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

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

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

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

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

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

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

Edited by
Zvezdana Vrzić, Ph.D., and Rania G. Hejazeen
ACKNOWLEDGMENTS

Thanks to the Living Language team. Tom Russell, Nicole Benhabib, Christopher Warnasch, Zviezdana Vrzić, Suzanne McQuade, Shaina Malkin, Elham Shabahat, Linda Schmidt, Carolyn Roth, Alison Skrabek, Fabrizio La Rocca, Tom Marshall, and Sophie Chin
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INTRODUCTION

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

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

COURSE MATERIALS

THE COURSEBOOK

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

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

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

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

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

WRITING AND PRONUNCIATION  In Lessons 1 to 3, you will learn the correct pronunciation of vowels and consonants in Modern Standard Arabic. You will also learn how to read and write the Arabic script. In Lessons 16 to 35, which teach four different Arabic dialects, the sounds particular to a given dialect are discussed.
This section explains the major grammatical and usage points covered in the lesson and in the exercises.

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.

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.

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

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

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.

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.

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.

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.

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.

بالتوقيع إن شاء الله
bi t-tawfiq inshā'āllāh

May your efforts be successful.
ARABIC SOUNDS

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

1. CONSONANTS

<table>
<thead>
<tr>
<th>Sound</th>
<th>Approximate English Sound</th>
<th>Arabic Letter</th>
<th>Example</th>
<th>Transliteration</th>
</tr>
</thead>
<tbody>
<tr>
<td>ä</td>
<td>a in at, or a in far</td>
<td>ا</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>th</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>jāwz</td>
</tr>
<tr>
<td>d</td>
<td>d in dill</td>
<td>د</td>
<td>دود</td>
<td>dūd</td>
</tr>
<tr>
<td>dh</td>
<td>th in there</td>
<td>ذ</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 zooa</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>fūrn</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>مرسم</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>ه</td>
<td>هلاهل</td>
<td>halāhil</td>
</tr>
<tr>
<td>w, u</td>
<td>w in way, or oo in loom</td>
<td>و</td>
<td>وفود</td>
<td>wufūd</td>
</tr>
<tr>
<td>y</td>
<td>y in yacht, or ee, as 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>DḤalām</td>
</tr>
<tr>
<td>ٍ</td>
<td>throaty, &quot;gagging&quot; 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>أ</td>
<td>سماء</td>
<td>sā'īn</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>&quot;SUN&quot; CONSONANTS</th>
</tr>
</thead>
<tbody>
<tr>
<td>n</td>
</tr>
<tr>
<td>ن</td>
</tr>
</tbody>
</table>

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

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

### LONG VOWELS

<table>
<thead>
<tr>
<th>Sound</th>
<th>Approximate English Sound</th>
<th>Arabic Letter</th>
<th>Example</th>
<th>Transliteration</th>
</tr>
</thead>
<tbody>
<tr>
<td>ā</td>
<td>a in car, or a in dad</td>
<td>ا</td>
<td>نَّاس</td>
<td>nās</td>
</tr>
<tr>
<td>ī</td>
<td>ee in near, or ee in meet</td>
<td>ﯾ</td>
<td>تَّين</td>
<td>tin</td>
</tr>
<tr>
<td>ū</td>
<td>oo in boot</td>
<td>ﯾ</td>
<td>دُود</td>
<td>dūd</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>ﯾ</td>
<td>رَب</td>
<td>rab</td>
</tr>
<tr>
<td>i</td>
<td>i in sit</td>
<td>ﯾ</td>
<td>مَن</td>
<td>min</td>
</tr>
<tr>
<td>u</td>
<td>oo in book</td>
<td>ﯾ</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>ﯾ</td>
<td>مَوْز</td>
<td>mowz</td>
</tr>
<tr>
<td>ay</td>
<td>i in mine</td>
<td>ﯾ</td>
<td>بَيْت</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.

### Arabic Alphabet in Handwriting

<table>
<thead>
<tr>
<th>Letter Name</th>
<th>Sound and Transliteration Symbol</th>
<th>Letter</th>
<th>Final Position</th>
<th>Medial Position</th>
<th>Initial Position</th>
</tr>
</thead>
<tbody>
<tr>
<td>'alif</td>
<td>ā, ā</td>
<td>ٍ</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>bā'</td>
<td>b</td>
<td>ب</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>tā'</td>
<td>t</td>
<td>ت</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>thā'</td>
<td>th</td>
<td>ث</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>jīm</td>
<td>j</td>
<td>ج</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ḥā'</td>
<td>ḥ</td>
<td>ح</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>khā'</td>
<td>kh</td>
<td>خ</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>dāl</td>
<td>d</td>
<td>د</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>dhal</td>
<td>dh</td>
<td>ذ</td>
<td></td>
<td></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>
</tr>
<tr>
<td>-------------</td>
<td>---------------------------------</td>
<td>--------</td>
<td>----------------</td>
<td>----------------</td>
<td>-----------------</td>
</tr>
<tr>
<td>rā'</td>
<td>r</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>zāy</td>
<td>z</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>sin</td>
<td>s</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>shin</td>
<td>sh</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sād</td>
<td>S</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dād</td>
<td>D</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Tāʾ</td>
<td>T</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>DHāʾʾ</td>
<td>DH</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ḍāʾyn</td>
<td>ḍ</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ghāyn</td>
<td>gh</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>fāʾ</td>
<td>f</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>qāf</td>
<td>q</td>
<td></td>
<td></td>
<td></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>
</tr>
<tr>
<td>------------</td>
<td>----------------------------------</td>
<td>--------</td>
<td>----------------</td>
<td>----------------</td>
<td>-----------------</td>
</tr>
<tr>
<td>kāf</td>
<td>k</td>
<td>لا</td>
<td>كك</td>
<td>كك</td>
<td>كك</td>
</tr>
<tr>
<td>lām</td>
<td>l</td>
<td>ل</td>
<td>لج</td>
<td>لج</td>
<td>لج</td>
</tr>
<tr>
<td>mim</td>
<td>m</td>
<td>م</td>
<td>مم</td>
<td>مم</td>
<td>مم</td>
</tr>
<tr>
<td>nūn</td>
<td>n</td>
<td>ن</td>
<td>نن</td>
<td>نن</td>
<td>نن</td>
</tr>
<tr>
<td>hāʾ</td>
<td>h</td>
<td>ه</td>
<td>ها</td>
<td>ها</td>
<td>ها</td>
</tr>
<tr>
<td>wāw</td>
<td>w, ū</td>
<td>و،و،و،و،و،و</td>
<td>وو</td>
<td>وو</td>
<td>وو</td>
</tr>
<tr>
<td>yāʾ</td>
<td>y, i</td>
<td>ي</td>
<td>ييا</td>
<td>ييا</td>
<td>ييا</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.

سْفِينة

Non-connectors are I، D، Z، R، و． These letters connect to the letter that precedes them only if that letter is a connector.

سوِق

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

روضة
### 2. Other Arabic Characters and Symbols

#### More Arabic Characters

<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>ġ (final position only)</td>
<td>alif maqSūra</td>
<td>لبى</td>
<td>lubnā</td>
</tr>
<tr>
<td>ت</td>
<td>į (final position only)</td>
<td>Ta’ marbūTa</td>
<td>مبى</td>
<td>mubārāt</td>
</tr>
<tr>
<td>للا</td>
<td>la</td>
<td>lām-alif</td>
<td>اهلا وسهلا</td>
<td>'ahlān wa-sahlan</td>
</tr>
<tr>
<td>غ</td>
<td>'</td>
<td>hamza</td>
<td>سما</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.

#### Diacritic Signs

<table>
<thead>
<tr>
<th>Sign</th>
<th>Transliteration Symbol</th>
<th>Name of the Sign</th>
<th>Arabic Example</th>
<th>Transliteration</th>
</tr>
</thead>
<tbody>
<tr>
<td>اً</td>
<td>a</td>
<td>fathHa</td>
<td>رَبّ</td>
<td>rab</td>
</tr>
<tr>
<td>ī</td>
<td>i</td>
<td>kasra</td>
<td>مٕن</td>
<td>min</td>
</tr>
<tr>
<td>ā</td>
<td>u</td>
<td>Damma</td>
<td>ٖدّب</td>
<td>dub</td>
</tr>
<tr>
<td>ً</td>
<td>an</td>
<td>fathHa tanwin</td>
<td>سَمْسَٕا</td>
<td>shamsan</td>
</tr>
<tr>
<td>ٍ</td>
<td>in</td>
<td>kasra tanwin</td>
<td>كِتَابٕ</td>
<td>kitābin</td>
</tr>
<tr>
<td>ُ</td>
<td>un</td>
<td>Damma tanwin</td>
<td>قَوْبٕ</td>
<td>thawbun</td>
</tr>
<tr>
<td>ج</td>
<td>'</td>
<td>hamza</td>
<td>سَأَال</td>
<td>sa’al</td>
</tr>
<tr>
<td>٢</td>
<td>'ā or ‘a’ (always with alif)</td>
<td>madda</td>
<td>قُرٕآن</td>
<td>qur‘ān</td>
</tr>
<tr>
<td>َ</td>
<td>consonant followed by another consonant</td>
<td>suکūn</td>
<td>بِنٕت</td>
<td>bint</td>
</tr>
<tr>
<td>ّ</td>
<td>doubled consonant</td>
<td>shadda</td>
<td>فِنْنٕ</td>
<td>fannun</td>
</tr>
</tbody>
</table>
LESSON 1
(Modern Standard Arabic)
أهلاً وسهلاً!
‘ahlan wa sahlan! Hello!

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

سّامير، أهلاً وسهلاً

لويسي: أهلاً بك.

سامير. ما إسمك؟

لويسي: إسمي لويسي. ما إسمك؟

سامير. إسمي سامير.

سامير ‘ahlan wa sahlan!

لويسي ‘ahlon biko!

سامير: ما إسمك؟

لويسي: إسمي لويسي. ما إسمك؟

سامير: إسمي سامير.

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—أهلاً وسهلاً—is ‘ohlon (hello), the first word from the right, and it is followed by the word وسهلاً wo sohlan (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

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

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

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

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

Arabic script is always cursive, whether typewritten or handwritten. While most Arabic letters are connected to the preceding and the following letter with small connecting strokes, six letters, \(\text{i} \), \(\text{j} \), \(\text{y} \), \(\text{r} \), \(\text{z} \), and \(\text{q} \), connect only to the preceding letter and not to the letter that follows them.

Because letters connect to each other in Arabic, they take different shapes depending on their positions in words: initial, medial, final, and separate. The initial form is used at the beginning of a word or a cluster of letters and has only one connecting stroke on the left side. When a letter is connected 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 \(\text{c} \) in \(\text{sahl} \). When the letter ends a word or a group of letters, its form is called final, and it has one stroke on the right side. When the letter is not connected to another letter, its form is called separate. While some letters have four distinct, but related shapes, most letters can be easily reduced to two distinct shapes, initial medial and final separate, when the core shape of the letter, without the connecting strokes, is considered.

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

In everyday usage, newspapers, signs, and books, only consonants and long vowels are written in Arabic. For example, the male name سامير, pronounced SAH-meer, is written as س-امير without the short vowel (\(\dot{a}\)) under the \(\text{m} \). This is because the diacritics for the short vowels, \(\text{a} \), \(\text{i} \), and \(\text{u} \), 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), t (as in fly), h (as in hello), j (as in jelly), k (as in key), l (as in lip), m (as in mother), n (as in no), s (as in sit), sh (as in ship), t (as in toe), th (as in thin), w (as in wind), y (as in yellow), and z (as in zebra).

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

4. CONSONANTS AND CONSONANT LETTERS: ك kaf, ل lam, ب baa', س sin, ر ra', م mim, AND ه haa'

You will learn seven consonant letters of the Arabic alphabet in this lesson. All are used in the dialogue.
A THE LETTER ﬂ kāf; THE SOUND k

The letter ﬂ 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>ﬂ</td>
<td>ﬂ</td>
<td>ﬂ</td>
<td>ﬂ</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 ﷲ laka (for you), the absence of such a stroke in the separate form totally separates the letter from the previous cluster of letters, as in أبوك 'abūka (your father).

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

ٍ ﷲ bika (to you, m)
ٍ ﷲ ﷳ ismuka (your name, m)

Here are additional examples showing kāf in other positions:

Initial ﷲ kull (all)
Medial ﷲ likull (for all)
Separate أبوك 'abūka (your father, m)

B THE LETTER ﷮ lām, THE SOUND l

Like kāf, ﷮ 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.
In the dialogue, lām was used in its initial position in:

\( لوسی \) (Lucy)

Other examples are:
- Medial  
  \( کْلَکْمُ \) kullukum (all of you, pl)
- Final  
  \( کَلُّ \) kull (all)
- Separate  
  \( کَماَلُ \) kamāl (Kamal)

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

\( اهْلَانُ \ وَسَهْلاً \) (hello and welcome)

C THE LETTER  ب bā', THE SOUND b

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

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

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

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

\( بِكَ \) (to you, m)

Other examples are:
- Medial  
  \( كَبْرِ \) kabīr (big)
- Final  
  \( كَلَبُ \) kalb (dog)
- Separate  
  \( أَبُ \) ‘ab (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>س</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
Other examples are:

Medial. مسمار mismar (nail)

Final بوليس bulis (police)

Separate يأس bo's (courage)

---

**E. THE LETTER  된, THE SOUND r**

The letter  된 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>أ</td>
<td>الر</td>
<td>أ</td>
<td>الر</td>
<td>الر</td>
<td>r</td>
</tr>
</tbody>
</table>

The consonant  된 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,  된 was used in its final shape in

سَمِير sāmir (Samir)

Here are examples of  된 in other positions:

Initial رامي rāmi (Rami)

Medial أسرار 'osrār (secrets)

Separate دار dār (house)

---

**F. THE LETTER م, THE SOUND m**

Like ك، ل، بو، and س، م mim 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 Quran.
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:

- sāmir (Samir)
- ismuka (your name, m.)
- ismī (my name)

Other examples are:
- Initial: moha (Maha)
- Final: ism (name)
- Separate: umm (mother)

G THE LETTER ꞌ hā‘, THE SOUND h

The letter ꞌ 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>ﻫ</td>
<td>ﻲ</td>
<td>ﻮ</td>
<td>ﻲ</td>
<td>hā‘</td>
<td>h</td>
</tr>
</tbody>
</table>

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

The consonant hā‘ is pronounced just like the English h in hey. The h-sound in Arabic can also appear in the middle or at the end of the word, as in ماه māhir (skillful) or مياه miyāh (waters).

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

- ‘ahlan (hello)

And in its medial form in:

- Sahlan (welcome)
Other examples are

Medial  مَهَا mohō (Maha)

Final  إِسْمُهُ ismuhu (his name)

Separate  مِيَاهِ miyōh (water)

5. VOWELS AND VOWEL LETTERS

Arabic has six vowels, three long and three short ones

A. THE LETTERS َ، ُ، ِ، ْ،، َ، AND َ wāw, THE LONG VOWELS َ، ِ، AND ُ

The long vowels َ، ِ، and ُ are represented by the alphabet letters َ، ُ، and َ respectively. Remember that long vowels, unlike the short ones, are always written in Arabic, as in سَاَمْر somir or لُوْسَى lūsi.

The long vowels َ، ِ، and ُ are pronounced at twice the length of the short vowels َ، ِ، and ُ. 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 soomir to pronounce the long َ in the name sōmir and luwuṣi to pronounce the long ُ and the long ِ in the name lūsi.

The letters َ، ُ، and َ also represent the consonants (ً)، ِ، and ْ، 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 َ AND ً

The long vowel َ 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.

<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>alif</td>
<td>َ 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 َ.

In the dialogue, alif was used in its medial form

سَاَمْر somir (Samir)

An example of its use in the final position is

مَا mahu (Mahu)
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 ١, and over the letters َٰ and ِ. *Hamzo*, 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 (') *Hamzo* 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 *homza* in that position. They are marked with an appropriate short vowel symbol in writing (that shows short vowels), as in the examples below

أمَّلاَمْ َُهَا (hello)

ُءَسْمُكْ ُعَسْمُكْ (your name, m)

ُإِسْمِي (my name)

Note that in Arabic writing, *homza* 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 ُيِّ, THE SOUNDS *i* AND *y*

The Arabic letter ُيِّ *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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<td>ُيِّ</td>
<td>ُيِّ</td>
<td>ُيِّ</td>
<td><em>i</em> or <em>y</em></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

ُيَا ُيَا (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)

ُلوسي (Lucy)

*Please note* that in Arabic, the word-initial *ayn* discussed in Lesson 2 is represented by the symbol (َ) which follows the vowel *i*.
In these words, it is pronounced as a vowel i, because it follows a consonant.

Other examples of yā' are:

- **Medial**: سَمِيكَهُ ْsamik (thick)
- **Final**: مَآيُ māy (May)

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

**THE LETTER ۹ wāw; THE SOUNDS ū AND w**

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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<tr>
<td>و</td>
<td>۹</td>
<td>و</td>
<td>و</td>
<td>wāw</td>
<td>ū or w</td>
</tr>
</tbody>
</table>

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

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

وَسَهْلُ ْwo sohlon (and welcome)

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

And in the final form in:

لُوْسِيُّ lūsi (Lucy)

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

Other examples are:

- **Final**: سورِیَا sūriyyā (Syria)
- **Separate**: أوُ اوُ ow (or)

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

**B. THE SYMBOLS ( ۱ ) fatHa, ( ۲ ) kasra AND ( ۳ ) Damma, THE SHORT VOWELS a, i, AND u**

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

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

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

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

بِكَّة biko (to you, m)

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

إِسْمُوْكَ ismuko (your name, m)

Again, notice the kosro for the vowel i under the letter ـ, the Dommo for the vowel u over the letter ـ, and the fatHa for the vowel a over the letter ـ.

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 ـ 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 ـ.

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

إِسْمُوْكَ 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

مِنْ أَيْنَ؟ min ayno? (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

أُهَلًا وَسَهْلاً ohlan wo sohlan hello (lit., hello and welcome)
أهلاً بك

And

Hello to you (a reply, to a male)

to you, in you (to a male), contains preposition ب bi (to, in), followed by an ending showing person

ما مَا?

What?

your name (to a woman)

What is your name? (to a woman)

اسمك ismuki

your name (to a man)

 اسمك mā-smuki?

my name

D. Cultural Note

Arabic speakers grow up surrounded by two different varieties of their language: the formal variety of Arabic, fuSHā (pronounced fuS-Hā), and a colloquial variety of Arabic, ‘āmmiiyya 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, ‘āmmiiyya, 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. ‘āmmiiyya is also used in some informal written communication, such as notes or personal letters. You can also hear ‘āmmiiyyo 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, ‘āmmiiyya 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 ‘āmmiiyyo 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 Lebanonese 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 آل وا
   b. ب أ ر
   c. ال أ م
   d. ك ر م
   e. ا م ل ك
   f. إ س ل أ م
   g. م ب أ ر ك
   h. س أ م ي

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

   a. bābā
   h. amrīkō
   c. mabrūk
   d. rasmi
   e. libī
   f. kalām
   g. muslimūn
   h. samīr

3. Transliterate the following words.

   م م
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. إسمى أليك
b. إسمي سامي
с. ما اسمك؟
d. ما اسمك؟
e. أهلاً وسهلاً، لوسي.

Answer Key

1. a. يسألوا
b. بار
с. الأولم
d. كريم
е. أملك
f. إسلام
g. مبارك
h. سامي

2. a. بابا
b. أمريك
с. مبروك
d. رسمي
е. ليبي
f. كلام
g. مسلمون

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

4. a. إسمي
b. إسمك سامير
c. إسمك 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
LESSON 2
(Modern Standard Arabic)
من أيّن أنت؟
min ayn anta? Where Are You From?

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

لوسي: من أيّن أنت يا سامير؟
samir. أنا من دمشق.
لوسي. يغبني أنتي Syrian.
سامير. نعم، أنا من سوريا. ومن أيّن أنتيا لوسي؟
لوسي: أنا أمريكية. أسكك في مدينة واشنطن.

lūsi min ayn anto yō sōmir?
sōmir onō min dimośhq
lūsi yo’ni onta sūrī
sōmir no’om, ono min sūriyyō wo-min oyn onti yō lūsi?
lūsi ono omrikiyyo oskun fi modinīt wōshīn Tun

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 ظ ṭā’ 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 tō has two basic shapes, the initial/medial and the final/separate
Note that the core form of ت تُ is identical to the form of ب بُ The distinctive feature of ت تُ is the two dots on top

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<tbody>
<tr>
<td>ت</td>
<td>ت</td>
<td>ت</td>
<td>ت</td>
<td>تُ</td>
<td>t</td>
</tr>
</tbody>
</table>

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

أنتِ (you, f)
أنتُ (you, m)

Here are additional examples showing تُ in other positions:

Initial ترك تُ taraka (to leave)
Medial كتاب تُ kitab (book)
Separate and initial تُوبوت تُ tobūt (coffin)

B THE LETTER ن nūn, THE SOUND n

The letter ن nūn has two basic forms

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

nūn resembles a bowl with one dot on top in its final/separate position. Note that it also reaches under the line in this form. In the medial/initial form، ن nūn resembles ت تُ and ب بُ. 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>
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<tbody>
<tr>
<td>ب</td>
<td>ت</td>
<td>ن</td>
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</table>

The Arabic n sounds just like English n in no.

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

أنتِ (you, f)

And in its final position in

٤٧
Other examples are

Initial and medial نََاَم نََاَم (we sleep)
Medial and separate لِبَنَان لِبَنَان (Lebanon)

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

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<tr>
<td>ع</td>
<td>م</td>
<td>ع</td>
<td>ع</td>
<td>ع</td>
<td>‘ayn</td>
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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 homzo 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

\[\text{بَعْنيٌ } yo'ni \] (so, in other words)
\[\text{نَعَمْ } no'om \] (yes)

Other examples are:

Initial غَمَان ‘umān (Oman)
Final بَعْيَّ boy’ (selling)
Separate البَيْقَاء ol-biqā‘ (the Beqaa, a valley in Lebanon)
D  THE LETTER ﻓ fā', THE SOUND f

The letter ﻓ fā' has two basic shapes

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

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

في ﻓ ﻓ ﻓ (in)

Other examples are

Medial مُسْتَنَفَ sūfūn (ships)

Final ﺃُنْفَ oñíf (nose)

Separate ﺃُنْوَفَ unûf (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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The consonant qāf is similar to the English k sound in cool, 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 ﺄُنْقَرُ toqro’ (she reads)

Initial ﺄُنْقَرأ qoro’o (he read)

Separate سوق sūq (market)
THE LETTER  د al; THE SOUND d

Like the letters  ا olif,  ر roo, and  و waw, د dōl has only one basic shape and is a non-
connector letter.

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

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

دَمَشْقَ dimashq (Damascus)

Other examples are

Medial  عددٌ 'a'ād (number), the first dōl
Separate  عددٌ 'a'ād (number), the second dōl

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

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

دَمَشْقَ dimashq (Damascus)

Other examples are

Initial  شَمْسٌ shoms (sun)

Final  مِشْمِيْش  mishmish (apricot)

Separate  أُشْشَاشِ a'shōsh (nests)

THE LETTER  تٍ Tâ', THE SOUND T

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

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

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

In the dialogue,  was used in its medial form in

\[ \text{wāshīnTun} \text{ (Washington)} \]

Other examples are.

Initial  (child)

Final (and medial)  (cats)

I THE LETTER  ٠ tā’ marbūTa

The letter  ٠ tā’ marbūTa is not a letter of the alphabet. It is a version of the letter  tā’ . It has only two forms, the final form and the separate form.

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<td></td>
<td></td>
<td>٠</td>
<td>٠</td>
<td>tā’ marbūTa</td>
<td>silent or t</td>
</tr>
</tbody>
</table>

Many feminine nouns end in the letter  ٠ tā’ marbūTa, which is most often silent ٠ tā’ marbūTa is always preceded by a fatḥa.

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

\[ \text{amrīkiyya} \text{ (American, f)} \]

Another example is

Separate: ٠ أَبْوَة  ubūwwa (fatherhood)

\[ ^{1} \text{See section C.3 of this lesson and Lessons 4 and 6 for more discussion of number, gender, and the role of marbūTa}\]
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.

كَسَر kəsər (he broke) vs كَسَر kəsər (he smashed)

عَقِد uqod (he conducted) vs عَقِد uqod (he complicated)

Note that words with "doubled" consonants, such as أمْرِيْكَيْة omriyya and أَبْوَة 'abowa, 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:

أَبْوَة 'abowa (fatherhood)

أمْرِيْكَيْن omriyyin (Americans)

3. WORD STRESS

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

مَدِينة madina (city)

pronounced as moh-DEE-noh

Long syllables are syllables that have a) a consonant and a long vowel, e.g., di in the مدينة madina (city), or b) a consonant, a short vowel, and another consonant, e.g., kiy in the word أمْرِيْكَيْة omriyya (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:

أمْرِيْكَيْة is omriyya pronounced as om-ree-KIY-yoh

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

تُقَرَّأ is taqro' (she reads) pronounced TAQ-ro'.
C. Grammar and Usage

1. SAYING IS AND ARE IN ARABIC

While the Arabic sentence مِن أَين أَنْتُ؟ min ayn anta? contains three words—min (where), oyno (from), and anto (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 أمريكيةً**

anā amrikīyyo  
I am American (lit., I American)

**هو كاتب**

huwa kāṭib  
He is a writer (lit., He writer)

**كمال مُنَا**

komāl hunā  
Kamal is here (lit., Kamal here)

**أنا في مكتَبِي**

anā fi maktōbi  
I am in my office (lit., I in my office)

**أنت في ليبيا**

onta 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 مَنَا؟**

kamāl hunā?  
Kamal is here?

**أنا في مكتَبِي؟**

onā fi maktōbi?  
Am I in my office?
Another way to ask yes/no questions is to add one of the two question particles, ِءَلَ َأَلَّا or ِءَلَ َأَلَّا, at the beginning of the sentence. For example:

أَمْ كَاتِبٌ؟
-o-kotib?  
Is he a writer?

وَكَاتِبٌ؟
-o-huwo kotib?  
Is he a writer?

هل تُسْكَنُ في أمِريكا؟
-hol toskun fi omrīko?  
Do you live in America? (m)

هل تُتْكلِمُ الإنجِليِزِيةِ؟
-hol totoklom al-ingliziyā?  
Do you speak English? (m)

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

رأَجُل
-rajul  
a man (m)

إِمْرأَةٌ
-imro‘o  
a woman (f)

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

مَكْتَبٌ
-moktob  
office (m)

مَكْتَبَةٌ
-moktobē  
library (f)

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

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>wahid</td>
<td>wahlidg</td>
</tr>
<tr>
<td>father</td>
<td>mother</td>
</tr>
<tr>
<td>كاتِب</td>
<td>كاتِبة</td>
</tr>
<tr>
<td>katab</td>
<td>kotibu</td>
</tr>
<tr>
<td>writer</td>
<td>(female) writer</td>
</tr>
</tbody>
</table>

Notice that in writing, feminine nouns end in the letter د to morbuTa, 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 mading
in the city

أَسْكُنْ فِي مِدِينَةٍ ِوَاشْتَنُنُّ
askun fi madingt woshinTun
I live in the city of Washington

4. NATIONALITY AND AFFILIATION ADJECTIVES

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

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

أمَّريِكاٍ omrika (America) أمَّريِكيٍ amriki (American, m)
لُبَنَانَ lubnān (Lebanon) لُبَنَانيِّ lubnāni (Lebanese, m)
عَرَبٍ ‘orob (Arabs) عَرَبيِّ ‘arabi (Arab, m)

And

أمَّريِكاٍ omriko (America) أمَّريِكيِّةٍ amrikiyya (American, f)
لُبَنَانَ lubnōn (Lebanon) لُبَنَانيِّةٍ lubnōnīyya (Lebanese, f)
عَرَبٍ ‘orob (Arabs) عَرَبيِّةٍ ‘orobiyya (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 sūriyya (Syria)
سوري sūrī (Syrian, m)
سوريّة sūriyyo (Syrian, f)

D. Vocabulary

من min from
أين ayna where?
انت anta you, m
يا yāl hey!, oh!
انا onō I
دمشق dimoshq Damascus
عئني ya'ni so, in other words
سوري sūrī Syrian, m
نعم no'om yes
سوريّا sūrīyya Syria
انت onī you, f
أمريكية amrikiyya American, f
أسكُن askun I live
في fi in
مدينة madīna city
مدينة واسطَن modinot wūshinTun 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‘ot ad-duwal al-'orabiyya, was established in
1945 by seven charter members—Egypt, Iraq, Lebanon, Saudi Arabia, Syria, Transjordan (now Jordan), and Yemen—to strengthen and promote economic, cultural, social, and political programs involving its member states and mediate possible disputes. For example, the organization, also called the Arab League for short, coordinates literacy campaigns, sponsors the publication of books, launches youth sports programs, and supports programs advancing the role of women in Arab societies.

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

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

F. Exercises

1. Connect the following letters into words

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

a. aqlām
b. kuntu
c. funduq
d. laban
e. kamāl
f. baTāTa
g. urduniyya
h. sharibtu

3 Give the English transliteration of the following words

a. مَسْتَرِوب
b. كِتَاب
c. تُونِسِيَة
d. كَانَت
e. بِنَت
f. عَالَم
g. قَافِلَة

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

The Arabic word for you is ُكُلُك. Note that ُكُلُك is written using a special combination letter ُكُلُك.
Answer Key

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

2 a. أقلاع
   b. كتَت
   c. فندق
   d. لبن
   e. كمال
   f. بباطنة
   g. أردنية
   h. شربت

3 a. moshrub
   b. kitāb
   c. tūnisiyya
   d. kānāt
   e. bint
   f. 'ālim
   g. qāfīla

4 a. أنت من سوريا؟
   b. لا، أنا من لبنان
   c. هو في سوريا؟
   d. إسمي.
   e. أنت في مدينة دمشق?
   f. أنت أمريكي/أمريكيَة؟
   g. لا، أنا لبناني/لبنانية
   h. سمبر هناء؟

5 a. anta tūnisi?
   b. ismuka samir?
   c. anta hunā?
   d. maktabi fī lubnān?
   e. lūsi hunā?
**Lesson 3**
(Modern Standard Arabic)

**mādāhā ta’mal? What Do You Do?**

**A. Dialogue**

Lucy and Donald are having coffee with Lucy's colleague (زَمِيلُ الْوُسَيْي zāmil lūsi) Samir and Donald’s friend (صَدِيقُ دُونَالْدٍ Sadiq dūnald‘) in the cafeteria of the American University of Beirut. Samir and Donald’s friend meet for the first time and are amazed to find they have a lot in common.

**Samir, zamil lūsi:** SabaH al-khayr
**Sadiq dūnald. SabōH an-nūr aḥlan**

**Samir, zamil lūsi aḥlan bik lubnānī, o laysa kadhalik?**
**Sadiq dūnald lā anā min al-kuwayt wa HaDratak, libi am maghrībi?**

**Samir, zamil lūsi anā tūnīsī ismi sāmir at-tūnīsī.**

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Note: The vowel ṭā which occurs only in foreign or borrowed words.
B. Arabic Writing and Pronunciation

1. CONSONANTS AND CONSONANT LETTERS: ص Sād, ض Dād, ظ DHā', ح Hā', خ khā', ج jīm, ز zāy, ث thā', د dhal, غ ghayn, َ ا alif maqṣūra

In this lesson you will learn how to write and pronounce ten more consonant letters of the Arabic alphabet ُ ِ ٌ ٍ َ َ You will also learn about 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

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<tr>
<th>INITIAL</th>
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<tbody>
<tr>
<td>ص</td>
<td>ح</td>
<td>ح</td>
<td>ص</td>
<td>Sād</td>
<td>S</td>
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</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,
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 ə-sound in Sōd, 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:

- صبَاح Sobāh (morning)
- صديق Sodiq (friend)

Here are examples showing Sād in other positions:

- Medial قصير qoSīr (short)
- Separate خاص khāSS (special, private)
- Final ليص līSS (thief)

8 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.

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<tr>
<td>ض</td>
<td>ض</td>
<td>ض</td>
<td>ض</td>
<td>Dād</td>
<td>D</td>
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</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 down.

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

- أَيْضَاً oyDon (also)

Other examples are:

- Initial: ضابِط DōbiT (officer)
- Separate: أَنْصَر arD (earth, land)
- Final: رَكْضَ ال rokD (running)
C  THE LETTER د Dhā', THE SOUND DH
The letter د Dhā' has only one basic form, to which the connecting strokes are added when necessary:

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<tbody>
<tr>
<td>د</td>
<td>ذ</td>
<td>ذ</td>
<td>DHā'</td>
<td>DH</td>
<td></td>
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</table>

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

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

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

- Initial: ب Ubū Dhobi (Abu Dhabi)
- Medial: فظيع foDHi' (detestable)
- Final: ح HoDHāDH (luck)
- Separate: حظوظ HuDHūDH (luck, pl)

D  THE LETTER ح Hā', THE SOUND H
The letter ح Hā' has two basic shapes:

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<tbody>
<tr>
<td>ح</td>
<td>ح</td>
<td>ح</td>
<td>ح</td>
<td>Hā'</td>
<td>H</td>
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</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 ohem would get you close to producing the sound H is a voiceless counterpart of the sound (‘) represented by the letter غ ‘oyn, which you learned in Lesson 2. Both sounds are among those that give Arabic its typical guttural sound.

In the dialogue, ح Hā' is found in the initial position in حضرتك HaDātak (you, Sir)
and in the separate form in:

صباح SabāH (morning)

Other examples are:

Medial: صحم SoHif (newspaper)

Final ريح riH (wind)

E  THE LETTER خ khō', THE SOUND kh

The consonant letter خ khō' has two basic shapes

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<tr>
<td>خ</td>
<td>خ</td>
<td>خ</td>
<td>خ</td>
<td>kha'</td>
<td>kh</td>
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</tbody>
</table>

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

khō' 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 Hō'), 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, khō' was used in its medial form in

الخير ol-khoyr (good)

Other examples are

Initial خ خ hobar (news, sg)

Final تاريخ tōrikh (history)

Separate (and initial) خ خkhawkh (peaches)

F  THE LETTER ج jim, THE SOUND j

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

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<tbody>
<tr>
<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**: جَامِعَة (university)
- **Medial**: جَيِّدًا (very well)
- **Final**: الْحَرْجَة (the dialect)

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

- **Separate**: دَجَاج (chicken)
- **Separate and initial**: خَرْجَة (go out)

### G THE LETTER ﺺ zāy; THE SOUND z

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

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

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</thead>
<tbody>
<tr>
<td>ﺺ</td>
<td>ﻲ</td>
<td>ﺺ</td>
<td>ﺺ</td>
<td>zāy</td>
<td>z</td>
</tr>
</tbody>
</table>

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

- ﺖَمِيل zamil (colleague)

Other examples of zāy are:

- **Medial**: مِزَمَار mizmar (flute)
- **Final**: مَركز markaz (center)
- **Separate**: رَزَّ ruzz (rice)

### H THE LETTER ﺓ thā'; THE SOUND th

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

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<tr>
<td>ﺓ</td>
<td>ﺓ</td>
<td>ﺓ</td>
<td>ﺓ</td>
<td>thā'</td>
<td>th</td>
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</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: باحثة bāḥitha (female researcher)

Final: بحث baḥth (search, research)

Separate: تراث turāth (legacy, heritage)

I THE LETTER دَ, THE SOUND dh

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

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<tr>
<td>دَ</td>
<td>دَ</td>
<td>دَ</td>
<td>دَ</td>
<td>dhā’</td>
<td>dh</td>
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</table>

دَ dhāl looks like the letter د dīl, 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 أستاذ ustūdh (professor, mister)

Other examples are

Initial ذكي dhoki (intelligent)

Medial and final لذيذ lodhidh (delicious)

J THE LETTER ُغ*, ghayn, THE SOUND gh

The letter ُغ* ghayn has four different shapes.

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<th>INITIAL</th>
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<th>SOUND VALUE</th>
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<tbody>
<tr>
<td>ُغ*</td>
<td>ُغ*</td>
<td>ُغ*</td>
<td>ُغ*</td>
<td>ghayn</td>
<td>gh</td>
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</table>

The shape of ُغ* ghoyn is the same as the shape of ُؤ yn, 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

ضْرِي maghribi (Moroccan)

Other examples are

Initial غ‌داء ghadā’ (lunch)
Final تَبْغ tabgh (tobacco)
Separate فراغ faragh (space)

K THE LETTER ی alif maqṣura

The letter ی alif maqṣura is not a separate letter of the alphabet. It always occurs at the end of the word and has a single shape. The absence of any dots distinguishes it from the final form of the letter ی 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 maqṣura</td>
<td>ә</td>
</tr>
</tbody>
</table>

alif maqṣura is used to represent the long vowel ә at the end of words

In the dialogue, alif maqṣura occurs in

مُستشفى mustashfā (hospital)

Other examples of alif maqṣura are

ذِکْرِی dhikrā (memory)
مُتَی munā (Muna)

C. Grammar and Usage

1. THE DEFINITE ARTICLE

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

البيت 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:

البيوت al-buyūt (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 o 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 boyt (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 boytn (a house)

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

**Indefinite Nouns**

جامِعَة
djami'o (a university)

يَوْم
yawm (a day)

مُستَشْفَى
mustoshfâ (a hospital)

**Definite Nouns**

الجِامِعَة
al-jami'o (the university)

الَّيْوْم
ol-yawm (the day)

المَستَشْفَى
al-mustoshfî (the hospital)

When the definite article 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>&quot;SUN&quot; CONSONANTS</th>
</tr>
</thead>
<tbody>
<tr>
<td>n</td>
</tr>
<tr>
<td>ن</td>
</tr>
</tbody>
</table>

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

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

الصَدِيق ostr-Sadiq (the friend)

الزَمِيل oz-zomil (the colleague)

الدُكَتُور od-duktör (the doctor)

The plural numerals are often referred to as nunation. The short vowels, ą, ō, and ą to which the n of nunation is added represent the ending (see Lesson 17).
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 شمس shams (sun) begins in one such sound. The sound of the article remains آل 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></th>
</tr>
</thead>
<tbody>
<tr>
<td>ما mā</td>
<td>what, which? (used before a noun)</td>
</tr>
<tr>
<td>ماذا mādḥā?</td>
<td>what?</td>
</tr>
<tr>
<td>أين ayn(a)?</td>
<td>where?</td>
</tr>
<tr>
<td>من أين min ayn(a)?</td>
<td>from where?</td>
</tr>
<tr>
<td>من man?</td>
<td>who?</td>
</tr>
<tr>
<td>متى matā?</td>
<td>when?</td>
</tr>
<tr>
<td>لماذا limādḥā?</td>
<td>why?</td>
</tr>
<tr>
<td>كيف kay(a)?</td>
<td>how?</td>
</tr>
</tbody>
</table>

ما اسمك؟
mō-smukā?
What is your name?

ماذا تعمل؟
mādḥā tō’mol?
What do you do?

أين الجامعة؟
oyn ol-jōmī’a?
Where is the university?

من أين لوسي؟
min ayn lūṣī?
Where is Lucy from?
When do you speak the Lebanese dialect?

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>نَحْنَّ</td>
<td>nahnu</td>
</tr>
<tr>
<td>أنت</td>
<td>anta</td>
<td>أنتَمْ</td>
<td>antum</td>
</tr>
<tr>
<td>أنتي</td>
<td>anti</td>
<td>أنتَنَّا</td>
<td>antunna</td>
</tr>
<tr>
<td>هُوَ</td>
<td>huwa</td>
<td>هُمْ</td>
<td>hum</td>
</tr>
<tr>
<td>هي</td>
<td>hiya</td>
<td>هُنْ</td>
<td>hunna</td>
</tr>
<tr>
<td>أنتُما</td>
<td>antumā</td>
<td>دَوْلَةً</td>
<td>you two (m/f)</td>
</tr>
<tr>
<td>أنتَنَّا</td>
<td>antunna</td>
<td>دَوْلَتَنَا</td>
<td>they two (m/f)</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-kūwayt.
I am from Kuwait
Subject pronouns are optional if a sentence contains a verb.

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

D. Vocabulary

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>صديق</td>
<td>friend (m)</td>
</tr>
<tr>
<td>زميل</td>
<td>colleague (m)</td>
</tr>
<tr>
<td>صباح الخير</td>
<td>good morning</td>
</tr>
<tr>
<td>صباح الصرور</td>
<td>good morning (a reply)</td>
</tr>
<tr>
<td>أليس كذلك</td>
<td>Right?, Isn't it so?</td>
</tr>
<tr>
<td>الكويت</td>
<td>Kuwait</td>
</tr>
<tr>
<td>حضرتك</td>
<td>you, Sir (a respectful form of address)</td>
</tr>
<tr>
<td>ليبي</td>
<td>Libyan (m)</td>
</tr>
<tr>
<td>أم</td>
<td>ar (in questions)</td>
</tr>
<tr>
<td>مغربي</td>
<td>Moroccan (m)</td>
</tr>
<tr>
<td>تونسي</td>
<td>Tunisian (m)</td>
</tr>
<tr>
<td>واللهم</td>
<td>Really?, Is that so?; By God!</td>
</tr>
<tr>
<td>أياضا</td>
<td>also</td>
</tr>
<tr>
<td>لكن</td>
<td>but</td>
</tr>
<tr>
<td>تشرفنا</td>
<td>Nice to meet you</td>
</tr>
</tbody>
</table>
E. Cultural Note

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

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

1. Connect the following letters into words

   a. غل
   b. الم غرب
   c. ظاهرة
   d. خ لي ل
   e. ثياب
   f. ض ب اط
   g. تم ساح
   h. ص ح ي ح

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

   a. dhanab
   b. baTTikh
   c. riyāD
   d. Habib
   e. tujib
   f. taSwir
3 Match the English transliterations to the Arabic words below

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

a سُبَاط
b ظَلَّ
c بِرُور
d جَدَّاب
e بِحْث
f خَبِّز
g مِثال
h جابِر

4 Answer the following questions about the dialogue

a من أين يُّوسي؟
b من سامر الْتَّوْنِيسي؟
c من أين ساهر؟
d أين الجامعة الأَمْريكيَّة؟
e أين بيروت؟

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

دَكْتُور / الجَامِعَة / أَنْكَلَم / المُسْتَشْفَى / فِي / الْعَرَبِيَّة / هَوَ / مَدِينَة

أَنَا إِسْمِي لِينَا ناصِر أَنَا لُبنَانيَّة أُسْكَنُ بِيرَوت أَنَا دَكْتُور أَعمَلُ فِي________________________
كُلَّ يَوْمٍ __________ اللغة __________ صدَقِيُّي أُحْمَد مَاجِد أَيْضًا __________ ولكنُّي ________________
الأَمْريكيَّة __________ سوري
1. a غَلِب
b المَغَرب
c ظاهِرة
لِحْلِيل
d ثَيَاب
e ضِبْاط
f تَمْسَاح
g صَحِيح
h مِنَال mithāl

4. a لوَسِي مِنْ أمْريْكَة
b سَامِر التَّوْنِيْسِي دَكْتُور
c هُوَ تَوْنِيْسِي
d الجَامِعَة الأَمْريْكِيَّة فِي بِئْرِوْت
e بِئْرِوْت فِي لِبْنَان

5. أنا إِسْمِي لِبْنَا ناصِر أَنَا لِبْنَانِيَّة أَسْكُنُ فِي مَدِينَة بِئْرِوْت أَنَا دَكْتُور أُعْمَل فِي المَسْتَشَقِّيْنِ كُل يَوْم أَتَكْلِمُ الْلِّغَةِ الْعَرََبِيَّة

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

صَدِيقِي أَحْمَد مَاجِد أَيْضًا دَكْتُور وَلَكِن فِي الجَامِعَة الأَمْريْكِيَّة هُوُ سُورِي

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

a. م و س ي ق
b. ي م ن
c. د ك ت و ر
d. ت ع ب ان
e. ف ل س ط ي ن
f. ق ه و ة
g. ع د ال ل ه
h. ز ل ا ء
i. ش ا ه د و ا
j. ج و ا م ع
k. ا ب و ظ ب ي
l. ص غ ي ر ة

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

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

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

أَسْتَاذٌ / التَّلَفْون / فَرْنُسَا / الْعَرَّبُ / زَمِيلٌ / مَدِينَة

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

- يعنى في لبنان؟
- نحن في مدينة لوس أنجلوس.
- نحن في مدينة بيروت.
- نعم، نحن في أمريكا.
- أي أنتم؟
- يعنى أنتم في أمريكا؟
- نعم، في لبنان.

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

a. ما اسمك / اسمك؟
b. من أتين أننت / أنت؟
c. هل أنت أمريكي / هل أنت أمريكي؟
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. يعنى أنا __________ الكويت

d. وأسكن __________ مدينة الكويت

7 Write the corresponding feminine forms for the following masculine nouns

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

8. Translate the following mini-dialogues into Arabic

- Where are you?
  - I am in the office
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 ← السَّلاَم
a طالِب
b الأَرْدن
cc المدينَة
d الضَّيِّيف
e الجامِعَة
f الرَّادِيو
g التِّلِفِّيزيُّون
h الوَلِد

10 Decide whether the words below are definite or indefinite

a الوَلَدَة
b لَزْق
cc أصدَقاء
d الأَرْدن
e طَفْق
f أَحْمَر
g الجِمَار
Answer Key

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

2. a. كبيرة
   b. مدين
   c. صغير
   d. طالب
   e. سيارةكم
   f. السودان
   g. الحار
   h. الجو

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

4. أي أنتم؟
   نحن في مدينة لوس أنجلوس.

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

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

7. a. عراقي
   b. كويتي - كويتية
   c. سوري
   d. ليبي
   e. كاثية
   f. طالب - طالبة
   g. معلم - معلمة

8. أي أنتم؟
   أنا في المكتبة.

- من أي أنتم؟
   - أنا من أمريك.

- هل هي لبنانية؟
   - نعم.

- من أي هم؟
   - هم من دمشق.
9. a. الطالب
   b. الأردن
   c. المدينة
   d. الضابط
   e. الجامعة
   f. الراديو
   g. التلفزيون
   h. الوالد

10. a. definite – الوالدة
     b. indefinite – لازق
     c. indefinite – أصدقاء
     d. definite – الأردن
     e. indefinite – طقس
     f. indefinite – أحمر
     g. definite – الجمار
A. Dialogue
Lucy went to Muna’s wedding last night. The next morning, she chats about it with Nadia, her neighbor, over a cup of coffee.

Nadia: صباح الخير يا لوسي.

لوسي: صباح النور يا نادِية. أهلاً.

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

لوسي: آه، يا نادِية، انضمت كثيراً. تعرَّفت على أهل العريس. والدة العريس دكتورَة ووالدها صاحب شركة.

نادية: يعكس فلوس كثيرة على الحفلة؟

لوسي: نعم، نعم، أكلنا أكلات كثيرة، وطبخة جدًا مثل التبولة والكبة والحلويات.

نادية: وماذا شربتم؟

لوسي: شربنا البينسي والسَّاي.

نادية: فقط؟ البينسي مشروب رخيص والسَّاي أيضاً والتَّبولة أكلة عادية مثل الكبة... هل كانت هناك فرقة موسيقية عربيَّة على الأقل؟

لوسي: لا، ما كانت هناك فرقة موسيقية. استمتعنا إلى غمّة دبيب.

نادية: غمّة دبيب؟ في الكاسيت يغِني؟

لوسي: نعم.

نادية: أتَّكلمت باللهجة اللُبنانيَّة؟

لوسي: طبعاً، تكلمت مع كل العالم، مع ابن خال مُنْي وسببت عمُّتها وجدَّة العريس. صبرت مثل البُليّل.
nādya  SabāH al-khayr, yā lūsī.
lūsī. SabāH an-nūr, yā nādya ahlān
nādya ahlān biki, ahlān wa saḥlan! tafaDDalī, kayfa kānāt al-Hafīl ams?
lūsī ʿālī, yā nādya, inbasāTu kathīran taʿarafīt ʿalā ahl al-ʿaris wālidat al-ʿaris duktāra wa wālīdhu SāHīb sharīka
nādya yaʿnī Sarāfī flīs kathīra ʿala l-Hafīl?
lūsī naʿām, naʿām akānā ilākāt kathīra wa Tayyība jiddan mithl at-tabbūlī wa l-kibbī wa l-Halawayāt.

nādya wa mādḥā sharībtum?
lūsī sharībīna l-bebsī wa sh-shāy
nādya faqāT? al-bebsī mashrūb rakhīS wa sh-shāy ayDan wa t-tabbūlī akā ʿādiyya mithl al-kibbī hal kānāt hunāk firqa mūsiqiyya ʿarabīyya ʿala l-aqalī?
lūsī lā mā kānāt hunāk firqa mūsīqiyya istamaʾnā ilā ʿamr diyāb
nādya ʿamr diyāb? fi l-kāsīt yaʿnī?
lūsī naʿām
nādya a takallamti bi l-lāhya l-lubnāniyya?
lūsī Tabʾan takallamtu maʾa kull al-ʿālam maʾa ibn khāl munā, wa bint ʾammātha wa jaddat al-ʿans Sīrūth mithl al-bulbul

Nadia  Good morning, Lucy
Lucy  Good morning, Nadia  Hello
Nadia  Hello ta yau Welcome  Came in  How was the wedding yesterday?
Lucy  Oh, Nadia, I had a lot of fun  I met the graam's family  His mother is a doctor and his father owns a company
Nadia  So, they must have spent a lot of money on the wedding
Lucy  Yes, indeed  We ate a lot of tasty foods like tabouli, kibbe, and sweets
Nadia  And what did you drink?
Lucy  Pepsi and tea
Nadia  Only?  Pepsi is a cheap drink, and sa is tea (lit, tea alṣa)  And tabouli is an ordinary dish, like kibbe  Was there at least a band playing Arabic music?
Lucy  No, there was no music band  We listened to Amr Diyab
Nadia  Amr Diyab? On a cassette, right?
Lucy  Yes
Nadia  Did you speak the Lebanese dialect?
Lucy  Of course, I spoke to everyone  to Muna's male cousin and her female cousin and to the graam's grandmother  I was like a nightingale

B. Writing and Pronunciation

1. USING tanwīn
As mentioned in Lesson 3, in mare formal Arabic, indefinite nouns end in -n. The -n follows one of the three short vowels, fatHa, kasra, or Damma: -an, -in ar -un. These different endings are indicated in writing by doubling the sign of the short vowel. The resulting symbols are called tanwīn in Arabic. Twā fatHa (‘’’) stand for the ending -an, as in
**kathiran** (very much, a lot)

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

**kathira** (numerous, following a preposition)

Two Dammas ( ﻋ) stand for -un, as in

**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 adverbal 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 ( ﻋ). 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*

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

**ahlan** (hello)

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

**jiddan** (very)

**Tab’an** (of course)

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

### 2. ELISION

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

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

في البيت

*fi l-bayt*

in the house

Note that *fi* is also usually shortened in connected speech to *fi*, with a short vowel
The elision of 'a takes place regardless of the actual form of the article, as in

\[ \text{wal-sāyah} \]
\[ \text{wa sh-shāy} \]

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)

\[ \text{ما اسمك؟} \]
\[ mā-smuki? \]

What’s your name (f)?

C. Grammar and Usage

1. BASIC SENTENCE STRUCTURE IN ARABIC

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

\[ \text{kānat al-Ḥafla ams} \]

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

\[ \text{kānat hunāk firqa mūsiqyya} \]

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

\[ \text{okolat nādyā t-tobūlo ams} \]

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

\[ \text{tukollomat nūdyyo kothiran} \]

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

\[ \text{anā 'Amrikīyya} \]

I am American (lit, I American)
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 *īdāfa*, is similar to the of-construction in English. Look at the examples from the dialogue; the possessor noun is underlined.

- أهل الْعَرِيض
  *ahl al-'orīs*  
  the groom's family (*lit., family the groom*)

- والِدَة الْعَرِيض
  *wālidat al-'orīs*  
  the groom's mother (*lit., mother the groom*)

- جَدَة الْعَرِيض
  *jaddat al-'orīs*  
  the groom's grandmother (*lit., grandmother the groom*)

- إبْن خَال مَنْى
  *ibn khāl munā*  
  Muna's maternal cousin (m) (*lit., maternal cousin Muna*)

- صاحِب شَرَكَة
  *Saḥib shorīku*  
  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 a tō’ morbūTo, the a –t, being followed by another word, is fully pronounced, as in the second and third examples above (wōlidot, joddot).

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><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>she</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 -ā has a silent ُل in Arabic script ٍ. The parentheses around the vowels in -t(o), -t(u), -(o) 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 to be discussed in Lesson 6, are added to the verb.
Here are the perfect tense forms of the verb شرب shorib (to drink). The perfect tense endings listed above are added to the stem شرب shorib-

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
<th>Dual</th>
</tr>
</thead>
<tbody>
<tr>
<td>أنا</td>
<td>شربتُ lean l (u)</td>
<td>نحن نشرب  we</td>
</tr>
<tr>
<td>أنتَ</td>
<td>شربتَ shorib-ta (a)</td>
<td>أنتِ شربتَ you (m)</td>
</tr>
<tr>
<td>أنتَ</td>
<td>شربتِ shorib-ti</td>
<td>أنتِ شربتَ you (f)</td>
</tr>
<tr>
<td>هُوَ</td>
<td>شربَ shorib-α</td>
<td>هُمُ شربَ they (m)</td>
</tr>
<tr>
<td>هيَ</td>
<td>شربتْ sharib-at</td>
<td>هِنَّ شربتْ they (f)</td>
</tr>
<tr>
<td>أنتُ</td>
<td>شربتُ you (m)</td>
<td>أنتِ شربتَ you (f)</td>
</tr>
<tr>
<td>يَا</td>
<td>شرب  shorib</td>
<td>هم يشرب they (m)</td>
</tr>
</tbody>
</table>

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

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

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

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
<th>Dual</th>
</tr>
</thead>
<tbody>
<tr>
<td>أنا</td>
<td>أكلتُ</td>
<td>نحنُ</td>
</tr>
<tr>
<td></td>
<td>akal-t(u)</td>
<td>we</td>
</tr>
<tr>
<td>أنتَ</td>
<td>أكلتَ</td>
<td>أنتمُ</td>
</tr>
<tr>
<td>yau (m)</td>
<td>akal-t(a)</td>
<td>akal-tum</td>
</tr>
<tr>
<td>أنتَ</td>
<td>أكلتَ</td>
<td>أنتما</td>
</tr>
<tr>
<td>yau (f)</td>
<td>akal-ti</td>
<td>yau twa (f)</td>
</tr>
<tr>
<td>هُوَ</td>
<td>أكلَ</td>
<td>هُمْ</td>
</tr>
<tr>
<td>he</td>
<td>akal-(a)</td>
<td>akal-ū</td>
</tr>
<tr>
<td>هِيَ</td>
<td>أكلتْ</td>
<td>هُمْ</td>
</tr>
<tr>
<td>she</td>
<td>akal-at</td>
<td>yau twa (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  

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
<th>Dual</th>
</tr>
</thead>
<tbody>
<tr>
<td>أنا</td>
<td>كنتُ</td>
<td>نحنُ</td>
</tr>
<tr>
<td></td>
<td>kunt(u)</td>
<td>we</td>
</tr>
<tr>
<td>أنتَ</td>
<td>كنتَ</td>
<td>أنتمُ</td>
</tr>
<tr>
<td>yau (m)</td>
<td>kunt(a)</td>
<td>kuntum</td>
</tr>
<tr>
<td>أنتَ</td>
<td>كنتَ</td>
<td>أنتما</td>
</tr>
<tr>
<td>yau (f)</td>
<td>kunti</td>
<td>kuntunna</td>
</tr>
<tr>
<td>هُوَ</td>
<td>كانَ</td>
<td>هُمْ</td>
</tr>
<tr>
<td>he</td>
<td>kān(a)</td>
<td>kānū</td>
</tr>
<tr>
<td>هِيَ</td>
<td>كانتَ</td>
<td>هُمْ</td>
</tr>
<tr>
<td>she</td>
<td>kānat</td>
<td>yau twa (f)</td>
</tr>
</tbody>
</table>

This verb is used in the past tense.

The two stems are  

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
<th>Dual</th>
</tr>
</thead>
<tbody>
<tr>
<td>أكل</td>
<td>أكلَ</td>
<td>أكلُ</td>
</tr>
<tr>
<td>akal-t(a)</td>
<td>akal-ū</td>
<td>akal-atā</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.

وَماذا شرِيتُ؟
wo mōdhō shōrībtum?
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:

أكلَنَ أكلات كثيرة
okolnō okolāt kothiro
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
okolot lūsi wo munā akolāt kothiro
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 mō (not) is placed in front of the verb. For example:

ما كاِنَتُ الحفلة أمُس
mō kōnot ol-Hoflo oms
The party was not yesterday

ما تعرَفْتْ علَى أهل العريس
mō ta’orroftu ‘olo ohf ol-‘oris
I did not meet the groom’s family

ما صرَفْوا ليرات كثيرة
mō Sorofā lirāt kothiro
They did not spend a lot of money
4. AGREEMENT BETWEEN NOUNS AND ADJECTIVES

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

أكلات كثيرة وطيبة جداً

akalāt kathira wa Tayyība jiddan

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

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

مشروبات رخيصة

mashrūb rakhiS

a cheap (m) drink (m)

المشروبات الرخيصة

al-mashrūb ar-rakhiS

the cheap drink (lit., the drink the cheap)
D. Vocabulary

tafadull tafa-DDalil
kanaat
Hafia
ams
inbasatu
kathiran
taarafu 'al"a
ahl
'aris
wala'da
wala'du
Sharika S"ahib sharika
Sara'"a ala
fulus fulas (f)
kathira
akainä
akalat
Tayyiba
dha jiddan
mithl
tabbāli  tabouli (a Lebanese salad)
ki'bi  kibbe meatballs (Lebanese)
Halawayāt  sweets
sharibtum  you drank (pl.)
al-bibsi  Pepsi
shāy  tea
faqāt  only
mashrub  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
kāsit  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 **حَالَةٌ** *khāla*, while an aunt on the paternal side is **أُمّةٌ** *‘omma*. The maternal uncle is **حَالَةٌ** *khāl*, whereas the paternal uncle is **أُمّةٌ** *‘omm*. 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>بَنِت عَمّ</td>
<td>بَنِت عَمّ</td>
</tr>
<tr>
<td><em>bint ‘amm</em></td>
<td><em>bint ‘amma</em></td>
</tr>
<tr>
<td>إِبْن عَمّ</td>
<td>إِبْن عَمّ</td>
</tr>
<tr>
<td><em>ibn ‘amm</em></td>
<td><em>ibn ‘amma</em></td>
</tr>
</tbody>
</table>

**F. Exercises**

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

   Example: كَيْفُ (كَانَ) العَفْلَة؟
   كَيْفُ كَانَتَ العَفْلَة؟

   a. سَايَر مَا (شَرب) الْبَيْبِيْسِيِّ
   b. نَاذِيَةٌ (شَرب) الشَّاي / أَمْسٍ
   c. هَلْ (أَكْلَ + انتَ) التَّبْوَةُ فِي لِبْنَانٍ؟
   d. يَا مَنْي، أَ (تَكَلُّم) باللُّجْزَةِ التُّونِسِيَّةِ فِي تُونِس؟
   e. أَنَا وَبَنِت حَالَةٌ لُوْسِيَّةُ (أَنْبُسَتْ) كَثِيرًا فِي العَفْلَة وَأَنْبَمْ هَلْ (أَنْبُسَتْ أَيْضاً)

2. Translate the following sentences into Arabic.

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

<table>
<thead>
<tr>
<th>A</th>
<th>B</th>
</tr>
</thead>
<tbody>
<tr>
<td>وَسَلَا</td>
<td>أَكْلَةٌ</td>
</tr>
<tr>
<td>رَحْيَةٌ</td>
<td>مُشْرَوِبٌ</td>
</tr>
<tr>
<td>عَرَبِيَّةٌ</td>
<td>بَنْتٌ</td>
</tr>
<tr>
<td>طِيْبٌ</td>
<td>حَفْلَةٌ</td>
</tr>
<tr>
<td>الخِيرَ</td>
<td>إِنْبِسَطُوا</td>
</tr>
<tr>
<td>كُتْبَرْا</td>
<td>أَهْلًا</td>
</tr>
<tr>
<td>عُمَ</td>
<td>اللِّهْجَةٌ</td>
</tr>
<tr>
<td>السورِيَّة</td>
<td>صَبَاحٌ</td>
</tr>
</tbody>
</table>

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

a. ما- هناك- كان- سوري- دكتور
b. أَلْسَنَاتُ- مكتِب- أحمد- الجامعة- العربية- في- في- بيزو.  
c. كنت- بنت- ماما- عم- أحمد- شركة- صاحبة.  
d. البيلوني- طيب- مشروبات.  
e. مع- كتبتي- أهل- العرب- هل؟

Answer Key

1. a. شرب shariba (Samir didn’t drink the Pepsi)  
b. شربت sharibat (Nadya drank the tea yesterday)  
c. أكلتم akaltum (Did you (pl) eat tabouli in Lebanon?)  
d. تكلمت takalami (Muna, did you speak Tunisian dialect in Tunisia?)  
e. إنْبِسَطُنا inbasatNa, إنْبِسَطُنا inbasatTum (Lucy and I had a lot of fun at the party. And you, did you also have fun?)

2. a. سامر تعرف على والد العربي.  
b. والديه لوسي دكتورة في مستشفى الجامعة

3. a. أكلة العربية (an Arab dish)  
b. مشروب طيب (a tasty drink)  
c. بنت عم (a female paternal cousin)  
d. حفلة رهيبة (a cheap party)  
e. انْبِسَطُوا كتّيرًا (they had a lot of fun)  
f. أهلا وسهلا (hello and welcome)  
g. اللهجة السورية (the Syrian dialect)  
h. صباح الخير (good morning)

4. a. ما كان هناك دكتور سوري  
There was no Syrian doctor
The office of Professor Ahmad is at the Arab University in Beirut. Ahmad’s cousin was not a company owner.
Lesson 5
(Modern Standard Arabic)
مقابلة شخصية
muqābala shakhṣiyā An Interview

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

المهندس مُحمَّد: المهندس دُونالد، في رأيي، ما أهمّ مؤهلاته لِلعمل في شركة أرامكو.

المهندس دُونالد: أهمّ مؤهلاته هي العمل في شركة أرامكو السعودية.

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

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

المهندس مُحمَّد: ما هي الجامعة التي درست فيها الهندسة؟

المهندس دُونالد: جامعة كولومبيا.

المهندس مُحمَّد: ومنذ فعّلت بعد التخرج؟

المهندس دُونالد: عملت بشركة بترول في فينيزويلا، ثمّ ذهبت للسعودية للعمل في شركة أرامكو.

المهندس مُحمَّد: كم عمّا عملت في فينيزويلا والسعودية؟

المهندس دُونالد: عملت في فينيزويلا عمّا واحداً وفي السعودية ثلاثة أعوام، اكتسبت خلالها خبرة كبيرة.

المهندس مُحمَّد: من المؤكد أنك تتحدث العربية جيداً!

المهندس دُونالد: ليست عربية عربية جيدة جيداً، كان العمل يأخذ معظم وقتني، عندما كنت في السعودية ولكن عندما المدى من الوقت الآن.
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 "شَرِكةٌ أَراَمَكُ" (the Aramco company).
The following verbal sentence begins with the verb عملت ‘omiltu (I worked)

عملت في فنزويلا

I worked in Venezuela

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

A SUBJECT-FIRST NOMINAL SENTENCES

A noun or a pronoun that begins a nominal sentence must always be definite. It is common for nominal sentences to begin with a subject noun or phrase, when it is definite, e.g., المُهْنِدَس al-muhandis (the engineer). Pronouns are always definite and often begin a nominal sentence, e.g., أنا ana (I). Other definite elements, often found at the beginning of nominal sentences, are proper names, e.g., دونالد dūnald (Donald), possessive phrases, e.g., شركة أرامكو shorikat oromkū (the Aramco company), and nouns with possessive suffixes, e.g., أبني 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:

المُهْنِدَس طوْيِل

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:

المُهْنِدَس الطَّوْيِل

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.
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 هوَ المدير
dūnald huwō al-mudīr
Donald is the director (lit., Donald he the director)

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

أنا في المكتب
anā fī l-maktob
I am in the office (lit., I in the office)

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

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

ابنِي حصل على شهادة البكالوريوس
ibnī Ḥsāl ‘ala shīḥādat al-bakalārīūs
My son received his B.A. (lit., My son received the B.A.)

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

B PREDICATE-FIRST NOMINAL SENTENCES

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

في المكتبة مدرس
fi l-maktab mudāris
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

\[
\text{على المكتِب قلم}
\]
\[
\text{’ola 1-maktab qalam}
\]
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 *هناك* hunāk (there)

\[
\text{هناك مدرس في المكتِب}
\]
\[
\text{hunāk mudarris fi l-maktab}
\]
There is a teacher in the office

\[
\text{هناك قلم على المكتِب}
\]
\[
\text{hunāk qalam ’ola l-maktab}
\]
There is a pen on the desk

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

\[
\text{ليس خالد طالِباً}
\]
\[
\text{laysa khālid Tālib(an)}
\]
Khaled is not a student

\[
\text{ليس أصدقاءًنا رجال أعمال.}
\]
\[
\text{laysa asdiqa’unā rijāl a’māl}
\]
Our friends are not businesspeople

\[
\text{ليس مدرسًا}
\]
\[
\text{lastu mudarris(an)}
\]
I am not a teacher

The following table includes all forms of *ليس* layso  Note that while it is conjugated in the perfect tense, *ليس* layso 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 *ليس* layso ends in -an, marked by a tanwin in writing  This case ending, discussed further in (p. 33

15 is usually dropped in MSA, but can be pronounced in more formal situations
<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
<th>Dual</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>I</strong></td>
<td>لستُ</td>
<td>نحنُ</td>
<td>لسنا</td>
</tr>
<tr>
<td><strong>my</strong></td>
<td>لستَ</td>
<td>أنتَ</td>
<td>لستَم</td>
</tr>
<tr>
<td><strong>you</strong></td>
<td>لستَ</td>
<td>أنتَم</td>
<td>أنتَمَا</td>
</tr>
<tr>
<td><strong>he</strong></td>
<td>ليسَ</td>
<td>همَ</td>
<td>هما</td>
</tr>
<tr>
<td><strong>she</strong></td>
<td>ليسَت</td>
<td>هنَّ</td>
<td>هما</td>
</tr>
</tbody>
</table>

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

ما كنت مدرسًا
mā kuntu mudorris(on)
I was not a teacher

ما كانوا أصدقاءنا رجال أعمال.
mā kān(a) osdiq′unō rijāl a′māl.
Our friends were not businesspeople

---

2. **COMMON PREPOSITIONS**
The following table lists several common prepositions.
### COMMON PREPOSITIONS

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ِفِي</td>
<td>in</td>
</tr>
<tr>
<td>ِعَلَى</td>
<td>on, at</td>
</tr>
<tr>
<td>ِمِن</td>
<td>from</td>
</tr>
<tr>
<td>ِإِلَى</td>
<td>to, toward</td>
</tr>
<tr>
<td>ِعَنَّ</td>
<td>about</td>
</tr>
<tr>
<td>ِبِ</td>
<td>with, by means of</td>
</tr>
<tr>
<td>ِلِ</td>
<td>for</td>
</tr>
<tr>
<td>ِمَعَ</td>
<td>with</td>
</tr>
<tr>
<td>ِعِنْدَ</td>
<td>at, with</td>
</tr>
<tr>
<td>ِفَوْقَ</td>
<td>above</td>
</tr>
<tr>
<td>ِتَحْتَ</td>
<td>under</td>
</tr>
<tr>
<td>ِأَمَامَ</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.

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>زِوجَتَة دُونَالَدَ</td>
<td>Donald’s wife</td>
</tr>
<tr>
<td>زِوجَتُهُ</td>
<td>his wife</td>
</tr>
<tr>
<td>صَديق دُونَالَدَ ولوسي ونادِية</td>
<td>Donald’s, Lucy’s, and Nadia’s friend</td>
</tr>
<tr>
<td>صَديقُهُم</td>
<td>their friend</td>
</tr>
</tbody>
</table>

A complete set of Arabic possessive suffixes is given in the following table. Again, the more commonly used endings are in the shaded boxes.
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>-ko</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>-hö</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., مُؤَهَّلاتك mu'ahilātak (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:

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

4. SAYING TO HAVE IN ARABIC

A TO HAVE IN THE PRESENT لـ, '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 lo.

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

دَونَالدُ لَهُ وَظِيْفة

Dunald lahu waDHifa

Donald has a job (Donald to him a job)

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

ئُهُ وَلَد

lohu walad

He has a son

لَهَا وَلَدٍ

lohó walad

She has a son

لَهُمُ وَلَدٍ

lobum walad

They (m) have a son

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

<table>
<thead>
<tr>
<th></th>
<th>لِ</th>
<th>عِنْدَ</th>
<th>مَعَ</th>
</tr>
</thead>
<tbody>
<tr>
<td>لِ</td>
<td><em>li</em></td>
<td>'inda</td>
<td><em>ma'a</em></td>
</tr>
<tr>
<td>لَهُما</td>
<td>lakum</td>
<td>'indakum</td>
<td>ma'akum</td>
</tr>
<tr>
<td>لَهُمْ</td>
<td>lahunna</td>
<td>'indahunna</td>
<td>ma'ahunna</td>
</tr>
<tr>
<td>لَهُم</td>
<td>lahum</td>
<td>'indahum</td>
<td>ma'ahum</td>
</tr>
<tr>
<td>لَهُنَّ</td>
<td>lahunna</td>
<td>'indahunna</td>
<td>ma'ahunna</td>
</tr>
<tr>
<td>لَهُنَ</td>
<td>lahuna</td>
<td>'indahunna</td>
<td>ma'ahunna</td>
</tr>
<tr>
<td>لَهُن</td>
<td>lakum</td>
<td>'indakum</td>
<td>ma'akum</td>
</tr>
<tr>
<td>لَهُما</td>
<td>lakum</td>
<td>'indakum</td>
<td>ma'akum</td>
</tr>
<tr>
<td>لَهُ</td>
<td>lahu</td>
<td>'indahu</td>
<td>ma'ahu</td>
</tr>
<tr>
<td>لَهُا</td>
<td>lahā</td>
<td>'indahā</td>
<td>ma'ahā</td>
</tr>
<tr>
<td>لَهُمْ</td>
<td>lahun</td>
<td>'indahun</td>
<td>ma'ahun</td>
</tr>
<tr>
<td>لَهُم</td>
<td>lahun</td>
<td>'indahun</td>
<td>ma'ahun</td>
</tr>
<tr>
<td>لَهُما</td>
<td>lakum</td>
<td>'indakum</td>
<td>ma'akum</td>
</tr>
<tr>
<td>لَهُم</td>
<td>lahun</td>
<td>'indahun</td>
<td>ma'ahun</td>
</tr>
<tr>
<td>لَهُنَ</td>
<td>lahunna</td>
<td>'indahunna</td>
<td>ma'ahunna</td>
</tr>
<tr>
<td>لَهُنَا</td>
<td>lakunna</td>
<td>'indakunna</td>
<td>ma'akunna</td>
</tr>
<tr>
<td>لَهُنَّا</td>
<td>lakumā</td>
<td>'indakumā</td>
<td>ma'akumā</td>
</tr>
</tbody>
</table>

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

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

**لي صديقان**

*li Sadiqān*

I have two friends

**لي خبرة**

*li khibra*

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

يعني خمسة جنيهات في البنك

'indi khamsat junayhat 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 junayhat
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 la, عند 'inda, or مع ma'a

كان معى 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 معى قلم
mā kāna ma'i qalam
I did not have a pen

C. Vocabulary

مهندس muhandis engineer
رأيك ra'yak your opinion
ما mā what?, that which
أهم (هام) *ahamm* (hāmm) most important (important)

مؤهلاتك (مؤهل) *mu'ahilat* (mu'ahil) your qualifications (qualification)

aramkū as-sa'udiyya Saudi Aramco

سعودي *sa'udi* Saudi Arabian

من *min* from, among

معروف *ma'rif* well-known

من المؤكد أن *min al-mu'akkad anna* it is certain that

تعلمت (علم) *ta'allamt* ('ilam) you learned

هذا *hādihi* this (f)

اشتتبت *iktasabt* I gained

خبرة *khbra* experience

التي *allātī* which, that which (f)

درست *darast* you studied

هندسة *handasa* engineering

فعلت *fa'alt* you did

بعد *ba'd(a)* after

تخرج *takharruj* graduation

بترول *bitrūl* petroleum

فنزويلا *finizwilā* Venezuela

ثم *thumma* then; sa

ذهب *dhababtu* I went

السعودية *as-sa'udiyya* Saudi Arabia

كم *kam* how many

عام (عاماً، أَعْوَام) *'ām* ('āman, a'wām) year(s)
Here is Donald's resume
Education

- Columbia University, Chemical Engineering, Ph D (1999)
- Columbia University is a famous university in the US
- 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
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 المهندي al-muhandis (engineer) is used to address engineers in much of the Arab world, similar to the use of the title doctor in English, indicating the high prestige that this profession carries.

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

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

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

E. Exercises

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

<table>
<thead>
<tr>
<th>A</th>
<th>B</th>
</tr>
</thead>
<tbody>
<tr>
<td>أنا</td>
<td>دولة العربية</td>
</tr>
<tr>
<td>يوم</td>
<td>دونالد عموم ومُنتَه</td>
</tr>
<tr>
<td>أحمد كولومبيا</td>
<td>في السعودية</td>
</tr>
<tr>
<td>أحمد أرامكو</td>
<td>جامعة مُعَروفة</td>
</tr>
<tr>
<td>أحمد أعمال</td>
<td>شركة سعودية كبيرة</td>
</tr>
</tbody>
</table>

1 دولة means "country.
2 مَخْتَلَف means "different.
3 مُعَروفة means "renowned, famous."
2 Turn the sentences you put together in Exercise 1 into the perfect tense using the verb كان kān

3 Turn the following nominal sentences into negative sentences using ليست laysa

a. أرامكو شركة مغروفة.
b. أنا مدير الشركة.

c. هي من جامعة القاهرة.
d. هما طالبان في الجامعة الأمريكية بالقاهرة.
e. هن مدرِّسات في جامعة دمشق.

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

Example possessive construction – جامعة كولومبيا

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

وقت واحد شركـة الموكب التخرج أرامكو سعودية مغروفة.

a. العمل يأخذ معظم دُونالد.
b. عملت في فنزويلا عاماً.
c. اكتسبت الكثير من الخبرة بعد من جامعة كولومبيا.
d. من أن مُؤهلات دُونالد كثيرة.

e. 

**Answer Key**

1. السعودية دولة عربية
   - as-sa‘ādiyya dawla ‘arabiyya
   - Saudi Arabia is an Arab country
   - أخذ عمل دونالد معظم وقتته
   - akhadh ‘amal dōnālīd muDHam waqtihi.
   - Donald’s work took most of his time
   - كولومبيا جامعة مغروفة
   - kulumiyya jāmi‘a ma‘arūfa
   - Columbia is a well-known university.
   - أرامكو شركة سعودية كبيرة
   - arāmkū shari‘ka sa‘ādiyya kabīra
   - Aramco is a large Saudi Arabian company

   - أنا في السعودية
   - ana fi s-sa‘ādiyya
   - I am in Saudi Arabia

2. كانت السعودية دولة عربية
   - kānat as-sa‘ūdiya dawla ‘arabiyya
   - Saudi Arabia was an Arab country
   - كان عمل دونالد يأخذ معظم وقتته
   - kān ‘amal dōnālīd ya‘khudh muDHam waqtihi
   - Donald’s work used to take most of his time
   - كانت كولومبيا جامعة مغروفة
   - kānāt kulumiyya jāma‘a ma‘rūfa
   - Columbia was a well known university
كانت أرامكو شركة سعودية كبيرة.
Aramco was a large Saudi Arabian company.

أرامكو شركة سعودية معروفة
Aramco is a well-known Saudi Arabian company.

لاست مدير الشركة
I am not the company director

لاست من جامعة القاهرة
They're not from Cairo University

ليس طالبين في الجامعة الأمريكية بالقاهرة
They are not students at the American University in Cairo

لاسن مدرسات في جامعة دمشق
They (f.pl) are not teachers at the University of Damascus

الهندسة الكيميائية
Chemical engineering

جامعة كولومبيا جامعة مشهورة
Columbia University is a famous university.

قسم التنقيب
Department of Exploration

مساعد مدير
Assistant director

العمل يأخذ معظم وقت دونالد
Work takes up most of Donald's time

عملت في فنزويلا عاما واحدا
I worked in Venezuela for a year

أكتسبت الكثير من الخبرة بعد التخرج من جامعة كولومبيا
I gained a lot of experience after graduation from Columbia University

من المؤكد أن مؤهلات دونالد كثيرة
It is certain that Donald's qualifications are many
A. Dialogue

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

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

لوسي: من فضلك، أيٌن صالة الحقائب؟
موظف في المطار: صالة الحقائب في نهاية هذا الممر إلى اليمين.
لوسي: هل تعرف متى تصل الحقائب؟
موظف في المطار: في العادة، تصل الحقائب هذا بعد نصف ساعة من وصول المسافرين.
موظف الجوازات: مرحباً بك في القاهرة، جواز السفر من فضلك.
ما سبب زيارتك للقاهرة؟
(Looking at her passport)
لوسي: السياحة.
موظف الجوازات: رحلة طيبة.
لوسي: شكراً، مع السلامة.

Lucy goes to the information office.
Where is the baggage claim, please?

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

Lucy: Do you know when the bags are arriving?

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

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

Lucy: Tourism.

Passport Official: Have a nice trip.

Lucy: Thank you, good-bye.

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

Lucy: And how much is the bus?

Information desk attendant: The bus costs two pounds.

Lucy: Thank you very much.

B. Grammar and Usage

1. THE IMPERFECT TENSE

A USES OF THE IMPERFECT

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

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

Normally, the bags arrive here after half an hour

General truths are also expressed using the imperfect

Egyptians don’t use the meter

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

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

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-</td>
<td>you (f)</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 fatHa Note however that some Arabic verbs have the perfect stem CaCiC, as in شَرِب shoriB (to drink) or عمل ‘amil (to work)

The schematic form of the imperfect stem is CCaljiuC There is no vowel between the first and the second root consonants, as marked by a sukún (ْ) 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., كَتَب ktab By adding the he form prefix ya-, we derive the imperfect tense form يُكُتَب yuktub (he writes, he is writing)

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

In the following table, the verb ذَهَب dhabab (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.
Remember that subject pronouns are not necessary in Arabic, because the doer of the action can be understood from the form of the verb.

يِسْتَخْدَمُونَ الْعَدَدُ
yastakhdimun al-'addad
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 لم 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.

يُسْتَخْدَمُ البَصَرِيُّونَ العَدَدُ
yastakhdim al-misriyyun al-'addad
Egyptians use the meter

لا يُسْتَخْدَمُ البَصَرِيُّونَ العَدَدُ
lā yastakhdim al-misriyyun al-'addad
Egyptians do not use the meter

2. VERBAL SENTENCES

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

يُسافر الطَّلَّابُ إلى سيناء كُلٌّ أسبوع
yusāfir a-T-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 الطَّلَّابُ aT-Tulāb is masculine and plural.

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

الطَّلَّابُ يُسافرون إلى سيناء كُلٌّ أسبوع
aT-Tulāb yusāfīrūn 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”)

يُسافرون إلى سيناء كُلٌّ أسبوع
yusāfīrūn 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 نحنْ nāHnu (we). When the subject is implied, the verb is in the first person plural form

ناَخذُ أمَتعَنا
na‘khudh amtā‘anā
We take our luggage

If a subject noun follows the verb, such as أنا وجرجيس ānā wa jirjīs (I and Gerges), the verb is in the singular I form, agreeing with the pronoun أنا ‘ānā'
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.

Тدهب مني وأحمد وتامر إلى أسوان بالقطار.

\( \text{tadḥhab munā wa aḥmad wa tāmir ḫawāsun bi l-qiTār} \)

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

يذهب أحمد وتامر ومنى إلى أسوان بالقطار.

\( \text{yadḥhab aḥmad wa tāmir wa muna ḫawāsun bi l-qiTār} \)

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

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

يذهبون إلى أسوان بالقطار.

\( \text{yadḥhobūn ḫawāsun bi l-qiTār} \)

They go to Aswan by train.

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

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

تُسافر الحافلات المصريَّة إلى سيئون في المساء.

\( \text{tusāfir al-Hāfiliyyāt al-miṣriyya ilā Sīnā’ fi l-masā’) \)

Egyptian buses travel to Sinai in the evening.

تُوجد حقائب في صالة الوصول.

\( \text{tujad ḫaqābāt fi ṣāla’ l-wusūl} \)

There are bags in the arrival hall.

Also note that in the first example, the adjective المصريَّة \( \text{ol-miṣriyya} \) (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, العداد الأد (the meter) is the object of the verb لا يستخدم lū yostokhdim (do not use) in the following sentence:

لا يستخدمون المسرعون العداد.
lū yostokhdim ol-miSriyyūn ol-'oddod.

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 العداد ol-'oddod (the meter) in the sentence above, is replaced with the suffix -hu, attached to the verb, in the following sentence:

لا يستخدمون المصسرعون
lū yostokhdimu hu l-miSriyyūn

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 i form. The possessive suffix is ي -i (my), whereas the object pronoun suffix is ني -ni (me).

سيكلسي الاتاكسعي عشرين جنبها
suyukallifun t-taksi 'ishrin junoy(on)

The taxi will cost me twenty pounds.

C. Vocabulary

من فضلك min foDlik please
صالحة الحقيبة Sōlot ol-Haqo'ib baggage claim
حقائب حقيبة (حقيبة) Hoqo'ib (Hoqibo) bags (bag)
مطار moTör airport
نهاية nihīyo end
هذا Hōdhō this (m)
ممر momorr corridor
إلى ilō to
يمين yomīn right (side)

The an ending on this word signals that the word حقيقية junoy(on) (pound) is an object of a verb. Most of the time, this case ending is ignored, but it is pronounced in more formal situations. You will learn more about case in Arabic in Lesson 15.
متى *matō*?

** تصيل (وصل) ** *taSil (woSol)*

في العادة *fi l-‘ōdo*

هنا *hunō*

نصف *niSf*

ساعة (أت) *sā’a (sā‘āt)*

وصول *wuSūl*

مسافرين *musūfrin*

جوائز السفر *jawāzāt as-safar*

مرحبا بك *marHoban bikīl*

القاهرة *al-qāhira*

سبب *sabab*

زيارة *ziyāro*

سابة *siyōHo*

رحلة *nHla*

طيب *Tayyib*

مع السلام *mo’o s-salamā*

استعلامات *isti’tamāt*

من الممكن أن *min al-mumkin on*

تأخذين *ta’khudhina (akhodh)*

تاكسي *táksi*

أو *aw*

حافلة *Hōfilo*

لا *lō*

يستخدم (استخدم) *yastakhdim (istakhdam)*

عداد *‘oddōd*

بن *lon*

يزيد (زارد) عن *tazid (zōd) on*
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.

عزيري رامي،

لك من البتراء اللك ذهبتي إليها مع أصدقائي من الجامعة يوم الخميس (كتب) 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 يذهبون 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.

جَنِينَـةٍ / جُوُرَـبِسَـفْرَةُ / مَتَىُ / أَبِنَ / يَكِ / زَيَارَةُ / كَمْ / صَالَةُ / جَنِينَـةٍ / الـمَمْكِنِ

a. ____________ بِحِيْلَالَـسَاـفَرِيْنِ?
b. ____________ مَكَتِبُ الإسْتِعْبَالِمِ?
c. ____________ أن تَأخُذَالحَافِلَة؟
d. ____________ في القَاهِرَةِ.
e. ____________ لوسي للقَاهِرَةِ السِبَاحَةِ.
f. ____________ لا تُزِيدُ أَجْرَةَ الِتَـآمَتْسِي عَنْ خَمسِينَ
g. ____________ ثَمَنَ الحَافِلَةِ?
h. مكتب الاستعلامات في نهاية هذا
i. كيف أذهب إلى _______ الحقيقة؟
j. كل مسافر معه________

Answer Key

1. أكتب aktub (agrees with أنا)
yugad (agrees with الكثير من وسائل الاتصالات)
yadhab (agrees with الكثير من الأردنين)
yusafirun (agrees with السائرين)
نأخذ na’khudh (agrees with نحن)
aktab lak min al-batra’ allati adhab yilayh ma’a qadirayi min al-jami’a yawm al-khamis al-batra’ madina jamila jiddan wa lakin min aS-Sa’a al-wuSai ilayh fa la tidad al-kathir min wasa’il al-muwasaSalat al-’amma, rubamah li’anna mu’DHam zuwvarah ma min as-sa’i’Hin al-ajnib falay yadhab yilayh al-kathir min al-urduniyyin mu’DHam as-sa’i’Hin yusafirun ila l-batra’ fi ‘arabat khass, amma naHnu faqad qarrana an na’khudh al-Hafila li’annaha arkaS arak fi baryut al-usbah al-qadim in shah allah al-mukhliS, maykil

I am writing to you from Petra where I traveled with my friends from the university on Friday. Petra is a beautiful town, but it is difficult to get there. There are not many means of public transportation to the place, perhaps because most of the visitors are foreign tourists, and few Jordanians go there. Most tourists travel to Petra by private car. As for us, we decided to take the bus because it is cheaper.

I will see you in Beirut next week, God willing.
Sincerely,
Michael

2 a. يأخذ المسافرون جوازات السفر yu’khudh al-musafirin jawazat as-safar
The travelers take passports
b. تذهب البنات إلى فندق هيلتون tadhab al-banat ila funduq hilfun
The girls go to the Hilton Hotel
c. لا يستخدم المصريون العداد la yastakhdim al-misriyyun al-‘addad
Egyptians don’t use the meter
d. يذهب الطلاب إلى الجامعة yadhab at-Tullab ila l-jami’a
The students go to the university
e. تأخذ لوسي ودونالد الحافلة كل يوم ta’khudh lusi wa dunald al-Hafila kull yawm
Lucy and Donald take the bus every day

3 a. تأخذها لوسي كل يوم.
ta’khudhuhu-ha lisi kull yawm
Lucy takes it every day
b. لوسي وجدتهن lusi wajadathunna
Lucy found them (f)
c. المصريون لا يستخدمونه. al-misriyyun la yastakhdimunahu
Egyptians don’t use it
d. رأيتهم في المطار ra’aytuhum fi l-maTar
I saw them in the airport
e. تتحدث لها لوسي.
tataHadathu-ha lisi
Lucy speaks it
4. متى يصل المسافرون?
  
mata'YaSial al-musāfīrūn?
  
When do the travelers arrive?

b. أي مكتب الإسعافات?
  
ayn maktab al-istīla'imāt?
  
Where is the information office?

c. من الممكن أن تأخذ الحافلة?
  
mīn al-mumkin an ta'khudh al-Hāfilah
  
You can take the bus

d. مرحبًا بك في القاهرة
  
marHaban bik fi l-qāhira
  
Welcome to Cairo

e. سبب زيارة لوسي للقاهرة هو السياحة.
  
sabab ziyārat lūsu li l-qāhira huwa s-siyāḥa
  
The reason for Lucy's trip is tourism

f. لا تزيد أجرة التاكسي عن خمسين جنيها.
  
lā tazid újrat at-tāksi 'an khamis junayhi
  
The cab fare isn't more than fifty pounds

g. كم ثمن الحافلة؟
  
kām thomān al-Hāfi?l
  
How much is the bus?

h. مكتب الإسعافات في نهاية هذا الممر?
  
maktab al-istīla'imāt fi nihāyat hādhā l-mumrarr
  
The information office is at the end of this hall

i. كيف أذهب إلى صالة الحقائق؟
  
kāyf adh-hab ilā Sālāt 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)
A. Dialogue

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

Lucy and Donald are looking at the room.

