha eh?</td>
<td>hâdha shunu ma’nâ?</td>
<td>shu ya’ni hayda?</td>
</tr>
<tr>
<td>What does that mean?</td>
<td>dah m’anah eh?</td>
<td>dhâhâka shunu ma’nâ?</td>
<td>shu ma’nêta?</td>
</tr>
<tr>
<td>I don’t know.</td>
<td>ma’rafsh, mish ‘âref</td>
<td>mä adn.</td>
<td>ma ba’nî; mish ‘ārifî ‘ârifî, shu ba’rîfîn (very informal)</td>
</tr>
</tbody>
</table>

### Needs and Question Words

<table>
<thead>
<tr>
<th><strong>EGYPTIAN</strong></th>
<th><strong>IRAQI</strong></th>
<th><strong>LEBANESE</strong></th>
<th><strong>SAUDI</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>I’d like.</td>
<td>‘âwiz/’âwza.</td>
<td>arid.</td>
<td>bHebb. , baddî</td>
</tr>
<tr>
<td>I need</td>
<td>mîHtag/mîHtaga</td>
<td>aHtâj.</td>
<td>meHtêj/meHtêji.</td>
</tr>
<tr>
<td>I am looking for</td>
<td>b-adawwar ‘ala</td>
<td>odawwir ‘ala. , arid</td>
<td>‘am biffass ‘â.</td>
</tr>
<tr>
<td>I’m hungry.</td>
<td>(ana) ga’an/ga’âna</td>
<td>(âni) jo’ân/a.</td>
<td>ana jû’ân/jû’âni.</td>
</tr>
<tr>
<td>I’m thirsty</td>
<td>(ana) a’Tshân/a/Tshâna</td>
<td>(âni) a’Tshân/a.</td>
<td>ana a’Tshân/a/Tshâni</td>
</tr>
<tr>
<td>It’s important</td>
<td>dah muhmm</td>
<td>muhmm.</td>
<td>mhîmm; hayda mhîmm</td>
</tr>
<tr>
<td>It’s urgent</td>
<td>dah mista’gil</td>
<td>musta’gil; mulîHîH, Dharûrî</td>
<td>‘âgil</td>
</tr>
<tr>
<td>I need a restroom</td>
<td>mîHtag/mîHtaga li l-Hammâm</td>
<td>arid arûH li l-marâtîq.</td>
<td>meHtêj/meHtêji Hammêm, baddî rûH ‘a l-Hammêm</td>
</tr>
<tr>
<td>Where is the bathroom (toilet)?</td>
<td>fên el-Hammâm?</td>
<td>wên il-marâtîq?</td>
<td>weyn il-Hammêm?</td>
</tr>
<tr>
<td></td>
<td>EGYPTIAN</td>
<td>IRAQI</td>
<td>LEBANESE</td>
</tr>
<tr>
<td>----------</td>
<td>----------------</td>
<td>---------------------------</td>
<td>----------------------------</td>
</tr>
<tr>
<td><strong>Which?</strong></td>
<td>ay wâHd/a?</td>
<td>ay wâHd/wiHda?, minu?</td>
<td>ay?; ay wâHd/waHd?</td>
</tr>
<tr>
<td><strong>What?</strong></td>
<td>eh?</td>
<td>shiu?</td>
<td>shu?</td>
</tr>
<tr>
<td><strong>What kind of?</strong></td>
<td>eh nâ’?</td>
<td>eh nâ’?</td>
<td>ay nâ’?</td>
</tr>
<tr>
<td><strong>Who?</strong></td>
<td>min?</td>
<td>minu?</td>
<td>min?</td>
</tr>
<tr>
<td><strong>Where?</strong></td>
<td>fên?</td>
<td>wên?</td>
<td>weyn?</td>
</tr>
</tbody>
</table>

### At the Airport

<table>
<thead>
<tr>
<th></th>
<th>EGYPTIAN</th>
<th>IRAQI</th>
<th>LEBANESE</th>
<th>SAUDI</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Where is.</strong></td>
<td>fên.</td>
<td>wên.</td>
<td>weyn.</td>
<td>fên</td>
</tr>
<tr>
<td><strong>customs?</strong></td>
<td>eg-gomrok?</td>
<td>l-gamîng?</td>
<td>il-jamânk?</td>
<td>l-jamânk</td>
</tr>
<tr>
<td><strong>passport control?</strong></td>
<td>eg-gawozat?</td>
<td>jâwâzât?</td>
<td>taštîsh pasporâtî</td>
<td>l-jawât?</td>
</tr>
<tr>
<td><strong>the information booth?</strong></td>
<td>maktab (koshk) el-isti’lamât?</td>
<td>l-isti’lamât?</td>
<td>keshk il-isti’lamêt?</td>
<td>al-isti’lamêt?</td>
</tr>
<tr>
<td><strong>the ticketing counter?</strong></td>
<td>et-tazâkîr?</td>
<td>maHaHl/makân biTôqât is-safar?</td>
<td>maktab it-tazkârât?</td>
<td>maktab at-tazâkîr?</td>
</tr>
<tr>
<td><strong>baggage claim?</strong></td>
<td>makân istilâm esh-shonaT?</td>
<td>il-muTâlîba bi l-junaT?</td>
<td>istîrâd il-amti’a?</td>
<td>istilâm al-afsh?</td>
</tr>
<tr>
<td><strong>the ground transportation?</strong></td>
<td>nilâ’i muwaSalât?, nerûH ‘ashân nila’i muwaSalât?</td>
<td>bôSât in-naqîl?</td>
<td>it-tanoqüîlî (il-arDiyye)?</td>
<td>al-muwâSalât?</td>
</tr>
<tr>
<td><strong>the taxi stand?</strong></td>
<td>maw’af et-taksîyyât?</td>
<td>mawqîf it-taksîyyât?</td>
<td>maw’îf it-taksîyyêt?</td>
<td>mawqîf at-taksi?</td>
</tr>
<tr>
<td><strong>the car rental?</strong></td>
<td>maktab/makân ta’gir el-arabiyût?, maktab/makân ta’gir es-sayyarân?</td>
<td>maHaHl ta’jîr is-sayyarât?</td>
<td>(maktab) ta’jîr is-siyarât?</td>
<td>maktab ta’jîr is-sayyarât?</td>
</tr>
<tr>
<td><strong>the subway?</strong></td>
<td>maHaTit el-metro?</td>
<td>in-nafaq?</td>
<td>l-metro?</td>
<td>l-metro</td>
</tr>
<tr>
<td><strong>EGYPTIAN</strong></td>
<td><strong>IRAQI</strong></td>
<td><strong>LEBANESI</strong></td>
<td><strong>SAUDI</strong></td>
<td></td>
</tr>
<tr>
<td>---</td>
<td>---</td>
<td>---</td>
<td>---</td>
<td></td>
</tr>
<tr>
<td>the bus stop?</td>
<td>maHaTit el-šōtobis?, mawaf el-šōtobisät?</td>
<td>mawqif il-bāSāt?</td>
<td>mawif il-šōtobis?</td>
<td></td>
</tr>
<tr>
<td>the lost and found service?</td>
<td>maktab el-mafqūdāt?</td>
<td>maktab il-mafqūdēt?</td>
<td>maktab al-mafqūdāt?</td>
<td></td>
</tr>
<tr>
<td>the post office?</td>
<td>maktab el-barid?, el-bosta?</td>
<td>dā’irat il-barid?</td>
<td>(maktab) il-barid?</td>
<td></td>
</tr>
<tr>
<td>the public telephone?</td>
<td>et-telefon il-‘umūmi?</td>
<td>it-telifon il-‘umūmi?</td>
<td>telefōn ‘ām/‘umūmi?</td>
<td></td>
</tr>
<tr>
<td>How far is the center of the city?</td>
<td>wisT el-balad yib’id add eh min hina?</td>
<td>shgad tib’id il-madina?</td>
<td>‘ala bu’d addē l-balad?</td>
<td></td>
</tr>
<tr>
<td>Where are</td>
<td></td>
<td>wēn</td>
<td>weyn.</td>
<td></td>
</tr>
<tr>
<td>the international departures?</td>
<td>Sālit mughadrīt er-nīlāt ed-dawlīyya?</td>
<td>Sālat il-mughādara id-dawlīyya?</td>
<td>mughādara bi l-māTār id-dawlī</td>
<td></td>
</tr>
<tr>
<td>the international arrivals?</td>
<td>Sālit woSūl er-nīlāt ed-dawlīyya?</td>
<td>Sālat il-wuSūl id-dawlīyya?</td>
<td>wuSūl bi l-māTār id-dawlī</td>
<td></td>
</tr>
<tr>
<td>Where can I exchange money?</td>
<td>fēn mumkin a-Hawwil felūs?, fēn mumkin aSrIf felūs?, fēn maktab es-Sirāfa?</td>
<td>wēn maHal tabdīl il-‘umla?</td>
<td>fi maktab Sarrf?, fi Sarrāf?</td>
<td></td>
</tr>
</tbody>
</table>

**At the Hotel**

<table>
<thead>
<tr>
<th><strong>EGYPTIAN</strong></th>
<th><strong>IRAQI</strong></th>
<th><strong>LEBANESI</strong></th>
<th><strong>SAUDI</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>I have a reservation under the name</td>
<td>‘andi Hagz bi-ism</td>
<td>‘indi Ḥajz b-ism</td>
<td>‘indi Ḥajz bi ism.</td>
</tr>
<tr>
<td>I would like a room</td>
<td>‘āwiz/‘awza ʿoda</td>
<td>arid ghurfa.</td>
<td>baddī ʿDa</td>
</tr>
<tr>
<td>for one person</td>
<td>li shakhS wāHid.</td>
<td>l- shakhS wāHid</td>
<td>la shakhS wāHad.</td>
</tr>
</tbody>
</table>