Donald: هل يُمكن أن نراه من فضلك؟

Lucy: من فضلك، هل تُمكن عُرفة لشخصين؟

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

لوسي: كم سعر الغرفة التي بها حمام؟

موظف الاستقبال: مائة جنيه.

دونالد: هل من الممكن أن نراه من فضلك؟

موظف الاستقبال: بالطبع، تحضرنا معي.

لوسي: لماذا لا تستخدمن المصدع؟

موظف الاستقبال: لأنه لا يعمل.

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

دونالد: هل بها قنوات فضائية؟

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

لوسي: ما رأيك يا دونالد؟

دونالد: الغرفة جميلة، ولكنني أحتاج للقنوات الفضائية لأشاهدها كرزة القدم الأمريكية.

لوسي: لا أعرف يا دونالد. لن沙发上 من أجل القنوات الفضائية، ثم إنه هذا الفندق أرخص كثيرًا من الفندقون.
lūšī: min faDlik, hal 'indakum ghurfa li shakhSayn?
muwaDHDHaf al-istiqbāl 'indānā thalāth ghuraf, wāHīda faqāT bihā Hammām khāS.
lūšī kam si'r al-ghurfa allati bihā Hammām?
muwaDHDHaf al-istiqbāl. mi'at junayh
dūnald hal min al-mumkin an norāha min faDlik?
muwaDHDHaf al-istiqbāl bi T-Tab', tafaDDalū ma'i
lūšī: limādha īā nastakhdīm al-miS'ād?
muwaDHDHaf al-istiqbāl li'annahū īā ya'mal

lūšī 'osh-shurfa tuTill 'ala maydān at-taHrīr, astaTi' an ara l-mathHaf al-miSrī
dūnald hal bihā qanawāt faDā'iyya?
muwaDHDHaf al-istiqbāl lā, li l-asaf ladaynā faqāT qanawāt at-tili fizīyyīn al-miSrī
lūšī mà ra'yīk yā dūnald?
dūnald al-ghurfa jamila, wa lākinnī aHtāj li l-qanawāt al-faDā'iyya li'ushāhid kurat al-qadām al-amrikiyyā
lūšī la a'rīf ya dūnald lasna fi miSr min ajl al-qanawāt al-faDā'iyya, thumma inna hādha l-funduq arkhāS kathirān min al-hīltūn

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(e), 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 كَتَبُ k-t-b (the act of writing), the root consonants are in boldface:

- كُتِبَ kotoba (he wrote)
- كَتَبُونَ toktabun (you write, m pl)
- مُكَتَبَ moktab (office, lit. 'place of writing')
- كَتاَبَ kitab (book)
- كَاتِبَ katab (writer)
- مُكَتَّبَ moktab (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, أَذَهَبَ odhhab (to go) and أَذَهَبَ dhabh (to remove) are both derived from the root ذَهَبَ d-h-b. أَذَهَبَ odhhab, which follows pattern IV, is related in a predictable way to the meaning of ذَهَبَ dhabh, 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:

\[
\begin{align*}
\text{ذَهَب} & \quad \text{dhahab} & \quad \text{ta qa} \\
\text{أَخَذ} & \quad \text{akhadh} & \quad \text{to take} \\
\text{كَتَب} & \quad \text{katab} & \quad \text{to write}
\end{align*}
\]

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 – CaCoC
Form III verbs always have an \( \ddag \) after the first root consonant, as in

\[
\begin{align*}
\text{سَافَر} & \quad \text{safar} & \quad \text{to travel} \\
\text{شَاهِد} & \quad \text{shahad} & \quad \text{to see}
\end{align*}
\]

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

\[
\begin{align*}
\text{يُسَافَر} & \quad \text{yusafir} & \quad \text{he travels} \\
\text{يُشَاهِد} & \quad \text{yushahid} & \quad \text{he sees}
\end{align*}
\]

FORM V – ta-CoCCaC
You have already learned many verbs belonging to Form V:

\[
\begin{align*}
\text{تَتَحَدَّث} & \quad \text{tahaddath} & \quad \text{to talk} \\
\text{تَخْرِج} & \quad \text{takharraj} & \quad \text{to graduate} \\
\text{تَعْرِف} & \quad \text{ta'arraf} & \quad \text{to get to know} \\
\text{تَعْلِم} & \quad \text{ta'allam} & \quad \text{to learn} \\
\text{تَكَلَّف} & \quad \text{takallaf} & \quad \text{to incur a cost} \\
\text{تَكَلَّم} & \quad \text{takallam} & \quad \text{to speak}
\end{align*}
\]

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

\[
\begin{align*}
\text{يَتَتَحَدَّث} & \quad \text{yatahaddath} & \quad \text{he talks} \\
\text{يَتَخْرِج} & \quad \text{yatokharraj} & \quad \text{he graduates} \\
\text{يَتَعْرِف} & \quad \text{yata'arraf} & \quad \text{he gets to know} \\
\text{يَتَعْلِم} & \quad \text{yata'allam} & \quad \text{he learns}
\end{align*}
\]
FORM VIII –ِ-CtaCaC

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

إكتساب

iktasab

to gain

إستماع

istama‘
to listen

The imperfect stem always has the pattern ya-CtaCic

يكتسب

yaktasib

he gains

يستمع

yastama‘

he listens

Here is the table of all ten forms with examples of perfect tense and imperfect tense stems. Notice how the imperfect tense stem is derived differently for each verb form

<table>
<thead>
<tr>
<th>Form</th>
<th>Pattern</th>
<th>Perfect Tense</th>
<th>Imperfect Tense</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>I</td>
<td>CoCoC</td>
<td>كتب</td>
<td>yaktab</td>
<td>to write</td>
</tr>
<tr>
<td>II</td>
<td>CaCCaC</td>
<td>غيّر</td>
<td>yughayyir</td>
<td>to change</td>
</tr>
<tr>
<td>III</td>
<td>CaCoC</td>
<td>شاهد</td>
<td>yushahid</td>
<td>to see</td>
</tr>
<tr>
<td>IV</td>
<td>a-CCaC</td>
<td>أرسل</td>
<td>yursil</td>
<td>to send</td>
</tr>
<tr>
<td>V</td>
<td>to-CaCCaC</td>
<td>تكلم</td>
<td>yatakallam</td>
<td>to speak</td>
</tr>
<tr>
<td>VI</td>
<td>to-CaCaC</td>
<td>تناول</td>
<td>yatanawal</td>
<td>to discuss</td>
</tr>
<tr>
<td>VII</td>
<td>in-CoCaC</td>
<td>إنْبسط</td>
<td>yانباسيT</td>
<td>to enjoy</td>
</tr>
<tr>
<td>VIII</td>
<td>i-C-to-CaC</td>
<td>إكتساب</td>
<td>yaktasib</td>
<td>to win</td>
</tr>
<tr>
<td>IX</td>
<td>i-C-Co-CC</td>
<td>أبيض</td>
<td>yabyaDD</td>
<td>to become white</td>
</tr>
<tr>
<td>X</td>
<td>ista-CCaC</td>
<td>استخدم</td>
<td>yastakhdim</td>
<td>to use</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—appear in the various prefixes and suffixes added to the roots. While these letters can also be part of the root, they should be the first ones that you suspect when trying to eliminate non-root letters. You can remember these letters if you memorize the word سألتهميها so’altumūniḥa (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 (he wrote). This form, being free of prefixes and suffixes (once the final -o 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 verbs derived from the root letters ك ت ب k-t-b looks like this:

كتب kataba 1 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 (he writes) or يكتب (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 (he writes), you need to identify the initial ر 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 (he made a copy), you will need to guess that it is a Form VIII verb in order to eliminate the 1 and ك and discover the root letters ك ت ب.

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

Identifying the root letters can be tricky, especially with words in which two of the three root consonants are the same or when any of the root letters is the vowel و or ي. We will discuss these types of roots in Lessons 13 and 14.
B LOOKING UP NOUNS, ADJECTIVES, AND OTHER WORDS
As mentioned above, there are scores of patterns by which nouns and adjectives, with different but related meanings, can be derived from a given root. In an Arabic dictionary, these words are usually given as secondary citations following the list of verb forms. Thus, the words كتاب kitāb (book) and مكتب moktab (office) will follow, in the order of the Arabic alphabet, the main verbal entry كتاب 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 مكتب moktab (office) under the letter م m, for the root ك ت ب 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>wāhid</td>
<td>واحد</td>
<td>١</td>
</tr>
<tr>
<td>two</td>
<td>ithnān (ithnatān)* ithnāyn (ithnatayn)</td>
<td>اثنان (أثنان) اثنين (أثنين)</td>
<td>٢</td>
</tr>
<tr>
<td>three</td>
<td>thalātha</td>
<td>ثلاثة</td>
<td>٣</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>سِتَّة</td>
<td>٦</td>
</tr>
<tr>
<td>seven</td>
<td>sab‘a</td>
<td>سِبْعَة</td>
<td>٧</td>
</tr>
<tr>
<td>eight</td>
<td>thamūna</td>
<td>ثَمانِية</td>
<td>٨</td>
</tr>
<tr>
<td>nine</td>
<td>tis‘a</td>
<td>تِسْعَة</td>
<td>٩</td>
</tr>
<tr>
<td>ten</td>
<td>‘ashara</td>
<td>عشَرَة</td>
<td>١٠</td>
</tr>
</tbody>
</table>

*The numeral two changes according to one and gender. The form that includes the two long inscriptional vowels becomes the form that ends in an an in as words referring to the subject of the sentence, the same rule applies.

1 The numerals are Hindu in origin, Interestingly, the numerals used in English are of Arabic origin.
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 -o or -a in writing. The feminine form of the number two, which does not follow the regular pattern, is listed in parentheses.

A. THE NUMBER ONE
When modifying a noun, the number واحد wāhid is used only for emphasis

هُنَاك ضَيِّفٌ فِي بِيْتِنَا.  
hunāk Dayf fi boytīnā.
There is a/one guest at our house

هُنَاك ضَيِّفٌ واحِدٌ فِي بِيْتِنَا.  
hunāk Dayf wāHid fi boytīnā.
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 -ān is attached to a noun that is the subject of the sentence and ِينُ -ayn is attached to a noun that is an object of a verb or a preposition. The suffix -ān is added to غُرْفَةٌ ghurfa (room), the subject of the nominal sentence below. When ِينُ -ān or ِينُ -ayn is added to a feminine noun ending in ة, this final أ is pronounced.

الغرفتان جميلتان
al-ghurfatān jamilatān
The two rooms are beautiful

In the following sentence, the ending ِينُ -ayn is used to form the dual of the underlined noun شَخْص shakhS (person) because it follows the preposition لِ (for)

هل عَنِّدك عَرَفَة لَشَخْصينَ؟  
i‘āl ‘indakum ghurfa lī shakhSāyn?
Do you have a room for two people?

Here are two more examples

عَمِل دُوناَلَد مع المُدِيرِينَ في أراَمِكوَ.  
‘omilo dūnālād mo‘o l-mudīrinā fī orūmkū
Donald worked with the two directors (m) in Aramco

عَمِل دُوناَلَد مع المُدِيرِينَ في أراَمِكوَ.  
‘omilo dūnālād mo‘o l-mudīrinā tāynā fī orūmkū
Donald worked with the two directors (f) in Aramco

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In spoken MSA, the dual form with يُنْ -oyn 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

ثلَاثَة بنات

ثلَاثَة رُجُل

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., ṣar'āt 'ashoro (lit., four ten). Notice that the Arabic numerals, shown in the table below, are read from left to right, just like English numbers.

<table>
<thead>
<tr>
<th>Arabic Numbers from 11 to 19</th>
</tr>
</thead>
<tbody>
<tr>
<td>Number</td>
</tr>
<tr>
<td>eleven</td>
</tr>
<tr>
<td>twelve</td>
</tr>
<tr>
<td>thirteen</td>
</tr>
<tr>
<td>fourteen</td>
</tr>
<tr>
<td>fifteen</td>
</tr>
<tr>
<td>sixteen</td>
</tr>
<tr>
<td>seventeen</td>
</tr>
<tr>
<td>eighteen</td>
</tr>
<tr>
<td>nineteen</td>
</tr>
</tbody>
</table>
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 ودعاً
tholothot (f) 'ashara (m) wolid(an) (m)'

thirteen boys

As in English, 11 and 12 are slightly irregular in form. The suffix one in واحده wāHid (ane) is dropped when joined to the word عشر 'ashara (ten) to form احد عشر عشر aHada 'ashara (eleven). The number 11 also has a feminine form, إحدى عشرة iHdā 'asharata

أحد عشر طالبًاً
oHodo 'ashara Tālib(an)
eleven (male) students

إحدى عشرة طالبة
iHdā 'asharata Tāliba
eleven (female) students

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

اثنين عشر جوازات سفر
ithna 'oshara jowāz safor'
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 kam AND بكم bikam

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

كم عمرتك في الفندق؟
kom ghurfa(tan) fi l-funduq?

How many rooms are in the hotel?

The م at the end of the counted noun is a case ending. In spoken language, the ending is optional and rarely pronounced.

The forms اثنان ithnān, إثنان ithnān, and اثنين ithnēn 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 کم carries the accusative case ending on or in writing, the tanwin. 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 كمُ kom is in the singular form, rather than the plural form, as it would be in English. Here are other examples.

كمُ ضيِّفتاً في الفندق؟
kom Doyf(on) fi l-funduq?
How many guests are in the hotel?

كمُ ليلةً ستبقى في الفندق؟
kom loylo(ton) sotobq6 fi l-funduq?
How many nights will you be staying at the hotel?

كمُ مطعماً في الفندق؟
kom moT’om(on) fi l-funduq?
How many restaurants are there in the hotel?

To ask about the price of something, use بكَمُ bi kom (lit, for how much), where the preposition > bi precedes the question word

بكَمُ الغرفة؟
bi kom ol-ghurfo?
How much is a room?

The response to bi kom بكَمُ is preceded by the preposition > bi as well. For example

بِمئة دولار
bi mi’at dūl̲r̲
A hundred dollars (lit, for a hundred dollar)

C. Vocabulary

غرفة ghurfo room
شَخْصين shokhSoyn two people
إِسْتِقبال istiqbāl reception
واحِدة wōHido one (f)
بِها bihō in it, in her
حَمام Hommām bathroom
خاص khōSS private
سِعر si’r price
مَائة mi’a one hundred
نَراهَا (رأى) norōho (ro’i) we see it (to see)
بالطيب  bi T-Tab'
تفضلًا tafaDDalā
معي ma'i
لماذا limādhā?
مصعد miS'ad
لأنه li'annahu
النافورة shurfa
تطل (أطل) على tuTill (aTall) 'alā
ميدان التحرير maydān at-tahrīr
أستطيع أن astati' on
أرى (رأى) ara (ra'a)
المتحف المصري al-muḥaḍa al-miṣrīyya
قنوات (قناة) فضائية qanawāt (qanāt) faDa'īyya
لأسف li l-'asaf
تليفزيون tilifizyun
رايك ra'yuk
جميلة jamila
أخطاج (احتاج) aḥtāj (aḥtaj)
أشهد (شاهد) ushāhīd (shāhad)
كورة القدم kurat al-qadam
تعرف (عرف) a'rīf (arif)
مصر miṣr
من أجل min aql
ثم إن thumma inna
فندق funduq
أخص (رخيص) arkaḥS (rakiS)
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. اندفع (to rush into something)
   b. تقاتل (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 / فنادق)
   d. ثلاث (غرفة / غرف)
   e. اثنا عشر (شخصاً / أشخاص)

3. Fill in the blanks with the correct word
   قنوات فضائية / الممكن / تطل / غرفة / المصعد
4 Form questions by using either كم or يكم (kam or bikam)

a. (كم / يكم) هذه الغرفة؟
b. (كم / يكم) يوماً تستقلسي في القاهرة؟
c. (كم / يكم) ضيفًا في الفندق؟
d. (كم / يكم) جنبيها معل؟
e. (كم / يكم) الغرفة التي بها حمام خاص؟

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

a. أربعة (سغ / أسعار)
b. إحدى عشرة (مصعد / شرفة)
c. تسعة (حمم / قنوات)
d. خمسة عشرة (فندق / فنادق)
e. 

Answer Key

1

1. a. Form VII, دفع
   b. Form VI, قتل
   c. Form VIII, نحر
   d. Form X, غرب
   e. Form II, فكر
   f. Form III, حول
   g. Form IV, درك
   h. Form V, علم

2. a. sab'at junayhát seven pounds (plural form)
   b. قناة Hida 'ashrata qanāt eleven channels (singular form)
   c. فندقان funduqān two hotels (dual form)
   d. غرف thalāth ghuraf three rooms (plural form)
   e. شخصًا ithnā 'ashara shakhS(an) twelve people (singular form)

3. a. لدينا غرفة واحدة فقط بها حمام خاص. ladanā ghurfa wāHīda faqaT bīhā Hammām khāSS.
   We have only one room with a private bath
Can we see Midan al-Tahrir from here? (lit., is it possible that)

Unfortunately, the elevator doesn’t work.

The balcony overlooks Midan al-Tahrir.

Do you have satellite channels, or do you have only Egyptian TV channels?

How much is this room?

How many guests are there in the hotel?

How many pounds do you have with you?

How much is the room with the private bath?

Arba’a As-sa’ar (four prices)

‘Ihdā ‘Ashrata (eleven balconies)

Tis’ Qanawāt (nine channels)

Khamsat ‘Ashara (fifteen hotels)

‘Ithnā ‘Ashara Dayf(ān) (twelve guests)
Grammar Exercises

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

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

5. Change the imperfect tense verbs into perfect verbs

a. يحبون التوبة.
b. تتحدثون اللغة السعودية.
c. هل تدرسون 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.)

مطارات / صالات / الساعة / القنوات / أرخص / الحافلة / غرفة / شركة / أجرة / ألف

a. أرامكو من الشركات المعروفة
b. سأذهب للقاهرة السابعة والنصف.
c. الناكس عشرون جنيهًا.
d. وصلت إلى القاهرة الساحة الخامسة والنصف.
e. أخذت _________ إلى المطار.
f. الوصول في نهاية هذا الممر إلى اليمن.
g. يشاهد دونالد _________ الفضائية.
h. هذا الفندق _________ من فندق هيلتون.
i. هل لديك _________ بحام.
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 لولي إلى لبنان لتعمل في الجامعة الأمريكية في بيرو.
d. كان دونالد يعمل مهندسًا في فنزويلا.
e. مكتب الاستعلامات في نهاية هذا الممر.
8 Translate the following sentences into Arabic.

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

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

A نتحدث اللغة العربية ___________ (لغة / بعجة / بلغة) اللبنانية
ب طلب ___________ (الاستعلامات / الجمارك / الجوازات) جواز السفر
ج موظف ___________ (الاستعلامات / الجمارك / الجوازات) جواز السفر.
د كيف أذهب إلى ___________ (صلاة / حافلة / حافلة) الحافلة؟
ه ذهبت / وصلت / أخذت ___________ (الناكسي مطار 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 كيف سعر الغرفة؟
    kom si’r ol-ghurfo?
    How much is the room?

b استطيع أن أرى المتحف المصري.
    orosti’ on orō l-mu’tof al-miSrī
    I can see the Egyptian museum

c دونالد يعمل في شركة أرامكو.
    dunōld yo’mol fi shirkot orōmkū
    Donald works for Aramco Company

d دونالد تخرج من جامعة كولومبيا.
    dunōld tokhorroj min jōmi’ot kūlūmbiyō
    Donald graduated from Columbia University

e جواز السفر من فضلك.
    jawāz os-sofor min fadlak
    Passport, please
3 a. the luggage arrives half an hour after the arrival of travelers.

The luggage arrives half an hour after the arrival of travelers.

b. 'Ali and Donald graduated from Columbia University

'Ali and Donald graduated from Columbia University.

c. The Lebanese use the meter

The Lebanese use the meter.

d. Donald and Lucy learned a lot about Lebanon

Donald and Lucy learned a lot about Lebanon.

e. Not many Jordanians travel to Petra

Not many Jordanians travel to Petra.

4 a. We study Arabic in Yemen

We study Arabic in Yemen.

b. They go to the hotel

They go to the hotel.

c. I drink Pepsi

I drink Pepsi.

d. Do you work for Saudi Aramco?

Do you work for Saudi Aramco?

5 a. They take the bus to the airport

They take the bus to the airport.

b. You spoke the Saudi dialect

You spoke the Saudi dialect.

c. Did you study at Columbia University?

Did you study at Columbia University?

d. The elevator did not work

The elevator did not work.

e. They watched satellite channels

They watched satellite channels.

6 a. Aramco is a well-known company

Aramco is a well-known company.

b. They went to the hotel

They went to the hotel.

c. The taxi fare is twenty pounds

The taxi fare is twenty pounds.

d. I arrived at Cairo Airport at 5 30

I arrived at Cairo Airport at 5 30.

e. I took the bus to the airport

I took the bus to the airport.

f. The arrival lounge is at the end of this corridor

The arrival lounge is at the end of this corridor.
Donald watches satellite channels

This hotel is cheaper than the Hiltun

Do you have a room with a bath?

The price of the room is a thousand lira

I speak Arabic with a Lebanese accent

The immigration officer asked for the passport

How much is a room with a bath?

I took the taxi to Beirut Airport

10 a Family members
    أب / أخت / زوجة / أخت
b Lebanese foods
    كبة / طبولة / لبنية
c Professions
    مهندس / مدرس / طبيب
d Means of transport
    الحافلة / الناكسي / الطائرة
e Nationalities
    مصري / لبناني / سعودي
f Things in a hotel
    تلفزيون / شرفة / غرفة
السفر في اليمن

as-safar fi l-yaman Travel in Yemen

تتوفر 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 أمريكيًا من المطار إلى أي مكان في صنعاء. يستطيع المسافر أن ينتقل داخل المدن اليمنية في التاكسي والذي يكلف حوالي دولارًا أمريكيًا واحداً للمسافات القصيرة التي لا تزيد عن عشر دقائق ولا يستخدم اليمنيون العداد. وهناك أيضاً الحافلات الصغيرة التي لا يزيد سعرها عن 5 دولارًا أمريكيًا للتذكرة. كما يستطيع السائح أن يجوز 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 يجوز سيارة خاصة تساعده على حرية الحركة في المناطق البعيدة.

توجد في اليمن سلاسل الفنادق الخمسة نجوم العالمية مثلشيراتون 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 صرف 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 U.S. dollars.

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

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

The currency of Yemen is the Yemeni riyal. There are 100 fals in a riyal. The traveler can exchange foreign currencies at any exchange bureau in the big cities. There is no official rate for the dollar, and no black market. The exchange rate for the U.S. dollar is about 1.30 Yemeni riyal.

**Vocabulary**

- `al-yaman`: Yemen
- `tawafar (tawaf)`: flights
- `rihabat al-Toyaran`: international flights
- `duwliyyo`: number, a number of
- ``odod`: San'aa (the capital of Yemen)
- `zawar (zai)'`: Aden (a city in Yemen)
- `khuTubi al-Toyaran`: airlines
- `mohalli`: local
- `ukhr':`: others
- `olodhi`: which
- `ayy`: any
place is able to
gets around (to get around)
inside
approximately
distances
short
minutes (minute)
cent
ticket
similarly, as, as well
rents, hires
as for
between
means of transportation
transportation
public
helps him to
freedom
movement
regions
remote
hotel chains (chain)
stars (star)
international
same
of, which have
to be less than
currency
foreign
exchange bureau
Yemeni riyal
is made up of
penny (the smallest unit of a Yemeni riyal)
official
ta earn, be awarded, get
B.A
the same
pen(s)
degree
tall
sister(s)
ta like, to love
Aswan (a city in Southern Egypt)
ta bring about
ta carry
evening
train
Sinai Peninsula
airplane
week
house(s)
night(s)
he walked
restaurant(s)
tourist(s)
A. Dialogue

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

Donald checks the exchange rates in the bank.

Donald: لا أريد أن أغير نقودك، ولكن لماذا لا تغيير البنوك بنفس هذا السعر؟

Donald: هل تريد أن تغيير بعض الدولارات؟

Donald: لا، ولكن الفرق بين سعرك وسعر صرف البنك لن يكون كبيراً.

Donald: هذا ليس صحيحًا، تستطيع أن تشتري سنة أرخصة من الخبراء بهذا الفرق، ما رأيك؟

Donald: لا أريد أن أغير شيكًا، ولكن لماذا إذا لا تغيير البنوك بنفس هذا السعر?

Donald: لا يوجد فئدة لتسكين فيه?

Donald: تعم. 

Donald: أنظم أيضًا رحلات سفاري في الصحراء البيضاء، تكلف الرحلة خمسمائة جنيه للفرد. ما رأيك؟

Donald: ليس لدي الوقت الكافي ل هذه الرحلة، سأذهب هناك في زيارة القادمة، إن شاء الله. شكراً مع السلامة.
Donald The difference between your rate and the bank exchange rate is not a lot
Black market dealer Black market dealer: That’s not true. You can by six loaves of bread for that difference! What do you think?
Donald 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 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 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 sawfa, or b) the prefix so- is attached to the appropriate form of the imperfect verb
If the sentence has no verb, the future markers **سَأَعْلُم** and **سَوْف** precede an appropriate imperfect form of the verb *كَانَ* (was)

**سَيَكُونُ صَغرُ الجَنِينَ أربَعَةٌ عَشَرَ سنَّاً فَقْطٍ**

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

**سَوْفَ يَكُونُ صَغرُ الدولَارَ أربَعَةٌ عَشَرَ سنَّاً فَقْطٍ**

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

The full conjugation of *كَانَ* in the imperfect tense is shown in the following table:

<table>
<thead>
<tr>
<th>THE IMPERFECT FORM OF THE VERB <em>كَانَ</em> (TO BE)</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Singular</strong></td>
</tr>
<tr>
<td>أنا</td>
</tr>
<tr>
<td>أنت</td>
</tr>
<tr>
<td>أنت (f)</td>
</tr>
<tr>
<td>هو</td>
</tr>
<tr>
<td>هي</td>
</tr>
</tbody>
</table>

B NEGATIVE FORM OF THE FUTURE TENSE

**لَنَ** (will not) is used to negate future tense verbs. Because **لَنَ** is both a negative and a future marker, similar to English won’t, it precedes the imperfect tense verb directly, without **سَأَر** or **سَوْف**. 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>
<th>ghadan</th>
<th>tamarraw</th>
</tr>
</thead>
<tbody>
<tr>
<td>العَدَاءُ</td>
<td>ghadan</td>
<td>tamarraw</td>
</tr>
<tr>
<td>الأَنْسُقَةُ الْقَابِمِ</td>
<td>al-usbā’ al-qādim</td>
<td>next week</td>
</tr>
<tr>
<td>الْشَّهْرُ الْقَابِمِ</td>
<td>osh-shohr al-qādim</td>
<td>next month</td>
</tr>
<tr>
<td>الْعَامُ الْقَابِمِ</td>
<td>al-’ām al-qādim</td>
<td>next year</td>
</tr>
<tr>
<td>فِي مَا بَعْدَ</td>
<td>fimo bo’d</td>
<td>later</td>
</tr>
<tr>
<td>فِي الْمُستَقِبَ</td>
<td>fi l-mustaqbol</td>
<td>in the future</td>
</tr>
<tr>
<td>هَذَا الْمَسَاءُ</td>
<td>hādho l-masā’</td>
<td>this evening</td>
</tr>
<tr>
<td>بَعْدَ الْظُهُرَ</td>
<td>ba’d aDH-DHuhr</td>
<td>this afternoon</td>
</tr>
</tbody>
</table>

Here is 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 wha. In Arabic, the main relative pronoun is َّالذِّي َأَلْلَّهُ.

هو البَنْكُ الْوَحيدُ الَّذِي يُنْتَجُّ يِوْمَ الْأَحْدِ
huw'a al-bank al-wahid َّالذِّي يُنْتَجُّ يِوْمَ الْأَحْدِ
It is the only bank that opens on Sunday

هو الرِّجَالُ الَّذِي يَتَفَعَّلُ سَبْعَةً جُنَائِحَاتٍ لِّلْدُلَّارِ
huwwa r-rajul َّالذِّي يَتَفَعَّلُ سَبْعَةً جُنَائِحَاتٍ لِّلْدُلَّارِ
He is the man who pays seven pounds for the dollar

الذِّي َأَلْلَّهُ changes to agree in gender and number with the noun that the relative clause modifies. In the following example, the feminine relative pronoun َّالثُّي is used to refer to the feminine noun َّالْحُكْوَمَةُ (the government).

هَذَا هُوَ خَطْأُ الْحُكْوَمَةِ الَّتِي تَتَحْكَمُ فِي سِعْرَ الْدُلَّارِ
hādha huwwa khaTa' i Hukūma َّالثُّي tataHakkam fi si'r ad-dūlār
It’s the fault of the government, which controls the price of the dollar

<table>
<thead>
<tr>
<th>RELATIVE PRONOUNS</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Masculine</strong></td>
</tr>
<tr>
<td><strong>Singular</strong></td>
</tr>
<tr>
<td>اللهِ</td>
</tr>
<tr>
<td>َّالذِّي</td>
</tr>
<tr>
<td><strong>Plural</strong></td>
</tr>
<tr>
<td>الذّين</td>
</tr>
<tr>
<td>َّالذِّينَ</td>
</tr>
<tr>
<td><strong>Dual</strong></td>
</tr>
<tr>
<td>اللذّين/الذّان</td>
</tr>
<tr>
<td>َّالذِّينَ/الذّان</td>
</tr>
</tbody>
</table>

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

The following example has a definite noun َّالبائع (the dealer) followed by a relative clause.

رأَىَتُ الْبائعِ الَّذِي كَانَ يَتَحَدَّثُ مَعَ دُونَالد
ro'oyt al-bā'i' َّالذِّي كَانَ يَتَحَدَّثُ مَعَ دُونَالد
I saw the dealer who was talking ta Donald
The noun البائع ol-bōl' is described by the clause يَتَحَدَّثُ مَعَ دُونَالد ּyatoHoddoth mg'o dūnald ([he] was talking to Donald), which is introduced by the relative pronoun الذي alladhi (who) Contrast that with the following example:

رأَيْتُ بَايْعًا يَتَحَدَّثُ مَعَ دُونَالد
ra'ayt ba'i'on yatoHoddath mo'o dūnold
I saw a dealer talking to Donald. (lit., I saw a dealer, [he] was talking to Donald)

In the above example, the clause يَتَحَدَّثُ مَعَ دُونَالد yatoHoddath ma'a dūnold ([he] was talking to Donald) follows the indefinite noun without the relative pronoun الذي alladhi

Here are two more examples illustrating the same contrast:

هَذَا هَذَا الْفَنِّدْقَانُ اللَّدَّانُ قُرّآتُ عَنْهُمَا.
hādhān huma l-fundugān olladhān qara't 'anhumā
Those are the two hotels that I read about.

هَذَا فَنِّدْقَانُ قُرّآتُ عَنْهُمَا.
hādhān fundugān 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>'ishrub (ishrin)</td>
<td>عشرون (عشرين)</td>
<td>٢٠</td>
</tr>
<tr>
<td>thirty</td>
<td>thalāthun (thalāthin)</td>
<td>ثلاثون (ثلاثين)</td>
<td>٣٠</td>
</tr>
<tr>
<td>forty</td>
<td>arba'ūn (arba'īn)</td>
<td>أربعون (أربعين)</td>
<td>٤٠</td>
</tr>
<tr>
<td>fifty</td>
<td>khamsūn (khamisin)</td>
<td>خمسون (خمسين)</td>
<td>٥٠</td>
</tr>
<tr>
<td>sixty</td>
<td>sittān (sittin)</td>
<td>ستون (ستين)</td>
<td>٦٠</td>
</tr>
<tr>
<td>seventy</td>
<td>sab'ūn (sab'īn)</td>
<td>سبعون (سبعين)</td>
<td>٧٠</td>
</tr>
<tr>
<td>eighty</td>
<td>thamānūn (thamānin)</td>
<td>ثمانون (ثمانين)</td>
<td>٨٠</td>
</tr>
<tr>
<td>ninety</td>
<td>tsūn (tis'in)</td>
<td>تسعون (تسعين)</td>
<td>٩٠</td>
</tr>
</tbody>
</table>
The ones are joined to the tens with ٠ (and). Note that unlike in English, the ones precede the tens for all two-digit numbers above twenty. For example:

٠٠٠ و٠٠٠ حافلة
sitto wo 'shrūn Höfilo
twenty-six buses (lit., six and twenty buses)

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

B THE HUNDREDS

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

مئة وثلاث بنات
mi‘o wo tholoth bonot
103 girls

مئة وخمسون وثلاثون بنات
mi‘o wo khoms wo tholothūn bint(on)
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‘otān, when referring to a subject of the sentence, and مائتين mi‘otayn otherwise. When followed by a noun, the مائتان mi‘otān or مائتين mi‘otayn is dropped. Thus, 200 girls would be مائتا بنات mi‘otō binot.

The numbers 300 through 900 are as follows.

---

1) For more information about case, see "Gender and Case of Counted Nouns" in Lesson 8.
C. Vocabulary

سوق suq market
سوداء sawdāʾ black
تريد (أراد) turid (arād) you want (to want)
سأغيرهما (غير) sa′ughayyrha (ghayyar) I will change them (to change)
سَف sawfa will
أكثر akhar (kathir) more (a lot)
تاشتري (اشتري) tashtarī (ishtara) you buy (to buy)
فرق farq difference
سِر Sarf exchange rate
بنوك (بنوك) bank (bunūk) bank(s)
صحيح SaHīHan true
تستطيع (استطيع) tastaTiʿ (isTaTiʿ) you can (to be able to)
رغيف (رغيف) arghifa (raghif) loaves
خبز khubz bread
لكن lākin but
لماذا limādha why
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 جينيهات
   b. لم أدفع لك أكثر من البنك.
   c. حاولت الحكومة أن تتحكم في سعر الدولار.
   d. يشتري دونالد بعض الجنيهات.
   e. يذهب دونالد إلى البنك كل يوم.

2. Use the correct form of the relative pronoun.
   a. رأيت موظف البنك ______ كان يتحدث مع دونالد.
   b. هذه هي الجريدة ______ أحبها.
   c. أنا مع الحكومات ______ تتحكم في الأسعار.
   d. الرجل ______ ينظم الرحلات اسمه يحيى.
   e. هذا هو الرجل ______ حدثتك عنه.

3. Put the following words in the right order to make sentences.
   a. البنك - يفتح - القادم - الأسبوع - سوف
   b. إلى - لن - الصحراء - أذهب - غداً.
   c. في - فرنسا - المستقبل - سأسافر - إلى
   d. أخي - هذا - سأزور - المساء.
   e. كثيرا - فيما - سأشتري - بعد.

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

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

5. There is an error in the underlined portion of each of the following sentences. Find the error and correct it to form a meaningful sentence.
   a. لن سأدفع لك الدولارات.
   b. قابلت بائع الذي يغير الدولارات.
ا. لن أريد أن أغير جنيهات
   لن أريد أن أغير جنيهات
   لن أدفع لك أكثر من البنك
   سوف تحاول الحكومة أن تتحكم في سعر الدولار.
   سوف يتحدث البنك الذي كان يتحدث مع دونالد.
   رأيت موظف البنك الذي كان يتحدث.

ب. لن أدفع لك أكثر من البنك
   سوف يذهب دونالد إلى البنك كل يوم.
   سيستي دونالد بعض الجهات.
   سوف يذهب دونالد إلى البنك.
   رأيت موظف البنك الذي كان يتحدث.
   رأيت عشرين بنات

ج. هل هذا هو الفندق اللذين ذهبت إليه
   هذا هو الفندق اللذين ذهبت إليه

د. لن أدفع لك أكثر من البنك
   سوف يذهب دونالد إلى البنك كل يوم.
   سوف يذهب دونالد إلى البنك كل يوم.
   سوف يذهب دونالد إلى البنك.
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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 'adfa' (to pay)

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

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

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

e. رأيت عشرين بنناً. بناتاً bint(an) (girl, sg)
A. Dialogue

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

Nadia: هذه شقة كبيرة جداً، بها أربعة غرف وصالات وحمامات!

Aji: هي شقة جميلة جداً فعالنرفة تطل على حديقة كبيرة وهي قريبة من الجامعة.

Nadia: نعم هذا صحيح، ولكن ما زاك في الأثاث؟

Aji: لا يعجبني، ولا تعجبني أدوات المطبخ، فالأطباقي قديمة والأنواع ممزقة.

Aji: صاحب الشقة: من الممكن أن أشتري أوعية جديدة.

Aji: لماذا عن الأثاث؟

Aji: لا أستطيع أن أشتري أثاث جديد إلا إذا وقعت على عقد الإيجار لمدة سنين على الأقل.

Aji: ولكن لا أعرف إذا كنت سأبقي في بيروت لمدة سنين. أريد أن أوقع العقد لمدة عام.

Aji: صاحب الشقة: في هذه الحالة لن أستطيع أن أغير الأثاث.

Aji: لماذا عن تغيير هذه الكراسي وهذه الدوّاب وذلك السير فقط؟

Aji: مخالف ولكن سأغير واحد فقط من هذه الأشياء كل شهر.

Aji: كم الإيجار الشقة في الشهر؟

Aji: صاحب الشقة: ستمائة دولار.

Aji: لوسي هذا أكثر مما كنت أتوقع، سأدفع خمس مائة دولار فقط.
nādyā hādhihi shaqqa kabira jiddan bihā arba’ ghuraf wa Sāla wa Hammomān!
īlūsi hiya shaqqa jamiila jiddan fa sh-shurfa tuTill ‘ala Hadiqa kabira, wa hiya qariba min al-
jāmī‘a
nādyā na'am hādha SāHīH, wa lākin mā ra‘yik fi l-athāth?
īlūsi lā yu‘jibunī, wala’ tu‘jibunī adawāt al-maTbakh, fa l-aTbāq qadīma wa l-aw’iya madīna
SāHīb ash-shaqqa ‘min al-mumkin an ashtari aw’iya jadīda
nādyā. wa mādha ‘an al-athāth?
SāHīb ash-shaqqa lā astaTī‘ an ashtari athāth(an) jadid(an) illa idha waqqa‘ti ‘ala ‘aqd ijār
limudat sanatayn ‘ala l-aaqqa?
īlūsi wa lākinī lā a‘rif idha kunt sa‘abqā‘ fi bayrāt limudat sanatayn urid an uwaqqī‘ al-‘aqd
limudat ‘ām
SāHīb ash-shaqqa fi hādhihi l-Hāla lan astaTī‘ an ughayyir al-athāth
īlūsi mādhah ‘an taghyīr hādhihi l-karāsi wa hādha d-dulāb wa dhalik as-sarīr faqaT?
SāHīb ash-shaqqa muwāfīq wa lākin sa‘ughayyir wāHid faqaT ‘min hādhihi l-ashya‘ kull
shahr
īlūsi kam yār ash-shaqqa fi sh-shahr?
SāHīb ash-shaqqa sab‘umi‘at dūlār
īlūsi hādha akhtār mimmā kunt atawaqqā‘, sa‘adfa‘ khamsumi‘at dūlār faqaT

Nadia This apartment is very big, it has four bedrooms and two bathrooms!
Lucy It is quite beautiful, and the balcony overlooks a big garden. And it’s also close to
the University
Nadia Yes, that’s true, but what do you think of the furniture?
Lucy I don’t like it, and I don’t like the kitchen utensils. The dishes are old, and the pots
are burnt
Landlord I can buy you new pots and pans
Nadia And what about the furniture?
Landlord I can’t buy you new furniture unless you sign a lease for at least two years
Lucy But I don’t know if I will be in Beirut for two years. I want to sign a one-year lease
Landlord In that case, I won’t be able to change the furniture
Lucy What about replacing just these chairs, this armoire, and that bed?
Landlord Agreed, but I will only change one of these things each month
Lucy How much is the rent per month?
Landlord 700 dollars
Lucy That’s more than I was expecting, I’ll only pay 500 dollars

B. Grammar and Usage

1. DEMONSTRATIVES
Demonstratives are words that are used to point verbally to objects, such as the English
this, these, that, and those هذي hādhihi, 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>Plural Case</th>
<th>Singular Case</th>
</tr>
</thead>
</table>
| هَذَا  
hā̱dha                        | this (m)        | that (m)        |
| هَذِه  
hā̱dhīhi                      | this (f)        | that (f)        |
| هُؤْلَاء  
hā̱'ulā'ī                    | these (m)       | those (m)       |
| هُؤْلَاء  
hā̱'ulā'ī                    | these (f)       | those (f)       |
| هَذَان  
hā̱dhān (hadhayn)            | these twa (m)   | those twa (m)   |
| هَاَتَان  
hā̱tān (hātayn)              | these twa (f)   | those twa (f)   |

Remember that plural non-human nouns are treated as feminine singular for purposes of agreement. This is why هَذِه hā̱dhīhi (this, f sg) is used in هَذِهِ الأَشِيَّات hā̱dhīhi l-ashyāt (these things), whereas هُؤْلَاء hā̱'ulā'ī (these, m pl) is used in هُؤْلَاء الْنَّاس hā̱'ulā'ī n-nās (these people).

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

هَذَا الْكَرَاسِي hā̱dhīhi il-karāsi
these chairs (lit., this (f) chairs)

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

هَذَا الْكَرَاسِي hā̱dhīhi karāsi
These are chairs (lit., this (f) chairs)

In order to express the meaning These are the chairs in Arabic, and to distinguish this sentence from the phrase these chairs, one says something like These ones, they are the
chairs. In other words, a pronoun that agrees with the noun in person, number, and gender is inserted. That pronoun is underlined in the second example below:

*هَذِهِ الْكَرَاسِيَّةُ* vs *هَذَهُ هِيِّ الْكَرَاسِيَّةُ*

*these chairs* vs *These are the chairs (lit., this (f.) it the chairs)*

The same contrast is illustrated in the following three examples:

ٍذَٰلِكَ السَّرَيرُ

*dhālik as-sarīr*

that bed

ٍذَٰلِكَ سَرَيرُ

*dhālik sorīr*

That is a bed

ٍذَٰلِكَ هُوَ السَّرِيرُ

*dhālik huwa s-sorīr*

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 *ألفَ* *ālāf* (thousands). To say 2000, use the dual form *ألفانَانَ* *olfān* (for the subject of the sentence) or *ألفينَينَ* *olfāyn* (for the object of a verb or object of a preposition), but note that *ألفينَينَ* *alfāyn* is the form usually used in speaking, regardless of the case. To express several (anywhere from 3 to 999) thousands, treat *ألفَ* *ālāf* as any other counted noun, meaning that numbers from 3,000 to 10,000 are expressed using the plural form *ألفانَانَ* *olfān*, whereas numbers from 11,000 to 999,000 are expressed using the singular form *ألفَ* *ālāf*

*ثالَاثآتَ أَلَافَ*

*thalāthat ʿalāf*

three thousand *(lit., thousands)*

The word *ألفَ* *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

*ثالَاثآتَ أَلَافِ ضَيْفَ*

*thalāthat ʿalāf ḏayf*

three thousand guests *(lit., three thousands guest)*

The word *ضَيْفَ* *ḏayf* (guest) is in the singular form because it is the counted noun following 3,000.
To add other digits, join الف  (and).

اربعة آلاف و أربعون ضيفاً

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

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

اربعة آلاف وأربعون ضيف

four thousand, four hundred forty guests (lit., four thousands and four hundred and forty guests)

In the last example, the plural ضيف Duyf (guests) is used. Thus the counted noun ضيف Duyf 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.

ألف و مائتان وأربعون ضيف

one thousand, two hundred, thirty-four (lit., one thousand and two hundred and thirty-four)

B. THE MILLIONS

The word million works just like الف. Its plural form is ملايين, and its dual form is مليونان, 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 و تسعمائة

the year 1900

عام ألفين

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

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>إيجار</td>
<td>rent</td>
</tr>
<tr>
<td>شقة</td>
<td>apartment</td>
</tr>
<tr>
<td>بها</td>
<td>it has</td>
</tr>
<tr>
<td>صالة</td>
<td>living room</td>
</tr>
<tr>
<td>حمامـان</td>
<td>two bathrooms</td>
</tr>
<tr>
<td>حديقة</td>
<td>garden</td>
</tr>
<tr>
<td>قريبـة</td>
<td>close</td>
</tr>
<tr>
<td>أنات</td>
<td>furnishings</td>
</tr>
<tr>
<td>يُعْجِبُني (عجيب)</td>
<td>I like (ta like)</td>
</tr>
<tr>
<td>أدوات (اداة)</td>
<td>utensil(s)</td>
</tr>
<tr>
<td>مطبخ</td>
<td>kitchen</td>
</tr>
<tr>
<td>أطباق (طبق)</td>
<td>dish(es)</td>
</tr>
<tr>
<td>قديمة</td>
<td>old</td>
</tr>
<tr>
<td>أوعية (وعاء)</td>
<td>pot(s)</td>
</tr>
<tr>
<td>محروقة</td>
<td>burnt</td>
</tr>
<tr>
<td>جديدة</td>
<td>new</td>
</tr>
<tr>
<td>إلا</td>
<td>except</td>
</tr>
<tr>
<td>وقعَت على</td>
<td>you signed</td>
</tr>
<tr>
<td>عقد</td>
<td>contract</td>
</tr>
<tr>
<td>سنين</td>
<td>two years</td>
</tr>
<tr>
<td>سابقـة (بقيـ)</td>
<td>I will stay (to stay)</td>
</tr>
<tr>
<td>بئرـوت</td>
<td>Beirut</td>
</tr>
<tr>
<td>في هذه الحالة</td>
<td>in that case</td>
</tr>
<tr>
<td>كراسي (كرسي)</td>
<td>chair(s)</td>
</tr>
<tr>
<td>دولاب</td>
<td>armoire; closet</td>
</tr>
<tr>
<td>ذلك</td>
<td>that</td>
</tr>
<tr>
<td>سرير</td>
<td>bed</td>
</tr>
</tbody>
</table>
D. Cultural Note

Many people in Arab cities now live in modern high-rises. Before the days of air conditioning, however, those who lived in private houses would often design their homes with an open courtyard or garden in the middle of the house. Its main function was to keep the house cool, but it also allowed the family some privacy. Because most of the windows would overlook the courtyard, the family would have a peaceful garden view shut off from the noises and strangers on the street.

Even in the high-rises of today there are some traces of this architectural style. Many modern apartment buildings built in Arab cities include an open center yard. Kitchens often have windows onto these spaces, which still perform the function of bringing cool air into the house.

E. Exercises

1. Use the correct form of the demonstrative pronoun to complete the following sentences.

   a. ___________ الدولاب قديم جداً
   b. ___________ هي البنت التي تسكن معي.
   c. ما رأيك في ___________ الأثاث؟
   d. ___________ الشقة تطل على حديقة جميلة.
   e. سأبقى في بيروت لكل ___________ السنتين

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

<table>
<thead>
<tr>
<th>A</th>
<th>B</th>
</tr>
</thead>
<tbody>
<tr>
<td>a.</td>
<td>هذا</td>
</tr>
<tr>
<td>b.</td>
<td>هم أصدقائي من الجامعة</td>
</tr>
<tr>
<td>c.</td>
<td>هذه</td>
</tr>
<tr>
<td>d.</td>
<td>هي زوجة دونالد</td>
</tr>
<tr>
<td>e.</td>
<td>هذا</td>
</tr>
<tr>
<td></td>
<td>هي بيروت الجميلة</td>
</tr>
<tr>
<td></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. ثلاثمئة وأربعون

4. Arrange the following words so that they form complete sentences
a. حدثتك - هذه - أمس - التي - هي - عنها - الشقة
b. الأطباقي - هذه - قديمة - جداً
c. هنا - مدة - جداً - جميلة - فهذه - المدينة - سأبقى - طويلة
d. الدرس - لا - هذا - أفهم
e. الشقة - بها - وصالحة - هذه - غرف - وحمامان - خمس

5. Choose the right word to fill in the blanks in the following sentences
ا. أدوات / تغيير / جنيه / حمام / عقد / الإيجار
b. في شقتي خمس غرف ولكن هناك __________________ واحد
   Sأدع سبعمئة __________________ فقط لهذه الشقة
   أريدك أن __________________ بعض هذا الأثاث
   Sأوقع __________________ الأسبوع القادم.
   سوف نشتري __________________ المطبخ غداً

Answer Key

1. a. هذا الدوار قد يدم جدًا
   hadhā d- dulāb qādīm 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 hadhā l-athāth?
   What do you think of this furnishing?
d. هذه الشقة تطل على حديقة جميلة.
   hadhīhi sh-shaqa tuTill ‘alī Hadiqa yamila
   This apartment overlooks a beautiful garden
e. سأبقى في بيروت لكلتا هاتين
   s’abqā fi bayrūt likīla hatayn as-sanatayn
   I will stay in Beirut for both of these years

2. a. هذا هو صديقى الذي حدثتك عنه
   Hādhabba fi khataya ‘alayh
   This is the friend you told me about
b. هذه زوجة دونالد.
   Hādhabba fi khataya ‘alayh
   This is Donald’s wife
c. هذه هي بيروت الجميلة
   Hādhabba fi khataya ‘alayh
   This is beautiful Beirut
d. هذا هو زوج نادرة
   Hādhabba fi khataya ‘alayh
   This is a rare husband
e. هؤلاء هم أصدقاءي من الجامعة
   Hādhabba fi khataya ‘alayh
   These are my friends from the university
I will only pay seven hundred pounds for this apartment.

I want you to change some of this furniture.

I will sign the rental contract next week.

We will buy the kitchen utensils tomorrow.
LESSON 10
(Modern Standard Arabic)

هَذَا كَثِيرٌ جَدًا.
hādha kathīr jiddan! That's Too Expensive!

A. Dialogue
Donald wants to buy Lucy a gift for her birthday

صاحب محل. تقضِّلي هنا يا أساتذة ما الذي تبحث عنه؟
Donald: أبحث عن هدية لزوجتي.
صاحب المحل: اشتري لها جلابية، سوف تعجبها.
Donald: كم سعرها؟
صاحب المحل: سعرها خمسون جنيهًا فقط.
Donald: هذا كثير جداً أرني شيء أخر.
صاحب المحل: أَنتَار إلى هذه العقود الفضية، سوف تعجبها أكثر حتَّى من الجلابية.
Donald: أرني هذا العقد من فضلك.
صاحب المحل: هذا أفضل عقد عثدي، دوَّقُك جميل.
Donald: كم سعره؟
صاحب المحل: ١٠٠ جنِّهٍ فقط.
Donald: لكن هذا العقد أغلى بكثير من الجلابية.
صاحب المحل: هذا أفضل سعر تستمحه في السوق.

Donald starts to walk away
Donald turns to leave.

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.
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

\[
\text{tafaddal} \rightarrow \text{tafaddal} \quad \text{(come in)}
\]

\[
\text{unDHur} \rightarrow \text{unDHur} \quad \text{(look)}
\]

\[
\text{intaDHir} \rightarrow \text{intaDHir} \quad \text{(wait)}
\]

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., \text{yotofoddol} \rightarrow \text{ttofoddol} \quad \text{(help yourself)}

b. Also drop the \text{yn} at the end of the imperfect verb in the feminine singular and masculine plural, e.g., \text{yobHothun} \rightarrow \text{ibHothu} \quad \text{(look for)} But if the verb is in the feminine plural form, the \text{yn} is not dropped, as in \text{tobHothno} \rightarrow \text{ibHothno}

c. Add an \text{i} after the \text{yn} of the masculine plural form, as in \text{ibHathu} \quad \text{(look for)}

If the verb is Form II, III or V, there are no more steps. This is how the imperative verb \text{ttofoddol} \quad \text{(come in)} is derived.

For Forms I, VII, VIII and X verbs, follow the additional step below:

d. Add an \text{i} to the beginning of the word. The short vowel on the \text{i} 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 ٍكتَبَ kataba (to write) is u, as in يَكُتِبُ yaktub. Thus the same u is the prefix on the imperative form of that verb أَكْتَبَ uktub. For Form IV verbs, add a hamza, so the word begins with ٍ rather than an l.

### Imperative of the Verb ٍنَظَرُ (TO LOOK)

<table>
<thead>
<tr>
<th></th>
<th>Imperfect</th>
<th>Imperative</th>
</tr>
</thead>
<tbody>
<tr>
<td>you (m sg)</td>
<td>ٍنَظَرُ</td>
<td>ٍنَظَرُ</td>
</tr>
<tr>
<td>you (f. sg)</td>
<td>ٍنَظَرَٰنَ</td>
<td>ٍنَظَرُ</td>
</tr>
<tr>
<td>you (m pl)</td>
<td>ٍنَظَرُونَ</td>
<td>ٍنَظَرُ</td>
</tr>
<tr>
<td>you (f pl)</td>
<td>ٍنَظَرَٰنَ</td>
<td>ٍنَظَرُ</td>
</tr>
<tr>
<td>you (m / f dual)</td>
<td>ٍنَظَرُانِ</td>
<td>ٍنَظَرُ</td>
</tr>
</tbody>
</table>

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

لَنَنَظَرُ إِلَى هَذِهِ العَقوَدِ الغَضِيَّةِ

َلِنَنَظَرَٰنِ لَهَا ٍلَلَّآٰحَدِحِيٌ لَّتَعِيْدَ ٍعَلٌّلُ-ٍدَدٌٍدَيٍْدَيٍْدَا

Let’s look at these silver necklaces.

Alternatively, the word دَعْنَا da’na is used, as in the following example from the dialogue:

دَعْنَا نَتَحَدَّثُ ٍعَنِ السَّعْرِ

ٍدَعُنْا نَاتَحَدَّثَٰثَ ٍعَنَ السَّعْرِ

Let’s talk about the price.

Both لَّi and da’na are followed by a full imperfect form of the verb، ٍنَنَظَرُ unDHur (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:

هلَّمِنَ المُمْكِنَ أنْ؟

ٍحَلَمٍْنَ أَلْ-ٍمُمْكِنَ ٍأَنْ؟

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:

Helmet min al-mumkin an turini hadha l-'iqd?
Can you show me this necklace?

Helmet min al-mumkin an tanDHuri ila hadhihi l-'uqud al-fiDDiya?
Can you (f sg) look at these silver necklaces? (lit, Is it possible for you to . ?)

The an of the imperfect verb following an is not dropped in the feminine plural they form:

Helmet min al-mumkin an yanDHurna ila hadhihi l-'uqud al-fiDDiya?
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:

عقد أفضل
al-'iqd al-atfDal
a better necklace

The word pattern for the comparative is a-CCoC. It is formed by adding the prefix l-'a to the base form of the adjective. If there is a long vowel between the second and third
consonants, it changes into a short vowel fatHa (ً) The same form is used for all genders and numbers. For example

<table>
<thead>
<tr>
<th>Base Form</th>
<th>Comparative Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>رَكِيحِ (cheap)</td>
<td>أَرْكِيهِ (cheaper)</td>
</tr>
<tr>
<td>حَسَنِ (good)</td>
<td>أَحْسَنِ (better)</td>
</tr>
<tr>
<td>كَثِيرِ (many, much)</td>
<td>أَكْثِرِ (more)</td>
</tr>
<tr>
<td>غَلَيِ (expensive)</td>
<td>أَعْلَى (more expensive)</td>
</tr>
</tbody>
</table>

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

أَجْرِي أَسْرَعُ مِنْ صَدِيقِي.
Ajri asra‘ min Sadiqi
I run faster than my friend.

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

هَذَا العَقْدُ أَعْلَى مِنْ الجَلَابِيَّة.
hādha l-‘iqd aghlā min al-jalābiyya
This necklace is more expensive than the jallābiyya.

هَذَا العَقْدُ أَفْضَلُ مِنْ ذَلِك.
hādha l-‘iqd afDal min dhālik
This necklace is better than that one.

B SUPERLATIVE

The superlative form of an adjective is the form that expresses the highest degree attained in a certain quality under comparison, as in the English the nicest person. Arabic doesn’t have a special superlative form and uses the comparative form instead.

One way to express the superlative is to use a special construction, comparable to the possessive construction, where the adjective in the comparative form precedes, rather than follows, an indefinite noun:

هَذَا أَفْضَلُ عَقْدٍ عَنْدِي.
hādha afDal ‘iqd ‘indi
This is the best necklace I have.

This comparative is irregular because the last root consonant is the "weak" consonant y.
This is the best price in the market.

Another way to form the superlative is by preceding the comparative with the definite article al.

This necklace is the most expensive

This price is the best

4. WORDS FOR COLORS

There are two types of color adjectives in Arabic. The first type consists of adjectives derived from nouns, which have the same form as the adjectives of nationality you learned in Lesson 2. For example:

burtuqāli (orange, m)

burtuqāliyya (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>زَهْرِيَّ</td>
<td>زَهْرِيَّة</td>
<td>pink</td>
</tr>
<tr>
<td>فَضِيَّ</td>
<td>فَضِيَّة</td>
<td>silver</td>
</tr>
<tr>
<td>ذَهْبِيَّ</td>
<td>ذَهْبِيَّة</td>
<td>gold</td>
</tr>
<tr>
<td>بْنِيَ</td>
<td>بْنِيَّة</td>
<td>brown</td>
</tr>
</tbody>
</table>
These adjectives follow the regular patterns of gender and number agreement

The second type of color words consists of adjectives that have the form oCCoC in the masculine singular, e.g., احمرُ (red) The feminine form of these adjectives always follows the CoCCo pattern, and the plurals, the CuCC pattern

<table>
<thead>
<tr>
<th>COLOR ADJECTIVES OF THE aCCaC FORM</th>
<th>Masculine Singular</th>
<th>Feminine Singular</th>
<th>Masculine/ Mixed Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>احمرُ</td>
<td>حمراء</td>
<td>حمرُ</td>
</tr>
<tr>
<td></td>
<td>aHmar</td>
<td></td>
<td>Humr</td>
</tr>
<tr>
<td></td>
<td>أصفر</td>
<td>صفراء</td>
<td>صفر</td>
</tr>
<tr>
<td></td>
<td>aSfar</td>
<td></td>
<td>Sufr</td>
</tr>
<tr>
<td></td>
<td>أخضر</td>
<td>خضراء</td>
<td>خضر</td>
</tr>
<tr>
<td></td>
<td>akhDar</td>
<td>khaDrāʾ</td>
<td>khaDr</td>
</tr>
<tr>
<td></td>
<td>أزرق</td>
<td>زرقاء</td>
<td>زرق</td>
</tr>
<tr>
<td></td>
<td>azraq</td>
<td></td>
<td>zurq</td>
</tr>
<tr>
<td></td>
<td>أسود</td>
<td>سوداء</td>
<td>سود</td>
</tr>
<tr>
<td></td>
<td>aswad</td>
<td>sawdaʾ</td>
<td>sūd</td>
</tr>
<tr>
<td></td>
<td>أبيض</td>
<td>بيضاء</td>
<td>بيض</td>
</tr>
<tr>
<td></td>
<td>abyad</td>
<td>bayDāʾ</td>
<td>biD</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

- جلابيّات بيضاء
  jollabiyyāt bayDāʾ (f sg)
  white jolabiyas

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

C. Vocabulary

- محلَّ maHoll
  shop

- يبحث (يبحث) عن
  yobHath (baHoth)
  he looks (to look) for

- هنديَّة
  hadiyya
  gift

- جلابيّة
  jollabiyyo
  jolabiyya
show me (to show) show me (to show) cheaper cheaper
Look! (to look) Look! (to look)
necklaces necklaces
silver (f) silver (f)
even even
your taste your taste
more expensive more expensive
better, preferable better, preferable
you will find it (to find) you will find it (to find)
Wait Wait
I spend (to spend) I spend (to spend)
less less
I will give you (to give) I will give you (to give)
in order to in order to
you become you become
client, customer client, customer
always always
Agreed! (lit, we agreed) Agreed! (lit, we agreed)

D. Cultural Note
In the Arab world, malls and stores similar to those in the West are found side by side with the more traditional commercial institution of the sūq, or bazaar. These colorful marketplaces have a large variety of shops, which are usually very specialized. A traditional Arab marketplace is made up of areas specialized by product, for example, areas for gold, textiles, spices and incense, brass, or copper.

Bargaining is traditional and expected in most shops in the Arab world. It is the system by which the savvy salesperson identifies the value of a product to a given individual right on the spot! It is impossible for the customer to tell how far the price of an item is from the wholesale price at which the shopkeeper acquired it. Therefore, it is best to bargain by offering a lower price, or otherwise, simply to walk out of the shop. If you
choose the former, think carefully before naming a price, and don’t name a price on something you don’t actually intend to buy: it is bad form to decide not to buy something after the vendor has agreed to the price you named.

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

E. Exercises

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

2. Change the underlined adjectives into their comparative or superlative form, according to the context.
   a. السفر بالطائرة سريع من السفر بالقطار
   b. الطقس في القاهرة أفضل 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 ذهبتي معي إلى المكتبة؟
   b. هل تستطيع أن ساعدني في هذه المشكلة؟
   c. من اللازم أن سوف أعمل واجبي الآن?
   d. هل من الممكن أن نظرت إلى هذه العقود الفضيحة؟
   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 - أخص - هذا - الجلابية
b. العقد – المحل – أغلب - هذا - في
c. هدية – لزوجتي – الجلابية - أفضل – ستكون - هذه
d. اللغة – من - اللغة – أصعب - هذه - العربية

e. أخي – أطول – من – أنا

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

a. _______________ هنا يا أستاذ. (تعجبها / تفضيل / أريد)
b. _______________ أكان أكثر من خمسين جنيهًا في السوق (أنخفق / أنظر / أرنى)
c. _______________ مع صاحب المحل على سعر الجلابية (نفقت / اتفقت / أردت)
d. _______________ في هذا السعر؟ (تندفع / رأيك / رأيك)
e. _______________ سأعطيك سعرًا جيدًا__________ تصبح زبونًا دائما لي. (لكني / لكي / لن)

**Answer Key**

1. a. يَا دُنْدَالَ، يَا لُوْسِي، يا نادية انظروا. 
   yā dūnald, yā lūsi, yā nādya unDHurā!
   Donald, Lucy, and Nadia, look!

b. يَا سَمِيرُ يَا دُنْدَالَ انظروا.
   yā samir yā dūnald, unDHurā!
   Samir, Donald, look!

c. يَا لُوْسِي انظري.
   yā lūsi, unDHurā!
   Lucy, look!

d. يَا مَرْيَمُ، يَا لُوْسِي، يا نادية انظروا.
   yā maryam yā lūsi yā nādya,
   unDHurā!
   Maryam, Lucy, and Nadia, look!

e. يَا دُنْدَالَ انظر.
   yā dūnald, unDHurā!
   Donald, look!

2. a. أُسْرَعُ (faster)
   b. أَفْضَلُ (better)
   c. أَجِمَلُ (more beautiful)
   d. أَجْوَدُ (better)

3. a. تذهب tadh-hab (you go)
   b. تساعدني tusā’idni (you help me)
   c. أعمل a’mal (I work)
   d. تنظر tanDHur (she looks)
   e. تعطيني tu’Tiani (you give me)

4. a. هذا العقد أخص من الجلابية.
   hadha l’-iqd arkhas min al-jallabiyya
   This necklace is cheaper than the dress

b. العقد أغلب 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.
   hadhihi l-jallabiyya sa-takūn afdal
   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.

 دونالم: هل أنت متأكد أن الحجز الساعات السايسة؟ الساعات الآن السايسة إلا الربع، وأنا جونان جيداً.

 لوسي: يجب أن ننتظر، لا يمكنك أن نطلب الطعام قبل أن يصلى.

 دونالم: ولكني سأموت من الجوع، سأطلب سطيرة هامبورجر.

 Donald finishes ordering just as Samir and Nadia walk in.

 نادية: نأسف جدًا على هذا التأخير، فقد كان المُورس سيئًا جدًا.

 لماذا لم تبدأ الأكل دونا؟

 لوسي: في الواقع...

 دونالم: بالطُبَبْع لا!

 They sit down and begin to look over the menu.

 سمير: أريد خمصة وورق عنب وخبز وسلطة بالإضافة إلى البازبالجان فهو لذيذ جدًا في هذا المطعم.

 دونالم: هل هنالك لحم في ورق العنب؟

 سمير: نعم، هناك أيضًا أرز وقرفة.

 نادية: أريد أيضًا بعض الكبี้بة.

 دونالم: ما هي الكبี้بة؟

 نادية: هي عبارة عن كرات من اللحم المفروم والبرغل.

 لوسي: هل من الممكن أن نشترك في طلب مشويات واحد كطبق رئيسي، سيكون به نحاج 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 kobeba as well
Donald What is kobeba?
Nadia It is made of balls of ground beef and bulgur wheat
Lucy Can we share one order of grilled meats for a main dish? It includes chicken, kofta, and kebab

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

1. THE PLURAL FORM OF NOUNS AND ADJECTIVES

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

The regular masculine plural ending is -\(\text{\textperiodcentered}n\) For example:

<table>
<thead>
<tr>
<th>عドルس</th>
<th>عドルسون</th>
<th>عドルسین</th>
</tr>
</thead>
<tbody>
<tr>
<td>mudarris</td>
<td>mudarris(\text{\textperiodcentered}n)</td>
<td>teachers</td>
</tr>
<tr>
<td>worker</td>
<td>عاملون</td>
<td>'(\text{\textperiodcentered}میل)</td>
</tr>
</tbody>
</table>

Remember that nouns that refer to objects, rather than humans, take the feminine singular form as their plural form, so the regular plural forms discussed here are only used when nouns refer to groups of people. The plural ending -\(\text{\textperiodcentered}n\) is used when the noun is the object of a sentence or follows a preposition:

<table>
<thead>
<tr>
<th>عドルس</th>
<th>عドルسون</th>
<th>عドルسین</th>
</tr>
</thead>
<tbody>
<tr>
<td>mudarris</td>
<td>mudarris(\text{\textperiodcentered}n)</td>
<td>teachers (m pl., subject)</td>
</tr>
<tr>
<td>teacher</td>
<td>عاملون</td>
<td>'(\text{\textperiodcentered}میل)</td>
</tr>
</tbody>
</table>

In spoken language, the -\(\text{\textperiodcentered}n\) form is used almost exclusively, whether the noun functions as a subject or an object of a sentence.

The regular feminine plural is formed by adding the suffix -\(\text{\textperiodcentered}ت\) whether the noun is a subject or an object of a sentence. This plural form is only derived from feminine singular nouns ending in -\(\text{\textperiodcentered}ت\) The singular suffix is dropped before the plural ending is added:

<table>
<thead>
<tr>
<th>عドルس</th>
<th>عドルسات</th>
</tr>
</thead>
<tbody>
<tr>
<td>mudarrisa(t)</td>
<td>teachers (f. pl.)</td>
</tr>
<tr>
<td>teacher (f. pl.)</td>
<td></td>
</tr>
</tbody>
</table>

B  THE IRREGULAR PLURALS
Many nouns have irregular plural forms in Arabic, also called “broken” plurals. The vowels of the root are changed, added, or taken out, “breaking” the basic root form of the noun. In some cases, prefixes and/or suffixes are also added. While there are exceptions to this rule, undervied nouns, which are short and close to their root forms and have neither prefixes nor suffixes, usually have irregular plurals, longer, derived nouns, those with prefixes and/or suffixes, usually have regular plurals.

There are over forty patterns of “broken” plurals, so it is most practical to memorize the
irregular plural form along with the singular form of the noun. Listed below are a few of the more common patterns:

**Singular.**

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sadiq (friend)</td>
<td>aCCiCā'</td>
</tr>
<tr>
<td>Tabib (doctor)</td>
<td>Aṭibbā' (doctors)</td>
</tr>
<tr>
<td>sūq (market)</td>
<td>āswāq (markets)</td>
</tr>
<tr>
<td>qalam (pen)</td>
<td>āqlām (pens)</td>
</tr>
<tr>
<td>wālād (boy)</td>
<td>awlād (boys)</td>
</tr>
<tr>
<td>shākhS (person)</td>
<td>shakhāS (persons)</td>
</tr>
<tr>
<td>ibn (son)</td>
<td>ābnā' (sons)</td>
</tr>
<tr>
<td>ʿism (name)</td>
<td>āsmā' (names)</td>
</tr>
<tr>
<td>maT'am (restaurant)</td>
<td>māTā'im (restaurants)</td>
</tr>
<tr>
<td>moktab (desk; office)</td>
<td>mokṭāb (offices)</td>
</tr>
<tr>
<td>bayt (house)</td>
<td>buyūt (houses)</td>
</tr>
<tr>
<td>Dayf (guest)</td>
<td>Duyūf (guests)</td>
</tr>
<tr>
<td>rajul (man)</td>
<td>riyāl (men)</td>
</tr>
<tr>
<td>jomol (camel)</td>
<td>jimāl (camels)</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 I-ā- following the first root consonant. The only exception is ʿāwel (first), which is not derived from ṣawād (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>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>الأول</td>
<td>al-awwal</td>
<td>the first</td>
</tr>
<tr>
<td>الثاني</td>
<td>ath-thāni</td>
<td>the second</td>
</tr>
<tr>
<td>الثالث</td>
<td>ath-thālith</td>
<td>the third</td>
</tr>
<tr>
<td>الرابع</td>
<td>ar-rābi’</td>
<td>the fourth</td>
</tr>
<tr>
<td>الخامس</td>
<td>al-khāmis</td>
<td>the fifth</td>
</tr>
<tr>
<td>السادس</td>
<td>as-sādis</td>
<td>the sixth</td>
</tr>
<tr>
<td>السابع</td>
<td>as-sābi’</td>
<td>the seventh</td>
</tr>
<tr>
<td>الثامن</td>
<td>ath-thāmin</td>
<td>the eighth</td>
</tr>
<tr>
<td>التاسع</td>
<td>at-tāsi’</td>
<td>the ninth</td>
</tr>
<tr>
<td>العاشر</td>
<td>al-‘āshir</td>
<td>the tenth</td>
</tr>
<tr>
<td>الحادي عشر</td>
<td>al-Hādi ‘ashar</td>
<td>the eleventh</td>
</tr>
<tr>
<td>الثاني عشر</td>
<td>ath-thāni ‘ashar</td>
<td>the twelfth</td>
</tr>
</tbody>
</table>

3. TELLING TIME

To tell time, use the word الساعة os-sō'o (the hour) followed by the definite and feminine form of the ordinal number

كَم الساعة الآن يا لوسي؟
kom os-sō'o l-‘ōn yō lūsī?
What time is it now, Lucy?

الساعة الآن الرابعة مساء
os-sō'o l-‘ōn ar-rābi’ō mosō'on
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 wōHido, the feminine form of the cardinal number one, is used instead of the ordinal number أول اَوْوول (first)

الساعة الآن الواحدة صباحاً
os-sō'o l-‘ōn al-wōHido SobōHon
It is now one o’clock in the morning

...
To express a time that is not exactly on the hour, the fractions نصف (a half), ربع (a quarter), and ثلث (a third) are added following و (and).

الساعة الرابعة والنصف
as-sā'a l-rābi'a wa n-nisf
half past four

الساعة الرابعة والربع
as-sā'a l-rābi'a wa r-rub'
quarter past four

الساعة الرابعة والثلث
as-sā'a l-rābi'a wa th-thulth
four twenty (lit., a third past four)

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

الساعة الخامسة إلا الثالثة
as-sā'a l-khamisa illa th-thulth
five twenty (lit., five a'clock minus a third)

الساعة الخامسة إلا الربع
as-sā'a l-khamisa illa r-rub'
five twenty-five (lit., five a'clock minus a quarter)

Any other interval of time is expressed using the exact number and the words دقيقة (minute) or دقائق (minutes) preceded by the word و (and), as in:

الساعة الثانية وخمس دقائق
as-sā'a l-thāniya wa khams wa 'ishrūn daqiqa
8 25 (lit., eight a'clock and five and twenty minutes)

الساعة الواحدة وخمس دقائق
as-sā'a l-wāHida wa khams daqā'iq
1 05 (lit., one a'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 ta)
naTlb (Talab)
we order (to order)
Ta'am
food
qabla
before
sa'amût (māt)
I will die (to die)
jū'
hunger
shāTira
sandwich
hāmurbgar
hamburger
na'saf (a'saf)
we are sorry (to be sorry)
ta'khir
delay
faqad (qad)
so, and
murūr
traffic
sayyi'
bad
tabda'a (bada')
you (pl) start (to start)

akl
food, eating
bidūninā
without us
fi l-wāqi'
actually
HummuS
chickpeas; garbanzo beans
waraq
leaves
'inab
grape
khiyār
cucumbers
salaTa
salad
bi l-līdāfa ila
in addition to
Enjoy your meal! (lit, good meal)
E. Exercises

1. Arrange the following words to form meaningful sentences

   a) (because) - لأن
   b) - ذيذ - أحب - فيها - جدا - اللبنانية - الأكل
   c) - ورق - بالإضافة إلى - نحن - أريد
   d) - اليومنا - ماذا - في - المطعم - هل
   e) - الثامنة - أتناول الطعام - صباحا - لن - من - الساعات

2. Provide the plural form of the following singular nouns

   a) رجل
   b) مطعم
   c) مدرس
   d) دقيقة
   e) مصري

3. Say what time it is in Arabic

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

4. Provide the singular forms of the following plural nouns

   a) ضيوف
   b) مطاعم
   c) أشخاص
   d) أسواق
   e) رجال

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

   a) من الممكن أن _______ في طلب مشروبات واحد (تضيف / نطلب / نشرك).
   b) هل _______ بعض الباهنان (ترديد / تطلب / يكون).
   c) هل تحب كرات اللحم _______ (السلطة / المفروم / الشطيرة).
   d) هذا هو الطبق _______ (الثريسي / المشوي / المفروم).
   e) سأطلب شطيرة _______ (أرز / سلطة / هامبورجر).
1. a. The time is now 8:30.
   
s-ṣa‘a l-ān ath-thāmina wa n-niṣf
   
   b. I like Lebanese restaurants because the food there is very delicious.
   

2. a. Men
   
   riǰāl
   
   b. Restaurants
   
   maṭā‘im
   
   c. Teachers
   
   mudarrisūn
   
   d. Minutes
   
   daqā‘īq
   
   e. Egyptians
   
   miṣrīyūn / miṣrīyyāt

3. a. It is now 4:15.
   
s-ṣa‘a l-ān ar-rābi‘a wa r-rūj

   b. It is now 2:30.
   
s-ṣa‘a l-ān ath-thāniya wa n-niṣf

   c. It is now 9 AM.
   
s-ṣa‘a l-ān at-tālī‘a Sabā‘Han

   d. It is now a quarter to two.
   
s-ṣa‘a l-ān ath-thāniya illa r-rūj

   e. It is now 3:35.
   
   as-sā‘a l-ān ath-thalitha wa khams wa thalāthun daqiqa

4. a. Guest
   
   Dayf
   
   b. Restaurant
   
   maṭā‘im
   
   c. Person
   
   shakhṣ
   
   d. Market
   
   sūq
   
   e. Man
   
   rajul

5. a. We share
   
   nashtarik
   
   b. You want
   
   turīd
   
   c. Ground
   
   al-mafrum
   
   d. The main
   
   ar-ra‘īsī
   
   e. Hamburger
   
   hāmburgar
Grammar Exercises

1. Change the following sentences to the future tense using a future tense word such as غداً
   a. أكلت بعض الحمص في المطعم.
   b. الجنيه أعلى من الليرة اللبنانية.
   c. اشترى دونالد أوعية جديدة.
   d. وقع دونالد العقد لمدة سنة.
   e. دونالد في الحفلة.

2. Put the following sentences in the negative form.
   a. سأكون في القاهرة غداً.
   b. هناك لحم في ورق العنبر اللبناني.
   c. أريد حمصاً وورق عنبر.
   d. سأطلب شطيرة هامبورجر.
   e. سأدفع سبعة جنيهات للدولار.

3. Choose the right relative pronoun to complete the blanks in the following sentences.
   (The same pronoun can be used more than once.)
   (The same pronoun can be used more than once.)
   a. رأيت عامل المطعم_________ كنت تتكلم عنه.
   b. هذه هي الشقة_________ أفضلها.
   c. هذه هي الأوعية_________ اشترتها.
   d. هذان هما الزيوان_________ جاء إلى المطعم أمس.
   e. هؤلاء هم أصدقائي_________ قابلتهم في الجامعة.

4. Write down the following numbers in Arabic.
   a. 25
   b. 29
   c. 20
   d. 200
   e. 24
5. Correct the errors in the following sentences
a. هذا هما الرجلان اللذان كانا يعملان في المطعم
b. لن سوف أسافر إلى بيروت غدا.
c. هاتان الشقة جميلة
d. هؤلاء البنوك قريب من الفندق.
e. لن سأكل في هذا المطعم

6. Vocabulary Exercises

6. Put the following words in the correct order to make complete sentences
a. يا - إلى - أستاذ - المطعم - تفضّل
b. الجلابية - العقد - أريد - أن - التي - أشتريها - من - هذا - أغلى
c. أرى - الممكن - القضية - من - أن - هذه - العقود - هل - ؟
d. مشويات - في - دونالد - طبق - ستيكر - لوسى - 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 / المشرى البيتاء
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 ______ الغضّ؟
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.

 دونالد ولوسي يبحثان عن شقة ليسكنا فيها لمدة عام
b. ولوسي تعمل في الجامعة الأمريكية ببيروت
   c. بعد شهر من البحث (looking) 
   d. ولكن دونالد يبحث عن عمل في شركة بترول
   e. دونالد ولوسي يسكنان في بيروت
**Answer Key**

1. a. سأكل بعض الحمص في المطعم غداً.
   b. سيكون الجنين أفعى من الليرة اللبنانية الأسبوع القادم.
   c. سوف يستمر دونالد أوعية جديدة في المساء.
   d. سيعقد دونالد العقد لمدة سنة يوم الخميس.
   e. سيكون دونالد في الحفلة يوم الجمعة القادم.

2. a. لن يكون في القاهرة غداً.
   b. ليس هناك لحم في ورق العنب اللبناني.
   c. لا أريد حمصًا وورق عنب.
   d. لن أطلب شطيرة 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 بيروت غداً.
   c. هذه النشقة جميلة.
   d. هذا البنك قريب من الفندق.
   e. لن أكل في هذا المطعم.

6. a. تفضل إلى المطعم يا أستاذ.
   b. هذا العقد أعلى من الجلابة التي أريد أن أشربها.
   c. هل من الممكن أن أرى هذه العقود في الفترة؟
   d. ستستمتع لوسي ودونالد في طبق مشويات واحد.
   e. يريد دونالد أن يوقع عقد الشقة لمدة عام واحد.

7. a. الإيجار
   b. بنك
   c. الصحراء البيضاء
   d. دلار
   e. عقد الإيجار

8. a. الجلابة
   b. العقد
   c. الإيجار
   d. السواد
   e. الأكل

9. دونالد ولويسي يسكنان في بيروت. لوسي تعمل في الجامعة الأمريكية ببيروت ولكن دونالد يبحث عن عمل في شركة بترول دونالد ولويسي يبحث عن شركة ليسكننا فيها لمدة عام. وبعد شهر من البحث وجدنا شقة جميلة جداً.

10. لم يغير دونالد عند بائع السوق السواد، ثم تحدثا عن مشكلة الدولار في مصر، وبعد ذلك حاول البائع أن يأخذ دونالد في رحلة سفاري.
رسالة من مسافر في تونس

jī lūj jisalā min musāfīr fī tūnīs A Letter from a Traveler in Tunis

عزیزتي سعاد,
بعد التحية والسلام،
أكتب إليك من مدينة تونس. سأحكي لك من البداية، أخذنا القطار القديم من "المرسى" إلى وسط البلد بالعاصمة تونس، ثم مشينا في شارع الحبيب بورقيبة، الواسع الأخضر بمبانيه التي بنيت في عهد الاحتلال الفرنسي، بجانب المباني السكنية الحديثة والفنادق. وكانت المباني البيضاء تلمع مع سماء البحر المتوسط الزرقاء، وكانت المدينة مليئة بالناس والسيارات، بينما امتلأت المقاهي بالرجال الذين كانوا يتحدثون وهم يشربون القهوة أو الشاي ويدخنون السجائر.
وكان معظم الناس يرتدين الملابس الغربية، باستثناء عدد قليل من النساء اللاتي ارتدن الأحجبة التي تغطي رؤوسهن. لم تكن المدينة أو ساكنوها بنفس درجة المحافظة التي توقعناها من قراءة الدليل السياحي.
وعندما ذهبنا إلى المدينة القديمة لم نصدق أننا في نفس المدينة، دخلنا شوارع ضيقة مزدحمة مليئة بالحياة والحركة والألوان والروائح. يبيع أصحاب المحلات بضائعهم من محلات صغيرة تملأ مساحة لا تزيد عن ميل مربع.
أينما ذهبنا كانت هناك الكثير من المولات الصغيرة المليئة بالألوان اللامعة والمصبوخ والخياطين، وامتلأت سوق العطور بائحة العطور الجميلة داخل الزجاجات الملونة. ويبنبن سوق العطور، رأينا سوق الطرابش والتي تصنع فيه الطرابش كما كانت تصنع منذ قرون، كما رأينا أصحاب المولات يبيعون الملابس والسجاءيد والهدايا التذكارية والمنتجات الجلدية والسيراميك والجواهر والأناث والتحف القديمة والكتب والأطعمة والمشروبات، من السهل أن تتوه في المدينة القديمة.

إلى اللقاء.
المخلص.
أحمد
Dear Suad,

Greetings!

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

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

When we went to the old city, we could not believe we were in the same city. We entered narrow, crowded streets full of life, movement, colors, and scents. The shop owners sell products from small shops filling an area no bigger than one square mile.

Everywhere we went there were lots of tiny shops full of bright colors, music, and incense. The perfumer’s market is full of the beautiful scent of perfume in colored bottles. Beside the perfumer’s market was the fez-maker’s market, where fezzes are made just as they were centuries ago. We also saw the shop owners selling clothes, rugs, souvenirs, leather products, ceramics, jewelry, furniture, antiques, books, food, and drink. It is easy to get lost in the old city.

Until we meet again.

Sincerely,

Ahmed

Vocabulary

 غریزتی 'ozizotí my dear
 تَحیَّة toHyyo greetings
 ُساحکی لُک (حکی) so'oHki loki (Hokó) I will tell you (to tell)
 بِدیوی bidýyo beginning
 وُسَط البَلَد wosoT al-bolod downtown
 عاصِیة ' ổSimó capital city
 واسع wósí wide
 مُبانی (منی) mobañí (mobno) buildings
 بُنیت (منی) buniyot (baná) built

...
era, epoch
occupation
beside
residential
modern
shining
sky
Mediterranean Sea
people
while
were filled with
coffee shaps
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
conservativism
reading
guide book
we believe (to believe) that
we entered
narrow
crowded
life
A. Dialogue

الطّبيب: ما هي المشكلة؟
دونالد: أشعر بالألم في صدرِي، وفي ذراعي اليسرى، أخاف أن تكون أزمة قلبية.
الطّبيب: هل أصيب أحد أقاربك بأزمات قلبية من قبل؟
دونالد: لا على حسب علمي.
الطّبيب: هل تمارس التمرينات الرياضية؟
دونالد: أذهب لصلاة التمرينات الرياضية ثلاث مرات أسبوعيًا لتحمل الأقلام.
الطّبيب: هل تمارس أيّة تدريبات أخرى غير حمل الأقلام؟
دونالد: لا فأنا مشغول جدًا، كما أجريت عمليّة جراحية في ركبتتي العام الماضي، لذلك كان يجب على أغلب من الجري والقفز لمدة عام.
الطّبيب: هل تأكل الكثير من الطعام المليء بالبهارات؟
دونالد: نعم، فأنا من عاشقي البوريتو بالبهارات.
الطّبيب: لا أعتقد أن هذه أزمة قلبية، ولكن سأطلب رقّم تليفون أخصائي قلب لكي تتأكد من ذلك.

aT-Tabib mā hiya l-mushkīla?
dūnald ash’ur bi ālam fi Sadri wa fi dhirā’i l-yusrā akhāf an takūn azma qalbiyya
aT-Tabib hal uSib aHad aqāribak bi azamāt qalbiyya min qabl?
dūnald lā, alā Hasab ‘ilmī
aT-Tabib hal tumāris at-tamrināt ar-riyaDiyya?
dūnald adh-hab liSālat at-tamrināt ar-riyaDiyya thalāth marrāt usba’iyyan il-Kamil al-ahiqāl
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 localization.

A. THE VERBAL NOUN

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

يزيد علي أن أﾌّلَٰم ﻣَن َِّبِرِي وَِّقيقُ لَمْدَّة عَام

yajib ‘alayya an uqallil min al-‘am wa l-qafz limudat ‘am

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 يَجِرِي (yajrī, run) and يَقْفِزُ (yaqfsūz, 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 (CoCCoC), such as غَيْرَ (ghayyara, to change), the prefix ﺕـٰ to- is added to the beginning of the word and a vowel يـٰ is inserted before the last root consonant. Hence, the verbal noun is غَيْرُ (taghyir, changing), and it follows the pattern ta-CCoC.
Donald has to change his eating habits. (lit., necessary for Donald changing his eating habits)

To form the verbal noun from a Farm III verb (CaCaC), add -o to the beginning of the stem and -a at the end. mushāhada (watching) is derived from the verb shāhod (ta 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) oT-To'ām al-moli' bi l-buhūrāt yusobbīb ŏlām oS-Sodr)

Eating spicy food causes chest pain

With the following example

ياكل دونالد طعاما مليئا بالبهارات.

(ya'kul (verb in the imperfect tense) dūnald Ta'ām mali' bi l-buhārāt)

Donald is eating spicy food

**B: THE ACTIVE PARTICIPLE**

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

<table>
<thead>
<tr>
<th>English</th>
<th>Arabic</th>
</tr>
</thead>
<tbody>
<tr>
<td>to write</td>
<td>kātib</td>
</tr>
<tr>
<td>to produce</td>
<td>Suqān</td>
</tr>
<tr>
<td>to reside</td>
<td>sākin</td>
</tr>
<tr>
<td>to love</td>
<td>'āshiq</td>
</tr>
</tbody>
</table>
All active participles derived from Form I verbs follow the pattern CāCīC. To derive the active participle from Form II to X verbs, simply add the prefix ِμ- to the imperfect stem of the verb and replace the vowel between the second and the third root consonants with a kasra (ِ).

\[
\begin{align*}
\text{yotakallam} & \quad \text{mutakollim} \\
\text{he speaks} & \quad \text{speaker}
\end{align*}
\]

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:

- مُهْنِدِس (engineer)
- مُرَّض (nurse)
- مُدَارِس (teacher)
- تَأَجِّر (trader)

C. THE PASSIVE PARTICIPLE

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

\[
\begin{align*}
\text{kata'ab} & \quad \text{maktūb} \\
\text{to write} & \quad \text{written one (lit., something written)}
\end{align*}
\]

\[
\begin{align*}
\text{k̄asār} & \quad \text{maksūr} \\
\text{to break} & \quad \text{braken one (lit., something braken)}
\end{align*}
\]

\[
\begin{align*}
\text{shawrīb} & \quad \text{mashrūb} \\
\text{to drink} & \quad \text{a drink (lit., something drunk)}
\end{align*}
\]

A passive participle can also have an adjectival meaning.

\[
\begin{align*}
\text{shaghāl} & \quad \text{anā mashghūl jiddan} \\
\text{to work} & \quad \text{I am very busy (cf. over-worked)}
\end{align*}
\]

\[
\begin{align*}
\text{Tābakh} & \quad \text{al-To'ām matbūkh bi l-buhārāt.} \\
\text{to cook} & \quad \text{The food is cooked with spices}
\end{align*}
\]

\[
\begin{align*}
\text{a'ra'f} & \quad \text{huwa akhīSSā'ī qalb ma'rūf} \\
\text{to know} & \quad \text{He is a well known heart specialist}
\end{align*}
\]
A passive participle derived from Form I verbs is produced by adding 
\[ \text{мо} \] to the beginning of the verb, and \[ \text{ю} \] 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 \( \text{فو} \) between the last two root consonants, while the active participle has a \( \text{ك} \).