1810
<table>
<thead>
<tr>
<th></th>
<th>EGYPTIAN</th>
<th>IRAQI</th>
<th>LEBANESE</th>
<th>SAUDI</th>
</tr>
</thead>
<tbody>
<tr>
<td>for two people</td>
<td>li shakSén.</td>
<td>l-shakSén.</td>
<td>l-a shakhSén.</td>
<td>l shakSén</td>
</tr>
<tr>
<td>for tonight</td>
<td>lēla waHdo.</td>
<td>l-hal-lēla, l-hal-yam</td>
<td>la l-leyli</td>
<td>l lēla</td>
</tr>
<tr>
<td>for two nights.</td>
<td>li lēltēn.</td>
<td>l-lēltēn, l-yōmēn</td>
<td>la leyltēn.</td>
<td>l lēlēn</td>
</tr>
<tr>
<td>for a week</td>
<td>li osbā' wāHid.</td>
<td>l-isbā' wāHid.</td>
<td>lī jīm'a.</td>
<td>lā isbā'</td>
</tr>
<tr>
<td>Do you have a different room?</td>
<td>'andak l'andīk ḏa tanya?</td>
<td>'indak ghurfa ghērha?</td>
<td>'inkun ūDa tēnī?</td>
<td>'indak ghurfa tanya?</td>
</tr>
<tr>
<td>with a bath</td>
<td>bi Hammam</td>
<td>biḥa bānyo Hammām</td>
<td>fyā Hammēm</td>
<td>bi Hammām</td>
</tr>
<tr>
<td>with a shower</td>
<td>bi ḏoṣh</td>
<td>biḥa ḏūṣh</td>
<td>fyō ḏūṣh</td>
<td>bi ḏūṣh</td>
</tr>
<tr>
<td>with a toilet</td>
<td>bi ḥaṭalet</td>
<td>biḥa miḤāHid</td>
<td>fyō ṭaḥalet</td>
<td>bi ṭaḥalet</td>
</tr>
<tr>
<td>with air-conditioning</td>
<td>bi ṭaḳiyf</td>
<td>biḥa ėrkondishin/mubarrda</td>
<td>fyō takiyf ṭawwa</td>
<td>bi takiyf</td>
</tr>
<tr>
<td>How much is it?</td>
<td>kam si’raḥa?</td>
<td>shkād is-si’r, bēsh?</td>
<td>adde Ḥa’a?</td>
<td>kām il Ḥisāb?</td>
</tr>
<tr>
<td>I’d like to have my bill, please</td>
<td>mumkin tiḏ-dīn faturī, min faDīl/k min faDīl?</td>
<td>l-ṭatūra min- faDīl/k/ min faDīlīḥ</td>
<td>i’Tin l-Ḥisēb, law samaHt</td>
<td>abgha l-ṭatūra min faDīl?</td>
</tr>
</tbody>
</table>

**At the Restaurant**

<table>
<thead>
<tr>
<th></th>
<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>fēn mumkin ala‘i maT’am kawwāys?</td>
<td>wēn akū maT’am zen?</td>
<td>wēyn bī‘i maT’am mnēH?</td>
<td>fēn alāgī maT’am Tāyīb?</td>
</tr>
<tr>
<td>I’d like a(n) restaurant</td>
<td>‘āwīz/l’awza maT’am</td>
<td>arīd maT’am</td>
<td>baddi maT’am</td>
<td>abgha maT’am</td>
</tr>
<tr>
<td>casual</td>
<td>kajūal, mish rasmi awi</td>
<td>‘ādī</td>
<td>mish rasmi</td>
<td>mū rasmi</td>
</tr>
<tr>
<td>elegant</td>
<td>fakhīr</td>
<td>rāqi</td>
<td>fakhem</td>
<td>murattab</td>
</tr>
<tr>
<td>fast-food</td>
<td>wāgabāt/aklāṭ sari’a</td>
<td>wajbāt sari’a</td>
<td>wajbēt sari’a</td>
<td>aki sari’</td>
</tr>
<tr>
<td>inexpensive</td>
<td>rukhīs</td>
<td>nkhīs; mū ghālī</td>
<td>rukhīs</td>
<td>rakhīs</td>
</tr>
<tr>
<td>seafood</td>
<td>asmāk</td>
<td>aklāṭ bāHrryya; asmāk</td>
<td>asmāk</td>
<td>akl biHār</td>
</tr>
<tr>
<td></td>
<td>EGYPTIAN</td>
<td>IRAQI</td>
<td>LEBANESE</td>
<td>SAUDI</td>
</tr>
<tr>
<td>------------------------</td>
<td>-------------------</td>
<td>--------------------</td>
<td>---------------------</td>
<td>-------------------</td>
</tr>
<tr>
<td>vegetarian</td>
<td>nabāṭi</td>
<td>nabāṭi</td>
<td>nabēṭi</td>
<td>nabāṭi</td>
</tr>
<tr>
<td>with good local food</td>
<td>akl sh‘abi kuwayyis</td>
<td>bi aklāt sha‘biyya</td>
<td>fiḥ aklāt maHalīn mnēḥ</td>
<td>yigaddim akil sha‘bi</td>
</tr>
<tr>
<td>Where can I find a café?</td>
<td>fēn mumkin alā‘i ‘ahwa?</td>
<td>wēn aku gahwa/gażino?</td>
<td>weyn blē‘i café/moqha?</td>
<td>fēn alā‘i gahwa?</td>
</tr>
<tr>
<td>A table for two, please</td>
<td>tarabēza letnēn, min faDlak.</td>
<td>mēz l-nafarēn min faDHlak/mīn faDHlīch.</td>
<td>Tāwile la shakhSēn, law samaHēt.</td>
<td>Tāwla l ‘ṭnēn min faDlak.</td>
</tr>
<tr>
<td>Water, a menu, please.</td>
<td>garsōn, el-kart el-menyl. min faDlak</td>
<td>qā‘imat iT-Ta‘ām min faDHlak/min faDHlīch.</td>
<td>garsōn, (i‘Tīnī) il-menyu, law samaHēt.</td>
<td>law samaHēt listat il-akil</td>
</tr>
<tr>
<td>I’d like the wine list, please</td>
<td>mumkin ashūuf listīt en-nebit, min faDlak</td>
<td>qā‘imat il-khumūr min faDHlak/min faDHlīch.</td>
<td>baddī listat in-nabīt, law samaHēt.</td>
<td>(Does not apply)</td>
</tr>
<tr>
<td>appetizers</td>
<td>el-muqabbilāt, el-mushahhiyyāt</td>
<td>muqabbilāt, mezzāt</td>
<td>mēza; muqabbālēt</td>
<td>al-muqabbilāt</td>
</tr>
<tr>
<td>main course</td>
<td>et-tabā‘ er-ra‘īsī</td>
<td>l-wajba ir-ra‘isīyya</td>
<td>wajbe l-asasīyye</td>
<td>al-Tābag al-ra ‘īsī</td>
</tr>
<tr>
<td>dessert</td>
<td>el-helw</td>
<td>Halawwiyyūt</td>
<td>Halawwiyyūt</td>
<td>al-Hilw</td>
</tr>
<tr>
<td>What would you like to drink?</td>
<td>tiHibb/tiHibbī tishrāb/tishrābī ēh?</td>
<td>shī ‘ijbāk tishrāb/shī ‘ijbīch ish-shīrīnī</td>
<td>shu bitHebb tishrāb/bitHebbī tishrābī</td>
<td>āsh tuHūb tishrāb?</td>
</tr>
<tr>
<td>Can you recommend a good wine?</td>
<td>mumkin teqṭūnī ṇibīt kuwayyīs</td>
<td>shīnu taqṭūnī H nishrāb;</td>
<td>shu aḥsān nabiṣ ‘īnkon</td>
<td>(Does not apply)</td>
</tr>
<tr>
<td>I didn’t order this.</td>
<td>(ana) ma-Talabīsh dah.</td>
<td>ma Tilabīt hōdha.</td>
<td>ma Talabīt hayāda.</td>
<td>anā maTalabīt hadā</td>
</tr>
<tr>
<td>That’s all, thanks.</td>
<td>bass kēda, shukran</td>
<td>kāfī, shukran.</td>
<td>hayda kīl shī, mersī</td>
<td>shukran hadā kullu</td>
</tr>
<tr>
<td>I’d like the check, please</td>
<td>(mumkin) el-hisāb, min faDlak</td>
<td>i-Hisāb min faDHlak</td>
<td>‘amāl ma‘rūf, jībilnā l-Ḥisāb</td>
<td>al-Hisāb, min faDHlak</td>
</tr>
<tr>
<td>Cheers!</td>
<td>fi SiHHitak!, fi SiHHitik!, fi SiHHitkom!</td>
<td>fi SiHHitak!</td>
<td>fi SiHHitak!</td>
<td>bi l‘a‘fīyā!</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>fēn mumkin alā’i.</td>
<td>wēñ il.</td>
<td>weyn blē’í</td>
</tr>
<tr>
<td>a museum of natural history?</td>
<td>mathf tarkh Tab’i’i?</td>
<td>mathf tarkh Tab’i’i?</td>
<td>mathf tarkh Tab’i’i?</td>
</tr>
<tr>
<td>interesting architecture?</td>
<td>mi’mar gami?</td>
<td>ʔthār muhumma</td>
<td>‘imarāt Hilwe</td>
</tr>
<tr>
<td>a church/mosque?</td>
<td>kenisā/gāmi’?</td>
<td>kanisā/gami’?</td>
<td>knisejēmi’?</td>
</tr>
<tr>
<td>the old city?</td>
<td>el-madīna el-adīma</td>
<td>l-amākin il-qadIma bi l-madīna</td>
<td>l-madīne l-adīma</td>
</tr>
<tr>
<td>I'd like.</td>
<td>'āwz‘/’awza</td>
<td>arīd</td>
<td>bHebb</td>
</tr>
<tr>
<td>to see a play.</td>
<td>ashūf/aruH masraHiyya</td>
<td>ashūf masraHiyya</td>
<td>shūf/HDur masraHiyya</td>
</tr>
<tr>
<td>to see a movie.</td>
<td>ashūf el-film, arūH es-sinema</td>
<td>ashūf film</td>
<td>shūf film.</td>
</tr>
<tr>
<td>to see a concert</td>
<td>arūH Hafla múṣiqyya</td>
<td>ashūf Hafla múṣiqyya</td>
<td>uHDur Hafle mus‘iyye</td>
</tr>
<tr>
<td>to see the opera</td>
<td>arūH el-opera</td>
<td>ashūf ʔāpra.</td>
<td>shōf opera</td>
</tr>
<tr>
<td>to go sightseeing</td>
<td>arūH fi gawla siyaHeyyaa</td>
<td>ashūf il-amākin il-muhimma</td>
<td>itfarrāy 'al-amēkin siyaHeyye.</td>
</tr>
<tr>
<td>to go on a bike ride.</td>
<td>arkar 'agala/biskiit</td>
<td>aj-jawwal 'al bāyṣikil</td>
<td>irkar il-biskiit</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>Where is the best place to go shopping for</td>
<td>fēn aHsan makān arūHu 'ashan shātun</td>
<td>wēñ aHsan makān ashtun bi</td>
<td>weyn aHsan maHall la-jib.</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>food?</td>
<td>akl?</td>
<td>akel?</td>
<td>akl?</td>
</tr>
<tr>
<td>souvenirs?</td>
<td>hadāya tzkareyya?</td>
<td>hadēya tazkaniyya?</td>
<td>Hājat li l-zikra/sufinr?</td>
</tr>
<tr>
<td>furniture?</td>
<td>'afsh?</td>
<td>mafrushēt?</td>
<td>'afsh?</td>
</tr>
<tr>
<td>antiques?</td>
<td>toHaf asareyya?</td>
<td>'antikāt?</td>
<td>'Hājat godima/antigs?</td>
</tr>
<tr>
<td>books?</td>
<td>kōtob?</td>
<td>kūtub?</td>
<td>kūtub?</td>
</tr>
<tr>
<td>sporting goods?</td>
<td>adawat riyyāDeeya?</td>
<td>riyāDHiyya, 'ddat riyāDHa?</td>
<td>awāni riyyāDya?</td>
</tr>
<tr>
<td>electronics?</td>
<td>ag-hiza elektroneyya?</td>
<td>kahrabā'yyāt?</td>
<td>elektronyēťajhīza elektronyiyya?</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>law samaHt/samaHti. fēn.</td>
<td>min faDHLak. weyn.</td>
<td>bi l-izn, weyn</td>
</tr>
<tr>
<td>the bus stop?</td>
<td>maHattoit el-ōtōbis?</td>
<td>mawqif il-bāS?</td>
<td>mawgif al-ōtēbis/al-Hāfiya?</td>
</tr>
<tr>
<td>the subway station?</td>
<td>maHattoit el-metro?</td>
<td>muHaTat il-anfaq?</td>
<td>maHaTTat al-metro?</td>
</tr>
<tr>
<td>the rest room?</td>
<td>el-Hammām?</td>
<td>il-Hammēm?</td>
<td>il-Hammām?</td>
</tr>
<tr>
<td>the taxi stand?</td>
<td>maw'af et-taksi/et-taksiyyēt?</td>
<td>mawqif it-taksiyyēt?</td>
<td>mawgif at-taksi?</td>
</tr>
<tr>
<td>the nearest bank?</td>
<td>a'rab bank?</td>
<td>a'rab bank?</td>
<td>a'rab bank?</td>
</tr>
<tr>
<td>the hotel?</td>
<td>fundu' ? lokandit?</td>
<td>findiq ?</td>
<td>fundu' ?</td>
</tr>
<tr>
<td>to the right</td>
<td>'ala l-yēmin</td>
<td>'a l-yamin, 'al-yamin</td>
<td>yēmin</td>
</tr>
<tr>
<td>to the left</td>
<td>'ala sh-shēmēl</td>
<td>li l-yasār, 'al-yasār</td>
<td>yisēr</td>
</tr>
<tr>
<td>straight ahead</td>
<td>'ala Tūl</td>
<td>gubal</td>
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### EGYPTIAN | IRAQI | LEBANESE | SAUDI
--- | --- | --- | ---
next to. | gamb | yam | Hadd. | jari' al
across the street from | en-neHya at-taniya min esh-shar'i oSād | 'ibr ish-shān' | b-wiįh. | migābib ash-shā'ī
around this corner | ba'd ma tīHwd/tiHwd naSyit esh-shar'i dah. | Hawl iz-zāwiya | 'a z-zewiyy | 'ala rukn ash-shā'ī
It's near here. | (howwa) orayyib min hena. | qarib; qarib min hal-makān. | arib la hōn | garib min hina
It's far from here. | (howwa) be'iĎ min hena. | ba'iĎ; ba'iĎ min hal-makān | ba'iĎ min hōn. | ba'iĎ min hina
Go back | irgā'/irgā' | irgā'/irgā' | rja'/rja' | rūh rūfiwara
I'm lost | ana tāyiḩ | (āni) tāyiḩ iT-Tariq; āni tāyiḩ/DHāyi' | Dayyā'et | ana tāyiḩ

### Numbers

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**Time**

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### Days of the Week/Months of the Year

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<tr>
<td>July</td>
<td>yolyo/yola</td>
<td>tammūz</td>
<td>tammūz</td>
<td>yulya</td>
</tr>
<tr>
<td>August</td>
<td>aghostas</td>
<td>āb</td>
<td>āb</td>
<td>aghustus</td>
</tr>
<tr>
<td>September</td>
<td>sebtember</td>
<td>aylūl</td>
<td>aylūl</td>
<td>sibtambir</td>
</tr>
<tr>
<td>October</td>
<td>oktobar</td>
<td>tishrin il-awwal</td>
<td>tishrin il-awwal</td>
<td>oktobir</td>
</tr>
<tr>
<td>November</td>
<td>november</td>
<td>tishrin it-thāni</td>
<td>tishrin it-tēni</td>
<td>nōvambir</td>
</tr>
<tr>
<td>December</td>
<td>desember</td>
<td>kānūn il-awwal</td>
<td>kānūn il-awwal</td>
<td>disambir</td>
</tr>
<tr>
<td>What is the date today?</td>
<td>(howwa) tarikh en-naharda kam/eh?</td>
<td>shīnu tānkh il-yōm?</td>
<td>shu ṭ-tānkh il-yōm?</td>
<td>tārikh al-yōm kām?</td>
</tr>
<tr>
<td>Today is Thursday, September 22.</td>
<td>en-naharda l-khamis, itnēn wī-'ishrin sebtember.</td>
<td>l-yōm khamis, thēn wī-'ashrin aylūl.</td>
<td>il-yōm il-khamis tnēn wī-'ashrin aylūl</td>
<td>al-yōm al-khamis itnēn wū 'ishrin sībtambir.</td>
</tr>
<tr>
<td>Yesterday was Wednesday, September 21</td>
<td>em-bārīH kān l-arba', wāHīd wī-'ishrin sebtember.</td>
<td>amīs arbi'a', wāhid wī-'ashrin aylūl.</td>
<td>mbērīH kēn il-arba'a wāHād wī-'ashrin aylūl</td>
<td>al-ams ar-rabū' sībtambir wāHīd wū-'ishrin.</td>
</tr>
<tr>
<td>Tomorrow is Friday, September 23.</td>
<td>bokra l-gom'a, talāta wī-'ishrin sebtember.</td>
<td>bāchir jum'a, tiētha wī-'ashrin aylūl</td>
<td>bukra j-jum'a tīlete wī-'ashrin aylūl</td>
<td>bukra al-jum'a talāta wū 'ishrin sībtambir.</td>
</tr>
</tbody>
</table>