For example:

- \( \text{مِنْتِيِج} \) (muntij) → producer
- \( \text{مُنْتَيْج} \) (muntoj) → produced, product

Because short vowels are usually not included in written MSA, the active and passive participles for these verb forms are indistinguishable in writing. It is necessary to guess from the context whether the noun is an active participle or a passive participle.

**D. NOUNS OF LOCATION**

The noun of location refers to the place where the action of the verb occurs. In general, nouns of location are formed by adding 
\[ \text{مو} \] to the beginning of the word and a \( \text{فو} \) 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:

- \( \text{مَدَرْسَة} \) (modroso) → school
- \( \text{مَطَار} \) (moTör) → airport
- \( \text{مَطْوَم} \) (moT'om) → restaurant
- \( \text{مُكْتَب} \) (moktob) → office
- \( \text{مُكْتَبَة} \) (moktobo) → library

Some nouns of location end with the feminine marker \( \text{ة} \), but the appearance of this feature is unpredictable. The plural form of Form I nouns of location is produced by adding a \( \text{كَر} \) after the first root letter and the \( \text{و} \) after the second.

- \( \text{مُكْتَب} \) (moktob) → office
- \( \text{مُكْتَبَة} \) (moktobo) → offices
- \( \text{مَطْوَم} \) (moT'om) → restaurant
- \( \text{مَطْوَمَة} \) (moTö'im) → restaurants

Note that the pattern used to derive nouns of location is not used productively in the language to create new words. Still, knowing it will help you guess the meaning of such nouns when you come across them.
2. REFLEXIVE FORMS

A REFLEXIVE VERBS
As you saw in Lesson 7, some verb forms have a reflexive meaning, such as the Form V verb below, placed next to the non-reflexive equivalent.

\[
\begin{align*}
\text{غير} & \quad \text{تَغيِّر} \\
ghoyyor & \quad taghooyyor \\
to \text{change (something)} & \quad \text{to change oneself}
\end{align*}
\]

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

\[
\text{لن يَتَغيِّر دونالد أَبِداً}
\]
\[
lan yataghayyar dunald abadan
\]
Donald will never change (lit, Donald will never change himself)

Contrast this sentence to the example where the non-reflexive Form II verb ghoyyar (to change)

\[
\text{غَيِّرَت لوسي عادات أَكِل دونالد}
\]
\[
ghooyyarat lusi 'adat okl dunald
\]
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

\[
\text{nafs (self), or, less commonly, the word ذات } dhāt \text{ (self), to which the object pronoun}
\]

\[
\text{suffixes are added}
\]

\[
\begin{align*}
\text{أَجِهَدت} & \quad \text{نَفسي} \\
ojhatd nafs & \\
I \text{ tired myself out}
\end{align*}
\]

\[
\begin{align*}
\text{أَمْرَضَنَفْسِه بُكْثَرة} & \quad \text{الطَّعام} \\
amraD nafssahu bikathrat aT-Ta'am & \\
He made himself sick by overeating (lit, by the large quantity of food)
\end{align*}
\]

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>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>eye(s)</td>
<td>عين (عينان)</td>
<td>'ayn ('aynān)</td>
</tr>
<tr>
<td>arm(s)</td>
<td>ذراع (ذرائعان)</td>
<td>dhīrā' (dhīrā'an)</td>
</tr>
<tr>
<td>leg(s)</td>
<td>ساق (ساقان)</td>
<td>sāq (sāqān)</td>
</tr>
<tr>
<td>hand(s)</td>
<td>يد (يدان)</td>
<td>yad (yadān)</td>
</tr>
<tr>
<td>back</td>
<td>ظهر</td>
<td>DHaHR</td>
</tr>
<tr>
<td>stomach</td>
<td>معدة</td>
<td>mi'da</td>
</tr>
<tr>
<td>head</td>
<td>رأس</td>
<td>ra's</td>
</tr>
<tr>
<td>nose</td>
<td>أنف</td>
<td>anf</td>
</tr>
<tr>
<td>throat</td>
<td>زوور</td>
<td>zawr</td>
</tr>
<tr>
<td>ear(s)</td>
<td>أذن (أذنان)</td>
<td>udhun (udhunān)</td>
</tr>
<tr>
<td>heart</td>
<td>قلب</td>
<td>fe'mma</td>
</tr>
<tr>
<td>hair</td>
<td>شعر</td>
<td>sha'r</td>
</tr>
<tr>
<td>nail(s)</td>
<td>ظفر (أظفار)</td>
<td>DHīfr (aDHīfr)</td>
</tr>
<tr>
<td>neck</td>
<td>رقبة</td>
<td>raqaba</td>
</tr>
<tr>
<td>mouth</td>
<td>فم</td>
<td>famm</td>
</tr>
<tr>
<td>tooth (teeth)</td>
<td>سن (أسنان)</td>
<td>sinn (asnān)</td>
</tr>
<tr>
<td>elbow(s)</td>
<td>كوع (أكواع)</td>
<td>kū' (akwā)</td>
</tr>
<tr>
<td>knee(s)</td>
<td>ركبة (ركبان)</td>
<td>rukba (rukab)</td>
</tr>
</tbody>
</table>

### C. Vocabulary

- طبيب Tabib: doctor
- مشكلة mushkila: problem
- أشعر (شعر) 'osh'ur (sha'ar): I feel
- الألم alam: pain
- يسرى yusra: left
أَخَافُ (خَافُ) أَنَّ أَرْمَةَ قَلْبِيَّةً azma qalbiyya
أَصِيبُ بِ-٨ bi- uSib
أَقَارِبُ (قاَرِبُ) qarib (qarib)
أَعْلَى حَسْبٍ 'alā Hasab
عُلَمُ (عُلَمُ) ilmi
تَمْرَنَاتُ tamrināt
رَياضِيَّةٌ riyaDiyya
صَالةُ التَّمْرَنَاتِ الرَّياضِيَّةِ Sālat at-tamrināt ar-riyaDiyya
Fear I fear (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؟ (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 (Thank God)

There is also a taboo associated with speaking the names of more severe diseases. Sometimes euphemisms are used to refer to them. For example, cancer is consistently referred to as المرض الوحش al-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 _______. (أظهره / شعره / معدته)
b يعمل أحمد كبائع للكتب في _______ (مطعم / مكتبة / مكتبة) بالقاهرة
c _______ (طباخ / ممرض / مهندس) فندق السلام بدمشق ممتاز.
d هل تمارس أية _______ (تدريبات / عينات / عمليات) أخرى؟
e لن أذهب معكم للمطعم فأنام _______ (معروف / متفائل / متغول) جداً.

2 Fill in the blanks with a verbal noun, an active participle, a passive participle, or a noun of location as required by the context, derived from the verbs in parentheses

a أحمد زويل عالم كيمياء _______ (عرف).
b نجيب محفوظ _______ (كتب) مصري.
c لم يذهب دونالد إلى الحفلة لأن ساقه _______ (كسر)
d ذهبت لوسي ودونالد إلى _______ (طعام) 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 - التمرينات - تمارس - لوسي - الرياضية
b. أذنه - بالألم - في - دونالد - يشعر
c. مريض - دونالد - عادات - غير - أنه

4. مكتب - يذهب - الصباح - كل - إلى - في - دونالد - يوم
e. العملية - بسبب (because of)

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

a. عاشقي
b. مشغول

c. منتجات
d. مشاهدة
e. تدريبات

**Answer Key**

1. a. معدته *mi'datuh* (his stomach)
   
   b. مكتبة *maktaba* (a library)
   
   c. طباخ *Tabbākh* (a cook)
   
   d. تدريبات *tadribāt* (exercises)
   
   e. مشغول *mashghūl* (busy)

2. a. معروف *ma'rūf* (famous)
   
   b. كاتب *kātib* (a writer)
   
   c. مكسورة *maksūra* (broken)
   
   d. المطعم *al-maT'ām* (the restaurant)
   
   e. مطبوخ *maTbūkh* (cooked)

3. a. كتابة *kitāba* (writing)

4. a. لوسي تمارس التمرينات الرياضية *lūsī tumāris at-tamrīnāt ar-riyāDlyya yawmīyān*
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.

- عشق 'ashiq (to love)
- شغل shoghol (to engage, to occupy)
- نتاج nataj (to result)
- شاهد shohad (to watch)
- درب darrab (to train)
LESSON 13
(Modern Standard Arabic)
في العمل
fi l-‘amal At Work

A. Dialogue
Lucy and Nadia are meeting for lunch at Nadia’s office

لوسي: أنا آسفًا على هذا التأخير يا نادية، المرور كان سريعًا جداً.

نادية: لست هذه مشكلة، هل ما زال لديك وقت لدري المكتب قبل الغداء؟

لوسي: نعم، أريني المكتب.

نادية: تفضلني، مني هذه هي صالة الاستقبال وهذه هي حجرة الفاكس وماكينة التصوير، وتختم هذا الطابيق بالكامل.

لوسي: كيف موظفًا يعمل في هذا الطابق؟

نادية: ثمانية محررين وسبعة صحفيين.

لوسي: والله يا حرام، في هذه المساحة الصغيرة؟

نادية: هكذا هذه المساحة صغيرة ولكن كل صحفي لديه كمبيوتر بشبكة إترنت.

لوسي: وأين المكتب؟

نادية: في الطابق العلوي.

لوسي: آه، هذا الطابق للمحررين والصحفيين فقط. أما الطابق العلوي فرئيسة التحرير!

نادية: بالضبط، سنرى إن كنت سوف تتفقين على أيضًا.

lūsī anā ʾāsifa ʿala ḥādhā t-taʾkhir yā nādyā, al-murūr kān sayyīl jiddan
nādyā laysat ḥādhīhi muskhila ʾalā mā zāl ladayki waqt li-tārī ḥamāt qābl al-ghadāʾ?
lūsī naʿām, arīn l-maktab
nādyā tālāDDālī maʿī ḥādhīhi hiya Šālāt al-istiqābāl, wa ḥādhīhi hiya Ḥuṣrat al-fāks wa
mukmūt at-taʿswū, wa takhdhum ḥadha ʾal ṭabāq bi l-kamm
nadya' thamāniyat muHarririn wa tis'at SaHafiyyin
nūs wa l-lāā? yā Harām, fi hādīhi l-misāHa S-Saghira?
nūs fi l-īlan hādīhi l-misāHa Saghira wa lākin kūl SaHafi Iadagh kumbyūtar bishabakat
iḥārīt
nūs wa ayn maktabukī?
nādīa fi T-Tābiq al-'ulwi
nūs āh, hādīhā T-Tābiq ilī muHarrirīn wa S-SāHafiyyīn faqāt, amma aT-Tābiq al-'ulwi fa
lārāsīt at-taHārīr!
nādīa. bi D-Dabīq, sanarā in kunti sawfa tushfīqīn 'alayya ayDan

LuCy. Sorry I am late. The traffic was horrible
Nadīa It's ok. Do you still have time to see the office before lunch?
LuCy I think so. Please show me around
Nadīa Well, this is the reception lounge, and this is the fax and photocoppy room. It serves
the whole floor
LuCy. How many people work on this flār?
Nadīa: Eight editors and nine journalists
LuCy. Really? How horrible in this little space?
Nadīa Well, there isn't a lot of space, but each desk has a computer an an Ethernet
network
LuCy Where is your office?
Nadīa Upstairs
LuCy Oh, I see. This flār is just for the writers and editors, but the upstairs is for the
editor in chief
Nadīa Exactly. Let's go up and see whether you'll feel bad for me, too.

B. Grammar and Usage

1. IRREGULAR VERBS: VERBS BEGINNING IN A LONG VOWEL IN THE PERFECT TENSE
Verbs that begin with a one of the long vowels, either ـ,�, ـ, or ـ, in the perfect tense
have slightly irregular behavior. These vowels can either be part of the prefix or the first
raat letter.

Farms IV, VII, VIII, and X verbs, such as استقبال istqabal (he received), all begin with the
letter ـ. This letter is replaced with a short vowel in the imperfect tense. In the case of
Farms VII to X, the ـ changes to fatHa (¨), following the imperfect prefix y-

إنْبِسَط
nūbasāT
he enjoyed himself

ِبَنْبِسَط
yanbāsiT
he enjoys himself

In the case of Form IV verbs, the ـ is replaced with a damma (‘) in the imperfect tense.
following the imperfect prefix y-

أَرْسَل
He sent
yُرْسِل
he sends

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

ٍوجَب جَوَاب (it was necessary)

ٍواَصَل Gَوَسل (he arrived)

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

In Form I verbs, the letter َوَ turns into a َوٌٍَ in the imperfect tense, which follows the imperfect prefix َوٌٍَ-

ٍيجَب جَيِلَب (it is necessary)

ٍيَصَل Gَيِصل (he arrives)

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

<table>
<thead>
<tr>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
</tr>
</thead>
<tbody>
<tr>
<td>َوَقَ</td>
<td>َوَقَ</td>
<td>اًتَفَقَ</td>
<td>اَتَفَقَ</td>
</tr>
<tr>
<td>wofooq</td>
<td>wofooq</td>
<td>ittofoq</td>
<td></td>
</tr>
</tbody>
</table>

The Form I verb َوَقَ wofooq (to agree to) is first modified according to the pattern used for form VIII verbs, َوَقَ wofooq an ٍيَ at the beginning and a َتَ after the first root consonant are added to create اَتَفَقَ اًتَفَقَ. Next, the َوَ is changed to َتَ, forming اَتَفَقَ اًتَفَقَ. Because of the lack of a vowel between the two letters َتَ, they are compressed into َتَ (with a shadda) to form the verb اَتَفَقَ اًتَفَقَ ittofoq (to agree).

2. IRREGULAR VERBS: WEAK VERBS

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

<table>
<thead>
<tr>
<th>عَنَي</th>
<th>يُعْتَنِي</th>
</tr>
</thead>
<tbody>
<tr>
<td>ٌعَنَي</td>
<td>ٍيُعْتَنِي</td>
</tr>
<tr>
<td>it meant</td>
<td>it means</td>
</tr>
</tbody>
</table>

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

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

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

A TERMINAL يَ ُ IN THE PERFECT STEM TO TERMINAL يَ i IN THE IMPERFECT STEM

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

جاَرِي
jāri
he ran (Form I)

يونُرِي
yōjī
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 يَ ُ in the perfect form of the Form IV verb أُعَطَى (to give), derived from the root عَ - طَ - وَ, changes to يَ i in the imperfect stem, as did the terminal يَ ُ of كُنَى onَوَ (to mean).

أُعَطِي
yu'tī
he gave (Form IV)

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

انْتَهى
intōhō
he finished (Form VIII)

يْنْتُهى
yontōhi
he finishes [root letters]

اشْتَرى
ishtorā
he bought (Form X)

يْشْتَرِي
yoshtōri
he buys [root letters]

B TERMINAL يَ i IN THE PERFECT STEM TO TERMINAL يَ ُ IN THE IMPERFECT STEM

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

نسى
nōsī
he forgot

ينسَى
yonsō
he forgets [root letters]

C TERMINAL ٍ ُ IN THE PERFECT STEM TO TERMINAL وَ ُ IN THE IMPERFECT STEM

Some verbs with roots that end in ٍ ُ in the perfect stem change that vowel to وَ ُ 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 َاء، the long vowel changes in sound as well. It becomes َاء،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،，
\[
\begin{align*}
\text{intohā} & \quad \text{intohayti} \\
\text{he finished} & \quad \text{you (f sg) finished}
\end{align*}
\]

The terminal َاء، of the stem is dropped in the following example when the suffix َاء، is added

\[
\begin{align*}
\text{intahā} & \quad \text{intahū} \\
\text{he finished} & \quad \text{they finished}
\end{align*}
\]

Similarly, the terminal َاء، of the stem is dropped when the suffix َاء، 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 an َاء،، some forms require that the َاء، be dropped, while in others it changes to َاء،

\[
\begin{align*}
\text{dā'āta} & \quad \text{dā'at} \\
\text{you (m sg) called} & \quad \text{she called}
\end{align*}
\]

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

āsīfa  
sorry
mā zāl  
still (lit, has not stopped)
qabl  
before
ghadā\/  
lunch
Hujra  
room
fāks  
fax
mākina  
machine
tasvir  
copying
takhūm (khadom)  
it serves (to serve)
Tābiq  
story (of a building)
bi l-kāmil  
all of it
muHarriňn  
editors
Ṣahāfyyn  
journalists
wa l-ňahi?  
Really?
yā ḥarām!  
Oh, what a shame!
misāHa  
area
fi\’lan  
truly
kumbyūtar  
computer
shabaka  
et
itharnit  
ethernet
‘ulwī  
upper
ra\’isat at-taHařir  
editor-in-chief
bi D-DabT  
exactly
tushfiqin (ashfaq)  
you (f. sg) sympathize with me

\'uḫiyya
<table>
<thead>
<tr>
<th><strong>SUPPLEMENTAL VOCABULARY: FAXES, COMPUTERS, E-MAIL, INTERNET</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>مَكْفَ</td>
</tr>
<tr>
<td>إنْتَرْنت</td>
</tr>
<tr>
<td>الشاشة</td>
</tr>
<tr>
<td>الفَأْرة</td>
</tr>
<tr>
<td>السوفَت وير</td>
</tr>
<tr>
<td>الطباعَة</td>
</tr>
<tr>
<td>موقع علَى الشبَكة</td>
</tr>
<tr>
<td>فاكس</td>
</tr>
<tr>
<td>أرسَل فاكسا</td>
</tr>
<tr>
<td>استَلم فاكسا</td>
</tr>
<tr>
<td>البريد الإلكتروني</td>
</tr>
<tr>
<td>يفتح</td>
</tr>
<tr>
<td>مرفق</td>
</tr>
<tr>
<td>يتصفح الإنترنِت</td>
</tr>
<tr>
<td>فيروس كمبيوتوتر</td>
</tr>
<tr>
<td>وصلة الإنترنِت</td>
</tr>
<tr>
<td>يتصل بالإنترنِت</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 / ماكينة تصوير)
   b. عدد المحررين الذين يعملون في الطابق _________. (عشرة / ثمانية / تسعة)
   c. مساحة الطابق _________. (كبيرة / صغيرة / طويلة)
   d. مكتب ________ في الطابق العلوي. (الصحفيين / المحررين / رئيسة التحرير)
   e. كل صحفي لديه شبكة ________. (إنترنت / إثرنت / فاكس)

2. Change the following perfect tense verbs into the imperfect tense; use the *huwa* (he) form.

   a. وجب
   b. استخدم
   c. استقبل
   d. انступил
   e. أرسل

3. Change the following perfect tense verbs into the imperfect tense; use the *ana* (I) form.

   a. وصل
   b. اتفق
   c. وجد
   d. عنى
   e. أعطى

4. Change the following perfect tense verbs into the imperfect tense using the person indicated in parentheses.

   a. انتهى (هو)
   b. اشترى (هو)
   c. أعطوا (هم)
   d. وصلنا (نحن)
   e. رأى (هو)
5. Match the words from column A with the words in column B to form meaningful possessive expressions.

**Answer Key**

1. a. ماكينة تصوير mākinat taSwīr (copy machine)
   b. ثمانية thamānīya (eight)
   c. صغيرة Saghira (small, young)
   d. رئیسة التحریر ra‘īs at-taHrīr (the editor-in-chief)
   e. إيثرنت itharnīt (Ethernet)

2. a. يجب yajib (he must)
   b. يستخدم yastakhdim (he uses)
   c. يستقبل yastaqbīl (he receives)
   d. ينسب yansābiT (he is happy, he enjoys himself)
   e. يرسل yursīl (he sends)

3. a. أصل aSil (I arrive)
   b. أتفق attāqīq (I agree)
   c. أجد ajīd (I find)

4. a. ينتهي yantahī (it ends, he finishes)
   b. يشتري yashtāri (he buys)
   c. يعطون yu‘Tūn (they give)
   d. نصل nasīl (we arrive)
   e. يرى yarā (he sees)

5. a. صالة الاستقبال Sālat al-istiqbāl (reception)
   b. رئیسة التحریر ra‘īs at-taHrīr (the editor-in-chief)
   c. يا حرام! yā Harām! (How terrible!)
   d. الطابق العلوي aT-Tabiq al-‘ulwi (upstairs)
   e. شبكة إيثرنت shabakat itharnīt (ethernet network)
A. Dialogue

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

أَلَوْ, أَحْمَد؟

Hello, Ahmed?

أُحْمَدُ لَلَّهِ

What time do you usually go to the beach?

أُحْمَدُ لَلَّهِ

I usually go in the morning.

أُحْمَدُ لَلَّهِ

What about you?

أُحْمَدُ لَلَّهِ

I go to the beach on weekends.

أُحْمَدُ لَلَّهِ

What time do you usually go?

أُحْمَدُ لَلَّهِ

I usually go at 9 am.

أُحْمَدُ لَلَّهِ

What about you?

أُحْمَدُ لَلَّهِ

I usually go at 10 am.

أُحْمَدُ لَلَّهِ

We usually go together.

أُحْمَدُ لَلَّهِ

I usually go to the beach on weekends.

أُحْمَدُ لَلَّهِ

What about you?

أُحْمَدُ لَلَّهِ

I usually go at 9 am.

أُحْمَدُ لَلَّهِ

What about you?

أُحْمَدُ لَلَّهِ

I usually go at 10 am.

أُحْمَدُ لَلَّهِ

We usually go together.

أُحْمَدُ لَلَّهِ

I usually go to the beach on weekends.

أُحْمَدُ لَلَّهِ

What about you?

أُحْمَدُ لَلَّهِ

I usually go at 9 am.

أُحْمَدُ لَلَّهِ

What about you?

أُحْمَدُ لَلَّهِ

I usually go at 10 am.

أُحْمَدُ لَلَّهِ

We usually go together.

أُحْمَدُ لَلَّهِ

I usually go to the beach on weekends.

أُحْمَدُ لَلَّهِ

What about you?

أُحْمَدُ لَلَّهِ

I usually go at 9 am.

أُحْمَدُ لَلَّهِ

What about you?

أُحْمَدُ لَلَّهِ

I usually go at 10 am.

أُحْمَدُ لَلَّهِ

We usually go together.

أُحْمَدُ لَلَّهِ

I usually go to the beach on weekends.

أُحْمَدُ لَلَّهِ

What about you?

أُحْمَدُ لَلَّهِ

I usually go at 9 am.

أُحْمَدُ لَلَّهِ

What about you?

أُحْمَدُ لَلَّهِ

I usually go at 10 am.

أُحْمَدُ لَلَّهِ

We usually go together.

أُحْمَدُ لَلَّهِ

I usually go to the beach on weekends.

أُحْمَدُ لَلَّهِ

What about you?

أُحْمَدُ لَلَّهِ

I usually go at 9 am.

أُحْمَدُ لَلَّهِ

What about you?

أُحْمَدُ لَلَّهِ

I usually go at 10 am.

أُحْمَدُ لَلَّهِ

We usually go together.

أُحْمَدُ لَلَّهِ

I usually go to the beach on weekends.

أُحْمَدُ لَلَّهِ

What about you?
أحمد ألم؟
 jurjوت, ألم؟
 أحمد نوًوَم, نوً أحمد, أهلُ يَ jurjوت kayfa Hohl؟
 jurjوت bi-khoyr wo l-Hamdulillah, kayfa Hohl ont يَ أحمد؟
 أحمد bi-khoyr, kayfa hól akhik؟ hal yash'ur bi-taHussun؟
 jurjوت noًوَم, huwo ofDol ol-ôn wa 'ad al-yowm li l'-omol.
 أحمد al-Hamdulillah
 jurjوت hol soto'ti moًونًo SobâH yawm as-sabt ilô shôTi' l-booH linaSbâH؟
 أحمد lan asTi', yajib an oboô fi l-boyt likay udhâkir
 jurjوت wa lôkin hódhíhi hiyo al-îjâza l-waHâda fi faShi ar-rabi' wo sayâkun ash-shôTi' jamîl
 li'annô l-jaww laysa Harr kamâ fi S-Sayf
 أحمد نوً ofoDîl adh-dhîhôb fi S-Soyf lîkoy lô ufôkkir fi l-imiThônôt Tiwêl ol-woqT
 jurjوت idhô lom to'ti moًونًo fa-Sa'sâ'Hzân kathiron 'olo oyy Hôl sanadhab fi s-sâ'a l-îshiro
 SobâHan wa sana'ûd yawm ol-orbi'ô' orjû an tughayyir râyak
 أحمد so'ufokkir fi hôdhô, wa lôkin idhô lom asTi' on odhhob ma'akum, hol satadhhobûn
 fi shahr yunya؟
 jurjوت rubbomô low kunt makônok lôdhohobt ol-ôn dûn tofêrik ma'a s-salâmôl
 أحمد ma'a s-salâma

أحمد Hello؟
 Georgette Hella, 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. Goodbye!
 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
limôdha (why). They include لَان l'ônô (because), بِسبَب bisabôb (because of), لِي lî (in
order to), and لِكَي likay (in order to)
A  

ln’anna (BECAUSE)

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

lon todh-hob jurjöt ilO sh-shîTî’ ln’onna oHmod moshghâl

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

When ln’onna is followed by a sentence that has a pronominal subject, the pronoun attaches to ln’onna in the form of a possessive suffix:

lô ufokkir fi dirösoTî ln’onna fi ijözo

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

The following table shows ln’onna with different pronominal suffixes attached to it:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
<th>Dual</th>
</tr>
</thead>
<tbody>
<tr>
<td>ln’annî</td>
<td>ln’annânà</td>
<td>ln’annàmà</td>
</tr>
<tr>
<td>(because I )</td>
<td>(because we )</td>
<td></td>
</tr>
<tr>
<td>ln’anna</td>
<td>ln’annakum</td>
<td>ln’annakumà</td>
</tr>
<tr>
<td>(because you m)</td>
<td>(because you m)</td>
<td>(because you m/f)</td>
</tr>
<tr>
<td>ln’annaki</td>
<td>ln’annakuna</td>
<td>ln’annakuna</td>
</tr>
<tr>
<td>(because you f)</td>
<td>(because you f)</td>
<td></td>
</tr>
<tr>
<td>ln’annahu</td>
<td>ln’annahum</td>
<td>ln’annahumà</td>
</tr>
<tr>
<td>(because he )</td>
<td>(because they m)</td>
<td>(because they m/f)</td>
</tr>
<tr>
<td>ln’annahà</td>
<td>ln’annahunna</td>
<td>ln’annahunna</td>
</tr>
<tr>
<td>(because she)</td>
<td>(because they f)</td>
<td></td>
</tr>
</tbody>
</table>

B  

Bisabab (BECAUSE OF)

Bisobob (because of) is always followed by a noun:

lô uHîbb oS-Soyf bisobob al-HoröO l-murtoﬁ’o

I do not like summer because of the heat.
C ـ لِ (IN ORDER TO, FOR)

لِ (in order to, for) is followed by an imperfect tense verb or by the corresponding definite verbal noun

يَجِب أن أَقْفَى فِي البُيُوت لأَذَاكِرْ
yajib on abqā' fī l-booṭ li-'udhākir
I have to stay at home in order to study

يَجِب أن أَقْفَى فِي البُيُوت لِلْمَذَاَكِرَةُ
yajib on abqā' fī l-booṭ li l-mudhākarā
I have to stay at home for studying

D ـ لِكي (IN ORDER TO, SO THAT)

لكي (in order to, so that) is followed by an imperfect tense verb

يَجِب أن أَقْفَى فِي البُيُوت لِكي أَذَاكِرْ
yajib on abqā' fī l-booṭ likoy udhākir
I have to stay at home in order to study

2. CONDITIONAL SENTENCES

Conditional sentences express the idea of if...then, as in If I were you, I would go

Here's a conditional sentence in Arabic from the dialogue

لَوْ كُنْت مَكَانَكِ لَذَهَنَت دون تَفَكِّير
law kunt makānok lodhohobt 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 لَوّ law

A إذا (IF)

إذا (if) 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 ـفَ fo 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 ـفَ fo match those used in English

إِذَا لَمْ تَأْتِ مَعَنا فَسَأَهْزَمُكْ كَثِيرًا
idhā lam ta'tī ma'anā fasā'ahzam kathirān
If you do not come with us, I will be upset
In a conditional structure, the ُـلَا is never used if the result clause is in the perfect tense, as in the following example:

إِذَا لَمْ تُسَافِرُ مِعَ هَالَا حَزَنَتْ

*idhā lam tusāfīr maʾa hāla Hazinat*

If you do not travel with Hala, she will be upset.

**B**

The word ُـلَا *law* is used in a conditional sentence where the condition is untrue or impossible, as in this example from the text:

لاْ كُنْتِ مِكَانَاكَ لَدَهَابِتِ دُونَ تَفَكِّيرٍ

*law kun makānak ladhabab dun a tafikur*

If I were you (lit., in your place), I would go without thinking twice.

The verb following ُـلَا *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 ُـلَا. This prefix has no translation, but simply marks the beginning of the result clause in a conditional sentence beginning with ُـلَا *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:

- عَادَ (he returned)
  عَدَدَ (he increased)

- كَانَ (he was)
  كَانَ (he increases)

The middle letter of the perfect stems of these verbs is always ُـلَا, though it changes into a short vowel for some conjugations. In the imperfect tense, it can change to either ُـلَا or ِـلَا, or remain ُـلَا.
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 ُّu, and -î ُi is replaced with ُّi.

You can find a full conjugation of a hollow verb in Appendix F.

4. IRREGULAR VERBS: DOUBLED VERBS

Doubled verbs are those that are derived from roots in which the second consonant and the third consonant are identical. In writing, the repeated root consonant is written only once, if the verb belongs to Farm I, with a shadda (ٌ) after it. For example

\begin{align*}
\text{عَدَّدَ} & \quad 
\text{ياودّد} \\
\text{he counted} & \quad 
\text{he counts (Farm I)}
\end{align*}

Doubled consonants can also be found in Form IV verbs

\begin{align*}
\text{أَحْبَبْتَ} & \quad 
\text{يُحبّب} \\
\text{he loved} & \quad 
\text{he loves (Farm IV)}
\end{align*}

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

\begin{align*}
\text{أَحْبَبْتَ} & \quad 
\text{إِذْدّدَت} \\
\text{oHbgt (you loved)} & \quad 
\text{‘adgdt (you counted)}
\end{align*}

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

Remember that Form II verbs always have a doubled second root consonant. For example

\begin{align*}
\text{قَدَمَ} & \quad 
\text{qodomo (he presented)}
\end{align*}
When a Form II verb is derived from a doubled verb root, the derived verb simply has the usual Form II shape \( \text{CoCCoC} \) is the he-form of the perfect tense and \( \text{yuCoCCoC} \) is the he-form of the imperfect tense. Hence, حَرَّرَ خَرَر (to liberate), a Form II verb derived from the doubled verb root رً-حُ-ر، follows the usual pattern. In writing, it has a doubled middle letter, with a shadda on top, followed by another instance of the same letter.

\[
\begin{align*}
\text{حَرَّرَ} & \quad \text{حَرَّرَ} \\
\text{He freed} & \quad \text{he liberates}
\end{align*}
\]

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.

\[
\begin{align*}
\text{4/20/2005 (informal)} & \\
\text{‘ishrin arba’a sanat alfayn wa khamso} & \\
\text{4/20/2005 (informal)} & \\
\text{2 cal-ebril 2005} & \\
\text{al-‘ishrūn min ibril, sanot olfoyn wo khomso} & \\
\text{April 20, 2005 (more formal)} & \\
\end{align*}
\]

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.

\[
\begin{align*}
\text{20 aywar 2005} & \\
\text{al-‘ishrūn min ayyār, sanot alfayn wo khamso} & \\
\text{April 20, 2005} & \\
\end{align*}
\]

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></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>shubāṭ</td>
<td>fībāyir</td>
</tr>
<tr>
<td>March</td>
<td>ādhār</td>
<td>māris</td>
</tr>
<tr>
<td>April</td>
<td>nisān</td>
<td>lbrīl</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>aghus tus</td>
</tr>
<tr>
<td>September</td>
<td>aylūl</td>
<td>sibtimbir</td>
</tr>
<tr>
<td>October</td>
<td>tishrīn al-anwāl</td>
<td>uktābar</td>
</tr>
<tr>
<td>November</td>
<td>tishrīn ath-thānī</td>
<td>nuvambir</td>
</tr>
<tr>
<td>December</td>
<td>kānūn al-anwāl</td>
<td>disambir</td>
</tr>
</tbody>
</table>

The days of the week are included in the following table

<table>
<thead>
<tr>
<th></th>
<th>Yawm as-sabt</th>
<th>Yawm al-aḥad</th>
<th>Yawm al-ithnayn</th>
<th>Yawm ath-thulāthā'</th>
<th>Yawm al-arbi’a’</th>
<th>Yawm al-khamis</th>
<th>Yawm al-jum’a</th>
</tr>
</thead>
<tbody>
<tr>
<td>Saturday</td>
<td>Yawm as-sabt</td>
<td>Yawm al-aḥad</td>
<td>Yawm al-ithnayn</td>
<td>Yawm ath-thulāthā’</td>
<td>Yawm al-arbi’a’</td>
<td>Yawm al-khamis</td>
<td>Yawm al-jum’a</td>
</tr>
<tr>
<td>Sunday</td>
<td>Yawm as-sabt</td>
<td>Yawm al-aḥad</td>
<td>Yawm al-ithnayn</td>
<td>Yawm ath-thulāthā’</td>
<td>Yawm al-arbi’a’</td>
<td>Yawm al-khamis</td>
<td>Yawm al-jum’a</td>
</tr>
<tr>
<td>Monday</td>
<td>Yawm as-sabt</td>
<td>Yawm al-aḥad</td>
<td>Yawm al-ithnayn</td>
<td>Yawm ath-thulāthā’</td>
<td>Yawm al-arbi’a’</td>
<td>Yawm al-khamis</td>
<td>Yawm al-jum’a</td>
</tr>
<tr>
<td>Tuesday</td>
<td>Yawm as-sabt</td>
<td>Yawm al-aḥad</td>
<td>Yawm al-ithnayn</td>
<td>Yawm ath-thulāthā’</td>
<td>Yawm al-arbi’a’</td>
<td>Yawm al-khamis</td>
<td>Yawm al-jum’a</td>
</tr>
<tr>
<td>Wednesday</td>
<td>Yawm as-sabt</td>
<td>Yawm al-aḥad</td>
<td>Yawm al-ithnayn</td>
<td>Yawm ath-thulāthā’</td>
<td>Yawm al-arbi’a’</td>
<td>Yawm al-khamis</td>
<td>Yawm al-jum’a</td>
</tr>
<tr>
<td>Thursday</td>
<td>Yawm as-sabt</td>
<td>Yawm al-aḥad</td>
<td>Yawm al-ithnayn</td>
<td>Yawm ath-thulāthā’</td>
<td>Yawm al-arbi’a’</td>
<td>Yawm al-khamis</td>
<td>Yawm al-jum’a</td>
</tr>
<tr>
<td>Friday</td>
<td>Yawm as-sabt</td>
<td>Yawm al-aḥad</td>
<td>Yawm al-ithnayn</td>
<td>Yawm ath-thulāthā’</td>
<td>Yawm al-arbi’a’</td>
<td>Yawm al-khamis</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>Arabic</th>
</tr>
</thead>
<tbody>
<tr>
<td>summer</td>
<td>فصل الصيف</td>
</tr>
<tr>
<td>fall</td>
<td>فصل الخريف</td>
</tr>
<tr>
<td>winter</td>
<td>فصل الشتاء</td>
</tr>
<tr>
<td>spring</td>
<td>فصل الربيع</td>
</tr>
</tbody>
</table>

C. Vocabulary

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ألوَّلٌ</td>
<td>hello</td>
</tr>
<tr>
<td>كَيفَ حَالُكْ؟</td>
<td>How are you?</td>
</tr>
<tr>
<td>بَخِيرٌ</td>
<td>well</td>
</tr>
<tr>
<td>الْحَامِدُ اللَّهِ</td>
<td>thank God</td>
</tr>
<tr>
<td>تَحْسِبُ</td>
<td>getting better</td>
</tr>
<tr>
<td>أَفْضِلُ</td>
<td>better</td>
</tr>
<tr>
<td>عَادٌ</td>
<td>returned</td>
</tr>
<tr>
<td>سَتَاَتٌ (أَتَى)</td>
<td>you will come (ta came)</td>
</tr>
<tr>
<td>شَاطِئُ الْبَحْرِ</td>
<td>the beach</td>
</tr>
<tr>
<td>نَسِبَٰتِ (تَسْبِيح)</td>
<td>we swim</td>
</tr>
<tr>
<td>أَناَكِرٍ</td>
<td>I study</td>
</tr>
<tr>
<td>إِجَازَةٌ</td>
<td>vacation</td>
</tr>
<tr>
<td>فَصِلُ</td>
<td>semester; season</td>
</tr>
<tr>
<td>جُوُُ</td>
<td>weather</td>
</tr>
<tr>
<td>حَارُ</td>
<td>hat</td>
</tr>
<tr>
<td>أَفْضِلُ</td>
<td>I prefer</td>
</tr>
<tr>
<td>أَفْضِلُ (فَكَكَر) في</td>
<td>I think (to think) about</td>
</tr>
<tr>
<td>امْتِحَانات</td>
<td>exams</td>
</tr>
<tr>
<td>طَوَالٍ</td>
<td>all along; the length of</td>
</tr>
</tbody>
</table>

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D. Cultural Note

A variety of calendars are in use in the Arab world. The most commonly used is the Western solar calendar, called the ميلادي miladi 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 شهير ثلاثية shahr thalatha (lit., month three).

Islamic holidays are marked by the Islamic هجري hijri calendar, named after Muhammad’s migration (هجرة hijro) 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 romoDān, when Muslims are required to fast during daylight hours, is the most famous of the months in the Islamic calendar. Other Islamic holidays, such as the Feast of Breaking the Fast, عيد الفطر 'id ol-fiTr, also called the Small Feast, and the Feast of the Sacrifice, عيد الأضحى 'id ol-oD-Hō, also called the Big Feast, follow the lunar calendar as well.

E. Exercises

1 Answer the following questions using لـ li (to; in order to), لكَ لي kay (in order to), or لَانَ li‘anna (because).

a. لماذا لن يذهب أحمد إلى الشاطئ؟
b. لماذا يفضل أحمد الذهاب إلى الشاطئ في الصيف؟
c. لماذا سأل أحمد عن صحة (health) أخي؟
d. لماذا تدرس اللغة العربية؟
e. لماذا اتصلت هالة بأحمد؟
2 Arrange the following words to form complete sentences

a. مكانك - لو - مع - هالة - لذهبت - كنت
b. ستحزؤ - 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 Ian

a. كان أخو هالة مريضا.
b. زاد عدد المسافرين للمشاطئ مع هالة.
c. زارت هالة صديقتها في سوريا.
d. قالت هالة لأحمد أنها ستحزؤ إذا لم يذهب معها.
e. عاد أخو هالة إلى العمل.

4. Write out the following dates in words.

a. ٢٠٠٤/٤/٢٠
b. ١٩٩٩/١١/٦
c. ١٩٨٣/١٢/٢
d. ٢٠٠٢/١/٩
e. ١٩١٨/٨/٢

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

<table>
<thead>
<tr>
<th>A</th>
<th>B</th>
</tr>
</thead>
<tbody>
<tr>
<td>a مع</td>
<td>حاكم</td>
</tr>
<tr>
<td>b الحمد</td>
<td>الوقت</td>
</tr>
<tr>
<td>c شاطئ</td>
<td>لله</td>
</tr>
<tr>
<td>d كيف</td>
<td>البحر</td>
</tr>
<tr>
<td>e طوال</td>
<td>السلامة</td>
</tr>
</tbody>
</table>
لأنه مشغول بالامتحانات

-li-annahu mashghūl bi l-imtiḤānāt

Because he is busy with exams

بكي لا يفكر في الدراسة.

kay lā yufakkar fī d-dirāsa

In order not to think of studying

لأنه كان مريضاً

-li-annahu kān marīḍ(an)

Because he was sick

لدرس تاريخ الشرق الأوسط

-li-adrus tārikh ash-shārīq al-a_CONVERT Line_3_sT

In orde to study the history of the Middle East

كي تطلب منه أن يذهب معها إلى الشاطئ:

kay taṬālib minhu an yadh-hab ma‘ahā ila sh-shāṭī’īn

In order to ask him to go with her to the beach

لو كنت مكانك لذهبت مع هالة

law kunt makānak la-dhahabt ma‘ahā hāla

If I were in your place, I would have gone with Hala

إذا لم يذهب أحمد مع هالة ستحزن كثيراً

idhā lam yadh-hab aḥmad ma‘ahā hāla, sa-taḥaţan kathīrān

If Ahmed did not go with Hala, she would be very upset

لو كان مريضا لما ذهب للعمل.

law kān marīḍ(an) lamā dhahab li l-amāl

If he were sick, he would not have gone to work

إذا فكر أحمد في الامتحانات فلن يستمتع بالرحلة.

idhā fakkar aḥmad fī l-imtiḤānāt fa-laṇ yasmīṯi bi ṭiḥla

If Ahmed thought of his exams, he would not enjoy the trip.

إذا سافرت في إبريل سيكون الجو أفضل

idhā sāfart fī ēbrīl sa-yakūn al-jaww aṭDa‘l

If you travel in April, the weather will be better

لن يكون أخوه مريضاً.

lan yakūn akhū hāla marīḍ(an)

Hala’s brother will not be sick

لن يزيد عدد المسافرين للشاطئ مع هالة

lan yazīd ʿadd al-musāfīrin li sh-shāṭī’īn ma‘ahā hāla

The number of people going to the beach with Hala will not increase

لن تزور هالة صديقتها في سوريا.

lan tazūr hāla Sādīqat-hā fī sūrīyā

Hala will not visit her friend in Syria

لن تكون هالة لأحمد أنها ستحزن إذا لم يذهب معها.

lan taqūl hāla li-aḥmad annahā sa-taḥaţan idhā lam yadh-hab ma‘ahā

Hala will not tell Ahmed that she will be upset if he does not go with her

لن يعود أخوه هالة إلى العمل.

lan ya‘ūd akhū hāla ʾilā l-amāl

Hala’s brother will not return to work

العشيرون من إبريل (نيسان) سنة ألفين وأربعة

al-ʿishrūn min ʾibrīl (nisān) sanāt al-fa‘iyn wa ʾarba‘ān

April 20, 2004
الحادي عشر من يونية (حزيران) سنة ألف وتسعمائة وتسعون
al-Ḥādī ʿashr min yunyāh (Huzayrān)
sanat alf wa tisʿumīʿa wa tisʿa wa tisʿān
October 6, 1999

الثاني من ديسمبر (كانون الأول) سنة ألف وتسعمائة وثلاثة وثمانون
ath-thānī min disambir (kānūn al-aqwāl) sanat alf wa tisʿumīʿa wa thalātha wa thamānūn
December 2, 1983

التاسع من يناير (كانون الثاني) سنة ألف وثمانين واثنين
at-tāsīʿ min yanāyir (kānūn ath-thānī)
sanat alfayn wa ithnayn
January 9, 2002

الثاني من أغسطس (آب) سنة ألف وتسعمائة وثمانية عشر
ath-thānī min aghūṣūs (ab) sanat alf wa tisʿumīʿa wa thamāniyāt `ashar
August 3, 1918

مع السلام
maʿa s-salāma
good-bye

الحمد لله
al-Ḥamdu lillāh
thank God

شاطئ البحر
shāṭīʿ al-baḥr
the beach

كيف حالك؟
kayfa Ḥāluk?
How are you?

طوال الوقت.
Tiwāl al-waqt
all the time
أَخْبَاهُ مِنَ السَّحَافَةِ الْعَرَبِيَّةَ
akhbār min aS-SaHāfa 1-’arabiyya News from the Arabic Press

A. Text

"بداية الصراع بين المغرب والعربية"
أُعلِنَ بعض المحليين في المغرب الأوسط أن فَضلت عَقْد القَمَة العربية في تونس في شهر مارس من عام 2004 قد يؤدي إلى صراع سياسي بين دول المغرب العربي ودول المغرب العربي. وكان هذا الصراع قد بدأ عندما قررت تونس تأجيل عقد القَمَة العربية بعد أن وصل وُصِلَاءً الخارجيَّة العرب إلى العاصِمية التونسية تونس لمُناقشة أَجْنَدَة القَمَة. وأعلنت مصادر مسؤولون أن تونس قررت أن تُوجِّل القَمَة بعد ظهور خلافات حول أَجْنَدَة تونس للإِصلاح في العالم العربي، وأنها لم تنتهاك مع الدول الأعضاء.

وقد بدأ أن هناك تكثُبان أَحَدُهم مُشرقًا والأَحرِّ مُغربي، التَكْتُلُّ المَشرقٍ تَقودُه مصر والسعودية وسوريا والبحرين ويحاولُ معايَبة تونس تَبلُق القَمَة لْمَقر جامعة الدول العربية في القاهرة، وتَكثُبان الأَحر نَقُوُدُه تونس ومغرب الجزائر ويُطالب بهُجُوح تونس في عَقْد القَمَة عليه أراضيها في وقت لاحق.

بَدَايَة الصراع بين المغرب والعربية
"أَخْبَاهُ مِنَ السَّحَافَةِ الْعَرَبِيَّةَ"
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 التكّتَلُ (the bloc) has three different forms, as given below:

التكّتَلُ

اتِـكَتْـتَـتْـتْـتُـتْـتْـتْـتْـتُـتْـتُـتْـتُـتْـتُـتْـتُـتْـتُـتْـتُـتْـتُـتْـتُـتْـتُـتْـتُـتْـتُـتْـتُـتْـتُـتْـتُـتْـتُـتْـتُـتْـتُـتْـتُـتْـتُـتْـتُـتْـتُـتْـتُـتْـt

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

A. THE NOMINATIVE CASE

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

المَغْرِبِ (Morocco)

البَدَائِةُ (the beginning)

وَزِيرُ (a minister)

The dual nominative ending is أَنْ - ön, and the plural masculine nominative ending is وُنْ, as in...
A noun must be in the nominative case if it is the subject of the sentence

\[ \text{taqüdu} \ l-	ext{maghribu} \ t-	ext{takattula} \ l-	ext{ākhara} \]

Morocco leads the other bloc

Or a part of the predicate in a nominal sentence

\[ \text{al-ākharu} \ \text{takattulun} \ \text{maghribiyun} \]

The other is a Western bloc

As it is a part of the predicate, \( \text{takattulun} \) (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 \( \text{takattulun} \) (bloc). Note that the case ending is dropped whenever a noun or an adjective marked by it is at the end of a sentence, so the nominative case \( ^\text{-un} \) 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 \( ^\text{-t} \), this ending, which is often silent, is pronounced

The capital (na case marker)

\[ \text{al-āSima} \]

The capital (with a nominative case marker)

\[ \text{al-āSimatu} \]

B THE ACCUSATIVE CASE

Accusative nouns end in \( ^\text{-a} \) when definite singular, and in \( ^\text{-an} \) when indefinite singular. As mentioned in Lesson 4, it is a convention of written Arabic to write the tanwin, representing the ending \( ^\text{-an} \), over an additional letter \( ^\text{ـ} \).

\[ \text{Sirā'an} \]

a conflict

Dual nouns and adjectives carry the ending \( ^\text{-ayn} \) in the accusative

\[ \text{miSriyyayn} \]

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

سُعوديِين
soʿudiyyin
Saudi Arabians

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

يَنَفِقُونَ المَحْلُولٍ الخَلافاتُ بَينَ الطُّرفينَ
yunāqishu l-muḥallilūna l-khilāfāti bayna T-Tarāfayni
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

الفَتْحُ سَبْبُ صِرَاعٍ
al-fashalū sayusabbibu Sira'an
The failure will cause a conflict

Or if it follows the particles إنْ (that) or أنْ (that)

أَعَلَّنَ أنَّ الفَتْحُ سَبْبُ صِرَاعٍ
a'lana anno l-fashala sayusabbibu Sira'an
He announced that the failure would cause a conflict

Or if it functions as an adverb

بِدَاةً الدِّيمَةُ أَخِيرًا
bada'at al-qimmatu akhiran
The summit finally began

C THE GENITIVE CASE

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

صِرَاعٍ Sira'in (conflict)

The genitive case ending for dual nouns is -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

مُحَلِّلينَ
muḤollilūn
muHolliin

two onolists

You have seen many examples of the word إنْ (that) in previous chapters. The word إنْ (that) has the same meaning and function but it is only used with the verb قالَ (to say) and at the beginning of a sentence.
A noun is in the genitive case if it follows a preposition

قد يُؤدِي إلى صراع طويل.
*qad yu’addi ‘ilā Sirā’īn Tawīl.*

It might lead to a long conflict.

The noun صراع Sirā’īn (conflict) follows the preposition إلى ilā (to) and is in the genitive case.

Or if it follows another noun in a possessive construction

أجندة 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>Case</th>
<th>Nominative (Subject)</th>
<th>Accusative (Object)</th>
<th>Genitive (Object of a preposition)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Singular</td>
<td>-un</td>
<td>-an</td>
<td>-in</td>
</tr>
<tr>
<td>Indefinite</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Singular</td>
<td>-u</td>
<td>-a</td>
<td>-i</td>
</tr>
<tr>
<td>Definite</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dual</td>
<td>-ūn</td>
<td>-ān</td>
<td>-ayn</td>
</tr>
<tr>
<td>Plural</td>
<td>-ūn</td>
<td>-in</td>
<td></td>
</tr>
<tr>
<td>Masculine</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Feminine</td>
<td>-u</td>
<td>-i</td>
<td></td>
</tr>
</tbody>
</table>

The following table lists the case forms of the noun مَسْؤُول mas‘ūl (the responsible [one]).
## THE CASE FORMS OF مَسْؤُول مَسْؤُول (THE RESPONSIBLE [ONE])

<table>
<thead>
<tr>
<th>Case Form</th>
<th>Nominative</th>
<th>Accusative</th>
<th>Genitive</th>
</tr>
</thead>
<tbody>
<tr>
<td>Singular Indefinite</td>
<td>مَسْؤُولُ</td>
<td>مَسْؤُولَا</td>
<td>مَسْؤُولِ</td>
</tr>
<tr>
<td></td>
<td>mas'ūlun</td>
<td>mas'ūlun</td>
<td>mas'ūlin</td>
</tr>
<tr>
<td>Singular Definite</td>
<td>مَسْؤُولٌ</td>
<td>مَسْؤُولَا</td>
<td>مَسْؤُولِ</td>
</tr>
<tr>
<td></td>
<td>al-mas'ūlu</td>
<td>al-mas'ūla</td>
<td>al-mas'ūli</td>
</tr>
<tr>
<td>Dual</td>
<td>مَسْؤُولانُ</td>
<td>مَسْؤُولٍ</td>
<td>مَسْؤُولٌ</td>
</tr>
<tr>
<td></td>
<td>mas'ūlān</td>
<td>mas'ūlīn</td>
<td>mas'ūlīn</td>
</tr>
<tr>
<td>Plural Masculine</td>
<td>مَسْؤُولونُ</td>
<td>مَسْؤُولٍ</td>
<td>مَسْؤُولٌ</td>
</tr>
<tr>
<td></td>
<td>mas'ūlūn</td>
<td>mas'ūlīn</td>
<td>mas'ūlīn</td>
</tr>
<tr>
<td>Plural Feminine</td>
<td>مَسْؤُولاتُ</td>
<td>مَسْؤُولاتٍ</td>
<td>مَسْؤُولاتٌ</td>
</tr>
<tr>
<td></td>
<td>mas'ūlātu</td>
<td>mas'ūlāti</td>
<td>mas'ūlāti</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 (ٌ) in the hiyo (she), هو (he), نحن (we), أنت (you), and onto (you, m sg) forms.

يلحوز التكثِّل المَسْؤُولي مَعَاقابلة تُونِس

_yuHōwīlu t-tokottulu l-moshriqyyu muʾaqobota tūnis_

The Eastern bloc is trying to punish Tunisia.

The indicative form for all other personal forms is the same as the default form of the verb, listed in the conjugation tables.

يلحوزون مَعَاقابلة تُونِس

_yuHōwilūna muʾaqobota tūnis_

They are trying to punish Tunisia.
B. THE SUBJUNCTIVE MOOD

Verbs are in the subjunctive mood when they follow one of the particles listed below:

- لَنَّ (will not)
- أَنَّ (that)
- فَ (so, therefore)
- لِ (because, in order to)
- لَكِ (in order to)

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

<table>
<thead>
<tr>
<th>THE VERB يَكَتِبُ (HE WRITES)</th>
</tr>
</thead>
<tbody>
<tr>
<td>IN THE INDICATIVE AND THE SUBJUNCTIVE</td>
</tr>
<tr>
<td>--------------------------------------</td>
</tr>
<tr>
<td>أنا</td>
</tr>
<tr>
<td>نَحْنُ</td>
</tr>
<tr>
<td>أَنْتَ</td>
</tr>
<tr>
<td>أَنْتَيُ</td>
</tr>
<tr>
<td>أَنْتُمُ</td>
</tr>
<tr>
<td>أَنْتُمُ نَ</td>
</tr>
<tr>
<td>أَنْتُمَا</td>
</tr>
<tr>
<td>هُوُ</td>
</tr>
<tr>
<td>هِيَ</td>
</tr>
<tr>
<td>هُمُ</td>
</tr>
<tr>
<td>هُنُ</td>
</tr>
<tr>
<td>هُمَّةً (m)</td>
</tr>
<tr>
<td>هُمَّةً (f)</td>
</tr>
</tbody>
</table>

1 A particle indicating a future action using the imperfect.
2 A particle similar to the to "of" 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 

- **hiy\(\) (she),
- **huwa** (he),
- **noHnu** (we),
- **\(\alpha a\)** (I),
- **\(\alpha t\)** (you, m.).

After the minister arrives... 

For verb forms that end with \(-\text{no} \text{ or } -\text{ni}\) in the indicative, the subjunctive is formed by removing this ending. In the following example, the verb 

\[ \text{yuqarr\(\)n\(\)no} \] (they decide) is in the indicative mood. 

\[ \text{قد يقررون تأجيل عقد القمة} \]

\[ qod yuqarr\(\)n\(\)na tojilo \text{a\qdi l-qimmo} \]

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:

\[ \text{لَن يقرروا} \text{تأجيل عقد القمة} \]

\[ lan yuqarr\(\)na \text{t\l\(\)jilo \a\qdi 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:

- **\(\lambda m\)** (did not)
- **\(\l\)h** (let's)

In the following table you'll find the verb 

\[ \text{yaktub} \] (he writes) conjugated in the indicative and the jussive.

---

A particle used to negate a past action in combination with the imperfect verb. 

*See 2e, p. 30*
<table>
<thead>
<tr>
<th>Person</th>
<th>Indicative</th>
<th>Jussive</th>
</tr>
</thead>
<tbody>
<tr>
<td>أنا</td>
<td>ḥiyyu</td>
<td>ḥalūb</td>
</tr>
<tr>
<td>ناَحْنُ</td>
<td>naktuba</td>
<td>naktub</td>
</tr>
<tr>
<td>أَنْتَ</td>
<td>takūta</td>
<td>takūtūb</td>
</tr>
<tr>
<td>أَنْتِ</td>
<td>tktubina</td>
<td>tktubū</td>
</tr>
<tr>
<td>أَنْتُ</td>
<td>tktubūna</td>
<td>tktubūa</td>
</tr>
<tr>
<td>أَنْتُم</td>
<td>tktubna</td>
<td>tktubū</td>
</tr>
<tr>
<td>أَنْتُنَّا</td>
<td>tktubnā</td>
<td>tktubnā</td>
</tr>
<tr>
<td>أَنْتُمَا</td>
<td>tktubnā</td>
<td>tktubnā</td>
</tr>
<tr>
<td>هُوَ</td>
<td>ḥukūta</td>
<td>ḥuktūb</td>
</tr>
<tr>
<td>هِيَ</td>
<td>takūta</td>
<td>takūtūb</td>
</tr>
<tr>
<td>هِمْ</td>
<td>takūtūbūna</td>
<td>takūtūbū</td>
</tr>
<tr>
<td>هُنَّ</td>
<td>takūtubna</td>
<td>takūtubn</td>
</tr>
<tr>
<td>هُمْ(م)</td>
<td>takūtubnī</td>
<td>takūtubnī</td>
</tr>
<tr>
<td>هُمْ(ف)</td>
<td>takūtubnī</td>
<td>takūtubnī</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 hiyo (she), هو huwo (he), ناَحْنُ noHnu (we), أنا onō (I), and أَنْتُ onī (you, m).

لَمْ تَتَشاوَرْ تُونِس مَعَ الْدُولِ الأَعْضَاء

Tunisia did not consult with the member countries.

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 يُرْدَيْ ذَلِك إِلَى مَعاقِبَة تُونِس

Qod yu’oddī dhāliko ilū mu’ōgoboti 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.

The letter I is added at the end of the verbs in the they form out of convention, but is not pronounced.

C. Vocabulary

أَخْبَارُ (خَبَر) akhbor (khabor) news
صحافة Sohlafa journalism, press
بداية bidaya(tu) beginning
صراع Sirâ' struggle
شرق mashriq East
غرب moghrib West
أَعُلُن أَنْ a'lan anna he announced that
مُحَلْلِينٌ muhallilin(o) analysts
الشَّرْقُ الأَوْسُط osh-shorq al-awsat the Middle East
فشل foshol failure
عقد 'aqd convening
قَمْة qimma summit
يُؤُدِّي yu'addi leads to
سياسي siyasi political
قررت qararat she decided
تأجيل ta'jil postponement
وزراء (وزير) الخارجية wuwarâ' (wazir) 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.
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 المحللون بداية صراع جديد.
   Here, the Tnta case is used, which is used when the subject is active and the object is passive.

b. هناك تكتلات في المنطقة.
   Here, the Tnta case is used, which is used when the subject is active and the object is passive.

c. وصل وزراء الخارجية العرب.
   Here, the Tnta case is used, which is used when the subject is active and the object is passive.

d. وصل وزراء الخارجية العرب.
   Here, the Tnta case is used, which is used when the subject is active and the object is passive.

e. تقود مصر التكتل الأول.
   Here, the Tnta case is used, which is used when the subject is active and the object is passive.

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.
   Here, the Tnta case is used, which is used when the subject is active and the object is passive.

b. أعلنت مصادر مسؤولة أن القمة سوف تعقد في القاهرة.
   Here, the Tnta case is used, which is used when the subject is active and the object is passive.

c. القمة سوف تعقد في تونس.
   Here, the Tnta case is used, which is used when the subject is active and the object is passive.

d. التكتلين أحدهما مغربي والأخر مغربي.
   Here, the Tnta case is used, which is used when the subject is active and the object is passive.

e. أحب المدرسون الذين يعطون بعض الاستقلال للطلاب.
   Here, the Tnta case is used, which is used when the subject is active and the object is passive.

3. Negate the following sentences using لإن (will not), remembering that this particle must be followed by a verb in the subjunctive mood.

a. تحاول تونس عقد القمة على أراضيها.
   Here, the Tnta case is used, which is used when the subject is active and the object is passive.

b. تقول مصر التكتل المغربي.
   Here, the Tnta case is used, which is used when the subject is active and the object is passive.

c. سيؤدي هذا الصراع إلى مشاكل سياسية كثيرة.
   Here, the Tnta case is used, which is used when the subject is active and the object is passive.

d. أعلن بعض المحللين عن فشل القمة.
   Here, the Tnta case is used, which is used when the subject is active and the object is passive.

e. الدولتان قررتا تأجيل القمة.
   Here, the Tnta case is used, which is used when the subject is active and the object is passive.
4 Arrange the following words to form sentences.

a. الشهر - سوف - القادم - القمة - العربية - تعقد - على - أراضي - تونس
b. (give up) حقها - لن - القمة - على - عن - في - تونس - عقد - أراضيها - تتخلى

c. تكتلان - مغربي - الآخر - هناك - أحدهما - مشرق

tونس - مسؤولة - تأجيل - أن - قررت - مصادر - القمة - أعلنت

d. الأعضاء - تتناصر - مع - الدول - لم - تونس

**Answer Key**

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

2. a. المسؤولون  
   
   al-mas'ūlūn  
   officials

b. مصادرُ  
   
   maSādīru  
   sources

c. القمة  
   
   al-qimmatu  
   the summit

d. التكتلان  
   
   at-tokettulūn  
   the two blocs

e. المدرسین  
   
   ol-muddarrisin  
   the teachers

3. a. لن تحاول تونس عقد القمة على أراضيها  
   
   lan tu'Hōwilo tūnis 'aqd al-qimma 'ala  
   orādihā  
   Tunisia will not try to hold the summit on its territory

b. لن تكون مصير التكتل المشرقی  
   
   lan taqūdo miSr ot-tokattul ol-  
   mushruqi

4. a. سوف تُعقد القمة العربية على أراضي تونس الشهر القادم  
   
   Sowfo tu'qad ol-qimmo l-'arabiyyo 'alā  
   orāDi 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 tatakhallī tūnis 'an Haqqihā fi  
   'aqd al-qimma 'alā 'araDīhā  
   Tunisia will not give up its right to hold the summit on its territory
There are two blocs, the first of which is Eastern, and the other is Western.

High ranking sources have announced that Tunisia decided to postpone the summit.

Tunisia did not consult with member states.

There are two blocs, the first of which is Eastern, and the other is Western.

High ranking sources have announced that Tunisia decided to postpone the summit.

Tunisia did not consult with member states.
Grammar Exercises

1 Define each of the following words either as a verbal noun, an active participle, or a present participle

a تغيير
b كاتب
c مكتوب
d مدرس
e 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 - تقود - المشرقي - و
b. أن - يؤجل - الخارجية - القمة - وزير - قرر
c. المرور - لأن - سيئاً - كان - تأخرت
d. التمرينات - يمارس - الرياضية - هل - دونالد - ؟
e. في - كمدير - أعمال - القاهرة

7. Decide which word in each group does not belong.

a. صحفي - مكتب - مدرس - محترف
b. وصل - شعر - فكر - غير رأيه
c. حمل الأثقال - القمة - الجري - الفنز
D. مشكلة - صراع - خلاف - عملية جراحية
e. ذراع - بهارات - ركبة - قلب

8. Choose the correct word to fill in the blanks.

القمة / قلبية / رئيسة / الشاطئ / البهارات

a. قال الطبيب لدونالد "لا تأكل الكثير من__________
b. دونالد ليست عنده أزمة__________
c. ذهب أحمد مع هالة إلى__________ في الصيف.
d. لم تعقد__________ في تونس.
e. مكتب__________ التحرير في الطابق العلوي
9. Match the words in column A with those in column B to create phrases and sentences

A
a. أسكن
b. هناك صراع

c. هذه هي

d. أعطية رقم

e. سنذهب إلى الشاطئ

B
صالة الاستقبال

لتسبح

في الطابق العلوي

سياسي بين هاتين الدولتين

تليفون أخصائي قلب

10. Reorder the following sentences to form a meaningful paragraph

لوجود خلافات حول الأجندة

أدى هذا إلى وجود تكتل أحدثًا مغربيًا والآخر مغربيًا

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. جرى
أجلت
تدريس
اقتصر
تقديم

3. عامل
شامب
مذاكر
مدرس
ذاهب

4. مكتوب
مصنوع

5. a. مشغول
b. مستخدم
c. معقود

6. a. تقود مصر والسعودية التكتل المغربي
b. قرر وزير الخارجية أن يؤجل القمة
c. تأخرت لأن المرور كان سيئًا
d. هل يمارس دونالد ARR الرياضة؟
e. عمل كمدير في القاهرة
7 a مكتب
   b وصل
   c القمة
   d عملية جراحية
   e بهارات

8 a البهارات
   b قلبية
   c الشاطئ
   d القمة
   e رئيسة

9 a أسكن في الطابق العلوي.
   b هناك صراع سياسي بين هاتين الدوّلتين.
   c هذه هي صالة الاستقبال.
   d سأعطيك رقم تليفون أخصائي القلب.
   e سنذهب إلى الشاطئ لنسبح.

10 أُجلت القمة العربية لوجود
    خلافات حول الأجenda، ثم أعلنت مصر
    أن القمة يجب أن تعقد في القاهرة.
    أدى هذا إلى وجود تكتلين أخذهما
    مغربي والآخر مغربي.
READING PASSAGE III
(Modern Standard Arabic)
الخاطبة.كوم
al-khatiba.com Matchmaker.com

Finding a bride or groom can cause great difficulties in the Arab world because of the separation of the sexes and the importance of privacy to the Arab family. In the past, finding one’s better half was achieved by means of a matchmaker, a woman who knows many families in the area and can find a suitable person based on the qualities requested by the family.

But in the age of technology there is a new type of matchmaker—Internet sites for acquaintance and marriage. In the age of the Internet, those looking for a husband or wife...
can choose from among a larger number of candidates. A woman will not be forced to accept a partner she doesn’t want because he is the only choice that the matchmaker found for her. Arab singles can look for a partner in another city or even another country or continent.

Still, some opponents of these sites say that it is easy to give false information, leading to many problems, as opposed to the traditional matchmaker, who would know a lot about the families of the neighborhood. In any case, it seems that the phenomenon of Internet matchmaking will continue, because thousands of single Arab persons visit marriage sites every day.

**Vocabulary**

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>خاطئة</td>
<td>khatībo</td>
</tr>
<tr>
<td>إيجاد</td>
<td>finding</td>
</tr>
<tr>
<td>عروس</td>
<td>bride</td>
</tr>
<tr>
<td>فصل</td>
<td>separation</td>
</tr>
<tr>
<td>جنسين</td>
<td>sexes (du)</td>
</tr>
<tr>
<td>أهمية</td>
<td>importance</td>
</tr>
<tr>
<td>خصوصية</td>
<td>privacy</td>
</tr>
<tr>
<td>عائلة</td>
<td>family</td>
</tr>
<tr>
<td>حصول على</td>
<td>obtaining</td>
</tr>
<tr>
<td>حلو</td>
<td>sweet, pretty, nice</td>
</tr>
<tr>
<td>يتيم (تم)</td>
<td>to be achieved</td>
</tr>
<tr>
<td>من خلال</td>
<td>through</td>
</tr>
<tr>
<td>مُناسب</td>
<td>appropriate</td>
</tr>
<tr>
<td>طبقاً لـ</td>
<td>according to</td>
</tr>
<tr>
<td>مواصلات</td>
<td>characteristics</td>
</tr>
<tr>
<td>مطلوبة</td>
<td>demanded, required</td>
</tr>
<tr>
<td>عصر</td>
<td>age, era</td>
</tr>
<tr>
<td>تكنولوجيا</td>
<td>technology</td>
</tr>
<tr>
<td>نوع</td>
<td>kind</td>
</tr>
<tr>
<td>تعارف</td>
<td>acquaintance, getting to know</td>
</tr>
</tbody>
</table>
chooses (to choose)

zawāj  marriage
bāHith  one looking far, researcher
yakhtār (ikhtār)  he chooses (to choose)
murashshaHin  candidates
tuDTarr (iDTurr) an  she is forced to (to force)
taq-bal (qabil)  she accepts (to accept)

Yakhtar  ikhtiyār

yakhtar  choice

yakhtar  choice

Yakhtar  choice

Yakhtar  choice

Yakhtar  choice

Yakhtar  choice

Yakhtar  choice

Yakhtar  choice

Yakhtar  choice

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LESSON 16
(Egyptian Arabic)
el-ahramât The Pyramids

A. Dialogue
Donald is taking an afternoon off to visit the Pyramids of Giza. As he is strolling the grounds by the Great Pyramid of Cheops, he sees a sign saying "Camel Rides for $1." He talks to Ahmad, the camel driver.

dundald SabàH el-khâër, ya rayyis, ‘awiz arkab eg-gamal wi takhудni laffa, iza kân mumkin? aHMad SabàH en-nûr mûshi ya bëh, itfaDDal, eg-gamal we g-gammâl taHt amrák
dundald Tayyib, el-yaFta bta’tak bet’il dolâr wâHid lirkût eg-gamal ma’a murshid siyâHi SaHHH ek-kalâm dah?
aHMad aywa ya ustâz, bidolâr wâHid barakkiBak eg-gamal wi balaffâfak HawaiHên el-haram ek-këbir dah, haram khûfu, wumûmkin law Hâbbët, bawarrik fen IS-Sôt wi D-Dô’
dundald mûshi kalamak ana smé’t in IS-Sôt wi D-Dô’ ‘arD gamil bi-yeHki tarîkh el-ahramât wabûl-hôl Tayyib, adfa‘lak delwa’ti walla ba’d ma nkhallaS?
aHMad âh, mumkin tedfa’li delwa’ti ‘abi mâ terkab eg-gamal
dundald Tab, yalla bina âdi d-dolâr aho ittikîl ‘ala-lâh

After going full circle around the pyramid, Donald and Ahmad arrive back where they had started their journey.

dundald mutâshakkîr ‘awi, yà rayyis, khâlâs, nazzîlîn hena
aHMad mûshi, yà bëh, khallîk mûsîk fi ‘antar kwâyîs

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 bâsî ‘abi mâ’anazzîlak min ‘a g-gamal, lâzîm tedfa’îlî ba’tît el-Hîsâb
dundald Hîsâb êh, yà ‘amm anà mish dafa’tîlak dolâr zayy ma l-yafTa bta’tak bit’ûl?
aHMad aywa ya ustâz, ed-dolâr dah ‘alashân rukûb eg-gamal, lâkin en-nizûl minnu luH Hîsâb tân

dundald ‘aSdak êh Hîsâb tânî?
aHMad ya’nî mumûnkîn masalan, tis’a w-tis’în dolâr
dundald yanhar iswid, di sir’a ‘alani iz-zày te’ûl keda? enta magnûn? anà Habalagh ‘annak fi shurtat es-siyàHa waddînî a’rab maktab siyâHa au shirkît is-siyàHa
aHMad lâ’, la’ d-ana bahazzar ya bëh, ana ‘aSdî-l ba’shîsh betâ’î
dundald âh, ‘ûl keda Tayyib, ‘ashân khaTrak bâssî, âdi dolâr tânî aho ba’shîsh

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 fuSHá, Egyptian Arabic has six basic vowels, ā, ā, į, a, u, and i. In addition to these, Egyptian Arabic also has the short vowels o and e, and their long counterparts, ō and é. These two vowel sounds often replace the ā and į sounds.
orkob (I ride) (short o)
‘āwiz (I want) (short i)
mumkin ([it is] possible, maybe) (short u)
Sobāh (morning) (long ū)
ek-kebir ([the] large [one]) (long i)
en-nūr (light) (long ū)

The short o-sound corresponds to the ow sound in MSA. For example:

<table>
<thead>
<tr>
<th>Egyptian Arabic</th>
<th>MSA</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sōt (sound)</td>
<td>صوت Sowt</td>
</tr>
<tr>
<td>Dō' (light)</td>
<td>ضوء Dow'</td>
</tr>
</tbody>
</table>

The short e vowel in Egyptian Arabic corresponds to either the short o or the short i vowel of fuSHō. For example:

<table>
<thead>
<tr>
<th>Egyptian Arabic</th>
<th>MSA</th>
</tr>
</thead>
<tbody>
<tr>
<td>yeHki (to tell a story)</td>
<td>يحكي yoHki</td>
</tr>
<tr>
<td>sme't (I heard)</td>
<td>سمعت somi'tu</td>
</tr>
</tbody>
</table>

As in many other Arabic dialects, in Egyptian, the definite article has the form el, instead of al. When el precedes "sun" letters, the vowel e can change to a short i vowel, as in is-siyōHo (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-yofTo (the sign) or il-yofTo.

Egyptian Arabic also has two compound vowels, or diphthongs, the ow and oy sounds, as in

low (if)
zooy (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 homzo sound

<table>
<thead>
<tr>
<th>Egyptian Arabic</th>
<th>MSA</th>
</tr>
</thead>
<tbody>
<tr>
<td>delwo’ti (now)</td>
<td>الْوَقُتُ el-woqtu</td>
</tr>
<tr>
<td>‘obl (before)</td>
<td>قَبْل qoblō</td>
</tr>
<tr>
<td>bo’it (the rest of)</td>
<td>بَقَيَّة boqiyyoh</td>
</tr>
<tr>
<td>‘oSdok ēh? (What do you mean?)</td>
<td>قُصُدَك qoSdok</td>
</tr>
</tbody>
</table>

Thus, it is not difficult to come up with a fuSHō equivalent of an Egyptian Arabic word
containing a homzo: Simply substitute a qaf for the homzo and then look up the word in a
dictionary to find its meaning. At the same time, a number of words used in Egyptian that
belong to the educated and more formal language retain their qaf, such as the words ol-
qiṣāsūd (the economy) and ṭaqqum (number) Also, you should know that not every homzo
in Egyptian Arabic corresponds to an MSA q-sound; there are also those Egyptian Arabic
words with homzo 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
jom and John) 1

<table>
<thead>
<tr>
<th>Egyptian Arabic</th>
<th>MSA</th>
</tr>
</thead>
<tbody>
<tr>
<td>eg-gomol (the camel)</td>
<td>al-jomol</td>
</tr>
<tr>
<td>gomil (beautiful)</td>
<td>jumil</td>
</tr>
<tr>
<td>mognūn (crazy)</td>
<td>mjunūn</td>
</tr>
</tbody>
</table>

C. THE LACK OF CONSONANT dh

The sound dh, represented by the letter ĺ dhāl in fuSHā, is pronounced as a z-sound in
Egyptian Arabic. Compare the Egyptian Arabic words below to their fuSHā equivalents.

<table>
<thead>
<tr>
<th>Egyptian Arabic</th>
<th>MSA</th>
</tr>
</thead>
<tbody>
<tr>
<td>lizo (if)</td>
<td>idha</td>
</tr>
<tr>
<td>ustāz (Mr., Sir, Professor)</td>
<td>ustadh</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Egyptian Arabic</th>
<th>MSA</th>
</tr>
</thead>
<tbody>
<tr>
<td>tōni (other, second)</td>
<td>thāni</td>
</tr>
<tr>
<td>masolōn (for example)</td>
<td>motholūn</td>
</tr>
</tbody>
</table>

C. Grammar and Usage

1. PERSONAL PRONOUNS IN EGYPTIAN ARABIC

The following table lists the subject pronouns used in Egyptian Arabic

In certain small parts of Egypt, outside of Cairo and other urban centers where Cairene dialect is spoken, the q-sound is pronounced as a j-sound, but with fuSHā it is a q-sound whereas the q-sound is pronounced as a hard q-sound elsewhere.
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*, *gHna*, and *entu(m)*, and *u* corresponds to *o* in Egyptian Arabic forms *howwa* and *hamma*. 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, *hammo*, differs the most from its equivalent in *fuSHā*, *hum*; the two share only the initial *h*-sound.

### SUBJECT PRONOUNS IN EGYPTIAN ARABIC

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>I</td>
<td>anā</td>
<td>we</td>
</tr>
<tr>
<td>you (<em>m</em>)</td>
<td>enta</td>
<td><em>you</em> (<em>m/f</em>)</td>
</tr>
<tr>
<td>you (<em>f</em>)</td>
<td>enti</td>
<td></td>
</tr>
<tr>
<td>he</td>
<td>howwa</td>
<td></td>
</tr>
<tr>
<td>she</td>
<td>heyya</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td><em>eHna</em></td>
</tr>
<tr>
<td></td>
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</table>

### 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 ركَب *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></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>anā</td>
<td><em>barkab</em></td>
<td><em>eHna</em></td>
</tr>
<tr>
<td>enta</td>
<td><em>bertekab</em></td>
<td><em>entu(m)</em></td>
</tr>
<tr>
<td>enti</td>
<td><em>bertekabi</em></td>
<td></td>
</tr>
<tr>
<td>howwa</td>
<td><em>byerkab</em></td>
<td><em>hamma</em></td>
</tr>
<tr>
<td>heyya</td>
<td><em>bertekab</em></td>
<td></td>
</tr>
</tbody>
</table>

*dūnold byerkab eg-gamol ʿoloshon yishūf el-liaram*

Donald rides the camel to see the pyramid.

When the main verb follows the expressions *lāzim* (should, must), *mumkin* (can, able to, possible, maybe), or ʿōwiz (want), the subjunctive form of the imperfect tense must be used. The subjunctive form in Egyptian Arabic is the same as the indicative form, but without the prefix *b-/bi-*.

#### A *lāzim* (SHOULD, MUST)

*lāzim* is invariant and does not change to match the person or number of the subject.
order to indicate a different subject, the verb that follows ِلِزيم has to be used in the right personal form

ِلِزيم تُدْفِيْلِي بَإْتِ الْحِسَّإبَ
You have to pay me the rest of the fare.

ِإْتَ ِلِزيم تِتْكَلِيم مَآَهَا
You have to speak to her

مِش ِلِزيم نِكَهْلَاس ُأَبِل مَا نِمْشِي؟
Don't we have to finish before we leave?

B ِأْوْيِز (WANT)
ِأْوْيِز is the equivalent of the verb to want in English Its counterpart in ِفُسَحَّا is ُيُرِيدَ ِأْوْيِز can be followed by an object noun, as in

(howwa) ِأْوْيِز ِغَمَال
He wants a camel

Or it can be combined with a verb, as in

(howwa) ِأْوْيِز ِيَّرَكَب ِغَمَال
He wants to ride a camel

(heyya) ِأْوْزَة ِتِدْتَىْ ِإْلِ-حِسَّإبَ
She wants to pay the bill

ِأْوْيِز 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 ِأْوْيِز changes its form depending on the gender and number of the subject

<table>
<thead>
<tr>
<th>THE EXPRESSION ِأْوْيِز ِأَرَكَب (I WANT TO RIDE)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Singular</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 ِمُمْكِن (CAN, ABLE TO; POSSIBLE, MAYBE)
Like ِلِزيم, ِمُمْكِن (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 ِمُمْكِن can also be used as a tag question, as in

ِأْوْيِز ِأَرَكَبِ ِغَمَالِ, ِمُمْكِن؟
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><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>

w-mumkin law Habbēt, bawarrik fēn iS-Sāt wi D-Dā’ (used as an adverb)

And perhaps, if you’d like, I can show you where the Saund and Light Shaw is

*mumkin tedfa’ii 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 Word</th>
<th>English Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>SabāH</td>
<td>morning</td>
</tr>
<tr>
<td>‘awiz</td>
<td>I want to</td>
</tr>
<tr>
<td>el-haram; el-ahramāt</td>
<td>the pyramid, the pyramids</td>
</tr>
<tr>
<td>gamak; 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>takhdini (m), takhdīnī (f)</td>
<td>take me (e g , for a ride)</td>
</tr>
<tr>
<td>kebīr (m), kebīra (f)</td>
<td>big; large</td>
</tr>
<tr>
<td>eS-Sāt wi D-Dō’</td>
<td>the Saund and Light</td>
</tr>
<tr>
<td>gamil (m), gamila (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>wāHi (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(f)</td>
<td>and</td>
</tr>
<tr>
<td>oywā</td>
<td>yes, yeah</td>
</tr>
<tr>
<td>Hawaiën</td>
<td>around</td>
</tr>
<tr>
<td>māshi</td>
<td>okay; will da</td>
</tr>
<tr>
<td>da(h) (m); di(h) (f)</td>
<td>this; that</td>
</tr>
<tr>
<td>hass</td>
<td>but, only</td>
</tr>
<tr>
<td>walla</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 bass, chief (used informally to address a male service provider)
khalas that's it; right here, no more
nazzilni (m.), nazzilini (f.) drop me off, let me down
hena here
khallik māsik (m.), 
khalliki maska (f.) keep holding on, don’t let go of
Hisāb account, bill, charge, fare
law if
tidfa‘i (m.), tida‘ili (f.) you pay me (yidfa [to pay])
ēh? what?
za(y) like, as, such as
y’ani I mean
mumkin can, able to, maybe, possible
masalan for example, like
keda something like, you can say
tis’a w-tis‘in ninety-nine
yanhar iswid! Oh, my God! (Lit., Oh, what a black day it is!)
magnūn, maganin crazy
‘alani open, public, flagrant
maktab is-siyāHa tourist office
shirkit is-siyāHa tourist company, travel agency
Haballagh ‘annak (m.), ‘annik (f.) I will report you
el-bulis the police
sharatat is-siyāHa tourist police
ustāz (m.); ustāza (f.) sir, Mr.; madam, Mrs.; professor
‘alashān because, so that, in order to
‘ashān khaTrak (m.), khaTrik (f.) for your sake, for you
kwayyis (m.), kwayyisa (f.) good
lākin but
bēh (m.) Sir
sitt hānim (f.) Madam
E. Cultural Note

Egypt is home to many of the world’s most valuable historic monuments, the most notable of which are the Great Pyramids of Giza and the Sphinx. The three pyramids, standing on the Giza Plateau, are the Pyramid of Khufu, the Pyramid of Khafre, and the Pyramid of Menkaure, dating from the time of the Old Kingdom (2650–2134 B.C.) King Khufu, who ruled from 2589–2566 B.C., also known by the Greek name “Cheops,” was the father of pyramid building at Giza. He was the son of King Sneferu and Queen Hetpeheres. The Pyramid of Khufu is made up of 2,300,000 individual stones of limestone and granite ranging in weight from 2.5 to 9 tons, and it weighs 6.5 million tons.

Khafre, who was the son of Khufu, was also known as Rakhaef or Chephren. He ruled from 2520–2494 B.C. and is responsible for the second largest pyramid complex at Giza, which includes the Sphinx, a Mortuary Temple, and a Valley Temple. Khafre may be best known for his statues, the most famous among them being, of course, the Sphinx.

Menkaure, also known as Mycerinus, ruled from 2490–2472 B.C. He is believed to be Khufu’s grandson.

The pyramids are essentially tombs wherein the kings and their families were buried with their possessions, after being mummified. The belief was that the possessions would be everything the king would need in the afterlife.

F. Exercises

1 Match the words from the A column to those in the B column to form phrases or short sentences.

<table>
<thead>
<tr>
<th>A</th>
<th>B</th>
</tr>
</thead>
<tbody>
<tr>
<td>a. SaHH</td>
<td>we g-gamāl</td>
</tr>
<tr>
<td>b. 'owiz orkob</td>
<td>siyōHi</td>
</tr>
<tr>
<td>c. ittikil</td>
<td>'awi</td>
</tr>
<tr>
<td>d. mutoshokkīr</td>
<td>wi D-Dō'</td>
</tr>
<tr>
<td>e. murshid</td>
<td>'a'oni</td>
</tr>
<tr>
<td>f. eg-gomol</td>
<td>is-siyōHo</td>
</tr>
<tr>
<td>g. iāzim tedfā'li</td>
<td>'ala l-lah</td>
</tr>
<tr>
<td>h. di sir'o</td>
<td>eg-gomol</td>
</tr>
<tr>
<td>i. shurtot</td>
<td>ba'it el-Ḥisāb</td>
</tr>
<tr>
<td>j. iS-Sōt</td>
<td>ek-kalām doh?</td>
</tr>
</tbody>
</table>

2 Put the words in the correct order to form coherent sentences

a. Hisōb / ēh / tāni / 'oSdak / ?

b. minnu / tōni / en-nizül / Hisōb / luḥ / lōkin

c. 'annak / is-siyāHo / fi 'anō / bulis / Ḥoballogh

d. iS-Sōt / gamil / sme't / 'orD / onō / wi D-Dō' / inn

e. 'alashān / doh / eg-gamal / rukūb / ed-dolār
3. Fill in the blanks with the correct verb in the imperfect tense to form complete sentences

a. heyya 'awza _______ eg-gamal.
b. eHna _______ nerkab eg-gamal
c. hamma _______ eg-gamal fi S-SabâH
d. enti läzim _______ ba’it el-Hisâb
e. hamma _______ yedfa’üli delwa’ti ‘abl mâ yerkabu eg-gamal

4. Fill in the blank with the correct personal pronoun

a. _______ maganin?
b. _______ 'awzin yedfa’u delwa’ti
c. _______ mutashakkirin ‘awi, yâ rayyis
d. _______ mumkin tedfa’i ba’it el-Hisâb
e. _______ mish läzim yikhalâS 'abl mâ yimshi?

5. Find and correct the errors in the following sentences A hint is provided in parentheses

a. aywa ya ustâz, bi dalâr wâHid arakkibik eg-gamal wa-alaflifikam Hawalein el-haram (pronoun-verb agreement)
b. anâ sme’t in iS-Sât wi D-Dâ’ ‘arD gamila b-yehku tarikh el-ahramât wabul-hâl (noun-adjective agreement, pronoun-verb agreement)
c. âh, mumkin tedfa’üli delwa’ti ‘abl mâ yerkab eg-gamal (pranoun-verb agreement)
d. mâshi, yâ sit, khallik mâsik fi’-antar kwâyis (pranoun-verb agreement)
e. SabâH el-kheir, ya rayyis, ‘awzin arkab eg-gamal w-takhudi laffa, izâ kân mumkin? (pranaun-verb agreement)

**Answer Key**

1. a. SaHH ek-kaâm dah?
   b. ‘âwiz arkab eg-gamal
c. ittikîl ‘alallah
d. mutashakkir ‘awi
e. murshid siyâHî
f. eg-gamal we g-gammâl
g. läzim tedfa’li ba’it el-Hisâb
h. di sir’a a’lânî
i. shurtat is-siyâHâ
j. iS-Sât wiD-Dâ’

2. a. ‘aSdak êh Hisâb tânî?
    b. âkîn en-nizûl minnu luH Hisâb tânî
c. anâ haballagh ‘annak fi bulis is-siyâHâ
d. anâ sme’t inn iS-Sât wi D-Dâ’ ‘arD gamil
e. ed-dolâr dah ‘alashân rukûb eg-gamal

3. a. heyya ‘awza terkab eg-gamal
   b. eHna ‘awzin nerkab eg-gamal
c. hamma beyrâkûb eg-gamal fi S-SabâH
d. enti läzim tedfa’âli ba’it el-Hisâb
e. hamma lâzim yedfa’âli delwa’ti ‘abl mâ yerkabu eg-gamal

4. a. entu[m] maganin?
    b. homma ‘awzin yedfa’u delwa’ti
c. eHna mutashakkirin ‘awi, yâ rayyî.
5. a. aywa ya ustāz, bi dalār wāHid
   arakkibak eg-gamal wa-afflefak
   Hawalein el-haram
b. anā sme’t in iS-Sūt wi D-Dō’ ‘arD
   gamil bi-yēHki tarikh el-ahramāt
   w-abu l-hāl
c. āh, mumkin tedfa’uli delwa’ti ’abl mā
   terkabu eg-gamal.
d. māshi, yā sitt, khalīki māska f ‘antar
   kwayyis
e. SabāH el-kheir, ya rayyis, ‘awzīn
   nerkab eg-gamal w-takhudna laff, iza
   kān mumkin?
LESSON 17
(Egyptian Arabic)

A. Dialogue

After much walking and sightseeing, Donald and Lucy decided they needed a quiet cruise on the Nile river, the heart and soul of Egypt. They called on their friend Layla to see if she could help them arrange a cruise on a felucca.

Donald, Lucy, and Layla arrive at the dock where they are met by Karim, Layla’s brother, and Mahmud, the felucca boatman.

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?
Donald: That sounds beautiful, boatman Mahmud. Lucy, Layla, come on, get on so that we don't lose time.

Layla: So, Lucy, what do you think of the Nile and the view?
Lucy: It is so beautiful, over and above what I had expected. Can I put my hand in the water?
Layla: Yes, of course. But watch out, because the felucca sometimes sways to the right and to the left. Be sure that you hold on tight to the boat. Lucy, the Nile is a magnificent river, the longest river in the world. It is very wide in some areas and narrow in others.
Donald: Wow! The view is spectacular. The buildings, cars, statues, bridges—it's amazing! Karim: I have a feeling that Mahmud the boatman is turning around and back so that we don't miss the sunset.

B. Pronunciation

CONSONANT CLUSTERS IN EGYPTIAN ARABIC

In fuSHā, groups of two or more consonants cannot be found at the beginning of a word. In Egyptian Arabic, on the other hand, two-consonant clusters are often found at the beginning of a word. Compare the two alternative pronunciations of the following words in Egyptian Arabic:

- ghurūb (sunset) vs. ghrūb
- tekūnu (you are, you will be) vs. tkūnu
- behēr (doing well) vs. 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) (rokibo 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>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>ana</td>
<td>nikk+t</td>
</tr>
<tr>
<td>enta</td>
<td>nikk+t</td>
</tr>
<tr>
<td>enti</td>
<td>nikk-h</td>
</tr>
<tr>
<td>hawwa</td>
<td>nikk</td>
</tr>
<tr>
<td>heyya</td>
<td>nikk-t</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), iyyakam (you, m.pl.), and iyyaham (them, m./f). However, they are rarely used in colloquial Egyptian Arabic. The object pronoun suffixes are similar to those in fuSHā.

<table>
<thead>
<tr>
<th>OBJECT PRONOUN SUFFIXES IN EGYPTIAN ARABIC</th>
</tr>
</thead>
<tbody>
<tr>
<td>Singular</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 yashkar (he thanks).

<table>
<thead>
<tr>
<th>PERFECT TENSE OF THE VERB shakar (TO THANK) WITH OBJECT PRONOUN SUFFIXES</th>
</tr>
</thead>
<tbody>
<tr>
<td>Singular</td>
</tr>
<tr>
<td>ana</td>
</tr>
<tr>
<td>ena</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>Singular</td>
</tr>
<tr>
<td>ana</td>
</tr>
<tr>
<td>ena</td>
</tr>
<tr>
<td>enti</td>
</tr>
<tr>
<td>howwa</td>
</tr>
<tr>
<td>heyya</td>
</tr>
</tbody>
</table>

ana bashkorāk 'ala l-yōm ig-gamil dah
I thank you for such a beautiful day

eHna shakamēha ba'd ma rī'īna min ir-riHla
We thanked her after we returned from the trip.

howwa beyashkarū 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><strong>Singular</strong></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 *eHno* (we) attached to it

> onô Hakollimlik korim akhûya ‘alashân yerattib l-ena yôm nrûH 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 *fuSHô li* (to, for) is pronounced as a simple *l* in Egyptian Arabic, and so is the form *ilo* (to) Some other Egyptian Arabic prepositions are ‘olo (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 \textbf{id} (HAND) WITH POSSESSIVE SUFFIXES

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>my hand</td>
<td>idl</td>
<td>our hand</td>
</tr>
<tr>
<td>your hand (m)</td>
<td>idak</td>
<td>your hand</td>
</tr>
<tr>
<td>your hand (f)</td>
<td>idik</td>
<td></td>
</tr>
<tr>
<td>his hand</td>
<td>idu</td>
<td>their hand</td>
</tr>
<tr>
<td>her hand</td>
<td>idha</td>
<td></td>
</tr>
</tbody>
</table>

Possessive suffixes can be added only to indefinite nouns.

Egyptian Arabic also uses the word \textit{betā́} (lit., thing) to show possession, but only with non-human and definite nouns, which it must follow. The pronominal suffixes are added to \textit{betā́}. Let us use the definite noun \textit{el-kitab} (book) as an example.

- \textit{ek-kitab betā́'i} my book
- \textit{ek-kitab betā́'ak} your book (m. sg.)
- \textit{ek-kitab betā́'ik} your book (f. sg.)
- \textit{ek-kitab betā́'u} his book
- \textit{ek-kitab beta'ha} her book
- \textit{ek-kitab beta'na} our book
- \textit{ek-kitab beta'kum} your book (pl.)
- \textit{ek-kitab beta'hum} their book

In some instances, particularly when answering a question, an Egyptian Arabic speaker may very well omit the noun and use only \textit{betā́} with suffixes in the response. For example, if the question is:

\textit{kitāb min dah?}  
Whose book is this?

The answer can be:

\textit{betā́'i}

Mine

5. NUMBERS FROM 1 TO 19 IN EGYPTIAN ARABIC

Egyptian Arabic numbers are similar to their MSA counterparts (Lesson 7). The main difference is in the pronunciation of the MSA \textit{th}, which is pronounced as \textit{t} in Egyptian Arabic. There are also differences in the structure of compound numbers from 11 to 19. 
<table>
<thead>
<tr>
<th>NUMBERS 1 TO 19 IN EGYPTIAN ARABIC</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
</tr>
<tr>
<td>2</td>
</tr>
<tr>
<td>3</td>
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<tr>
<td>4</td>
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<tr>
<td>5</td>
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<tr>
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<td>15</td>
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<tr>
<td>16</td>
</tr>
<tr>
<td>17</td>
</tr>
<tr>
<td>18</td>
</tr>
<tr>
<td>19</td>
</tr>
</tbody>
</table>

**D. Vocabulary**

- **al-ḥa**?  Hello? (on the phone)
- **ahlan**  hi, hello, welcome
- **wāhshūnā (wōHosh)**  we missed you (to miss)
- **el-Homdu’llōh**  Fine, thanks (lit., praise to God)
- **ismo’ (m.), ismo’ī (f.)**  Listen!
- **felūku**  felucca
- **en-nil**  the Nile
- **nit-fossoh**  we take a tour, go for a ride, go on an outing
- **el-gōhira**  Cairo
- **eg-gizo**  Giza
- **eg-geziro**  island; Gezira (an island between Cairo and Giza)
- **el-mu’ādi**  Maadi (a Cairo suburb)
- **Tab’an**  of course, naturally
- **ghurūb**  sunset
- **esh-shoms**  the sun
- **fiqra**  idea
- **‘aZim (m.), ‘aZimo (f.)**  great, outstanding
- **morokbi**  boatman
- **rs-solūmu ‘olékum**  hello (lit., peace be with you)
- **qawla**  tour
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><code>da r-rayyis MaHmūd</code></td>
<td><code>ya layla</code></td>
</tr>
<tr>
<td><code>'awzin nirkab</code></td>
<td><code>aS-Sawwar</code></td>
</tr>
<tr>
<td><code>ghurūb</code></td>
<td><code>wi-shmāl</code></td>
</tr>
<tr>
<td><code>izzayyik</code></td>
<td><code>fil-ā'lam</code></td>
</tr>
<tr>
<td><code>gawla</code></td>
<td><code>el-marakbi</code></td>
</tr>
<tr>
<td><code>anā taHt</code></td>
<td><code>amrakam</code></td>
</tr>
<tr>
<td><code>da kalām</code></td>
<td><code>esh-shams</code></td>
</tr>
<tr>
<td><code>fā' ma kant</code></td>
<td><code>gamīl</code></td>
</tr>
<tr>
<td><code>aTwal nahr</code></td>
<td><code>siyāHeyya</code></td>
</tr>
</tbody>
</table>

2. Put the words in the correct order to form coherent sentences.

a. `kunna / felūka / 'ala / 'awzin / In-nil / nirkab`
b. `aZima / di / ya / fikra / lūsi / aywa`
c. `gamīl / ya / da / maHmūd / kalām / rayyis`
d. `fi n-nil / ra'yik / l-manZar / ya / wi fi / I / ēh / lūsi / ?`
e. `salām / da / rā'i / ya / l-manZar`

3. Add the correct possessive suffixes to the following nouns, as instructed in parentheses.

a. `kalām (aur)`
b. `manti'a (his)`
c. `nahr (their)`
d. `ra'y (yau, f. sg)`
e. `timsāl (her)`

4. Attach the correct object pronoun suffixes to the conjugated verb in parentheses.

a. `hawwa 'awzak (ti'mil) gawla siyāHeyya`  
b. `hamma 'awzinak (takhad) naHyit eg-gezīra`  
c. `heyya 'awza r-rayyis maHmūd (yifarrag) 'al-qāhira`  
d. `ya dūnald, enta w-lūsi, el-falūka sa'āt bit-mil yīmīn w-shemāl, fa (khalli) maskīn kwayyis fi l-markib.`  
e. `EHna binleff wi (byerga') a'shān nilha' ghurūb esh-shams`
5. Correct the errors found in the following sentences (Hint: The underlined phrases are instances of incorrect pronoun usage, noun-verb agreement, or noun-adjective agreement.)

a. ‘ashān teshūfu sh-shams wi hamma betaghrob ‘ala l-‘ahramāt
b. ēh ra’yikum ya īšī fi n-nil wa fi l-manZar?
c. en-nil dah nahr ‘aZima, ya lūsī, aTwal nahr fi l-‘ālam, bitkūn ‘anD awi f-manātī’
d. ir-rayyis maHMūd el-marakbi byleffu w-byeraga’tu ‘ashān nilHa’ ghurūb esh-shams

e. ahalan ya īšī izzayyik enta?

**Answer Key**

1. a. da r-rayyis maHMūd el-marakbi
   b. ‘awzīn nirkab felūka
   c. ghurūb esh-shams
   d. izzayyik ya layla
   e. gawla siyāHeyya
   f. anā tāHt amrakam
   g. da kalām gamīl
   h. fā’ ma kant aS-Sawwar
   i. yimīn wi shmāl
   j. aTwal nahr fi l-‘ālam

2. a. kunna ‘awzīn nirkab felūka ‘ala n-nil
   b. aywa ya lūsī di fikra ‘aZima
   c. da kalām gamīl ya rayyis maHMūd
   d. ēh ra’yik ya lūsī fi n-nil wi fi l-manZar?
   e. ya salam da l-manZar rā‘ī

3. a. kalamna
   b. mantī‘tu
   c. nahrahām
   d. ra’yik
   e. timsalha

4. a. hawwa ‘awzak ti’mīllu gawla siyāHeyya
   b. homma ‘awzinak tokhodham naHyit eg-gezira
   c. heyya ‘awza ir-rayyis maHMūd yifarragha ‘ala l-qāhira
   d. ya dūnald, enta w-lūsī, el-falūka sa‘āt bit-nil yimīn wi shmāl, fa khālīkam maskīn kwāyīs fi l-markīb
   e. eHna binleff wi by-ragga’na ‘ashān nilHa’ ghurūb esh-shams

5. a. ‘ashān teshūfu sh-shams wi-heyya btaghrob ‘ala l-‘ahramāt
   b. ēh ra’yik ya īšī fi n-nil wi fi l-manZar?
   c. en-nil dah nahr ‘aZim, ya lūsī, aTwal nahr fi l-‘ālam, beykūn a’nD awi f-manātī’
   d. ir-rayyis maHMūd el-marakbi byleff wī byeraga’ ‘ashān nilHa’ ghurūb esh-shams
   e. ahalan ya īšī izzayyik enti?
A. Dialogue

Layla and Karim decided to take Donald, who has always been fascinated by the ancient Egyptian civilization, to the world-famous Egyptian Museum. Karim hails the taxi which will take them from Heliopolis to downtown Cairo.

Karim: Peace be with you, driver. The Egyptian Museum, please, the Antik-khana. How much is the fare from here to downtown Cairo?

Donald: Taxi Driver Well, sir, whatever you think is fair. It will be around ten pounds.

Layla: Isn’t that a lot, driver?

Donald: No, that’s okay, Layla. Give him ten, but on the condition that he drive slowly.

Karim: Yes, it’s scary how (lit., you are scared of the way) they drive in Egypt.
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 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 hieroglyphs.

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 fuSHō. The only difference is that in Egyptian Arabic, the article is pronounced el or il, and not al. When preceded by the conjunction wo (and), it is usually pronounced il.

<table>
<thead>
<tr>
<th>English</th>
<th>Arabic</th>
</tr>
</thead>
<tbody>
<tr>
<td>the Egyptian Museum</td>
<td>el-mothof</td>
</tr>
<tr>
<td>the driving</td>
<td>es-sew'o</td>
</tr>
<tr>
<td>the second (one)</td>
<td>et-tôni</td>
</tr>
<tr>
<td>the main (one)</td>
<td>er-ro'isi</td>
</tr>
<tr>
<td>the mummies</td>
<td>el-mumyôt</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), جآء jo'o in MSA, and the verb 'idir (to be able), قأر qodiro in MSA.

<table>
<thead>
<tr>
<th>Perfect Tense of the Verb gih (to Come)</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>ana</td>
<td>gêt</td>
<td>ehna</td>
</tr>
<tr>
<td>enta</td>
<td>gêt</td>
<td>entu</td>
</tr>
<tr>
<td>enti</td>
<td>gêti</td>
<td>gêtu</td>
</tr>
<tr>
<td>hâwwa</td>
<td>gih</td>
<td>homma</td>
</tr>
<tr>
<td>hêyya</td>
<td>qat</td>
<td>qom</td>
</tr>
</tbody>
</table>
### Perfect Tense of the Verb *'idir* (To Be Able To)

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>ana</td>
<td><em>'idirt</em></td>
</tr>
<tr>
<td>enta</td>
<td><em>'idirt</em></td>
</tr>
<tr>
<td>enti</td>
<td><em>'idirt</em></td>
</tr>
<tr>
<td>howwa</td>
<td><em>'idir</em></td>
</tr>
<tr>
<td>heyya</td>
<td><em>'irnt</em></td>
</tr>
</tbody>
</table>

### 3. The Future Tense in Egyptian Arabic

In *fuSHā*, the future tense is formed by placing the particle سُفَ 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 *'idir*. *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>
</tr>
</thead>
<tbody>
<tr>
<td>ana</td>
<td><em>Ha-</em></td>
</tr>
<tr>
<td>enta</td>
<td><em>Ha-t-</em></td>
</tr>
<tr>
<td>enti</td>
<td><em>Ha-t-</em></td>
</tr>
<tr>
<td>howwa</td>
<td><em>Ha-y-</em></td>
</tr>
<tr>
<td>heyya</td>
<td><em>Ha-t-</em></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><em>Ha-akhoshsh</em></td>
</tr>
<tr>
<td>enta</td>
<td><em>Ha-tkhoshsh</em></td>
</tr>
<tr>
<td>enti</td>
<td><em>Ha-tkhoshsh</em></td>
</tr>
<tr>
<td>howwa</td>
<td><em>Ha-ykhoshsh</em></td>
</tr>
<tr>
<td>heyya</td>
<td><em>Ha-tkhoshsh</em></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><em>Ha-'dar</em></td>
</tr>
<tr>
<td>enta</td>
<td><em>Ha-te'dar</em></td>
</tr>
<tr>
<td>enti</td>
<td><em>Ha-te'dar</em></td>
</tr>
<tr>
<td>howwa</td>
<td><em>Ha-ye'dar</em></td>
</tr>
<tr>
<td>heyya</td>
<td><em>Ha-te'dar</em></td>
</tr>
</tbody>
</table>

*Ha-* is often pronounced *he-*.
Follow me, because we are going to enter at the main entrance.

Do you think I will be able to see the mummy of Ramsis?

We won't skip that.

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.

The Egyptian Museum was built during the reign of Khedive Abbas Helmi II.

It is scary how they drive in Egypt.

The opening of the museum itself was in 1902.

A sentence can also start with an object noun, which, in that case, is emphasized.

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.

Not me
Not a boy/girl
Not much, not many (m/if)
Not now
Not tomorrow
Not quickly
Just like in fuSHō, different particles of negation are used with verbs depending on the tense: mo 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 mo is used with perfect tense, imperative, and imperfect tense verbs. Below is the verb kon (he was) in the negative perfect tense form. Note that the suffix -sh is added to the end of all negative verbs regardless of the tense and personal form.

<table>
<thead>
<tr>
<th>THE NEGATIVE FORM OF THE PERFECT TENSE VERB kon (HE WAS)</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>hawwo</td>
</tr>
<tr>
<td>heyya</td>
</tr>
</tbody>
</table>

anā ma kantish li i-matHaf embārah
I wasn’t at the museum yesterday

enta mo kontūsh ma‘ōno ‘olo i-felūka
You were not with us on the felucca

Here are the negative forms of the perfect tense verb gih (he came).

<table>
<thead>
<tr>
<th>THE NEGATIVE FORM OF THE PERFECT TENSE VERB gih (HE CAME)</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>hawwo</td>
</tr>
<tr>
<td>heyya</td>
</tr>
</tbody>
</table>

onō mo gitsh el-motHof dah min sinin
I have not been to this museum in years

howwo mo gōšh mo‘ōno ‘oshōn khāf min Hogrīt el-mumyāt
He did not come with us because he was scared of the mummy chamber

mo is also used with imperfect tense verbs. Here are the negative forms of the imperfect tense verb yigi (he comes). Notice the use of the prefix bi-/b- with the imperfect tense verb.

<table>
<thead>
<tr>
<th>THE NEGATIVE FORM OF THE IMPERFECT TENSE VERB yigi (HE COMES)</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>howwo</td>
</tr>
<tr>
<td>heyya</td>
</tr>
</tbody>
</table>

onō bi-yišh el-motHof dah min sinin
I have not been to this museum in years

howwo bi-yōšh mo‘ōno ‘oshōn khāf min Hogrīt el-mumyāt
He did not come with us because he was scared of the mummy chamber
### THE NEGATIVE FORM OF THE IMPERFECT TENSE VERB *yigi* (HE COMES)

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td><code>ana</code></td>
<td><code>ma bagish</code></td>
</tr>
<tr>
<td><code>enta</code></td>
<td><code>ma bitgish</code></td>
</tr>
<tr>
<td><code>enti</code></td>
<td><code>ma bitgish</code></td>
</tr>
<tr>
<td><code>howwa</code></td>
<td><code>ma bygish</code></td>
</tr>
<tr>
<td><code>heyya</code></td>
<td><code>ma bitgish</code></td>
</tr>
</tbody>
</table>

The common Egyptian Arabic expression *mo fish* (there isn’t/aren’t . . . ) makes use of the negative word *mo*

- *mo fish mōnī’*
  - I have no objection

- *mo fish shokk*
  - There is no doubt

Without the negative *mo*, we have the expression *fi* (there is/are . . . )

- *fi Hogro li l-mumyōt*
  - There is a chamber for mummies

*fi* is the equivalent of the *fuSHō* word *hunōko* (there is/are . . . )

### B THE NEGATIVE PARTICLE *mish*

*mish* is used with future and sometimes, imperfect tense verbs

- *ono mish misoddo* ‘enoyyo!*
  - I don't believe my eyes!

Below, *mish* is used with an imperfect tense verb in a negative question

- *mish biyToll ‘olo mdōn et-toHrīr?*
  - Doesn’t it overlook Tahrīr Square?

*mish* is most commonly encountered with future tense verbs

- *mish Ho-nfowwit-hol*
  - We will not skip it!

- *ehHo mish Ho-nrūH el-motHof bokro.*
  - We will not go to the museum tomorrow

*mish* is often used with modal expressions, such as *ō’wiz* (want) and *lāzim* (must)

- *howwo mish lāzim yirkab el-felūko*
  - He must not ride the felucca

- *ono mish ‘ōwiz odkhel Hogrit el-mumyōt*
  - I do not want to enter the mummy chamber
mish is also used in verbless, equational sentences.

ono mish Soghoyyor
I am not young

mish is also used to negate equational sentences in the future tense, which employ the verb yekün (he is), conjugated below in the future tense

<table>
<thead>
<tr>
<th>THE NEGATIVE FORM OF THE FUTURE TENSE VERB Ha-ykün (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>enti</td>
</tr>
<tr>
<td>howwa</td>
</tr>
<tr>
<td>heyya</td>
</tr>
</tbody>
</table>

hamma mish Ha-ykünu hnak fi l-matHaf
They will not be there at the museum

ya'ni enti mish Ha-tküni 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>enti</td>
</tr>
<tr>
<td>howwa</td>
</tr>
<tr>
<td>heyya</td>
</tr>
</tbody>
</table>

anā mish H-ägi ma'akum fi l-matHof
I will not come with you to the museum

hamma mish Ha-yigí min el-báb el-ra'isi
They will not come from the main entrance

imshu warāya a'shān mish Han-khash min el-báb er-ra'isi henok
Follow me, because we are not going to enter from the main entrance over there

mish Ho-niktiblok 'ismok bi l-logha l-hiroglifeyyo
We will not write your name in hieroglyphics
C. Vocabulary

ziyara to visit, a visit
matHaf (maṭHif) museum(s)
maSri (m.), maSreyya (f.) Egyptian
wisT el-balad downtown, center of city
law samalH please; if you please
antik-khâna the Egyptian Museum
bikam el-ogra? How much is the fare?
illi tshâfu it’s up to you, whatever seems right (lit., whatever you see)
so‘att el-bêh Sir
ta‘nban approximately, around
kitir (m.), kitra (f.) much, many, a lot
id-dulu (pl.) give him
‘ala sharT on condition, provided that
yisî’ (m.), tisî’ (f.) he drives, she drives
‘ala mehlu (m.), ‘ala mehlaha (f.) slowly, slowly, with caution
Tari‘ the way, the method
tazkartak (m.), tazkatik (f.) your ticket
imshu warâya Follow me
Ha-nkhashsh we will enter
el-bab the door, the entrance
ra‘isi main, principal
min barra from the outside, the exterior
shaklu (m.), shakliha (f.) (it) looks, (it) appears
biTall (m.), biTall (f.) it overlooks
bigalâla majestically
midân et-taHrîr Tahrir Square (famous square in Cairo)
etbana (yibni) was built (ta build)
‘aḥd era
el-khidēwi Khedive
sonat in the year
iḥṭâH the opening
yalla nockhall Let’s go inside!
ma gitsh I have not came, I did not came
sinin years
‘ammâl So!, Well, then! But then!
ma ti‘la‘sh (m.), ma ti‘la‘ish (f.) Don’t worry
mish Hanfawwit-ha We will not skip it
tiftikru? (pl.), tiftiku? (m. sg.), tiftiki? (f. sg.) Do you think?
Ha‘dar I will be able
mumya mummy
they open, they are open

they (can) preserve

he closes

she closes

enter; go in

Don't be afraid!

I don't/can't believe (it)!

my eyes

human being, person

used to live, once lived; was once living

we leave; we depart; we go

we will write (for) you

your name

hieroglyphics

**D. Cultural Note**

The Egyptian Museum is one of the major attractions of Cairo, being world-renowned for its magnificent collection of Ancient Egyptian antiquities. Another area of interest is Old Cairo, where the sights and sounds have hardly changed since its beginnings. There are ancient Coptic Christian churches in Old Cairo near the ruins of the Roman Fortress of Babylon.

Islamic Cairo is a world of ancient mosques, bazaars, or "souks," and medieval forts, such as the Citadel of Saladin (Qal‘at al-Jabal) built around 1176 as a defense against the Crusaders. The Citadel, located on the Muqattam (Mu’attam) Hills, has a spectacular view of the city. The Citadel also contains museums, including the Jewel Museum, the Cairo Carriage Museum, and a military museum. It is also home to three historic mosques: the Mohammed Ali Mosque, the Al-Nasir Mohammed Mosque, and the Suleyman Pasha Mosque.

Also worth a visit in Islamic Cairo are the Carpet Market and the Mosque and Mausoleum of Al-Ghouri, where one can see performances of the Whirling Dervishes. There are also Al-Azhar University and Mosque, founded in 969 A.D. and believed to be the oldest university in the world, and the Al-Hussein Square, filled with restaurants and cafes. Next to it is the Bazaar of Khan el-Khalili, which has not only the largest variety of souvenirs, but also the widest selection of household goods, fabrics, and clothes.

In addition to history, Egypt is also famous, especially in the Arab world, for its film industry, which is over a hundred years old. Prolific directors, such as Youssef Chahine, and world-famous stars, like Omar Sharif, have international appeal. Throughout the Arab
world, especially during Muslim holidays, TV and film festivals include the older beloved Egyptian films, musicals, dramas, and comedies from the 1950s and newer—some say not as good—contemporary works. A typical retrospective of Egyptian films will include one or more of the following:

1936, *salāmō fi kheir* [Salama Is Fine], directed by Niyazi Mustafa, starring Naguib El-Rihani

1959, *du‘oo‘ el-korowōn* [The Nightingale’s Prayer], directed by Henri Barakat, starring Fatin Hamama and Ahmed Mazhar

1969, *el-mumyo‘* [The Mummy], directed by Shadi Abdel Salam, starring Ahmed Marei and Ahmed Higazi

1975, *uridu Hallon* [I Want a Solution], directed by Said Marzouk, starring Fatin Hamama

1992, *el-irhāb wi l-kabāb* [Terrorism and Kabob], directed by Sharif ‘Arafa, starring Adel Emam

2003, *muwōTin, w-mukhbir, w-Horōmi* [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://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. bikām</td>
<td>er-ro‘isi</td>
</tr>
<tr>
<td>b. yīsū‘</td>
<td>el-moSrīyyin</td>
</tr>
<tr>
<td>c. el-bōb</td>
<td>al-fiqī‘a</td>
</tr>
<tr>
<td>d. el-mothHof</td>
<td>el-‘ogro</td>
</tr>
<tr>
<td>e. el-qīsm</td>
<td>shōkk</td>
</tr>
<tr>
<td>f. woro‘</td>
<td>el-moSrī</td>
</tr>
</tbody>
</table>
2. Put the words in the correct order to form coherent sentences.

a. min / limaSr / enta / es-sewā'a / bitkhāf / Tari'it
b. el-bāb / warāya / min / er-ra'iisi / 'ashān / imshu / Han-khashsh

3. Change the tense of the verbs in parentheses as indicated, keeping in mind the rules of agreement.

a. enti (biykhāf) min Tari'it es-sewā'a l-maSr (imperfect tense)
b. eHna (yigi) el-mathHaf dah lamma kanna Soghayyarin (perfect tense)
c. 'alashān layla Tāl 'amrāha ('awiz yadkhāl) Hagrit el-mumyāt (imperfect tense)
d. fi Hagrit el-mumyāt hamma (yishūf) mumyit ramsis (perfect tense)
e. fi l-mathHaf el-maSri, entu (ye'dar) teshūlu el-Hagra illi fiha el-mumyāt (future tense)

4. Use the negative particles ma or mish to negate the word in parentheses

a. en-nās henā (byysū'u) 'ala mehhāhām
b. la', (fiH) shakī inn il-mathHaf keibir 'awi
c. dūnald khāyif, ('awiz) yadkhāl Hagrit il-mumyāt
d. ifitāH el-mathHaf (kan) fi sanat alif tas'umeyya w-talāta
e. eHna bakrā (yedkhāl) min el-bab er-ra'iisi

5. Fill in the blank by selecting the right word from the choices shown in parentheses.

a. bikām el-'agra _____ hena l-wisT el-balad? (ila - fi - min - a'la - fā')
b. da l-mabna min barra shaklu ______ (kitir - 'aZīma - ra'iisi - galāla - 'aZīm)
c. tiftikru Ha'-dar ______ mumyit ramsīs? (ākhud - adkhāl - ashūf - akhashsh - afawwit)
d. el-mathHaf el-maSri etbana ______ 'ahd el-khidiwī 'ābbās Helmi (min - 'abl - 'ala - ila - fi)
e. el-mabna biyTāl bi-galāla ______ midān et-taHrīr (fā' - min - fi - a'la - ila)
Answer Key

1. a. bikām el-‘agra
   b. yisū’ ‘ala mehu
   c. el-bāb er-ra’isi
   d. el-māthaf el-maṣri
   e. el-qism el-khāmis
   f. wara’ el-bardi
   g. meyya w-‘ishrin ‘alf qīT’a
   h. ma-fish shakk
   i. Hagrit il-mumyāt
   j. el-maṣriyyin el-qudamā’

2. a. enta bitkhāf min Tari‘it es-sawā’a f-maṣr
   b. imshu warāya ‘ashān Hankhashsh min el-bāb er-ra’isi
   c. tiftikru Ha-‘dar ashūf mumyit ramsīs?
   d. biyiṭaHu l-Hogra sa’tēn bass kall yām
   e. shāyef ‘addāmi mumyit ‘insān kan ‘āyish min alāf es-sinīn

3. a. enti bitkhāfī min Tari‘it es-sawā’a f-maṣr
   b. eHna qina el-maṭḥaf dah lamma kanna Saghayyarin
   c. ‘alashān layla Tūl ‘omraha ‘awza tādkhol Hagrit el-mumyāt
   d. fi Hagrit el-mumyāt hamma shāfu mumyit ramsīs
   e. fi l-maṭḥaf el-maṣrī, entu Ha-te’daru tshāfu el-Hagra illi fiha el-mumyāt
   f. ya dūnald, anā Ḥakīb ‘ismak bi l-lagha l-hiraghliyya‘

4. a. en-nās hena ma biyuš’ūsh ‘ala mehloham
   b. la’, ma-fish shakk inn il-maṭḥaf kebīr ‘awi
   c. dūnald khāyīf, mish ‘awiz yodkhol Hagrit il-mumyāt
   d. ifitāH el-maṭḥaf ma kanš fi sanat alf tas’umeyya w-talāta.
   e. eHna bakra mish Hanedkhol min el-bab er-ra’isi

5. a. bikām el-‘agra min hena l-wisT el-balad?
   b. da l-mabna min barra shaklu ‘aZīm
   c. tiftikru Ha-‘dar ashūf mumyit ramsīs?
   d. el-maṭḥaf el-maṣrī etbana fi ‘ahd el-khidēwī ‘ABBĀS Helmi
   e. el-mabna biyToll bi-galāla ‘QIG midān et-taHrīr
LESSON 19
(Egyptian Arabic)

azmit es-sakan fi l-qāhera Housing Shortage in Cairo

A. Dialogue

Mohammad and his fiance, Amira, are planning to get married after Mohammad's graduation and after finding an apartment. Amira has invited her American friend Donald to her home to meet her mother and discuss the housing situation.

Amira 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.
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 hoi, used in yes-no questions, and question words such as min (who) or éh (what), used in specific questions (see Lesson 3).
<table>
<thead>
<tr>
<th>QUESTION WORDS IN EGYPTIAN ARABIC</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>hal</em></td>
</tr>
<tr>
<td><em>min</em></td>
</tr>
<tr>
<td><em>êh</em></td>
</tr>
<tr>
<td><em>emta</em></td>
</tr>
<tr>
<td><em>fën</em></td>
</tr>
<tr>
<td><em>min-ên</em></td>
</tr>
<tr>
<td><em>bl-kâm</em></td>
</tr>
<tr>
<td><em>izzây</em></td>
</tr>
<tr>
<td><em>aay</em></td>
</tr>
<tr>
<td><em>min ilil</em></td>
</tr>
<tr>
<td><em>êh illi</em></td>
</tr>
<tr>
<td><em>lêh</em></td>
</tr>
<tr>
<td><em>b-êh</em></td>
</tr>
<tr>
<td><em>add êh</em></td>
</tr>
</tbody>
</table>

In the dialogue, there are several examples of question words used in context.

*izzôyyok yo dûnold?*
How are you, Donald?

*lêh mo so’oltûsh fiho?*
Why haven’t you asked there?

*hol dowwortu ‘olo sho’o Ŭgôr?*
Have you looked for a rental apartment?

*minên nigîb mîbôgh zôyy doh?*
Where can we get such an amount [of money]?

*emto Hot-khîlo SSi eg-gom’o yo omîro?*
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., *tishrob êh yo dûnold?* (What would you 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 *fuSHö* (see Lesson 9).
In Egyptian Arabic, demonstratives always appear after the noun, unlike in MSA, where they can both follow and precede the noun. Also note that there are no dual forms in Egyptian Arabic; plural forms are used instead.

- `el-'amōro dl kbira`
  This building is large
- `el-balakāna dl`
  this balcony
- `minēn nīgib moblogh zoyy doh?`
  Where can we get such an amount?
- `aS-Hob el-'amarāt dl Tamma'īn`
  Those landlords are greedy
- `kull esh-sho'o' dl foDyo`
  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)`
- `SāHba (f)`
- `friend, owner`

When a feminine noun is followed by another noun in a possessive construction, its ending changes to `-it`

- `ustāzīt et-tarikh`
  history professor
- `SāHbit karim`
  Karim's friend

Adjectives also have a masculine form and a feminine form, as they have to agree with the noun they modify.

- `gedid (m)`
- `gedido (f)`
- `new`
- `arayyeb (m)`
- `orayyeb (f)`
- `near`
- `ghoni (m)`
- `ghoneyyo (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
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.

<table>
<thead>
<tr>
<th>SOME NOUNS WITH BROKEN PLURALS IN EGYPTIAN ARABIC</th>
</tr>
</thead>
<tbody>
<tr>
<td>Singular</td>
</tr>
<tr>
<td>----------</td>
</tr>
<tr>
<td>bēt</td>
</tr>
<tr>
<td>Hall</td>
</tr>
<tr>
<td>sha’ā’</td>
</tr>
<tr>
<td>‘o’dā</td>
</tr>
<tr>
<td>se’r</td>
</tr>
<tr>
<td>rif</td>
</tr>
<tr>
<td>Sāhḥb</td>
</tr>
<tr>
<td>ahl</td>
</tr>
<tr>
<td>‘ahwa</td>
</tr>
<tr>
<td>moblagh</td>
</tr>
<tr>
<td>qanūn</td>
</tr>
<tr>
<td>gedīda</td>
</tr>
<tr>
<td>ketīra</td>
</tr>
<tr>
<td>ghani, ghaneyya</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.

<table>
<thead>
<tr>
<th>yonīyeyer</th>
<th>January</th>
</tr>
</thead>
<tbody>
<tr>
<td>febrīyeyer</td>
<td>February</td>
</tr>
<tr>
<td>mōrns</td>
<td>March</td>
</tr>
<tr>
<td>ebrīl; obrīl</td>
<td>April</td>
</tr>
<tr>
<td>mōyo</td>
<td>May</td>
</tr>
<tr>
<td>yonyo; yonya</td>
<td>June</td>
</tr>
<tr>
<td>yolyo; yoloy</td>
<td>July</td>
</tr>
<tr>
<td>oghostos</td>
<td>August</td>
</tr>
<tr>
<td>sebtember</td>
<td>September</td>
</tr>
<tr>
<td>oktōbor</td>
<td>October</td>
</tr>
<tr>
<td>november</td>
<td>November</td>
</tr>
<tr>
<td>dissembeyr</td>
<td>December</td>
</tr>
</tbody>
</table>
Here are the names of the days of the week

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>el-Hadd</td>
<td>Sunday</td>
</tr>
<tr>
<td>el-itnën</td>
<td>Monday</td>
</tr>
<tr>
<td>et-talāt</td>
<td>Tuesday</td>
</tr>
<tr>
<td>el-arba'</td>
<td>Wednesday</td>
</tr>
<tr>
<td>el-khamis</td>
<td>Thursday</td>
</tr>
<tr>
<td>eg-gam'a</td>
<td>Friday</td>
</tr>
<tr>
<td>es-sabt</td>
<td>Saturday</td>
</tr>
</tbody>
</table>

C. Vocabulary

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>azma</td>
<td>shortage, crisis</td>
</tr>
<tr>
<td>sakan</td>
<td>housing</td>
</tr>
<tr>
<td>nawnawr betna</td>
<td>It's a pleasure</td>
</tr>
<tr>
<td>sha'a; sha'a'</td>
<td>to see you (lit,</td>
</tr>
<tr>
<td>ta'āla (ta'āli,</td>
<td>you brought light</td>
</tr>
<tr>
<td>ta'āłu) hena</td>
<td>into our home)</td>
</tr>
<tr>
<td>makān</td>
<td>apartment(s)</td>
</tr>
<tr>
<td>mofaDDal</td>
<td>come over here</td>
</tr>
<tr>
<td>balaq̣ḳạna</td>
<td>place, location</td>
</tr>
<tr>
<td>bizzāt</td>
<td>preferred, favorite</td>
</tr>
<tr>
<td>tishrob (tishrub,</td>
<td>especially</td>
</tr>
<tr>
<td>tishrabu) ēh?</td>
<td></td>
</tr>
<tr>
<td>'andena</td>
<td>What would you</td>
</tr>
<tr>
<td>'ahwa</td>
<td>like to drink?</td>
</tr>
<tr>
<td>shāy</td>
<td>(we) have</td>
</tr>
<tr>
<td>Ḥagāt (Ḥaga) sa'a</td>
<td>tea</td>
</tr>
<tr>
<td>maZbūt</td>
<td>cold drinks (drink)</td>
</tr>
<tr>
<td>min faDlik (m);</td>
<td>medium sweet (coffee)</td>
</tr>
<tr>
<td>min faDlik (f),</td>
<td>please</td>
</tr>
<tr>
<td>min faDaku (pl)</td>
<td></td>
</tr>
<tr>
<td>ma'āk Ha' (m'),</td>
<td>you are right, you</td>
</tr>
<tr>
<td>ma'āki Ha' (f')</td>
<td>are correct</td>
</tr>
<tr>
<td>ya (ijni (m),</td>
<td>my son, my</td>
</tr>
<tr>
<td>ya binti (f')</td>
<td>daughter</td>
</tr>
<tr>
<td>mashghulin</td>
<td>we are worried</td>
</tr>
<tr>
<td>ba'at-hom</td>
<td>they have been</td>
</tr>
<tr>
<td>sana; sanatēn (du),</td>
<td>a/one year, two</td>
</tr>
<tr>
<td>sinin (pl)</td>
<td>years, years</td>
</tr>
<tr>
<td>dawwar</td>
<td>to look for</td>
</tr>
<tr>
<td>yet-gawwiz</td>
<td>he gets married,</td>
</tr>
<tr>
<td>as'ār (se'r)</td>
<td>to get married</td>
</tr>
<tr>
<td>esh-sha'a' et-tamlik</td>
<td>prices (price)</td>
</tr>
<tr>
<td>khayāleyyya</td>
<td>condominums</td>
</tr>
<tr>
<td>kull Hitta</td>
<td>unreal, unrealistic</td>
</tr>
<tr>
<td>orayyeb (m), orayyeba (f)</td>
<td>everywhere</td>
</tr>
<tr>
<td>el-mudun eg-gedida</td>
<td>close by, near</td>
</tr>
<tr>
<td>tibda' min (yibda' min)</td>
<td>the new cities</td>
</tr>
<tr>
<td>metēn</td>
<td>it starts (to start) at</td>
</tr>
<tr>
<td></td>
<td>two hundred</td>
</tr>
</tbody>
</table>
w-Täli'
badba
ma'ma
mennom
fi l-meeya
mit alf
menn?
mablagh
Haräml
Zolm
ana mistaghrib
shäyit (sg), shayfin (pl)
'amara (sg), 'amarät (pl)
faDya (f), fāDi (m)
tamämän
läh?
sa'al (m), sa'ālit (f), sa'ālu (pl)
aS-Häb el-'omarät (pl),
Sähib (sg)
Tamma'în (pl), Tammä' (sg)
'arDinha
el-Taba'ät el-ghaneyya
qänün
el-igär
yismaH (m), tismaH (f)
aggar (m), aggarit (f)
sē'ıs-sū'
giddiyen
biyät, bêt (sg)
allahna, ahl (sg)
tishtaghal (f), yishtaghal (m)
nit'äsım
emta?
faDili
ma fish
yestaw'ib (m), testaw'ib (f)
ma'ök Ha'
bëni w-bënak (w-bënik)
imma ow
aryät
insu (pl), ensa, ensi (f sg)
fikra
ana f-'arDak (m), f-'arDik (f)
God forbid!

wala fālik (f)

kull 'o'do w-leha Hallol. Ta every problem there is a salution (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 populuation (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 mashghulīn ‘ola ______?
   eHno moshghulīn ‘olo mHommod w-omiro
   (emta, fein, izzay, min, ēh)

b. ______ SiHHIt HoDritok, yo ustţz oHmod?
   onō SiHHiti b-kheir el-Homdullilōh
   (emto, feën, ad ēh, lēh, izzoyy)

c. ______ dawwaru ‘olo sho’o?
   dawwaru f-kull Hitta, bass ma la’ūsh oyy Hōga
   (emto, fēn, izzoy, min min, bikōm)

d. ______ osʿōr esh-shoʿa’?
   osʿār esh-shaʿa’ betibdo’ min metēn olf gnēh w-Tāli`
   (feën, izzoy, bikōm, lēh, hol)

e. ______ ento mistaghrob ya dūnaild?
   onō mistaghrob lī’inn anō shōyif ‘omorōt ketīra fi l-qōhero w-kullaha shoʿa’ faDyo tomām
   (feën, izzoy, bikām, lēh, hol)
2 Match the words from column A to those in column B to form phrases or short sentences.

<table>
<thead>
<tr>
<th>A</th>
<th>B</th>
</tr>
</thead>
<tbody>
<tr>
<td>a. ta‘āla</td>
<td>el-ghaneyya</td>
</tr>
<tr>
<td>b. bēni</td>
<td>es-sū’</td>
</tr>
<tr>
<td>c. mit alf</td>
<td>et-tamlik</td>
</tr>
<tr>
<td>d. el-mudun</td>
<td>el-‘omāra</td>
</tr>
<tr>
<td>e. se‘r</td>
<td>hena</td>
</tr>
<tr>
<td>f. ‘andena</td>
<td>w-bēnak</td>
</tr>
<tr>
<td>g. ahlān</td>
<td>w-sahlan</td>
</tr>
<tr>
<td>h. el-Taba‘āt</td>
<td>eg-gedida</td>
</tr>
<tr>
<td>i. Sāhib</td>
<td>gnēh</td>
</tr>
<tr>
<td>j. esh-sha‘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-ham / ‘ala
b. khayaleyya / esh-sho‘a’ / ba’it / et-tamlik / as‘ar
c. kefāya / kull / sakan / en-nās / mafish / yestaw‘ib
d. yet-gawwuζ / ‘ala / fiha / sha‘a’ / biy-dawwaru
e. el-mafaDDal / 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-mafaDDal
c. Sāhib el-‘omāra _____ biy-‘aggar esh-sha‘a’ b-se‘r es-sū’
d. en-nās _____ mish ‘awzin y‘ishu ma‘a ahalīham
e. azmit es-sakan _____ mushkila kbira

5 Fill in the blanks with the correct word in parentheses Pay attention to agreement.

a. el-biyūt di shaklaha Helw, Ha‘i‘i _____ awi.
   (kebir, ghaneya, gamila, gadad, khayali)
b. fih f-maSr delwa‘ti gawanin _____ li l-īgār
   (ghaneya, gedida, gamila, gadād, ketir)
c. heyya di el-‘omāra _______ illi fiha sho‘a’ faDya
   (el-gamīl, el-ketir, el-waHīd, el-khayaleyya, el-waHīda)
d. Sāhib el-a‘māra Tammā‘, ‘ārid esh-sha‘a’ bī-se‘r _______.
   (ghani, gamil, kabār, khayāli, gamila)
e. en-nās illi b-yedfa‘u metēn aif gnēh fi sha‘a’ , homma nās _____ awi.
   (ghaneya, gamila, kabār, ghanāy, ketīra)


**Answer Key**

1. a) entu mashghulīn 'ala mīn?
   b) izzayy SiḫHīt HāDītak, ya ustāz aHmad?
   c) fēn dāwwaru 'ala sha’əa?
   d) bikām as'ar esh-sha’əa?
   e) iēh enta mistaghīb ya dūnīld?

2. a) ta'āla hena
   b) bēnī w-bēnāk
   c) mīt alīf ghnēh
   d) el-mudūn eg-gedīda
   e) se'r es-sū'
   f) 'andena 'ahwa w-shai
   g) ahīan w-sahlān
   h) el-Taba'āt el-ghāneya
   i) SāHīb el-'amāra
   j) esh-sha’āa' et-tamlīk

3. a) ba’al-hom aktar mīn sanatēn biy-dāwwaru 'ala sha’əa
   b) as’ar esh-sho’āa’ et-tamlīk ba’īt khāyaleyya
   c) mafīsh sakan kefāya yestaw’īb kull en-nās
   d) biy-dāwwaru 'ala sha’aa yeg-gawwizu fiha
   e) ta’āla hena fi pākānāk el-mafaDDal fi l-balakānā

4. a) minēn nigib mablāgh zayy dah?
   b) el-balakānā dī bizzāt makānāk el-mafaDDal
   c) SāHīb el-'amāra dah (dahawwa) biy-'aggār esh-sha’aa b-se’r es-sū'
   d) en-nās dōl mish ‘awzīn y’īshu ma’a ahalīham
   e) azmīt es-sākan di (daheyya) mushkila kbīra

5. a) el-biyūt shaklāha Helw, Ha’i’ī gamīla awi
   b) fīh fī māsr deldwati qawanīn gedīda li l-īgār
   c) heyyo di el-'amāra el-waHīda illi fiha sho’aa’ faDya
   d) SāHīb el-'amāra Tammā’, ā’riD esh-sha’aa bi-se’r khayāli
   e) en-nās illi b-yedīa’u metēn alīf ghnēh f-sha’aa, hamma nās gḥonāy awi
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 The one thing that I like about the day of the Ahli-Zamalik match is the peace and quiet on the streets of all of Egypt. I mean, during the game, the entire Egyptian population, men and women, adults and children, are sitting in front of their television watching the match.

Karim That's right. Not only in Cairo, but even in other cities and governorates that have football teams. You will still find them raving for either Ahli or Zamalik.

Samir Look, Karim, look! Ahli has been attacking fiercely over the last five, six minutes, and pressuring Zamalik's defense. They have total control over midfield. My heart tells me there's a goal coming.
Karim: That’s all good for nothing, man. Zamalik’s backfield is made of steel and our goalkeeper plays for the national team. Do you remember the match between Egypt and the Tunisian national team? This is only the beginning and Ahli players are feeling good about themselves. Just wait a bit until Zamalik starts attacking. This year, Zamalik’s forwards have instilled fear throughout the league. Did you forget what we did to you in the last match? Three goals [that tasted] like honey. Each one sweeter than the other. And all of that because of Souka, Zamalik’s new midfield star, the playmaker, the maestro.

Samir: What, what? Stop right there. Did you forget the match with the Al-Ittihad Al-Sakandri [Alexandria United], when you were defeated there one to nil? Or the Al-Ismaili [Ismailiya team] match, where you ended up in a draw? Or are you trying to tell me that Ahli has no international players on the national team? We have the two best wingers in Egypt, Mustafa and Shatta, the left winger and the right winger.

Karim: Okay, whatever you say. But where were they when Al-Olombi [Olympic] blasted you two to one, or for the humiliating defeat at the hands of Al-Tirsana [Arsenal] three to nil?

Lucy: Guys, you are talking non-stop to each other about past history and are not concerned about the match on TV, even though the two teams are playing a superb match with all the art of modern football. I see that Zamalik is the better team. As they say, it is play, art, and design! And frankly speaking, I am a fan of good games. Don’t be upset with me, Samir, but I am a Zamalik fan. The match is close to half time, and still no goals.

Samir: Don’t worry. In the second half, Ahli is going to score a goal.

Karim: Don’t even think of it! Zamalik is going to score two goals in Ahli’s net, and the match will end two to zero.

**B. Grammar and Usage**

1. **Greetings in Egyptian Arabic**

Below are examples of greetings and typical responses to them commonly used in the Egyptian dialect. There are the traditional, formal expressions, used when addressing someone older or higher in rank, and the more common, informal ones used in addressing friends or family members.

<table>
<thead>
<tr>
<th>Greeting</th>
<th>Typical Response</th>
</tr>
</thead>
<tbody>
<tr>
<td>ohlon, ohlon w-sahlan</td>
<td>ahl an bik (m), ahl an w-sahlan bik (m)</td>
</tr>
<tr>
<td></td>
<td>ohlon biki (f), ohlon w-sohlan biki (f)</td>
</tr>
<tr>
<td></td>
<td>ahl an bikam (pl), ahl an w-sahlan bikam (pl)</td>
</tr>
<tr>
<td>Welcome, Hello, Hi</td>
<td>Hello to you</td>
</tr>
<tr>
<td>izzayyak? (m sg infml),</td>
<td>izzooyak enta? (m sg), el-Homdulillāh, shukran</td>
</tr>
<tr>
<td>izzay HoDritak? (m sg fml.),</td>
<td>izzayyik enti? (f sg), el-Homdulillāh, shukran</td>
</tr>
<tr>
<td>izzooyik? (f. sg. infml),</td>
<td>izzayyakum, izzooyaku? (pl),</td>
</tr>
</tbody>
</table>
izzayyokum? (pl infml),
el-Hamdulilläh, shukran
izzoy HoDorotkum? (pl fml.)
How are you?
How are you?; Fine, thanks
(lit., Praise to God, thanks)

Still more informal are the following expressions:
izzoy SiHHitak? (m sg infml.),
kwayys, el-Hamdulilläh
izzoy SiHHitik? (f sg infml.),
kwayyiso, el-Hamdulilläh
izzay SiHHitkum? (pl infml.)
kwoyysisin, el-Hamdulilläh
How's your health?
I'm fine, thanks to God

êh akhbärak? (m.)
wallähî ‘āl; mish baTTäl.
êh akhbörık? (f )
wollahî ‘āh; mish boTTólô
êh akhbärkam? (pl )
wallahî ‘āl; mish baTTalin
How’s it going?
Well (by God), all right, Not bad

‘omil êh? (m )
mâshi l-Hâl
‘omlo êh? ( f )
môshi l-Hâl.
‘amlin êh? (pl )
môshi l-Hâl
How are you doing?
I’m/We’re okay

2. NATIONALITIES
Similar to MSA, in Egyptian Arabic nouns indicating nationality are formed by adding the ending -/ı, for masculine, or -eeyyo, for feminine, to the name of the country

Name of the Country | Nationality
--- | ---
moSr (Egypt) | moSri (m); moSreyyo (f ) (Egyptian)
amrika (America) | omrikîni (m ); omrikoneyyo (f ) (American)
tûnis (Tunisia) | tûni (m ); tuniseyya (f ) (Tunisian)
libnôn (Lebanon) | libnönî (m ); libnoneyyo (f ) (Lebanese)
ingiltera (England) | inglizi (m ); inglizeyya (f ) (English)
konodo (Canada) | konodi (m ); konodeyyo (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>imbaraH</td>
<td>yesterday</td>
</tr>
<tr>
<td>bakra</td>
<td>tomorrow</td>
</tr>
<tr>
<td>delwa'ti</td>
<td>now</td>
</tr>
<tr>
<td>en-naharda</td>
<td>today</td>
</tr>
<tr>
<td>imbaraH bi l-lālī</td>
<td>last night</td>
</tr>
<tr>
<td>Häleyyan</td>
<td>currently, presently</td>
</tr>
<tr>
<td>mo'akharan; min 'arayib</td>
<td>recently, lately</td>
</tr>
<tr>
<td>akhiran</td>
<td>finally; lastly</td>
</tr>
<tr>
<td>SabāHan; eS-SabH</td>
<td>in the morning</td>
</tr>
<tr>
<td>bokra S-SabH</td>
<td>tomorrow morning</td>
</tr>
<tr>
<td>el-līla, el-lelā dī</td>
<td>tonight</td>
</tr>
<tr>
<td>'abl</td>
<td>before</td>
</tr>
<tr>
<td>bo'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>tabīT</td>
<td>below; under</td>
</tr>
<tr>
<td>Hawalān</td>
<td>around</td>
</tr>
<tr>
<td>Hawāli</td>
<td>about; around; approximately</td>
</tr>
<tr>
<td>'ala-mtiidād</td>
<td>along</td>
</tr>
<tr>
<td>gamb</td>
<td>near, close to, next to</td>
</tr>
<tr>
<td>min khilāt; '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, sar'i'an</td>
<td>quickly; fast</td>
</tr>
<tr>
<td>biba't', bi r-rāHā</td>
<td>slowly, slow</td>
</tr>
<tr>
<td>biSāt 'āli</td>
<td>loudly</td>
</tr>
<tr>
<td>biSāriHa</td>
<td>frankly, candidly</td>
</tr>
<tr>
<td>li Ḥasan il-HaZZ</td>
<td>fortunately</td>
</tr>
<tr>
<td>li sū' il-HaZZ</td>
<td>unfortunately</td>
</tr>
<tr>
<td>bītarHa</td>
<td>happily</td>
</tr>
<tr>
<td>bīghaDāb</td>
<td>angrily</td>
</tr>
<tr>
<td>bīhūdū', bīhadāwā</td>
<td>calmly</td>
</tr>
<tr>
<td>biz'ī'</td>
<td>with shouting/yelling</td>
</tr>
<tr>
<td>biqwawwa; bi'wwa</td>
<td>strongly, forcefully</td>
</tr>
<tr>
<td>Tabī'ī</td>
<td>naturally</td>
</tr>
</tbody>
</table>
ADVERBS OF FREQUENCY

<table>
<thead>
<tr>
<th>Dayman</th>
<th>always</th>
</tr>
</thead>
<tbody>
<tr>
<td>Abadan</td>
<td>never</td>
</tr>
<tr>
<td>Ketir</td>
<td>frequently</td>
</tr>
<tr>
<td>Na'dir</td>
<td>rarely</td>
</tr>
<tr>
<td>AhHyar'an</td>
<td>sometimes</td>
</tr>
<tr>
<td>'Adaran</td>
<td>normally, usually</td>
</tr>
<tr>
<td>Yawmeyyan, Kull Yam</td>
<td>daily, every day</td>
</tr>
<tr>
<td>Shahreyyyan, 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>Gi'dan, Awi</th>
<th>Very</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mish Awi</td>
<td>Not very, Not much</td>
</tr>
<tr>
<td>Aktar</td>
<td>More</td>
</tr>
<tr>
<td>A'all</td>
<td>Less</td>
</tr>
<tr>
<td>Ta'riban</td>
<td>Almost</td>
</tr>
</tbody>
</table>

4. CONNECTING SENTENCES AND IDEAS
The following examples from the dialogue contain speech connectors and conjunctions

\[\text{anā shāyef inn ez-zamālik howwa l-fari' el-ahsan, zavy ma b-yūlu le'b, w-fann w-handasa!}\]
I see that Zamalik is the better team, as they say. It is play, art, and design!

\[\text{biSaṛāHa keda, anā bashagga' el-le'ba l-Helwa}\]
Frankly speaking, I am a fan of good games

\[\text{ma-tiz'alsh minni ya samīr, bāss ana zamalkāwi}\]
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>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>lākin</td>
<td>however</td>
</tr>
<tr>
<td>inna ma</td>
<td>however</td>
</tr>
<tr>
<td>awwalan; sān eyan, sālis an</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-nafla in na inu (inna na)</td>
<td>consequently, as a result</td>
</tr>
<tr>
<td>bikhoSUS</td>
<td>with respect to, with regard to, concerning, regarding</td>
</tr>
<tr>
<td>kamán</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 lay</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>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>kilogram, kila</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>torn kilo</td>
<td>eighth kilo</td>
</tr>
<tr>
<td>grâm</td>
<td>gram</td>
</tr>
<tr>
<td>noSSS grâm</td>
<td>half gram</td>
</tr>
<tr>
<td>wi’”o (old-fashioned)</td>
<td>oka (1 248 kg)</td>
</tr>
<tr>
<td>we’iyya, we’iyyat</td>
<td>ounce, ounces</td>
</tr>
<tr>
<td>raTl, orTál</td>
<td>pound; pounds</td>
</tr>
</tbody>
</table>

### VOLUME

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>lîtr</td>
<td>liter</td>
</tr>
<tr>
<td>nôS lîtr</td>
<td>half liter</td>
</tr>
<tr>
<td>rob’ lîtr</td>
<td>quarter liter</td>
</tr>
<tr>
<td>tîl lîtr</td>
<td>third liter</td>
</tr>
<tr>
<td>galân; galanât</td>
<td>gallon, gallons</td>
</tr>
</tbody>
</table>
C. Vocabulary

hudú’  
calm, quiet
rawa’o  
serenity, peacefulness
esh-sha’b  
the people
rīgūlū  
men
sittōt  
women
kobör  
adults, elderly
aTiili  
children
televizyōn  
television
muHafZōt (pl.), muHafzo  
governorate(s)
fira’ kōra (pl.), fari’ kōra  
soccer team(s)
boriDo (barDak)  
still (adv)
hogamot khaTira (pl.), hogma  
fierce attack(s)
DāghiT (m.), DoghīTo (f.)  
pressuring
Dīfō’  
defense
miSoyTarīn  
they are in control of
noSS el-mal’ob  
midfield
‘albi Hāsis  
I can feel it
yo ‘omm!  
Hey, man!; Hey, you!
kalōm fāDī  
useless
khoTT el-bakōt (khoTT eD-Dahr)  
backfield
gōlkiper (Hōris el-mormo)  
goalkeeper
el-muntakhab  
the all-star team, the national team
el-muntokhab et-tunsi  
the Tunisian national team
farHān bi nafsu  
he is feeling good about himself; vain
istonni (m.); istonni (f.)  
Wait!
tarōwda  
forwards, attackers
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  hagomōt</td>
<td>minni</td>
</tr>
<tr>
<td>c  al-muntakhab</td>
<td>et-tāni</td>
</tr>
<tr>
<td>d  īstonno</td>
<td>zamolkōwi</td>
</tr>
<tr>
<td>e  Sanī'</td>
<td>'al-maSri</td>
</tr>
<tr>
<td>f  mo tīz'olsh</td>
<td>et-tunsii</td>
</tr>
<tr>
<td>g  esh-shōt</td>
<td>el-le'b</td>
</tr>
<tr>
<td>h  anō</td>
<td>shwayya</td>
</tr>
</tbody>
</table>

2. Put the words in the correct order to form coherent sentences

   a. biykūn / kull / et-televizyōn / el-maSri / wa't / ŏ'd / el-muborōh / 'oddōm / esh-sha'b
   b. illi / et-tanya / Hotto / fira' / 'andohom / fi l-mudūn / kōra
   c. 'amolno / ēh / fi l-motch / illi / eHno / ento / fikūm / fōt / nesit / ?
   d. fiha / b-yel'abu / funūn / el-fīr'itēn / ek-kōra / muborāh / l-Hadīsa / rā'ia' / kull
   e. shobokit / gowwo / gonēn / el-ōhli / Hoy-HoTT / ez-zomōlik

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 ’oddäm et-televizyön ____________ talat sa’ät
   (pick an adverb of place en-naharda, Hawåli, Håleyan, gamb, henåk)

c. ____________ inn el-fari’ el-aHsan hawwa illi Haygib eg-gön.
   (pick an adverb of manner biba’T, li Hasn il-HaZZ, bifarHa, Tabi’i, ’ala mahlak)

d. heyya ____________ ma råHit mubarât kôra
   (pick an adverb of frequency ’adatan, aLyân, ’amri, yaumeyyan, ’amraha)

e. åh wallåhi, anå ____________ bashaggå el-le’ba l-Helwa
   (pick an adverb of degree a’all, ta’riban, mogarrad, Ha’i’i, akta)

5 Fill in the blanks with the appropriate connector phrase.

a. khaTT el-bakät beta’ ez-zamâlik Hadid, ____________ el-golkiper mish kwayyis

b. el-ahlî b-yhâgim hagamât khaTira, ____________ ez-zamâlik mesayTar ’âla noSS el-mal’ab

c. eHna ’andena aHSan genaHen fi maSr, w-__________ aHSan golkiper

d. fîh hudü’ w-rawa’an fi shawâri’i maSr, w-kull dah ____________ match el-ahlî we z-zamâlik

e. ez-zamâlik Haygib gân ____________ fi sh-shöT el-awwal ____________ eHna el-ahli

Answer Key

1 a. esh-sha’b al-maSri
   b. hagamât khaTira
   c. al-muntakhab et-tunsi
   d. istanna shawyya
   e. Sani’ el-le’b
   f. ma tîz’alsh minni
   g. esh-shöT et-tâni
   h. anå zamalkâwi

2 a. wa’t el-mubarâh biykûn esh-sha’b el-maSri kullu à’id ’addäm et-televizyön
   b. Hatta fi l-mudun et-tanya illi ’andohom fira’ kôra
   c. enta nist eHna ’amalna fikum êh fi l-matsh illi fät?
   d. el-fîr’tên b-yel’abu mubarâh râ’i’a fiha kull funûn ek-kôra l-Hadisa
   e. ez-zamâlik Hay-HoTT gonên gowwa shabakit el-ahlî

3 a. howwa ’albu HaYâisi in fi gôn Ha-yigi
   b. ena nesît eHna’a’malna fikum êh fi l-matsh illi fät?
   c. hamma ’andoham aHSan genaHên fi maSr
   d. ganên zayy il-’asal
   e. heyya ‘ahlaweyya

4 a. lamma ruHna amrika, el-fari’ el-maSri kan b-yel’ab ma’a l-fari’ el-amrikâni
   b. kunna a’din ’oddäm et-televizyön
   c. Tabi’i’i inn el-fari’ el-aHSan hawwo illi Haygib eg-gön
   d. heyya ’amraha ma råHit mubarât kâra
   e. åh wallåhi, anå Ha’i’i bashaggå el-le’ba l-Helwa
a. khaTT el-bakāt beta' ez-zamālik
   Hadid, lakin (bass) el-galkiper mish kwayyis
b. el-ahlī b-yhāqīm hagamāt khaTira,
   ma'a inn ez-zamālik meSoyTar 'ala naSS el-ma'lāb
c. eHna 'andena aHsan genaHēn fi maSr, w-kamān aHsan gālkiper
d. fih hudū' w-rawa'an fi shawāri' maSr,
   w-kull dah bisabab match el-ahlī we z-zamālik.
e. ez-zamālik Haygīb gān imma fish-shāT el-awwal aw esh-shāT et-tānī
1 Put the words in the parentheses in the correct form, and then translate the sentences into English

Example: lāsi ('āwiz) (yerkab) eg-gamal, lakin eg-gammāl mish hena
lāsi 'awza terkab eg-gamal, lakin eg-gammāl mish hena
Lucy wants to ride the camel, but the camel driver is not here

a. eHna ('āwiz) (yeTla') fā' eg-gamal delwa'ti
b. entu ('āwiz) (yerkab) felūka, w-(yitfassaH) 'ala n-nil?
c. en-nās (lāzim) (yadkhol) min el-bāb er-ra'īsi beta' el-matHaf
d. eHna f maSr ('and + eHna) aHsan fari' kāra fi afniya

e. anā ('āwiz) (yetfarrag) 'ala t-televizyōn, 'alashān (yeshūl) matsh ek-kāra

2. Complete the sentences by forming expressions of possession using the words in parentheses.

a. ah, mumkin teHaTT (id + enta) fi l-mayya
b. entu shuitti (sha'a + howwa) eg-gedīda?
c. eHna f maSr ('and + eHna) aHsan fari' kāra fi afniya

d. ya rayyis maHmūd, eHna a'wzin nerkab el-feluka (beta' + 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

<table>
<thead>
<tr>
<th>A</th>
<th>B</th>
</tr>
</thead>
<tbody>
<tr>
<td>a. el-yafTa beta'itkam</td>
<td>walla ba'd ma n-khali</td>
</tr>
<tr>
<td>b. eHna ma gināsh</td>
<td>'enēha</td>
</tr>
<tr>
<td>c. ya dūnald, as'ār</td>
<td>fi i-balākōna</td>
</tr>
<tr>
<td>d. fari' ek-kōra bta'na</td>
<td>khamsa dolār li rikōb</td>
</tr>
<tr>
<td>e. nedfa' el-Hisāb</td>
<td>min talat sinin</td>
</tr>
<tr>
<td>f. heyya mish mesadda'a</td>
<td>ba'it khayaleyya</td>
</tr>
<tr>
<td>g. itfaDDalu hena</td>
<td>b-yel'ab mubaráh rā'i'a</td>
</tr>
</tbody>
</table>

4. Put the words in the correct order to form coherent sentences

a. Ha-yakhodna / el-haram / laffa / ek-kebir / Hawalēn / howwa
b. 'abl / yalla / ghurūb / el-felūka / bina / esh-shams / nerkab / !
c. SaHbik / izzayyik, / dūnald / amira / el-amrikanī / w-izzay / ya / ?
d. Ha-nitgawwiz / ma / w-tishtagal / amira / eHna / 'abl / mish / titkharrag
e. tegibli / min / 'ahwa / karim / maZbūT / faDlak / ya / mumkin
5 Read the following passage and translate it into English. Then answer the questions below it.

karim: alâ. Mumkin at-kallim ma'a Sâhib el-'amâra, min faDlak?
Sâhib el-'amâra oywa, anâ Sâhib el-'amâra, ayy khidma?
karim ahlan, min faDlak eHna kunna 'awzin neshûf law 'andak sha'a' faDya
Sâhib el-'amâra: oywa, 'andena sha'a' igâr w-tamilik
karim mumkin as'alak bikâm 'igâr esh-sha'a' eS-Saghayyara, ya'ni adit nâm [bedroom] waHda?
Sâhib el-'amâra wallâhi esh-sha'a' eS-Saghayyara igerha ofw w-mêtên ginêh fi sh-shahr kann ma 'andakh Hâga arkhaS?
Sâhib el-'amâra la wallâhi, di arkhaS Hâga 'andena delwa'ti
karim Tayyib shukran, anâ Ha-dawwar fi makân tânî li'inn el-igâr dah ketir 'alayya

a. min illi biy-dawwar 'ala sha'a'?
b. min illi 'andu sha'a'?
c. esh-sha'a' eS-Saghayyara fiha kûm âdît nâm?
d. bikâm igâr esh-sha'a kull shahr?
e. ëh illi bi-yfakkuru ye'mîlûh karim w-khaTibtu?
f. lêh karim Ha-ydawwar fi makân tânî?

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. hamma kûnu m'âna lamma rkiâna l-felûka
c. heyya râHit esh-sha'a' mbârah

d. dûnâld w-lûsi dafa'û Hsâb el-'ahwa we sh-shây
e. Fi sh-shût et-tânî, el-fari' beta'kâm Ha-ygib gân
f. ana kont fi i-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 gibât et-tazâker, w-dafa't ________ gnêh
b. ma t-su'sh bisâr'a, khalliik mâshi ________
c. ma khadnâsh esh-sha'a ________ se'ôra'ha kan khayâli
d. dûnâld rkiâb eg-gamal ________ biy-khâf min ig-gimâl
e. kunna 'awzin nerûH el-matHaf ________, mish bokra

8 Choose the right question word to complete the questions below.

lêh / ëh / min / izzay / emta / fen

a. ________ illi HaTT ek-kâra gawwa eg-gân?
b _______ Ha-nrūH neshūt el-mumya?
c _______ el-makān illi mumkin negib minnu tazāker?
d _______ en-nās fi maSr bi-ysū‘u b-Tāri’a magnūna?
e _______ ek-kalām illi nta bit-‘ulā dah?
f _______ Ha-n’aggar sha’a w-ehHna ma ‘andenāsh filūs (money)?

9. Change the gender and/or number of the words in parentheses, as indicated in brackets Then translate the sentences into English

a eš-shā’rī’ illi warāna fih (beit) (kebir) [plural + gender]
b ākhir marra rkiβna felūka kānīt min khamas (sana) [plural]
c eš-sha’‘a’ bta’itkom (shaklu) gaml awi [gender]
d gawwa l-āDa, kan fih (rāgil) w-(sit) a’din bi-yitfarragu ‘ala t-televizyōn [plural]
e lamma kharagna kullina, el-makān ba’a (faDya) tamāman [gender]

10 Put the verbs in parentheses in the future tense.

a lamma (ruHna) henāk, (shuHna) ghurūb eš-shams
b karīm (ye’mil) lina gawiβa siyāHeya fi l-qāHera
c bakra kull en-nās (yit-farrag) ‘ala mubārāt el-qimma
d ifitH H el-matHaft (kān) ba’d sanatēn
e dūnald w-lūsī (rikbu) felūka ‘ala n-nil, w-ba’dēn anā (khadthām) fi ziyaHra li l-qāHera

Answer Key

1. a ehHna ‘awzīn niTla’ fā’ eg-gamal
   delwa’ti
   We want ta get an tap of the camel
   naw
b entu ‘awzīn terkaby felūka, w-tiHfassAHu ‘ala n-nil?
   Da you want ta ride a felucca, and
   ga tar a cruise (lit , take a trip) an
   the Nile?
c en-nās lāzīm todkhal min el-bāb erra’isi beta’ el-matHaft
   People must enter from the
   museum’s main gate
d eš-sho’o’ hena ghalya awi, enti
   mukin tedawwari fi Hitta tanla
   Apartments here are very expensive;
   you can look elsewhere
e ana ‘awzīn aftfarrag ‘ala t-televizyōn, ‘alashān ašHīf match el-kāra
   I want to watch television, so that I
   can see the soccer match

2. a ah, mumkin teHatt aDak fi l-mayya
   b enti shuHti shoH’tu eg-gedida?
c eHna f maSr ‘andena aHtsan fari’ kāra
   fi afriyāH
   d ya rayy’is maHmūd, eHna ‘awzīn
   nerkab el-feluH bta’tak!
e anā mish ‘awzīn aDayya’ wā’ti fi kalām
   fāDi

3. a el-yaffa beta’itkom bet’ūl khamsa
dalār li rūb eg-gamal
b eHna ma gināsh el-matHaft dah min
   talat sinin
c. yā dūnald, as’ār eš-sha’‘a’ en-
   nakhanda ba’it khayaleyyal
d. fari’ ek-kāra bta’na b-yel’ab mubārāh
   rā’i’a.
e nedfa’ el-Hisāb delwa’ti walla ba’d mu
   nkhalatS eg-gawla?
f heyya mish mesadda’a ’enēhaH
   g itfADa/lu hena fi l-hakūnu
4. a. howwa Ha-yakhodna laffa Hawalîn el-
haram ek-kebir
b. yalla bîna nerkab el-felûka 'abl ghurûb
esh-shams!
c. izzayyik ya amira, w-izzayy düna'l-
SaHbik el-amrikânî?
d. eHna mish Ha-nitgawwiz 'abl ma
amira titkharrag w-tishtaghal
e. min faDlak ya karim, mumkin tegibli
'ahwa maZbâT

5. Karim Hello Can I please speak ta the
landlord?
Landlord Yes, I am the landlord, how
may I help you?
Karim Hi If you please, we wanted to
see if you had any vacant apartments
Landlord Yes, we have rental
apartments and condominums
Karim Can I ask you how much the
rental is for the small apartments, I
mean, [thase with] one bedraam?
Landlord Well, the rental for small
apartments is one thousand, two
hundred pounds a month
Karim Don’t you have anything
cheaper?
Landlord No, I’m sorry, this is the
lowest thing we have right now
Karim Okay, thank you I will look
elsewhere, because this rent is too
much far me
a. karim howwa illi bly-dawwar 'ala
sha''a.
b. illi a'ndu sho'a' howwa SaHib el-
'omâra
c. esh-sha''a eS-Saghayyara fiha adît
nôm waHda
d. igår esh-sha''a kull shahr alw-metên
gnëh
e. karim w-KhâTibtu bly-fakkaru
ye'aggaru sha''a
f. karim Ha-ydawwar fi makan tânî li’inn
går esh-sha''a'ketir 'alëh

6. a. eHna mish 'awzìn nerûH el-matHaf en-
naharda.
b. homma ma kânûsh ma'âna lamma râkîbna f-elifûka
c. heyya ma raHitsh esh-sha'a'embârâH
d. düna'd w-lûsi ma dafa'îsh Hisâb el-
'ahwa we sh-shây
e. fi sh-shöî et-tâni, el-fari' betâ'kom
mish Ha-ygib gôn
f. ana ma kantish fi l-matHaf lamma
shâfu el-mumyâ?

7. a. anâ gibt et-tazâker, w-dafa't itnâshar
gnëh
I got the tickets and paid twelve
pounds
b. ma t-su'sh bisor'a, khalîk mâshi 'ala
mahlak
Don’t drive fast; just keep going
slowly
c. ma khanâsh esh-sha'a li'inn se'raha
kan khayâli
We didn’t take the apartment
because its price was unbelievable
d. düna'd rikib eg-gamâl ma'a innu biy-
khâf min ig-gimâl
Donald rode the camel, even though
he is afraid of camels
e. kunna a'wzin nerûH el-matHaf en-
naharda, mish bakra
We wanted to go to the museum
today, not tomorrow

8. a. min illi HaTT ek-kôra gawwa eg-gôn?
b. emta Ha-nrûH neshûf el-mumyâ?
c. fên el-makân illi mumkin negib minnu
tazâker?
d. lënh en-nâs fi maSr bi-ysû'u b-Tari'a
magnûna?
e. ênh ek-kalôm illi enta bit-'ûlu dah?
1. izziness Ha-n'aggar sha'a w-eHna ma 'andenäsh filüs?

9. a.  thresh-shari' ill waräna fih biyût kebirä.
   b. akhir marra rekibna felüka känit min khamas sinä
   c.  thresh-sha''a beta'itkom shaklaha gamil awi
   d. gowwa el-âda, kan fih naggäla w-sittät a'din bi-yittarragu 'ala t-televizyon
   e. lamma kharagna kullina, el-makän ba'ä fäDis tamäman

10. a. lamma Ha-nrûH henäk, Ha-nshûf ghurüb esh-shams
   b. karim Ha-ye'mil lina gawla siyâHeyya fi l-qâhera
   c. bakra kull en-näs Ha-tittarrag 'ala mubarät el-qimma
   d. iftitâH el-matHaf Ha-ykün ba'd sanatën.
   e. dûnald w-lûsi Ha-yerkabu felüka 'ala n-nil, w-ba'dên anâ Ha-khod-ham fi ziyära li l-qâhera
LESSON 21
(Iraqi Arabic)

ta'āli niHtifill Come, Let’s Celebrate!

A. Dialogue

Lucy 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 shlān IS-SīHHa?
lūsī zēna 1-Hamdilla, inti shlōnīch?
layla 1-Hamdilla, tfaDHli stariHi
lūsī mabrūk 'al-khuṬūba†
layla shukran jazilan, lūsi
lūsī gālawn abūch ma chān mwāfīq 'al-khuṭūba? lēsh?
layla abūya lāzāl ‘āyish bi 1-'uSūr il-wuSTa, chān ygūl mā mumkin azawwij wiHda min banātī l-wāHid kurdi
lūsī shlān akhīran wāfaq?
layla wāfaq ba'ādmā 'ammi w-khālī Hīchaw wiyyā 1-Hamdilla mishat 'ala khēr ta'āli niHtifill t Hibbin sh-shirbin 'aSir Purtuqāl aw tuffāH?
lūsī 'aSir Purtuqāl, law samaHti
layla shūfī badlat iz-zafāf māltī!
lūsī allahi kullish Hilwal yamta tizzawjīn?
layla: bi 5-Sēf, inshālla
lūsī: wēn rāḥ t′ishīn ba′d iz-zawāj?
layla iHna lāzīm nūH li l-baSra
lūsī tHibbin il-baSra?
layla amlūt 'al baSraI l-baSrah kullish Hilwal
lūsī inshālla azūnçh hnāk.
layla akīd!

Lucy Good afternoon!
Layla Good afternoon, Lucy Came in!
Lucy Thanks!
Layla How are you?
Lucy I’m fine, thanks And you?
Lucy 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 (ö, ü, i, a, u, and i), Iraqi Arabic has two more vowels: the long vowel ö, found in shlönich? (How are you?) and é, corresponding to the MSA oy, as in zën (good)—MSA zayn. The long vowel ö often corresponds to the vowel combination ow in the MSA, as in yōwm (day) or nōwm (sleep), pronounced in Iraqi as yōm and nōm.

3. CONSONANTS IN IRAQI ARABIC
Iraqi Arabic has all the consonants found in fušhō except for the emphatic consonant D (ض), which is always replaced by the emphatic DH sound. A fušhō word like tofaDIṣṭi
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), qamīs (shirt), qadīm (old), and many others. There are no set rules regarding this transformation, and sometimes a certain word can be pronounced either way qarīb or girīb (nearby), qalib or galib (heart), and quwwa or guwwa (strength, force). fuSHā pronunciation with q is often used in the spoken Iraqi dialect in more formal situations and by highly educated individuals. Remember, however, that all the g’s in Iraqi Arabic are MSA q’s, except when the word is borrowed from foreign sources, such as gullan (gallon) and glūs (drinking glass).

B THE CONSONANT ch

The consonant ch, found in the expression shlānich? (How are you?), is similar to the ch in the English word chess, and replaces the MSA sound k.

<table>
<thead>
<tr>
<th>Arabic</th>
<th>MSA</th>
</tr>
</thead>
<tbody>
<tr>
<td>chān</td>
<td>kān (was)</td>
</tr>
<tr>
<td>simach</td>
<td>samak (fish)</td>
</tr>
</tbody>
</table>

Again, not every k turns into ch in Iraqi Arabic; the words kalām (speech), kāmil (perfect), and kursi (chair) are among the many fuSHā words that have the same pronunciation in Iraqi Arabic. On the other hand, some words are pronounced with either k or ch. kam or cham (how many), and kis or chīs (paper/plastic bag). This transformation of k into ch also occurs in the feminine possessive/abject suffixes—but not in their masculine equivalents shlānich (f) vs shlānak (m). While most occurrences of ch correspond to MSA k, same words with ch have come to Iraqi Arabic from foreign languages, such as Turkish and Persian tarāchī (earrings), chaTal (fork), and chādar (blanket).

C THE CONSONANT p

This sound, found in the word purtuqāl in the dialogue, is identical to the English p sound in pen. It is mostly found in words borrowed from other languages. Iraqis say pācha for a lamb’s cooked head, pāsha, as in the Ottoman title, and chorpāya far bed—all words nat
found in fuSHō. However, people in the south of Iraq tend not to use the p sound, and the above words are pronounced bōcha, bōsho, and chorbōya.

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 fuSHō word Hulwo (The only difference is that, in very formal MSA, Hulwo can have the form Hulwotun, Hulwoton, or Hulwotin, 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 bodlo (dress) in the dialogue becomes bodlot when it is followed by another word in a possessive construction, as in bodlot iz-zofīf (wedding dress) or bodlot lāylo (Layla’s dress). Compare this to bodlug Hilwo (nice dress) and Hodīqo jomilo (a beautiful garden)

2. GREETINGS AND GOOD-BYE IN IRAQI ARABIC
There are many greeting expressions in Iraqi Arabic, one being the fuSHō os-solōmu ‘oloykum (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>Sabāḥ il-khēr (good morning)</td>
<td>Sabāḥ in-nūr (good morning)</td>
</tr>
<tr>
<td>masū’ il-khēr (good afternoon)</td>
<td>masū’ in-nūr (good aftermaan)</td>
</tr>
<tr>
<td>halaw, hal (hello)</td>
<td>halaw, hal, halaw bīk/bīkh (Hella ta youl, m/f)</td>
</tr>
<tr>
<td>shlānah?/shlānih? (Haw are you?, m/f)</td>
<td>zēn/zēng l-Hamdilla (Good, thank God, m/f)</td>
</tr>
<tr>
<td>shlōn iS-SiHha? (Haw are you?)</td>
<td>zēn/zēng l-Hamdilla (Good, thank God)</td>
</tr>
<tr>
<td>marHaba (hella; welcome)</td>
<td>marHaba</td>
</tr>
<tr>
<td>tīSbāḥ (m) ‘ala khēr (good night), tīSbāHin (f) ‘ala khēr, tīSbāHūn (pl) ‘ala khēr</td>
<td>ajma‘īn (yau, 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 (shlōn iS-SiHo?) 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 o sound in all fuSHo pronouns but ono changes to i in Iraqi Arabic, and that huwo and hiyo double the middle consonants w and y into hwwo and hiyyo
Also, a single plural you pronaun, *intu*, and a single they pronaun, *humma*, are used for both masculine and feminine

### PERSONAL PRONOUNS IN IRAQI ARABIC

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>I</td>
<td>ānî</td>
<td>we</td>
</tr>
<tr>
<td>you (m)</td>
<td>intâ</td>
<td>intu</td>
</tr>
<tr>
<td>you (f)</td>
<td>intû</td>
<td></td>
</tr>
<tr>
<td>he</td>
<td>huwwa</td>
<td></td>
</tr>
<tr>
<td>they (m/f)</td>
<td>hiyya</td>
<td>humma</td>
</tr>
</tbody>
</table>

### 4. IMPERFECT TENSE IN IRAQI ARABIC

As a general rule, Iraqi Arabic verb forms are simpler and more regular than *fuSHā* verb forms. For example, in the imperfect tense, no distinction is made in Iraqi Arabic between the indicative mood and the subjunctive mood; instead, the indicative forms are used in all contexts. Compare the Iraqi Arabic imperfect forms of the verb *gāl* (to say) with their *fuSHā* equivalents in the following table, where the verbs are used with personal pronouns.

<table>
<thead>
<tr>
<th>IMPERFECT TENSE OF THE IRAQI ARABIC VERB <em>gāl</em> (TO SAY) AND ITS EQUIVALENT IN MSA</th>
</tr>
</thead>
<tbody>
<tr>
<td>Iraqi Arabic</td>
</tr>
<tr>
<td>ānî agîl</td>
</tr>
<tr>
<td>intâ taqîl</td>
</tr>
<tr>
<td>inta taqîl</td>
</tr>
<tr>
<td>huwwa yqîl</td>
</tr>
<tr>
<td>hiyya taqîl</td>
</tr>
</tbody>
</table>

Again, the *fuSHā* dual (antuma taqîlîni) 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, *yîmîn* (may, may be), *lâzîm* (must, should), and *mûmîn* (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 *zzawaj* (to marry).

- râh azzawaj: I am going to get married
- râh tizzawaj: You (m) are going to get married
- râh tizzawîn: You (f) are going to get married
- râh yizzawaj: He is going to get married
- râh tizzawaj: She is going to get married
rōH nizzowaj  We are going to get married.

rōH tizzowjūn  You (m./f. pl.) are going to get married

rōH yizzowjūn  They are going to get married (m./f. and du)

You need, however, to differentiate between rōH, the invariant modal particle, and rōH, the verb (to go) (rōHo in fuSHō), a full verb conjugated in section 6, below. So rōH orūH means "I'm going to go."

To negate rōH, lōzim, and mumkin, use mo or mō, to negate yimkin (which is more regularly used in the affirmative), use lo or lō

őni mō mumkin orūH li l-Ḥoflo
I cannot go to the party

lōylo mo lōzim trūH li l-mūSil
Layla should not go to Mosul

hummo lo yimkin yrūHūn li l-ḥodroso
They would/may not go to school

6. VERB CONJUGATION IN IRAQI ARABIC

The following table shows the conjugation of five Iraqi Arabic verbs, all found in the dialogue of this lesson.

<table>
<thead>
<tr>
<th>VERB CONJUGATION: THE IMPERFECT IN IRAQI ARABIC</th>
</tr>
</thead>
<tbody>
<tr>
<td>ṣāsh (to live)</td>
</tr>
<tr>
<td>ṣāsh</td>
</tr>
<tr>
<td>ṣāsh</td>
</tr>
<tr>
<td>ṣāsh</td>
</tr>
<tr>
<td>ṣāsh</td>
</tr>
<tr>
<td>ṣāsh</td>
</tr>
</tbody>
</table>

The pattern is quite similar to that of fuSHō, all forms for the same person start with the same sounds. One difference is that the fatHō or Dommo following the first consonant sound is omitted in Iraqi Arabic, creating consonant clusters at the beginning of the word. Note how the fuSHō form tozūru (she visits) becomes tzūr, torūHu (she goes), trūH, and nuHibbu (we love), nHibb. The same applies to the other verb forms. In Iraqi Arabic, fuSHō verb forms are often shortened and pronounced without their final vowels.
D. Vocabulary

tfaDHIi. Please, Please, come in
shukran thanks
shukron jozilon thanks a lot
shlōn iS-iSiHzo? How are you? (lit., How is the health?)
zēno I-Homdilla (f) Fine, thanks. (lit., Fine, praise to God)
tfoDHIi storiHi Please, sit down
mobrūk congratulations
gōlow they said
obūch your father
lōzōl 'ōyish still living
bi l-'uSūr il-wuSTo in the Middle Ages
kurdī Kurdish
khōlī my maternal uncle
‘ommī my paternal uncle
zēn (m) good
to‘ūlī (f) Cornel
‘osīr purtuqōl orange juice
‘osūr tuffūl apple juice
lōw somoHti if you please
kullīsh Hilwo very nice
weh rōH t’ishin? Where will you live?
ba‘d iz-zowēj after marriage
inshōllo I hope, hopefully (lit., God willing)
ozūnīch (f) I visit you
hnōk there

E. Cultural Note

Iraq is a country with many ethnic groups and religious sects. There are the Arabs, who constitute about 75 percent of the population, the Kurds, between 15 and 20 percent, and several other minority groups such as the Turkmens, Armenians, and Assyrians. Of all these groups, Muslims are the majority, and the rest are mostly Christians of different denominations. The Muslims are divided into Shiites (about 60 percent) and Sunnis (about 40 percent). On an individual and communal level, Arabs and Kurds, Shiites and Sunnis, and other ethnic and religious groups have always been able to interact and intermarry and generally coexist peacefully (even when the political situation helped to enhance the separateness of these groups). However, a small percentage of the population still believe that they should keep to themselves and preserve the “purity” of their origin, thus resisting the crossing of ethnic, religious, and, to a lesser extent, sectarian barriers. However, biases of this kind are gradually wearing out in Iraq.

At the same time, the majority of Muslims in Iraq would still be adamantly opposed to marrying their daughters to Christian men, because in Islam a Muslim woman’s marriage
to a Christian man is not a valid one. On the other hand, a marital union between a Muslim man and a Christian woman is legal, and, therefore, interreligious marriages of this kind are performed in Iraq.

Although arranged marriages still take place in Iraq, especially in rural areas, a woman can generally choose her future husband. Her parents or guardians, however, must also be approached before the engagement can take place. They normally consent after inquiring about the man's religion, family name, reputation, credentials, and economic standing. If these are satisfactory, parents normally give their approval; if not, a woman may encounter mild or severe opposition, and may need to enlist the help of relatives and/or neighbors, whose role is to intercede on her behalf. Whatever the case, the family's "blessing" gives the marriage its needed "legality."