**Modern Connections**

<table>
<thead>
<tr>
<th></th>
<th>EGYPTIAN</th>
<th>IRAQI</th>
<th>LEBANESE</th>
<th>SAUDI</th>
</tr>
</thead>
<tbody>
<tr>
<td>Where can I find a telephone?</td>
<td>fēn mumkin alā'ī</td>
<td>wēn agdar aHHaSSil</td>
<td>weyn fiyyi lē'ī</td>
<td>fēn alā'ī</td>
</tr>
<tr>
<td>an Internet connection?</td>
<td>waSla li l-internet?</td>
<td>internet?</td>
<td>internēt (internēt cafe)?</td>
<td>khaT 'aila al-intimat?</td>
</tr>
<tr>
<td>EGYPTIAN</td>
<td>IRAQI</td>
<td>LEBANESE</td>
<td>SAUDI</td>
<td></td>
</tr>
<tr>
<td>----------</td>
<td>-------</td>
<td>----------</td>
<td>-------</td>
<td></td>
</tr>
<tr>
<td>I need</td>
<td>(ana) mīHtāgī/’āwz. (ana) mīHtāgā/’āwza</td>
<td>aHtāj, , arīd</td>
<td>lēzm, baddi, ana b Ḥājī la/beHtēj</td>
<td>mīHtāj</td>
</tr>
<tr>
<td>a fax sent</td>
<td>ab’at faks.</td>
<td>adizz fāks.</td>
<td>ib’at fāks.</td>
<td>arsil fāks.</td>
</tr>
<tr>
<td>a hook-up to the Internet</td>
<td>tawSiIl li l-internet.</td>
<td>tawSiIlat internet</td>
<td>iTTiSiIl bi l-internet</td>
<td>attiSiIl bi l-intrmat.</td>
</tr>
<tr>
<td>a computer</td>
<td>kombyuter.</td>
<td>kompyūtār.</td>
<td>la kompyūtār.</td>
<td>Ḥāsūb ālī/kōmbyūtār.</td>
</tr>
<tr>
<td>a package sent overnight</td>
<td>ab’at Tard mistā’gīl il-woSul bokra.</td>
<td>ruzma bi l-barid is-san’</td>
<td>ib’at ha-Tard barid sari’</td>
<td>arsil a’l-Tard fi l-barid as-sari’</td>
</tr>
<tr>
<td>some copies made</td>
<td>a’mil Sowar li ba’D el-mustanādat, aSawwar ba’D el-mustanādat.</td>
<td>asawwi nisakh/aštansikh.</td>
<td>kam nuskha</td>
<td>nusakh min hādā.</td>
</tr>
<tr>
<td>a VCR and monitor</td>
<td>gihaz vidyo wa televizyōn.</td>
<td>VCR w shāsha/tifīzayon</td>
<td>jihāz vidyo w-shēshi.</td>
<td>fidyo wu shashat ‘arD</td>
</tr>
<tr>
<td>an overhead projector and markers.</td>
<td>projektor gihāz li-’arD Sowar ‘ala sh-shēsha wi shawwayyit līm molawwana.</td>
<td>jihāz ‘anDh sīlāyāt w-qālām Sabbūra.</td>
<td>makanat ‘arD ‘sīlāydž w-ālim la takhTIT</td>
<td>ālīt ‘arD wa aqlām khāSa li ālīt al-’arD</td>
</tr>
</tbody>
</table>

### Emergencies and Safety

<table>
<thead>
<tr>
<th>EGYPTIAN</th>
<th>IRAQI</th>
<th>LEBANESE</th>
<th>SAUDI</th>
</tr>
</thead>
<tbody>
<tr>
<td>Help!</td>
<td>ilHa’umāl</td>
<td>sā’dūnāl; arīd musā’adāl</td>
<td>ilHa’umī n-najdāl</td>
</tr>
<tr>
<td>Fire!</td>
<td>Har’āl</td>
<td>Harāq</td>
<td>Han’</td>
</tr>
<tr>
<td>I need a doctor</td>
<td>(ana) mīHtāgī/mīHtāgā doktōr.</td>
<td>aHtāj Tabib</td>
<td>ana mīHtēj/mīHtējī Tabib</td>
</tr>
<tr>
<td>Call an ambulance!</td>
<td>aTibūlī l-is’āff</td>
<td>khābru il-as’āff</td>
<td>(u)Tībī/(u)Tībī (syyēret) is’āff</td>
</tr>
<tr>
<td>English</td>
<td>Egyptian</td>
<td>Iraqi</td>
<td>Lebanese</td>
</tr>
<tr>
<td>---------</td>
<td>----------</td>
<td>-------</td>
<td>----------</td>
</tr>
<tr>
<td>I/My wife/My husband/My friend/Someone</td>
<td>ana/mrān/gōzi/SaHbi (SaHbit, f)/fi wāHid (wāHda, f.)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>am/is very sick</td>
<td>'aYYān/'aYYāna awi</td>
<td>kullish māriDH1/māriDHā.</td>
<td>marīD/marīDa ktīr.</td>
</tr>
<tr>
<td>am/is having a heart attack</td>
<td>gatli/gatlu (m)/gatlah f. azmā fī l-alb</td>
<td>'indī/i'dha/indā nawba qalbiyya.</td>
<td>jīt līlū/lā azmi albyyye; jīt līlū/lā kniza bī l-alb.</td>
</tr>
<tr>
<td>am/is choking</td>
<td>'āndī/'āndahā (f)/āndu (m) ikhtnā</td>
<td>da-akhtninġ/dā-tiktniṅg/dā-yikhtninġ</td>
<td>bgħoSS(bygħoSS/bitgħoSS</td>
</tr>
<tr>
<td>am/is losing consciousness.</td>
<td>beyoghma 'alayya/beyoghma 'alēhā (f)/beyoghma 'alēh (m)</td>
<td>dā-aflqī/dā-tlfqī/dā-yflqī il-wā'i</td>
<td>faqadī/faqad il-wē'i</td>
</tr>
<tr>
<td>am/is about to vomit</td>
<td>Hasīs innī Hastafragh (m)/Hassā innī Hastafragh (f). Hasīs innī Hayestafragh (m)/Hassā innā Hattstafragh (f).</td>
<td>rāH astafragh/tistafřagh/yistafṛgh.</td>
<td>rāH istafṛgh/irēj</td>
</tr>
<tr>
<td>am/is having a seizure</td>
<td>gatli/gatlu (f)/gatlu (m) sakto (nōba)</td>
<td>'indī/i'dha/indā nawbat Sarā</td>
<td>jīt līlū/lā nowbe marāDīyye.</td>
</tr>
<tr>
<td>am/is stuck</td>
<td>itzana'īt w-miš 'ārif akhrrog/'ārfa tokhrog (f) 'ārif yokhrog (m)</td>
<td>moHšūr/moHšūra</td>
<td>'al'ān'al'ānī.</td>
</tr>
<tr>
<td>I can't breathe</td>
<td>mish 'ādir atnaffas.</td>
<td>mā ogdar atnaffas.</td>
<td>mish 'ādir/līdān itnaffas.</td>
</tr>
<tr>
<td>I tripped and fell</td>
<td>itka'abīt w-w'ēt</td>
<td>'ītharit w-TīHīt.</td>
<td>zalāt Ṣūn w-wa'a'ēt.</td>
</tr>
<tr>
<td>I broke my bone.</td>
<td>'āndī 'āDma in-kasarit</td>
<td>ksārt 'āDHmi</td>
<td>kassart 'āDmi</td>
</tr>
<tr>
<td>I cut myself</td>
<td>gārāHt nafṣī</td>
<td>jaraHt rūHī, injiraHt</td>
<td>jaraHt a'Ta'ēt Hālī.</td>
</tr>
<tr>
<td>I have a food poisoning</td>
<td>gāli tasammūm min el-akīl</td>
<td>'indī tasammūm bi-l-akīl.</td>
<td>'indī tasmīm ghizēi.</td>
</tr>
<tr>
<td>I don’t know</td>
<td>ma'rāfsh.</td>
<td>ma 'ādīn.</td>
<td>ma bā'rīf.</td>
</tr>
<tr>
<td></td>
<td>EGYPTIAN</td>
<td>IRAQI</td>
<td>LEBANESE</td>
</tr>
<tr>
<td>------------------</td>
<td>----------</td>
<td>------------</td>
<td>--------------</td>
</tr>
<tr>
<td>I’ve injured my.</td>
<td>‘awwart</td>
<td>‘indî iSâba’ bi</td>
<td>jaroHet, rawwaHet.</td>
</tr>
<tr>
<td>head</td>
<td>râsî</td>
<td>râsî</td>
<td>râsî</td>
</tr>
<tr>
<td>neck</td>
<td>ra’-aibti</td>
<td>rugubti</td>
<td>ra’bti</td>
</tr>
<tr>
<td>back</td>
<td>Dahn</td>
<td>Dânî</td>
<td>Dânî</td>
</tr>
<tr>
<td>arm</td>
<td>dirâ’î</td>
<td>dhûrâ’î</td>
<td>idî</td>
</tr>
<tr>
<td>leg</td>
<td>regî</td>
<td>rîjî</td>
<td>fakhîdî</td>
</tr>
<tr>
<td>foot</td>
<td>adâmî</td>
<td>rîjî; gadamî</td>
<td>Crearî</td>
</tr>
<tr>
<td>eye(s)</td>
<td>’enî/’ênayya</td>
<td>’enî/’yûnî</td>
<td>’aynî</td>
</tr>
<tr>
<td>I’ve been robbed</td>
<td>it-sara’t.</td>
<td>nsiraqit</td>
<td>sara’ûnî</td>
</tr>
</tbody>
</table>
Glossary

1. Words in the Arabic–English Glossary are alphabetized according to the English alphabet, by the first letter of the transliterated word. Arabic words appearing in Lessons 1 to 15 are included.

2. Arabic words beginning with an upper-case letter in transliteration follow the words beginning with a lower-case letter. For example, words beginning with $D$ follow those beginning with $d$.

3. Arabic letters represented by digraphs in transliteration are alphabetized in their own category. For example, words beginning with $dh$ follow words beginning with $d$.