**F. Exercises**

1. Put the imperfect verbs in parentheses in the correct form. Then translate the sentences into English.

Example: Hassan (tHibb) nādyā, bas nādyā (yHibb) khatīd

Hassan yHibb nādyā, bas nādyā tHibb khālid

Hassan loves Nadia, but Nadia loves Khalid

a. ānī lāzim (mrūH) li l-ba′Sra ba′d ʿiz-zawāj
b. huwwa yimkin (tzūr) baghdād

c. hiyya rāH (t′ishīn) bi l-mūṣīl.

d. abūya mā mumkin (tizzawwaj) wiHda ʿarabbiyya

e. layla (yishrab) ʿaSir tūfāḥ

2. Fill in the blanks with the following words.

zēna / in-nūr / zēn / zēnā (ar zēn) l-Hamdilla / SabāH in-nūr / il-khēr

a. lūsi tgūl masā′___________, w- layla tgūl masā′___________

b. shīnīch? ___________ l-Hamdiīla

c. shīnāk? ___________ l-Hamdiīla

d. SabāH il-khēr? ______________

e. shīnā is-SiIHa? ______________

3. Match the words in column A with those in the column B to form correct phrases or sentences.

<table>
<thead>
<tr>
<th>A</th>
<th>B</th>
</tr>
</thead>
<tbody>
<tr>
<td>a. īhīna</td>
<td>rāH yrūH lil-Hafla (ta the party)</td>
</tr>
<tr>
<td>b. lūsi</td>
<td>tzūrīn karima</td>
</tr>
<tr>
<td>c. intī</td>
<td>jamīla</td>
</tr>
<tr>
<td>d. layla w lūsi</td>
<td>yshīrbūn (drink) ʿaSir</td>
</tr>
</tbody>
</table>
e.  āni  

f. huwwa  
g. 'aSir  
h. Hadiqa  

4 Say the following sentences in Iraqi Arabic  
a. How are you (f)?  
b. I'm going to drink orange juice  
c. Apple juice, please  
d. How are you, Dūnald?  
e. She is going to get married  

5 Put the words in the correct order to form coherent sentences  
a. āni / w- / lūsi / tuffāH / 'aSir / nishrab  
b. ywāfiq / abūya / mā / mumkin  
c. t'īshīn / wēn / rāH / ?  
d. kurdi / āni  
e. stariHi / tfaDHIi  

Answer Key  
1  
a. āni lazīm (grūH) li l-baSra ba'd iz- zawāj  
I must go to Basrah after I get married  
b. huwwa yimkin (yzūr) baghdād  
He may visit Baghdad  
c. hiyya rāH (t'īsh) bi l-mūSīl  
She is going to live in Masul  
d. abūya mā mumkin (yizzawwaj) wiHda  
My father cannot marry an Arab woman.  
e. layla (tishrab) 'aSir tuffāH.  
Layla drinks apple juice  

2  
a. lūsi tgūl masā' il-khēr, w-layla tgūl  
masā' in-nūr  
b. shlānīch? zēna l-Hamdilla.  
c. shlānāk? zēn l-Hamdilla  
d. SabāH il-khēr? SabāH in-nūr  
e. shlān iS-SihHā? zēna (ar zēn)  
l-Hamdilla  

3  
a. iHna ywāfiq 'al khuTūba.  
b. lūsi thībb dūnald  
c. inti tzuūr karima  
d. layla w-lūsi yshīrbūn (drink) 'aSir  
e. āni lazīm azūr zaynab  
f. huwwa rāH yrūH li l-Hafla  
(to the party)  
g. 'aSir laymūn  
h. Hadiqa jamīla  

4  
a. shlānīch?  
b. āni rāH ashrawr 'aSir purtuqāl  
c. 'aSir tuffāH, law samaHti.  
d. shlānāk dūnald?  
e. hiyya rāH tizzawwaj  

5  
a. āni w-lūsi nishrab 'aSir tuffāH.  
b. mā mumkin abūya ywāfiq.  
c. wēn rāH t'īshīn?  
d. āni kurdi  
e. tfaDHIi stariHi
A. Dialogue

Nadia wants Lamis to go with her to the movies, but Lamis can only go to the afternoon show, as she has other arrangements in the evening. What kind of film will they see? Will they be going by bus or by taxi? Or should they ask Lucy to take them in her car?

nādyā  ta‘āli nrūH li s-sinama yām il-khamis 7-jāy
lamīs  khāsh fikra! bas yā dār nrūH?
nādyā  dār is-sā’a sab’a, lēsh?
lamīs  ānī mā agdar arūH wiyyāch, li’an lāzīm ashūf Sādiqi fātin sā’a sītta.
nādyā. ma-yhīm, nrūH dār il-‘aSir, aw nrūH yām 7-jum’ā
lamīs  shinu rāH nshūf? filim ‘arabi lā filim ajnabi?
nādyā  hassa māku filim ‘arabi zēn, bas aku filim hindi kullish Hīlu
lamīs  idhan nshūf il-film il-Hindi bas shlān nrūH li s-sinama?
nādyā  nakhirh taksi aw nrūH bi l-bāS
lamīs  īsh mā-nshūf idha lūsī tǐgdar tākhkudhna b sāyiāratha?
nādyā  ānī rāH akhābirha bāchir
lamīs  āHsān fikrāl bēsh is-sā’a niTła’ mn il-bēt?
nādyā  niTļa’ sā’a thintēn w-rubu’ aw thintēn w-nuS
lamīs  kullish zēn! i-filim yībdī tlātha w-rubu’ w-yīntīhi khamsa w-thīlīth Bas
minu yrāfiqna li s-sinama?
nādyā  ‘ummi rāH tiji wiyyāna
lamīs  ‘aDhīm! tṭifaqna?
nādyā  tṭifaqna ashūfīkh bāchir
lamīs’  inshāλla

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 you to the movies?
Nadia: My mother will come with us.
Lamis: Great! Agreed? (lit., Did we agree?)
Nadia: Agreed. I'll see you tomorrow.
Lamis: Okay! (lit., God willing.)

B. Pronunciation
The negative particle mā, used in fushā to negate verbs and other words, is often pronounced as ma, with a shorter vowel, in Iraqi Arabic. Exceptions are reserved for contexts where the particle is followed by an imperfect verb in the 'l form, as in ʿonī mā agdar arūH wiyyūch (I can't go with you). mā is also used before the possession-denoting prepositions 'indi and /, as in mā 'indi and māli (I don't have) māli (I don't have), which should not be confused with the possessive māli (mine) discussed below, is used in idiomatic contexts, as in māli khulug (I don't feel well) or māli shughul (I have no business, i.e., doing something or being somewhere). Unlike mā, mo is generally merged with the word it negates, as in Nadia's mo-yhim (It doesn't matter) and Lamis's mo-nshūf above:

- ʿonī mo-riHit
  I didn't go

- mā 'indi soyyūro
  I don't have a car

- il-film mo-Hilu
  The film is not good

Note that in the last sentence, mo 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-khomīs
  Thursday

- dōr il-'oSīr
  the afternoon show

- nshūf il-film il-hindi
  We'll see the Indian film
from the house

nnūH bi l-bāS
We’ll take the bus (lit., We go by bus)

l-film yibdi tīltho 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-snomo
to the cinema

bēsh is-sō’o?
What time is it?

In Iraqi Arabic, however, the consonant j is treated as a “sun” letter, too

yōm il-khomīs y-jūy
the coming Thursday

yōm y-jum’o
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?), shoku (what’s up?), yemto (when?), wēn (where?), shlōn (how?), bēsh (how much?), lēsh (why?), yō (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 mon (who?)

minu yrōfqno?
Who is going to accompany us?

minu bōTol il-film?
Who is the main actor (lit., hero) of the film?

Note that the MSA mon huwo? (Who is he?), mon hiyo? (Who is she?), and mon hum? (Who are they?) have Iraqi Arabic equivalents in minhuwwo?, minhiyyo?, 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 HaSol? ar mādho yohSīl? shoku is sometimes coupled with the word māku—shoku mīkū? - to convey the same meaning

Like the MSA mato, yemto (when?) is used to inquire about when something is, was, or will be done

  yemto nākul?
  When shall we eat?

  yemto akoltu?
  When did you eat?

wēn (where?) is used, like the MSA oyno, 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 shlān in greetings, as in shlān is-SiHo? (How are you?) shlān (how?), the equivalent of the MSA koyfo, is also used to ask about how things are, were, or will be done

  shlān nrūH li s-sinomo?
  How do we go to the cinema?

  shlān sowwēti?
  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-boTTikh?
  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 limādho
In this lesson's dialogue, *lēsh* is used at the end of the sentence.

*dōr is-sā’o sob’a, lēsh?*

The seven a’clock show; why?

Followed by nouns only, *yā* (which?) is the equivalent of the MSA *ayyu* or *ayya*, as in:

*yā dār rāH trūHūn?*

Which showing will you be going to?

Note that Iraqi Arabic also uses the word *oy* to express the same meaning.

*oy filim nshū?f?*

Which film shall we see?

*ay maT’am nrūH?*

Which restaurant shall we go to?

*mnēn* or *mmēn* (where fram?) is a short form of *min wēn* (fram 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 intal/nti/intu?*

Where are you (m /f /pl ) fram?

Note that in more formal contexts (and also to sound more courteous), Iraqis say *min ay bolod jōy* (m sg )/jōyya (f sg .)/jōyyīn (pl .)? (lit , Which country or town do you come fram?)

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?

*okoltu?*

Did you (pl .) eat?

*trūHūn lō mo-trūHūn?*

Do you (pl .) want to go or not?

*’indok waqit?*

Da yau (m ) have time?
3. TELLING TIME IN IRAQI ARABIC

To ask the time, say:

\( \text{bêsh is-sà’o?} \)
\( \text{ar s-sà’o bêsh?} \)

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 \( \text{sitto w-khamso} \) (five minutes after six) and \( \text{sitto illo ’oshro} \) (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.

\[
\begin{align*}
\text{s-sà’o wiHdo (or bi l-wiHda)} & \quad \text{one o’clock} \\
\text{s-sà’a wiHdo w-khamso} & \quad \text{five minutes after one (lit., one and five)} \\
\text{s-sà’a wiHda w-’ashra} & \quad \text{ten minutes after one} \\
\text{s-sà’o wiHda w-rubu’} & \quad \text{one fifteen (lit., one and a quarter)} \\
\text{s-sà’a wiHda w-thilith} & \quad \text{one twenty (lit., one and a third)} \\
\text{s-sà’o wiHda w-nuS illa khomso} & \quad \text{one twenty-five (lit., one and a half minus five)} \\
\text{s-sà’o wiHda w-nuS} & \quad \text{one thirty (lit., one and a half)} \\
\text{s-sà’o wiHdo w-nuS w-khomso} & \quad \text{one thirty-five (lit., one and a half and five)} \\
\text{s-sà’a thintên illa thilith} & \quad \text{one forty (lit., twa minus one third)} \\
\text{s-sà’o thintên illo rubu’} & \quad \text{quarter to two (lit., two minus a quarter)} \\
\text{s-sà’o thintên illa ’ashra} & \quad \text{ten to two} \\
\text{s-sà’o thintên illo khomso} & \quad \text{five to two} \\
\text{s-sà’o thintên} & \quad \text{twa a’clock} \\
\text{s-sà’o thintên} & \quad \text{three o’clock} \\
\text{s-sà’o arba’a} & \quad \text{four a’clock}
\end{align*}
\]

Note that the hours are equivalent to the Iraqi Arabic cardinal numbers (e.g., one, twa, ...), unlike MSA, which uses ordinal numbers (e.g., first, second, ...). The feminine forms \( \text{wiHdo} \) (one) and \( \text{thintên} \) (twa) are used instead of \( \text{waHid} \) and \( \text{thnên} \).

Here are the Iraqi Arabic numbers from 5 to 12.

\[
\begin{align*}
\text{khomso} & \quad \text{(five)} \\
\text{sitto} & \quad \text{(six)} \\
\text{sob’o} & \quad \text{(seven)} \\
\text{thmônya} & \quad \text{(eight)} \\
\text{tis’o} & \quad \text{(nine)} \\
\text{’oshra} & \quad \text{(ten)} \\
(\text{H})\text{da’ash} & \quad \text{(eleven)} \\
\text{thno’osh} & \quad \text{(twelve)}
\end{align*}
\]

Like MSA, Iraqi Arabic also uses smaller divisions of time, such as \( \text{doqiqa} \) (minute) and \( \text{thâniyo} \) (second) to specify the exact time.
Although telling the time in Iraqi Arabic is based on the same method used in MSA, Iraqis drop the definite article from the words expressing time, reserving it sometimes for the initial word, só'o, only só'o sob'o or is-só'o sob'o and só'o khomso w-rubu' are the equivalents of the MSA ʾos-só'o ʾs-sóbiʾo and ʾos-só'o ʾl-khómiso wo-ʾrubʾ.

4. SAYING “YES” OR “NO” IN IRAQI ARABIC

A naʾam, bāli, AND I YES

In conversation, these words are used as short answers or as a part of longer ones. Although they are used interchangeably, naʾom is the most formal term, boli is less formal, and i is very colloquial.

riHtu li s-sinomo?
Did you go to the movies?

noʾom/boli/i
Yes
or
noʾom/boli/i, riHno
Yes, we went

B ʾāl NO

Like noʾom, ʾāl is used as a short answer or as a part of a longer one.

riHti li l-moTʾom?
Did you go to the restaurant?

ʾāl /ʾāl, mo-riHit
No /No, I didn’t go.

One needs, however, to differentiate between ʾāl (no) and lo (don’t) ʾāl is the equivalent of the MSA ʾāl, which, in combination with an imperfect tense verb, forms a negative request or a command, as in the following sentences.

ʾāl tōkhudh toksil
Don’t take a taxi!

ʾāl trūH bi i-bāSi!
Don’t go by bus!
5. POSSESSIVE SUFFIXES AND POSSESSIVE EXPRESSIONS IN IRAQI ARABIC

Iraqi Arabic possessive endings approximate those found in MSA.

<table>
<thead>
<tr>
<th>POSSESSIVE ENDINGS IN IRAQI ARABIC</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>my</td>
<td>-i</td>
<td>our</td>
</tr>
<tr>
<td>your (m)</td>
<td>-ok</td>
<td>your (m /f)</td>
</tr>
<tr>
<td>your (f)</td>
<td>-ich</td>
<td></td>
</tr>
<tr>
<td>his</td>
<td>-a</td>
<td>her</td>
</tr>
<tr>
<td>their (m /f)</td>
<td>-hum</td>
<td></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), Sadiqotkum (your friend), or Sadiqothum (their friend).

For the other forms, the difference may or may not be slight. Compare Sadiqta to the MSA Sadiqatuka, Sadiqich to Sadiqatki, Sadiqta to Sadiqatuhu, and Sadiqatho to Sadiqotuhā.

The words māl (lit., property) and ‘ind (with) are also used to express possession. The possessive endings are attached to these words rather than to the possessed noun itself. In the structure l-filim 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, mālīk, mālīch, mālīg, mālīha, mālīna, mālīkum, mālīhum. Coupled with a feminine noun, such as sā’a (watch), the word māl becomes mālt or mālat s-sā’a māltī, māltīk, māltīch, māltīg, mālat-ha, mālat-ha, mālat-kum, mālat-hum.

‘ind, on the other hand, precedes the item being possessed, as in ‘indi/‘indak/‘indich /‘indo/‘indha/‘indo/‘indkum soyūro (l/you, m /you, f /he/she/we/they have/has a car). Note that the n sound in ‘idha, ‘indo, and ‘indum is omitted to avoid a three-cansananant cluster.

6. OBJECT PRONOUN SUFFIXES IN IRAQI ARABIC

An object prounoun 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 prounoun may vary slightly according to the ending of the verb to which it is attached. The following table shows the verb nTa (to give) with object pronouns attached to its imperfect form.

<table>
<thead>
<tr>
<th>nTa (TO GIVE) WITH OBJECT PRONOUN SUFFIXES IN IRAQI ARABIC</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>yinTih (he gives me)</td>
<td>yinTih (he gives us)</td>
</tr>
<tr>
<td></td>
<td>yinTik (he gives you, m)</td>
<td>yinTikum (he gives you, f /m)</td>
</tr>
<tr>
<td></td>
<td>yinTich (he gives you, f)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>yinTih (he gives him /it)</td>
<td>yinTihum (he gives them)</td>
</tr>
<tr>
<td></td>
<td>yinTih (he gives her /it)</td>
<td></td>
</tr>
</tbody>
</table>
Note that the final vowel in the imperfect verb *yinṭi* (he gives) is lengthened when the object pronoun is attached to it. Compare:

*huwwa rāḥ yinṭi lūsi sā'a*
He'll give Lucy a watch

with

*huwwa rāḥ yinṭiḥa sā'a.*
He'll give her a watch

Some of these pronouns, however, have slightly different forms when attached to a verb that ends with a consonant, such as the verb *shāf* (to see)

<table>
<thead>
<tr>
<th>THE VERB <em>shāf</em> (TO SEE) WITH SUBJECT PRONOUN SUFFIXES</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
</tr>
<tr>
<td><em>huwwa</em></td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td></td>
</tr>
</tbody>
</table>

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.

<table>
<thead>
<tr>
<th>PERFECT TENSE OF THE IRAQI ARABIC VERB <em>shirab</em> (TO DRINK) AND ITS EQUIVALENT IN MSA</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Singular</strong></td>
</tr>
<tr>
<td>-------------</td>
</tr>
<tr>
<td>änî shirabīt</td>
</tr>
<tr>
<td>ința shirabīt</td>
</tr>
<tr>
<td>inti shirabīt</td>
</tr>
<tr>
<td>huwwa shirab</td>
</tr>
<tr>
<td>hyya shirbat</td>
</tr>
</tbody>
</table>

Apart from dispensing with the final *fatHa* and *domma* (compare *shirabīt* to the MSA *sharibta*), Iraqi Arabic verbs change the initial and sometimes the middle vowels of perfect verbs that are not hamzated (starting with ī, as in gkal [he ate], or hollowed, like *shāf* [he saw]). A verb like *sana'a* (he made) becomes *Sina'*, with the first *fatHa* changing into *kasrah*. Furthermore, Iraqi Arabic does not always accommodate consonant
clusters, especially at the end of words. For instance, the MSA verb nimtu (I slept) is pronounced nimit in Iraqi Arabic, a pattern that repeats itself in most verbs of the same category: the MSA qumtu, woqoftu, and Holimtu have gimit, wigofit, 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></td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td>ānu</td>
</tr>
<tr>
<td>inta</td>
</tr>
<tr>
<td>inti</td>
</tr>
<tr>
<td>huwwa</td>
</tr>
<tr>
<td>hīyya</td>
</tr>
<tr>
<td>iht-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 okhodh (to take), rīhtu and okhodhtu, where the final m found in the MSA, ruhtum and okhadhtum, is dropped. Compare also the -ow ending of the they verb form, as in rāHaw and Til'ow, with its MSA equivalent in rāḤū and Til'oū.

D. Vocabulary

<table>
<thead>
<tr>
<th>yōm</th>
<th>day</th>
</tr>
</thead>
<tbody>
<tr>
<td>yōm il-khomiš</td>
<td>Thursday</td>
</tr>
<tr>
<td>khāsh ḥikra</td>
<td>a good idea</td>
</tr>
<tr>
<td>yō dōr rāyhi?</td>
<td>To which showing are you going?</td>
</tr>
<tr>
<td>dōr is-sō’o sob’o</td>
<td>the seven o’clock show (lit., session)</td>
</tr>
<tr>
<td>lēsh?</td>
<td>Why?</td>
</tr>
<tr>
<td>mō ogdar orūH</td>
<td>I can’t go</td>
</tr>
<tr>
<td>wiyyāch (f. sg.)</td>
<td>with you</td>
</tr>
<tr>
<td>l’ān</td>
<td>because</td>
</tr>
<tr>
<td>lāzim oshūf</td>
<td>I must see</td>
</tr>
<tr>
<td>Sodiqti (f.)</td>
<td>my friend</td>
</tr>
<tr>
<td>mo-yhīm</td>
<td>no problem (lit., it doesn’t matter)</td>
</tr>
<tr>
<td>dōr il-'oSir</td>
<td>the afternoon show</td>
</tr>
<tr>
<td>kullūsh Hilu</td>
<td>very good (lit., sweet)</td>
</tr>
<tr>
<td>hossō</td>
<td>now</td>
</tr>
</tbody>
</table>
mōku
qanabi
l-film il-hindi
nrūH bi l-bāS
idho
tākhudhno
b-soyyōratho
okhābirha
bōchir
mn il-bēt
yibdi
yinthi
minu yrāfiqna?
ummī
‘OdHīm
ttīfaqa?
oṣhūfīch (f sg)

there isn't
foreign
the Indian film
we'll take the bus
if
she takes us
in her car
I call her
tomorrow
from here (lit, from the house)
it starts
it ends
Who will accompany us?
my mother
great
Agreed? (lit, Did we agree?)
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 tikka (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.

*shīfīt / akhaddīti / rādat / shirabtu / rīhna / Tīl‘aw*

a. īntī __________ takṣi
b. īntu __________ may (water)
c. ānī __________ filīm ‘irāqi
d. rīhna __________ li s-sināma
e. lūsī __________ qalam (pen)
f. nādīya w-lamīs __________ qabil sā‘ā

2 Answer the following questions with the appropriate time of day for the following activities

a. yamta tug‘u’d/tgu’din (wake up) min in-nām?
b. yamta tīl‘a‘/Tīl‘in lish-shughul (work) aw li l-madrāsa (school)?
c. bēsh is-sā‘ā tiqīdat/kitqidān (take your lunch)?
d. bēsh is-sā‘ā tiqīja‘/trij‘in (return) līl-bēt?
e. bēsh is-sā‘ā trāli/tnāmin?

3 Choose the correct question word to form a question

a. (yā, shinu) badalā rāḥ tishtirīn?
b. (lēsh, shaku) ma-tāḥ li l-mathat (museum)?
c. (minu; bēsh) yīd akīl (food)?
d. (yemta, minu) izūrūn lūsī?
e. (shinu, wēn) rāyiḥ?
f. (mnēn, shinu) jibtī 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 yī ṣī wiyyānā?</td>
<td>i, arāḥ wiyyākum</td>
</tr>
<tr>
<td>b. bēsh is-sā‘ā tjī l-bētnā?</td>
<td>bētna lānā aḥmar (red)</td>
</tr>
<tr>
<td>c. trūḥ wiyyānā li l-madrāsa?</td>
<td>ukhti (my sister) tjī wiyyānā</td>
</tr>
<tr>
<td>d. s-sā‘ā bi t-tis‘ā la bi l-ashra?</td>
<td>aji bī l-arba‘ā</td>
</tr>
<tr>
<td>e. aku maT‘am (restaurant) amrīkī</td>
<td>lā, māku maT‘am amrīkī</td>
</tr>
<tr>
<td>f. shīfīt laylā lā ma-shīfīt-ha?</td>
<td>is-sā‘ā bi l-ashra</td>
</tr>
<tr>
<td>g. shīlān lān (color) bētkum?</td>
<td>shīfīt-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 taxsi  
   b intu shirabtu may.  
   c äni shifit filim ‘irāqi  
   d ihna riHna li s-sinama  
   e. lūsi rādat qalām  
   f. nāduya w-lamīs Til‘aw qabil sā’a

2 Answers will vary, but here are some possibilities  
   a s-sā’a thmānya  
   b s-sā’a tis’a illa rubu’  
   c s-sā’a thna’ash  
   d s sā’a khamsa w-nuS  
   e s-sā’a ‘ashra (‘ashra w-nuS or Hda’ash or thna’ash illa rubu’)

3 a yā badla rāH tishṭirin?  
   b lēsh ma trūH li l-matHaf?  
   c minu yirid akīl?  
   d yemta tzūrūn lūsi  
   e wēn rōyīH?  
   f mnēn jibti l-‘oSīr?

4 a minu yiji wiyyāna? ukhti tiji wiyyāna  
   b bēsh is-sā’a tiji l-bētna? aji bi l- arba’a  
   c trūH wiyyāna li l-madrasa? i, arūH wiyyākum  
   d s-sā’a bi t-tis’a lā bi l’ashra? s-sā’a bi l-’ashra  
   e aku māT’am amrīkī? lā, māku māT’am amrīki  
   f shifit layla lā ma-shift-ha? shifit ha  
   g shlān lān (calar) bētkum? bētna lāna aHmar

5 a wēn riHt?  
   b shāfat lūsi l-film il-hindi?  
   c inti ridti trūHin bi s-sayyāra  
   d yemta Til‘atu?  
   e lēsh akhadhti l-qalām?
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.

Fatima: ḥādha s-sūg isma ʾI-kaDHimiyya, jiddan qadim
Lucy: ʾAllah1 ʾanī ʾInbī il-ʾaswāq il-qadima ma-shifīt ha-s-sūg min qabil
Fatima: shūfī l-fākiha shgod Hilwa1
Lucy: ʾ, wi-l-khuDHra ayDHan1
Fatima: sh-rāʾH tishtirīn? ḥnūna ybiʿūn malābīs nisāʾyya w-rijālīyya, w-kulshī
Lucy: ʾSāHīH? ʾānī miHtāyā qamīs wī-blūza, w-Hīdhaʾ, w-jānTa w-malābīs dākhīlyyya ḥa-l-isbuʾ rāʾH ʾasāfīr il-bayrūt
Fatima: awwal nishtirī fākiha w-khuDHra b-baʿdēn nishtirī l-āshyaʾ il-ʾukhra
Lucy: taʿālī nishtirī min ḥādha l-bayyāʾ
Fatima: bēsh ʾI-Tamāṭaʾ?
Lucy: bayyāʾ l-kilū b-khamsīn dinār
Fatima: kullish ghālīyāʾ tbiʿāha b-khamsa wī-tlāṭīn?
Lucy: bayyāʾ lā-walla ma-ySīr
Fatima: b-arbaʿīn?
Lucy: bayyāʾ yalla ikhdhu shgod trīdūn?
Fatima: kīlu w-nuS
Lucy: qabil sana chōnat ʾI-Tamāṭa rikhiSā
Fatima: hāl-ayyām kulshi ghālī sh-tishtirīn bāʿad?
Lucy: arīd min ḥādha t-tuffāH w-duḥāka l-ʾināb
Fatima: w-ʾānī rāʾH ashtirī ḥāy il-baʾṬīkha
Lucy: ybiʿūn laḥam ḥnāna?
Fatima: balī, min ḥnāka l-gaSSāb, ḥnāka
Lucy: w-arīd ayDHan buSal w-khas w-khyār w Ḧalīb w-miīH
Fatima: nishtirī qisim minhum min dhīch il-mara, khuDHrat-ha zēna
Lucy: shūfī ḥadḥāla l-awlād ybiʿūn ʾilīch w-Ḥabb w-fistāq ʾtijīn nishtirī?
Fatima: yella, lēsh ʾlā

Fatima: This market is called Al-KaDHimiyya. Very old
Lucy: I love old shopping places. I haven’t seen this one before
Fatima: See how good the fruits are?
Lucy: And the vegetables, too!
Fatima: What are you going to buy? Here they (also) sell women’s and men’s clothes and everything
Lucy: Really? I need a shirt, a blouse, a pair of shoes, a bag, and (some) underwear. This week I am traveling to Beirut...
Fatima: Let's first buy the fruits and vegetables and then (we can) buy the other things
Lucy. Let's buy from this vendor
Fatima How much are the tomatoes?
Vendor Fifty dinars a kilos
Fatima Very expensive! Can you sell it for thirty-five?
Vendor No (by God), it's not possible.
Fatima For forty?
Vendor You can take it (for this price) How much do you want?
Fatima One and a half kilos
Lucy A year ago the tomatoes were cheap
Fatima These days everything is expensive What else do you want?
Lucy I want some of these apples and those grapes
Fatima And I will buy this melon
Lucy Do they sell meat here?
Fatima Yes, see that butcher there?
Lucy And I also want onions, lettuce, cucumbers, milk, and salt
Fatima We'll buy some of them from that woman Her vegetables are fresh
Lucy See these boys? They're selling gum, (pumpkin) seeds, and pistachio (nuts) Shall
we have some?
Fatima Let's, why not!

B. Pronunciation

CONSONANT CLUSTERS IN IRAQI ARABIC
Consonant clusters mostly occur at the beginning and in the middle of an Iraqi Arabic
word, often following patterns that contrast with those found in MSA Namely, Iraqi Arabic
tends to use consonant clusters where MSA separates them with a vowel, and vice-versa
Compare the following Iraqí Arabic words, all containing initial clusters, with their
equivalents in MSA

<table>
<thead>
<tr>
<th>IA</th>
<th>hannah (here)</th>
<th>hannak (there)</th>
<th>khyar (cucumbers)</th>
<th>trid (she wants)</th>
<th>yabi (he sells)</th>
<th>ySir (it's possible)</th>
<th>ygil (he said)</th>
</tr>
</thead>
<tbody>
<tr>
<td>MSA</td>
<td>huna</td>
<td>hunak</td>
<td>khyar</td>
<td>turid</td>
<td>yabi</td>
<td>ySir</td>
<td>ygil</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), niHit (I went), and shiftit (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>qabīl (before)</th>
<th>laHam (meat)</th>
<th>ʻiʃch (chewing gum)</th>
<th>mīlH (salt)</th>
<th>qism (a part)</th>
<th>bo’gd (after)</th>
</tr>
</thead>
<tbody>
<tr>
<td>MSA</td>
<td>qabil</td>
<td>laHm</td>
<td>ʻikl</td>
<td>mīlH</td>
<td>qism</td>
<td>bo’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:

\[
\text{loylo bi l-madrosō}
\]
Layla is in school

\[
\text{laylī rāḤat li l-madrosō}
\]
Layla went to school

\[
\text{lūṣī bi l-māṣil}
\]
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:

\[
\text{hnōna ybiʿūn molābis nisāʾyya w-rājāliyya, w-kulshi}
\]
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*

\[
\text{wi l-khuDHro oyDHon!}
\]
And the vegetables, too!

\[
\text{wi l-tuffōh bēsh?}
\]
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 farms, ḥādha and ḥāka, are identical to their counterparts in MSA, and ḥādihi is similar to ḥādihi, 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><strong>Masculine</strong></td>
</tr>
<tr>
<td><strong>Singular</strong></td>
</tr>
<tr>
<td><strong>Plural</strong></td>
</tr>
</tbody>
</table>

Iraqi Arabic also has the demonstrative ha, always used with a noun, which can be used in place of any demonstrative expressing nearness. In the dialogue, Lucy says ḥa-l-īsbi’ rāḥ osāfir 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). Ha can be prefixed to nouns of all genders and numbers.

2. **hnāna/hnā AND hnāka/hnāk (HERE AND THERE)**

hnāna/hnā (here) and hnāka/hnāk (there), like their counterparts in fuSHā, huna (here) and hunāk (there), are used to indicate the nearness or distance of things. Note the consonant clusters in the Iraqi Arabic expressions and the addition of na ta hnā, especially in the Baghdadi dialect.

sh-rāḥ ySir hnāna?
What's going to happen here?

ta’āli hnāna!
Come here!

nrūḥ hnāka?
Shall we go there?

āni mā-rūḥ 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 ḫalib ghāli
Milk was expensive.

chānat iT-TamāTa rikhiSa
The tomatoes were cheap.
When chān is used with a verb in the imperfect tense, it expresses a progressive action in the past

chān at tissawwag.
She was shopping

chān yishtīghīl
He was working

The conjugation of chān is in the table below

<table>
<thead>
<tr>
<th>THE VERB chān (TO BE)</th>
<th>IN THE PERFECT TENSE AND THE IMPERFECT TENSE</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Perfect</td>
</tr>
<tr>
<td>ānī</td>
<td>chinit</td>
</tr>
<tr>
<td>into</td>
<td>chinit</td>
</tr>
<tr>
<td>inti</td>
<td>chintī</td>
</tr>
<tr>
<td>huvwa</td>
<td>chān</td>
</tr>
<tr>
<td>hiyya</td>
<td>chōnāt</td>
</tr>
<tr>
<td>lHna</td>
<td>chīnna</td>
</tr>
<tr>
<td>intu</td>
<td>chintū</td>
</tr>
<tr>
<td>humma</td>
<td>chānaw</td>
</tr>
</tbody>
</table>

4. VERB CONJUGATION IN IRAQI ARABIC
Three new verbs from this lesson’s dialogue are conjugated in the perfect tense and the imperfect tense below

<table>
<thead>
<tr>
<th>THE PERFECT TENSE OF THE VERBS shtira (TO BUY), bāʾ (TO SELL), AND sāfar (TO TRAVEL)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
</tr>
<tr>
<td>ānī</td>
</tr>
<tr>
<td>inta</td>
</tr>
<tr>
<td>inti</td>
</tr>
<tr>
<td>hiyya</td>
</tr>
<tr>
<td>huvwa</td>
</tr>
<tr>
<td>lHna</td>
</tr>
<tr>
<td>intu</td>
</tr>
<tr>
<td>humma</td>
</tr>
</tbody>
</table>
## D. Vocabulary

<table>
<thead>
<tr>
<th>English</th>
<th>Arabic</th>
</tr>
</thead>
<tbody>
<tr>
<td>this market</td>
<td>hādhā s-sūg</td>
</tr>
<tr>
<td>its name</td>
<td>isma</td>
</tr>
<tr>
<td>very old</td>
<td>jiddan qadīm</td>
</tr>
<tr>
<td>I like/love</td>
<td>aHibb</td>
</tr>
<tr>
<td>old markets</td>
<td>l-aswāq il-qadima</td>
</tr>
<tr>
<td>before (lit. from before)</td>
<td>min qabil</td>
</tr>
<tr>
<td>Look at the fruit(s)!</td>
<td>shūfi l-fākihal</td>
</tr>
<tr>
<td>very beautiful</td>
<td>shgad Hilwa</td>
</tr>
<tr>
<td>and the vegetables too</td>
<td>wi-l-khuDHra aytDHan</td>
</tr>
<tr>
<td>What are you going to buy?</td>
<td>shinu rāH tštīrin?</td>
</tr>
<tr>
<td>they sell here</td>
<td>hnāna ybiʿūn</td>
</tr>
<tr>
<td>women’s and men’s clothes</td>
<td>molābis nilšayya w-nižšiyya</td>
</tr>
<tr>
<td>everything</td>
<td>kulshi</td>
</tr>
<tr>
<td>Really?</td>
<td>SaHiH?</td>
</tr>
<tr>
<td>I need (lit. I’m in need of)</td>
<td>miHtāja (f)</td>
</tr>
<tr>
<td>a shirt and a blouse</td>
<td>qamiS w-bluža</td>
</tr>
<tr>
<td>a pair of shoes and a bag</td>
<td>Hīdhā w-janTa</td>
</tr>
<tr>
<td>underwear</td>
<td>molābis dākhišiyya</td>
</tr>
<tr>
<td>this week</td>
<td>hal-isbūʿ</td>
</tr>
<tr>
<td>first</td>
<td>awwal</td>
</tr>
<tr>
<td>we buy</td>
<td>nishtiri</td>
</tr>
<tr>
<td>then</td>
<td>baʿdēn</td>
</tr>
<tr>
<td>the other things</td>
<td>l-ashyāʿ il-ʿukhra</td>
</tr>
<tr>
<td>from this vendor</td>
<td>min hādhā l-bayyāʿ</td>
</tr>
<tr>
<td>these (lit., this) tomatoes</td>
<td>hāḍhi T-TamāTa</td>
</tr>
<tr>
<td>expensive</td>
<td>ghālya (f)</td>
</tr>
<tr>
<td>a year before</td>
<td>qabil sana</td>
</tr>
<tr>
<td>the tomatoes</td>
<td>iT-TamāTa</td>
</tr>
<tr>
<td>cheap</td>
<td>rikhīSa (f)</td>
</tr>
</tbody>
</table>
kilü w-nuS
bo’od shi nu tirdin?
hödho t-tuffāH
dhōko l-‘nob
hōy il-boTTikho
ybrūn loHom hnōnā?
il-goSSob
buSal
khos
khyōr
Holīb
milīH
qīsim minhum
dhich il-mora
hodhōlo l-owlōd
‘līlch
Hobb
fistiq
yello, lēsh lāf

a kilo and a half
What else do you want?
these apples
those (lit., that) grapes
this melon
Do they sell meat here?
the butcher
onions
lettuce
cucumbers
milk
salt
some (lit., a part) of them
that woman
these boys
gum
pumpkin (or watermelon) seeds
pistachio nuts
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 (sūgs) where items of daily living, together with luxury goods, are sold. There are meat markets, fish markets, vegetable and fruit markets, and various other markets where clothes, footwear, and all kinds of accessories are put out for sale. And there are gold and silver markets where jewelry, decorative objects, and silverware can be found. There are also those markets where the shop owners spend a good portion of their days making the products they sell. For those interested in copper, bronze, and pottery, Iraqi cities pride themselves on having markets where exquisite household articles and souvenirs, all hand-crafted, are sold at reasonable prices.

To find the best values, however, one must learn how to bargain. There are those buyers who would slash the cost by half, and gradually, following the seller’s response, raise the offer to something that is acceptable to both parties.

Nowadays, traders and business owners unanimously favor the American dollar over the Iraqi dinar, which has so considerably lost its value that those who go shopping often carry their Iraqi money in sacks—reserving their wallets for dollars, if they have them. There were times when the dirhom (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 il-fils il-oHmor yīnpo’ok bi l-yōm il-oswod (lit., a red fils will be useful to you on a black day).
F. Exercises

1. Fill in the blanks below with the correct form of the following imperfect verbs.

trūH / tishtirūn / tsāfrīn / tbi' / ysāfrūn / nishtirī

a. dūnalād w lūsi rāH __________________ il baghdād
b. samira trid _______________ li s-sūg.
c. l-mara ______________ Halib
d. intu ______________ ‘ināb
e. tHibbin ______________ li l-baSra?
f. lhHa ______________ laHam

2. Fill in the blanks below with the correct form of the following perfect verbs.

shtirēti / sāfarīt / sāfar / shtirāt / rinH / bi’tu

a. lūsi ______________ janTa w Hidhā’
b. dūnalād ______________ il ‘ammān
c. inta ______________ li s-sināma
d. āni ______________ li l-khārij (abraad)
e. inti ______________ milH w-filfil (salt and pepper)
f. intu ______________ dhaHab w-fiDHa (gold and silver)

3. Translate the following dialogue into English

dūnalād bēsh il-mishmish (apricots)?
bayyā’ l-kilu b-khamsa w-arba’in dīnār.
dūnalād wir-rummān (pomegranates)?
bayyā’ b-sittin
dūnalād tinTi b-khamsin?
bayyā’ shgad trīd?
dūnalād nuS kilu

4. Use the correct perfect form of the verb chan (to be) to fill in the blanks.

a. l-laHam ____________ rihkiS
b. lūsi ____________ farHāna (happy)
c. āni ____________ bi s-sūg
d. layla w lūsi ____________ bi l-mūSil
e. lhHa ____________ bi l-baS (in the bus)
f. intu ____________ hnāna lā hnāk?
g. dūnalād ____________ bi sh-shughul (at work).
5. Match the words in column A with those in column B to form grammatically correct phrases or sentences.

<table>
<thead>
<tr>
<th>A</th>
<th>B</th>
</tr>
</thead>
<tbody>
<tr>
<td>a. hnāna ybīʿūn</td>
<td>l-qalam hna</td>
</tr>
<tr>
<td>b. āni w-lūsi</td>
<td>ybīʿ khas w khyār</td>
</tr>
<tr>
<td>c. dhakāla l-awnād</td>
<td>laHam w-khubuz (bread)</td>
</tr>
<tr>
<td>d. wēn il-qalam?</td>
<td>nishtiri fākiha w-khuDHra</td>
</tr>
<tr>
<td>e. dhāk id-dukkān (stare)</td>
<td>bali, ashtiri</td>
</tr>
<tr>
<td>f. tishtirīn chāy (tea)?</td>
<td>yishtirūn 'īlich</td>
</tr>
<tr>
<td>g. hādhi l-binit (girl)</td>
<td>bali arūH</td>
</tr>
<tr>
<td>h. trūḤīn li l-madrasa (school)?</td>
<td>chānāt farHāna</td>
</tr>
</tbody>
</table>

**Answer Key**

1. a. dūnald w lūsi rāH ysāfrūn il baghdād  
   b. samira trīd trūḤ li s-sūg  
   c. l-mara tbiʿ Halib  
   d. intu tishtirūn 'inab  
   e. thlibbin tsāfrūn li l-baSra?  
   f. iHna nishtiri laHam

2. a. lūsi shtirat jantā w Hidhā'  
   b. dūnald sāfar il 'ammān  
   c. inta riHit li s-sinama  
   d. āni sāfarīt li l-khārīj  
   e. inti shtirēti miliH w-fīfil  
   f. intu bi'tu dhaHab w-fīDHa

3. Donald. How much are the apricots?  
   Vendor: Forty-five dinars a kilo  
   Donald And the pomegranates?  
   Vendor: Sixty  
   Donald Can you give them (lit., it) for fifty?

4. a. l-laHam chān rikhīS  
   b. lūsi chānāt farHāna  
   c. āni chinit bi s-sūg  
   d. layla w lūsi chānaw bi l-mūSil  
   e. iHna chinna bi l-baS  
   f. intu chinu hānā lā hnnāk?  
   g. dūnald chān bi sh-shughul.

5. a. hnāna ybīʿūn laHam w-khubuz  
   b. āni w-lūsi nishtiri fākiha w-khuDHra  
   c. dhakāla l-awnād yishtirūn 'īlich  
   d. wēn il-qalam? l-qalam hnnā  
   e. dhāk id-dukkān ybīʿ khas w-khyār  
   f. tishtirūn chāy? bali, ashtiri  
   g. hādhi l-binit chānāt farHāna  
   h. trūḤīn li l-madrasa? bali arūH
LESSON 24
(Iraqi Arabic)

taHDhirat 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 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 klècha₁ and tidying up the house.

Maha Same with me, imagine, I still haven’t taken the fabric for my dress to the tailor.

Lucy I am going to the market tomorrow, can I bring you anything?

Maha Please bring me flour and eggs and butter for the cake, and bring me two cotton reels, one red and one white.

---

₁ klècha: a kind of pastry stuffed with either nuts or date.
Lucy  Okay (lit, God willing) But what do you want to sew with the reels?
Maha I'll sew my daughter Noor's dress and my son Ahmed's shirt I also have two
curtains that I have to sew
Lucy  Give me the clothes and I'll sew them (for you)
Maha  No! Impossible!
Lucy  Why impossible? You could help me with preparing the cake
Maha  A great idea! Let's finish our work quickly so that we can relax
Lucy  Are you going anywhere during the holiday?
Maha  My husband is going to Mosul to see his mother and father And you?
Lucy  We're staying here because Donald's family is coming to Baghdad
Maha  Bring them over (lit, near us), and we'll all go to the play-land
Lucy  A good idea! We'll take the kids and the whole family
Maha  I'll be very pleased!

B. Pronunciation

1. SHORT FORMS OF 'ala (ON, FOR) AND shinu (WHAT?)
'olo (on, for) is often shortened to 'o when it precedes a noun beginning with the definite
article

bōqi isbū 'o l-'lid
One week is left (to prepare) for Eid

l-kēk 'q l-mēz
The cake is on the table

But

shinu 'ala qomīSīch?
What is on your (f. sg.) shirt?

'ala qomīSi wordo Homro
On my shirt is a red flower

shinu (what?) is shortened to sh- and merged with the word following it

sh-bōqīlich issowwīn?
What else do you have to do?

sh-rōH issowwīn bōchīr?
What are you going to do tomorrow?

2. DOUBLE CONSONANTS ss AND SS
In this lesson's dialogue, the words ssowwīn and SSowrī 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 tīzzowjīn (you get married), not
titzawjin; shšũfin (you see), not tšũfin, and ssibHin (you swim), not tšibHin—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 trũHin (you go), tยร’ιm (you come back), tκayTin (you sew), and tκιн (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>SSawni (imagine, f sg)</td>
<td>taSawwan</td>
</tr>
<tr>
<td>sכך’dini (help me, f sg)</td>
<td>sכך’dini</td>
</tr>
<tr>
<td>jibli (bring me, f sg)</td>
<td>illibli</td>
</tr>
<tr>
<td>jibihum (bring them, m if pl)</td>
<td>illibhum</td>
</tr>
<tr>
<td>nТini (give me, f sg)</td>
<td>a’Тini</td>
</tr>
<tr>
<td>kalli (let/let’s)</td>
<td>kalli (or dar)</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 IN MASCULINE SINGULAR</th>
<th>fuSHā EQUIVALENTS</th>
</tr>
</thead>
<tbody>
<tr>
<td>ishrab (drink)</td>
<td>ishrab</td>
</tr>
<tr>
<td>rbaH (win)</td>
<td>rbaH</td>
</tr>
<tr>
<td>imma’ (prevent)</td>
<td>imma’</td>
</tr>
<tr>
<td>isma’ (listen, hear)</td>
<td>isma’</td>
</tr>
<tr>
<td>itruk (leave something or someone alone)</td>
<td>itruk</td>
</tr>
<tr>
<td>rя’ (come back)</td>
<td>rя’</td>
</tr>
<tr>
<td>nאqsh (discuss)</td>
<td>nאqsh</td>
</tr>
<tr>
<td>Hаriba (fight)</td>
<td>Hаriba</td>
</tr>
<tr>
<td>dאwim (continue)</td>
<td>dאwim</td>
</tr>
<tr>
<td>jur (pull)</td>
<td>jur</td>
</tr>
<tr>
<td>rУH (go)</td>
<td>rУH or idдhab</td>
</tr>
<tr>
<td>shтиn (buy)</td>
<td>ishtиn</td>
</tr>
<tr>
<td>bи (sell)</td>
<td>bи’</td>
</tr>
</tbody>
</table>
When used to address females or a group, the Iraqi Arabic imperative verb acquires, as in fushɔ, final i and u vowel sounds respectively. SSowwɔ (imagine) becomes SSowri and SSowru and sɔ'id (help) become sɔ'di and sɔ'du. But unlike their counterparts in fushɔ, many of these verbs may undergo further changes, such as losing their initial i sound and adding or dropping middle vowels irjɔ becomes irr'i, ishrɔb, shirbi, irboH, rybHi, ymno', mini', ismo'; sim'i, nɔqish, nɔqshi, Hɔrīb, Hɔrbi, and dɔwim, dɔwm. 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, jurrɔ; růH, růHɔ, růHɔ, and b'i', b'i', b'i' in

Negative orders, requests, or commands are formed in Iraqi Arabic by using the particle la in front of the imperfect verb, as in lo ssɔ'dini (don't help me), lo jjiβili (don't bring me), and lo tinTini (don't give me)

The expressions min foDHlɔk, min foDHlích, and min foDHlikum or law somoHti, low somoHti, and low somoHtu—all meaning "please/if you please"—often precede the request or command, as in the following sentences

min foDHlɔk, nTini chɔy
Please (m sg.), give me tea

low somoHti, jibiβi Holib
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 -ên to singular nouns. Note some singular nouns, all of them masculine, and their dual counterparts from this lesson's dialogue below

<table>
<thead>
<tr>
<th>Dual Nouns</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Singular</strong></td>
</tr>
<tr>
<td>isbû (a week)</td>
</tr>
<tr>
<td>bêt (a house)</td>
</tr>
<tr>
<td>sůg (a mall or market)</td>
</tr>
<tr>
<td>mokân (a place)</td>
</tr>
<tr>
<td>'id (Eid)</td>
</tr>
</tbody>
</table>

The dual of feminine nouns, ending in -of(t), is also formed also by adding -ên, but the t that precedes it is pronounced.
Note the insertion of the vowel *i* in *badījtēn*, *bokīrtēn*, and *fīkīrtēn* 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-bēDHēn* (f du) *zurug* (m pl)
  The two eggs are blue.

- *shitrēyt bēDHēn* (f du) *zurug* (m pl)
  I bought two blue eggs.

The plural form of nouns is often used instead of the dual form, even with the number *thnēn* (two), as in

- *bēDHāt ithnēn*
  two eggs

- *pardōt ithnēn*
  two curtains

Note that the word *thnēn* in all the examples above acquires an initial *i* to avoid a hard-to-pronounce clustering of three consonants, *pardōt 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>umm/māma (mother)</td>
<td>ummī (my mother)</td>
</tr>
<tr>
<td>abū/abūbāba (father)</td>
<td>abīya (my father)</td>
</tr>
<tr>
<td>zāwja/mara (wife)</td>
<td>zāwji/marti (my wife)</td>
</tr>
<tr>
<td>zāwjirajjī (husband)</td>
<td>zāwjīrajjī (my husband)</td>
</tr>
<tr>
<td>bint/bintī (daughter)</td>
<td>bintī (my daughter)</td>
</tr>
<tr>
<td>ibn (son)</td>
<td>ibnī (my son)</td>
</tr>
<tr>
<td>ukhut (sister)</td>
<td>ukhiti (my sister)</td>
</tr>
<tr>
<td>akhu’/ākh (brother)</td>
<td>akhūya (my brother)</td>
</tr>
<tr>
<td>jidda/bibi (grandmother)</td>
<td>jidditi/bibiti (my grandmother)</td>
</tr>
<tr>
<td>jiddu (grandfather)</td>
<td>jiddī (my grandfather)</td>
</tr>
<tr>
<td>āmm/āmmu (paternal uncle, also used as a term of respect for older men)</td>
<td>'āmmī (my paternal uncle)</td>
</tr>
<tr>
<td>khāl/khālu (paternal uncle)</td>
<td>khālī (my paternal uncle)</td>
</tr>
<tr>
<td>khāla (maternal aunt)</td>
<td>khāltī (my maternal aunt)</td>
</tr>
<tr>
<td>āmma (paternal aunt)</td>
<td>'āmmtī (my maternal aunt)</td>
</tr>
<tr>
<td>binit khāl (maternal cousin, f)</td>
<td>bit khālī (my maternal cousin)</td>
</tr>
<tr>
<td>ibin khāl (maternal cousin, m)</td>
<td>ibin khālī (my maternal cousin)</td>
</tr>
<tr>
<td>binit 'ām (paternal cousin, f)</td>
<td>bit 'āmmī (my paternal cousin)</td>
</tr>
<tr>
<td>ibin 'āmm (paternal cousin, m)</td>
<td>ibin 'āmmti (my paternal cousin)</td>
</tr>
<tr>
<td>Hafidə/bint il ibin/bint il-binit (granddaughter)</td>
<td>Hafidi/bit ibn/bit binti (my granddaughter)</td>
</tr>
<tr>
<td>Hafid/iibn il-ibni/ibn il-binit (grandson)</td>
<td>Hafidi/ibn ibni/ibni binti (my grandson)</td>
</tr>
<tr>
<td>bint il-‘ukhut/bint il-ākh (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 ahält (kin, family) has ahl, and the words ‘a’ilā (family) and qarib (relative) are usually pronounced as they are in MSA.

4. VERB CONJUGATION IN IRAQI ARABIC

In the following tables, four new verbs, all taken from this lesson’s dialogue, are conjugated in the perfect, the imperfect, and the imperative, respectively.
### THE PERFECT TENSE OF sawwa (TO DO), khallaS (TO FINISH), khayyaT (TO SEW), AND jāb (TO BRING)

<table>
<thead>
<tr>
<th></th>
<th>sawwēt</th>
<th>khallaSit</th>
<th>khayyaTit</th>
<th>jibit</th>
</tr>
</thead>
<tbody>
<tr>
<td>ãnì</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>inta</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>inti</td>
<td></td>
<td></td>
<td></td>
<td></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>khayy Tat</td>
<td>jābat</td>
</tr>
<tr>
<td>iHna</td>
<td>sawwēna</td>
<td>khallaSna</td>
<td>khayyaTna</td>
<td>jibna</td>
</tr>
<tr>
<td>intu</td>
<td>sawwētu</td>
<td>khallaStu</td>
<td>khayyaTu</td>
<td>jibtu</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></th>
<th>asawwì</th>
<th>akhaliS</th>
<th>akhayyit</th>
<th>ajib</th>
</tr>
</thead>
<tbody>
<tr>
<td>ãnì</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>inta</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>inti</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>huwwa</td>
<td>ssawwì</td>
<td>tkhalìS</td>
<td>tkhayyit</td>
<td>jìjb</td>
</tr>
<tr>
<td>hiyya</td>
<td>ssawwì</td>
<td>tkhaliS</td>
<td>tkhayyit</td>
<td>jìjb</td>
</tr>
<tr>
<td>iHna</td>
<td>nsawwì</td>
<td>nkhaliS</td>
<td>nkhayyit</td>
<td>jìjb</td>
</tr>
<tr>
<td>intu</td>
<td>ssawwùn</td>
<td>tkhalSùn</td>
<td>tkhayTùn</td>
<td>jìbùn</td>
</tr>
<tr>
<td>humma</td>
<td>ysawwùn</td>
<td>ykhalSùn</td>
<td>ykhayTùn</td>
<td>jìbùn</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></th>
<th>sawwi</th>
<th>khalSi</th>
<th>khayyit</th>
<th>jìb</th>
</tr>
</thead>
<tbody>
<tr>
<td>inta</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>inti</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>intu</td>
<td>sawwu</td>
<td>khalSu</td>
<td>khayTu</td>
<td>jìbù</td>
</tr>
</tbody>
</table>

### D. Vocabulary

- bäqi: there remain(s)
- ‘a l-‘id: for Eid
- lḥad il-ān: until now
- ma khallaSít: I have not finished
- asghālí: my work/chores
- ‘indi ashyyā‘ hwāya: I have many things
- sh-baqīlīch issawwìn?: What else do you have to do?
- ajib: I bring
- Ḥajāt iT-Tābikh: cooking ingredients
- abdi: I start
- ašawwì: I make/do
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 ayyankum sa'ida! (Happy are your days!) or 'idkum mbāraḳ! (Blessed be your I'd!)

orattib il-bēṭ  I tidy up the house
nafs ışh-shi  the same thing
SSowril (sg )  Imagine!
lī l-ān  until now (not to be confused with lī' on [because])
mo woddēt  I didn't take
ilā khoyyūT  to the tailor
ajīblīch  I'll bring/get you
ToHīn  flour
bēDH  eggs
zibid  butter
bokirtēn  two spoons
wilāda Hamra  a red one
wilīda bēDīHa  a white one
sh-rāH tkhayTīn?  What are you going to sew?
bakrāt  spoons
ibni  my son
pardāt ithnēn  two curtains
'ūd sā'dīnī  (you could) help me
khalī nkhalīS  let's finish
shughulno  our work
Hatta nīrāH  so that we can rest
makān  place
bi l-'ūTīo  during the holiday
zowjī  my husband
abū w-umma  his father and mother
otol dūnolD  Donald's family
jibihum yemna!  Bring them over (lī, near us)!
kulna  all of us
madīnāt il-ʾalāb  play-land
nākhudh  we take
i-jaḥāl  the children
il-ʾōʾīlo kulhī  the whole family
akūn jiddan saʿida  I'll be very pleased
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, klêcho—a turnover-like dessert, stuffed with dates or nuts, called koHk or kok elsewhere in the Arab world.

The two Eids are the only holy days during which Iraqis also enjoy a break from official work. Other holidays are mainly limited to the mid-year and summer vacations for teachers and students—everyone else is allowed a much shorter yearly vacation, which most people tend to enjoy during the summer.

**F. Exercises**

1. Use one of the following imperative verbs to fill in the blanks in the sentences below:

   rûH (go) / shtirîli (buy me) / jibi (bring) / inTînî (give me) / sowwinno (make for us)

   a. lûsi, ________ ibñích w-ta’âllî l-bêtno
   b. Ahmad, ________ li l-madroso
   c. mûmo, ________ kêk
   d. bôbo, ________ badlo
   e. ’ammû, ________ l-kitâb (the book) min faDHlak

2. Match the words in column A with those in column B to form grammatically correct sentences.

   **A**
   
   a. khalloSît
   b. law somâHti
   c. nînî
   d. abûyo
   e. ummi
   f. lo trûHuûn
   g. min faDHlak

   **B**
   
   rûH il-orbil
   l-bêt oHmod
   sâ’idnî
   jibi l kêk
   oshghâlî kulha
   ssowwi bôglowo
   ’oSîr (juice) min faDHlak

3. Change the following requests/commands into the negative form.

   a. rûH l-madinat il-oł’âb
   b. sawwi klêcho
   c. kholliS ish-shughul kull (finish all the work)
   d. jîb bêDH w-TaHîn
4. Change the underlined singular nouns into dual ones.

a arid qalam (pen)
b abūya jāb tuuffāHa (brought an apple)
c ummi shīrat badla.
d ukhti jābat (gave birth to) walaḍ
e khāli ‘inda (has) bēt
f layla khayTat (sewed) qamiS

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, sawwinno kēk
   d bāba, shṭirīli badla
   e ‘ammu, nTini l-kitāb (the book) min faDhlak

2 a khallaSit ashghāli kulha
   b law samaḥti jibli kēk
   c nTini ‘aSir (juice) min faDhlak
   d abūya rāH il-arbil
   e ummi ssawwi baqlāwa
   f la trāHūn l-bēt aHmad
   g min faDhlak sā‘idni

3 a la trāH l-madīnat il-al‘āb
   b la ssawwi klēcha
   c la tkhaliS ish-shugul kulTa
   d la jib bēDH w·TaHīn

4 a arid qalamēn
   b abūya jāb tuuffāHtēn
   c ummi shṭirat badiltēn
   d ukhti jābat (gave birth) walaḍēn
   e khāli ‘inda (has) bētēn
   f layla khayTat qamiSēn

5 a ruHu li s-sinama
   b khaliS b-sur’a
   c khayTu il-malābis
   d jiby il-ahal yamna
LESSON 25
(Iraqi Arabic)

A. Dialogue

It's Thursday, and Yasmin, a university teacher, is telling Donald about the highlights of her week. Yasmin has taken the children to the zoo, given an evening lecture on the poet Nazik al-Malaika, gone to Habbaniyya Lake for a swim, and dined out with some friends. Next week, however, she will have to stay at home to correct exams.

Yasmin: hal-isbū' khallaS bsur'a!
Donald: i, SaHīH, SSawri hal-yām khamis! 'indi alif shaghla w-mā adri yemta asawwiha māku wakīt!
Yasmin: kulna hichi, bas tidri, āni sawwēt hwāya ashyā' hal-isbū'
Donald: kullish zēn, shinu sawwayti?
Yasmin: nibdi min yām is-sabit ba'd-dowām akhadht ij-jahāl l-Hadiqat il-Haywānāt chān yām jaml shifna Haywānāt ma-shōyfiha min zamān
Donald: mathalon?
Yasmin: chān aku osad w-nimir w-dubba wiyya awlād-ha, w Hayya Tulha akthar min khamis amtār, w-aku Tyūr ghariba zurug, w-khuDHur, w-Humur, w-Sufur twanasna dhāk il-yām bas yām il-āHīad, ma-gidarit aTla'; chān 'indi tsīIH dūnald: w-yām ith-thīnēn?
Yasmin: yām ith-thīnēn inTēt muHāDHarā b-jāmi'at baghdād
donald: muHāDHarā? b-'ay mawDḤā'?
yasmin: tkallamit 'an nāzik il-maIā'Ika
donald: 'aDḤīm!
yasmin: w-yām ith-thalātēn niHna lī l-Habbānīyā l-owlād rādaw yisībHūn. wi l-bārHā, l-arblā', akhalna barra wiyya ba'DH il-aSdiqā'
donald: khōsh sawwaytī! l-wāH̱Id lāzīm yīTla' ba'd id-dowām yasmin: bas tidri, sbū' ij-jāy lāzīm abqa bī l-bēt aSāliH intiHānāt

Yasmin: This week went by (lit., finished) very quickly
Donald: Yes, indeed! Imagine, today is Thursday! I have a thousand tasks, and I don't know when to do them. There's no time
Yasmin: We're all like that. But you know what? I did a lot of things this week.
Donald: Very good! What did you do?
Yasmin: Starting from Saturday, after work, I took the children to the zoo. It was a beautiful day. We saw animals we hadn't seen in a long time
Donald: Like what?
Yasmin: There was a lion, a tiger, a bear with her cubs, a snake more than five meters long, and some unusual birds: blue, green, red, and yellow. We enjoyed ourselves that day, but on Sunday, I couldn't go out; I had to do some correcting.
Donald: And on Monday?
Yasmin: On Monday, I gave a lecture at Baghdad University.
Donald: A lecture? On what subject?
Yasmin: I talked about Nazik al-Malaika.
Donald: Great!
Yasmin: And on Tuesday, we went to Habbaniyya. The boys wanted to swim. And yesterday, Wednesday, we ate out with some friends.
Donald: You did well! One needs to go out after work!
Yasmin: But you know what? Next week I'll have to stay home to correct my exams.

B. Pronunciation

In Iraqi Arabic, a word's last consonant cluster is often separated by a vowel when the word is followed by a word starting with a consonant to avoid having a three-consonant cluster, but the cluster remains intact when it is followed by a vowel or sometimes, the coordinating conjunction w

<table>
<thead>
<tr>
<th>English</th>
<th>Arabic</th>
<th>English</th>
<th>Arabic</th>
</tr>
</thead>
<tbody>
<tr>
<td>I went yesterday</td>
<td>rih\textit{l} il-y\textit{ām}</td>
<td>I went today</td>
<td>rih\textit{l} il-y\textit{ām}</td>
</tr>
<tr>
<td>Where else did you go?</td>
<td>bo\textit{d} id-dow\textit{ām} rih\textit{l} li s-s\textit{ūg}</td>
<td>After work I went to the market</td>
<td>bo\textit{d} id-dow\textit{ām} rih\textit{l} li s-s\textit{ūg}</td>
</tr>
<tr>
<td>I saw her before Friday</td>
<td>shif\textit{ī} ho qab\textit{l} y\textit{ām} i-jum\textit{′}o</td>
<td>I saw her before last night</td>
<td>shif\textit{ī} ho qab\textit{l} il-b\textit{ūr\textit{h}}o</td>
</tr>
<tr>
<td>I don't have time</td>
<td>r\textit{ū}H osh\textit{ūf} ak wok\textit{l} id-dow\textit{ām}</td>
<td>I'll see you (m. sg.) during working hours</td>
<td>r\textit{ū}H osh\textit{ūf} ak wok\textit{l} id-dow\textit{ām}</td>
</tr>
<tr>
<td>He has one thousand dinars</td>
<td>\textit{‘}indo o\textit{tī} din\textit{ār}</td>
<td>He has one thousand, one hundred dinars.</td>
<td>\textit{‘}indo o\textit{tī} w-miyyot (mīt) din\textit{ār}</td>
</tr>
</tbody>
</table>

The preposition \textit{min} (from) becomes \textit{mn} (a cluster) when it precedes a vowel, but it remains as it is before a consonant

<table>
<thead>
<tr>
<th>English</th>
<th>Arabic</th>
</tr>
</thead>
<tbody>
<tr>
<td>When did you leave the zoo?</td>
<td>yom\textit{tī} Tilo\textit{′}u \textit{mn} Hodiq\textit{ō}t il-Hoyw\textit{ōnāt}?</td>
</tr>
<tr>
<td>When did you leave the house?</td>
<td>yom\textit{tī} Tilo\textit{′}u \textit{mn} il-b\textit{ēt}?</td>
</tr>
</tbody>
</table>

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 o-CC-o-C. For example, \textit{jomīl} (beautiful) becomes \textit{ojmūl} (more beautiful), \textit{Tówīl} (long), \textit{oTów\textit{l}} (longer), and \textit{chibīr} (big/old), \textit{okbor} (bigger). The comparative form of the adjective is used with the particle \textit{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/*

*lamīs **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

*lamīs **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>zēn (good/nice)</td>
<td>aHsān (better/nicer)</td>
<td><em>l</em>-ahsān (the best)</td>
</tr>
<tr>
<td>sayyī`, mū zēn (bad)</td>
<td>aswā' (worse)</td>
<td><em>l</em>-aswā' (the worst)</td>
</tr>
<tr>
<td>‘aDHam (great)</td>
<td>aDHam (greater)</td>
<td><em>l</em>-aDHam (the greatest)</td>
</tr>
<tr>
<td>ghanīb (strange/unusual)</td>
<td>aghrab (more unusual)</td>
<td><em>l</em>-ghrab (the most unusual)</td>
</tr>
<tr>
<td>jamīl (beautiful)</td>
<td>ajmāl (more beautiful)</td>
<td><em>l</em>-ajmāl (the most beautiful)</td>
</tr>
<tr>
<td>dhāki (clever)</td>
<td>adhka (cleverer)</td>
<td><em>l</em>-adhka (the cleverest)</td>
</tr>
<tr>
<td>Hīlū (sweet)</td>
<td>aHla (sweeter)</td>
<td><em>l</em>-aHla (the sweetest)</td>
</tr>
<tr>
<td>wāsra` (wide/spacious)</td>
<td>awsā' (wider)</td>
<td><em>l</em>-awsā' (the widest)</td>
</tr>
<tr>
<td>bānīd (cold)</td>
<td>abrād (colder)</td>
<td><em>l</em>-abrād (the coldest)</td>
</tr>
<tr>
<td>Hār (hot)</td>
<td>aHarr (hotter)</td>
<td><em>l</em>-aHarr (the hottest)</td>
</tr>
<tr>
<td>qalīl (little)</td>
<td>aqall (less/fewer)</td>
<td><em>l</em>-aqall (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 gedar (CAN)

<table>
<thead>
<tr>
<th>Imperfect</th>
<th>Perfect</th>
</tr>
</thead>
<tbody>
<tr>
<td>ãini gogar asbaH</td>
<td>ãini gidart asbaH</td>
</tr>
<tr>
<td>I can swim</td>
<td>I could swim</td>
</tr>
<tr>
<td>Ínta tigdar tibdi</td>
<td>Ínta gidart tibdi</td>
</tr>
<tr>
<td>You can start</td>
<td>You could start</td>
</tr>
<tr>
<td>Ínti tigdrin títkalimín</td>
<td>Ínti gidart títkalimín</td>
</tr>
<tr>
<td>You can speak</td>
<td>You could speak</td>
</tr>
<tr>
<td>Húwwa gogar yibqa</td>
<td>Húwwa gidar yibqa</td>
</tr>
<tr>
<td>He can stay</td>
<td>He could stay</td>
</tr>
<tr>
<td>Híyya tigdar tákul</td>
<td>Híyya gidrat tákul</td>
</tr>
<tr>
<td>She can eat</td>
<td>She could eat</td>
</tr>
<tr>
<td>Íhna gogar nákhusdh il-imțiHân</td>
<td>Íhna gidarna nákhusdh il-imțiHân</td>
</tr>
<tr>
<td>We can take the exam</td>
<td>We could take the exam</td>
</tr>
<tr>
<td>Íntu tigdrun tsalHân ilmihânâtKum</td>
<td>Íntu gidartu tsalHân ilmihânâtKum</td>
</tr>
<tr>
<td>You can mark your own exams</td>
<td>You could mark your own exams</td>
</tr>
<tr>
<td>Humma gogdrin ykhalsun bsür’a</td>
<td>Humma gidraw ykhalsun 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 mo is used

- mõ ogdar osbaH
  - I can’t swim
- mõ yigdar yökul
  - He can’t eat

### 3. NUMBERS FROM 1 TO 20 IN IRAQI ARABIC

Except for differences in pronunciation and grammatical form, Iraqi Arabic numbers are the same as those in MSA (see Lessons 7 and 8)

<table>
<thead>
<tr>
<th>NUMBERS FROM 1 TO 20</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
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<tr>
<td>2</td>
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<tr>
<td>3</td>
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<tr>
<td>4</td>
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<tr>
<td>5</td>
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<td>6</td>
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<tr>
<td>7</td>
</tr>
<tr>
<td>8</td>
</tr>
<tr>
<td>9</td>
</tr>
<tr>
<td>10</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 wâHid (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 osodēn ithnēn (twa lions) and Haytēn ithnēn (twa snakes), tlath isūd (three lions) and tlath Hayyōt (three snakes), orba' isūd and orbo' Hovyōt, and sa on khomis/sitt/sobi’/thman/tisi’/’ashir isūd/Hayyōt Fram 11 upward, however, the numbers usually modify singular nouns, as in MSA Hdo’osh nimir (eleven tigers), thno’osh dubb (twelve she-bears), and ‘ishrīn ghozāla (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 ‘ishrīn (twenty), tiāθih (thirty), orbo’in (forty), etc, as in wāHid w- ‘ishrīn (twenty-one), thnēn w- ‘ishrīn (twenty-two), tlatha w- ‘ishrīn (twenty-three), orbo’a w- ‘ishrīn (twenty-four), etc. The remaining numbers in Iraqi Arabic follow the pattern found in MSA but differ, often slightly, in pronunciation miyya (hundred), mitēn (two hundred), tloθniyya (three hundred), orbo’miyya (four hundred), khomismiyya (five hundred) and so on, with the ward miyya (hundred) being added to the number. The same can be done with olf ag olif (thousand) and its plural ālāf, and with milyān (million) and its plural malāyīn olif, olif (two thousand), tloθtāl (three thousand), orbo’tolōf (four thousand), khamistālōf (five thousand), etc, and milyān, milyōnēa (two million), tlath molōyn (three million), orbo’ molāyīn (four million), khomis molōyin (five million), etc.

4. COLORS IN IRAQI ARABIC

Most of the words used for colors in MSA are also found in Iraqi Arabic, with small differences in pronunciation that characterize the dialect. Iraqi Arabic colors are pluralized when used to modify plural and dual nouns.

Tērēn khuDHur
twa (du) green birds (pl)

Tyūr khuDHur
green (pl) birds (pl)

The feminine forms of color apply when they follow singular nouns, as in Tēro Safro (a yellow female bird), but also in mit baTTo Safro (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 əbyaDH (a white house)</td>
<td>badla bēDHa (a white dress)</td>
<td>badlāt biDH (white dresses)</td>
</tr>
<tr>
<td>dubb aswod (a black bear)</td>
<td>dubba soda (a black she-bear)</td>
<td>dubbā/dbubbāt sūd (black bears) (m/f)</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>Hīdha' akhDHur (a pair of green shoes)</td>
<td>janTa khaDHra (a green bag)</td>
<td>aHdhiya khuDHur (green shoes)</td>
</tr>
<tr>
<td>bāb aS càra (a yellow door)</td>
<td>sayyāra Sāfra (a yellow car)</td>
<td>sayyārāt Sūfār (yellow cars)</td>
</tr>
<tr>
<td>golam azrag (a blue pen)</td>
<td>warāqa zarga (a blue paper)</td>
<td>aglām zung (blue pens)</td>
</tr>
<tr>
<td>dukkān gahwā'ī (a brown store/shop)</td>
<td>qanafo gahwā'yya (a brown couch)</td>
<td>qanafāt gahwā'yyāt (brown couches)</td>
</tr>
<tr>
<td>DḤuwa banafṣajī (a purple light)</td>
<td>waraṣa banafṣajīyya (a purple flower)</td>
<td>aDḤwiya banafṣajīyya (purple lights)</td>
</tr>
<tr>
<td>qomiš wordi (a pink shirt)</td>
<td>tannūra wardiyya (a pink skirt)</td>
<td>tannūrāt wardiyyāt (pink skirts)</td>
</tr>
<tr>
<td>nimr purtūqāli (an orange tiger)</td>
<td>dījāqa purtūqāliyya (an orange hen)</td>
<td>dījāqat purtūqāliyyāt (orange hens)</td>
</tr>
<tr>
<td>rūbāT niṢāṣi (a grey tie)</td>
<td>blūza niṢāṣiyā (a grey blouse)</td>
<td>blūzāt niṢāṣiyāt (grey blouses)</td>
</tr>
<tr>
<td>kīb tikDHū (a silver cup)</td>
<td>khāṣhūga tikDHūyya (a silver spoon)</td>
<td>kwāba tikDHūyya (silver cups)</td>
</tr>
<tr>
<td>Hzām dhahabi (a golden belt)</td>
<td>sā'a dhahābīyya (a golden watch)</td>
<td>sā'āt dhahābīyya (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.) niṢāṣi (grey shirts) instead of blūzōt niṢāṣiyāt. One may also say blūza niṢāṣi instead of blūza niṢāṣiyā, treating just as loosely all the other words in this category. Ṭīn Hashishi (grass-green color) and awān Ḥashshi/Hosḥiṣhiyyo (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.

- yām il-khomīs okhollīs imtiHōnōti.

On Thursday, I('ll) finish my exams.
yām is-sabit ‘idna mtiHūn
On Saturday, we have an exam

But

chān yām 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 orba’ jōmi’ūt b-boghdād
There are four universities in Baghdad

aku dawām yām is-sabit?
Is there work on Saturday?

lō, māku
Na, there isn’t

māku ‘indī filis oHmar
I’m broke (lit. I don’t have one red “cent”)

okīd māku fil b-Hadiqat il-Haywānāt?
Are you sure there is no elephant in the zoo?

7. VERB CONJUGATION IN IRAQI ARABIC
The following tables show the conjugation of five new Iraqi verbs in the perfect,
imperfect, and imperative forms. Note that the verb dira (ta know) does not have an
imperative form. Note also that the verb tkollam (to talk) can be used interchangeably
with another Iraqi Arabic verb, Hicho (to talk), which is the counterpart of the MSA Hoka,
and conjugates in exactly the same way as bido (to start) and bīqa (to stay), below

<table>
<thead>
<tr>
<th>VERB CONJUGATION: THE PERFECT TENSE</th>
</tr>
</thead>
<tbody>
<tr>
<td>bida (ta start)</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>dra (to know)</th>
<th>bīqa (to say)</th>
<th>sibāh (to swim)</th>
<th>tkallām (to speak)</th>
</tr>
</thead>
<tbody>
<tr>
<td>ānī</td>
<td>abdi</td>
<td>adn</td>
<td>abqa</td>
<td>asbāh</td>
<td>atkallām</td>
</tr>
<tr>
<td>inta</td>
<td>tībdī</td>
<td>tīdrī</td>
<td>tībqā</td>
<td>tsbāh</td>
<td>tkallām</td>
</tr>
<tr>
<td>intī</td>
<td>tībdīn</td>
<td>tīdrīn</td>
<td>tībqīn</td>
<td>tsbīhīn</td>
<td>tkallīn</td>
</tr>
<tr>
<td>huwāwā</td>
<td>yībdī</td>
<td>yīdrī</td>
<td>yībqā</td>
<td>yīsibāh</td>
<td>yītkallām</td>
</tr>
<tr>
<td>hiyyā</td>
<td>tībdī</td>
<td>tīdrī</td>
<td>tībqā</td>
<td>tsbāh</td>
<td>tkallām</td>
</tr>
<tr>
<td>il-ha</td>
<td>nībdī</td>
<td>nīdrīn</td>
<td>nībqā</td>
<td>nīsibāh</td>
<td>nītkallām</td>
</tr>
<tr>
<td>intu</td>
<td>tībdūn</td>
<td>tīdrūn</td>
<td>tībqūn</td>
<td>tsbīhūn</td>
<td>tkallūn</td>
</tr>
<tr>
<td>humma</td>
<td>yībdūn</td>
<td>yīdrūn</td>
<td>yībqūn</td>
<td>yīsibīhūn</td>
<td>yītkallūn</td>
</tr>
</tbody>
</table>

### Verb Conjugation: The Imperative

<table>
<thead>
<tr>
<th></th>
<th>bida (to start)</th>
<th>bīqa (to say)</th>
<th>sibāh (to swim)</th>
<th>tkallām (to speak)</th>
</tr>
</thead>
<tbody>
<tr>
<td>inta</td>
<td>ibdi</td>
<td>ibqā</td>
<td>isbāh</td>
<td>tkallām</td>
</tr>
<tr>
<td>intī</td>
<td>ibdi</td>
<td>ibqī</td>
<td>sibīh</td>
<td>tkallūmi/tkalmi</td>
</tr>
<tr>
<td>intu</td>
<td>ibdū</td>
<td>ibqū</td>
<td>sibīhu</td>
<td>tkallūmu/tkalmu</td>
</tr>
</tbody>
</table>

### D. Vocabulary

- **khassa b-sur'a**: finished quickly
- **ha-sām khamis**: Today is Thursday
- **'indī**: I have
- **a'llī shaghīta**: a thousand tasks
- **mā adnī**: I don't know
- **māku wakīt**: There's no time
- **kulna hichī**: We're all like that
- **bos tidrī?**: You know what? (lit., But do you know?)
- **nībdī min**: we start from
- **ba'd id-dawām**: after work
- **akhadāt li-jahāl**: I took the children
- **Hadiqat il-Haywānāt**: the zoo
- **chān yīm jamīl**: It was a beautiful day
- **shīn Haywānāt**: we saw animals
- **ma-shāfīha min zamān**: We haven't seen (them) in a long time
- **malaḥan?**: like what?, far example?
- **chān aku**: there was
- **asād**: lion
- **nimīr**: tiger
- **dubba**: she-bear
- **Hayya**: snake
- **Tūlha**: its length
- **akhtar min**: more than
- **khans, amīr**: five meters
There were unusual birds.

There were unusual birds.

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There were unusual birds. 
F. Exercises

1. Choose one of the verbs in parentheses to make a correct sentence

a. dūnald, b-'ay mawDHū' (tkallamiti, tkallamit)?
b. yāmīn (biqa, biqat) bi j-jāmi'a li s-sā'a sitta.
c. layla (khaīSat, khallaS) shughulha bsur'a
d. bāsil (sibaH, sibHat) bi l-Habbāniyya amis
e. lūsi rāH (yibdi, tībdī) tSalliH intiHānāt-ha
f. l-awlīd bidaw (yimshūn, timshūn)

2. Say the following sentences in Iraqi Arabic

a. I can't swim
b. Shall we go on a Thursday or an Sunday?
c. I gave a lecture
d. Rania is stranger than Jumana
e. Lucy went to the university

3. Fill in the blanks with the following comparative and superlative adjectives

l-akbar / asra' / akthar / l-aHsan / aqua / aTwal

a. Hādhī il-Hayya __________ min dhīch il-Hayya
b. ma-shifit __________ min hadha l-asad
c. minu __________, lamis la Sadiqat-ha?
d. minu __________, hādhī l-badla la hadlat ummi?
e. dūnald yākul __________ min lūsi
f. lūsi tisbaH __________ min dūnald

4. Which of the two colors in the parentheses below better matches each noun?

a. l-Hashish (aswad, akhDHār)
b. s-sīma (sky) (zarga, Hashishī)
c. l-walad (nSāSi, asmar)
d. t-tuffāHa (sāda, Hamra)
e. l-warda (banafsajīyya, fiDHīyya)
f. n-nimir (abyaDH, purtuqāli)
g. Sadiqī (shagra, dhahabiyya)

5. Match the words in column A with those in column B to create complete sentences.

A
a. chān yām
b. amis Tīla'īt

B
biha asad w-nimir
rāHaw li j-jāmi'a
c. hal-yöm thalāthā',
d Hadiqat il-Haywānāt
e. yöm ij-jum'a
f dūnal d-w-yāsmin
g yāsmin khalṣaṭ
h tkallamit 'an

māku dawām
jāmil
mū arbi‘ā'
ba’d id-dawām
nāzik il-malā‘ika
shighilha

**Answer Key**

1. a. dūnal, b-‘ay mawDhū’ tkallamit?
b. yāsmin brag bi j-jāmi‘a li ssā‘a sitta
c. layla khalṣaṭ shughulha b-sur‘a.
d. bāsil sibaḥ bi l-Habbāniyya amīs
e. lūsi rāḥ tībī ṭṣallīIḥ intīHānāt-ha
f. l-awlād bidaw yimshūn.

2. a. ʿānī mā āqdar asbāḥ
b. nruḥ yām il-khāmis la yām il-аHHad?
c. nṬēṭ muHāDhara
d. rānīya aqwa min jumāna
e. lūsi rāḥat li j-jāmi‘a

3. a. Ḥādhi il-Hayya aTwaqal min dhīch il-Hayya
b. ma-shīfiḥt aqua min hādha l-asād
c. minu l-akbar, lamīs la Sadiqāt-ha?
d. minu l-аHson, ḥādhi l-badla la badlat ummi?
e. dūnal yākul akthar min lūsī.
f. lūsi tisbaḥ asra‘ min dūnal

4. a. l-аHashish akhDHar
b. s-sima zargā
с. l-walad asmar (brown, tanned)
d. t-tuffāḥa Hamra
e. l-warda banafsouyya

f. n-nimir purtūgālī
g. Sadiqī ṣhagra (blonde)

5. a. ʿaḥnī yām jāmil
b. amīs Tila‘īt ba’d id-dawām
c. hal-yām thalāthā’, mū arbi‘ā'
d. Hadiqat il-Haywānāt biha asād w-nimir
e. yām ij-jum‘a māku dawām
f. dūnal d-w-yāsmin rāḤaw li j-jāmi‘a
g. yāsmīn khalṣaṭ shighilha
h. tkallamit ‘an nāzik il-malā‘ika
1 Fill in the blanks with the following verbs

yzūrūn / nwāfiq / Tila’it / yrūH / ashrab / tāklūn / t’īsh

a. l-awlād rāḥ ________ ‘amhum
b. ihna ________ ‘ala kulshi tgūla
c. lamīs ________ bi l-baSra
d. intu rāḥ ________ bi l-maT’am hal-yām?
e. āni ________ amis w-awwal amis
f. dūnald ma-yrīd ________ li l-mūSil
g. arīd ________ ‘aSir

2 Fill in the blanks with the following nouns.

banāt / iS-SiHa / sā’ā / Halīb / bēDHtēn / dawām / ‘uTla

a. shlān ________
b. aHtaḡ ________ w-khubuz (bread)
c. bēsh ________
d. yām is-sabit ‘idna ________
e. bi l-‘īd ‘idna ________
f. tīHtījīn ________ lō tīlah bēDHāt?
g. l-madrāsa biha ________ w-awlād

3 Choose the correct adjective from the options given in the parentheses

a. zawji (karīm, karīma)
b. ukhti (qawi; qawiyya)
c. l-Hadīqa (was’a, wash)
d. yāsmīn insāna (laṬīla, laṬiṭ)
e. dūnald ishtīra l-lūsi badla (jamīl; jamīla)
f. abūya jāb baTTikha (chibira, chibir)
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 (lūsī).
b. shīfīt kitāb (dūnald)?
c. dhāka bēt (ani)
5 Replace the words in parentheses below with the following attached abject pronauns

-ha / -a / -ni / -hum / -kum / -ich / -na

a nTēt (lūsi w-dūnald) kitābēn
b aHmad rāH yshūf (saffāna)
c zūru (āni) sbū ijjāy
 d wēn shift (intu) ‘ammi w-’amti?
e rāH anTi (inti) il-miftāH (key) bāchir
 f ta’ālu sā’dū (iHna) sbū ijjāy
g nūr tHlbb (aHmad)

6 Use the correct form of the verb chān in each of the following sentences

a l-walad (chān, chānat) zēn
b inti (chān, chinti) bi l-baSra
c ukhti (chānaw, chānat) bi j-jāmi’a
d khāli w-khālti (chinna, chānaw) ysibHān
 e āni w-zawwāti (chinna, chintu) bi s-sūg amīs
f inta w-akhūk (chānaw, chintu) b-Hadiqat il-Haywānāt
g āni (chānāt, chint) anTi muHāDHara

7 The verbs Hicha (to talk), misha (to walk), bicha (to cry), and nisa (to forget) conjugate in the same way as the verb 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>Hicha</th>
<th>misha</th>
<th>bicha</th>
<th>nisa</th>
</tr>
</thead>
<tbody>
<tr>
<td>āni</td>
<td>Hichēt</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>inti</td>
<td></td>
<td>mishēt</td>
<td>bichēt</td>
<td></td>
</tr>
<tr>
<td>hawwa</td>
<td></td>
<td></td>
<td>bicha</td>
<td></td>
</tr>
<tr>
<td>hīyya</td>
<td></td>
<td></td>
<td></td>
<td>nisāt</td>
</tr>
<tr>
<td>iHna</td>
<td></td>
<td></td>
<td></td>
<td>nisēnā</td>
</tr>
<tr>
<td>intu</td>
<td></td>
<td>mishētu</td>
<td></td>
<td></td>
</tr>
<tr>
<td>hūmmā</td>
<td>Hichāw</td>
<td></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
āni w-awlādi
inta w-zawijtak
SabāH
jb wyyāk tuffāH
s-sā'a thmānyā
ummī w-abūya čhānow
halyōm shinu

B

yrid yṣāfr bi l-'id
w-maz w-līnab
sayyāra
w-nuS illa khamasā
bi l-ībsū'
b-amānyā (in Germany)
sāfraw qabil yamān
n'īsh b-baghdād
il-khēr
ta'alu 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 shlānak?
d shlānich?
e marhaba?
f s-salāmu 'alaykum
g tiSbaHūn 'ala khēr

Answer Key

1. a l-awlād rāH yzūrūn 'amhum
   b ihna nwāfīq 'ala kulshi tguša
   c lamis tīsh bi l-baSra
   d ıntu ṛāH tāklūn bi l-maT'am hal-yam?
   e āni ḫīla'tt amis w-awwal amis
   f dūnald ma-yrid yrūH li l-mūSil
   g arīd ašrah aSīr

2. a shlān is-SīHaq?
   b aHtāij Ḥalīb w-khubuz (bread)
   c bēsh is-sā'g?
   d yām is-sabit 'idna dawām
   e bi l 'id 'idna 'yṬla

   f tiHtajin bēDHtēn la tlath bēDHât?
   g l-madrasa biha banāt w-awlād

3. a zawji karim
   b ukhtī qawīyya
   c l-Hadiqa wās'a
   d Yāsmin insāna laTīfa
   e dūnald ishtira l-lūsi badla jamila
   f abūya jāb baTTikha chibīra
   g l-Hayya Tawīla

4. a hāθa qałamha
   b shīfīt kitāba?
c. dhōka bēti
d. rāH nākhudh akīna wīyyāna
e. rāH ashtīn min dūkkānīhm
f. ḥādhi mlābbīkm
  g. yamta tsāfīr il-baladāk?

5 a. nTēt-hum kītābīn
    b. aHmad rāH yshūfha
    c. zūrūqī sbū’ ijj-jāy
    d. wēn shīftū ‘ammī w-‘amti?
    e. rāH anTīch il-miftāH (key) bāchir
    f. ta’ālu sā’dūnq isbū’ ijj-jāy
    g. nūr ṭHībbā

6 a. l-walad chān zēn
    b. intī chinīt bi l-baSrā
    c. uktī chānāt bi j-jāmi’a
    d. khālī w-khālī chānaw yshbHūn
    e. ḍīn w-zawīṭtī chinaw bi s-sūg amīs
    f. inta w-akhūk chinūt b-Hadiqat il-Haywānāt
    g. ḍīn chinīt anTī muHāDHāra

<table>
<thead>
<tr>
<th></th>
<th>Hīcha</th>
<th>misha</th>
<th>bīcha</th>
<th>nīsa</th>
</tr>
</thead>
<tbody>
<tr>
<td>anī</td>
<td>Hīčēt</td>
<td>mīshēt</td>
<td>bīchēt</td>
<td>nīsēt</td>
</tr>
<tr>
<td>inta</td>
<td>Hīčēt</td>
<td>mīshēt</td>
<td>bīchēt</td>
<td>nīsēt</td>
</tr>
<tr>
<td>intī</td>
<td>Hīčētī</td>
<td>mīshētī</td>
<td>bīchētī</td>
<td>nīsētī</td>
</tr>
<tr>
<td>Huwwā</td>
<td>Hīcha</td>
<td>mīshā</td>
<td>bīcha</td>
<td>nīsa</td>
</tr>
<tr>
<td>Hīyā</td>
<td>Hīchät</td>
<td>mīschāt</td>
<td>bīchāt</td>
<td>nīsāt</td>
</tr>
<tr>
<td>Hīna</td>
<td>Hīchenā</td>
<td>mīschēnā</td>
<td>bīchēnā</td>
<td>nīsēnā</td>
</tr>
<tr>
<td>intu</td>
<td>Hīchētu</td>
<td>mīschētu</td>
<td>bīchētu</td>
<td>nīsētu</td>
</tr>
<tr>
<td>Huwmā</td>
<td>Hīchaw</td>
<td>mīshaw</td>
<td>bīchaw</td>
<td>nīsav</td>
</tr>
</tbody>
</table>

8 iHna mà ‘idna sayyāra
   lamīs w-lūsī sāfraw qabil yāmēn
dūnāb yīrd yṣāfīr bi l-‘īd
   ǎnī w-awlādī n’īsh b-baghdād
   inta w-zawījta ta’ālu l-bēنā
   SabāH il-khēr
   ǧīb wīyāk tuffāH w-maz w-‘īnāb
   s-sā’ā thmānya w-nuS illa khamṣa
   ummi w-ⁿabūyat chānaw b-almānāya
   ḥalyām shinu bi l-īsbū’

9 a. ḍīn aHībb il-Haywānāt
    b. ashūfak ba’d id-dawām
    c. rHīt li s-sīnāma
    d. shakṣu ‘indīch bi j-jannāTa?
    e. yā TuffāH trīnd?
    f. ‘indi alīf dinār

10 a. masū’ in-nūr
    b. ma’ā s-salamā
    c. zēn il-Hamḍillā
    d. zēn l-Hamḍillā
    e. marHaba’ahlan
    f. ‘alaykm is-salām
    g. ajmā’in
A. Dialogue

Nadia’s son Ahmad and his girlfriend Georgette want to get married. Ahmad’s family is apposed to the marriage because Georgette is Christian and Ahmad is Muslim. In the following conversation they are talking to Lucy about their troubles.

aHmad mā ba’rif kif baddi ZabbiTa ma’ ahih anā bHeeba la-jarjet bas ahih mā byismoHūli itjawwaza
läsi lē yā aHmad? shū l-mishkle? lē mā byismaHūlak ahlak itjawwaza la-jarjet?
aHmad ma bta’rī anā shi‘i w-lēzim itjawwaz waHdi shi‘yye mitli w-hiyye mārūniyye ‘a shēn heyk lēzim itjawwaz wāHad mārūni mitla shū baddnā na’mul? ba’d khamsta’shar sine Harb ahliyye libnēn ba’du Tayfi
läsi. shū ‘īndak ikhtiyārēt lēkin?
aHmad fiyi itrika la jarjet w-itjawwaz bint tēniye ta’jibun la-ahli bas anā mā baddi
läsi. mish bayyak kēn baddu yēk titjawwaza la-bint ‘amtaq, shū kēn isma?
aHmad zeineb
läsi aywā. zeneb
aHmad bala bas anā baddi jarjet w-bas
läsi mishkla kbiē Tab, shū raH ta’mul ya’nī?
aHmad walla, fiyi ēkhida la-jarjet w-nrūH ‘a ‘ubruS - izā badda - w-nťjawwaz jawēz madanim jarjet lā, yā aHmad, kif baddnā nrūH ‘a ‘ubruS la-Hālnā? shū raH yi‘ulu ahli w-ī-jīrān? mish ma’tūl kif ‘am bitfakkir
aHmad bas hayda mish kil shī, yā läsi anā ba’dnī mā ‘indi shī’ a w-ba’dnī ‘am-bfattish ‘a shighel w-mā bié’ Sārī sine
jarjet aSdu yā läsi, izā tjawwaznā, shū baddnā nēkul w-nśhrab? w-weyn baddnā n’īsh?
lūsi  ya’ni l-waD’ l-iqtiSādī kāmēn Diddak yā aHmad, mish heyk?

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, and i, Lebanese Arabic has four more vowels: two long vowels, ē and ē, and two short vowels, e and o. The Lebanese Arabic words lē (why), mishkīl (problem), and jorjet (Georgette), all from the dialogue, contain these vowels.

3. Consonants in Lebanese Arabic

A. The Consonant q

The MSA consonant q is normally replaced with a hamza sound (ⁿ) in Lebanese Arabic, as in
'ubruS (Cyprus) فبرص
yi'ulu (they say) يقولوا
'aSdu (he means) قصده
ma'āl (understandable, reasonable) مقبول
At the same time, the many fuSHō words that contain a homzō almost always lose it in Lebanese Arabic. This is why it is reasonable to suspect that whenever a homzō is found in Lebanese Arabic, it corresponds to the consonant q in fuSHō. A number of words in Lebanese Arabic that belong to the educated and more formal language retain their qopp, such as iqtiSōdí (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 fuSHō equivalents.

<table>
<thead>
<tr>
<th>Lebanese Arabic</th>
<th>FuSHō</th>
</tr>
</thead>
<tbody>
<tr>
<td>jorjet</td>
<td>جوزجبت</td>
</tr>
<tr>
<td>Georgette</td>
<td></td>
</tr>
<tr>
<td>itjowwozo</td>
<td>أتزوُجُهُما</td>
</tr>
<tr>
<td>I am marrying her</td>
<td></td>
</tr>
<tr>
<td>tojibun</td>
<td>تُحَبُّهُم</td>
</tr>
<tr>
<td>They like her</td>
<td></td>
</tr>
</tbody>
</table>

C. THE CONSONANT dh
The fuSHō sound dh is pronounced as a z sound in Lebanese Arabic. Compare the Lebanese Arabic words below to their fuSHō equivalents.

<table>
<thead>
<tr>
<th>Lebanese Arabic</th>
<th>FuSHō</th>
</tr>
</thead>
<tbody>
<tr>
<td>izon (so)</td>
<td>إذا</td>
</tr>
<tr>
<td>izā (if)</td>
<td>إذا</td>
</tr>
</tbody>
</table>

D. THE CONSONANT th
The fuSHō 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 fuSHō, differ in their pronunciation of the th.

<table>
<thead>
<tr>
<th>Lebanese Arabic</th>
<th>FuSHō</th>
</tr>
</thead>
<tbody>
<tr>
<td>sēnīye (second, measure of time)</td>
<td>ثانية</td>
</tr>
<tr>
<td>tēnīye (second, ordinal number; another)</td>
<td>ثانية</td>
</tr>
</tbody>
</table>

4. THE FEMININE ENDING
In fuSHō, the feminine form of nouns and adjectives is indicated by the ending -o.

In Lebanese Arabic, the feminine ending is pronounced in two ways. Compare the following examples with their fuSHō equivalents.
• After q, t, z, d, s, and in most cases after r, the feminine ending is -a

\[
\begin{align*}
&\text{shi'a (Shi'a)} & \text{شيعة} \\
&\text{shi'a (apartment)} & \text{ساعة}
\end{align*}
\]

• After all other sounds, the feminine ending is -e, and frequently also -i, without any distinction between the two

\[
\begin{align*}
&\text{mishkle (problem)} & \text{مشكلة} \\
&\text{sine (year)} & \text{سنة} \\
&\text{Tāifiye (sectarianism)} & \text{طائفيّة} \\
&\text{māruṇiyye (Maronite)} & \text{مارونيّة} \\
&\text{ahliyye (civil)} & \text{أهلية} \\
&\text{tēniye (another)} & \text{ثانية} \\
&\text{waHdi (one, f.)} & \text{واحدة}
\end{align*}
\]

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>anā</td>
<td>we</td>
</tr>
<tr>
<td>you (m)</td>
<td>enta/ente</td>
<td>you (m/f)</td>
</tr>
<tr>
<td>you (f)</td>
<td>enti</td>
<td>entu</td>
</tr>
<tr>
<td>he</td>
<td>huwwi</td>
<td>they (m/f)</td>
</tr>
<tr>
<td>she</td>
<td>hiyyi</td>
<td>hinni</td>
</tr>
</tbody>
</table>

Notice that most Lebanese Arabic personal pronouns are very close in form to those in fuSHā. The main difference consists in the fact that the fuSHā a sound is pronounced as either e (enta/ente and enti) or i (huwwi, hiyyi and enti) in Lebanese Arabic. In the plural, naHna (we) differs from the fuSHā naHnu only in the last vowel. The plural you pronoun, entu, starts with the Lebanese Arabic e and lacks the final consonant m, unlike its fuSHā counterpart, antum. The Lebanese Arabic they pronoun, hinni, differs the most from its equivalent in fuSHā, hum, the two share only the initial sound h. A more important difference between Lebanese Arabic and fuSHā is that Lebanese Arabic does not distinguish between masculine and feminine forms in the plural and has no dual pronouns.
2. THE POSSESSIVE SUFFIXES
The possessive endings in Lebanese Arabic are presented in the following table:

<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 Lebanese Arabic possessive endings for the we and you plural forms are identical to those in fuSHō. For all other persons they differ slightly and need to be learned. In contrast to fuSHō, possessive endings in Lebanese Arabic are attached directly to the end of the noun without an intervening vowel. The following table shows the noun oḥl (family) with the possessive endings attached to it:

||
|---|---|
| **THE NOUN aḥl (FAMILY) WITH POSSESSIVE SUFFIXES** | |
| **Singular** | **Plural** |
| my family | aḥlū | our family | aḥlūnā |
| your (m) family | aḥlāk | your (m/f) family | aḥlkun |
| your (f) family | aḥlik | | |
| his family | aḥlu | their (m/f) family | ahlun |
| her | aḥla | | |

3. THE IMPERFECT TENSE
Lebanese imperfect tense has two forms, the imperfect indicative and the imperfect subjunctive:

| THE IMPERFECT INDICATIVE OF THE VERB ‘eref (TO KNOW) |
|---|---|
| **Singular** | **Plural** |
| anā | ba’rīf | naHna | mna’rīf |
| enta | bta’rīf | | bta’rīfu/bta’rfu |
| enti | bta’rīfu/bta’rfi | entu | | |
| huwwi | bya’rīf | hinni | bya’rīfu/bya’rfu |
| hiyyi | bta’rīf | | |

mō bo’rīf kif boddī ZobbiTo mo’ oḥlī
I don’t know how I will work things out with my family

bta’rīf onō shī’ī
You know I am Shiite

The imperfect subjunctive form is used after modal words, such as lēzim (should, must), boddi (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 'o beirūt
I need to go to Beirut

shū lēzim to'mol bukro?
What do you have to do tomorrow?

mish lēzim tZabbīTu l-ūDo?
Don't you need to tidy the room?

• boddi (I want to)

boddi (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 boddi changes as well. The following table shows the different forms of boddi (I want to) followed by the imperfect verb 'eref (to know).

<table>
<thead>
<tr>
<th>THE EXPRESSION boddi (I WANT TO)</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>anā</td>
<td>boddi a’ref</td>
<td>naHna</td>
</tr>
<tr>
<td>enta</td>
<td>baddiak ta’ref</td>
<td>entu</td>
</tr>
<tr>
<td>enti</td>
<td>baddi ta’ref/ta’ref</td>
<td></td>
</tr>
<tr>
<td>huwwi</td>
<td>boddi ya’ref</td>
<td>Hinni</td>
</tr>
<tr>
<td>hiyyi</td>
<td>badda ta’ref</td>
<td></td>
</tr>
</tbody>
</table>

kif boddō trūH ‘o 'ubruS lo-Hūlō?
Why does she want to go to Cyprus alone?

shū boddok tēkul w-tishrob?
What do you want to eat and drink?

Another function of boddi (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 boddi is the correct one, went to, going to, or will, depends on the context. Take a look at some examples.

shū boddōnē nēkul w-nishrob?
What are we going to eat and drink?

shū boddōnō no’mul?
What are we going to do?

mō bo’rif kif boddi ZobbiTo mo’ ohli
I have no idea how I will work things out with my family
fiyi (I can)

*fiyi* (I can) consists of the preposition *fi* (in) followed by an object pronoun suffix. The object pronoun suffix expresses the subject and therefore, has to change accordingly, e.g., *fiyi* (he can), *fiyō* (she can), etc. *Fiyi* is followed by the imperfect subjunctive form of the verb, without the prefix *b-* or *m-*. In the following table, the verbal phrase *fiyi ikhtār* (I can/choose) is fully conjugated.

<table>
<thead>
<tr>
<th>THE EXPRESSION <em>fiyi ikhtār</em> (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 <em>(m)</em> can choose</td>
<td>fik tikhtār</td>
<td>you <em>(m)</em> can choose</td>
</tr>
<tr>
<td>you <em>(f)</em> can choose</td>
<td>fiki tikhtān</td>
<td>you <em>(f)</em> can choose</td>
</tr>
<tr>
<td>he can choose</td>
<td>fiy ikhtār</td>
<td>they <em>(m)</em> can choose</td>
</tr>
<tr>
<td>she can choose</td>
<td>fya tikhtār</td>
<td>they <em>(f)</em> can choose</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., *somaHā* (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 vowelization 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>
<th>semeh (to allow)</th>
<th>akhad (to take)</th>
<th>rāH (to go)</th>
<th>ZabbiT (to fix)</th>
<th>tjawwaz (to marry)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Verb Form</td>
<td>I (sound)</td>
<td>I (hamzated)</td>
<td>I (hollow)</td>
<td>II</td>
<td>V</td>
</tr>
<tr>
<td><em>anā</em></td>
<td>bismaH</td>
<td>bēkhud</td>
<td>brūH</td>
<td>bZabbiT</td>
<td>bitjawwaz</td>
</tr>
<tr>
<td><em>enta</em></td>
<td>btismaH</td>
<td>btēkhud</td>
<td>btrūH</td>
<td>bZabbiT</td>
<td>bitjawwaz</td>
</tr>
<tr>
<td><em>enti</em></td>
<td>btismaH</td>
<td>btēkhud</td>
<td>btrūH</td>
<td>bZabbiT</td>
<td>bitjawwaz</td>
</tr>
<tr>
<td><em>huwwl</em></td>
<td>byismaH</td>
<td>byēkhud</td>
<td>byrūH</td>
<td>byiZabbiT</td>
<td>byitjawwaz</td>
</tr>
<tr>
<td><em>hiyī</em></td>
<td>btismaH</td>
<td>btēkhud</td>
<td>btrūH</td>
<td>bZabbiT</td>
<td>bitjawwaz</td>
</tr>
<tr>
<td><em>nhān</em></td>
<td>mnīsmāH</td>
<td>mnēkhud</td>
<td>mnirūH</td>
<td>mnīZabbiT</td>
<td>mnītjawwaz</td>
</tr>
<tr>
<td><em>entu</em></td>
<td>btismaHu</td>
<td>btēkhudu</td>
<td>btrūHu</td>
<td>bliZabTu</td>
<td>bitjawwazu</td>
</tr>
</tbody>
</table>
**D. Vocabulary**

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>baddi</td>
<td>I want</td>
</tr>
<tr>
<td>ZabbīTa</td>
<td>I fix it</td>
</tr>
<tr>
<td>bas</td>
<td>but; only</td>
</tr>
<tr>
<td>byismaHuši</td>
<td>they allow me</td>
</tr>
<tr>
<td>tjawwaza</td>
<td>I marry her</td>
</tr>
<tr>
<td>lē</td>
<td>why</td>
</tr>
<tr>
<td>shū</td>
<td>what</td>
</tr>
<tr>
<td>mishkle</td>
<td>problem</td>
</tr>
<tr>
<td>shī’i (shī’yye, f)</td>
<td>Shiite</td>
</tr>
<tr>
<td>lēzim</td>
<td>should, must</td>
</tr>
<tr>
<td>w</td>
<td>and</td>
</tr>
<tr>
<td>mārūniyye</td>
<td>Maronite</td>
</tr>
<tr>
<td>’a shēn heyk</td>
<td>that’s why</td>
</tr>
<tr>
<td>ba’d</td>
<td>yet, still</td>
</tr>
<tr>
<td>Harb ahliyye</td>
<td>civil war</td>
</tr>
<tr>
<td>Tāyf</td>
<td>sectarian</td>
</tr>
<tr>
<td>ikhtiyarēt (ikhtiyyār, sg)</td>
<td>choices</td>
</tr>
<tr>
<td>fiyi</td>
<td>I can</td>
</tr>
<tr>
<td>itrika</td>
<td>I leave her</td>
</tr>
<tr>
<td>mish</td>
<td>not</td>
</tr>
<tr>
<td>bayyak</td>
<td>your father (m)</td>
</tr>
<tr>
<td>yēk</td>
<td>you (independent object pronoun)</td>
</tr>
<tr>
<td>bala</td>
<td>yes</td>
</tr>
<tr>
<td>kbire (kbir, m)</td>
<td>big</td>
</tr>
<tr>
<td>Tab</td>
<td>okay, well</td>
</tr>
<tr>
<td>raH</td>
<td>will, shall</td>
</tr>
<tr>
<td>walla</td>
<td>well, adv (lit by God)</td>
</tr>
<tr>
<td>ēkhida</td>
<td>I take her</td>
</tr>
<tr>
<td>nrūH</td>
<td>we go</td>
</tr>
<tr>
<td>’a</td>
<td>to</td>
</tr>
<tr>
<td>’ubruS</td>
<td>Cyprus</td>
</tr>
<tr>
<td>izā</td>
<td>if</td>
</tr>
<tr>
<td>jawēz maḍani</td>
<td>civil marriage</td>
</tr>
<tr>
<td>la-Hālnā</td>
<td>(we) alone</td>
</tr>
<tr>
<td>yi’ulū</td>
<td>they say</td>
</tr>
<tr>
<td>jirān (jār, sg.)</td>
<td>neighbors</td>
</tr>
<tr>
<td>ma”ūl</td>
<td>understandable, believable</td>
</tr>
<tr>
<td>bittakkir</td>
<td>(you) think (conjugate like Zabbit)</td>
</tr>
<tr>
<td>hayda</td>
<td>this</td>
</tr>
<tr>
<td>shī’u’a</td>
<td>apartment</td>
</tr>
<tr>
<td>btattish ’a shīghe‘l</td>
<td>I look for a job (conjugate like Zabbit)</td>
</tr>
<tr>
<td>būlē’i</td>
<td>I find</td>
</tr>
</tbody>
</table>
E. Cultural Note

Lebanon is a multi-religious society with eighteen officially recognized religious sects, twelve Christian and six Muslim. Different sects do not have equal power, their share of the legislative, executive, political, and administrative power depends on the number of their adherents and historical role. One of the key functions of each sect is the execution of the personal status law, which primarily regulates marriage and divorce, by its religious echelon.

As in neighboring Israel, inter-religious marriage ceremonies cannot be officially performed in Lebanon. Therefore, many Lebanese favor the introduction of civil marriage in Lebanon. They believe that civil marriage in Lebanon would be cheaper, as there would be no need to travel to Cyprus to be married in a civil court, and it would allow them to preserve their religious identity while marrying a person of another religion. Proponents of civil marriage also believe it will gradually help eliminate sectarianism in Lebanon. In an attempt to present the Lebanese with such an alternative, President Elias Hrawi submitted a draft law to institute civil marriage in 1998. This law was not ratified by the Parliament, although it was endorsed by the Council of Ministers. While the younger generation embraced Hrawi’s proposal, the powerful Muslim and Christian clergy condemned civil marriage as a threat to public morals and the traditional Lebanese family.

F. Exercises

1. Put the words in the parentheses in the correct form, then translate the sentences into English.

Example: onū (boddi) (bēkūl) tobbule bos bint 'omti (boddi) (bēkūl) soloTo tēnye
onū boddi ēkūl tobbule bos bint 'omti boddo tēkūl soloTo tēnye
I want to eat tabouli but my cousin wants to eat a different salad.

a. moriom (lēzim) (bZobbit) kīll il-moshēkil mo' ohlo
b. yō mono, (lēzim) (bitjowwoz) wōHod libnēni
c. khōlī rimō (boddi) (itrīk) libnēn w-(‘ish) b-omeriko
d. boyyi (bifokkīr) bo’dni ‘ind ij-jirūn
e. noHNo mō (bo’rīl) izō sōmir w-oHmod (bifottīsh) ‘o shigel bi beirūt

2. Say the following statements or questions in Lebanese Arabic.

a. What’s this?
b. Where is Ahmad’s apartment?
c. Do you (f) want to know our neighbors?
d. I am Maronite (m) also.
e. We have to go to Beirut.
3. Match the words from column A to those in column B to form phrases or short sentences

A
a. lēzim
b. baddkun
c. shū
d. raH tēkhdi
e. ‘a shēn
f. jawēz
g. mish

B
shāy yā betina?
madani
heyk
trūHi ‘a sh-shīghel
ma’ūl
tishrabu shi?
baddak ta’mul bi ‘ubruS?

4. Put the words in the correct order to form coherent sentences

a. yfattish / maHmūd / khāli / baddu / ‘a / shi’/a / akbar
b. ma / btsmaHli / zeineb / ‘a / l-baHīr / la-Hāli / rāH
c. kīl / hayda / shi
d. sine / Sarli / b-libnēn
e. ma / bya’jībni / l-iqṭSādi / 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 shī’ıyee mitli anā bHebbu la aHmad bas huwwi ma baddu yitjawwazni. baddu bas haydī shu isma l-mārūniyye jārīt hiyye lēzim titjawwaz wāHmad mārūni w-tītrik aHmad

a. min (wha) byaHki?
b. shu isma?
c. hiyye bītHebbu la aHmad?
d. aHmad bītHebbā?
e. hiyye bītHebbu la jārīt?

Answer Key

1. a. mariam lēzim tZabbit kill il-mashēkīl ma’ ahlā Mariam should fix all problems with her family
b. yā mana, lēzim titjawwazi wāHmad libnēnī Mana, you should marry a Lebanese [guy]
c. khālī rimā badda titrik libnēn w-t’ish b-amerika My aunt Rima wants to leave Lebanon and live in America
d. bayyi byifakkir ba’dni ‘ind ij-jirān My father thinks I’m still at the neighbors’
e. naHna mā mna’rif izā sāmir w-aHmad byifattishu ‘a shīghel bi-beirūt We don’t know if Samir and Ahmad are looking for a job in Beirut

2. a. shū hayda?
   b. weyn shī’at aHmad?
c. baddik ta’rifi jirānnā?
d. anā mārūni kamēn
e. lēzim nrūH ‘a beirūt

3 lēzim trūHi ‘a sh-shighel You (f.) have to go to work
baddkun tishrabu shī? Do yau (pl.) want to drink something?
shū baddak ta’mul bi-‘ubruS? What da you (m.) want ta da in Cyprus?
raH tēkhdi shāy yā betīna? Are you (f.) going to get tea, Betina?
’a shēn heyk because af that
jawēz madani civil marriage
mish ma’ūl unbelievable

4 a khāli maHmūd baddu yfattish ‘a shī’‘a akbar My uncle Mahmud wants ta look far a bigger apartment
b ma btismaHli zeineb rūH ‘a l-baHr la-Hāli Zeineb doesn’t let me ga ta the sea alone

5 Hi My name is Zeineb I am Ahmad’s cousin His father allows him ta marry only a Shiīte girl, like myself I love Ahmad but he doesn’t want ta marry me. He wants only this what’s her name the Maronite Georgette She should marry a Maranite and leave Ahmad
a bint ‘amtu la aHmad btaHki
b isma zeineb.
c hiyye bitHebbu la aHmad
d. aHmad ma bylHebbba
e. hiyye ma bitHebbba la jarjēt

c hayda kill shī This is all.
d Sarī sine b-libnēn. I’ve been in Lebanon for a year
e. ma bya’jibni l-waD’ l-iqtSādī I don’t like the economic situation
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.

**dunald**  kif kēnet il-Hafli bi-ba’lbek yā ‘ali?

‘ali bitjannin!

**lusī** mbayyen nbasaTet kīr, mā heike?

‘ali nbasaTet w-naSSI mā byinbusi7T feiruz āydi, mish Hada tēni bta’refu uSSata?

lusī ba’rift shwayye ‘annā kēnet min ‘ile fa’ira

‘ali bi-ZZabeT mā kēn ‘indun shī’ā, kēnū sēkīnīn b-ūDa bas bayyā kēn insēn kūr Tayyib

lusī kif kēn Tayyib w-mā byismaHlā trūH ‘ā rādīa Hatta tghannī?

‘ali bala, kēn ‘am byitrikā trūH bas b-shārī, bta’refi shū huwwē?

lusī mā ba’rīf

**dunald** anā kamēn ma ba’rīf shū huwwē?

‘ali mā tkun la-Hālā trūH bas iza kēnū immā aw khayyā ma’ā bta’refu l-awwal bas kēnet zghire, kēnet bītghannī la-jjīrān?

**dunald** akid Hobbū Sawtā kīr

‘ali mā fi shakhS mā byHebb Sawtā la-feiruz

nādya: shu ha l-Hākī yā ‘ali? kif mā fi? ma ibnū li-zghīr la-abu yūsēf mā byHebbā la-feiruz

‘ali enti kēmēnī hayda mā byifhām shī bi l-mūsī’ā l-’arabiyye shū baddik fīh!

lusī bta’refu shū ismā l-Ha’lī?

**dunald** kif, mish ismā feirūz?

lusī: lā, ismā nūḥād Haddād

‘ali brāva ‘aleyki, yā lusī! Sīrti bta’refi kīr ‘an lībnēn

**dunald** akhadet isem shuurā, ya’nī?

‘ali bala, bas Sāret mashhūra mā ba‘rīf le bas kēn fiyya tekhtār ismēn shahrazēd aw feirūz w-hiyye Hobbet 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. (lit, that she is not alone) That she might go only if her mother or brother were to accompany her (lit., were with her) Did you know, at first, when she was little, she used to sing for the neighbors?
Donald They must have loved her voice.
Ali There isn’t anyone who doesn’t love the voice of Feiruz
Nadia What are you talking about, Ali? What do you mean there isn’t anyone? (lit., how isn’t there) Abu Yusef’s younger son doesn’t like her
Ali What are you talking about! (lit., you too) That guy doesn’t know anything about Arabic music Don’t even mention him!
Lucy Do you know her real name?
Donald What do you mean, isn’t it Feiruz?
Lucy No, her name is Nuhad Haddad
Ali Bravo, Lucy! You have learned a lot about Lebanon lately
Donald So, she took a stage name?
Ali Yes, on the way to getting famous I don’t know why, but she could choose between two names—Shahrazad or Feiruz And she loved the latter one

B. Pronunciation

THE DEFINITE ARTICLE

In Lebanese Arabic, the definite article has two forms il and l il is used when the previous word ends in a consonant, and l, when it ends in a vowel For example

kif kēnet il-Hafli?
How was the concert?

fi l-awwal
in the beginning

shu ho l-Hoki?
What are you talking about? (lit What is this talk?)

As in fuSHā, when the definite article precedes a “sun” consonant (t, th, j, d, dh, r, z, s, sh, S, D, T, Z, l, n), it mirrors the sound of that consonant

Hobbet it-tēni.
She loved the second one

trūH ‘ā r-rādio
She goes to the radio.

Note that the letter j, pronounced like the sound zh in English measure, is a “sun” consonant in Lebanese Arabic

kēnet bitghonni lo j-jirōn
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 ʾl, as in

ʾibn ʾl-zghr ʾla abu yūsif
Abu Yusef’s younger son

Be careful not to confuse the definite article ʾl with the preposition ʾl (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

ʾismū ʾl-Hoʾiʾi
her real name

The noun ʾismū (her name) is definite because the possessive pronoun -š (her) is attached to it

C. Grammar and Usage

1. OBJECT PRONOUN SUFFIXES

Lebanese Arabic object pronouns, like those in the MSA, take the form of pronominal endings attached to verbs

<table>
<thead>
<tr>
<th>OBJECT PRONOUN SUFFIXES</th>
<th></th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Singulār</td>
<td>Plural</td>
<td></td>
</tr>
<tr>
<td>me</td>
<td>-ni</td>
<td>us</td>
</tr>
<tr>
<td>you (m)</td>
<td>-ak</td>
<td>you (f / m)</td>
</tr>
<tr>
<td>you (f)</td>
<td>-ik</td>
<td>-kun</td>
</tr>
<tr>
<td>him/it</td>
<td>-u</td>
<td>them (f / m)</td>
</tr>
<tr>
<td>her/it</td>
<td>-a</td>
<td>-un</td>
</tr>
</tbody>
</table>

Object pronoun suffixes are identical to the possessive endings, presented in Lesson 26, except for -ni (me)

The following table shows the verb ʾbyitrik (he lets/leaves) in the imperfect tense with object pronouns attached to it

| THE VERB ʾbyitrik (HE LETS/LEAVES) IN THE IMPERFECT TENSE WITH OBJECT PRONOUN SUFFIXES |
|---------------------------------------------|---------------------------------------------|---------------------------------------------|
| Singular                                   | Plural                                     |                                |
| he lets me                                 | ʾbyitrikāi                                  | he lets us                         |
| he lets you (m)                            | ʾbyitrikāk                                  | he lets you (m / f)                 |
| he lets you (f)                            | ʾbyitrikīk                                  |                              |
| he lets him/it                             | ʾbyitrikī                                 | he lets them (m / f)                |
| he lets her/it                             | ʾbyitrikā                                 |                              |

                          |                                |                                |

                           |                                |                                |

                           |                                |                                |

                           |                                |                                |

                           |                                |                                |

                           |                                |                                |
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 <em>akhad</em> (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 <em>(m)</em> took</td>
</tr>
<tr>
<td>you <em>(f)</em> 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 *okhodu* (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 *okhodtu* (full form), *okhodt* (pausal form)
- vs
- Lebanese Arabic *okhodt/okhad(e)t* (*I* took)

The optional *-e* in *okhad(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 <em>akhad</em> (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 <em>(m)</em></td>
</tr>
<tr>
<td>he took you <em>(f)</em></td>
</tr>
<tr>
<td>he took him/it</td>
</tr>
<tr>
<td>he took her/it</td>
</tr>
</tbody>
</table>

When an object pronominal 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 pronominal is added to the verb, and the stress moves there as well:

- *akhadītu* + -*u* → *akhadītu*
- *you (pl)* took + him → You *(pl)* took him/it
okhodtu + -o → okhodtūō
you (pl) took + her/it → You (pl) took her/it

okhodu + -u → okhodū
they took + him → They took him

okhodnō + -u → okhodnē
we took + him → We took him/it.

okhodnō + -ok → okhodnēk
we took + you (m) → We took you (m)

The perfect tense verb is negated by placing the particle mō in front of it.

mō okhodnē
We didn’t take him.

mō okhodtū
You didn’t take him.

mō okhodū
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 (hamza ted)</td>
<td>l (hollow)</td>
<td>Il</td>
<td>V</td>
</tr>
<tr>
<td>you (m )</td>
<td>samaH(ejt)</td>
<td>akal(ejt)</td>
<td>reH(ejt)</td>
<td>ZabbaT(ejt)</td>
<td>tjawwaz(ejt)</td>
</tr>
<tr>
<td>you (f )</td>
<td>samaHu</td>
<td>akali</td>
<td>reHti</td>
<td>ZabbaTii</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>akelet</td>
<td>rēHet</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 ikhtōr (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>I</td>
<td>fhm(e)t</td>
<td>biθham</td>
</tr>
<tr>
<td>you (m)</td>
<td>fhim(e)t</td>
<td>biθhəm</td>
</tr>
<tr>
<td>you (f)</td>
<td>fhməti</td>
<td>biθhəmi</td>
</tr>
<tr>
<td>he</td>
<td>fehim</td>
<td>biθham</td>
</tr>
<tr>
<td>she</td>
<td>fehmet</td>
<td>biθham</td>
</tr>
<tr>
<td>we</td>
<td>fhmənə</td>
<td>miθfham</td>
</tr>
<tr>
<td>you (pl)</td>
<td>fhitu</td>
<td>biθfhamu</td>
</tr>
<tr>
<td>they</td>
<td>fehmu</td>
<td>byfhamu</td>
</tr>
</tbody>
</table>

### 4. THE VERB kën (WAS, WERE) IN THE PERFECT TENSE

### THE VERB ikhtar (TO CHOOSE)

<table>
<thead>
<tr>
<th></th>
<th>Perfect Tense</th>
<th>Imperfect Tense</th>
</tr>
</thead>
<tbody>
<tr>
<td>I</td>
<td>khtar(e)t</td>
<td>biθhtar</td>
</tr>
<tr>
<td>you (m)</td>
<td>khtar(e)t</td>
<td>biθhtar</td>
</tr>
<tr>
<td>you (f)</td>
<td>khtariti</td>
<td>biθktarin</td>
</tr>
<tr>
<td>he</td>
<td>khtar</td>
<td>bykhtar</td>
</tr>
<tr>
<td>she</td>
<td>khtaret</td>
<td>bitkhtar</td>
</tr>
<tr>
<td>we</td>
<td>khtemən</td>
<td>mniθktar</td>
</tr>
<tr>
<td>you (pl)</td>
<td>khtartu</td>
<td>biθktaru</td>
</tr>
<tr>
<td>they</td>
<td>khtaru</td>
<td>bykktaru</td>
</tr>
</tbody>
</table>

The hollow verb kën (was/were) is a verb with a weak middle radical 1 kën 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, kën precedes a verb in the imperfect indicative tense In the following sentence kën, in the form of kënet, means first “was,” and then “used to.”

*bas kënet zghirë kënet bitghanni la j-jirān
When she was little she used to sing for the neighbors

kën has two stems in the perfect tense, kën- and kin- Here is its complete conjugation

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

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>I</td>
<td>kinet/kint</td>
<td>we were</td>
</tr>
<tr>
<td>you (m)</td>
<td>kinet/kint</td>
<td>you were</td>
</tr>
<tr>
<td>you (f)</td>
<td>kinti</td>
<td></td>
</tr>
<tr>
<td>he</td>
<td>kën</td>
<td></td>
</tr>
<tr>
<td>she</td>
<td>kënet</td>
<td></td>
</tr>
</tbody>
</table>

1 See Lesson 14 for a discussion of hollow verbs
D. Vocabulary

bitjannin | incredible (lit., it makes you crazy)
mboyyen | obvious
w-noSS | indeed, surely (an emphatic expression that follows the emphasized word—verb, noun, or adjective, lit., and a half)
hoysi | this (f.)
Hodo | one, someone
uSSoto | her story
shwoyye | a little
'onno | about her
'ile | family
foiro | poor
'indun | they have
kenu sëknin | they used to live
üDa | room
insën | man, person
Toyyib | good-hearted
Hotto | in order to
tghannoni | she sings
b-shorT | on a condition
immō | her mother
khoyyō | her brother
owwol | beginning
zghire (zghir, m ) | little
okid | sure
Sawtō | her voice
shu ho l-Hoki? | What are you talking about? (lit., What is this talk?)
mō fi | there isn’t
byilhom | he understands
musi'o | music
Ho'yi | real
isem shuhra | stage name (lit., fame name)
moshhūra (mashhūr, m ) | famous
tektör | 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'labek, 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'labek 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 kên (was/were), then translate the sentences into English.

Example: bintu (kên) ktr Toyyibe

bintu kênet ktr Toyyibe

His daughter was very nice.

a. bayyi mâ (kên) yismaHli râH 'â j-jâm'a la-Hâli
b. jirûnû mô (kên) bi beytun

c. anân w-khâlti rimâ (kên) jîrân b-amerika

d. yô, zeineb, shu (kên) to'mlu enti w-khoyyik bôs (kên) sôknîn b-libnên?

3. Translate the following sentences into Lebanese Arabic.

a. I don't know (lit., understand) anything at work.
b. Isn't his name Kamal?—No, his name is Ahmad.

c. He can go to the concert with his father and mother.

d. I don't like Enrique Iglesias's voice. He doesn't sing well.

e. Our father leaves us alone.

f. Did you (f.) take him to the hospital?—No, I didn't take him yet.
4. Match the questions from column A to their answers in column B to create a dialogue

A

nbasaTTi bi-l-Hafli?
nbasaTet w-naSS mê mà nbasaTTi enti?
shu ha l-Haki? kif mà bta'rî?
kên Tayyîb il-akel, kif mà 'ajabik?
anâ mà bifham bi-l-akel? it-tabbûl
bitjannîn w-l-kibbe kamên
shwayye? bas akiid Habbu l-musi'a?

B

mâ 'ajabni l-akel
mâ ba'rî
bala, Habbûa
lât, it-tabbûl mê kên Tayyibe, bas immi w-bayyi Habbu l-kibbe shwayye
mê kên Tayyib enti mâ bifhami bi-l-akel
mish ktiir w-enti?

5 Answer the following questions

a shu bta'rî lüsi 'an feiruz?
b kif kênêt t'ish ilet feirûz (or iletä la feirûz)?
c 'alî byiHebb feirüz? lê?
d w-enta/enti bta'rî/bta'rî feirûz? bitHebb/bitHebbi Sawtâ?
e bta'rî/bta'rî shakhS mashûr mitîl feirûz b-amerika?
f bitHebb/bitHebbi l-musi'a l-'arabiyye?

Answer Key

1 l-mishkle, l-waD' — The form of the definite article is l because the preceding words shû and ya'ni end in vowels

î-jirân — The form of the definite article is î because it precedes the word jirân, beginning in a sun consonant, and follows a word, w-, ending in a consonant

2 a bayyi mê kên yismaHli rûH 'â j-jâm'a la-Hâli My dad didn't let me go to the university alone
b jirânna mê kênû bi-beytun Our neighbors were not at [their] home.
c anâ w-khättî rîmâ kinnâ jirân b-amerika My aunt and I were neighbors in America

d yâ, zeîneb, shu kintu ta'mlu enti w-khayyik bas kintu sâknin b-libnên? Zeîneb, what were you and your brother doing when you were living in Lebanon?

3 a. mê bifham shi bi sh-shighel
b mish ismu kamîl? lâ, ismu aHmad

c fiy yrûH 'â l-Hafli ma' bayyu w-immu
d mê bHebb Sawtu la Enrique Igliesias

mê byighannî mnênH
e bayynâ byitriknâ la-Hâlnâ.
f akhadta 'â l-mustashfa? lâ, mê akhadtu ba'd

4 nbasaTTi bi-l-Hafli?
mish ktiir w-enti?
Did you have fun at the party?
Not much And you?
nbasaTet w-noSS mê mà nbasaTTi enti mâ ba'rî
I had a lot of fun. You didn’t you have fun?
I don’t know

What kind of an answer (lit. talk) is that? How come you don’t know?
I didn’t like the food.

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)

I don’t know what good food is? The tabouli was fantastic, and the kibbe taa

No, the tabouli wasn’t tasty, but my mom and dad liked the kibbe a little

I don’t know what good food is? The tabouli was fantastic, and the kibbe taa

Answer may vary

Answers may vary

Answers may vary

Answers may vary

A little? But they surely [must have]
lived the music?
Yes, they liked it

What does Lucy know about Feiruz?

She knows her real name and also a little about her family

How did Feiruz’s family use to live?
- Feiruz’s family was poor, they lived in a [single] room, not in an apartment

Does Ali like Feiruz? Why?
- Yes, Ali likes Feiruz a lot because her voice is fantastic

Yes, I know her, and I like her voice a lot

Answers may vary

Da you know a famous person like Feiruz in America?

I know / don’t know

Da you like Arabic music?

A little/a lot
LESSON 28
(Lebanese Arabic)

shū 'am ta'mli? What's Up?

A. Dialogue

Lucy, a visiting professor at the American University in Beirut, advises her undergraduate student Amal about her future job options and graduate study. Amal, who is majoring in English literature, feels ambivalent about teaching English in Lebanese schools because of the low salary and discipline issues, and is considering other options.

lūsi aḥlan amal, kifik? kif iS-SaHa?
amal mēshi l-Hāl, kifik enti?
lūsi mnēHa, tfaDDalīl
alam mersi
lūsi shā 'am ta'mli?
amal walla, miti ma bta'rfi ha s-sine raH khalliS ij-jēm'a
lūsi shū ha ta'mli ba'deyn?
amal ma 'așhēn heyk baddi iHke ma'ik b-SarāHa baddi a'rīf shū 'indi ikhtiyyāret
lūsi: awwal shi iza mā baddik tidrīsi ba'd, fīkī trūHi tiśtiṭiḥlī ikhtiSāSīk kīr mēshi b-liḥnēn fīkī tiē yīshīgīl b-surē'a ṭall il-madēris ḥalla badduN aṣēṭze bi'allmu inglīze
alam ba's mā raH a'baD kīr
lūsi ma'ik Ha'
amal w-kamēn mā fiyī 'allim wālēd Zghār mā byisma'ū l-kalēm ta'rfi shū alla ibnā la-jārtī haydik il-yām? bas reji' min il-madrāsē alla "yā māmā, il-yām ta'allamna l-ktēbe" allatu "w-shū katabtu, yā māmā?" alla "mā ba'rīf, ba'd mā ta'allamna l-irēye"
lūsi mahDūm, walla
alam mish ma'āl
lūsi Tāb, izan fīkī tṭāṭilī 'a shīgīl tēnī aw tκaffi dirāṣtīk.
amal aṢdiḳ 'addīm 'a mājīstēr?
lūsi ē, fīkī trūHī tidrīsī b-āmerīkā lē mā t'addmi 'a jēm'a tē'ī?
amal yu sī el ey?
lūsi ē
alam shū l-"web saитет" tābā'a?
lūsi ma'ik alam?
amal. lā, mā ma'i
lūsi: tilmīzī balā alam? hayda alam, tfaDDalī, kṭībī l-'inwēn. ilk Hada b-āmerīkā?
amal balā, khāltī sēkī b-las anγelēs

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 MA?
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>sēkāl (living)</th>
<th>jārṭī (my neighbor)</th>
<th>Zghār (little)</th>
<th>asētze (teachers)</th>
<th>bītāṛī (you know)</th>
<th>tōmli (you do)</th>
<th>tfaddali (come on in)</th>
</tr>
</thead>
<tbody>
<tr>
<td>MSA</td>
<td>sākīna</td>
<td>jārta</td>
<td>Sīghār</td>
<td>asāṭījda</td>
<td>tārīfī</td>
<td>tāmgli</td>
<td>tafaddali</td>
</tr>
</tbody>
</table>

The short vowel ʿ is dropped from the preposition bi (in) in the following examples:

<table>
<thead>
<tr>
<th>LA</th>
<th>b-sūr'ā (quickly)</th>
<th>b-lībnēn (in Lebanon)</th>
<th>b-SarāHa (honestly)</th>
</tr>
</thead>
<tbody>
<tr>
<td>MSA</td>
<td>bi-sūr'ā</td>
<td>bi-lūbnān</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>
<th>t'addmi (you apply, f)</th>
<th>tugaddimi</th>
<th>tfaatshi (you search, f)</th>
<th>tufattshi</th>
<th>b'allimu (they teach)</th>
<th>yu'allīmūn</th>
<th>ingliz (English)</th>
<th>inglīzīya</th>
</tr>
</thead>
</table>

C. Grammar and Usage

1. THE FUTURE TENSE

In Lebanese Arabic the future tense is formed by placing the particles raH ar ha (used interchangeably) before the imperfect tense form of the verb without b-/m- prefix. This tense corresponds to either the future tense (using will or going to) or to the present progressive tense (to be doing) in English.

- ha ssine raH khalliS ij-jēm'a
  I'm graduating (lit., finishing university) this year

- shū ha ta'mli ba'deyn?
  What are you going to do afterwards?

- raH a'baD ktir
  I'll get paid a lot

To negate the future simply add the negative particle mā in front of raH ar ha

- ha ssine mā raH khalliS ij-jēm'a
  I'm not graduating this year

- shū mā ha ta'mli ba'deyn?
  What aren't you going to do afterwards?

- mā raH a'baD ktir
  I'm not going to get paid much

2. DEMONSTRATIVES

Lebanese Arabic demonstrative pronouns are fewer and simpler than their counterparts in fuSHā

<table>
<thead>
<tr>
<th>DEMONSTRATIVES IN LEBANESE ARABIC</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
</tr>
<tr>
<td><strong>Masculine</strong></td>
</tr>
<tr>
<td>Singular:</td>
</tr>
<tr>
<td>hayda (this)</td>
</tr>
<tr>
<td>haydēk (that)</td>
</tr>
<tr>
<td>haydi (this)</td>
</tr>
<tr>
<td>haydi (this)</td>
</tr>
<tr>
<td>Plural:</td>
</tr>
<tr>
<td>haydol (these)</td>
</tr>
<tr>
<td>haydolēk (those)</td>
</tr>
<tr>
<td>haydol (these)</td>
</tr>
<tr>
<td>haydolēk (those)</td>
</tr>
<tr>
<td><strong>Feminine</strong></td>
</tr>
<tr>
<td></td>
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<tr>
<td></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

*ḥayda ʾalam*
This is a pen

*ḥayda mish kill shī*
That’s not all.

*ḥayda mā byifham shī*
This [guy] doesn’t understand anything

*feyrūz ḥaydi*
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, *ḥa* [(this)], is used with nouns of any gender or number

*ḥa ssine rāḥ khallīs iff-jēmʿa*
This year I’m graduating

*shū ḥa l-Hakī?*
What are you talking about? (lit. What’s this talk?)

Note that a demonstrative is used in the expression *ḥaydēk il-yōm* (that day), meaning “the other day,” as in

*ṭaʾrī ṣū alla ibna la-jāṛti ḥaydēk il-yōm?*
Do you know what my neighbor’s son told her the other day?

## 3. EXPRESSING POSSESSION

Three different constructions involving the prepositions *la* (for), *maʿ* (with), and *ʿind* (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>maʿ</em> (with)</th>
<th><em>ʿind</em> (at, on)</th>
</tr>
</thead>
<tbody>
<tr>
<td>I have</td>
<td>(la) <em>ilī</em></td>
<td><em>maʿi</em></td>
<td><em>ʿindī</em></td>
</tr>
<tr>
<td>you have</td>
<td>(la) <em>ilak</em></td>
<td><em>maʿak</em></td>
<td><em>ʿindak</em></td>
</tr>
<tr>
<td>you (f) have</td>
<td>(la) * ilk*</td>
<td><em>maʿik</em></td>
<td><em>ʿindik</em></td>
</tr>
<tr>
<td>he has</td>
<td>(la) <em>ilu</em></td>
<td><em>maʿu</em></td>
<td><em>ʿinlu</em></td>
</tr>
<tr>
<td>she has</td>
<td>(la) <em>ila</em></td>
<td><em>maʿa</em></td>
<td><em>ʿinda</em></td>
</tr>
<tr>
<td>we have</td>
<td>(la) <em>ilnā</em></td>
<td><em>maʿnā</em></td>
<td><em>ʿinnā</em></td>
</tr>
<tr>
<td>you have</td>
<td>(la) <em>ilkun</em></td>
<td><em>maʿkun</em></td>
<td><em>ʿinkun</em></td>
</tr>
<tr>
<td>they have</td>
<td>(la) <em>ilun</em></td>
<td><em>maʿun</em></td>
<td><em>ʿindun</em></td>
</tr>
</tbody>
</table>
The three possessive constructions are used in different contexts with slightly varying meanings.

A. lo (FOR)
The possessive construction with lo (for) expresses different forms of possession, as described below. Depending on its function, it takes different forms

- il-

In this construction, lo, 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

**ili**k **Hodo b-omeriko?**
Do you have someone (i.e., family) in America?

**ilo** ikht b-omeriko
She has a sister in America

- lo il-

The possessive construction with lo 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 lo il-. For example

**ho l-bêt lo ilkun?**
Is this house yours (pl.)?/Does this house belong to you? (lit., Is this house for you?)

**hoydo lo 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 lo il- in “X lo ili”, and when you want to say “I have X,” where X is a person, use ili alone in “ili X.”

- lo

lo can also be used in a possessive construction, or an iDōfa, as an alternative way of marking the possessive relationship between two nouns.¹ For example

**ibno lo-jörti**
my neighbor’s son (lit., her son for my neighbor)

**Sowto lo-feyrūz**
Feiruz’s voice (lit., her voice for Feiruz)

¹ See Lesson 4 for a discussion of the possessive construction in MSA.
Note that la is also frequently used in its original prepositional meaning, which should not be confused with the expression of possession, as in

\[\text{kēnet bitghonni lo-iyorō.}\]

She used to sing for the neighbors.

B. \textit{ma’} (WITH)
The possessive construction with the preposition \textit{mo’} (with) expresses the meaning of having something on oneself, at the particular moment. Its literal meaning is “X is with someone” Negate it with \textit{mō}

\[\text{mo’ik olom?} \quad \text{Do you have a pen on you? (lit., Is a pen with you?)}\]

\[\text{mō mo’i} \quad \text{No, I don’t (lit., No [pen] with me)}\]

\[\text{mo’ik Ho’} \quad \text{You are right (lit., The right is with you).}\]

C. \textit{‘ind} (AT, ON)
The possessive construction with \textit{‘ind} (at, on) denotes a general sense of being in possession of something. It is also used in statements such as \textit{I have a class, I have school, or I have a choice}. It is negated with \textit{mō}. Note that in the \textit{we} and \textit{you} plural forms (\textit{‘inno} and \textit{‘inkun}), the \textit{d} in \textit{‘ind} is dropped. The preposition \textit{fi} can be added in front of \textit{‘ind} with no change in meaning

\[\text{mō kēn (fi) ‘indun shi’o.} \quad \text{They didn’t have an apartment}\]

\[\text{boddi o’rif shū (fi) ‘indi ikhtiyārēt} \quad \text{I want to know what options I have}\]

\[\text{kom sīyyōro ‘inkun?} \quad \text{How many cars do you own?}\]

\[\text{fi ‘indik mōdrosē bukro?} \quad \text{Do you have school tomorrow?}\]

4. EXPRESSING POSSESSION WITH \textit{tā’} AND \textit{tabā’}
The expressions \textit{tā’} and \textit{tabō’}, meaning “belonging to,” resemble possessive pronouns and adjectives in function. \textit{tē’} and \textit{tobō’} are followed by possessive suffixes and represent another way to express belonging and ownership in Lebanese Arabic. Sometimes, they indicate not so much ownership as association, for example, with an institution
When used as possessive pronouns, tē' and tabō' are interchangeable with lo il-, when they are used as possessive adjectives, they may be replaced with the possessive endings (-i, -ok, -ik, etc.) or the possessive lo, an alternative to the IDōfo.

Like adjectives in Arabic, the possessive words tē' and tabō' follow the noun they modify:

lē mó t'oddmi 'o j-jēm'o tē'ī?  
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 mó t'oddmi 'o jēm'otí? (Why don't you apply to my university?), where a possessive suffix -i is used instead.

If tabō' is followed by a noun, it contracts to tobo', as in

{l-"web salt" tobo' l-istēz}  
the professor's Web site/the Web site belonging to the professor

Compare this with "web-salt"-u lo l-istēz (the professor's Web site/the Web site belonging to the professor), where lo is used:

hoydo tobō'ik?  
Is this yours?/Does this belong to you?

Compare this with hoydo lo ilik? (Is this yours?/Does this belong to you?)

5. VERB CONJUGATION
Below you will find three verbs, ėl (to say, to tell), Hiki (to speak, talk), and oboD (to get paid, earn), conjugated in the perfect and imperfect indicative. If ėl (to say, to tell) is followed by a pronominal object, as in I told him, the verb has to combine with the preposition lo (for), to which an object pronoun suffix is added. Below is the conjugation of ėl (to say, to tell) with and without the preposition. After a perfect tense verb ending in a vowel, the preposition lo 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>I</td>
<td>āl(e)t</td>
<td>āl(e)t (I said to him)</td>
<td>b’āl</td>
<td>b’āl (I say to him)</td>
</tr>
<tr>
<td>you (m)</td>
<td>āl(e)t</td>
<td>āl(e)t (you (m) said to him)</td>
<td>bit’āl</td>
<td>bit’āl (you (m) say to him)</td>
</tr>
<tr>
<td>you (f)</td>
<td>āl(u)</td>
<td>āl(u) (you (f) said to him)</td>
<td>bit’ālu</td>
<td>bit’ālu (you (f) say to him)</td>
</tr>
<tr>
<td>he</td>
<td>āl</td>
<td>āl (he said to him)</td>
<td>by’āl</td>
<td>by’āl (he say to him)</td>
</tr>
<tr>
<td>she</td>
<td>ālet</td>
<td>ālet (she said to him)</td>
<td>bit’āl</td>
<td>bit’āl (she say to him)</td>
</tr>
<tr>
<td>we</td>
<td>ālānā</td>
<td>ālānā (we said to him)</td>
<td>min’āl</td>
<td>min’āl (we say to him)</td>
</tr>
<tr>
<td>you (pl)</td>
<td>ālūtu</td>
<td>ālūtu (you (pl) said to him)</td>
<td>bit’ālu</td>
<td>bit’ālu (you (pl) say to him)</td>
</tr>
<tr>
<td>they</td>
<td>ālū</td>
<td>ālū (they said to him)</td>
<td>by’ālu</td>
<td>by’ālu (they say to him)</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>I</td>
<td>Hikēt</td>
<td>beHki</td>
</tr>
<tr>
<td>you (m)</td>
<td>Hikēt</td>
<td>beHki</td>
</tr>
<tr>
<td>you (f)</td>
<td>Hikīt</td>
<td>beHki</td>
</tr>
<tr>
<td>he</td>
<td>Hik</td>
<td>byeHki</td>
</tr>
<tr>
<td>she</td>
<td>Hikyet</td>
<td>beHki</td>
</tr>
<tr>
<td>we</td>
<td>Hikīnā</td>
<td>mneHki</td>
</tr>
<tr>
<td>you (pl)</td>
<td>Hikūt</td>
<td>beHku</td>
</tr>
<tr>
<td>they</td>
<td>Hikyū</td>
<td>byeHku</td>
</tr>
</tbody>
</table>

### THE VERB abāD (TO GET PAID, TO EARN)

<table>
<thead>
<tr>
<th></th>
<th>Perfect</th>
<th>Imperfect</th>
</tr>
</thead>
<tbody>
<tr>
<td>I</td>
<td>abāD(e)t</td>
<td>ba’baD</td>
</tr>
<tr>
<td>you (m)</td>
<td>abāD(e)t</td>
<td>ba’baD</td>
</tr>
<tr>
<td>you (f)</td>
<td>abāDi</td>
<td>ba’baDi</td>
</tr>
<tr>
<td>he</td>
<td>abāD</td>
<td>bya’baD</td>
</tr>
<tr>
<td>she</td>
<td>abāDet</td>
<td>ba’baD</td>
</tr>
<tr>
<td>we</td>
<td>abāDnā</td>
<td>nya’baD</td>
</tr>
<tr>
<td>you (pl)</td>
<td>abāDu</td>
<td>ba’baDu</td>
</tr>
<tr>
<td>they</td>
<td>abāDu</td>
<td>bya’baDu</td>
</tr>
</tbody>
</table>

### D. Vocabulary

- **mēshi l-Hāl.** Things are going fine
- **mnēHa** good (f)
- **sine** year
- **khallīS** I finish (conjugate like Zabbat)
- **jēm’a** university
- **ba’deyn** afterwards
- **il lke** I speak, I talk
E. Cultural Note

Studying languages is an essential part of Lebanese education. Most elementary, junior high, and high schools use two languages as their official languages of instruction: Arabic for the subjects of history, Arabic literature, and Arabic language, and either French or English for all the science subjects. In junior high or high school, a third language is usually added, so by the time students graduate from high school, it is assumed that they have mastered two languages and have a strong background in a third one. However, many people whose language of instruction at school was French feel they need to study English in specialized language schools. Most of these are members of the younger generation who have realized that English is a huge asset when you look for a job.
To teach in language schools, called modēris ir-rāshidīn (adult schools), or in any school in Lebanon, you don't need any teaching credentials. A Bachelor's is often enough for schoolteachers and a relative mastery of English for language school instructors. Many Americans who go to Lebanon to study Arabic find their first employment in such language schools. A lot of Lebanese prefer them to working at regular schools as well, since the wages are a little higher, the working hours are more flexible, and there are no discipline issues.

F. Exercises

1. Give the fuSHā equivalents for the following Lebanese Arabic words (Tip: Supply the short vowels)
   mishkle, woHdi (one, f), b-shorT, zghire, tghonni

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. bitHebbo lo-feyrūz (bos btismo' Sowto)
   b. l-osētze mō by'ollmu l-foronsi, bos il-inglize (bi-l-modēris il-ingliziyē)
   c. jōrti omol mō kēnet bi-beyto (bo'd yōm)
   d. yō, Hoson, shu kintu to'mlu ento w-khoyyok? (bos riHtu 'o libnēn)
   e. okhodtu 'o l-mustoshfa? (bukro)

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 mō kēn yo'rīf ibno lo-jyōro shu ketib bi-l-modrose?
   b. lē mō boddo omol tštishtīgh bi-l-modēris?
   c. w-ento/enti bto'rīf/bto'rīfi osēīze by'ollmu inglīze? byiHebbu shiğhln?
   d. shu oHson shiğhel b-omeriko?

5. Put the words in the parentheses in the correct form to make expressions of possession.
   a. ho l-olom (tē' + enti)?
   b. (mo' + entu) soyyōro?
   c. bint i-jirōn ('ind + hiyyi) ši’'o bitjonnin
Answer Key
1 mushkila, wāhīda, bi-sharT, Saghīra, tughānnī
2 a raH/ha tHebbā la-feyrūz bas btisma’ Sawta
   You’ll like Feiruz when you hear her voice
b bi-l-madēris il-ingliziye l-asētze mà raH/ha y’allmū l-faransi, bas il-inglize
   In the English schools, teachers won’t teach French, just English

3 a haydī madrase
b haydūl madēris

c haydī binet libnēniyē

d b-ha l-madrase by’allmū ‘arabe

e mà by’jibnī ha shshighel
f ha l-wlēd li-Zghār bya’rfu l-kṭēbe w-il irēye mnēH

g a l-ili, aHsan shighel b-amerika
   What’s the best job in the United States?
   la lili, ahsan shighel b-amerika istez jēm’a/duktūr/tishtīghīl bi-l-komputer
   For me, the best job in the United States is a university professor/a physician/to work in computer[s]

4 a lē mā kēn ya’rif lbna la-jījāra shu ketib bi-l-madrase?
   Why didn’t the neighbor’s son know what he wrote at school?
huwwī mā bya’rif il-irēye
   He doesn’t know how to read
b. lē mā badda amal tishtīghīl bi-l-madēris?
   Why doesn’t Amal want to work in schools?
mā raH ta’baD ktir w-l-wlēd mā byisma’u l-kalēm
   She’s not going to get paid much and kids don’t listen

4 c. Answers may vary
   Model answers

c w-enta/enti bta’rif/bta’rfī asētze
   by’allmū inglize? byiHebbu shighlu? Da know teachers of English?
   Do they like their job?
   khayyī by’alīm inglīz b-madrase
   Zghire b-”Santa Monaca” w-mā byiHebb shighlu ktīr
   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?
   na lili, ahsan shighel b-amerika istez jēm’a/duktūr/tishtīghīl bi-l-komputer

5 a ha l-olam tē’ik?
   Is this pen yours (f)?

b ma’kun sayyarah?
   Do you (pl) have a car with you?

b c bint ij-jirān ‘inda shi’ā bitjannīn
   The neighbor’s daughter has a fantastic apartment

d il-kṭēbe w-il-irēye mish la li’ anā bHebb ishtīghīl bas ma bHebb 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
(Libnanese Arabic)

‘an jad bta’rﬁ tiTbukhil You Really Know How to Cook

A. Dialogue

Nadia is teaching Lucy how to cook a traditional Lebanese rice garnish

lūsī kṭir ‘ajabnī l-γhodhα mbērH! ‘an jad bta’rﬁ tiTbukhil
NDAYA shū ‘ajabik aktar—ttabbūlē walla lūbya b-rizz?

lūsī ttabbūlē kṭir ‘ajabtnī bās ir-rizz byijannī fīk t’allmini kīf biTbukhū?

NADAYA tikram ‘aynik! ‘a fikra, halla kēn baddi iTbukhū ta’i ‘a l-maTbakh Hatta ḥarrūjī
lūsī emtin, halla?

NADAYA ē, iza ma fī ‘indik shī

lūsī lā

NADAYA Tab awwal shī, lēzīm yīkūn fī ‘indik rizz, w-sha’rīyye w-zēt tēkhdiff kībbeyyēt rizz w

lūsī kībbeyyēt rizz? mish alīle? la-kam wā’Had ‘am niTbukh?

NADAYA shakhwēn aw tītē Tayyib tghaSSlī kṭir mnēH

lūsī kām marra bghayyir il-māy?

NADAYA shī tītē marrāt, ba’dēn biHaTTī ‘a janab w-btēkhdiff shwayyēt sha’rīyye

lūsī mish abel ma nēkhud ışh-sha’rīyye lēzīm nHaTT iz-zēt ‘a l-γhāz?

NADAYA mennkī alīle yā bīnet, mennkī alīlē bta’rﬁ iTbukhī aHsαn minnīl yā’ni btēkhdiff nūS kībbeyyēt zēt w-biHaTTī ‘a l-γhāz bas byīghli tēkhdiff shwayyēt sha’rīyyē shī nūS kībbeyyē w-btīliyā bē z-zēt Hatta t’Sīr lowna dāhabī ba’dēn, biHaTTī r-rizz li ghαSSlītī min abel w-kamēn biHaTTI kībbeyyēn w-nūS māy w-btītrīkī lā-stawī

lūsī mā aTyab rizzik yā nādya!

NADAYA yalla, bukra enti ha t’a’llmēnī Tabkha amerikaniyye

lūsī tikram bas aŋo mā bo’riff iza fīyī iTbukh mıt’llik akid mā roH iZbaT mā’ī

NADAYA roH iZbaT w-nūS, mā tkhālī w-iza mā ZabαT kṭir ha tēkhli shū raH tkībb yαnī?

lūsī lā, ha a’mal mitli juHa kēn ‘indu tītē tīffeHāt kēn baddu yēkul weHdī bas abel ma akalā shēfā shwayyēt kharbēnī ʾm kībbā w-akhdad it-tēnīye Tull’ēt kharbēnī kamēn, ʾm kībbā tēnī

NADAYA shū, mā yikūn kībbun killūn?

lūsī lā, Taffa DDaw w-akal it-tēltē

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 rizz and then you

---

Translation:

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 rizz 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>min</td>
<td>who</td>
</tr>
<tr>
<td>shū</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>ƚ</td>
<td>why</td>
</tr>
<tr>
<td>kif</td>
<td>how</td>
</tr>
<tr>
<td>add hè</td>
<td>how much</td>
</tr>
<tr>
<td>kam</td>
<td>how many</td>
</tr>
</tbody>
</table>

*min* Tobakh il-ghodo *mbèri*H?
Who cooked lunch yesterday?

*shū* 'om biySir?
What’s going on?
weyn rāH bayyok?
Where did your father go?

la weyn rāyih?
Where are you going (to)?

min weyn okhadti ha zzēt?
From where did you get this oil?

emtīn rāyih a ‘a ssū’?
When are you going to the market?

lē mo baddik trūHī mo‘i?
Why don’t you want to go with me?

kif baddak ir-rizz?
How would you like the rice?

oddē ha’u la l-khebez?
How much is the bread?

kom wolad ‘inkun?
How many kids do you (pl) have?

2. NEGATIVE FORM OF NOUNS, ADJECTIVES, ADVERBS, AND PARTICIPLES

A  mīsh (NO, NOT)
The negative particle mīsh is used to negate nouns, adjectives, adverbs, numbers, and participles. Its equivalent in English is either na or not.

• Nouns

min weyn akhadti ha r-rādio?
From where did you get this radio?

hoydo mīsh rādio hoydi msojjle
This is not a radio (lit, This is no radio) This is a tape recorder.

• Numbers

kom wolad ‘inkun? tlēte?
How many kids do you (pl) have? Three?

lā, mīsh tlēte tnēn bos.
No, not three Just two

Note that verbs are negated using the negative particle me. See Lessons 16 and 17.
Adjectives

shū 'am biySir?
What's going on?

mish mhimm
[It's] not important

Adverbs

emtin boddok trūH 'o ssū'?
When do you go to the market?

mish holla
Not now

bos okid il-yōm?
But today for sure?

lā, mish il-yām
No, not today

lē, mō bithHebbu lo ha ssū'?
Why, don't you like this market?

mish ktrī
Not much

Participles

bithHebb feirūz?
Do you like Feiruz?

mā ba'rīf mish sēm'a Sawta
I don't know I have not heard her [voice]

B  menn- (NO, NOT)

menn- is another particle used to negate nouns, adjectives, adverbs, and participles. Like mish, menn- does not negate verbs. This particle is followed by possessive suffixes, as shown in the table below. Note that the suffix indicates the gender, number, and person of the grammatical subject of the sentence in which menn- occurs. Bear in mind that in Arabic what is negated is actually a noun, an adjective, an adverb, or a participle. In almost all cases, menn- can be used instead of mish. If mish negates the subject, a separate subject pronoun is necessary, but because menn- carries possessive suffixes indicating the subject, it is not necessary to add a separate subject pronoun, e.g., menni hōn vs. andā mish hōn (I am not here).
THE NEGATIVE PARTICLE *menn* - WITH POSSESSIVE SUFFIXES

<table>
<thead>
<tr>
<th>I'm not</th>
<th><em>menn</em></th>
<th>we’re not</th>
<th><em>mennā</em></th>
</tr>
</thead>
<tbody>
<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><em>mennun</em></td>
</tr>
<tr>
<td>she/it's not</td>
<td><em>menna</em></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

- **Nouns**

  shū hoydo? 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 mo boddik trūHī mo’ī?
  Why don’t you want to go with me?

  *li-ennū mennak sarī’ (= li-ennū enta mish sarī’) w-siyyārtak mennā mnēHa*
  (= mish mnēHo)
  Because you’re not fast And your car is not good

  oddē ho”u la l-khebez?
  How much is the bread?

  *mennu ghōli (= mish ghāli)*
  It’s not expensive

- **Adverbs**

  *emtin il-Hafle? bukra?*
  When is the party? Tomorrow?

  *la, menno bukra (= mish bukro)*
  No, it’s not tomorrow

- **Participles**

  *la weyn rāyiH?*
  Where is he going (to)?

  *mennu rāyiH (= mish rāyiH) ‘o maTraH*
  He’s not going anywhere. (lit., He is not going to a place.)

  *emtin rāyiHo ‘o ssū’?*
  When are you going to the market?

  *menni rāyiHo (= mish rāyiHo) ‘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 mō fi respectively

fi shi il-yôm?
Is there anything today?

lū, mō fi shi
No, there’s nothing /There isn’t anything

mō fi Hofle?
Isn’t there a party?

bolō, fi 'ind yūsef baddok 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 fuSHō, 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), wolod (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), wolodēn (two boys) When a dual noun ends in tū’ morbūTō, the t-sound becomes audible before the dual suffix e.g., soyyoro (a car), soyyortēn (two cars) The plural is indicated by the use of a plural noun, e.g., banēt (girls), awlēd (boys)

5. NUMBERS

Much like in fuSHō, in Lebanese Arabic an unmodified singular noun implies the number "one," e.g., binet (one girl), wolod (one boy) The word for "one" is wōHod (m.)/weHdi (f.) and can be added after the noun for emphasis, e.g., bin(e)t weHdi (one girl), wolod wōHod (one boy) To say two, Lebanese uses the dual noun, e.g., bintēn (two girls), wolodēn (two boys) Again, the number is not obligatory, but can be used for emphasis, as when ordering something in a restaurant, e.g., tinēn ohwi (two coffees) The feminine form of two, tintēn, is used in telling the time, e.g., tintēn w-nuS (half past two) Like in fuSHō, when the cardinal numbers from 3 to 10 are followed by a noun, the noun must be in the plural form, e.g., in fuSHō we say tholōthot oshkhōS (three people), khoms so’ōt (five hours)

However, Lebanese Arabic differs from fuSHō 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 binī (my daughter)
followed by a noun in Lebanese Arabic, they appear in their feminine form, ending in -a/-e. Furthermore, if the noun modified by a number starts with a vowel, the feminine form of the number is used, e.g., arba’t iyēm (four days), ‘ashrat ālēf (ten thousand). The table below gives examples of both of these usages—when the number is used alone and when it is followed by a noun. Two examples are given for the latter case—one with a masculine noun and the other with a feminine noun.

### NUMBERS 1 TO 10

<table>
<thead>
<tr>
<th>Independent</th>
<th>Followed by a Noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>one</td>
<td>wāHād/weHādi</td>
</tr>
<tr>
<td>twa</td>
<td>tēn (tintēn)</td>
</tr>
<tr>
<td>three</td>
<td>tīte</td>
</tr>
<tr>
<td>four</td>
<td>arba’a</td>
</tr>
<tr>
<td>five</td>
<td>khamse</td>
</tr>
<tr>
<td>six</td>
<td>sīte</td>
</tr>
<tr>
<td>seven</td>
<td>saba’a</td>
</tr>
<tr>
<td>eight</td>
<td>tīmēne</td>
</tr>
<tr>
<td>nine</td>
<td>tīsa’a</td>
</tr>
<tr>
<td>ten</td>
<td>‘asra</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>Ḥālaš</td>
</tr>
<tr>
<td>twelve</td>
<td>tnaš</td>
</tr>
<tr>
<td>thirteen</td>
<td>tēttāš</td>
</tr>
<tr>
<td>fourteen</td>
<td>arba’atāš</td>
</tr>
<tr>
<td>fifteen</td>
<td>khamstāš</td>
</tr>
<tr>
<td>sixteen</td>
<td>sītāš</td>
</tr>
<tr>
<td>seventeen</td>
<td>saba’atāš</td>
</tr>
<tr>
<td>eighteen</td>
<td>tmaťāš</td>
</tr>
<tr>
<td>nineteen</td>
<td>tsa’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

<table>
<thead>
<tr>
<th>Independent</th>
<th>Followed by a Noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>twenty</td>
<td>‘asrin</td>
</tr>
<tr>
<td>thirty</td>
<td></td>
</tr>
<tr>
<td>forty</td>
<td></td>
</tr>
<tr>
<td>fifty</td>
<td></td>
</tr>
<tr>
<td>sixty</td>
<td></td>
</tr>
<tr>
<td>seventy</td>
<td></td>
</tr>
<tr>
<td>eighty</td>
<td></td>
</tr>
<tr>
<td>ninety</td>
<td></td>
</tr>
</tbody>
</table>
The noun following the hundreds and the thousands is also in the singular form.

<table>
<thead>
<tr>
<th>NUMBERS 100 TO 9,000</th>
</tr>
</thead>
<tbody>
<tr>
<td>one hundred</td>
</tr>
<tr>
<td>two hundred</td>
</tr>
<tr>
<td>three hundred</td>
</tr>
<tr>
<td>four hundred</td>
</tr>
<tr>
<td>five hundred</td>
</tr>
<tr>
<td>six hundred</td>
</tr>
<tr>
<td>seven hundred</td>
</tr>
<tr>
<td>eight hundred</td>
</tr>
<tr>
<td>nine hundred</td>
</tr>
</tbody>
</table>

6. DAYS OF THE WEEK

Days of the week in Lebanese Arabic differ from their MSA counterparts only in pronunciation. Notice how all rules of the distinctive Lebanese Arabic pronunciation apply here, e.g., the pronunciation of the definite article, the change of the sound th into a t-sound, the omission of the homza, etc. To say on Tuesday, just use the word for the day of the week by itself, e.g., ttolaṭo (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’yaṭ nrūH ‘a s-sinēma j-jimā’o?  
Do you want to go to the movies on Friday?

khallinū nrūH as-sabet  
Let’s go on Saturday

mo Siriṭ ṭāy ḳiṭ sabet khallinū nghoyyir il-yām  
We’ve been going every Saturday. Let’s change the day

C. Vocabulary

ghodo lunch
mbēnH yesterday
‘an jod really
tiṬbukhi you cook (f.)
walla or
nzz rice
tikram ‘oynikl You are welcome! With pleasure
‘o fikra by the way
halla now
to’il Come! (f.)
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 host will urge you insistently.

Many stores serve coffee and tea to their customers even on their first visit to the store. When clients of a shop are also neighbors, they frequently come down and sit with the owner to drink a hot or cold beverage and chat about family affairs, politics, or culture.

E. Exercises

1. Translate the English sections of the following dialogue into Lebanese Arabic.

Muna: Who went to the concert with you?
Grace: Binet min ij-jem'a
Muna: Libnëniyye?
Grace: No, she's not Lebanese. She's Syrian.
Muna: Sekne hân, b-libnên?
Grace: E, ma' wlêda
Muna: Shu isma?
Grace: Su'âd
Muna: Anâ ba'rifa. How many kids does she have? Faur?
Grace: No, not four. Actually, she has five.
Muna: à, mâ ba'rifa
Grace: She'll teach me how to make tabouli.
Muna: Emîn? Bukra?
Grace: Na, nat tamorrow.

2. Answer the following questions.

a. Weyn sekine?
b. Kam yêm bi-jimâ'a (a week) tishtighellî?
c. Abel kam sine tjawwazu immak w-bayyak/wimmik w-bayyik?
d. Lë 'am tidrus/tidrî libnëni?
e. Addî Ha'' siyyartak/îk?
f. Shû 'amalt embiriî?

3. Fill in the blanks by choosing the correct word—a number, a question word, or a noun.

    khams / marra / weyn / (i)j-jimâ'a / arba' / emtin / (i)It-tanên / ma'i / 'ashrin / ma'i

a. Mbëriî bas rja'et min as-sû' akalet ____________ tiffêHêt
b. Kam ___________ ittilák mä fîk trûH 'a ssinema abel ma khallaset min il-îrêy
   c. ___________ raH t'addim 'a jjêm'a? l-khamis aw ___________?
d lē ma baddak tishrab ahwi ma’nā?
    __________ bas dalar wāHād.
    már tkhāf, anā ma’i __________ dolar bkaffūnā
e min __________ akhadtu kill ha l-kutub?

4 Put the following sentences in the negative form. Make any additional changes as necessary
a fi ’inna akeł bi l-bēt bas iza baddak finā nrūH ‘a ma’T’am.
b aHmad bi l-bēt?
c min baddu tiffēHa?
d ha l-alam la ilik?
e ‘indun bēt kbir bi beyrūt
f shū, ma’ak alam?

5 Say the following numbers followed by each of the three nouns.
1 / 2 / 3 / 11 / 12 / 13 / 20
apples / girls / kids

Answer Key

1 Muna min rāH ‘a l-Hafi ma’ik?
   Grace bīnet min ij-jēm’a
   Muna libnēniyye
   Grace menna/mish libnēniyye sūriyye.
   Muna sēkne hān, b-libnēn?
   Grace ē, ma’ wḷēda
   Muna: shu isma?
   Grace Su’ād
   Muna anā ba’rīfa. kam walaḍ ‘inda?
   arba’a?
   Grace lā, mish arba’a. b-SarāHa ‘inda
   khamse
   Muna ā, mā ba’rīfa
   Grace rāH t’allimīni kif ba’mul tabbūle
   Muna. emtin? bukra?
   Grace: lā, mish bukra

2 Model answers:
a. Where do you live?
   (anā) sēkni b-las anjelas/bi-beirūt l
   live (f) in Los Angeles/Beirut
b. How many days a week do you
   work?
   bishtīghel khamst/arba’t/tlet iyēm
   bi-jjima’a l work five/four/three days
   a week.
c. How many years ago did your Mom
   and Dad get married?
   immi w-bayyi ṭawwazu abel ‘ashrin/
   khams w-’ashrin/tletin sine My Mom
   and Dad got married twenty/twenty-
   five/thirty years ago.
d. Why are you studying Lebanese?
   baddi rāH ‘a libnēn./baddi ishtīghel b-
   libnēn /khayyi jawwaz bīnet
   libnēniyye I want to go to Lebanon
   /I want to work in Lebanon./My
   brother married a Lebanese woman

e How much is your car?
   siyyarti Ha’āa khamsmıt dalar/alfēn
   dalar/’ashrat ālēf dalar/’ashrin alf
   dalar. My car costs
   $500/$2,000/$10,000/$20,000
f. What did you do yesterday?
   mish ktir /mā ‘amalet shi./reHet ‘a
   shshīghel /kint bi jīm’ā Not much /
   I didn’t do anything /I went to work /
   I was at the university
Yesterday, when I got back from the market, I ate three/four/five apples.

How many times did I tell you? You can't go to the movies until you finish reading.

Why don't you want to drink coffee with us?

I have only one dollar.

Don't worry, I have fifteen/twenty dollars. That'll be enough.

Where did you get all these books from?

We don't have food at home, and if you want, we can go to a restaurant.

Isn't Ahmad at home?

Wha doesn't want an apple?

Isn't this pen yours?

They don't have a big house in Beirut.

What, don't you have a pen an you?

Why don't you want to apply to the university? On Thursday or an Friday/Monday?

I have no bas dalar wâHad

Never mind, there's always a second chance.

That'll be enough.

Where did you get all these books from?
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?

alHmad ḍa’āna mish kīr bā’rif ‘a l-maZbūt khallī bayyī y’illak

dūnald yā abū aHmad, baddī rūH ‘a ssafāra l-ameriKaniyye ta’rif kif baddī rūH?

‘ali ē, Tab’an ba’rif is-safāra l-ameriKaniyye b-anTalīēs

dūnald ā, na’am, b-shar’īye Tab, shū btanSaHni—bēkhud taksi walla servis?

‘ali khud servis, arkhaSlak bas il-mishwār baddu yēkhud wa’et kīr
dūnald ma’lē, ‘indi wa’et kīr

‘ali awwal shi bēkhud servis min vārdān ‘a d-dawra w-Tab’an byēkhud minnak is-suwwā ijrāt servisin

dūnald lē servisin?

‘ali liennu byimurr awwal shī bi l-asḥrafiyye—min vārdān ‘a l-asḥrafiyye servis wāHad w-min il-asḥrafiyye ‘a ddawra kamēn servis wāHad, ‘arīft kif

dūnald ē, na’ām

‘ali halla, btinzil bi d-dawra w-btisal “min wēn baddī ēkhud servis ‘a anTalīēs” w-n-nēs byidillik hawniki intibih mā yīlTush ‘aleyk is-suwwā liennu suwwāin beyrūt kīr fannasīn
dūnald ma’rūf

‘ali halla l-īHtimēl it-tēnī, iza Ḥabbēt tēkhud taksi fāSlu ‘a l-ījra

Donald signals to a “service” car.

dūnald dawra?

is-suwwā servisin
dūnald mēshī

is-suwwā tfaDDDāl, rkal

On the way, the driver of the “service” car picks up another passenger

is-suwwā weyn rāyHa yā demwazēl?

il-bīnet: asḥrafiyye

is-suwwā: tfaDDDāl, rkalī weyn baddīk tinžilī bi-l-asḥrafiyye?

il-bīnet Hadd il-MTV

is-suwwā: tikramī bwaSSlik

The driver of the “service” speaks to Donald over his shoulder.

is-suwwā yā ʾistēz, mbyyēn mennak libnēnī?

dūnald maʾak Haʾ ʾanā min amerikā

is-suwwā walla? btaʾrif haydek il-yām rikib maʾi min il-maTār wāHad libnēnī rējū min amerikā

...
dūnald sēkin hawniki?

is-suwwā. lo, rōH o’od ‘ind ikhtu shi shoher il-mhim, soo’tu “min shu stoghrobet b-omeriko oktor shi?” ta’rīf shu alli?

dūnold shū?

is-suwwā alli ma stoghrobet oktor min ennu kill il-wlēd byoHku inglizi

Donald. Ahmad, do you know where the American Embassy is?
Ahmad I don’t know exactly Let my dad tell you
Donald: Abu Ahmad, I want to go to the American Embassy Do you know how I can get there? (lit, Do you know how I should go?)
Ali. Yeah, of course I know It’s in Antelias
Donald: Oh, yes, in East Beirut Okay, what would you advise me to take, a “service” car or a taxi?
Ali Take the “service”, it’s cheaper but the trip will take longer
Donald Well, that’s fine I have a lot of time
Ali First, you take a “service” from Verdun to Dawra The driver will take two fares (lit, two “services”) from you, of course
Donald. Why two fares?
Ali Because he’ll pass through Ashrafiye, from Verdun to Ashrafiye it’s one fare, and from Ashrafiye to Dawra it’s another one, you understand
Donald Sure
Ali Then, you get off at Dawra and ask ‘From where exactly do I take a “service” to Atelias?’, and people will give you directions there You have to make sure that the driver doesn’t cheat you, the drivers in Beirut are cheats
Donald That’s pretty well-known.
Ali Now, here’s another possibility, if you want to take a regular taxi, be sure to bargain with the driver over the fee

Donald Dawra?
Taxi driver Two fares
Donald Fine
Taxi driver Get in, please

Taxi driver Where are you going, Miss?
Girl Ashrafiye
Taxi driver Please, get in Where do you want to get off in Ashrafiye?
Girl Near the MTV
Taxi driver All right I’ll take you there.

Taxi driver Sir, it seems like you’re not Lebanese
Donald You’re right I’m from the States.
Taxi driver Really? You know, the other day at the airport, I picked up a Lebanese guy, coming from the United States.
Donald He lives there?
Taxi driver. No, he went to stay with his sister for about a month. So, I asked him, “What surprised you in America?” You know what he told me?
Donald. What?
Taxi driver. He told me, “Nothing surprised me more [than the fact] that all kids [there] speak English.”

B. Grammar and Usage

1. IMPERATIVE

Commands are expressed using a special verbal form, called the imperative. The imperative in Lebanese Arabic has three forms: you (m.), you (f) and you (m / f pl.). The you singular masculine imperative form is formed by removing the prefix biti-/bto-/bte-/bit- from the corresponding imperfect tense form. For example

bitrūH (you go) rūH (Go!)

Sometimes, when the stem of the verb starts in a consonant cluster, the prefix biti-/bto-/bte-/bit- is replaced by the imperative prefix i-, e.g., bos imshi (just walk!). The you singular feminine and the you plural forms are formed by adding the endings -i and -u, respectively, to the masculine singular imperative, just like in fuSHā’. The table below shows the imperative forms of six verbs. The first row shows the corresponding imperfect tense forms.

<table>
<thead>
<tr>
<th>IMPERATIVE</th>
<th>mishi (walk)</th>
<th>riği (go back)</th>
<th>rūH (go)</th>
<th>nizil (go, come down)</th>
<th>semi’ (listen)</th>
</tr>
</thead>
<tbody>
<tr>
<td>you, m sg</td>
<td>bitmshi</td>
<td>bäri‘a‘</td>
<td>bitrūH</td>
<td>bínzil</td>
<td>bitisma’</td>
</tr>
<tr>
<td>you, f sg</td>
<td>(i)mshi</td>
<td>(i)jā‘i</td>
<td>rūH</td>
<td>(i)njil</td>
<td>(i)smā‘i</td>
</tr>
<tr>
<td>you, pl</td>
<td>(i)mshu</td>
<td>(i)jā‘u</td>
<td>rūHu</td>
<td>(i)njilu</td>
<td>(i)smā‘u</td>
</tr>
</tbody>
</table>

Here are examples from the dialogue:

tfɔDDol, rko bi!
Please, get in! (m. sg.)
tfɔDDoli, rko bi!
Please, get in! (f. sg.)

Here are more examples:
yolla, jə‘u ‘a l-bēt b-sur‘o!’
Come on, go back home quickly! (f / m. pl.)

If the verb ends in a the masculine and feminine imperatives are identical, e.g., the form mā‘ (walk!) is used when a male may either a woman or a man.
nzili min is-servis, ba’dén mshi shi mi’t metr w-rkabi servis těni!
Get off the “service,” then walk about 100 meters and get an 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 btěkul (eat) and btěkhud (take), shown in the table below, the stem vowel changes in the feminine singular and plural forms.

A similar change takes place in the masculine form when a pronoun is attached to it (see example in the table)

<table>
<thead>
<tr>
<th>THE VERBS btěkul (TO EAT) AND btěkhud (TO TAKE) IN THE IMPERATIVE</th>
</tr>
</thead>
<tbody>
<tr>
<td>you, m sg</td>
</tr>
<tr>
<td>you, m sg</td>
</tr>
<tr>
<td>you, m sg (with a pronoun)</td>
</tr>
<tr>
<td>you, f sg</td>
</tr>
<tr>
<td>you, pl</td>
</tr>
</tbody>
</table>

yā, zeyneb, kili ha ttiffeeHa!
Zeynab, eat this apple!

yā, wiłd, khidu shakalāTa!
Kids, take some chocolate!

The imperative form of the verb ya (to come) has a different stem altogether

<table>
<thead>
<tr>
<th>THE VERB ya (TO COME) IN THE IMPERATIVE</th>
</tr>
</thead>
<tbody>
<tr>
<td>you, m sg</td>
</tr>
<tr>
<td>you, m sg</td>
</tr>
<tr>
<td>you, f sg</td>
</tr>
<tr>
<td>you, pl</td>
</tr>
</tbody>
</table>

ta’i la hönl baddi illik shi
Come here! (f sg) I want to tell you something

ta’u bukra! raH farjikun
Come tomarawl (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 btěkul (you eat) is mā těkul (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 têkul</td>
<td>mà têkhud</td>
<td>mà trûH</td>
<td>mà tiji</td>
<td>mà tisma'</td>
<td>mà tirkab</td>
</tr>
<tr>
<td>you, f sg</td>
<td>mà têkli</td>
<td>mà têkhdi</td>
<td>mà trûH</td>
<td>mà tiji</td>
<td>mà tisma'</td>
<td>mà tirkabi</td>
</tr>
</tbody>
</table>

yô muno, bos btrûHi ‘ind khôtik, mà têkhdi ikhtik mo’ik!
Muna, when you go ta your aunt, don’t take your sister with you!

yâ wîêd, mô têklu shokalô Ta abl il-ghoda’
Kids, don’t eat chocolate before lunch!

2. RELATIVE CLAUSES

A relative clause is a dependent clause that provides additional information about a noun. It is a clause that modifies the noun and hence, functions a little bit like an adjective. For example, the sentence I don’t know the woman who helped me find my dog has one relative clause: who helped me find my dog. This clause can be replaced with a single adjective such as helpful. I don’t know the helpful woman.

When the relative clause modifies a definite noun, the relative pronoun li is used to introduced it, for all persons and genders, and both animate and inanimate nouns. An alternative form of li is yilli.

bitHaTTi riz li ghaSSaltî min abel.
You’re adding the rice, which you have previously washed.

As in fuSHô, when a relative clause modifies an indefinite noun, no relative pronoun is used to introduce this clause in Lebanese Arabic. There is na equivalent to the English who in the underlined Lebanese Arabic relative clause in the following example:

rikîb mo’i wôHod rêji min amerika.
A guy who had just returned from America rode with me (lit., Rade 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 fuSHô. The participial form of the verb is commonly used in Lebanese Arabic in places where fuSHô, 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 såkin (living) is used to form this question, e.g., weyn såkin? (lit., where living).

There are two types of participles in Lebanese Arabic, just like in fuSHô. The active participle, e.g., såkin (living, having lived), såm’ (hearing, having heard), and the passive
participle, e.g., moktūb (written), mofīH (opened) In the next section we will examine the forms and the usage of the active participle

A THE ACTIVE PARTICIPLE

In Lebanese Arabic, the active participle does not carry any marks for person or tense, but it has different forms expressing the grammatical categories of gender and number Therefore, similar to an adjective, the Lebanese Arabic active participle must match the gender and number of the subject

Lina (f. sg.) roŷHo (f. sg.) ‘ô j-jěm’o
Lina is going to the university

For the Form I verbs, the active participle has the pattern CēCiC for the masculine, CēCCI for the feminine, and CēCCIn for the plural If its first root consonant is D, Z, S, H, ‘T, or occasionally, r, the the first vowel is ē, e.g., roŷiH (going) Because the final letter of the feminine participle in fuSHō is tō’ morbūTo, 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></td>
</tr>
<tr>
<td>Masculine</td>
</tr>
<tr>
<td>Singular</td>
</tr>
<tr>
<td>Feminine</td>
</tr>
<tr>
<td>Singular</td>
</tr>
<tr>
<td>Feminine</td>
</tr>
<tr>
<td>Plural</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’in ‘on feyrūz?
Have you (pl.) heard about Feiruz?

bo’dni rēj’ min il-moTōr
I’ve just returned from the airport

lo-weyn roŷiHo bukro?
Where are you going tomorrow?

Object pronoun suffixes can be attached to active participles just as they are attached to other verbal forms

kotobi il-moktūb? ē, mbēriH kētibu
Did you (m. sg.) write the letter? Yeah, I wrote it yesterday
katabtu l-maktūb? ē, mbēriH kētbinu.
Did you (m ff 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.

\[ \textit{mish kētbinu mbēriH} \]
We (or you (pl) or they) didn’t write it yesterday (lit, Not having written (pl) it yesterday)

\[ \textit{mish sēm’in ‘an feyrūz} \]
We (or you (pl) or they) haven’t heard about Feyruz

\[ \textit{mish rāyiHa bukra} \]
I (f) (or you (f) or she) am (are/is) not going tomorrow

C. Vocabulary

<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>safāra</td>
<td>embassy</td>
</tr>
<tr>
<td>‘a l-maZbūt</td>
<td>exactly</td>
</tr>
<tr>
<td>khalil</td>
<td>Leavel, Let! (f sg)</td>
</tr>
<tr>
<td>shar‘iye</td>
<td>East Beirut</td>
</tr>
<tr>
<td>btanSaHni</td>
<td>you advise me (m sg)</td>
</tr>
<tr>
<td>servis</td>
<td>taxi service (in Beirut)</td>
</tr>
<tr>
<td>khud!</td>
<td>Take! (m sg)</td>
</tr>
<tr>
<td>arkhaSlak</td>
<td>it’s cheaper for you</td>
</tr>
<tr>
<td>mishwār</td>
<td>trip, going out</td>
</tr>
<tr>
<td>wa‘et</td>
<td>time</td>
</tr>
<tr>
<td>ma‘lē</td>
<td>It’s fine, It’s nothing</td>
</tr>
<tr>
<td>suwwā</td>
<td>driver</td>
</tr>
<tr>
<td>izra</td>
<td>fee</td>
</tr>
<tr>
<td>liennu</td>
<td>because</td>
</tr>
<tr>
<td>byimurr</td>
<td>he passes</td>
</tr>
<tr>
<td>btinzil</td>
<td>you get off (m sg)</td>
</tr>
<tr>
<td>btisal</td>
<td>you ask (m sg)</td>
</tr>
<tr>
<td>nēs</td>
<td>people</td>
</tr>
<tr>
<td>byidillūk</td>
<td>they give you directions</td>
</tr>
<tr>
<td>Intibih!</td>
<td>Watch out! (m sg)</td>
</tr>
</tbody>
</table>
Crooks, cheats well-known bargain with him (m sg )
get on (m sg )
Miss
next to, near
I’ll take you
Sir
he got on
airport
returning (participle)
he stayed
month
What’s important is (lit., The important thing [is] )
I was/He was astonished, surprised
most of all
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

Example: juHu byêkul it-tiffêHa
kul it-tiffêHa yâ juHu!

a. yalla, bukra enti ha ta'ilmini shi Tabkha amerikaniyye yâ läsi
b. têkhdi kibbeyyet rizz
c. tghaSli ktir mnêH.
d. bi'ghayri l-mây shi tlet marrât
e. ba'dên bThaTTi 'a janab w-bêkhdi shwayyet sha'riyye
f. abel ma bêkhdi shsha'riyye lêzim tThaTTi zzet 'a l-ghâz

3. Transform the following statements into commands

Example: juHu byêkul it-tiffêHa
kul it-tiffêHa yâ juHu!

a. yalla, bukra enti ha ta'ilmini shi Tabkha amerikaniyye yâ läsi
b. têkhdi kibbeyyet rizz
c. tghaSli ktir mnêH.
d. bi'ghayri l-mây shi tlet marrât
e. ba'dên bThaTTi 'a janab w-bêkhdi shwayyet sha'riyye
f. abel ma bêkhdi shsha'riyye lêzim tThaTTi zzet '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 hân hyyi bta'rif weyn sêkin aHmad
ha l-binet li kenet hân bta'rif weyn sêkin aHmad
The girl who was here knows where Ahmad lives.
ha l-binet li bta'rif weyn sêkin aHmad kenet hân
The girl who knows where Ahmad lives was here

a. il-îsteze râHet 'a maSar ken baddi ihke ma'a
b. kill il-madêris halla 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 khâltik khâltik sêkni b-las anjelas.
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'ruf uSSata?
   c. ba'rif (f) shwayye 'annā
   d. byisknu b-ūDa.
   e. bayya byitrikā trūH 'a rādio b-shorT wāHad
   f. onā (m.) komēn ma ba'rif shū huuwe shshorT
   g. hayda mā byifhom shi bi-l-musī'a l-'arabiyye

6. Now, transform the positive statements in the previous exercise into negative statements, and vice versa

Answer Key

1 a. bas btyēkhuad servis inzil w-rkabi is-
    siyyārā b-sur'āl
   b. mā trūH 'a ssū' bukra! lēzim nrūH 'a
    s-saftārā l-amerikanīyye
   c. shū btamSaHni yā doktārā? shrabā māy
    ktir, imshi ktir, w-mā tēkul ktir!
   d. khud servis min id-dawra!
   e. intibih! fi siyyāro!