4. Verbs are cited in the third person masculine singular form (the he form) of the perfect tense. The Form 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), $du$ (dual), $f$ (feminine), $m$ (masculine), $n$ (noun), $pl$ (plural), $prep$ (preposition), $sg$ (singular), $sub$ $conj$ (subordinating conjunction), $sup$ (superlative), $v$ (verb).
<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>'alā</td>
<td>family</td>
</tr>
<tr>
<td>'ād (ya'ūd)</td>
<td>to return</td>
</tr>
<tr>
<td>āda</td>
<td>habit</td>
</tr>
<tr>
<td>fi l-ādā</td>
<td>usually</td>
</tr>
<tr>
<td>'ādiyya</td>
<td>ordinary</td>
</tr>
<tr>
<td>ālam</td>
<td>world</td>
</tr>
<tr>
<td>ālamī</td>
<td>international</td>
</tr>
<tr>
<td>ām</td>
<td>year(s) (أعوام)</td>
</tr>
<tr>
<td>āmil</td>
<td>worker</td>
</tr>
<tr>
<td>āshiq</td>
<td>enthusiast, lover of</td>
</tr>
<tr>
<td>āshir</td>
<td>tenth</td>
</tr>
<tr>
<td>āSima</td>
<td>capital city (عواصم)</td>
</tr>
<tr>
<td>'adad</td>
<td>number, a number of</td>
</tr>
<tr>
<td>'adan</td>
<td>Aden</td>
</tr>
<tr>
<td>'addād</td>
<td>meter; counter</td>
</tr>
<tr>
<td>'ahd</td>
<td>era</td>
</tr>
<tr>
<td>'ala</td>
<td>on, toward; in the manner of</td>
</tr>
<tr>
<td>ālā Hosab</td>
<td>according to</td>
</tr>
<tr>
<td>ālim (a)</td>
<td>to learn</td>
</tr>
<tr>
<td>āmil (a)</td>
<td>to work</td>
</tr>
<tr>
<td>'amaliyya</td>
<td>surgery, operation</td>
</tr>
<tr>
<td>jirāHijya</td>
<td>جراحة</td>
</tr>
<tr>
<td>'an</td>
<td>from, about</td>
</tr>
<tr>
<td>'anā (ya'ni)</td>
<td>to mean</td>
</tr>
<tr>
<td>'aqād(a)</td>
<td>to convene</td>
</tr>
<tr>
<td>'qād (uqūd)</td>
<td>contract(s) (عقود)</td>
</tr>
<tr>
<td>'arūs</td>
<td>bride</td>
</tr>
<tr>
<td>'aris</td>
<td>groom</td>
</tr>
<tr>
<td>'arabiyya</td>
<td>Arabic</td>
</tr>
<tr>
<td>'araf (i)</td>
<td>to know</td>
</tr>
<tr>
<td>'ashara</td>
<td>ten</td>
</tr>
<tr>
<td>'aSr</td>
<td>age, era, midafternoon</td>
</tr>
<tr>
<td>'ayn</td>
<td>eye(s)</td>
</tr>
<tr>
<td>(aynān)</td>
<td>عينان</td>
</tr>
<tr>
<td>aziz</td>
<td>dear</td>
</tr>
<tr>
<td>'ibāra 'an</td>
<td>meaning, equivalent to</td>
</tr>
<tr>
<td>'ilm</td>
<td>knowledge</td>
</tr>
<tr>
<td>inab</td>
<td>grapes</td>
</tr>
<tr>
<td>'inda</td>
<td>at; around; have (with pronoun)</td>
</tr>
<tr>
<td>'indama</td>
<td>when</td>
</tr>
<tr>
<td>'iqd (uqūd)</td>
<td>necklace(s) (عقود)</td>
</tr>
<tr>
<td>'uDw</td>
<td>member(s) (أعضاء)</td>
</tr>
<tr>
<td>'ulwi</td>
<td>upper</td>
</tr>
<tr>
<td>'umla</td>
<td>currency</td>
</tr>
<tr>
<td>'ulā'ika</td>
<td>those</td>
</tr>
</tbody>
</table>

a  
āb  | August |
adāhr  | March |
alaysa  | أليس كذلك |
kadhalik?  | Right?, Isn't it so? |
ajab  | to please, to like |
al'ān anna  | to announce |
atā (yu'Ti) | to give |
a'zāb  | single(s) (أعزاء) |
abyaD | white |
adāt (adawāt) | utensil(s), tool(s) |
addā (yu'addi) ilā to lead to, to result in
al-Dḥāfir nails
af-Dal better, preferable
a-Habb to like, to love
a-Had 'ashāra eleven
ahamīyya importance
ahhala (yu'ahhili) to qualify (someone)
ahl family
ahl Welcome!; Hello!
ahl Welcome!; Hello!
ahsahālan
ahmar red
aijāl to postpone
aijars (yu'aijir) to rent
ajinda agenda
ajnabi foreign
akol (u) to eat
akhadh (u) to take
akhDar green
akhīSSā'ī specialist
akl food
akhtar more
al-ān now
al-bahār Mediterranean Sea
al-bahrīn Bahrain
al-jazā'ir Algeria
al-kūwayt Kuwait
al-maghrib Morocco
ar-rābī' fourth
as-sa'udīyya Saudi Arabia
ash-sharq the Middle East
al-awṣat four hundred
al-ū? Hello? (on the phone)
al-ām pain
al-f (al-fāʾ) thousand(s)
alladhi which
al-lāh God
al-llāhi? By God!, Really?, Is that so?
illā in shā' God willing!
illāh
al-ḥamdullāh Praise (be) to God
allati which, that
al-m which (f.)
am or (in questions)
amkan to be able, to enable
(al-mīk) (yumkin)
ammā as for
bin-nisba li
amrīki American
ams yesterday
amti'a luggage
an to (as in I want to go)
anna that (sub conj)
ant you (m.)
ant you (f.)
arā (yūrī) to show
arād (yūrid) to want
arāmkō Saudi Aramco
as-ṣa'ulīyya السعودية
arba'a four
arba'at fourteen
'ashāra
arba'umi'a أربعمائة four hundred
arD (arāD) land(s)

to become
(yuSbiH) (بَصَح)

yellow

أَفْقَعُ عَلَى to sympathize with
asif (a) أَفِسَ to be sorry
ásif to be sorry, to be regretful

أَصلُ origin
aswad أسود black
aswūn أسوان Aswan (a city in Southern Egypt)

أَتَ (يَأْتُ) to come
aTall ‘ala أَتَلَّلَ عَلَى to overlook
athāth أَثَاثَ furnishings
aw or
awjad (yūjīd) أَوجد (يُوجَد) to be found (there are)

أُولُ first
ayDan أَيْدَانَ also
aylūl أَبْلُوْلَ September
aynأَنَّ where
ayyأَيَّ any
ayyar أَيَّار May

أَرْمَةُ قلبيّةُ heart attack
qalbiyya

آزْرَقُ blue

بُدْ (يَبْدُ) to seem, to appear

bada’ (a) بدأ to begin
baHath ‘an (a) بَحث عن to search for
bal بُلُ (and) even, rather, however

بَنَى (بَنَيْ) to build
bank (bunūk) بنك(s) (bank(s)
bins بنس cent
baqīya بقِي (يَبْقَيْ) to stay
(yabqā)

bayDā’ بِيَضَاء white
bayna بين between
baynamā بَيْنَمَا while
bayrūt بيروت Beirut
bayt (buyūt) بَيْتُ (يَبْوَتَ) house(s)
bi بَيْ by means of; at, in, with

بي جَنِيبَة beside
bi D-Dabī مَصْطَحُ exactly
bidūn بدون without
bidāya بداية beginning
bi kam بَكَمْ how much?, for how much?

بي خُلَّاف as opposed to
bi l-kāmil بالكامل all of it
bi T-Tob’ مَطْعُ of course
bulbul بُطُولَ nightingale
bint بَتْنَ girl; daughter
bitrāl بِذَرْوَل petroleum
buhār بِهَار spice
bunn بَنَنَ coffee grounds
bunni بَنِيَ brown
burghul بُزْرَعُ bulgur wheat
burtuqālia بُرْتَقالي orange (fruit)
burtuqāli بُرْتَقالي orange (color)
**DH**

DHähirä ظاهرة phenomenon
DHahr ظهير back
DHHuhr ظهير midday
DHHuhr ظهور appearance

**f**

fäks فاكس fax
fa‘al (a) فعل to do
fa‘ra فأرة mouse
faDo‘yya مصانة satellite channel
faDDal فصل to prefer
min faDlik ممن فصل فكر في please
fakkar fi فكر في to think about
fals (fu{l}as) ملصق (قلوس) penny
faqaT فقط only
farq (furüq) مرك (فرق) difference(s)
fashtal مصطل failure
faSl فصل separation
faSl فصل semester; season
fi في in
fi‘lan فيلا truly
fibräyr فبراير February
fiDDi فصي silver (adj)
fiDDa فصوة silver (metal)
finizwilä فينزويلا Venezuela
firqa ورقة band
funduq فندق hotel(s)
(fanādiq) (فندق)