2 a. bas btyēkhdi servis inzili w-rkabi
    s-siyyāra b-sur'āl
   b. mā trūH 'a ssū' bukra! lēzim nrūH 'a
    s-saftārā l-amerikanīyye
   c. shū btamSaHnī yā doktāra? shrabā māy
    ktir, imshi ktir, w-mā tēkli
    ktir!
   d. khudi servis min id-dawra!
   e. intibih! fi siyyāro!

3 a. yallu, bukra 'allmini shi Tabkha
    amerikanīyye yā lūsī
   b. khidi kibbeyyet rizz
   c. ghosSlī ktir mēH
   d. gha'yrī il-māy shi tlet marāt.
   e. ba'dēn HoTTī 'a janab w-khidi
    shwayyet shā'riyye
   f. abel ma btyēkhdi sh-sha'riyye HoTTī
    z-zēt 'a l-ghāz.

4 a. il-īstēze li rāHet 'a maSar ken baddi
    IHke ma'a
    I wanted to talk to the professor who
    went to Egypt
   b. il-īstēze li ken baddi ihKe ma'a rāHet
    'a maSar
    The professor to whom I wanted to
    talk went to Egypt
   c. mā fiyi 'allim il-wiēd iZ-Zghār li mā
    byisma'u l-kalēm
    I can't teach the little kids who don't
    listen
   d. fikī t'išī 'ind khāltik li sēkni b-lōs
    anjelas
    You can live with your aunt who lives
    in LA.
   e. 'indik alam byiktub mnēH?
    Do you have a pen that writes well?
   f. ma'ik il-alam li byiktub mnēH?
    Do you have on you the pen that
    writes well?
5  a. bukra rēji'/rēj'a min faransa
   b. 'ārfin uSSata?
   c. 'ārfin shwayye 'annā
   d. sēknin b-ūDa
   e. bayya tērikā trūH 'a r-rādia b-sharŢ wāHad
   f. anā kamēn mish 'ārif shū huwwe sh-sharŢ
   g. hayda mish fēhim shi bi-l-musi'a l-'arabiyye

6  a. bukra mish rēji'/rēj'a min faransa
   b. mish 'ārfin uSSata?
   c. mish 'ārfin shwayye 'annā
   d. mish sēknin b-ūDa
   e. bayya mish tērikā trūH 'a r-rādia b-sharŢ wāHad
   f. anā kamēn 'ārif shū huwwe sh-sharŢ
   g. hayda fēhim shi bi-l-musi'a 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 Takya
bayyi baddu yirūH 'a madrid bas immi badda trūH 'a Takya
My dad wants to go to Madrid, but my mom wants to go to Tokyo

a betina (lēzim) (bitjawwaz) wūHad milianēr
b shu yā khāltī, mish (lēzim) (btiTbukhīlī) shī Tabkha bitjannīn il-yām?
c bīnt khālī nadin (badda) (btiTrikī) lībnēn w-(bīt'īsh) b-amerika

d immi (bittakkīr) ba'dnī walād Zghīr

2 Put the words in the parentheses in the correct form to produce expressions of possession

a (ibn + enti) biyjannīnī
b (ma' + huwwī) kībeyet māyī?
c kam wālad ('īnd + hiyyī)?
d yā, ahmad, weyn id-dīplām (tabā' + enta)
e ha ssiyyara mish (tē' + huwwī)? lā, siyyarī xharbēnī (brokēn)

3 Match the words from column A to those in column B to form phrases or short sentences

A
a 'īndī mīlyōn dalār
b shū māhDūm
c ma 'īndī wā'ēt kītır

d shū btanSaHni ēkul

e khīdi bas kātēb wāhād—
f mīn hān 'a lībiyā

g lēzim nrūH 'a māT'ām il-yām—

B
ya dāktār?
arkhaSlik!
mishwār Tawīl
ibna la-jārtīl
bi l-bank
martī (my wife) mish Tābkha shī
'a shēn heyk, illī hallāl

4 Put the words in the correct order to form coherent sentences

A
a il-kātēb / emtīn / ta'allamāt / ?
b khālid / yā / D-Dow / bas / btrūH / Taffī / ।
c baddīk /tēkīl / yā /shu / Habībī / ？
d 'ināk / yā / wīēd / madām / ?

B
iliSlik / mīlyōn / marra / / baddī / ma 'īn yī / ishrab
5 Read the following passage and answer the questions

abel (before, ago)
ba’d (yet, still)

ahlan anā ismi rāz, halla sēkni bi beyrūt bas abel sintēn kint sēkni b-amerika ma’ immi w-bayyī w-khayyī zīyād bayyī ma by’ajību kīf il-banēt b-amerika w-‘ashēn heyk rja’na ‘a libnēn bas Sīr khamstāshar sine hōn b-libnēn ma byismaHli bayyī rūH ‘a Haflēt mītīl kint ‘am ba’mul b-amerika ha s-sīne raH addīm ‘a l-AUB bas ba’d ma ba’rif shu baddi idrus bas khallīS il-AUB - alli bayyī - fiyi addīm ‘a majīstēr b-amerika

a min byaHki?
b weyn sēkni halla?
c abel kam sīne kēnet sēkni b-amerika?
d lē rēj’u ‘a libnēn?
e fiya tirja’ ‘a amerika? emtn?
f shu baddak tidrus bi l-AUB?

6 Put the following sentences into the negative form Make any additional changes as necessary

a iza timshi min hōn, raH tūSāl ‘a bētu
b zeyneb bi l-bēt?
c siyyartu kharbēne Sarla sīne

d ho l-kibbeye la lik?
e khayyu la-ziyād ‘allam wiēdī ‘arabi
f lē baddak taHkē 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 / ‘ashrin / ‘indu

a binti ha s-sīne raH _________ ij-jēm’a
b _________ dalar mish ktit 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 kēn baddi iji la ‘indik
Grace You can come today, if you want
Muna I can’t today
Grace Iē, weyn rāyHa?
Muna. It's Friday kill jīm'a b'allim inglize b-madraset "il-Hikme."
Grace: And tomorrow?
Muna buкра ma 'indi shighel
Grace: Tayyib, tfaDali
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-siāra kenet hān hyyi kīr 'ajabetni
        is-siāra li kenet hōn kīr 'ajabetni
I liked the car that was here very much

a 'jabetni T-Tabkha Tabakhta mbēriH
b baddi inzil 'a j-jēm'a hiyye b-ashrafiyye
c mā fiyi tjawwaz binet ma ba'rif il-binet
d fīkī tīshi 'ind khayyik khayyik sēkin bi beyrūt
e bHebb bas il-wiēd il-wiēd byisma'ū l-kalēm

10 Circle the following words in Lebanese Arabic, horizontally or vertically.

a afterwards
b kitchen
c children
d writing
e without
f. Take! (m)
g. time
h It's fine
i naw
j sure

<table>
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<tr>
<th>s</th>
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</tr>
</tbody>
</table>
**Answer Key**

1. a. *betina lëzim tyawwaz wâHad milionêr*
   Bettina has to marry a millionaire
b. *shu ya khâlti, mish lëzim TiTbukhîli shi Tbkha bitjannîn il-yêm?*
   So, auntie, don’t you [think you] have to cook *me* same terrific dish today?
c. *bint khâlî nadin badda titrik lîbnên w-t'îsh b-amerîka*
   My cousin Nadine wants to leave Lebanon and live in *America*
d. *immi bittakkar ba’dni walad Zghîr*
   My mom thinks I am still a little child

c. *bint khâlî nadin badda titrik lîbnên w-t'îsh b-amerîka*
   My cousin Nadine wants to leave Lebanon and live in *America*
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   My cousin Nadine wants to leave Lebanon and live in *America*
d. *immi bittakkar ba’dni walad Zghîr*
   My mom thinks I am still a little child

2. a. *ibnik biyjannîn*
   b. *ma’u kibbeyet mây?*
   c. *kam walad ’inda?*
   d. *ya, aHmad, weyn id-diptom taba’ak e ha ssiyyara mish tê’u? la, ssiyyartu kharbêni*
   Whether you want to or not, you have to come with me

3. a. *’indi milyân dolar bi l-bank*
   b. *shu mahDûm ibna la-jarti?*
   c. *ma ’indi wa’et ktir ’a shên heyk, illi hallal*
   d. *shû btanSaHni êkul ya daktôr?*
   e. *khìdi bas ktêb wähàd—arkhaSlik!*  
   f. *min hän ’a libiya mishwär Tawîl*
   g. *lëzim nrûH ’a ma’T’am il-yêm—marti (my wife) mish Tûbkhà shi*

4. a. *emtìn ta’allam it-kêbe?*
   b. *ya khâlîid, bas btrûH—Taffi D-Dawl*
   c. *shu baddik têkîli ya Habbîti?*
   d. *’indik wîdû ya madôm?*
   e. *iltilâk milyân marra’ ma baddi ıshrâb shây.*

5. Hello My name is Rose Now, I live in Beirut, but two years ago, I lived in America with my dad, my mom, and my brother Ziyad My dad doesn’t like how girls in America are and that’s why we returned to Lebanon when I turned 15 Here in Lebanon, dad doesn’t allow me to go out, as I used to do in America This year I will apply to AUB but I still don’t know what I want to study Dad told me that when I finish AUB, I can apply for a Master’s in America

6. a. *iza ma timshi min hôn, ma raH tüSal ’a bètu*
   If you don’t walk fram here, you won’t get to his house
b. *zeynêb mish (menna) bi l-bêt?*
   Isn’t Zeyneb at home?
c. *sîyyartu mish (menna) kharbêne Sarla sîne*
   His car has not been out at order for a year
d. *ha l-kibbeye mish la ilkî?*
   Isn’t this glass yours?
e. *khayyu la-ziyâd ma ’allam wîdî ‘arabi*
   Zyad’s brother didn’t teach my kids Arabic
f. *lê ma baddak tahke ma’i?*
   Why don’t you want to talk with me?

7. a. *binti ha s-sine raH tkhallîS ij-jêm’a*
   My daughter will finish school this year
b. 'ashrin dalar mish ktir kill shi halla
   Sar ghâlî.
   $20 is not much. Everything now has become expensive

c. weyn baddik tizli ya madâm?
   Where da you want to get off, Madam?

d. khayyak 'indu shigel?
   Does your brother have a job?

e. ma' min raH tiskun bi beyrût?
   With wha are you going to live in Beirut?

8 Muna. emtin jfâ'iti min amerika?
   Grace haydik il-yâm le?
   Muna ken baddi yi la-'indik
   Grace fiki tiji l-yâm, iza baddik
   Muna ma fiyi l-yâm
   Grace lî, weyn râyHa?
   Muna il-yâm jjim'a kill jjim'a b'allîm
   inglîze b-madraset "il-Hikme"
   Grace w-bukra?
   Muna bukra ma 'indi shigel
   Grace Tayyib, tfaDDali
   Muna bas b-sharT
   Grace shu huwwwe?
   Muna raH niTBukh tabelle
   Grace tikrami

9. a. 'jabetni T-Tabkhâ li Tabakhta mbîriH
   I liked the dish (that) I caaked
   yesterday.

b. baddî inzîl 'a j-jêm'a li hiyye b-
   ashrafiyye
   I want to get off at the university,
   which is in Ashrafiyye

c. mâ fîyi tjawwaz binet ma ba'îlf
   I can't marry a girl (whom) I don't
   know

d. fiki t'îshi 'ind khayyik li sêkin bi
   beyrût
   You can stay with your brother who
   lives in Beirut

10. a. afterwards – ba'deyn
    b. kitchen – maTbakh
    c. children – wiêd
    d. writing – ktêbe
    e. without – bala
    f. Takeö (m) – khudî
    g. time – wa'et
    h. It's fine - ma'lê
    i. now – halla
    j. sure – akîd

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</tbody>
</table>
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 jânz marHabû, aHub a'arrafak bi nafsi anâ ismi deyvid jânz, wa aHub at'arraf bik as-sayyid ra'ad ahlân bik, ana ismi ra'ad wu hâdi al-mädâm, wu hadâ lbî, wu huwwa ya sîdî amrikâni

Mister jânz wani'm ya sayyid ra'ad, itsharraft bi ma'rifatak as-sayyid ra'ad ilHnâ illi itsharrafta bi ma'rifatak, ish lânêk? Mister jânz Tayyib al-Hamdulillâh, wa inta kêt Hâlak?

As-sayyid ra'ad zen al-Hamdulillâh

Mister jânz bes ya sayyid ra'ad, mumkin as'alak su'âl? As-sayyid ra'ad itfaDDal

Mister jânz bes kêt yukûn ibnêk amrikâni?

As-sayyid ra'ad li'innu itkhalag fi amrika

Mister jânz êsh ismû ibnêk?

As-sayyid ra'ad ismû ahmad, 'indu sitta'shar sanah

Mister jânz mashâ'âllah, allâh yiHfaZu

As-sayyid ra'ad allâh yiHfaZak inta bes inta titkallam 'arabi Tayyib, kêt yiSir?

Mister jânz ana darast al-'arabi, khaSSatan al-lahje al-hijâziyye, fi jâmé'at jarjâtwin limuddet sanâtên we dahin misâfir li jiddah asawwi baHth 'an al-madâris wa al-te'dris fi al-mamlakah

As-sayyid ra'ad. be s-sanâtên, muma'gûl, inta titkallam 'arabi bilmarrâ Tayyib insha'allah muwaqaff fi muhimmetek

Mister jânz shukran, we inta ya seyyid ra'ad êsh tishtaghîl?

As-sayyid ra'ad ana ya mister jânz mudâris fis madrasat al-huda fi washintun, wa badâris 'arabi

Mister jânz subHânallâh ya akhi, ya'ni inta we ana tagriben fi nafs al-muhime

As-sayyid ra'ad hada SaHîH we bi'idhunillâh miTawwil ma'anâ fi jiddah?

Mister jânz Hawâli sitet shuhûr

As-sayyid ra'ad godîsh, sitet shuhûr bes? hada galil, bes lâzâm tuzûreni fi jiddah

Mister jânz Tab'an, akid yekûnî 'ash-sharaf bizyartak

As-sayyid ra'ad fên tuskun fi jiddah?

Mister jânz. la-IHnî ma 'adî, bes insha'allah yukûn garîb minnek

As-sayyid ra'ad insha'allah, hada huwwa 'inwân maktabi, lâzâm tuzûreni
mister jönz akind, itsharraft bi ma'retek ya 'akh ra'ad
el sayyed Ra'ad we ana kamän ya syyid jönz fi amānillah
mister jönz ma'a s-salāma

Mr. Jones Hello, I’d like to introduce myself My name is David Jones, and I would like to make your acquaintance (lit., to know you)
Mr. Ra'ad Hello, my name is Ra'ad This is my wife, and this is my son; he is American
Mr. Jones It’s an honor, Mr. Ra'ad I am honored to make your acquaintance
Mr. Ra'ad We are the ones who are honored to make your acquaintance How are you?
Mr. Jones Fine, thank God, and you how are you?
Mr. Ra'ad Good, thank God
Mr. Jones But, Mr. Ra'ad, can I ask you a question?
Mr. Ra'ad Please, go ahead
Mr. Jones How come your son is American?
Mr. Ra'ad Because he was born in America
Mr. Jones What’s his name?
Mr. Ra'ad His name is Ahmad, and he is sixteen years old
Mr. Jones Praise God May God protect him
Mr. Ra'ad May God protect you But you speak Arabic well, how come?
Mr. Jones I studied Arabic, especially the Hijazi dialect, at Georgetown University for two years And now I am going to Jeddah to do some research on schools and education in the kingdom
Mr. Ra'ad Only two years, this is not possible You speak Arabic very well Hopefully (lit., God willing), you will be successful in your mission
Mr. Jones Thank you And you, Mr. Ra'ad, what do you do?
Mr. Ra'ad I, Mr. Jones, work as a teacher in Al-Huda School in Washington, and I teach Arabic
Mr. Jones What a coincidence (lit., Glory to God), brother You and I are (lit., work) almost in the same profession
Mr. Ra'ad This is true Hopefully, you will be staying long in Jeddah (lit., With God’s permission, are you staying long in Jeddah?)
Mr. Jones Nearly six months
Mr. Ra'ad What, only six months! This is little. You must visit me in Jeddah
Mr. Jones Of course, definitely It will be my honor to visit you
Mr. Ra'ad Where are you staying in Jeddah?
Mr. Jones I don’t know yet, but I hope it will be close to you
Mr. Ra'ad Let’s hope (lit., God willing) This is the address of my office You must visit me.
Mr. Jones Certainly I am honored to have made your acquaintance, brother Ra’ad
Mr. Ra’ad Me, too, Mr. Jones Good-bye (lit., in God’s security)
Mr. Jones Good-bye
B. Pronunciation

1. WRITING SAUDI ARABIC
Like other Arabic dialects, Saudi Arabic is primarily a spoken language, rarely used in written communication, for which Modern Standard Arabic is the norm. Because Arabic script was devised to represent the sounds of Classical and Modern Standard Arabic, the additional sounds that exist in Arabic dialects like Saudi are not represented by it. For this reason, the transliteration in Latin script is used in Lessons 31 to 35 to represent Saudi Arabic.

There are three main Arabic dialects spoken in Saudi Arabia: Hijazi, spoken in the western regions of Saudi Arabia and in the cities of Jeddah, Medina, Mecca, and Tayyef; Najdi, spoken by the royal family and in the city of Riyadh; and Shargi, spoken in the eastern regions of Saudi Arabia. Hijazi is the most widely spoken variety and also the language used in the government, by the media, and in business transactions. In Lessons 30 to 35 you will learn the basics of this dialect, also referred to as the Urban Hijazi Arabic.

2. CONSONANTS
Most Urban Hijazi Arabic (UHA) consonants and vowels are the same as those in MSA. We discuss below several consonants that are different.

A. THE LACK OF dh AND th
The MSA consonant dh is pronounced as either d or z, and the consonant th is pronounced as t or s. Compare the UHA and MSA pronunciations of the following words:

<table>
<thead>
<tr>
<th>UHA</th>
<th>MSA</th>
</tr>
</thead>
<tbody>
<tr>
<td>hodō (this)</td>
<td>hōdho</td>
</tr>
<tr>
<td>osto'zon (ask for permission)</td>
<td>ista'dhon</td>
</tr>
<tr>
<td>tolōto (three)</td>
<td>3latha</td>
</tr>
<tr>
<td>mosolon (for example)</td>
<td>motholon</td>
</tr>
</tbody>
</table>

B. THE LACK OF q
The MSA q, as in Hoqiqo (truth), is pronounced as g in UHA. All g-sounds in the examples below correspond to MSA q-sounds.
UHA
iktaholag (was born)
muwofaq (successful)
tofiiban (nearly)
ol-Hogiga (the truth)
golil (little)

MSA
خَلْق khuliq
مُؤَفِق muwoftaq
teqribat
الحقيقة ol-Hoqiqo
قليل qolil

3. VOWELS
In addition to the vowels o, i, u, ö, 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 fusHa sounds oy and ow, 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:

<table>
<thead>
<tr>
<th>UHA</th>
<th>MSA</th>
</tr>
</thead>
<tbody>
<tr>
<td>o — hodo (this)</td>
<td>o — ol-modōnis (schools)</td>
</tr>
<tr>
<td>i — mo 'odri (I don't know)</td>
<td>i — doHin (now)</td>
</tr>
<tr>
<td>u — shukran (thank you)</td>
<td>ū — shuhūr (months)</td>
</tr>
<tr>
<td></td>
<td>ē — kēf (how)</td>
</tr>
<tr>
<td></td>
<td>ō — hodōl (these)</td>
</tr>
</tbody>
</table>

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, moshā '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>
</tr>
</thead>
<tbody>
<tr>
<td>marHaba</td>
<td>Hello</td>
</tr>
<tr>
<td></td>
<td>shukran or allah yiHfaZak</td>
</tr>
<tr>
<td>yā halā</td>
<td>Hello</td>
</tr>
<tr>
<td></td>
<td>shukran or allah yiHfaZak yā ar halā bik</td>
</tr>
<tr>
<td>ahlān</td>
<td>Welcome</td>
</tr>
<tr>
<td></td>
<td>shukran or allah yiHfaZak yā ar halā bik</td>
</tr>
<tr>
<td>ahlān bik</td>
<td>Welcome to you</td>
</tr>
<tr>
<td></td>
<td>shukran or allah yiHfaZak yā ar halā bik</td>
</tr>
<tr>
<td>‘itsharratnā</td>
<td>We are honored</td>
</tr>
<tr>
<td></td>
<td>shukran, allah yiHfaZak</td>
</tr>
<tr>
<td>ēshlānok?</td>
<td>How are you? (m)</td>
</tr>
<tr>
<td></td>
<td>zen, al-Hamdulilah or Tayyib, al-Hamdulilah</td>
</tr>
<tr>
<td>ēshlānik?</td>
<td>How are you? (f)</td>
</tr>
<tr>
<td></td>
<td>zen, al-Hamdulilah or Tayyiba, al-Hamdulilah</td>
</tr>
<tr>
<td>kēf Hāliak?</td>
<td>How are you? (m)</td>
</tr>
<tr>
<td></td>
<td>zen, al-Hamdulilah or Tayyib, al-Hamdulilah</td>
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<tr>
<td>kēf Hālik?</td>
<td>How are you? (f)</td>
</tr>
<tr>
<td></td>
<td>zen, al-Hamdulilah or Tayyiba, al-Hamdulilah</td>
</tr>
<tr>
<td>fi’amānillah</td>
<td>Good-bye (lit., go in God’s safety)</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 *'inda* (he has, *lit.* at him) or *minnak* (from you).

#### *ism-* (NAME) WITH POSSESSIVE SUFFIXES

<table>
<thead>
<tr>
<th>UHA</th>
<th>MSA</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>ismi</em></td>
<td>اسمي</td>
<td>my name</td>
</tr>
<tr>
<td><em>ismak</em></td>
<td>اسمك</td>
<td>your (m) name</td>
</tr>
<tr>
<td><em>ismik</em></td>
<td>اسمك</td>
<td>your (f) name</td>
</tr>
<tr>
<td><em>ismu</em></td>
<td>اسمه</td>
<td>his name</td>
</tr>
<tr>
<td><em>ismaha</em></td>
<td>اسمها</td>
<td>her name</td>
</tr>
<tr>
<td><em>ismina</em></td>
<td>اسمنا</td>
<td>our name</td>
</tr>
<tr>
<td><em>ismakum</em></td>
<td>اسمك</td>
<td>your (pl) name</td>
</tr>
<tr>
<td><em>ismahum</em></td>
<td>اسمهم</td>
<td>their name</td>
</tr>
</tbody>
</table>
### 'ind (AT) with Possessive Suffixes

<table>
<thead>
<tr>
<th>UHA</th>
<th>MSA</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>'indī</td>
<td>عندي</td>
<td>I have</td>
</tr>
<tr>
<td>'indak</td>
<td>عندك</td>
<td>you (m) have</td>
</tr>
<tr>
<td>'indik</td>
<td>عندك</td>
<td>you (f) have</td>
</tr>
<tr>
<td>'indū</td>
<td>عنده</td>
<td>he has</td>
</tr>
<tr>
<td>'indāha</td>
<td>عندها</td>
<td>she has</td>
</tr>
<tr>
<td>'indāna</td>
<td>عدنا</td>
<td>we have</td>
</tr>
<tr>
<td>'indakum</td>
<td>عندكم</td>
<td>you (pl) have</td>
</tr>
<tr>
<td>'indahum</td>
<td>عدهم</td>
<td>they have</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>MSA</th>
</tr>
</thead>
<tbody>
<tr>
<td>anā</td>
<td>adrus</td>
<td>انّا adrusu</td>
</tr>
<tr>
<td>inta</td>
<td>tadrus</td>
<td>انت تدرس tadrusu</td>
</tr>
<tr>
<td>inti</td>
<td>tadrusi</td>
<td>انّي تدرس تدرس تدرس tadrusina</td>
</tr>
<tr>
<td>huwwa</td>
<td>yadrus</td>
<td>هو huwa</td>
</tr>
<tr>
<td>hiyya</td>
<td>tadrus</td>
<td>هي hiya</td>
</tr>
<tr>
<td>ihna/nihna</td>
<td>nudrus</td>
<td>نا Hu nu</td>
</tr>
<tr>
<td>intu</td>
<td>tadrusi</td>
<td>انت تدرس تدرس tadrusina</td>
</tr>
<tr>
<td>humma</td>
<td>yadrusi</td>
<td>حم يدرسون yadrusina</td>
</tr>
</tbody>
</table>

### Imperfect Tense of the Verb *Hub* (To Like, To Love)

<table>
<thead>
<tr>
<th>UHA</th>
<th>MSA</th>
<th>MSA</th>
</tr>
</thead>
<tbody>
<tr>
<td>anā</td>
<td>uHub</td>
<td>انّا أحب احب uHibbu</td>
</tr>
<tr>
<td>inta</td>
<td>tuHub</td>
<td>انت تحب tuHibbu</td>
</tr>
<tr>
<td>inti</td>
<td>tuHubi</td>
<td>انّي تحب تحب تحب tuHibbina</td>
</tr>
<tr>
<td>huwwa</td>
<td>yuHub</td>
<td>هو huwa</td>
</tr>
<tr>
<td>hiyya</td>
<td>tuHub</td>
<td>هي hiya</td>
</tr>
<tr>
<td>ihna/nihna</td>
<td>nuHub</td>
<td>نا Hu nu</td>
</tr>
<tr>
<td>intu</td>
<td>tuHubu</td>
<td>انت تحب تحب tuHibbina</td>
</tr>
<tr>
<td>humma</td>
<td>yuHubu</td>
<td>حم يحبون yuHibbuna</td>
</tr>
</tbody>
</table>
### IMPERFECT TENSE OF THE VERB ishtaghhal (TO WORK)

<table>
<thead>
<tr>
<th>UHA</th>
<th>MSA</th>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>onā</td>
<td>oshtaghil</td>
<td>اَشْتَغْلُ</td>
<td>I work'</td>
</tr>
<tr>
<td>intū</td>
<td>tishtaghil</td>
<td>تَشْتَغْلُ</td>
<td>yau (m) work</td>
</tr>
<tr>
<td>huwwa</td>
<td>yishtaghil</td>
<td>يَشْتَغْلُ</td>
<td>he works</td>
</tr>
<tr>
<td>Hyyo</td>
<td>tishtaghil</td>
<td>تَشْتَغْلُ</td>
<td>she works</td>
</tr>
<tr>
<td>iHna</td>
<td>nishtaghil</td>
<td>نَشْتَغْلُ</td>
<td>we work</td>
</tr>
<tr>
<td>intū</td>
<td>tishtaghil</td>
<td>تَشْتَغْلُ</td>
<td>you (pl) work</td>
</tr>
<tr>
<td>humma</td>
<td>yishtaghil</td>
<td>يَشْتَغْلُ</td>
<td>they work</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
- mū ‘indi māni
  - I have no objection
- anā mā ʾāHub shughfi
  - I don’t like my work
- mū kabir
  - not big (m)
- ana mū Tyyib
  - I am not well

### 6. QUESTION WORDS

The following are commonly used question words in UHA:

- kēf (how)
- ēsh (what)
- lēsh (why)
- tēn (where)
- min (who)
- mīla (when)

Note that the verb oshtaghil means 'to be busy' in faSHB.
Here are some examples  Note that the question words come at the beginning of the sentences

\( \text{kêf tuHub tishtaghil?} \)
How do you like to work?

\( \text{ësh tuHub tishtaghil?} \)
What do you like to do?

\( \text{lêsh tuHub tishtaghil?} \)
Why do you like to work?

\( \text{fên tuHub tishtaghil?} \)
Where do you like to work?

\( \text{min yuHub yishtaghil?} \)
Who likes to work?

\( \text{mito tuHub tishtaghil?} \)
When do you like to work?

**D. Vocabulary**

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>mawHoba</td>
<td>Hello</td>
</tr>
<tr>
<td>ãHub ã'arrak bi nefsi</td>
<td>I would like to introduce myself</td>
</tr>
<tr>
<td>ãHub</td>
<td>I would like</td>
</tr>
<tr>
<td>ã'arref bik</td>
<td>to know you</td>
</tr>
<tr>
<td>ãhlan bik</td>
<td>Welcome to you</td>
</tr>
<tr>
<td>kêf Hâlak?</td>
<td>How are you?</td>
</tr>
<tr>
<td>Toyyib, ãl-Hamduililah</td>
<td>Fine, thanks (lit, praise to God)</td>
</tr>
<tr>
<td>zen, ãl-Hamduililah</td>
<td>Fine, thanks (lit, praise to God).</td>
</tr>
<tr>
<td>hâdi</td>
<td>this</td>
</tr>
<tr>
<td>ol-madâm</td>
<td>my wife</td>
</tr>
<tr>
<td>ibni</td>
<td>my son</td>
</tr>
<tr>
<td>ya sidi’</td>
<td>My friend, My man!</td>
</tr>
<tr>
<td>ãmrîkâni</td>
<td>American</td>
</tr>
<tr>
<td>yâ halâ</td>
<td>welcome</td>
</tr>
<tr>
<td>ìts'harrâfnâ.</td>
<td>I am honored to make your acquaintance</td>
</tr>
<tr>
<td>mumkin ãs'ilak su'ãl?</td>
<td>Can I ask you a question?</td>
</tr>
<tr>
<td>bes</td>
<td>but</td>
</tr>
<tr>
<td>kêf yûkûn?</td>
<td>How come?</td>
</tr>
<tr>
<td>ibnek</td>
<td>your son</td>
</tr>
<tr>
<td>li'innu . . .</td>
<td>because he</td>
</tr>
<tr>
<td>itkholog</td>
<td>was born</td>
</tr>
<tr>
<td>fi umrika</td>
<td>in America</td>
</tr>
<tr>
<td>moshô 'olloh</td>
<td>Great! (lit, it is what God wills)</td>
</tr>
</tbody>
</table>
esh ismu?  What is his name?
'tondu sito'shior sono  He is sixteen years old (lit, he has sixteen years)
alloh yiHfoZu  God bless him (lit, God keep him)
kēf yiSir?  How come? (lit, how it becomes)
dōHin  and now
osowwi  I am conducting
boHth  research
il-madānis we il-todris  schools and teaching
fi l-momlokoh  in the kingdom
insha 'olloh muwoffag!  Good luck! (lit, If God wills, you will be successful)
ēsh tishtoghil?  What do you do?
sublHonolloh  Glory be to God
tagriben  almost
fi nefs il-mihne  in the same profession
hood SoHiiH  this is true
we bi'idhnillōh  With God’s permission
miTowwil  you are staying
mo'ono  with us
ol-hogiga  actually
sittot shuhūr  six months
godish?  How long?
hood golil  This is little
Tab’on  of course
okid  for sure
yekūnli sh-shoraf bi zyortok  I will be honored to visit you (lit, by visiting you)
munkun os'o'l su'gil?  Can I ask you a question?
itfoDDoll!  Go ahead!
li l-Hin  till now
mo'odri  I don’t know
‘ínwōn moktobi  my office address
lōzim tūreni  You should visit me
itshorraft  I am honored
bi mo'reftek  to get to know you
yo 'okh ra'od  brother Ra’ad
we ono komōn  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 so’d ibn yousif ibn ibrahim ol-kherji, or fotmo bint ‘oqil ibn mohommed ol-gozzoz. The family name is often preceded by the definite article, but there are names without it, for example, hamzo 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. ro'od. 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 okh ra'od (brother Ra'ad) and ukht hoyo (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 iloh ar-raHmon ar-roHim (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 ollohu o'om (Only God knows for sure), when speaking of future plans, you say robbana yisohhil (May our Lord make it easy), and when offering praise or to cast the evil eye away, you say mosh'ol ollo (It is what God wills), tabôrok ollo (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 shiōnek?</td>
<td>okid</td>
</tr>
<tr>
<td>b mumkin as'al su'ol</td>
<td>ismu 'ali</td>
</tr>
<tr>
<td>c ona ismi mesh'ol</td>
<td>zen, ol-Homdu'lliloh</td>
</tr>
<tr>
<td>d insha 'allah muwaffag</td>
<td>yā halā</td>
</tr>
<tr>
<td>e ēsh ismu?</td>
<td>itfoddol</td>
</tr>
<tr>
<td>f lōzin tzureni</td>
<td>itsharafa'nā</td>
</tr>
<tr>
<td>g marHaba</td>
<td>allah yiHfoZok</td>
</tr>
</tbody>
</table>

2. Put the verbs in parentheses in the singular you form of the imperfect tense to make complete sentences.

<table>
<thead>
<tr>
<th>A</th>
<th>B</th>
</tr>
</thead>
<tbody>
<tr>
<td>a lāzim (shūrani)</td>
<td></td>
</tr>
<tr>
<td>b fēn (skun)?</td>
<td></td>
</tr>
<tr>
<td>c kēf (rūH)?</td>
<td></td>
</tr>
<tr>
<td>d ēsh (Hub)?</td>
<td></td>
</tr>
<tr>
<td>e mumkin (drus)</td>
<td></td>
</tr>
</tbody>
</table>
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'rreffek bi nefs___
e. ana ___ a'raf fēn huwwa
f. huwwa ___mawjūd
g. yisawwu baHth___ fi tadrīs
h. shukran, ḫāl___ Tayyib
i. 'aish___ katīr
j. iHna ___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

'āHmad marHaba
You ________________________________

'āHmad 'intā min fēn?
You ________________________________

'āHmad kēf Halak?
You ________________________________

'āHmad fēn tishtaghil?
You ________________________________

'āHmad ēsh tsawwi fi shughul?
You ________________________________

'āHmad fēn tiskun?
You ________________________________

'āHmad tuHub tżūreni garib.
You ________________________________

'āHmad fi 'amānillah
You ________________________________
Answer Key

1. a. shlānek?—zen, al-Hamdulillah
   b. mumkin as'al su'āl — itfaddal
   c. ana ismi mesh'āl — itsharrafnā
   d. insha' allah muwa'allag — allah yiHfazak.
   e. ʾēsh ismu?—ismu 'ali.
   f. lāzim tzūreni — 'ākid
   g. marHaba — yā halā

2. a. lāzim tshūreni
   b. fēn tuskun?
   c. kēf trūH?
   d. ʾēsh tHub?
   e. mumkin tudrus

3. a. ana ta'bān bi l-marra, lāzim arūH al-bēt
   b. kēf Halakum 'asakum bekhēr?
   c. intu 'ēsh tuHubū
d. aHub a'arrefek bi nefsi
e. ana ma a'raf fēn huwwa
f. huwwa mūmawjūd
g. yisawwu bahthēn fī tadrīs
h. shukran, Hālhum Tayyib

i. 'aftshak katir
j. iHna nishtaghil galil

4. a. kēf tuHub tisawwil baHth?
   b. fēn tuHub tishtaghil?
   c. li-mita tishtaghil?
   d. mumkin 'as'alak su'āl?

5. aHmad: marHaba
   You yāhalā
   aHmad: inta min fēn?
   You amrikāni
   aHmad kēf Halak?
   You Tayyib, al-Hamdulillah
   aHmad fēn tishtaghil?
   You ashtaghil fī al-tadrīs
   aHmad ēsh tsawwi fī shughul?
   You, asawwi baHth
   aHmad fēn tiskun?
   You garīb min hīnā
   aHmad tuHub tızūreni garīb
   You akīd
   aHmad fī amānīlāh
   You ma'a s-salāmā
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.

ён залам 'алайкум
ал-баявб wa 'алайкум is-салам
ён з маHлим, кёф аруH аграб мактаб барид?
al-bawab луфф ямин фи акхир аш-шари', wu ba'den, rух ли l-Ishara, wu igTa' ish-shari' бa'ad kid, имши шwayya tagriben hkhm'in metir, tilagi madrasa, al-barid mugabil al-madrasa
ён Тейиb, hai fi bank garib?
al-bawab al-bank al-awaTani, fi l-taHliya senter, bes lazim takhud taksi
ён ya тара тar'irф эш hiyya awgatal-dawâm bi l-bank?
al-bawab kul al-'ayâm ma'ada al-khamis wa al-jum'a min as-sа'a tamanya aS-SubuH ilā talata wa nuS fi l-misa
ён jazak allah kulli khёр
al-bawab аhlan bik
At the post office
ён abgha arsil jawâb li amrika barâд jawwi musâjal
muwazzaf al-barâd hada waznu tag il, min-faDDIak HuTT bi khamsa riyal Tawâbi' 'ala Z-Zarf
ён abgha arsil Tard kamâн, mita yiwiSa?}
muwazzaf al-barâd law sari' fi talatat iyam
ён mashkûr
muwazzaf al-barâd la shukur 'ala wâjib
Jones hails a taxi and goes to the National Bank at the Tahlïya Center.
ён abgha arûH al-TaHliya senter, kam takhud?
sawwâg al-taksi 'ashara riyâл.
ён 'ashara riyâл, hada katir
sawwâg al-taksi abadan mu katir, hadi hiyya al-ta'rifa
ён Тейиb yala nimshi li l-TaHliya senter, abgha arûH al-bank al-waTani
sawwâg al-taksi abshir
ён kam yahkhud waqt?
sawwâg al-taksi 'ashara dagiyo.
ён muntâz ismaHlim, эш hadâola л'-амâyir?
sawwâg al-taksi. hadâola 'imarat sakan li l-ta'jir
ён süg shwaya shwaya, min-faDlak
'sawwâg al-taksi лësh, ana basûg bisur'a, inta manak mabsûт min siwâgoti?
ён illi, bi l 'aks, inta tsüq bi l mara Tayyib, wa lâkin abgha ashûf al 'amâyir
sowwōg ol-toksi: obshir, doHūn akhilīk tshūf el-mokon min gorib
jōnz· shukron
sowwōg ol-toksi woro ol-'imoro hōdi ol-bonk hoggok
jōnz Tōyib ḍūfDDol ol-'oshoro rīyōl mo'o s-solōmo

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

\[ \text{\'esh} \text{ hod\'ola} \text{ ol-\text{'}om\'ayir} \rightarrow \text{\'esh} \text{ had\'olo} \text{ l-\text{'}om\'ayir} \]
these buildings

Elision of the vowel in the article ol often happens when an article follows a preposition ending in a vowel

\[ \text{mo} \text{\'o al-\text{'}el\'o} \rightarrow \text{mo} \text{\'o l-\text{'}el\'a} \text{ (with the family)} \]
\[ \text{fi al-b\'et} \rightarrow \text{fi l-b\'et} \text{ (in the house)} \]
\[ \text{li il-\text{'}ish\'aro} \rightarrow \text{li l-\text{'}ish\'aro} \text{ (to the traffic signal)} \]

C. Grammar and Usage

1. SAYING I WOULD LIKE TO
Use abgha to express English I would like to

\[ \text{obgha} \text{ osruf hado} \text{ ash-sh\'ek} \]
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

\[ \text{abgha ar\'uH} \text{ al-bank} \]
I would like to go to the bank

\[ \text{obgha} \text{ af\'aH} \text{ His\'ab fi l-bonk} \]
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 fuSH\'o

\begin{align*}
\text{w\'\char224Hid} & : \text{one} \\
\text{itn\char224n} & : \text{two} \\
\text{tal\char224t\char224a} & : \text{three} \\
\text{orbo\'o} & : \text{four} \\
\text{khamsa} & : \text{five} \\
\text{sit\char224to} & : \text{six} \\
\text{sob\'a} & : \text{seven} \\
\text{tamanyo} & : \text{eight} \\
\text{tis\'o} & : \text{nine} \\
\text{\char27ashoro} & : \text{ten}
\end{align*}
3. DAYS OF THE WEEK
Here are the names for the days of the week. They differ slightly from those used in MSA.

as-sabt                  Saturday
al-aHad                  Sunday
al-itnēn                 Monday
at-talūt                 Tuesday
ar-rabū’                 Wednesday
al-khamis                Thursday
al-jum’a                 Friday

4. VERB CONJUGATION
Below are the imperfect tense forms of the verb ٌrāḥ (to go). Note that the consonant ٌw changes into a long vowel ā.

Here is the imperfect tense conjugation of ٌlaff (to turn, to fold).

<table>
<thead>
<tr>
<th>THE IMPERFECT TENSE OF THE VERB ٌrāḥ (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 ٌlaff has only three forms for the

<table>
<thead>
<tr>
<th>THE IMPERFECT TENSE OF THE VERB ٌlaff (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.
6. ADJECTIVES: AGREEMENT AND COMPARISON

A AGREEMENT
As in MSA, adjectives must agree in gender and number with the noun they modify. For example:

- shān (m sg) Towil (m sg)
- ‘imāro (f sg) Towilo (f sg)

Because shān (street) is masculine and singular, the adjective Towil must be in the masculine singular form. Because ‘imāro (building) is feminine and singular, the adjective Towilo must be in the feminine singular form as well. Here are two more examples:

- bēt Soghir (m sg)
  a small house
- biyūt Sughir (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>kōbir (big, old)</td>
<td>okbor (bigger, older, biggest, oldest)</td>
</tr>
<tr>
<td>Soghir (small, young)</td>
<td>oSghor (smaller, younger, smallest, youngest)</td>
</tr>
<tr>
<td>kotūr (much)</td>
<td>oktor (more; most)</td>
</tr>
<tr>
<td>bo'id (far)</td>
<td>ob'od (farther; farthest)</td>
</tr>
<tr>
<td>gorib (near)</td>
<td>ogrob (nearer; nearest)</td>
</tr>
</tbody>
</table>

As in MSA, the pattern used to derive the comparative/superlative from the root form is oCCoC:

- k-b-r → okbor (bigger; the biggest)
- j-m-l → ojmol (more beautiful, the most beautiful)

...
s-r' → osro’ (quicker; the quickest)

T-w-l → aTwol (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 ol-kabiroh
the elder daughter

7. OBJECT PRONOUN SUFFIXES

In Lesson 31 you learned that possessive pronoun suffixes are attached to nouns in order to express possession. As in MSA, object pronoun suffixes are added to verbs and prepositions to denote the object. Their forms, given in the table below, are virtually the same as those in MSA (see Lesson 6)

<table>
<thead>
<tr>
<th>OBJECT PRONOUN SUFFIXES</th>
</tr>
</thead>
<tbody>
<tr>
<td>anā</td>
</tr>
<tr>
<td>inta</td>
</tr>
<tr>
<td>inti</td>
</tr>
<tr>
<td>huwwa</td>
</tr>
<tr>
<td>hyya</td>
</tr>
<tr>
<td>iHna/nHna</td>
</tr>
<tr>
<td>intu</td>
</tr>
<tr>
<td>humma</td>
</tr>
<tr>
<td>-ni</td>
</tr>
<tr>
<td>-ok</td>
</tr>
<tr>
<td>-ik</td>
</tr>
<tr>
<td>-u</td>
</tr>
<tr>
<td>-aha</td>
</tr>
<tr>
<td>-ana</td>
</tr>
<tr>
<td>-akum</td>
</tr>
<tr>
<td>-ahum</td>
</tr>
<tr>
<td>tarakni (he left me)</td>
</tr>
<tr>
<td>tarakak (he left you, m)</td>
</tr>
<tr>
<td>tarakik (he left you, f)</td>
</tr>
<tr>
<td>taraku (he left him)</td>
</tr>
<tr>
<td>tarakha (he left her)</td>
</tr>
<tr>
<td>tarakna (he left us)</td>
</tr>
<tr>
<td>tarakkum (he left you, pl)</td>
</tr>
<tr>
<td>tarahum (he left them)</td>
</tr>
<tr>
<td>li (ta me)</td>
</tr>
<tr>
<td>lak (ta you, m)</td>
</tr>
<tr>
<td>liki (ta you, f)</td>
</tr>
<tr>
<td>lu (ta him)</td>
</tr>
<tr>
<td>laha (ta her)</td>
</tr>
<tr>
<td>lana (ta us)</td>
</tr>
<tr>
<td>lakum (ta you, pl)</td>
</tr>
<tr>
<td>lahum (to them)</td>
</tr>
</tbody>
</table>

gidōmona
in front of us

okhadu
He took him

ol-sowwōg okhodu li l-bonk
The driver took him to the bank

Here's the verb ismaH (to permit, to give permission) with object pronoun suffixes attached

asmaHlak
asmaHlik
osmohlu
asmoHlaHa
osmoHlono
osmoHlokum
osmHlahum
permit you (m)
permit you (f)
permit him
permit her
permit us
permit you (pl.)
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>hādā</td>
<td>this</td>
<td>hādī</td>
<td>hadūla</td>
</tr>
<tr>
<td>hādāk</td>
<td>that</td>
<td>hadik</td>
<td>hadolāk</td>
</tr>
</tbody>
</table>

hādā sh-shēk (m sg)  
this check

hādī s-siyāra (f. sg)  
this car

hadūla al-beyūt (m pl)  
these houses

hadūla al-'amāyer (f pl)  
these buildings

hadūk ar-rijjaal (m sg)  
that man

hadik as-sitt (f sg)  
that woman

hadolāk an-naos (m pl)  
these 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'ā (quickly)

Note that many adverbs have the same form as masculine adjectives.

tīktallam 'arabī Tayyīb

You speak Arabic well

zahamtašu katīr

I called for him many times
D. Vocabulary

‘andi mashawir  I have errands
ismaHil.  (lit, to run)
agrab  nearest
maktab barid  post office
fi akhir  at the end of
ash-shari‘  the street
ba‘den  then
tagriben  nearly
mugabil  across from, opposite
al-madrasa  the school
jazak allah kulli khair  Thank you (lit, May God grant you all his blessings)
jawab  letter
barid jawwi musayjal  registered airmail
waznu  its weight
tagil  heavy
khamsa nyal  five riyals
Tard  package
mita yiwSal?  When will it arrive?
abgha arsil  I would like to send
talata  three
iyam  days
la shukur ‘ala wajib  You’re welcome (lit, No thanks for a duty)
al-tahliya senter  Tahliya Center
kam takhut?  How much do you charge (lit, take)?
‘ashara  ten
mu katir  not at all
abshir  sure (lit, be happy)
wagt  time
mumtaz  great, wonderful
hadala l-‘amayir  those buildings
‘imarat sakan  apartment buildings
sh(f)waya  little
manak?  Aren’t you?
mabsut  happy
siwagati  my driving
tshuf  you see
al-makan  the place
gorib  near
al-bank  the bank
haggak  yours
awgat al-dawam  working hours
as-sa‘a tamanya  eight o’clock
E. Cultural Note

People in Saudi Arabia are very friendly and will happily provide you with directions on the street. You can draw their attention by using phrases such as ismaHli (Excuse me!) or mumkin dagiga! (Just a minute!). Terms such as north, south, west, or east are not normally used when street directions are given. Instead, listen for yemin (right), shumāl/yasār (left), dughri (straight ahead) or other related words, such as guddām (in front), woro (behind), jamb (beside), fōg (up, above), taHat (down, below) barra (outside), and juwwo (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 'imāra</td>
<td>kabir</td>
</tr>
<tr>
<td>b soyyāra</td>
<td>Soghīr</td>
</tr>
<tr>
<td>c shārī’</td>
<td>Tawil</td>
</tr>
<tr>
<td>d bēt</td>
<td>Soghīra</td>
</tr>
<tr>
<td>e maktāb</td>
<td>kabīra</td>
</tr>
</tbody>
</table>

2 Put the verbs in parentheses in the /farm at the imperfect tense tā make complete sentences

a ona ma aHub (luff) katir
b aHub (mshi) katir
c madrī fēn (rūH)
d. ma o’ref aT-Tarīga (gTo’) fiha al-Habīn.
e ana aHub (shtoghīl) katir.
3 Fill in the blanks by choosing the right verb and putting it in the appropriate conjugated form

Sāq / Habb / rāH / gaTa' / mishi

a ________ bishwēsh, ana ma aHub as-suwaqa bi sur'a
b ________ ash-shari' min hina.
c ________ min hina, hada al-makān mu Tayyib

d intu ________ bi shwēsh bi l-mara

e niHna ma ________ as-sur'ah

4. Choose the correct word ta agree with the demonstrative

a hada (as-sayyara / al-beyūt / sh-shekēn / al-HabHab) mu Tayyib
b hādi (aT-Tarīga / ash-shari' / al-bank / maktab al-ba'ād) mumtāza
c hadāla (ash-shari' / aj-jawāb / aT-Tard / as-sayyarāt) timshi bi sur'a
d hadak (as-sit / as-sittāt / ar-rijğl / aT-Tarīga) yuluf bi shwēsh
e hadika (al-masāfa / al-baTikh / awSāl / ash-shēk) tawila

5 Translate the following sentences into UHA

a Do you have any stamps?
b I want to go to the post office
c Turn right at the traffic light
d Cross this street quickly
e Don't drive quickly

6 Imagine you're asking someone for the directions to a hotel Complete your part of the following dialogue

Yau ______________________________________
Bystander itfaDDal
Yau ______________________________________
Bystander hada sh-shari' fi akhru al-bank
Yau ______________________________________
Bystander imshi shwayya 'ala al-yamin wa ba'dēn luff shumāl
Yau ______________________________________
Bystander la mu ba'id, garib komān isharatēn
Yau ______________________________________
Bystander: la shukr 'ala wajīb
Answer Key

1. a. imāra kābira
   b. sayyāra Saghira
   c. shāri‘ Tawwil
   d. bēt kābir
   e. maktab Saghīr

2. a. ana ma aHub aluff katīr.
   b. aHub amshi katīr
   c. madī fīn arūH
   d. ma a‘raf aT-Tarig aT-Hafīna al-HabHab.
   e. ana aHub ashtaghīl katīr.

3. a. sūg bi shwēsh, ana ma aHub
   b. igTa’‘ ash-shari‘ min hina
   c. rūH min hina, hoda al-makān mu Tayyib
   d. intu timshu bi shwēsh bi l-marā
   e. niHna ma nuHub as-sur‘ah

4. a. hada al-HabHab mu Tayyib
   b. hādi aT-Tarīga mutmāza.
   c. hadāla as-sayyārat timshu bi sur‘a
   d. hadak ar-rijjāl yuluf bi shwēsh.
   e. hadika al-masāfa tawīla.

5. a. ‘andak Tawābi‘?
   b. abgha arūH maktab al-barid
   c. luff yamin ‘ind al-ishara
   d. igTa’ aT-Tarīg/‘ash-shari‘ bi sur‘a
   e. la tusūg bi sur‘a

6. You ismaHii.
   Bystander: itfaDDal
   You fīn 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 wajīb
LESSON 33
(Saudi Arabic)

miHtaj shigga li l-ijār. I Need to Rent an Apartment.

A. Dialogue

David Janes 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?
jānz. min faDlak, as-sayyid sa'id mawjūd?
muwazzef al-istigbāl: tawwu kharaj
jānz. mīta yījī tāni?
muwazzef al-istigbāl. rājī' ba'd shiwayya.
jānz mumkin atruk risāla?
muwazzef al-istigbāl itfaDDal
jānz ana ismi dēvid jānz wa badawwir 'ala shigga li l-ijār gullu inni jay li l-maktab
muwazzef al-istigbāl marHaba bak, maHallak wa maktabbak

In the realtor's office.

as-sayyid sa'id 'ahlan wa sahlan, Mr jānz, itfaDDal, galuli inka kalamtani HawaiĪ gabl nuS-Sa'a. ēsh tishrab, sukhn walla barid?
jānz la shukran shārib
as-sayyid sa'id mū mumkin, lāzim tishrab Haja, tishrab gahwa
jānz la shukran, shiribt gahwiti min shiwayya
as-sayyid sa'id lila, billāhi 'alēk, lāzim tishrab Haja
jānz Tayyib, ākhud shāy
as-sayyid sa'id mā tīDDāyag law shiribtu fi kūb guzáz
jānz la bi l-mara.

as-sayyid sa'id. Tayyib, daHīn nigdar nushūf al-biyyūt al-mutāHā hadāla humma shagatēn
jamb al-taHilāya senter wa talāta biyyūt fi l-bughḍadīyya
jānz ana ma abgha bēt, ana afaDDil shigga wasT al-balad
as-sayyid sa'id al-ilā jet ma'ak?
jānz dubaha mā jat insha'allah kamān shahrēn
as-sayyid sa'id Tayyib, fi l-Hāla hādi aHsanlak tuskun fi bēt. li'annu al-'awa'yīl fi l-mamlaka
la tuHHub sakan al-shugag al-'uzāb bes humma illi yuskunu fi shugag
jānz tayyib al-bēt aghla mū kida?
as-sayyid sa'id mū sharT, nigdar nurūH daHīn nushūfahum 'asa tilagi wāHid yināsbaq

Receptionist: Al-Makkawi real estate office, can I help you?
Janes. Is Mr. Sa'id in, please?
Receptionist He just stepped out
Janes When is he coming back?
Receptionist: He will be back in a short while.
Janes 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‘îd  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‘îd  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‘îd  No, for God’s sake, you must drink something
Jones  Okay, I will take tea
Mr. Sa‘îd  Would it bother you if you drink it in a glass?
Jones  No, not at all
Mr. Sa‘îd  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‘îd  Is your family with you?
Jones  They have not arrived yet; hopefully, they will arrive in two months
Mr. Sa‘îd  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‘îd  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)

\[
\begin{align*}
\text{as-salām 'alaykum} & \quad \text{(peace be on you)} \\
\text{oT-Tord} & \quad \text{(the package)} \\
\text{aZ-Zarf} & \quad \text{(the envelope)}
\end{align*}
\]

C. Grammar and Usage

1. POLITE EXPRESSIONS
As mentioned in earlier lessons, itfodDol 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 otruk risólo?  | itfoDDol
(Can I leave a message?)  | (Sure, go ahead.)
 ohlon wo sohlon, itfoDDol | shukron
(Welcome, please come in) | (Thanks)
mumkin ol-Hisob? | itfoDDol
(Can I have the check?)  | (Here you are)

The expression wo ni’m, shown in the example below, is similar to itshorófnó (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.

ono min bêt ol-sindi
I am from the Al-Sindi family

wo ni’m
My pleasure

2. PREPOSITIONS
Most prepositions in UHA are very similar to those used in fuSHó. Occasionally, there are differences in how prepositions are used with verbs. For example, the verb yittoSil (to contact) combines with the preposition fi (in) in UHA, whereas in MSA, it combines with bi (with).

The following table lists common prepositions and their meanings in isolation. Note how their meanings can change when they accompany verbs in the examples that follow the table.

<table>
<thead>
<tr>
<th>Prepositions</th>
<th>Meanings</th>
</tr>
</thead>
<tbody>
<tr>
<td>li (for, to)</td>
<td>fi (in)</td>
</tr>
<tr>
<td>‘ala (on, for)</td>
<td>bi (by)</td>
</tr>
<tr>
<td>ma’a (with)</td>
<td>gabl (before)</td>
</tr>
<tr>
<td>ba’d (after)</td>
<td>ba’d (after)</td>
</tr>
<tr>
<td>fôg (over)</td>
<td>târth (below, under)</td>
</tr>
<tr>
<td>guddâm (in front of)</td>
<td>wara (behind)</td>
</tr>
<tr>
<td>min (from)</td>
<td>‘on (about)</td>
</tr>
<tr>
<td>zay (as)</td>
<td></td>
</tr>
</tbody>
</table>

fi l-bêt
at home

fôg/’olo ol-moktab
over/on the desk

olHub o’raf ‘onnok
I would like to know more about you.

moktab ol-mokkowi li l-iskôn
Al-Makkawi real estate office
a'Ti or-risolo hodi li as-soyid so'id
Give this message to Mr Sa'id.

kolom li as-sayyid sa'id
Call Mr Sa'id for me

HuTT bi khamsa riyal Tawobi' olo oz-zorf
Put five riyals' worth of postage on the envelope

bodowwir 'ala shugog
I am looking for apartments

bi s-salama
with safety

bi l-muftoH
with the key

3. NOUNS

Nouns in UHA inflect for gender and number. Feminine nouns usually end in -a(t), e.g., risolo (letter). Many nouns have irregular plurals, which need to be memorized. The table below gives the singular and plural forms of some common nouns.

<table>
<thead>
<tr>
<th>SINGULAR AND PLURAL FORMS OF NOUNS</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Singular</strong></td>
</tr>
<tr>
<td>ar-risala</td>
</tr>
<tr>
<td>ash-shigga</td>
</tr>
<tr>
<td>ar-ragam</td>
</tr>
<tr>
<td>al-fundug</td>
</tr>
<tr>
<td>al-bet</td>
</tr>
<tr>
<td>al-ilaa</td>
</tr>
<tr>
<td>al-'azib</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.
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 kôn (was)

<table>
<thead>
<tr>
<th>THE PERFECT TENSE OF THE VERB kharaj (TO GO)</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>UHA</strong></td>
</tr>
<tr>
<td>---------</td>
</tr>
<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>
<tr>
<td>inHna/nHna</td>
</tr>
<tr>
<td>intum</td>
</tr>
<tr>
<td>humma</td>
</tr>
</tbody>
</table>
### THE PERFECT TENSE OF THE VERB ُقَالَ (TO SAY)

<table>
<thead>
<tr>
<th></th>
<th>UHA</th>
<th>MSA</th>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ana</td>
<td>ُقَالَ</td>
<td>قَلُتْ</td>
<td><em>qaltu</em></td>
<td>I said</td>
</tr>
<tr>
<td>inta</td>
<td>ُقَالَ</td>
<td>قَلَتْ</td>
<td><em>qalt/qa</em></td>
<td>you (m) said</td>
</tr>
<tr>
<td>inti</td>
<td>ُقَالَ</td>
<td>قَلَتْ</td>
<td><em>qalt/qa</em></td>
<td>you (f) said</td>
</tr>
<tr>
<td>huwwa</td>
<td>ُقَالَ</td>
<td>قَالَ</td>
<td><em>qa</em></td>
<td>he said</td>
</tr>
<tr>
<td>hiyya</td>
<td>ُقَالَ</td>
<td>قَالَتْ</td>
<td><em>qalat</em></td>
<td>she said</td>
</tr>
<tr>
<td>ihna/nihna</td>
<td>ُقَالَ</td>
<td>قَالَنا</td>
<td><em>Qala</em></td>
<td>we said</td>
</tr>
<tr>
<td>intum</td>
<td>ُقَالَ</td>
<td>قَالُنا</td>
<td><em>qalum</em></td>
<td>you (pl) said</td>
</tr>
<tr>
<td>humma</td>
<td>ُقَالَ</td>
<td>قَالَوا</td>
<td><em>qa</em></td>
<td>they said</td>
</tr>
</tbody>
</table>

### THE PERFECT TENSE OF THE VERB ُقَالَ (WAS)

<table>
<thead>
<tr>
<th></th>
<th>UHA</th>
<th>MSA</th>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ana</td>
<td>كَانَ</td>
<td>كَانَ</td>
<td><em>kan</em></td>
<td>I was</td>
</tr>
<tr>
<td>inta</td>
<td>كَانَ</td>
<td>كَانَ</td>
<td><em>kan</em></td>
<td>you (m) were</td>
</tr>
<tr>
<td>inti</td>
<td>كَانَ</td>
<td>كَانَ</td>
<td><em>kani</em></td>
<td>you (f) were</td>
</tr>
<tr>
<td>huwwa</td>
<td>كَانَ</td>
<td>كَانَ</td>
<td><em>kan</em></td>
<td>he was</td>
</tr>
<tr>
<td>hiyya</td>
<td>كَانَت</td>
<td>كَانَت</td>
<td><em>kanat</em></td>
<td>she was</td>
</tr>
<tr>
<td>ihna/nihna</td>
<td>كَانَنا</td>
<td>كَانَنا</td>
<td><em>kana</em></td>
<td>we were</td>
</tr>
<tr>
<td>intum</td>
<td>كَانَتم</td>
<td>كَانَتم</td>
<td><em>kantum</em></td>
<td>you (pl) were</td>
</tr>
<tr>
<td>humma</td>
<td>كَانَوا</td>
<td>كَانَوا</td>
<td><em>kanu</em></td>
<td>they were</td>
</tr>
</tbody>
</table>

6. PARTICLES OF TIME: taww (JUST), ḏūbu (JUST), AND gidi (ALREADY)

*taww* (just), ḏūbu (just), and *gidi* (already) are particles of time used to modify verbs. Note that these particles carry different object pronoun suffixes depending on the person expressed by the subject of the verb. They precede the verb in the perfect tense.

*taww* kharaj

He has just gone out
dūbi shiribt
I have just drunk

gidi hina min shahrēn
I have already been here for two months

As in MSA, the independent subject pronouns in these sentences are optional, because the agent is expressed by the verbal form and the suffix on the particle

<table>
<thead>
<tr>
<th>PARTICLES OF TIME WITH OBJECT SUFFIXES</th>
</tr>
</thead>
<tbody>
<tr>
<td>taww (just)</td>
</tr>
<tr>
<td>ana</td>
</tr>
<tr>
<td>inta</td>
</tr>
<tr>
<td>intī</td>
</tr>
<tr>
<td>huwwa</td>
</tr>
<tr>
<td>hiyya</td>
</tr>
<tr>
<td>iHna/nHna</td>
</tr>
<tr>
<td>intu</td>
</tr>
<tr>
<td>humma</td>
</tr>
</tbody>
</table>

7. THE PARTICLE ‘asa (IT IS HOPED)
‘asa is a particle that expresses the meaning of the English verb ta hape. It precedes the main verb and can carry object pronaun suffixes expressing the personal of the subject of the verb

<table>
<thead>
<tr>
<th>THE PARTICLE ‘asa (IT IS HOPED) WITH OBJECT PRONOUN SUFFIXES</th>
</tr>
</thead>
<tbody>
<tr>
<td>‘asānī</td>
</tr>
<tr>
<td>‘asāk</td>
</tr>
<tr>
<td>‘asākī</td>
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<tr>
<td>‘asāh</td>
</tr>
<tr>
<td>‘asāha</td>
</tr>
<tr>
<td>‘asānā</td>
</tr>
<tr>
<td>‘asākum</td>
</tr>
<tr>
<td>‘asāhum</td>
</tr>
</tbody>
</table>

‘asa tilāği wāHid yīnasībak
You hope you will find the one you will like. (It is hoped that..)

‘asānī anjaH.
I hope I will pass the test. (It is hoped that)

‘asā yinjaHū / ‘asāhum yinjaHū
They hope they will pass the test. (It is hoped that)
D. Vocabulary

shigga  an apartment
li l-ijār  far rent
maktab  office
li l-iskān  for housing
muwazzef  employee
al-istigbāl  the reception
ay  any
khidma  service
mawjūd  present
tawwu  just
kharaj  he went out
mīta  when
yījī  he comes	
tānī  again
ba'd  after
atrūk  I leave
risāla  message
badawwir 'ala  I am looking far
gullu  tell him
innu  that
kalamak  he phoned you
yibgha  he wants
innī jay  I am coming
al-mutāb  the available (ones)
mawHabā bāk  You are most welcome
mahālak  your place
as-sīmsār  the realtor
galuli inka  they told me that you
kalamtānī  you called me
Hawāli  around, nearly, almost
gabl  before
nuS-sa'a  half an hour
wasīT  middle
ēsh tishrāb?  What would you like to drink? (lit., What do you drink?)
sukhun  hot
walla  or
barīd  cold
mū mumkin  impossible
lāzīm tishrāb Hāja  You must drink something
gahwa  coffee
min šiiwayya  a while ago (lit., from little)
ila, bilāhī 'alēkī  No way!, For God’s sake! (lit., with God on you)
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 maHmidd mawjūd?  marHaba bak, maHallak wa maktabak
   b mumkin atruk risāla?             la bi l-mara
   c abgha ajik al-maktab             la' tawwu mishī
   d mīta al-‘lā tiji?                 itfaDDal
   e mātiDDōyag law ruHna daHIn?       kamān shahrīn

2. Change the imperfect tense verbs in parentheses into the perfect tense.

   a ma (ashrab) gahwa
   b ana (akhruj) kūl yām
   c huwwa (yugūl) la' mu mumkin innu yirūḥ
   d hiyya (tikūn) fi l-bēt min shiwayya
   e humma (yishrabū) shāy kātīr
   f inti (tigūl) al-Hagīga mūkīda?
   g niHna dūbna (ma nikhrūj)
   h ana (agūl) al-Hagīga
   i inta (tishūr) hadā al-muwazzaf?
   j inti (tizuri) maSīr?

3. Fill in the blanks by choosing among the prepositions below. Notice that some prepositions combine with nouns, and others, with verbs.

   fi / li / ʿala / bi

   a huwwa bi ydawwir ____ bēt.
   b arsil ḥāda aT-Tard ____ maSīr
   c altaH ____ al-bāb min fadlak
   d massākum allah ____ khār
   e mumkin tittaSil ____ aHmad kamān yamēn
   f. shāfi ____ kam bēt, min fadlak.
   g mish ____ l-bēt, mū kīda

   ...
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. *ihna* (dūb) *shiribna* shay
d. *al-anūd* (dūb) *mishiyt, ma 'adri fēn*
e. *ana* (gid) *waSīlt min sa‘ā.*

5. Fill in the blanks with an appropriate nationality adjective based on the information given in parentheses.

a. *inta *******?* (min amerika)
b. *intum *******?* (min halandā)
c. *ana *******.* (min makka)
d. *humma ******** (min najd)
e. *ibni *******.* (min MaSr)
f. *annī *******.* (min turkiya)
g. *hadā ar-rijjāl ******** (min HaDramūt)
h. *Hādi as-sīt ******** (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* (yīDawwīr) 'ala bēt akbar min bēta‘ha.
b. *huwwa* (yimshi) bi l-mara katīr
c. *hiyya ma tīgdar tījī la‘innaha* (yudrus) *daHin*
d. *humma* (yurūH) makka katīr.
e. *lēsh* (yiqTā‘) al-HabHab kīda?
f. *kēf* (yuSrūf) il-fūlus hādi kulaḥa.
g. *inta* (yusūg) bi l-mara Tayyib
h. *intum lēsh* (yukhrūj) galiī?
i. *min* (yigu‘l) ana mū mawjūd?
j. *hiyya* (yiļuff) *warāq al-‘inab bi l-mara Saghir*
**Answer Key**

1. a. huwwa as-sayyid maHmaud mawjūd? la' tawwu mishi
   b. mumkin atruk risāla? itfaDDal
   c. abgha ajik al-maktab. marHaba bak, maHallak wa maktabak.
   d. mita al-‘ilâ tiji? kamān shahrēn.
   e. mātiDDāyag law ruHna daHin? la bi l-mara

2. a. ma shiribt gahwa
   b. ana kharajt kul yām
   c. huwwa gāl la' mu mumkin innu yirūH
   d. hiyya kānat fi l-bēt min shiwayya
   e. humma shirabū shāy katīr
   f. inti gultī al-Hagīga, mū kīda?
   g. niHna dūbna ma kharajna
   h. ana gult al-Hagīga
   i. inta shurt hadā al-muwazzaf?
   j. inti zurtī maSir?

3. a. huwwa biydawwil ‘ala bēt
   b. arsil hāda aT-Tard li maSir
   c. aftaH li al-bāb min faDlak
   d. massākum ullah bi l-khēr
   e. mumkin titSiSī flyya kamān yamēn
   f. shūfi lihum kam bēt, min faDlak
   g. mish ‘al fi l-bēt, mū kīda

4. a. humma gidahum raHū al-bēt
   b. ihHna dūbana shiribna shay

5. a. inta amrikānī
   b. intum halandiyyīn
   c. ana makāwī
   d. humma najdiyyīn.
   e. ibni maSīr
   f. ammī turkiyyā
   g. hadā ar-rijāl HaDramūti
   h. hādī as-sīt madiniyyā.

6. a. fatama bitDawwil ‘ala bēt akbar min bēta’ha
   b. huwwa biyimshi bi l-mara katīr
   c. hiyya ma tigdar tiji la’innaha bitudrus daHīn
   d. humma biyuruHū makka katīr
   e. lēsh inta bitiqTa’ al-HabHab kīda?
   f. kēf biyuSruf fulūs hādī kulaha
   g. inta bitsūg bi l-mara Tayyīb
   h. intum lēsh bitukhrūjū galiī?
   i. min blygūl ana mū mawjūd?
   j. hiyya bitlūf waraq al-‘inab bi l-mara Saghīr
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: itfaDDalü, al-'akil jähiz 'a as-sufra
jönz shukran
ra'ad: itfaDDal ya mister jönz khud min hadâ
jönz: ēsh ismaha hâdî al-akładâ?
ra'ad: hadâ ismu “salîg”, min aklâtnâ ash-sha'biyya. wa huwwa 'ibâra 'an waSlát lâHam wa ruz bi i-mara Ti‘îm, itfaDDal bi l-'afiyya ta'rif tab‘an innu ramàDân ba’ad bukrâh
jönz: iywa aðri, ēsh hiyya al-’âdât fi ramàDân? ēsh yisawwû an-nâs? samHûni li l-su‘ál bes mā‘indi fikra bi l-marra
ra'ad: ahlân fik-mâfî mushkilah ya sîdi al-muslimin kullahum haySumu Tûl ash-shahr wa ma hayaKulû min al-fajr ilâ al-maghrîb wa ma râH yishrabû aww yidâkhanû kâmûn min Tulû’ ash-shams ûlûn ghurûbahâ wa lâkin yidâKû yâKulû ba’ad al-ghurûb Hatta al-fajr Sôm ramàDân min arkân al-islâm
jönz: na'am, wa al-Hajj kamûn, mûkida? 'ala fikra huwwa mitâ al-Hajj?
ra'ad: al-Hajj fi shahr zul Hijjah al-muslimin min kul al-'âlama hayju yî'addû farîDat al-Hajj simi’t innu, as-sûma hâdi al-Hujjâ'y hayyukûnû aktar min al’âm al-mâDî
jönz: mumtâz, Tayyib ēsh yigulu an-nâs li ba’àD fi hadâla al-munâsabât?
ra'ad: fi ramàDân al-awâdîm tilbârik ba’àD bi-gûlahum “ramaDân mubârak”, wa fi i-Hajj, yugulu “Hajj mabrûr”
jönz: Tayyib, wa fi l-munasabât at-tûnîya zoyy al-afrâH masalân?
ra'ad: fi l-urs, al-awâdîm tugûl li l-’arûsa wa li l-arîs “allah yis'idhum” aww, “bi l-afrâH wa l-banîn.”
jönz: Tayyib, fi ziyyarat al-mariDî, ēsh rah agûl?
ra'ad: bara wa ba'id ya sîkh, bes 'indak Hâg lâzim ta'rif ēsh tugûl fi kul al-mawâqîf al-ijitmâ‘îyya. liZâlik law zurt mariDî tugûlu “gidâmak al-’afîyya,” aww “la ba’s ‘âlêk” wu kâmûn tîgdar tugûl salâmûk min kul sharr” ēshbâk ya mister jönzî ûnta mā btâkû lâzim tâkhud laHâm kamûn.
jönz: shukran, ana akalt bi kifâya
ra'ad: lâ màyîSir, lâzim tâkhud tûnî, a’Tîni saHnak
jönz: la ‘an jâdd, ma agdar âkûl aktar
ra'ad: la lâzîm tâkhud tûnî, bîl-âhî ‘âlêk tâkhûd kamûn

Ra’ad: Please go ahead, the food is (ready) on the table.
Jones: Thank you.
Ita'ad: Please go ahead, have some of this.
Jones: What is the name of this dish?
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>
<th>RESPONSE</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>During Ramadan</strong></td>
<td></td>
</tr>
<tr>
<td>ramaDān karm</td>
<td>Allahu akram</td>
</tr>
<tr>
<td>ramaDān mubāarak</td>
<td>ramaDān mubāarak</td>
</tr>
<tr>
<td>kulf ramaDān wa intum bi kheir</td>
<td>'ala j-jami'</td>
</tr>
<tr>
<td>RAMADAN is generous</td>
<td>wa inta bikheir wa 'afīyya</td>
</tr>
<tr>
<td>Every Ramadan and you are in good health</td>
<td></td>
</tr>
<tr>
<td>God is more generous</td>
<td></td>
</tr>
<tr>
<td>Blessings for all for Ramadan</td>
<td></td>
</tr>
<tr>
<td>And you are in good health and strength</td>
<td></td>
</tr>
<tr>
<td><strong>On the Occasion of the Pilgrimage</strong></td>
<td></td>
</tr>
<tr>
<td>Haj mabrūr</td>
<td>'āgbūlak</td>
</tr>
<tr>
<td>Blessed pilgrimage</td>
<td></td>
</tr>
<tr>
<td>May you also have it</td>
<td></td>
</tr>
<tr>
<td><strong>During Religious Festivities</strong></td>
<td></td>
</tr>
<tr>
<td>kul 'ām wa intum bi kheir</td>
<td>allah yi 'ādu 'a'līkum</td>
</tr>
<tr>
<td>May you be in good health every year</td>
<td>wa 'a'līēna bi l-yann w al-barakāt</td>
</tr>
<tr>
<td>May God return it to you</td>
<td></td>
</tr>
<tr>
<td>and to us with his blessings and prosperity</td>
<td></td>
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<tr>
<td>For Work Being Completed</td>
<td></td>
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<tr>
<td>---------------------------</td>
<td></td>
</tr>
<tr>
<td><strong>allah yi’tik al-‘aţyya</strong></td>
<td>May God give you strength</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Facing a Difficult Situation</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>a’uzu billâh</strong></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Giving Condolences</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>‘aZZam allah aqrak</strong></td>
</tr>
<tr>
<td><strong>al-bagíyya f Hayâtak</strong></td>
</tr>
<tr>
<td><strong>askan allah meytâkum al jarnah allah yîrHamu</strong></td>
</tr>
<tr>
<td><strong>al-marHûm (+ name)</strong></td>
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</tbody>
</table>

<table>
<thead>
<tr>
<th>After Someone Drinks</th>
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<tbody>
<tr>
<td><strong>hani’an</strong></td>
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</table>

<table>
<thead>
<tr>
<th>Before a Trip</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>bis-salâma inshâ ‘allah tisâfîr wu tirja’ bis-salâma</strong></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Apologizing</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>la mu’akhza</strong></td>
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</tbody>
</table>

<table>
<thead>
<tr>
<th>Speaking of Something Bad</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>la sâmâH allah barra wa ba’îd</strong></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>When Something Is Broken</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>ankasar as-shar</strong></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Upon Hearing News</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>kheir inshâ ‘allah</strong></td>
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</tbody>
</table>

<table>
<thead>
<tr>
<th>Upon Engaging in a Serious or Dangerous Task</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>bism ilâH ar-raHmân ar-raHîm</strong></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Expressing Uncertainty</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>allahu a’alam</strong></td>
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</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>
</tr>
<tr>
<td>4</td>
</tr>
<tr>
<td>5</td>
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<td>6</td>
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<td>7</td>
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<td>8</td>
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<tr>
<td>9</td>
</tr>
<tr>
<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 ho- can be attached to the verb in the imperfect tense or the word ṭāH (go) can be placed in front of the verb. Notice that this is different from fuSHō, where the future tense is formed with sa- or sawfa.

*haySumu ramaDān*
They will fast during Ramadan

*hotokul daHīn*
You (m) will eat now

*hatakul daHīn*
She will eat now

*ṭāH yishrobū əsh-shay*
They are going to drink the tea.

*hāji l-Hofloh*
I will come to the party
In the following tables, the future tense forms of the verbs *yukun* (he is) and *yasūm* (he fasts) are given. Notice the deletion of the vowel from the imperfect prefix when *ha-* is added, e.g., *haykūn*, not *hayakūn*.

<table>
<thead>
<tr>
<th><strong>FUTURE TENSE OF THE VERB <em>yukūn</em> (HE IS)</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td><em>ana</em></td>
</tr>
<tr>
<td><em>inta</em></td>
</tr>
<tr>
<td><em>inti</em></td>
</tr>
<tr>
<td><em>huwwa</em></td>
</tr>
<tr>
<td><em>hiyya</em></td>
</tr>
<tr>
<td><em>iHna/nɪHna</em></td>
</tr>
<tr>
<td><em>intum</em></td>
</tr>
<tr>
<td><em>humma</em></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th><strong>FUTURE TENSE OF THE VERB <em>yasūm</em> (HE FASTS)</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td><em>ana</em></td>
</tr>
<tr>
<td><em>inta</em></td>
</tr>
<tr>
<td><em>inti</em></td>
</tr>
<tr>
<td><em>huwwa</em></td>
</tr>
<tr>
<td><em>hiyya</em></td>
</tr>
<tr>
<td><em>iHna/nɪHna</em></td>
</tr>
<tr>
<td><em>intum</em></td>
</tr>
<tr>
<td><em>humma</em></td>
</tr>
</tbody>
</table>

A future tense verb is made negative by placing the negative particle *ma* (not) in front of it.

*ana ma harūH al-maktab daHin*  
I won't go to the office now
ẖuwwa ma hayrūH al-bēt illa fi l-masā
He won’t go to the house except in the evening.

inta ma rāH TuSruf ash-shēk?
Aren’t you going to cash the check?

C. Vocabulary

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>as-sufrā</td>
<td>the table</td>
</tr>
<tr>
<td>al-akīl</td>
<td>the food</td>
</tr>
<tr>
<td>jāhīz</td>
<td>ready</td>
</tr>
<tr>
<td>khud</td>
<td>ta take</td>
</tr>
<tr>
<td>al-aklāth</td>
<td>the dish</td>
</tr>
<tr>
<td>akīltānā</td>
<td>our dishes</td>
</tr>
<tr>
<td>ash-sha‘biyya</td>
<td>popular</td>
</tr>
<tr>
<td>‘Ībārā ‘an</td>
<td>tantamount ta</td>
</tr>
<tr>
<td>waSlāt</td>
<td>pieces</td>
</tr>
<tr>
<td>laHām</td>
<td>meat</td>
</tr>
<tr>
<td>ruz</td>
<td>rice</td>
</tr>
<tr>
<td>bi l-marā Ti’im</td>
<td>very delicious</td>
</tr>
<tr>
<td>itfaDDal bi l-‘aflīyya</td>
<td>Please, have some</td>
</tr>
<tr>
<td>tā’ir</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-‘aḍāt</td>
<td>the customs</td>
</tr>
<tr>
<td>an-nās</td>
<td>the people</td>
</tr>
<tr>
<td>ēsh yisawwā?</td>
<td>What do they do?</td>
</tr>
<tr>
<td>samHūnī li l-su‘āl</td>
<td>Excuse me for asking</td>
</tr>
<tr>
<td>bass</td>
<td>but</td>
</tr>
<tr>
<td>mā‘indī fikra bi l-marra</td>
<td>I have no idea</td>
</tr>
<tr>
<td>ahlān fik</td>
<td>You’re welcome to ask.</td>
</tr>
<tr>
<td>māfī musākhilāh</td>
<td>No problem</td>
</tr>
<tr>
<td>ya sidīl</td>
<td>Oh master! Oh brother! (showing surprise or wonder)</td>
</tr>
<tr>
<td>al-mushīrin</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>yakułā</td>
<td>they eat</td>
</tr>
<tr>
<td>min al-fājr</td>
<td>from dawn</td>
</tr>
<tr>
<td>ilēn al-maghrib</td>
<td>to dusk</td>
</tr>
<tr>
<td>ma rāH yishrābū</td>
<td>they will not drink</td>
</tr>
</tbody>
</table>
they smoke
also, again
from sunrise (lit, from the rise of the sun)
to the sunset (lit, to its setting)
they can
after
the sunset
until, even
whether
they pray
sunset prayers
collectively, in congregation
fasting during Ramadan
from the pillars of Islam
pilgrimage
month
from around the world (lit, all the world)
they will come
they will perform the duty
I heard
this year
the pilgrims
the previous year
to each other
those
people
bless each other, congratulate each other
by their saying
Blessed Ramadan!
Blessed pilgrimage!
other occasions
like, as
the weddings
for example
in a wedding
you say
bride

groom
May God make them happy!
With happiness and sons!
the sick (person)
visit
rah agül I am going to say
baro wa bo’idl Outside and distant! (when talking about something bad)
ya shikh! Oh, sheikh! (showing wonder and disbelief)
mandok Hag! You are right! (lit., you have right)
al-mowāqif the situations
jitīmū’iyyo social
laww if
zurt you visited
 gidāmāk al’-afyya! May you recover quickly! (lit., in front of you the strength)
la ba’s ‘olēk! No trouble on you! (wishing a sick person health)
tigdar you can
ēshbak? What’s wrong with you?
bikifaya enough
lō mōyiSīr it can’t be
a’Tīnī give me
soHnok your plate
’on jadd honestly
ma ogdar I can’t
ākul to eat
bi l-līghi ‘olēk! 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 milādī 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 ‘idoyyoh, 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 came from all over the world to Mecca to perform their pilgrimage, or foriDat 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 ol-toröwiH, prayers consisting of forty sojdoH 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 illoh ar-raHmân or-roHîm (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 ol-HamduliIlloH (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. ramaDân karîm
   b. olloh yi'Tik al-'afiyyo
   c. 'aZZam olloh ojraH
   d. hani 'an
   e. bis-solômo înshâ' alloh

   **B**
   allah yisallîmak.
   honâk alloh
   ollohu okram
   allah yi'ôfik
   ojroH wo ajarino

2. Change the imperfect tense verbs in the brackets into the future tense

   a. onô (orûH) mokka bukro
   b. fahad (yi'zim) DuyuH al-asbû al-jooyy
   c. into (tudrus), mûkido?
   d. lên (nimshî) al-yôm
   e. jowohir (tuSrûf) ol-fulûs kullaha
   f. humma (yirja'û) min al-madina fi l-masa
   g. intî (tôkhdi) ibnik mo'ôki li l-doktôr?
   h. mitâ (yiwSalû) ol-jamâ'ah?
   i. min (yugûl) li'ami ol-Hogigo?
   j. ana (azûr) bêt ol-fitiHi garib

3. Group the social expressions below by applicable social situation (funeral, visiting a sick person, wedding, pilgrimage, wishing good luck). Phrases may be repeated in more than one situation.

   a. o'ûzu billîlàH
   b. allah yi'Tik ol-'afiyya.
   c. kul 'ôm wa intum bi kheir
   d. 'aZZam allah ajraH
e. allah yis'idhum.

f. gidāmak al-'afīyya

g. bi l-afrāḥ wa al-banān.

h. la ba's 'alāk.

i. ramaDān karim.

j. Hajj mabrūr.

k. salāmtak min kul sharr

l. bism ʿllāh ar-raHmān ar-raḤim.

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 rāḥ 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-ʾ (to return) / kh-r-j (to go out)

a. kull al-muslimīn __________ ramaDān al-jay

b. arwa _______ _______ 'ilat-hā kamān yāmēn

c. Saʿab wa ghiyath ma _______________ al-ṭela

d. fēn __________________ bi l-sayyāra.

e. inta __________ fēn al-bank, mūkīda?

f. mita hāṭirjaʿu ___________ min makka?

g. ana bīlāhī ______________ li ʾaḤad

h. al-mariDa ________________ baʿad kida.

i. ________________ shay aww haja tān̄ya?

j. mafī mushkīla, bukra _______________ al-akhbār.

5. Fill in your part in the following conversation with Sakhr

sakhr: Tayyib kēf hatrūḥū li bēt ad-darwish
inta. ______________________________.

sakhr. 'ārif, bass, taʿrifū laww al-makān garīb aww baʿid?
inta. ______________________________

sakhr mumtāz, kida agdar agūl innu mafī mushkilah. bass min rāḥ yisūg?
inta. ______________________________

sakhr: inta rāḥ tusūg, akīd taʿrif al-shawārī tayyib.
inta: ______________________________

sakhr: Tayyib bi s-salāma.
**Answer Key**

1. a. *ramaDān karīm* allahu akram
   b. allahu yi’Tik al-’afiyya allahu yi’āfik
   c. ‘aZZam allah ajrak ajrak wa ajrīna
   d. hani’an. hanāk allah
   e. bi s-salāma inshā’ allah allah yisallimak

2. a. ana harūH makka buakra
   b. fahad hayi’zim Duyufu al-asbū’ al-
   ḥayyy
   c. ina hatudrus, mūkīda?
   d. fīn hanimshi al-yām
   e. jawahir hatuSruf al-filūs kullaha
   f. humma hayirja’ū min al-madina fi l-
   masa
   g. in tā hatākhdi ibnīk ma’ākī li l-doktār?
   h. mīta haywSalū al-jamā’ah?
   i. min hayyūl li ‘omi al-Hagīga?
   j. ana hozūr bēt al-fītiHī garīb

3. Funeral
   ‘aZZam allah ajrak
   Visiting a sick person
   gidāmak al-’afiyya
   la ba’s ‘alēk.
   salāmtak min kul sharr
   Wedding
   allah yis’idhum
   bi l-afrāH wa al-banīn.
   Pilgrimage
   Ḥajj mabrūr
   Gaad luck:
   a. ‘ūzu billāh
   bism ilāh ar-raHmān ar-raHim.