**gh**

ghöli غالي (أغلّى) expensive
(aghlä) (أغلّ) (more expensive)
ghodä‘ غداء lunch
ghadan غدا tomorrow
| ghorbi  | غربي | Western             |
| ghāTā (yuğhaTTi) | غطى (يغطي) | to cover             |
| ghayr  | غير | not             |
| ghayyar  | غير | to change (something)             |
| ghurfa  | غرفة (غرف) | room(s)             |
| H  |  |
| hādha  | هذا | this (m)             |
| hām  | هام | important             |
| hämbergar  | هamburger | hamburger             |
| hā'ula'i  | هؤلاء | these             |
| hadiyya  | هدية | gift             |
| hādha  | هذا | this (m)             |
| hādhihi  | هذه | this (f)             |
| hal  | هل | question particle (in yes-no questions)             |
| handasa  | هندسة | engineering             |
| huna  | هنا | here             |
| hunāk  | هناك | there             |
| Hādī 'ashar  | حادي عشر | eleventh             |
| Hadīqa  | حديقة | garden             |
| Hadīth  | حديث | modern             |
| Huzzn  | حزن | sadness             |
| HaDratāk  | حصترتك | your excellence             |
| Hāfila  | حافلة | bus             |
| Hafta  | حفلة | party             |
| Hajž  | حجز | reservation             |
| Hakō (yaHki)  | حكي (بحكي) | to tell             |
| fi hādhihi  | في هذى | in that case             |
| l-Hāla  | الحالة | case             |
| Halawayāt  | حلويات | desserts, sweets             |
| Hamal (i)  | حمل | to carry, to lift             |
| Haml  | حمل | carrying, lifting, pregnancy             |
| Hammām  | حمام | bathroom             |
| Haqība (Haqā'īb)  | حقيبة (حقائب) | bag(s)             |
| Haqq (Huqūq)  | حق (حقوق) | right(s)             |
| Harām  | حرام | forbidden, shame             |
| yā Harām!  | يا حرام! | Oh, what a shame!             |
| Haraka  | حركة | movement             |
| Hārr  | حر | hot             |
| HaSāl 'alā(u)  | حصل على | to earn, to be awarded, to get             |
| Hattā  | حتى | even             |
| Hawālī  | حوالي | approximately             |
| Hāwol  | حول | to try             |
| Hawla  | حول | about; surrounding             |
| Hayā  | حياة | life             |
| Hazīrān  | حزيران | June             |
| Hijāb  | حجاب | veil(s)             |
| Hujra  | حجرة | room             |
| Hukūma  | حكومة | government             |
| Hulw  | حلو | sweet, pretty, nice             |
| HummuS  | حمص | chickpeas, garbanzo beans             |
| Hurriya  | حرية | freedom             |
| HuSūl 'ala  | حصل على | obtaining             |
| i  |  |
| i'tā'  | إعطاء | giving             |
| i'taqad anna  | أننى أن | to think; to believe that             |
ibn  son
ibril  April
iDafa  addition
bi i-Dafa ila  in addition to
ihdā  if
iDTurr an  to be forced to
iHtaj  to need
iHtalal  occupation
ijad  finding
ijr  rent
ijaza  vacation
ikhtār  to choose
ikhtiyār  choice
iktasab  to gain
iktat  to make a copy
ilā  to
illa  except
imra’a (nisā’)  woman (women)
imtiHān  exam
imtala’  to be filled
inbasat  to have fun
internit  Internet
intaDHar  to wait
irtada  to wear
irtafa’  to increase
ishatara (yashtari)  to buy
ishhtarak fi  to partake in, to share, to participate in
iSlāh  reform
ism (asmā’)  name(s)
istikhdam  to use
istama’ ilā  to listen to
istamarr  to continue
istaTā’ (yastāT)  to be able
istiqbāl  reception, welcome
isti’ilāmāt  information
istithnā’  exception
ithami  Ethernet
ithnān  two
(ithnatān)  (اثنان)  two
ittafaq  to agree

j
jā’  hunger
jāmi’a  university
jāmi’at  the Arab League
ad-duwal  العربية  the Arab League
al-’arabiyya  the Arab League
jadid  new
(judud)  جد (جدد)  new
jadda  grandmother
jalābiyya  a traditional robe, nightshirt
jamā’i  جماعي  collective
jamil  جميل  beautiful
jary  جري  running
jawāz  جواز السفر  passport
as-safar  جواز السفر  passport
jawān  جوان  hungry
jaww  جو  weather
jayyid  جيد  good, well
jiddan  جدا  very
jins  جنس  sex, gender
junoyh  جنية  pound (currency)

k
kayla  كيف  how
kāfi  كافي  enough
kān (yakūn)  كان (يكون)  to be
<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>kānūn</td>
<td>December</td>
</tr>
<tr>
<td>al-awwal</td>
<td></td>
</tr>
<tr>
<td>kānūn</td>
<td>January</td>
</tr>
<tr>
<td>ath-thānī</td>
<td></td>
</tr>
<tr>
<td>kāsit</td>
<td>cassette</td>
</tr>
<tr>
<td>kātab</td>
<td>to correspond with</td>
</tr>
<tr>
<td>kābab</td>
<td>kebabs, spiced meat grilled on a skewer</td>
</tr>
<tr>
<td>kābir (kibār)</td>
<td>big (big, pl.) (big, f.)</td>
</tr>
<tr>
<td>(kubrā)</td>
<td></td>
</tr>
<tr>
<td>kallaf (l)</td>
<td>cost</td>
</tr>
<tr>
<td>kam</td>
<td>how many</td>
</tr>
<tr>
<td>kamā</td>
<td>similarly, as, as well</td>
</tr>
<tr>
<td>kathir</td>
<td>many (more)</td>
</tr>
<tr>
<td>(akthar)</td>
<td></td>
</tr>
<tr>
<td>kibbi</td>
<td>Lebanese dish consisting of meat and bulgur wheat</td>
</tr>
<tr>
<td>kubayba</td>
<td>meatballs</td>
</tr>
<tr>
<td>kufta</td>
<td>spiced ground beef grilled on a skewer</td>
</tr>
<tr>
<td>kull</td>
<td>every</td>
</tr>
<tr>
<td>kumbiyātār</td>
<td>computer</td>
</tr>
<tr>
<td>kura</td>
<td>ball</td>
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<tr>
<td>kurat</td>
<td>football, soccer</td>
</tr>
<tr>
<td>al-qadām</td>
<td></td>
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<tr>
<td>kursi</td>
<td>chair(s)</td>
</tr>
<tr>
<td>(karāsi)</td>
<td></td>
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<tr>
<td>kh</td>
<td></td>
</tr>
<tr>
<td>khāf</td>
<td>to fear</td>
</tr>
<tr>
<td>(yakhāf)</td>
<td></td>
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<tr>
<td>an'</td>
<td></td>
</tr>
<tr>
<td>khāl</td>
<td>maternal uncle</td>
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<tr>
<td>khāmis</td>
<td>fifth</td>
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<tr>
<td>khārijī</td>
<td>foreign</td>
</tr>
<tr>
<td>khāṬiba</td>
<td>matchmaker</td>
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<tr>
<td>khābar</td>
<td>news</td>
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<tr>
<td>(akbār)</td>
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</tr>
<tr>
<td>khadam</td>
<td>to serve</td>
</tr>
<tr>
<td>(l)</td>
<td></td>
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<tr>
<td>khamsa</td>
<td>five</td>
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<tr>
<td>khamsat</td>
<td>fifteen</td>
</tr>
<tr>
<td>'ashara</td>
<td></td>
</tr>
<tr>
<td>khamsumi'ā</td>
<td>five hundred</td>
</tr>
<tr>
<td>kharif</td>
<td>fall (season)</td>
</tr>
<tr>
<td>khāSS</td>
<td>private, specific; special</td>
</tr>
<tr>
<td>khaTa'</td>
<td>fault, mistake(s)</td>
</tr>
<tr>
<td>(akhTā)</td>
<td></td>
</tr>
<tr>
<td>khayr</td>
<td>well-being</td>
</tr>
<tr>
<td>khibra</td>
<td>experience, expertise</td>
</tr>
<tr>
<td>khilāf</td>
<td>difference; division</td>
</tr>
<tr>
<td>khilāl</td>
<td>through</td>
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<td>khiyār</td>
<td>cucumbers</td>
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<td>khubz</td>
<td>bread</td>
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<tr>
<td>khusūSiyya</td>
<td>privacy</td>
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<tr>
<td>khūṬāT</td>
<td>airline</td>
</tr>
<tr>
<td>aṭ-Tayarān</td>
<td>al-Bustanian airline</td>
</tr>
<tr>
<td>l</td>
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</tr>
<tr>
<td>lāHiq</td>
<td>later</td>
</tr>
<tr>
<td>lākin</td>
<td>but</td>
</tr>
<tr>
<td>la</td>
<td>no, not</td>
</tr>
<tr>
<td>lada</td>
<td>at, by, with; have (with pronoun)</td>
</tr>
<tr>
<td>ladmīdh</td>
<td>delicious, good</td>
</tr>
<tr>
<td>lahja</td>
<td>dialect</td>
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<tr>
<td>laHM</td>
<td>meat</td>
</tr>
<tr>
<td>lamā'</td>
<td>to shine</td>
</tr>
<tr>
<td>(yalma')</td>
<td></td>
</tr>
<tr>
<td>lan</td>
<td>not (future negation particle)</td>
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<tr>
<td>law</td>
<td>if</td>
</tr>
<tr>
<td>layla (laylā)</td>
<td>night(s)</td>
</tr>
<tr>
<td>laysa</td>
<td>to be not</td>
</tr>
</tbody>
</table>
for, to, in order; to have (with pronoun)

Libyan

pound

B A (college degree)

because

for that reason

in order to

unfortunately

why

for a period of

Lebanese

language

that which; what

still (adv)

past

what

machine

to practice

March

musical

to die

with

good-bye

information

well-known

building(s)

city (cities)

school(s)

ground

West, sunset

Moroccan

shop

local

burnt

place(s)

office(s)

it is possible that

full

clothing

file

corridor

headquarter(s)

coffee shop(s)

welcome

evening(s)

distance

responsible

source(s)

to walk

busy

drinks

East

grilled meats

when (in questions)

museum

airport

restaurant(s)
<table>
<thead>
<tr>
<th>Arabic Term</th>
<th>English Translation</th>
</tr>
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<tbody>
<tr>
<td>maṬbakh</td>
<td>kitchen(s)</td>
</tr>
<tr>
<td>(maṬbikh)</td>
<td></td>
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<tr>
<td>maṬlūb</td>
<td>demanded, required, requested</td>
</tr>
<tr>
<td>mawqi’ ‘ala</td>
<td>Web site</td>
</tr>
<tr>
<td>ash-shabaka</td>
<td></td>
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<tr>
<td>māyū</td>
<td>May</td>
</tr>
<tr>
<td>maydān</td>
<td>Tahrir Square</td>
</tr>
<tr>
<td>at-taHrīr</td>
<td>(in downtown Cairo)</td>
</tr>
<tr>
<td>mi’da</td>
<td>stomach</td>
</tr>
<tr>
<td>mi’a</td>
<td>one hundred</td>
</tr>
<tr>
<td>mi’ā bi l-mi’ā</td>
<td>one hundred percent</td>
</tr>
<tr>
<td>min</td>
<td>from</td>
</tr>
<tr>
<td>min aqi</td>
<td>for the sake of</td>
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<tr>
<td>minTaqa</td>
<td>region(s)</td>
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<tr>
<td>(manāTiqa)</td>
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<tr>
<td>misāHa</td>
<td>area</td>
</tr>
<tr>
<td>miS’ad</td>
<td>elevator</td>
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<td>miSr</td>
<td>Egypt</td>
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<tr>
<td>mismār</td>
<td>nail</td>
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<tr>
<td>mittl</td>
<td>like</td>
</tr>
<tr>
<td>mizmār</td>
<td>flute</td>
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<tr>
<td>mu’āqaba</td>
<td>punishment</td>
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<tr>
<td>mu’ārīD</td>
<td>opponent</td>
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<tr>
<td>mu’DHam</td>
<td>most, the majority</td>
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<tr>
<td>mu’ahhīl</td>
<td>qualification</td>
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<td>mu’akkad</td>
<td>certain</td>
</tr>
<tr>
<td>min</td>
<td>it is certain that</td>
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<tr>
<td>al-mu’ak kad</td>
<td></td>
</tr>
<tr>
<td>anna</td>
<td></td>
</tr>
<tr>
<td>muddir</td>
<td>director</td>
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<td>mudarris</td>
<td>teacher</td>
</tr>
<tr>
<td>mudda</td>
<td>a period of time</td>
</tr>
<tr>
<td>muHāfaDHa</td>
<td>conservatism, county</td>
</tr>
<tr>
<td>muHallīl</td>
<td>analyst</td>
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<td>muḥandīs</td>
<td>engineer</td>
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<tr>
<td>muHarīr</td>
<td>editor</td>
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<tr>
<td>mumāmiD</td>
<td>nurse</td>
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<td>munāgasha</td>
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<td>candidate</td>
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<td>musāfir</td>
<td>traveler</td>
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<td>mushīkīa</td>
<td>problem(s)</td>
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<td>(mashākil)</td>
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<td>mustaqbal</td>
<td>future</td>
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<td>mustosha</td>
<td>hospital</td>
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<td>muta’akkid</td>
<td>sure</td>
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<td>muwāfiq</td>
<td>agreed</td>
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<td>muwāSafāt</td>
<td>characteristics</td>
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<td>muwaDHDHam</td>
<td>bureaucrat; employee</td>
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<td>muzdaHīma</td>
<td>crowded</td>
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<tr>
<td>nās</td>
<td>people</td>
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<tr>
<td>na’am</td>
<td>yes</td>
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<tr>
<td>anfaq</td>
<td>to spend</td>
</tr>
<tr>
<td>(yunfiq)</td>
<td></td>
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<tr>
<td>nafs</td>
<td>the same</td>
</tr>
<tr>
<td>najma</td>
<td>star(s)</td>
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<tr>
<td>(nujam)</td>
<td></td>
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<tr>
<td>naqil</td>
<td>moving</td>
</tr>
<tr>
<td>naw’</td>
<td>kind</td>
</tr>
<tr>
<td>naDHar</td>
<td>to look at</td>
</tr>
<tr>
<td>(u) ilā</td>
<td></td>
</tr>
<tr>
<td>naDHDHam</td>
<td>to organize</td>
</tr>
<tr>
<td>nihāya</td>
<td>end</td>
</tr>
<tr>
<td>nisān</td>
<td>April</td>
</tr>
<tr>
<td>niSf</td>
<td>half</td>
</tr>
<tr>
<td>nuvambir</td>
<td>November</td>
</tr>
</tbody>
</table>
qād (yaoqūd) قاد (يَقُود) to lead
qādima قَادِمَة next; coming
al-qāhira القاهرة Cairo
qārra قارة continent
qaqil (a) قَلِيل to accept
qaqil قبل before
qaq qد already (with perfect), maybe (with imperfect)
qaqdim قُدُم old
qaqf قُف* jumping
qaqam هلأ (اقلام) pen
qaqib قلب heart
qaqil (aqall) قَلِيلَ (اقتَلُ) little (less)
'ala I-aqall على الأقل at least
qaqil min قليل من a little of
qaqil (yaqilli) قِلٌّ عن to be less than
qaqilal min قليل من to lessen
qaqāqة (فنوات) قناة (قنوات) channel(s)
qaqir قرب close
qaqir قرب relative(s)
(aqārīb) (قَارِبْ) (اقارب)
qaqarr قُرر to decide
qaqSir قصير short
qaqima قَمَّة summit
qirā'a قراءة reading
qirfa قَرْفَة cinnamon
qīTār قطار train
ra'ā رأى (يرى) to see
ra'y رأي opinion
ra'isi رئيسي principal, main
ra'isat رَئِيَّة editor-in-chief (f)
at-taHarir التحرير
ra's رأس head
ra'ib ربيع spring (season)
raghif رغيف loaf (loaves)
(arghfa) (أَرْغِفَة)
rajā (yarjū) رجاء (يَرُجُو) to hope that
an أن
rajul (rijāl) رجل (رجال) man (men)
rajul a'māl رجل أعمال businessperson
rakhiS رخيص cheap (cheaper)
(arkhoS) (أَرْخِصَ) raqam رقم (أرقام) number(s)
(arqām)
rasmi رسمي official
nHla رحلة trip
riyāDi رياضي athletic
riyāl ريال (unit of currency)
rubbamā ربما maybe
rukba ركبة (ركب) knee(s)
(rukab)
ss
sā'a ساعة hour
sā'od 'alā ساعد على to help
sā'uh سائح tourist
sābi' سابع seventh
sādis سابس sixth
sāfar سافر to travel
sākin ساكن (سكان) resident(s)
(sukkān)
sūq سوق (أسواق) market(s)
(aswaaq)
saq ساق leg(s)
(saqān, du) (ساقان)
sūri سوريا Syrian
S
Sâhîb صاحب owner
Sâla صالة living room
Sâlat صالة baggage claim
al-Haqâ’îb الحاقب
Sâlat صالة gym
at-tamnânât الرياضيات
ar-riyâDiyya الرياضيات
Sâra (yaSir) صار (يصير) to become
SabâH صاحب الخير Good morning
al-khayr
SabâH صاحب النور Good morning
an-nûr (response)
Sodîq صديق friend(s)
(aSdîqa’) صديقة (أصدقاء)
Soddaq anna صدق أن to believe that
SaHâfa صحافة journalism, press
SaHafi صحفي journalist
SaHiH صحيح true
SaHarâ’i صحراء desert
San’a صنعاء San’aa, (the capital of Yemen)
Sirâfa صرافية currency exchange
Saraf (î) صرف to spend, to exchange currency
Sarî صرف exchange (currency)
Sayf صيف summer
Sîfr صفر zero
Sirâ’i صراع struggle

sh
shay’ شيء (أشياء) thing(s)
shâsha شاشة monitor
shâTi’ شاطئ البحر the beach
al-bahHr
shây شاي tea
<table>
<thead>
<tr>
<th>English</th>
<th>Arabic</th>
</tr>
</thead>
<tbody>
<tr>
<td>to feel</td>
<td>تَفَهَّمُ</td>
</tr>
<tr>
<td>hair</td>
<td>تَحْكِيمُ</td>
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T

Thā‘ira طائرة airplane
Thābiq طابق story (of a building)
(Tawābiq طوابق)
Tālib طالب student(s)
(Tulāb طلب)
Ta‘ām طعام food
Tabīb طبيب doctor(s),
(aTibbī) طبيب (أطباء) physician(s)
Tab‘an طنماً of course, certainly
Tabaq طبق طبقات dish(es), plate(s)
(aTabaq طبق)
Talab طلب an order
Talab (u) طلب to order
Tawil طويل tall
Tayarān طيران flying
Tayyib طيب delicious, good
Tibā‘a طباعة typing
Tibqan li طبقاً لـ according to
Tawāl طويل طول the length of

th

Thāliṯ third
Thāmin ثامن eighth
Thānī ثاني second
Thānī ‘ashar ثاني عشر twelfth
Thalāṯa ثلاثة three
Thalāṯat ‘ashara ثلاثة عشر thirteen
Thalāṯum‘a ثلاثمائة three hundred
Thamānyā ثمانية eight
Thamānīyat ‘ashara ثمانية عشر eighteen
Thamānīmi‘a ثمانمائة eight hundred
Thaman ثمن price
Thiqāl (athqāl) ثقلاً weight(s)

thumma ثُمَّ then; so
thumma inna ثُمَّ إن besides

u

Udhun أذن (أذنان) ear(s)
(Udhunān, du أذنان)
Ughustus أغسطس August
Ujriya أجل to be performed
Ujra أجل fare
‘Akhar آخر (آخر) other (f)
(Ukhrā)
Ukht أخت (أخوات) sister(s)
(Ukhwāt)
Uktūbar أكتوبر October
Urз ρύζ rice
Uṣib bi أسب عب to be afflicted with
Usbū‘ أسابيع week(s)
(Asābi‘)
Usra (unasr) أسرة (أسر) family (families)
(Ustādh أستاذ professor, sir
(Asātīdha) أستاذة)

w

Wāhid واحد one
Wālid والد father
Wālīda والدة mother
Wāqi واقع actual, real; event, fact
Fi l-wāqi في الواقع actually
Wāsī‘ واسع wide
Wa و and
WāshīnTun واشنطن Washington
Wi‘ā‘ وعاء (أوعية) pots
(Wi‘ya)
WaHid وحيد only
Wajab وجب (يجب) to be necessary
(Yajib an ظَبِي to
wajad  
to find
wajiba  
Enjoy your meal
Tayyibal
walākin  
but
walad  
boy(s)
(awlād)
wqqā‘-‘ala  
to agree to, signed
wqqt  
time(s)
(awqqāt)
waqrq  
leaf (leaves),
(awrrāq)
wartil  
means(s) of paper
an-naqr
wasā‘il  
means
(wasā‘il)
wasala  
means
(yaSli)
wasat  
downtown
(al-balad)
wazir  
minister(s)
(wuzarā‘)
wusāli  
arrival
(yaSli)

Y
ya  
hey, oh,
(vocative particle)
yāsār  
left (side)
yad  
hand(s)
yadān
yanāyn  
January
yawm  
day
al-‘ithnayn
yawm  
Monday
al-aHad
yawm  
Sunday
al-arba‘a‘
Tuesday
yawm  
Wednesday
al-jum‘a
Thursday
yawm  
Friday
al-khamis
yawm  
Saturday
as-sabt
yawm  
Sunday
ath-thulāthā‘

Z
zawāj  
marrriage
zā‘ir  
visitor(s)
(zuwwār)
zād  
to go over, exceed
(yazid)
‘an
zabūn  
customer(s),
(zabā‘in)
zahrī  
pink
zahra  
blossom (n)
zāmil  
colleague
zawja  
wife (husband)
(zawj)
zawr  
throat
ziyāra  
visit
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<td>English</td>
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| B A | ليسانس | صدق أن
| back | DHahr | بجانب
| bad | sayyif | تم لن
| bag | Haqiba (Haqib) | أفضل
| baggage claim | Sālat al-Haqib | تحس
| Bahrain | al-baHRayn | بين
| balcony | shurfa | كبير (كبیر)
| ball | kura | أسود
| band | firqa | تعلک
| bank (n) | bank (bunük) | زهرة
| bathroom | Hammád | أزرق
| be (v) | kán (yakún) | ولد (ولد)
| be able | istaTā' (yastaTi'), amkán (yumkin) | خیش
| be afflicted with | uSib bi | مبسو (میبی)
| be found | awjad (yüjud) | مبسو (میبان)
| be necessary (to) | wajab (yajib) an | برچعل
| be sad | Hazin | موقف
| be sorry | a'sif (a) | موقف
| beach | shōTī' al-baHR | برف
| beautiful | jamil | موقف
| because | l'anna | لکن
| become | aSbah (yuSbiH), Sāra (yaSir) | ل berk
| bed | sarir (asirra) | برک
| before | qabl | بیاس
| begin | bada' (a) | نا
| beginning | bidāya | بداية
| Beirut | bayrūt | بواسطة

| C | 
| Cairo | al-qāhira | القاهرة
| candidate | murashshaH | مرسح
| capital city | 'āSima (awāSim) | عاصمة
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**Excellence**

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except  illa  إلا
exception istithnā’  استثناء
exchange Sarf  صرف
(currency) exchange rate si’r Sarf  سعر صرف
exercise tamrīn  تمرین
expect tawaqqū’  توقع
expensive ghāli (aghla, comp /sup ) غالي (أغلى)
experience khibra  خبرة
extent daraja  درجة
eye(s) ‘ayn (‘aynān) عين

F
fact wāqi’  واقع
failure faschal  فشل
fall (n ) kharīf  خريف
family ahl, ‘āila, usra (usar) عائلة، أسرة
far away ba’id  بعيد
fare ujra  وارد
father wālīd  والد
fault khaTa’ (akhTā’) خطأ
fax fūks  فاكس
fear (v ) khāf (yakhāf) an خائف
February fibrāyir, shubāT  فبراير، شباط
feel (v ) sha’ar (u) شعر (يشعر)

G
gain (v ) iktasab

garden Hadiqa

gender jins

get (v ) HoSal ‘alā (u) حصل على

gift hadiyya

girl bint

give a’Tā (yu’Ti) إعطاء

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increase (v) irtafa’
information isti’lāmāt
information ma‘ālāmāt
inside dākhil
international ‘ālami, dawli
Internet intarmit
it is possible that min al-mumkin an

J
January yanāyin, kānūn
journalism SaHaFa
journalist SaHaFiyyin
journey safar
July yulyah, tammuz
jumping qafz
June yunyah, Hazayrān

K
kind nāw‘
kitchen maTbakh
(maTābhkh)
knee rukba (rukab)
know ‘alim (a), ‘araf (i)
getting to know (n) ta‘aruf
get to know ta‘araf ‘alā
knowledge ‘ilm
Kuwait al-kuwayt

L
land arD (arāD)
language lugha
later lāHiq
lead (v) qād (yaqūd)

lead to addā (yu‘addi) ilā
leaf waraq (awrāq)
learn ta‘allam
least aqall
at least ‘ala l-qaqil
Lebanese lubnāni
left (side) yusrā, yāsār
leg sāq (sāqān)

length Tūl
less aqall
to be qaql (yaqil) less than
lessen qaqlal min
Libyan libi
life Hayā
lift (v) Hamal (i)
lifting Haml
like aHabb (v), a‘job (v), mithi (adv)

listen istama‘ ilā
little qaql
a little of qaqlal min
live sakan (u)
living room Sāla
loaf (n) roghif (arghiba)
local maHalāl
look (at) naDHar (u) ilā
lover (of) ‘āšiq
love (v) aHabb
luggage amti‘a
lunch ghadā‘
machine
main
majority
make (v)
(to be made up of)
man
many
March
market
marriage
matchmaker
May
maybe
mean (v)
means
meaning
means of transport
meat
meat (grilled)
spiced meat
on a skewer
spiced
ground meat
meatballs
Mediterranean Sea
meet (be acquainted with)
member
meter
midday
Middle East

minister
minute
mistake
modern
Monday
monitor
month
more
Moroccan
Morocco
most
mother
mouse
move (v)
movement
moving
museum
musical

nail
nails
name (n)
narrow (f)
necklace
need (v)
net
new
news
next (f)
nice
night
nightingale

nezīr (wuzara’)
نقيفة
دقائق
خطاً (خطاء)
حديث
يوم الاثنين
شاشه
شهر (شهر)
أكثر
مغربي
مغترب
والدة
فترة
تنقل
حركة
نقل
موسيقي

مسار
أظفار
إسم (أسماء)
ضيقة
عقد (عقود)
إحتجاج
شبكة
حذاء (حذاء)
قادمة
حذاء
ليلة (ليلة)
بنطلون

mäkina
ra’isi
mu'Zam
takawwān min
rajul (rijāl)
kothir
māris, ādhār
sūq (aswāq)
zawāj
khāTiba
mayyū, ayyār
rubbamā
'onā (ya’ni)
wasīla (wasā’il)
wasā’il an-naqīl
laHm
mashwiyyāt
kabāb
kufta
kibbi, kubayba
al-boHr
al-mutawassīT
ta’arrat ‘alā
‘uDw (a’Dā’)
‘addād
DHuhr
ash-sharq
al-awsāT
wazir (wuzara’)
daqiqa (daqā’iq)
khāTa’ (akhTā’)
Hadith
yawm al-‘ithnayn
shāsha
shahr (shuhūr)
akhar
maghribi
al-maghrib
mu’DHam
wāila
fa’ra
ataqqal
Haraka
naqīl
matHaf
mūsiqi
mismār
aDHāfir
ism (asmā’)
Dāyyiqā
‘iqād (‘uqād)
īttāj
shabaka
jadid (judud)
khabar (akhbār)
qādimā
Hulw
layla (laylī)
bulbul
nine  
tis’a
nine hundred  
tis’um’i’a
nineteen  
tis’at ‘ashara
ninth  
tāsi’
no  
lā
nose  
anf
not  
lā, ghayr

be not  
laysa
will not  
lan
November  
nuvambir, tishrin
now  
a‘lān
number (of)  
a‘dād
number  
raqam (arqām)
nurse  
mumārīD

orange (fruit)  
burtuqāli
order  
Talab (u) (v),
Talab (n)
in order to  
li
ordinary  
‘ādiyya
organize  
naDHDHam
origin  
aSī
other (f)  
a‘khar (‘ukhrā)
over  
zād (yazid) ‘an
(to go over)
overlook  
aTall ‘alo
owner  
SāHīb (aSHāb)

P
pain  
alam (ālām)
partake (in)  
īshṭarak fī
take part (in)  
īshṭarak fī
partner  
sharīk (ṣurakā’)

party (n)  
Hafta
passport  
jawāz as-safar
past  
māDi
pay (v)  
dāfa‘a (a)
pen (n)  
qalam (aq‘ām)
penny  
fals (fulūs)
people  
nās
perform (v)  
uiyira
(to be)
performed
period  
mudda
(of time)
for a period of
person  
shakhS (ashkāS)

or  
aw, am
orange (color)  
burtuqāli

petroleum  
bitrūl
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