4. a. kull al-muslimin haySūmū/rāH yuSūmū
   *ramaDān* al-jay
   b. arwa hatuzūr (rāH tuzūr) ‘ilat-hā
   kamān yōmēn
   c. Sa’āb wa ghiyath ma hayukhrūjū (rāH
   yuḥkrūjū) al-lēla
   d. fēn hatākhudni (rāH tākhudni) bi l-
   sayyāra
   e. ina hata’rif (rāH ta’rif) fēn al-bank,
   mūkīdā?
   f. mīta hatirja’ū (rāH tirja’ū) min makka?
   g. ana billāhi ma hagūl (rāH agūl) li
   ‘aHād
   h. al-mariDa ma hatigdar (rāH timishi)
   ba’ād kīda
   i. hatishrabi (rāH tishrabi) shay aww
   Hāja tānya?
   j. mafī mushkīla, buakra hānīmā’ (rāH
   nisma’) al-akhbār

5. sakhr Tayyib kēf hatrūHū li bēt od-
   darwish
   ina hanrūH bi s-sayyāra
   sakhr ‘ārifī, bass, ta’rifū laww al-makān
   garīb aww ba’ād?
   ina la’ garīb
   sakhr mumtāz, kīda ogdar agūl innu
   māfi mushkīlāh bass min rāH yīṣug?
   ina: ana hasūg
   sakhr ina rāH tusūg, akid ta’rif al-
   shawān’ Tayyib.
   ina. īwa a’rifha tayyib
   sakhr Tayyib bi s-salāma
A. Dialogue

Mr Jones goes shopping. He first passes by the fish market.

jŏnz ēsh ismu hāda as-samak?
al-bayya’ hāda as-samak ismu samak mūsa.
jŏnz TāZa walla metallįj?
al-bayya’ lā TāZa, alyām iSTadnah
jŏnz a’Tini huwwa min faDDlak ashūf
al-bayya’ itfaDDal
jŏnz Tayyib, kām sa’ru?
al-bayya’ al-kilā bi ‘ashara riyāl
jŏnz mumtāz, min faDDlak, abgha minu itnēn kilā
al-bayya’ ibshir
jŏnz fēn anaDDif as-samak?
al-bayya’ anā anaDDif lak huwwa
jŏnz mashkūr Tayyib, abgha agDi magāDi tānniya
al-bayya’ ēsh humma?
jŏnz khuDār wu tākiha
al-bayya’ lāžim turūH al-Halaga
jŏnz fēn al-Halaga?
al-bayya’ garib min hina, hagūl li S-Sabī yiwarrik aT-Tarīg
jŏnz Tayyib, abgha kafiyya kamān, fēn alagiha?
al-bayya’ fi s-sūg jamb al-Halaga ya walad, khud hadal rījāl li l-Halaga wu kamān warrih fēn as-sūg
jŏnz shukran

After shopping for a faad, Jones looks for a kafiyya (men’s headscarf)

jŏnz ēsh shakil il-kafiyya illi ‘indak?
al-bayya’ ‘indi talāta ashkāl
jŏnz abgha ashufahum kullahum
al-bayya’. ibshir
jŏnz Tayyib, hadāla mū Tayyibin, abgha shakil aHsan
al-bayya’ itfaDDal
jŏnz hādī l-kafiyya bi kām?
al-bayya’ bi khamaṣṭa’sh riyāl
jŏnz hādī ghalliya jiddan, ākhir kalām kam?
al-bayya’ lā, ma abaddīl kalāmi abadan, kalām wāHīd, khamaṣṭa’sh riyāl
jŏnz lā tīgḍar ta’Tini l-kafiyya bi tna’sh riyāl
al-bayya' lō, obodon into monnok fāhim ol-moSno'iyya fi l-kofiyyo jōnz 'olo kēfok, mo obgho, ono horūH hodōk od-dukkōn ol-boyyo' to'ōl, yo soyyid, to'ōl to'ōl roH obi'lok hiyyo bi tno'sh riylō

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 kofiyyo, 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 kofiyyos 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 kofiyyo?
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 kofiyyo for twelve riyals
The seller No, never You don't understand the craftsmanship of the kofiyyo
Jones As you wish I don't want it anymore I will go to that other shop
The seller Come, hey, mister, come, come I am going to sell it to you for twelve riyals
B. Grammar and Usage

1. THE VOCATIVE PARTICLE ya

The vocative particle ya (oh, hey) is frequently used in both UHA and MSA. It can be followed by a noun, an adjective, or a relative clause. Depending on the tone, the intonation, and the word following the particle, ya can be used for calling attention, complimenting, calling someone's name, exclamation, and warning.

<table>
<thead>
<tr>
<th>Structure</th>
<th>Example</th>
<th>Situation</th>
</tr>
</thead>
<tbody>
<tr>
<td>ya + proper noun</td>
<td>ya 'al</td>
<td>calling attention</td>
</tr>
<tr>
<td>ya + indef noun</td>
<td>ya bint</td>
<td>complimenting</td>
</tr>
<tr>
<td>ya + noun phrase</td>
<td>ya bayyā‘ al-hāwa, ya sidi</td>
<td>calling someone's name; showing wonder; agreeing</td>
</tr>
<tr>
<td>ya + adjective</td>
<td>ya fannān, ya sattir</td>
<td>complimenting, exclamation</td>
</tr>
<tr>
<td>ya + rel clause</td>
<td>ya ill fāg</td>
<td>warning</td>
</tr>
</tbody>
</table>

You who are upstairs!

yo walad, khud hodol rījāl li l-Hologo
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-somk
Give me the fish

worrinī osh-shugog
Show me the apartments

jibli as-sayyāra
Bring me the car.

In the examples below, the object nouns are replaced by corresponding independent pronouns, huwwo, hiyyo, or hummo.

a‘Tini huwwa.
Give it to me.

jibli hiyyo
Bring it to me.
warrimi hummo.
Show them to me.

Here are more examples:

ónó onoDDDif lok hwwwo
I will clean it for you

worrélloho hwwwo
I showed it to her.

sollomni hiyyo.
Hand it to me.

jóblí hummo
He brought them to me

3. EXPRESSIONS OF QUANTITY

Expressions of quantity such as kull (all) and bo'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 on-nós
all the people

on-nós kullohum
all the people

bo'D on-nós
some of the people

on-nós bo'Dohum
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 osófor bukra.
Perhaps I will travel tomorrow./I may travel tomorrow

yimkin yijü bukra.
Perhaps they will come tomorrow./They may come tomorrow.

• mumkin (it is possible; could)
hwwwo mumkin yimshi ohson bo’d ol-‘omoliyyo
It is possible that he will walk better after the operation /He could walk better after the operation

• lāzim (it is necessary; must)

lāzim tuzerdoi fi l-moktob
It is necessary that you visit me in the office /You must visit me in the office

lāzim turūH ol-Hologo
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 lāysa. In UHA, the particle mon, followed by object pronoun suffix, is used to negate both nominal and verbal sentences

into monnek fōhīm ol-moSno’īyyo fi l-kofiyyo
You are not considering the craftsmanship of the scarf

intum monnokum fohmonin.
You (pl) don’t understand

hwwwo monnu koslōn
He is not lazy

hiyyo monnho/mohi ‘orfo
She does not know

niHno mononono/moHno joyyin li l-‘osho
We are not coming to the dinner

hummo monnohum/mohum mobsuTin
They are not happy

The following table gives mon with the different object pronoun suffixes in examples

<p>| THE NEGATIVE PARTICLE mon WITH OBJECT PRONOUN SUFFIXES |
|-------------------------------|-------------------|-----------------|</p>
<table>
<thead>
<tr>
<th>Person</th>
<th>UHA</th>
<th>I am not happy</th>
</tr>
</thead>
<tbody>
<tr>
<td>ani</td>
<td>mangu mabsūT</td>
<td>I am not happy</td>
</tr>
<tr>
<td>inta</td>
<td>monnik nājiH</td>
<td>You (m) are not passing the test</td>
</tr>
<tr>
<td>inti</td>
<td>monnik mabsūTa</td>
<td>You (f) are not happy</td>
</tr>
<tr>
<td>hwwwa</td>
<td>monnu jay</td>
<td>He is not coming</td>
</tr>
<tr>
<td>hiyya</td>
<td>monna/mohi hina</td>
<td>She is not here</td>
</tr>
<tr>
<td>iHna/nHna</td>
<td>monngu/maHuq rayHin</td>
<td>We are not going</td>
</tr>
<tr>
<td>intu</td>
<td>monnakum nājīHin</td>
<td>You (pl) are not passing the test</td>
</tr>
<tr>
<td>humma</td>
<td>monnahum/mohum kazabin</td>
<td>They are not liars</td>
</tr>
</tbody>
</table>
## C. Vocabulary

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>as-samak</td>
<td>the fish</td>
</tr>
<tr>
<td>TāZa</td>
<td>fresh</td>
</tr>
<tr>
<td>walla</td>
<td>ar</td>
</tr>
<tr>
<td>metallij</td>
<td>frozen</td>
</tr>
<tr>
<td>al-yām</td>
<td>today</td>
</tr>
<tr>
<td>iSTadnah</td>
<td>we caught (lit., fished) it</td>
</tr>
<tr>
<td>kām?</td>
<td>How much?</td>
</tr>
<tr>
<td>a'Tini</td>
<td>give me</td>
</tr>
<tr>
<td>ashūf</td>
<td>I see</td>
</tr>
<tr>
<td>sa’ru</td>
<td>its price</td>
</tr>
<tr>
<td>al-kilā</td>
<td>the kila</td>
</tr>
<tr>
<td>bi ‘ashara nyāl</td>
<td>for ten riyals</td>
</tr>
<tr>
<td>mumtāz</td>
<td>great</td>
</tr>
<tr>
<td>min faDDlak</td>
<td>please</td>
</tr>
<tr>
<td>abgha</td>
<td>I would like</td>
</tr>
<tr>
<td>itnēn kilā</td>
<td>two kilas</td>
</tr>
<tr>
<td>ibshir</td>
<td>sure</td>
</tr>
<tr>
<td>fēn?</td>
<td>Where?</td>
</tr>
<tr>
<td>anaDDif lak huwwa</td>
<td>I can clean it far you</td>
</tr>
<tr>
<td>mashkūr</td>
<td>thanks</td>
</tr>
<tr>
<td>agDi magāDi tāniiya</td>
<td>I go shopping</td>
</tr>
<tr>
<td>khuDār wu fakiha</td>
<td>vegetables and fruits</td>
</tr>
<tr>
<td>al-Halaga</td>
<td>the produce market</td>
</tr>
<tr>
<td>garib</td>
<td>near</td>
</tr>
<tr>
<td>hina</td>
<td>here</td>
</tr>
<tr>
<td>hagūl</td>
<td>I will say</td>
</tr>
<tr>
<td>li S-Sabi</td>
<td>to the boy, to the messenger, to the apprentice</td>
</tr>
<tr>
<td>yiwarrk</td>
<td>he shows you</td>
</tr>
<tr>
<td>alagihā</td>
<td>you find it</td>
</tr>
<tr>
<td>aT-Tarīg</td>
<td>the way</td>
</tr>
<tr>
<td>khud</td>
<td>take</td>
</tr>
<tr>
<td>hadal rijāl</td>
<td>this man</td>
</tr>
<tr>
<td>kamān</td>
<td>also</td>
</tr>
<tr>
<td>warrih</td>
<td>show him</td>
</tr>
<tr>
<td>ēsh shakil?</td>
<td>What type?</td>
</tr>
<tr>
<td>il-kafiyya</td>
<td>the men's headscarf</td>
</tr>
<tr>
<td>illi ’indak</td>
<td>that you have</td>
</tr>
<tr>
<td>‘indi</td>
<td>I have</td>
</tr>
<tr>
<td>ashkāl</td>
<td>types</td>
</tr>
<tr>
<td>kullahum</td>
<td>all of them</td>
</tr>
<tr>
<td>shakil aHsan</td>
<td>a better quality</td>
</tr>
<tr>
<td>hōdī i-kafiyya bi kām?</td>
<td>How much is this headscarf?</td>
</tr>
</tbody>
</table>
D. Cultural Note

Most shopping in Saudi Arabia requires some *fiSāl* (bargaining). You are expected to bargain in the Hologo (the produce market), the bongolo (the fish market), and in the sūk (market, bazaar), where you can find items such as *koffiyyos* (men’s headscarves), *mishloHH* (cloaks for men), ‘*boyyos* (cloaks for women), and *TorHo* (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’ ollohh ojobotkum ol-hidiyyo* (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>a kom sir hado ol-HobHob?</td>
<td>la' mitollaj</td>
</tr>
<tr>
<td>b 'indok forowla?</td>
<td>'indi Tawi, wu gaSir</td>
</tr>
<tr>
<td>c hado os-somok Togo?</td>
<td>kolom wotlid</td>
</tr>
<tr>
<td>d esh shakil il-kafiyya illi 'indak?</td>
<td>na'am 'indi</td>
</tr>
<tr>
<td>e hodi os-soyoro gholliyo jiddon, akhir kalam kam?</td>
<td>bi 'ishrin riyl</td>
</tr>
</tbody>
</table>

2 Fill in the blanks by choosing the right word from the two provided in parentheses

a humma (mabsutin, mabsuta) fi l-'urs
b ol-boyyo' (job, ad-dukkan) il-kafiyyo.
c. (min foDilak, ibshir) obgho oshuf kafiyya
d. ('indi, illi) talata shakil
e. intu (mannkum, monnohum) fi s-sug, mū kido?

3 Translate the following English utterances into UHA using the negative particle man
Pay attention to the object pronoun suffixes

a You (m) are not lazy
b I am not coming
c. She is not happy.
d. We don't know.
e. They do not understand

4. Insert the right modal particle (lazim, mumkin, or yimkin) and put the verbs in parentheses in the appropriate form to match the subject.

a. inta ______________________ (rāH) li l-bank li Sarf ash-shēk hadā.
b. hiyya ______________________ (mishi) Tayyib ba’d al-‘amaliyya.
c. intum ______________________ (sāfar) buakra bas mā akid
d. anā ______________________ (daras) al-yām.
e. niHna ______________________ (mishi) li l-talāliyya 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-kilā bi ‘ashara riyāl
You. ________________________________
al-bayyā‘. kilā wāHid bass, hadā bi l-mara Tayyib, khud aktar
You. ________________________________
al-bayyā‘ Tayyib abshir, hadā huwwa al-kilā, ifaDDal
You ______________________________

Answer Key

1. a. kam si’r hadā al-HabHab? bi ‘ishrīn riyāl
   b. ‘indak farawla? na’am ‘indi
   c. hadā as-samak TāZa? la’ mitalilj.
   d. ēsh shakil il kafiyya illi ‘indak? ‘indi Tawil, wu gaSir
   e. hādi as-sayyara ghallīya jiddan, ākhīr kalām kam? kalām wāHid.

2. a. humma mabsūTin fi l-’urs.
   b. al-bayyā‘ jāb il-kafiyya
   c. min faDDalak abgha ashūf kafiyya.
   d. ‘indi talāta shakil
   e. intu mannak fi s-sūg, mū kida?

3. a. inta mannak kaslān
   b. anā manni jāy
   c. hiyya mannaha mabsūTa
   d. niHna mannā ‘arfīn
   e. humma mannahum fahhim

4. a. inta lāzim turūH li l-bank li Sarf ash-shēk hadā
   b. hiyya mumkin timshi Tayyib ba’d al-‘amaliyya
   c. intum yimkin tusāfarū buakra bas mū akid
   d. anā lāzim adrus al-yām.
   e. niHna mumkin nimshi li l-talāliyya senter, bas aHsan lana nudrus
5 ياع: "هل الماء سمي؟\nالبَياْثَةَ إِلَى ذَا الزَّاْ.
ياع: "كم شيء؟\nالبَياْثَةَ عِنْدَ الْمَيْهُ أوْبَاتِرٍ.
ياع: "تَمَّ تَنْتَيْنَا فين الماء الذي يَتَهَرِث،\nحن نفاذ لك."
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>èsh lânak?</td>
<td>ma'â s-salâma</td>
</tr>
<tr>
<td>fi 'amônillah</td>
<td>hanâk allah</td>
</tr>
<tr>
<td>èsh hâda?</td>
<td>allah yî'dîk</td>
</tr>
<tr>
<td>fên tuHub tishtaghil?</td>
<td>mûba'id min hînâ</td>
</tr>
<tr>
<td>ismaHîl</td>
<td>la shukr 'ala wâjîb</td>
</tr>
<tr>
<td>mashkûr</td>
<td>fi madrasa</td>
</tr>
<tr>
<td>fên maktab al-barîd?</td>
<td>iftaDDâl</td>
</tr>
<tr>
<td>allah yi'Tik al-'afîyya</td>
<td>manni 'ârif</td>
</tr>
<tr>
<td>hani' an</td>
<td>zen al-Hâmûlîllah</td>
</tr>
</tbody>
</table>

2 Fill in the blanks by choosing an appropriate verb and putting it in the imperfect tense form

shirîb / daras / Hab / ishtaghâl / timshî / tigTa' / takul / iSruf / kharajîl / uilt

a 'umâr _________ shay kullî yâm fi S-SubuH
b ibni _________ katîr
c anâ _________ al-masâa aktar min al-SubuH
d fên hîyya _________ 'ala il karîshî?
e ta'rîfû kîf _________ al-Hab Hab?
f èsh _________ kul yâm fi SubuH?
g iHna lâzîm _________ ash-shîk háda bukra
h humma _________ min aS-SubuH ilên al-masâ
i ana _________ innu mannu jay
j èsh _________ ibnik?

3 Choose from among the prepositions below to complete the following sentences

fi / 'ala / fâg / taHt / 'an / bi / li

a mumîân tirsil aT-Tard hádâ _______ amerîka
b fên al-jawwâb? ma lagîtu _______ al-tâwla.
c 'asa tîthâsil _______ muwazzâf al-bank
d badawwîr _______ shîgga li l-íjâr
e mumîkin as'al _______ si'r hâdi as-sayyâra?
4 Put the verbs in parentheses in the future tense.

a. ana (rāḥ) ash-shirka ba’d yāmēn
b. samāhir (darās) Tibb fi aj-jamī‘a.
c. intum (Sām) as-sanna hādi mū kida?
d. fen (rāḥ) aS-Sēf al-jay?
e. mīta (rijj’) min aS-Safar?
f. inta (kharaj) tānī?
g. humma (Salla) fi i-jāmi‘ jamā’ā
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
tisāfir wu tirja‘ bi s-salāma
kul ‘ām wa intum bi kheir
askan allah meytākum al-janah
lā ba’s ‘alēk
bi l-afrāḥ wa al-banīn
kul ramaDān wa intum bi kheir

6 Put the verbs in parentheses in the perfect tense

a. as-sana al-maDīyya (adrus) fi jārtawin
b. min yāmēn (rūH) atmashi fi al-TaHliya senter
c. min (yugūl) innu ramaDān bukra?
d. ams inti (tishtiri) awā‘i katīra
e. anā tā’bān bi l-marra, li’anni gidi ma (ashrāb) ash-shay
f. al-yām (nimshī) li l-sūg bas ma (nilāgīl) shāy tayyīb
g. ya tara (tuSrūfū) ash-shēk illī (a’Titikum) huwwa?
h. hal jawāhīr (tirsīl) al-jawāb wolla lissa’

7 One word in each of the following expressions is wrong, find the mistake and make a correction, making the expression suitable for its social situation

To express uncertainty you say:
allah ma‘āk
Upon hearing any news
bisalāma inshā‘allah
When something is broken
ba’d as-shar
Speaking of something bad
subHān allah
Facing a difficult situation
bi’izn illāh

8 Put the verbs in parentheses in the imperative form
a min fāDlak (yīgTa’) aTTari’ min hina.
b (yuđrus) aḥsanlak ya ibnī.
c (tukhrūj) min al-ghurfa anā ‘indi shughul katīr
d (tikalimūnā) bukra min faDDlikum
e (turūH) gūl li ’ammak yalla nīmshi

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>kēf nurūH li TaHliyya senter?</td>
<td>mugābīl al-madrasa</td>
</tr>
<tr>
<td>mita misāfir?</td>
<td>mariD bi l-marra</td>
</tr>
<tr>
<td>ēsh tuHub tākul?</td>
<td>bi l-taksi</td>
</tr>
<tr>
<td>lēsh mannak mabSūT?</td>
<td>al-yām inshallāh</td>
</tr>
<tr>
<td>fēn al-bank?</td>
<td>salīg min faDDlak</td>
</tr>
</tbody>
</table>

10 Make the following sentences negative by inserting an appropriate negative particle

a anā ________ a’rīf fēn al-maktab haggu
b inta ‘indak ‘ila ________ ‘āzīb

c hiyya ________ hina, kharajat min shiwayya

d hadā ________ SaHīH, anā a’rīf al-Hagīga

e ________ yiSir, läzim tākul kāmān

f iHnā ________ fahmin illi biySir

g an-nās illi tāq ________ mawjūdīn

h inta ________ bitudrus Tayīb, anā za’lān minnak

Answer Key

1 a ēsh lānāk? zen al-Hamdulillah
   b fi ’amānillah ma’a s-salāma
   c ēsh hādā? manni ‘ārīf.
   d fēn tuHub tīshtaghīl? fi madrasa
   e ismaHīlī. itfaDDal.
   f mashkūr li shukr ‘ala wājīb
   g fēn maktab al-barīd müba’īd min hina.
   h allah yi’Tik al-’afiyya allah yiʿāfik

i hani’ an hanāk allah

2 a ’umar yishrab shay kullī yām fi S-SubuH
   b ibnī yudrus katīr
   c anā aHub al-masa aktar min al-SubuH
   d fēn hiyya timshī ‘ala il-karnīsh
e. ta'rifū kēf tīgTa'ū al-HabHab?

6. a. as-sana al-maDiyya darast fi jarjāwin
   b. min yāmēn ruHt atmashī fi al-TaHliya senter
   c. min gal innu ramaDān bukrā?
   d. ams inti ishtarīti awā'ī katira
   e. anā ta'bān bi l-marra, li'anni gidi ma shiribt ash-shay.
   f. al-yām mishīna li l-sūg bas ma lagina shāy tayyib
   g. ya tara Sarafū ash-shēk illī a'Titakum huwwa?
   h. hal jawāhīr rasalīt al-jawāb walla lissa'

f. 6. ekhīrī yārī fi l-ijār
   g. anā tāhān ilā itāra

3. a. mumkin tīrsīl al-Tard hadā li amerīka
   b. fēn al-jawwāb? ma lagītu 'ala/fāg al-tawla
   c. 'asā tīttaSil fi/bi muwazzal al-bank
   d. badawwir 'ala shīgga li l-ijār
   e. mumkin as'al 'an il sīr hādī as-sayyāra?

4. a. ana harūH ash-shīrka ba'd yōmēn
   b. samāhīr hadudrus Tibb fi aj-jami'a
   c. intum hatSumu as-sanna hādī mū kida?
   d. fēn hanrūH aS-Sēf al-jay?
   e. mita hātiqā'ī min aS-Safar?
   f. inta hātukhrūj tānī?
   g. humma haySallū fi j-jāmi'jamā'a
   h. sa'ad ma haysafar hādī as-sana

5. Religious festivities
   ramaDān karīm
   Hajj mabūr
   kul 'ām wa intum bi kheīr
   kul ramaDān wa intum bi kheīr
   At funerals
   'aZZam allah ajrāk
   al-bagīyya fi Hayātak
   askan allah meytākum al janah
   Visiting the sick:
   la ba's 'alēk
   gidāmak al-'afīyya
   At weddings:
   bi l-afrāḥī wa al-bānīn
   allah yīs 'idhum
   Before a trip
   bi s-salāma inshā'allah
   tisāfir wu tirja' bi s-salāma

Religious festivities
   ramaDān karīm
   Hajj mabūr
   kul 'ām wa intum bi kheīr
   kul ramaDān wa intum bi kheīr
   At funerals
   'aZZam allah ajrāk
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   Visiting the sick:
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   gidāmak al-'afīyya
   At weddings:
   bi l-afrāḥī wa al-bānīn
   allah yīs 'idhum
   Before a trip
   bi s-salāma inshā'allah
   tisāfir wu tirja' bi s-salāma

7. Ta express uncertainty
   allah ma'āk
   allahu a'alam
   Upon hearing any news
   bi s-salāma inshā'allah
   kheīr inshā'allah
   When somathing is broken
   ba'd as-shar
   ankasar as-shar
   Speaking of somathing 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 aHsanāk ya ibni
   c. ukhrūj min al-ghurfā anā 'indi shughul katīr
   d. kalīmānā bukrā min faDDlikum
   e. rūH gūl li 'ammak yalla nimshi

9. a. kēf nurūH li TaHliyya senter? bi l-taksi
   b. mita misāfir? al-yām inshālāh
   c. ēsh tuHub tākul? salig min faDDlik
d. لَيْسَ مَنْ نَاكَ مَكْسُوتَ مَارِيِدَ بِوَمْرَاح
e. فَنَّ الْبَانِكَ مَعْغُبِ الْمَدْرَاسَة.

10
a. أَنَّا مَا أُرِفَ فَنَّ الْمَكْتَبَ هَاجَع
b. إنَّا إِنَّا إِلَى مَنْ نَاكَ ضَيْفَ
c. حَيَا مَنْ نَكَةَ حٌنا، كَحَرَائِجَ مِنْ شِيْوَايْيَا.

d. هَذَا مَعُ سَاهِيٌ، أَنَّا أُرِفَ الْحَجِّيْجَ
e. مَا يَسِيرُ، لَزِيمُ تَكُولُ كَمْانَ
f. إِنَّا مَنَانًا فَهَمَنَ أَلِي بَيْسِرٍ
g. أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّا أَنَّา
# APPENDIX A: VERB FORMS

| I  | كَتَبَ     | يَكْتَبً     | يَكْتُب     | تَتَحْيَّر     | ات-تَتَحْيَّر     |
| II | غَيَّرَ     | يُغَيَّرً     | يَغَيْرَ     | تَتَحْيَير     | ات-تَتَحْيَير     |
| III| شَهَدَ     | يُشَهِّدً     | يُشَهَّد     | العَشِيرَة     | اع-عشيرة     |
| IV | أَرْسَلَ    | يُرْسِلً     | يُرْسَل     | الأُرْسَال     | اع-أرسال     |
| V  | تَكَلَّمَ    | يَتَكَلَّمً    | يَتَكَلَّم    | التَكْلام     | ات-تكلام     |
| VI | تَنَأَوَّلَ   | يَتَنَأَوَّلً   | يَتَنَأَوَّل   | التَتْنَوْل     | ات-تنوؤل     |
| VII| يَنْبَسَطَ    | يَنْبَسَطً    | يَنْبَسَط   | الأَنْبِسَاط    | اع-أنبسط     |
| VIII| يَكْتُبَ    | يَكْتُبً     | يَكْتُب     | الْإِكْتِسَاب    | اع-إكتساب     |
| IX | يَبيِضَ    | يَبيِضً     | يَبيِض     | الْبَيِّض     | اع-بيض     |
| X  | يَسْتَخْدَمَ  | يَسْتَخْدَمً  | يَسْتَخْدَم   | الاِسْتَخْدَام   | اع-استخدام     |
## APPENDIX B: ACTIVE AND PASSIVE PARTICIPLES

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# Appendix C: First Conjugation of Weak Verbs

## First Conjugation of Weak Verbs

### يَمْشَي - مَشَى

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### APPENDIX D: SECOND CONJUGATION OF WEAK VERBS

#### SECOND CONJUGATION OF WEAK VERBS

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</tbody>
</table>
# Appendix F: First Conjugation of Hollow Verbs

## First Conjugation of Hollow Verbs

<table>
<thead>
<tr>
<th>Pronoun</th>
<th>Perfect</th>
<th>Imperfect Indicative</th>
<th>Imperfect Subjunctive</th>
<th>Imperfect Jussive</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>1st</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>أنا</td>
<td>zurtu</td>
<td>azūru</td>
<td>azūra</td>
<td>azur</td>
</tr>
<tr>
<td>نَحْنُ</td>
<td>zumān</td>
<td>nazūru</td>
<td>nazūra</td>
<td>nazur</td>
</tr>
<tr>
<td>أَنْتَ</td>
<td>zurt</td>
<td>tazūru</td>
<td>tazūra</td>
<td>tazur</td>
</tr>
<tr>
<td>أَنْتِ</td>
<td>zurti</td>
<td>tazūrnā</td>
<td>tazūrī</td>
<td>tazūrī</td>
</tr>
<tr>
<td>أَنْتُ</td>
<td>zurtum</td>
<td>tazūrnāa</td>
<td>tazūrū</td>
<td>tazūrū</td>
</tr>
<tr>
<td>أَنْتُمْ</td>
<td>zurtunna</td>
<td>tazūrnā</td>
<td>tazūrna</td>
<td>tazūrna</td>
</tr>
<tr>
<td>أَنْتُمَّ</td>
<td>zurtmā</td>
<td>tazūrān</td>
<td>tazūrā</td>
<td>tazūrā</td>
</tr>
<tr>
<td><strong>2nd</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>زَارَ</td>
<td>yazūrnā</td>
<td>yazūrī</td>
<td>yazūrā</td>
<td>yazur</td>
</tr>
<tr>
<td>زَارَتْ</td>
<td>yazūra</td>
<td>yazūra</td>
<td>yazūra</td>
<td>yazur</td>
</tr>
<tr>
<td>زَارَتْ</td>
<td>yazūra</td>
<td>yazūra</td>
<td>yazūra</td>
<td>yazur</td>
</tr>
<tr>
<td>زَارَتْ</td>
<td>yazūra</td>
<td>yazūra</td>
<td>yazūra</td>
<td>yazur</td>
</tr>
<tr>
<td>زَارَتْ</td>
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<td>yazūra</td>
<td>yazūra</td>
<td>yazur</td>
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<tr>
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<td>yazūra</td>
<td>yazūra</td>
<td>yazur</td>
</tr>
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<td>yazūra</td>
<td>yazūra</td>
<td>yazur</td>
</tr>
<tr>
<td>زَارَتْ</td>
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<td>yazūra</td>
<td>yazūra</td>
<td>yazur</td>
</tr>
<tr>
<td>زَارَتْ</td>
<td>yazūra</td>
<td>yazūra</td>
<td>yazūra</td>
<td>yazur</td>
</tr>
<tr>
<td><strong>3rd</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>هُمْ</td>
<td>yazūrnā</td>
<td>yazūrī</td>
<td>yazūrā</td>
<td>yazūrī</td>
</tr>
<tr>
<td>هُنَّ</td>
<td>yazūrnā</td>
<td>yazūrī</td>
<td>yazūrā</td>
<td>yazūrī</td>
</tr>
</tbody>
</table>

Note: The table is a conjugation chart for the verb مَزَار́ - مِزَارُ in Arabic, showing its forms in the first person singular (أَناً - أَنا), second person singular (أَنْتَ - أَنْتِ), and third person singular (مَزَارَ - مِزَارُ), as well as the corresponding forms in the imperfect indicative, subjunctive, and jussive moods.
## APPENDIX G: CONJUGATION OF DOUBLED VERBS

### CONJUGATION OF DOUBLED VERBS

<table>
<thead>
<tr>
<th>Pronoun</th>
<th>Perfect</th>
<th>Imperfect</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>1st</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>أنا</td>
<td>أحببتي</td>
<td>أحببتك</td>
</tr>
<tr>
<td>نحن</td>
<td>أحببننا</td>
<td>أحببنا</td>
</tr>
<tr>
<td><strong>2nd</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>أنتم</td>
<td>أحببتكم</td>
<td>أحببتم</td>
</tr>
<tr>
<td>أنتم</td>
<td>أحببتتن</td>
<td>أحببتن</td>
</tr>
<tr>
<td>أنتما</td>
<td>أحببتتما</td>
<td>أحببتما</td>
</tr>
<tr>
<td><strong>3rd</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>هم</td>
<td>أحببوا</td>
<td>أحببوا</td>
</tr>
<tr>
<td>هم</td>
<td>أحببنا</td>
<td>أحببنا</td>
</tr>
<tr>
<td>هما   (m)</td>
<td>أحببأ</td>
<td>أحببأ</td>
</tr>
<tr>
<td>هما   (f)</td>
<td>أحببتها</td>
<td>أحببتها</td>
</tr>
</tbody>
</table>

*aHabba* - *yuHibbu*
## APPENDIX H: DEMONSTRATIVE PRONOUNS/ADJECTIVES

<table>
<thead>
<tr>
<th>Language</th>
<th>&quot;Close&quot;</th>
<th>&quot;Removed&quot;</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Singular</td>
<td>Plural</td>
</tr>
<tr>
<td>Masculine</td>
<td>hā'dha</td>
<td>hā'ulā'i</td>
</tr>
<tr>
<td>Feminine</td>
<td>hādhīhi</td>
<td>hā'ulā'i</td>
</tr>
<tr>
<td></td>
<td>this</td>
<td>these</td>
</tr>
</tbody>
</table>
### APPENDIX 1: SUMMARY OF NUMBERS

<table>
<thead>
<tr>
<th>Numbers 3 to 9</th>
<th>The number disagrees in gender with the counted noun</th>
<th>The case of these numbers changes depending on their function in the sentence and is marked at the end with short vowels. For example: ( \text{ثلاثة} ) ( \text{ثلاثات} ) ( \text{ثلاثاتا} ) (three)</th>
<th>Use the plural genitive form of the counted noun</th>
</tr>
</thead>
<tbody>
<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 ( \text{ثلاثون} ) ( \text{ثلاثونا} ) ( \text{ثلاثونات} ) (thirty)</td>
<td>Use the singular accusative form of the counted noun For example ( \text{ثلاثون بنات} ) (thirty girls)</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—( \text{ين} ) and ( \text{ان} )</td>
<td>Use the singular accusative form of the counted noun if there are zeros in the tens and ones places. Otherwise, follow the rule for the last two digits. For example: ( \text{مائة وخمس وثلاثون بنات} ) ( \text{مئة وخمس وثلاثون بنات} ) (135 girls). ( \text{مائة وخمس بنات} ) ( \text{مئة وخمس بنات} ) (105 girls). ( \text{مائة بنات} ) ( \text{مئة بنات} ) (100 girls).</td>
</tr>
<tr>
<td>GENDER</td>
<td>CASE MARKER</td>
<td>THE COUNTED NOUN</td>
<td></td>
</tr>
<tr>
<td>---------</td>
<td>-------------</td>
<td>----------------</td>
<td></td>
</tr>
</tbody>
</table>
| Thousands and above | These numbers do not change in gender | The case of these numbers changes depending on their function in the sentence and is marked with short vowels. The dual has two forms—
| | | an and
| | | Follow the rule for the last two digits for case and gender. For example:
| | | ألف وخمس وثلاثون بنتاً (1,035 girls),
| | | ألف وخمس بنات (1,005 girls)
| Numbers with strange behavior The teens | عشرة ‘ashora (ten) disagrees in gender with the counted noun. When it is joined to form a number from 13 to 19, it agrees with the counted noun. Compare. | These numbers do not change in case. They always have a fathā at the end, with the exception of 12, which changes in case like a normal dual. For example:
| | | سبعة عشرة ولداً (17 boys),
| | | سبعة عشرة بنتاً (17 girls)
| | | The counted noun that follows the number 10 behaves exactly as the counted noun following numbers 3 through 9. It is plural and genitive. For example:
| | | عشرة بنات ‘ashru banāt (ten girls)
| | | The counted noun that follows numbers 11 to 19 behaves exactly as the counted noun following the numbers 20 through 90. It is singular and accusative. For example:
| | | خمسة عشرة ولداً (15 boys),
| | | خمسة عشرة بنتاً (15 girls)

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>Bye.</td>
<td>ma‘a s-salāma, salām</td>
<td>ma‘a s-salāma, baybūy</td>
<td>yalla, bay bay</td>
</tr>
<tr>
<td>Good morning</td>
<td>SabāH el-khēr.</td>
<td>SabāH il-khēr.</td>
<td>SabāH al-khēr.</td>
</tr>
<tr>
<td>Good evening</td>
<td>misa‘ el-khēr.</td>
<td>masā‘ il-khēr.</td>
<td>masā‘ al-khēr.</td>
</tr>
<tr>
<td>Good-bye</td>
<td>ma‘a s-salāma</td>
<td>ma‘a s-salāma</td>
<td>ma‘a s-salāma</td>
</tr>
<tr>
<td>Title for a married woman/an older unmarried woman</td>
<td>madām, uṣūza</td>
<td>sayyida, sitt</td>
<td>madām, sitt</td>
</tr>
<tr>
<td>Title for a young/unmarried woman</td>
<td>aḥnsa.</td>
<td>ḍīnus, sitt</td>
<td>ḍīnus, sīt</td>
</tr>
<tr>
<td>Title for a man</td>
<td>uṣūz</td>
<td>sayyid</td>
<td>masyū, iṣṭāz</td>
</tr>
<tr>
<td>I am</td>
<td>aḥnī</td>
<td>aḥnī</td>
<td>aḥnī</td>
</tr>
<tr>
<td>My name is</td>
<td>(aḥnī) iṣmī</td>
<td>iṣmī</td>
<td>iṣmī</td>
</tr>
<tr>
<td>What is your name?</td>
<td>iṣmāk/ismik ēh?</td>
<td>shismāk/shismik ēh?</td>
<td>ēsh ismāk</td>
</tr>
<tr>
<td>Nice to meet you</td>
<td>iṭshārafa</td>
<td>iṭshārafa, aḥlan wa saḥlan.</td>
<td>iṭshārafa.</td>
</tr>
<tr>
<td>You, too</td>
<td>iṭshārafa bikh, est-ṣharaf ēnna</td>
<td>wiHna ayDHan</td>
<td>b-HaDrāf/b-HaDrāf.</td>
</tr>
<tr>
<td>I'd like you to meet</td>
<td>aḥbīb a‘dīmlik/a‘dīmlik</td>
<td>aḥbīb aqaddāmlik/aqaddāmlik ‘alā</td>
<td>b-HaDrāf ‘arafak/a‘rāfak ‘a</td>
</tr>
<tr>
<td>a ḥe would like to introduce to you</td>
<td>aḥbīb a‘dīmlik/a‘dīmlik</td>
<td>(aḥbīb) a‘rīfak ‘alā</td>
<td>aḥbīb aqaddāmlik/aqaddāmlik ‘alā</td>
</tr>
<tr>
<td><strong>EGYPTIAN</strong></td>
<td><strong>IRAQI</strong></td>
<td><strong>LEBANESE</strong></td>
<td><strong>SAUDI</strong></td>
</tr>
<tr>
<td>--------------</td>
<td>-----------</td>
<td>--------------</td>
<td>-----------</td>
</tr>
<tr>
<td>What is your nationality?</td>
<td>ginséyy-ytk/l-ytk ēh?</td>
<td>shinu jinsītk/jinsītich?</td>
<td>shu hawlytak/hawyītik?</td>
</tr>
<tr>
<td>Where are you from?</td>
<td>enta/enti mī ayy balad?</td>
<td>mī ayy balad?</td>
<td>mī wēyn enta/enti; enta/enti mī wēyn?</td>
</tr>
<tr>
<td>I am an American</td>
<td>ana amriki/amnkiyya</td>
<td>ānī amriki/amrikiyya</td>
<td>ana ammekēnī/amnkanīyye</td>
</tr>
<tr>
<td>I am Egyptian/Iraqi/Lebanese/Saudi</td>
<td>ana maSrī/maSrīyya</td>
<td>ānī 'irāqī/irāqīyya</td>
<td>ana lbnēnī/lbnēnīyye</td>
</tr>
<tr>
<td>I'll see you later</td>
<td>ila l-liqā'</td>
<td>khallūnā nshūkum</td>
<td>yalla. bshūfak/bshūfīk ba'dēn.</td>
</tr>
</tbody>
</table>

**Polite Expressions**

<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>Please.</td>
<td>min faDlāk/min faDlik.</td>
<td>min faDHlāk/min faDHlīch, rajā'ān</td>
<td>iza bitrid/bitridī; law samaHēt/samaHēb</td>
</tr>
<tr>
<td>Thank you</td>
<td>shukran.</td>
<td>shukran</td>
<td>shukran; mersī, yslamu</td>
</tr>
<tr>
<td>Thank you very much</td>
<td>shukran gāzilān.</td>
<td>shukran jāzilān alīf shukur</td>
<td>shukran ktr; mersī ktr</td>
</tr>
<tr>
<td>You're welcome.</td>
<td>l-'afū.</td>
<td>l-'afū, hādha wāyīb.</td>
<td>tikram/tikramī, tikram 'āynak/‘aynik</td>
</tr>
<tr>
<td>It's my pleasure.</td>
<td>ay khidma</td>
<td>hādha wājibī, ṭa'ābkum rāHa.</td>
<td>‘ā rāsī w ‘āynī</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>Yes, thank you</td>
<td>aywa, shukran</td>
<td>na'am, shukran</td>
<td>è, shukran</td>
</tr>
<tr>
<td>No, thank you</td>
<td>la, shukran.</td>
<td>là, shukran.</td>
<td>la, mersi, la, shukran.</td>
</tr>
<tr>
<td>I'm sorry</td>
<td>(ana) āsif/āsfa.</td>
<td>l-'afu, ‘ānī āsif/āsfa</td>
<td>san, (ana) ēsif/ēsfi.</td>
</tr>
<tr>
<td>Excuse me</td>
<td>‘afwan.</td>
<td>l-'afu, ‘dhurni/‘dhurnini, l-'afu, sämīhi/sämīhini</td>
<td>bi l-izn, ‘afwan</td>
</tr>
<tr>
<td>That's okay.</td>
<td>mālešhsh.</td>
<td>zēn, māshi, khāsh.</td>
<td>ma'ale</td>
</tr>
<tr>
<td>It doesn't matter</td>
<td>ma-yīmmish.</td>
<td>mayhīm, maykhālim</td>
<td>mīsh mīmm</td>
</tr>
<tr>
<td>Na problem</td>
<td>mish mushkīla.</td>
<td>māku mushkīla.</td>
<td>mīsh mishkīle.</td>
</tr>
</tbody>
</table>

### Deciding on the Language

<table>
<thead>
<tr>
<th>...</th>
<th>EGYPTIAN</th>
<th>IRAQI</th>
<th>LEBANESE</th>
<th>SAUDI</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes./No.</td>
<td>aywa/la'(a)</td>
<td>na'am/lā, ilā, bālīlā</td>
<td>ē, (na)m/la</td>
<td>na'am/īwa; lā/lā’ā.</td>
</tr>
<tr>
<td>I can speak a little</td>
<td>bā t-kallim shuwayya basīta.</td>
<td>ahChī shuwayya</td>
<td>baHkī shuwayye</td>
<td>ațkalam galīl.</td>
</tr>
<tr>
<td>I understand a lot, but I don’t speak very well</td>
<td>bāfhām el-kalam, bas ma-bakalilīm shuwayyīs.</td>
<td>ațfām ḫwāyā, bas ma aΧChī kullīsh zēn</td>
<td>bāfhām mnēH, bas ma baHkī kīr mnēH, bas ma ba’rīl ahHkī kīr mnēH</td>
<td>ațfām shuwayyā/galīl bas ma ațkalam tayyīb.</td>
</tr>
<tr>
<td>I don’t understand</td>
<td>mish fāhīm</td>
<td>mā ațfām.</td>
<td>ma bīfām, mish ḳāfīm/fēmē</td>
<td>mānnī fāhīm.</td>
</tr>
<tr>
<td>Could you repeat that, please?</td>
<td>mumkīn te‘ūilha/ te‘ūilha tānî, min faDlāk/faDāk</td>
<td>mumkīn tĪgilā/hātāilha marra tānhā, min faDhīlāk/faDhīlīch</td>
<td>fīk tīra’ tkarr mā lēt, lāw somaHet (m)?: fīk tīra’ tkarra’ mā līt, lāw somaHtī (f)?</td>
<td>tu‘ūd ēsh gulta, min faDāk</td>
</tr>
<tr>
<td>Sure.</td>
<td>awī</td>
<td>akiHd.</td>
<td>akiHd, tikram/tikramī</td>
<td>akiHd/līshir</td>
</tr>
</tbody>
</table>
### Egyptian

<table>
<thead>
<tr>
<th><strong>What does this mean?</strong></th>
<th><strong>di ma'naha eh?</strong></th>
<th><strong>hādha shi'n ma'nā?</strong></th>
<th><strong>shu yāni' hayda?</strong></th>
<th><strong>hadā ēsh ma'nāh?</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>What does that mean?</strong></td>
<td><strong>dah mi'anah eh?</strong></td>
<td><strong>dhāhaka shi'n ma'nā?</strong></td>
<td><strong>shu ma'nēta?</strong></td>
<td><strong>hadāka ēsh ma'nāh?</strong></td>
</tr>
<tr>
<td><strong>How do you say... in Egyptian/Iraqi/Lebanese/Saudi?</strong></td>
<td><strong>iz-zay te'ül/te'ũlī</strong></td>
<td><strong>shūl ŋgũ/tiffidh</strong></td>
<td><strong>šu yāni' bi l-ibnën?;</strong></td>
<td><strong>kēf tugul bi l-sa'udi?</strong></td>
</tr>
<tr>
<td></td>
<td><strong>bi l-maSnī?</strong></td>
<td><strong>bi l-irāqī?</strong></td>
<td><strong>kif bi l-libnén?;</strong></td>
<td><strong>kif minūl bi l-libnén?</strong></td>
</tr>
<tr>
<td><strong>I don't know.</strong></td>
<td><strong>ma-'rafsh, mish 'āref</strong></td>
<td><strong>mā adn.</strong></td>
<td><strong>ma ba'nr, mish 'ādiffi̇/ārfi,</strong></td>
<td><strong>mānn 'ārf.</strong></td>
</tr>
</tbody>
</table>

### Iraq

<table>
<thead>
<tr>
<th><strong>Needs and Question Words</strong></th>
<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><strong>I'd like.</strong></td>
<td>'āwiz/'awza.</td>
<td>arid.</td>
<td>bHebb., baddi</td>
<td>abgha</td>
</tr>
<tr>
<td><strong>I need</strong></td>
<td>miHtqg/miHtqg</td>
<td>aHējī</td>
<td>meHtēj/meHtēj</td>
<td>miHtēj/a</td>
</tr>
<tr>
<td><strong>I am looking for</strong></td>
<td>b-adowwr 'ala</td>
<td>adawwr 'ala, arid</td>
<td>'am bfrattish 'ā.</td>
<td>badowwr 'ala.</td>
</tr>
<tr>
<td><strong>I'm hungry.</strong></td>
<td>( ana) ga'ān/ga'āna</td>
<td>(ānī) ja'ān/a</td>
<td>ana jā'ān/jū'ānī</td>
<td>ana jū'ān/i</td>
</tr>
<tr>
<td><strong>I'm thirsty</strong></td>
<td>( ana) 'aTshān/ 'aTshāna</td>
<td>(ānī) 'aTshān/a.</td>
<td>ana 'aTshān/ 'aTshānī</td>
<td>ana 'aTshān/a</td>
</tr>
<tr>
<td><strong>It's important</strong></td>
<td>dah muhīmm</td>
<td>muhīmm</td>
<td>mhīmm; hayda mhīmm</td>
<td>ḥāda mūhim</td>
</tr>
<tr>
<td><strong>It's urgent</strong></td>
<td>dah masta'gil</td>
<td>musta'gil; müliHH, Dharūrī</td>
<td>'āgil</td>
<td>ḥāda 'āgil</td>
</tr>
<tr>
<td><strong>I need a restroom</strong></td>
<td>miHtqg/miHtqg li l-Hammām</td>
<td>arid arā想去 l-marāfa.</td>
<td>meHtēj/meHtēj l-Hammām, baddi rūH 'a l-Hammām</td>
<td>miHtēj arūH al-Hammām.</td>
</tr>
<tr>
<td><strong>Where is the bathroom (toilet)?</strong></td>
<td>fēn el-Hammām?</td>
<td>wēn il-marāfa?</td>
<td>weyn il-Hammām?</td>
<td>fēn al-Hammām?</td>
</tr>
<tr>
<td><strong>How much?</strong></td>
<td>be-kam?</td>
<td>shgōd</td>
<td>adde Ha'a ?; b-adde ?</td>
<td>kām?, bikām?</td>
</tr>
<tr>
<td><strong>How many?</strong></td>
<td>kam wāHūd?; kam waHda?</td>
<td>kam wāHūd/wiHda?</td>
<td>kam?; kam wāHūd/waHde?</td>
<td>kām?</td>
</tr>
</tbody>
</table>
### At the Airport

<table>
<thead>
<tr>
<th>EGYPTIAN</th>
<th>IRAQI</th>
<th>LEBANESE</th>
<th>SAUDI</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Where is.</strong></td>
<td>fën.</td>
<td>wën.</td>
<td>fën</td>
</tr>
<tr>
<td>customs?</td>
<td>eg-gamrak?</td>
<td>l-jamān?</td>
<td>l-jamān?</td>
</tr>
<tr>
<td>passport control?</td>
<td>eg-gawozat?</td>
<td>tawīsh pasporāt?</td>
<td>l-jawāzāt?</td>
</tr>
<tr>
<td>the information booth?</td>
<td>maktab (koshk) el-istī′lamāt?</td>
<td>keshk il-istī′lamēt?</td>
<td>al-istī′lamāt?</td>
</tr>
<tr>
<td>the ticketing counter?</td>
<td>et-tāzākīr?</td>
<td>maktab il-tażākāt?</td>
<td>maktab at-tażākīr?</td>
</tr>
<tr>
<td>baggage claim?</td>
<td>makān istīlām esh-shanaT?</td>
<td>il-muTālāba bi l-junaT?</td>
<td>istīlām al-′ašh?</td>
</tr>
<tr>
<td>the ground transportation?</td>
<td>nilā′i muwaSalāt?,</td>
<td>bāsāt in-naqīl?</td>
<td>it-tanaqūliʿt (il-arDayye)?</td>
</tr>
<tr>
<td>the taxi stand?</td>
<td>maw′af et-taksīyyāt?</td>
<td>maw′af it-taksīyyāt?</td>
<td>maw′af it-taksīy̱āt?</td>
</tr>
<tr>
<td>the car rental?</td>
<td>maktab/makān ta′gir el-′arabīyyāt?</td>
<td>māHaTaʾjir is-sayyārāt?</td>
<td>(maktab) taʾjir is-siyārāt?</td>
</tr>
<tr>
<td>the subway?</td>
<td>māHaTīt el-metra?</td>
<td>in-nafāq?</td>
<td>l-metra?</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>ay wāḥId/a?</th>
<th>ay wāḥId/iwiHda?, minu?</th>
<th>ay?: ay wāḥHad/iwaHad?</th>
<th>ayyat?</th>
</tr>
</thead>
<tbody>
<tr>
<td>What kind of?</td>
<td>eh nā'?</td>
<td>eh nā'?</td>
<td>ay nā'?</td>
<td>ēsh shakil?</td>
</tr>
<tr>
<td>Who?</td>
<td>min?</td>
<td>min?</td>
<td>min?</td>
<td>min?</td>
</tr>
<tr>
<td><strong>EGYPTIAN</strong></td>
<td><strong>IRAQI</strong></td>
<td><strong>LEBANESE</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>mawzől il-baSát?</td>
<td>mawf il-otabis?</td>
<td>mawf al-otabis/al-Háfía?</td>
<td></td>
</tr>
<tr>
<td>the lost and found service?</td>
<td>maktab el-mafqudad?</td>
<td>l-mafqudet?</td>
<td>maktab al-mafqidad?</td>
<td></td>
</tr>
<tr>
<td>the post office?</td>
<td>maktab el-barid? et-basta?</td>
<td>dā’irat il-barid?</td>
<td>(maktab) l-barid?</td>
<td></td>
</tr>
<tr>
<td>the public telephone?</td>
<td>et-teléfono el-‘umumi?</td>
<td>telefón ‘ám/‘umumi?</td>
<td>l-hátif al-‘umumi?</td>
<td></td>
</tr>
<tr>
<td>How far is the center of the city?</td>
<td>wést el-balad yb’id add eh min hina?</td>
<td>‘alâ ba’d addē l-balad?</td>
<td>kâm yb’ad wa système l-balad mn hina?</td>
<td></td>
</tr>
<tr>
<td>How do I get to?</td>
<td>iz-zay arâH</td>
<td>šlan arâH l</td>
<td>kif bâSal ‘a ?</td>
<td></td>
</tr>
<tr>
<td>Where are</td>
<td>fën.</td>
<td>wên</td>
<td>kif arHal li ?</td>
<td></td>
</tr>
<tr>
<td>the international departures?</td>
<td>Sâlāt il-mughādara id-dawlīyya?</td>
<td>mughādara bi l-maTār id-dawlī</td>
<td>Sâlāt al-mughādara d-dawlīyya ?</td>
<td></td>
</tr>
<tr>
<td>the international arrivals?</td>
<td>Sâlāt il-wusūl id-dawlīyya?</td>
<td>wusūl bi l-maTār id-dawlī</td>
<td>Sâlāt al-wusūl id-dawlīyya</td>
<td></td>
</tr>
<tr>
<td>Where can I exchange money?</td>
<td>wên moHal tobdil il-‘umla?</td>
<td>fi maktab Sâr? fi Sârâf?</td>
<td>fën abaddil fulûs?</td>
<td></td>
</tr>
</tbody>
</table>

**At the Hotel**

<table>
<thead>
<tr>
<th><strong>EGYPTIAN</strong></th>
<th><strong>IRAQI</strong></th>
<th><strong>LEBANESE</strong></th>
<th><strong>SAUDI</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>I have a reservation under the name</td>
<td>‘andî Haşz bi-ism</td>
<td>‘indi Haţz b-ism</td>
<td>‘indi haţz bi ism.</td>
</tr>
<tr>
<td>I would like a room</td>
<td>‘awisz/‘awza ôda</td>
<td>arîd gherfa.</td>
<td>baddi ôDa</td>
</tr>
<tr>
<td>for one person</td>
<td>lī shakhS wâHîd.</td>
<td>l- shakhîS wâHîd</td>
<td>lî shakhîS wâHîd</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>fën mumkin ala‘ maT‘am kuwayyis?</td>
<td>wën aku maT‘am zën?</td>
<td>weyn bi‘i maT‘am mnëH?</td>
<td>fën alâgi maT‘am Tayyib?</td>
</tr>
<tr>
<td>1’d like a(n) restaurant</td>
<td>‘awizz/l‘awza maT‘am</td>
<td>arid maT‘am</td>
<td>baddi maT‘am</td>
<td>abgha maT‘am</td>
</tr>
<tr>
<td>casual</td>
<td>kajual, mish rasmi awi</td>
<td>‘âdî</td>
<td>mish rasmi</td>
<td>mû rasmi</td>
</tr>
<tr>
<td>elegant</td>
<td>lâkhir</td>
<td>‘âqi</td>
<td>fakhem</td>
<td>murattab</td>
</tr>
<tr>
<td>fast-food</td>
<td>wagabât/aklât sari’a</td>
<td>wajbât sari’a</td>
<td>wajbêt sari’a</td>
<td>aki sari’</td>
</tr>
<tr>
<td>inexpensive</td>
<td>rukhis</td>
<td>rikhîS, mi gâhlî</td>
<td>rikhîS</td>
<td>rakhis</td>
</tr>
<tr>
<td>seafood</td>
<td>asmây</td>
<td>oklât baHnyya: asmây</td>
<td>asmây</td>
<td>aki baHor</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>vegetarian</td>
<td>nabāṭī</td>
<td>nabāṭī</td>
<td>nabāṭī</td>
<td></td>
</tr>
<tr>
<td>with good local food</td>
<td>akī sh’ābī kuwayyīs</td>
<td>bi akīl ša’bīyya</td>
<td>fih akīl maHali mnhī</td>
<td></td>
</tr>
<tr>
<td>Where can I find a café?</td>
<td>fēn mumkin alā’i ‘ohwā?</td>
<td>wēn akū gahwā/gāzīna?</td>
<td>weyn bī’i café/mqāhā?</td>
<td></td>
</tr>
<tr>
<td>A table for two, please</td>
<td>tarabēza leitenī. min faDīlak.</td>
<td>mēz l-nafarēn min faDHlak/min faDHlīch</td>
<td>Tāwle la shakhSēn. law samāHēt.</td>
<td></td>
</tr>
<tr>
<td>Water, a menu, please</td>
<td>garsōn, el-kart el-menyl. min faDīlak</td>
<td>qā’imat iT-To’ām min faDīlak/min faDHlīch</td>
<td>garsōn, (‘Tīn) il-menyu, law samāHēt.</td>
<td></td>
</tr>
<tr>
<td>I’d like the wine list, please</td>
<td>mumkin ashūf listit en-nebit. min faDīlak</td>
<td>qā’imat il-khumār min faDīlak/min faDHlīch</td>
<td>baddi listat in-nabit, law samāHēt.</td>
<td></td>
</tr>
<tr>
<td>appetizers</td>
<td>el-muqabbiṭāt, el-mushahhiyyāt</td>
<td>muqabbiṭāt, mezzāt</td>
<td>mēza; muqabbāt</td>
<td></td>
</tr>
<tr>
<td>main course</td>
<td>et-tabā’ er-ra’īsī</td>
<td>l-wajba ir-ra’isīyya</td>
<td>wajbe l-asāsīyye</td>
<td></td>
</tr>
<tr>
<td>dessert</td>
<td>el-helw</td>
<td>Halawīyyāt</td>
<td>Halawīyēt</td>
<td></td>
</tr>
<tr>
<td>What would you like?</td>
<td>tīlīb takhūd ēh? (m)</td>
<td>shī ‘ijbāk/shī ‘ibjīch</td>
<td>shu bitHebb/bitHebbī</td>
<td></td>
</tr>
<tr>
<td></td>
<td>tīlībīb tTaṭab ēh? (m)</td>
<td></td>
<td>ésh tuHub?</td>
<td></td>
</tr>
<tr>
<td></td>
<td>tīlībi takhē ēh? (f)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>tīlībib tTaṭabī ēh? (f)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>What would you like to drink?</td>
<td>tīlīb/tīlībīb tshraḥ/tshraḥī ēh?</td>
<td>shī ‘ijbāk tshīrāb/shī ‘ibjīch ish-shīrūn?</td>
<td>shu bitHebb tshīrāb/bitHebbī tshīrāb?</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>ésh tuHub tshīrāb?</td>
<td></td>
</tr>
<tr>
<td>Can you recommend a good wine?</td>
<td>mumkin tātqīniH nībit kuwayyīs?</td>
<td>shīnū tātqīnīH nīshrāb?</td>
<td>shu aHLān nībit ‘īnkan?</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>shīnū bra’yāk khāmir zēn?</td>
<td>(Does not apply)</td>
<td></td>
</tr>
<tr>
<td>I didn’t order this.</td>
<td>(ana) ma-Talabtsh dah.</td>
<td>ma Talabt hādha.</td>
<td>anā maTalabt hadā</td>
<td></td>
</tr>
<tr>
<td>That’s all, thanks.</td>
<td>bās kēdā, shukrān</td>
<td>kāfī, shukrān.</td>
<td>hayda kil shī, mersī</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>shukrān hadā kūltu</td>
<td></td>
</tr>
<tr>
<td>I’d like the check, please</td>
<td>(mumkūn) el-hīsāb, min faDīlak</td>
<td>l-Hisāb min faDHlak</td>
<td>‘amul ma‘rūf, jībilīna l-Hisēb</td>
<td></td>
</tr>
<tr>
<td>Cheers!</td>
<td>fi SīHītāk!, fi SīHītākīl, fi SīHītākīm!</td>
<td>fi SīHītāk!</td>
<td>kēsāk!</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>bi l‘āfiyyā!</td>
<td></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>fën mumkin ala'ī.</td>
<td>wën il.</td>
<td>weyn bli'ī</td>
</tr>
<tr>
<td>an art museum?</td>
<td>matHaf fenün?</td>
<td>matHaf funün?</td>
<td>matHaf fanni?</td>
</tr>
<tr>
<td>a museum of natural history?</td>
<td>matHaf tankh Tabi'rī?</td>
<td>matHaf tārikh Tabi'rī?</td>
<td>matHaf tankh Tabi'rī?</td>
</tr>
<tr>
<td>interesting architecture?</td>
<td>miʿmar gāmi?</td>
<td>ʿāṯār muḥimmə?</td>
<td>ʿimarāṭ Hilwe?</td>
</tr>
<tr>
<td>a church/mosque?</td>
<td>kenisā/gāmi?</td>
<td>kanisā/ǰāmi'ī?</td>
<td>knisē/ǰēmi'?</td>
</tr>
<tr>
<td>the old city?</td>
<td>el-madīnā el-ʿadīma?</td>
<td>l-ʾamākin il-ḥadīma bi l-madīnā</td>
<td>l-madīnē l-adīma'?</td>
</tr>
<tr>
<td>I’d like.</td>
<td>ʿawzī/ʿawza</td>
<td>arīd</td>
<td>bḤeḥīb</td>
</tr>
<tr>
<td>to see a play.</td>
<td>asḥūf/arūḥ masraḥīyya</td>
<td>asḥūf masraḥīyya</td>
<td>shūf/HDur masraḥīyye</td>
</tr>
<tr>
<td>to see a movie</td>
<td>asḥūf ʾel-film, arūḥ es-smēnema</td>
<td>asḥūf ʾel-film</td>
<td>shūf film.</td>
</tr>
<tr>
<td>to see a concert</td>
<td>arūḥ Ḥafṣa musīqīyya</td>
<td>asḥūf Ḥafṣa musīqīyya</td>
<td>uHDur Ḥafṣe musi'lye</td>
</tr>
<tr>
<td>to see the opera</td>
<td>arūḥ ṣabīl al-ʿopra</td>
<td>asḥūf ṣabīl al-ʿopra</td>
<td>shūf opera</td>
</tr>
<tr>
<td>to go sightseeing</td>
<td>arūḥ fi gawla siyāḥīyya</td>
<td>asḥūf il-ʾamākin il-ḥumīmmə</td>
<td>itfaraj 'al-ʾamākin siyaḥīyya</td>
</tr>
<tr>
<td>to go on a bike ride</td>
<td>arka ʾagala/biskiṭett</td>
<td>aj-jawwal 'al-bāṣikīl</td>
<td>irka ʾal-biskiṭett</td>
</tr>
</tbody>
</table>

### Shopping

<table>
<thead>
<tr>
<th>EGYPTIAN</th>
<th>IRAQI</th>
<th>LEBANESE</th>
<th>SAUDI</th>
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<td>Where is the best place to go shopping for</td>
<td>fēn aḤsān makān arūḥu 'ašān ashtīn</td>
<td>wēn aḤsān makān ashtīn bi</td>
<td>weyn aḤsān maHāll la-jīb.</td>
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<td>clothes?</td>
<td>hudūm/malāḥīs?</td>
<td>malāḥīs?</td>
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### Egyptian
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<td>ake?</td>
<td>akil?</td>
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<td>souvenirs?</td>
<td>hadâya tizkareyya?</td>
<td>hadâya tidhkânyya?</td>
<td>Hâyât li l-zikra/sufîmî?</td>
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<td>furniture?</td>
<td>'afsh?</td>
<td>athâth?</td>
<td>mafrushî?</td>
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<td>sporting goods?</td>
<td>adawat nîdâDeyya?</td>
<td>riyyîDîYya, 'iddat nîDâD?</td>
<td>mu'addêt nîDâDa,</td>
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### Directions
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<td>Excuse me Where is.</td>
<td>law samaHî/samaHî. fên.</td>
<td>min faDHlak weyn.</td>
<td>bi l-izn, weyn</td>
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<td>the bus stop?</td>
<td>maHattî el-atîbis?</td>
<td>mawqîf il-bâs?</td>
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<td>l-marâfiq?</td>
<td>il-Hâmêm?</td>
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<td>the taxi stand?</td>
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<td>lî l-yâmîn, 'al-yâmîn</td>
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<td>lî l-yâsâr, 'al-yâsâr</td>
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<tr>
<td>straight ahead</td>
<td>'ala Tûl</td>
<td>gubal</td>
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### Egyptian, Iraqi, Lebanese, Saudi

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<td>yam</td>
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<td>across the street from</td>
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<td>'ibr ish-shan'</td>
<td>b-wijh.</td>
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<td>esh-shar' i aSâd</td>
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<td>migâbil ash-shân'</td>
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<td>around this corner</td>
<td>ba'd ma ti-Hwd/til-Hwd naSyit</td>
<td>Hawâl iz-zawyâa</td>
<td>'a z-zéwye</td>
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<td>esh-shar' i dah.</td>
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<td>'ala rukn ash-shâri'</td>
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<td>It's near here.</td>
<td>(howwa) arayib min hena.</td>
<td>qarib; qarib min hal-makân</td>
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<td>It's far from here.</td>
<td>(howwa) be'ld min hena.</td>
<td>ba'ld; ba'ld min hal-makân</td>
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<td>Go back</td>
<td>irqa'/irqa'i</td>
<td>rja'/rja'</td>
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<td>I'm lost</td>
<td>ana tâyiḥ</td>
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### Numbers

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**Time**

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<td>bēsh is-sā‘ā</td>
<td>addēsh is-sē‘ā</td>
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<td>es-sā‘ā itnuṣar bi 3-Āl</td>
<td>nuṣṣ i-lāl.</td>
<td>noṣṣ il-lāl.</td>
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<td>es-sā‘ā ts a Sabā‘ān</td>
<td>tis‘a iS-SubuH</td>
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<td>es-sā‘a waHda ba‘d eD-Dohr.</td>
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<td>wHdā ba‘d iD-Duhur.</td>
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<td>‘ashra illa rub</td>
<td>‘ashra illa rub</td>
</tr>
<tr>
<td>naw</td>
<td>delwa‘ti</td>
<td>hissa, l-ān</td>
<td>hollā</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>later</td>
<td>ba'dën</td>
<td>ba'dën</td>
<td>ba'dën</td>
</tr>
<tr>
<td>immediately</td>
<td>'ala Tül</td>
<td>Hālan</td>
<td>daghrīfi l-Hāl (fārmāl)</td>
</tr>
<tr>
<td>soon</td>
<td>arayyib</td>
<td>qarīban; ba'd shwayya</td>
<td>ba'd shwayye, arib bukra</td>
</tr>
</tbody>
</table>

### Days of the Week/Months of the Year

<table>
<thead>
<tr>
<th></th>
<th>EGYPTIAN</th>
<th>IRAQI</th>
<th>LEBANESE</th>
<th>SAUDI</th>
</tr>
</thead>
<tbody>
<tr>
<td>Monday</td>
<td>(yam) el-tnën</td>
<td>th-thānën</td>
<td>t-tanën</td>
<td>al-tnën</td>
</tr>
<tr>
<td>Tuesday</td>
<td>(yam) el-talāt</td>
<td>th-thalāthā'</td>
<td>l-talēta</td>
<td>at-talūt</td>
</tr>
<tr>
<td>Wednesday</td>
<td>(yam) el-arba'</td>
<td>l-arbab'a</td>
<td>l-arba'a</td>
<td>ar-rabū'</td>
</tr>
<tr>
<td>Thursday</td>
<td>(yam) el-khamis</td>
<td>l-khamis</td>
<td>l-khamis</td>
<td>al-khamis</td>
</tr>
<tr>
<td>Friday</td>
<td>(yam) el-gam'ā</td>
<td>j-jumb'a</td>
<td>j-jumb'a</td>
<td>al-jum'a</td>
</tr>
<tr>
<td>Saturday</td>
<td>(yam) el-sabt</td>
<td>s-sabīt</td>
<td>s-sabēt</td>
<td>as-sabīt</td>
</tr>
<tr>
<td>Sunday</td>
<td>(yam) el-ḥadd</td>
<td>l-ḥadd</td>
<td>l-ḥadd</td>
<td>al-ḥadd</td>
</tr>
<tr>
<td>What day is today?</td>
<td>(howwā) en-naharda ēh fr t-yyām'?:</td>
<td>holyūm shinu (bi l-isbū')?:</td>
<td>shu l-yām?:</td>
<td>al-yām ēsh?:</td>
</tr>
<tr>
<td>January</td>
<td>yanāyir</td>
<td>kānūn ıth-thānî</td>
<td>kānūn it-tēnî</td>
<td>yanāyir</td>
</tr>
<tr>
<td>February</td>
<td>fubrāyir</td>
<td>shubāṭ</td>
<td>shbāṭ</td>
<td>fubrāyir</td>
</tr>
<tr>
<td>March</td>
<td>mānis</td>
<td>ādhār</td>
<td>azār</td>
<td>mānīs</td>
</tr>
<tr>
<td>April</td>
<td>ebrīl</td>
<td>nisān</td>
<td>nisēn</td>
<td>abrīl</td>
</tr>
<tr>
<td>May</td>
<td>mōya</td>
<td>māys/ayyār</td>
<td>ayyār</td>
<td>mōya</td>
</tr>
<tr>
<td>Month</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>June</td>
<td>yonya/yonya</td>
<td>Huzayran</td>
<td>Hzayran</td>
<td>yunyo</td>
</tr>
<tr>
<td>July</td>
<td>yalya/yalya</td>
<td>tammüz</td>
<td>tammüz</td>
<td>yulya</td>
</tr>
<tr>
<td>August</td>
<td>aghastas</td>
<td>öb</td>
<td>öb</td>
<td>aghustus</td>
</tr>
<tr>
<td>September</td>
<td>sebetember</td>
<td>aylül</td>
<td>aylül</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-tëni</td>
<td>tishrin it-tëni</td>
<td>növambir</td>
</tr>
<tr>
<td>December</td>
<td>desember</td>
<td>könün il-awwal</td>
<td>könün il-awwal</td>
<td>disambir</td>
</tr>
<tr>
<td>What is the date today?</td>
<td>(howwa) tarik en-naharda</td>
<td>shnu târik il-yöm?</td>
<td>shu t-târik il-yöm?</td>
<td>târik al-yöm kâm?</td>
</tr>
<tr>
<td>Today is Thursday, September 22</td>
<td>en-naharda l-khamis, itnên w-'ishrin sebetember.</td>
<td>l-yóm khamis, tinên w-'ashrin aylül</td>
<td>al-yóm al-khamis tinên wu ‘ishrin sibtambir.</td>
<td></td>
</tr>
<tr>
<td>Yesterday was Wednesday, September 21</td>
<td>em-bârîH kön l-ara'bâ, wâHid</td>
<td>amis arbi'a', wâhid w-'ishrin sebetember.</td>
<td>mbërhî kën l-ara'bâ wâHid</td>
<td>al-ams ar-rabû' sibtambir</td>
</tr>
<tr>
<td>Tomorrow is Friday, September 23.</td>
<td>bokra l-gom'a, talâta w-'ishrin sebetember.</td>
<td>bëchir jum'a, tilâtha w-'ishrin aylül.</td>
<td>bukra j-jum'a tîte w-'ashrin aylül.</td>
<td>bukra al-jum'a talâta wu 'ishrin sibtambir.</td>
</tr>
</tbody>
</table>

**Modern Connections**

<table>
<thead>
<tr>
<th>Question</th>
<th>Egyptian</th>
<th>Iraqi</th>
<th>Lebanese</th>
<th>Saudi</th>
</tr>
</thead>
<tbody>
<tr>
<td>Where can I find a telephone?</td>
<td>fën munkin alā'î</td>
<td>wën ogdar alHaSSîl</td>
<td>weyn fiyyi lê'i</td>
<td>fën alâgi</td>
</tr>
<tr>
<td>a fax machine?</td>
<td>gihâz fûks?</td>
<td>fûks?</td>
<td>fûks (âtitt fûks)?</td>
<td>fûks?</td>
</tr>
<tr>
<td>an Internet connection?</td>
<td>woSpî li l-internet?</td>
<td>internet?</td>
<td>internêt (internêt cafe)?</td>
<td>khaT 'ala al-intimat?</td>
</tr>
<tr>
<td><strong>EGYPTIAN</strong></td>
<td><strong>IRAQI</strong></td>
<td><strong>LEBANESE</strong></td>
<td><strong>SAUDI</strong></td>
<td></td>
</tr>
<tr>
<td>----------------</td>
<td>------------</td>
<td>---------------</td>
<td>------------</td>
<td></td>
</tr>
<tr>
<td>How do I call the United States?</td>
<td>iz-zāy attaSil bi amrika?</td>
<td>šīân akhāhib il-wilayāt il-muttaḥida?</td>
<td>kif baddi iTTiSil b amrika?</td>
<td>kēf ṣagdar atṭaSil bi l-wilayāt al-muttaḥīda?</td>
</tr>
<tr>
<td>I need</td>
<td>(anā) mi-Htāqīq/awarz.</td>
<td>a-Htāq . arid</td>
<td>lēzm, baddi, anā b Ḥārī la/beh-Htāq</td>
<td>mi-Htāq</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>tawSilā bi l-internet.</td>
<td>tawSilat internet</td>
<td>iTTiSil bi l-internet</td>
<td>attiSil bi l-intmat.</td>
</tr>
<tr>
<td>a computer</td>
<td>kambyuter.</td>
<td>kāmbyutar.</td>
<td>la kāmbyutar.</td>
<td>Hāsūb āli/kāmbyutar.</td>
</tr>
<tr>
<td>a package sent overnight</td>
<td>ab'at Tard mīṣa'gil il-waSul bakra</td>
<td>ruzma bi l-barid as-sarī</td>
<td>ib'at ha-T-Tard barid sarī</td>
<td>arsil a′l-T-Tard fi l-barid as-sarī'</td>
</tr>
<tr>
<td>same copies made</td>
<td>a'mil Sawar li ba'D el-mustanadat, aSawwar ba'D el-mustanadat.</td>
<td>asawwi nisakh/astansikh.</td>
<td>kam nuskhā</td>
<td>nusakh min ḥāda.</td>
</tr>
<tr>
<td>a VCR and monitor</td>
<td>ghīhaz vidya wa televizyan.</td>
<td>VCR w shāhās/tifzayan</td>
<td>jīhāz vidya w-shēsh.</td>
<td>ḥīdya wu shashat 'arD</td>
</tr>
<tr>
<td>an overhead projector and markers.</td>
<td>projektor ghīhaz li-'arD Sawar 'ala sh-shāhās wī shuwawīyit līm malawwana.</td>
<td>jīhāz 'arDh shāyāt w-aqlūm Sabbūrā.</td>
<td>makanat 'arD 'shāyād' w-dīlm la takhtīT</td>
<td>ālit 'arD wa aglām khāsa li ālit al-'arD</td>
</tr>
</tbody>
</table>

**Emergencies and Safety**

<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>Help!</td>
<td>ilHa'ūnīl</td>
<td>sā'dūnīl; arid musā'adūl</td>
<td>ilHa'ūnī n-najdāl</td>
</tr>
<tr>
<td>Fire!</td>
<td>Hārīl</td>
<td>Ḥārīl</td>
<td>Ḥārī</td>
</tr>
<tr>
<td>I need a doctor</td>
<td>(anā) mi-Htāq/mi-Htāq dawkār.</td>
<td>a-Htāq Tabīb</td>
<td>anā mi-Htāq/mi-Htāq Tabīb</td>
</tr>
<tr>
<td>Call an ambulance</td>
<td>aTabūl il-sāfī</td>
<td>khābru il-asāfī</td>
<td>(u)Tubī/(u)Tubī (syyārēt) isāfī</td>
</tr>
<tr>
<td><strong>EGYPTIAN</strong></td>
<td><strong>IRAQI</strong></td>
<td><strong>LEBANESE</strong></td>
<td><strong>SAUDI</strong></td>
</tr>
<tr>
<td>----------------</td>
<td>----------------</td>
<td>-----------------</td>
<td>----------------</td>
</tr>
<tr>
<td>My wife/My husband/My friend/Someone</td>
<td>ana/mrati/gazti/SoAhi (SoA-bit, t)/fi wAhid (wAh-td, t)</td>
<td>äni/zawjti/zawjti/Sadiqwi/wAhid.</td>
<td>anä/zagiti/zägi/säHbi/zimili/shakhS</td>
</tr>
<tr>
<td>am/is very sick</td>
<td>äyyänä/äyyänä awi</td>
<td>kullish maridi/maridiHa.</td>
<td>mariD/mariDa kür.</td>
</tr>
<tr>
<td>am/is having a heart attack</td>
<td>gatli/gatlu (m)/gatla (f) azmi fi l-albi</td>
<td>'indi/idha'inda nowba qalbiyya.</td>
<td>yit lillu/la azmi albiyye; yit lillu/la kriza bi l-alb.</td>
</tr>
<tr>
<td>am/is choking</td>
<td>'andil/andaha (f)/'andu (m) ikhtinä</td>
<td>da-akhtinig/dakhtinig/dakhtinig</td>
<td>bgh SS/tyrgh SS/btgh SS</td>
</tr>
<tr>
<td>am/is losing consciousness.</td>
<td>beyaghma 'alayya/beyaghma 'al'ëha (f)/beyaghma 'al'ëh (m)</td>
<td>dä-afqid/da-triqid/da-yiqid il-wa'i</td>
<td>fāqad/fāqad il-wē'i</td>
</tr>
<tr>
<td>am/is about to vomit</td>
<td>Hasis inni Hastafargh (m)/Hassa inni Hastafargh (f). Hasas innu Hayestafargh (m)/Hassa inna Hayestafargh (f)</td>
<td>rāH astafargh/istafargh/yistafargh.</td>
<td>rāH istafargh/irēj</td>
</tr>
<tr>
<td>am/is having a seizure</td>
<td>gatlu/gatlha (f)/gatlu (m) isoka (nōba)</td>
<td>'indi/idha/nda nowbat Sāra'</td>
<td>yit lillu/la nowbe marāDiyye.</td>
</tr>
<tr>
<td>am/is stuck</td>
<td>itzana't w-msh 'ānfi akhrog/ārfa takhrog (f)/'ānfi yokhrog (m)</td>
<td>maHshūr/maHshūr</td>
<td>al'ān/al'ān</td>
</tr>
<tr>
<td>I can't breathe</td>
<td>msh ādir atnaafs.</td>
<td>mā aqdar atnaafs.</td>
<td>msh ādir/lādin atnaafs.</td>
</tr>
<tr>
<td>I tripped and fell</td>
<td>itkāabit w-w'est</td>
<td>ithant w-Tīhīt.</td>
<td>zalīt yn w-wa'a'et.</td>
</tr>
<tr>
<td>I broke my bone.</td>
<td>'andi 'āDma in-kasart</td>
<td>kassant 'āDhmī</td>
<td>'indi 'āDma makāṣūra</td>
</tr>
<tr>
<td>I cut myself</td>
<td>garaHt nafsi</td>
<td>jaraHt rīHī. injaraHt</td>
<td>jaraHt/aTa'et Ḥāl.</td>
</tr>
<tr>
<td>I have a food poisoning</td>
<td>gāli tasamum min el-akl</td>
<td>'indi tasamum bi l-akil.</td>
<td>'indi tasamum.</td>
</tr>
<tr>
<td>I don't know</td>
<td>ma'rāsh.</td>
<td>mā adn.</td>
<td>ma bā'īf.</td>
</tr>
<tr>
<td></td>
<td>msh 'ānīl.</td>
<td></td>
<td></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>‘indi iSâba bi</td>
<td>jaraHêt, rawwaHêt.</td>
</tr>
<tr>
<td>head</td>
<td>râsi</td>
<td>râsi</td>
<td>râsi</td>
</tr>
<tr>
<td>neck</td>
<td>ra‘abtri</td>
<td>rugubti</td>
<td>ra‘bti</td>
</tr>
<tr>
<td>back</td>
<td>Dahn</td>
<td>DiHahn</td>
<td>Dahn</td>
</tr>
<tr>
<td>arm</td>
<td>drâ‘i</td>
<td>dhrâ‘i</td>
<td>idi</td>
</tr>
<tr>
<td>leg</td>
<td>reghi</td>
<td>nji</td>
<td>fakhâri</td>
</tr>
<tr>
<td>foot</td>
<td>adamî</td>
<td>nji; qâdamî</td>
<td>ijn</td>
</tr>
<tr>
<td>eye(s)</td>
<td>‘êni/’enayya</td>
<td>‘êni/’ynî</td>
<td>‘ayni</td>
</tr>
<tr>
<td>I’ve been robbed</td>
<td>it-sara’t</td>
<td>nsirát</td>
<td>saro‘ûni.</td>
</tr>
</tbody>
</table>
G L O S S A R Y

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).
### ARABIC-ENGLISH GLOSSARY

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>`āila</td>
<td>family</td>
</tr>
<tr>
<td><code>ād (ya</code>ūd)</td>
<td>to return</td>
</tr>
<tr>
<td>`āda</td>
<td>habit</td>
</tr>
<tr>
<td>fi l-`āda</td>
<td>usually</td>
</tr>
<tr>
<td>`ādiyya</td>
<td>ordinary</td>
</tr>
<tr>
<td>`ālam</td>
<td>world</td>
</tr>
<tr>
<td>`ālam</td>
<td>international</td>
</tr>
<tr>
<td>`ām</td>
<td>year(s)</td>
</tr>
<tr>
<td>(a`wām)</td>
<td></td>
</tr>
<tr>
<td>`āmil</td>
<td>worker</td>
</tr>
<tr>
<td>`āshiq</td>
<td>enthusiasm, lover of</td>
</tr>
<tr>
<td>`āshir</td>
<td>tenth</td>
</tr>
<tr>
<td>`āSima</td>
<td>capital city</td>
</tr>
<tr>
<td>(awāSima)</td>
<td></td>
</tr>
<tr>
<td>`ādad</td>
<td>number, a number of</td>
</tr>
<tr>
<td>`ādan</td>
<td>Aden (a city in Yemen)</td>
</tr>
<tr>
<td>`āddād</td>
<td>meter; counter</td>
</tr>
<tr>
<td>`āhd</td>
<td>era</td>
</tr>
<tr>
<td>`ala</td>
<td>on, toward; in the manner of</td>
</tr>
<tr>
<td>`alā Hasab</td>
<td>according to</td>
</tr>
<tr>
<td>`alim (a)</td>
<td>to learn</td>
</tr>
<tr>
<td>`amil (a)</td>
<td>to work</td>
</tr>
<tr>
<td>`amaliyya</td>
<td>surgical operation</td>
</tr>
<tr>
<td>jirāfīyya</td>
<td>جراحية</td>
</tr>
<tr>
<td>`an</td>
<td>from, about</td>
</tr>
<tr>
<td><code>anā (ya</code>nī)</td>
<td>to mean</td>
</tr>
<tr>
<td>`aqād(a)</td>
<td>to convene</td>
</tr>
<tr>
<td>`aqād (yuqūd)</td>
<td>contract(s)</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 (l)</td>
<td>to know</td>
</tr>
<tr>
<td><code>a</code>shara</td>
<td>ten</td>
</tr>
<tr>
<td><code>a</code>Sr</td>
<td>age, era, midafternoon</td>
</tr>
<tr>
<td><code>a</code>yn</td>
<td>eye(s)</td>
</tr>
<tr>
<td>(<code>a</code>ynān)</td>
<td>عينان</td>
</tr>
<tr>
<td>`aziz</td>
<td>dear</td>
</tr>
<tr>
<td><code>ibāra </code>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>
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<tr>
<td>`iqd (yuqūd)</td>
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<td><code>u</code>Dw</td>
<td>member(s)</td>
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<tr>
<td>(a<code>Dā</code>)</td>
<td>(أعضاء)</td>
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<td>`umila</td>
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<td><code>ulā</code>ika</td>
<td>أونكّلا</td>
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<tr>
<td><code>A</code></td>
<td>those</td>
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<table>
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<tr>
<td>`āb</td>
<td>August</td>
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<td>`ādhrā́</td>
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<tr>
<td>alaysa</td>
<td>؟ أيّش كذاك</td>
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<td>kadhālik?</td>
<td>الدخيلة؟</td>
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<tr>
<td><code>a</code>job</td>
<td>to please, to like</td>
</tr>
<tr>
<td><code>a</code>lon anna</td>
<td>to announce</td>
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<td><code>a</code>Tā (yu`Tī)</td>
<td>to give</td>
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<td>أداة (أدوات)</td>
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<td>(adawāt)</td>
<td>utensils(s), tool(s)</td>
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<td>Arabic</td>
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<td>--------</td>
<td>---------</td>
</tr>
<tr>
<td>arD (orāD)</td>
<td>land(s)</td>
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<tr>
<td>aSbāh (yuSbāH)</td>
<td>to become</td>
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<td>aSfar</td>
<td>yellow</td>
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<tr>
<td>oshfāq 'olā</td>
<td>to sympathize with</td>
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<tr>
<td>asif (a)</td>
<td>to be sorry</td>
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<td>āsif</td>
<td>to be sorry, to be regretful</td>
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<td>aSī</td>
<td>origin</td>
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<tr>
<td>aswōd</td>
<td>black</td>
</tr>
<tr>
<td>oswōn</td>
<td>Aswan (a city in Southern Egypt)</td>
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<td>ata (ya'ātī)</td>
<td>to come</td>
</tr>
<tr>
<td>aToll 'olo</td>
<td>to overlook</td>
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<td>othōth</td>
<td>furnishings</td>
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<tr>
<td>ow</td>
<td>or</td>
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<td>awjād (yūjīd)</td>
<td>to be found (there are)</td>
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<td>also</td>
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<td>September</td>
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<tr>
<td>oyno</td>
<td>where</td>
</tr>
<tr>
<td>oyy</td>
<td>any</td>
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<td>oyyār</td>
<td>May</td>
</tr>
<tr>
<td>ozma</td>
<td>heart attack</td>
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<td>qalbīyyo</td>
<td>blue</td>
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<tr>
<td>bōHīth</td>
<td>researcher</td>
</tr>
<tr>
<td>bōi”</td>
<td>seller</td>
</tr>
<tr>
<td>bo‘id</td>
<td>far away</td>
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<tr>
<td>bo‘D</td>
<td>some</td>
</tr>
<tr>
<td>ba‘d</td>
<td>after</td>
</tr>
<tr>
<td>bōdō (yōbdū)</td>
<td>to seem, to appear</td>
</tr>
<tr>
<td>bōHāth ‘on (a)</td>
<td>to search for</td>
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<tr>
<td>bōl</td>
<td>(and) even, rather, however</td>
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<tr>
<td>bana (yōbnī)</td>
<td>to build</td>
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<td>bank (bunūk)</td>
<td>bank(s)</td>
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<td>bins</td>
<td>cent</td>
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<td>baqīya (yabqī)</td>
<td>to stay</td>
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<td>boyDō’</td>
<td>white</td>
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<tr>
<td>boyna</td>
<td>between</td>
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<td>boynamō</td>
<td>while</td>
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<td>bayrūt</td>
<td>Beirut</td>
</tr>
<tr>
<td>boyt (buyūt)</td>
<td>house(s)</td>
</tr>
<tr>
<td>bi</td>
<td>by means of; at, in, with</td>
</tr>
<tr>
<td>bi jōnīb</td>
<td>beside</td>
</tr>
<tr>
<td>bi D DobT</td>
<td>exactly</td>
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<td>bidūn</td>
<td>without</td>
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<td>bidāya</td>
<td>beginning</td>
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<td>bi kam</td>
<td>how much?, for how much?</td>
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<td>bi khilāf</td>
<td>as opposed to</td>
</tr>
<tr>
<td>bi l kāmil</td>
<td>all of it</td>
</tr>
<tr>
<td>bi T-Tob’</td>
<td>of course</td>
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<tr>
<td>bulbul</td>
<td>nightingale</td>
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<tr>
<td>bint</td>
<td>girl; daughter</td>
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<tr>
<td>bitrāl</td>
<td>petroleum</td>
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<tr>
<td>buhār</td>
<td>spice</td>
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<td>bunn</td>
<td>coffee grounds</td>
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<td>bunnī</td>
<td>brown</td>
</tr>
<tr>
<td>burghīl</td>
<td>bulgur wheat</td>
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<tr>
<td>burtuqālī</td>
<td>orange (fruit)</td>
</tr>
<tr>
<td>burtuqālī</td>
<td>orange (color)</td>
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</table>
gbarbi  غربي  Western
ghaTta (yuqhaTti)  غطي  to cover
ghayr  غير  not
ghayyar  غير  to change (something)
ghurfa (ghuraf)  غرف (غرفة)  roam(s)

H
hadha  هذا  this (m)
ham  هام  important
hambugar  هامبورجر  hamburger
hala'ii  هولاء  these
hadhiya  هدية  gift
hadhha  هذا  this (m)
hadhhihi  هدو  this (f)
hal  هل  question particle (in yes-no questions)
handasa  هندسة  engineering
huna  هنا  here
hunak  هناك  there

H
Hadi 'ashar  حادي عشر  eleventh
Hadiga  حديقة  garden
Hadith  حديث  modern
Huzn  حزن  sadness
HaDratak  حصترك  your excellence
Hafla  حفلة  bus
Hafla  حفلة  party
Hajz  حجز  reservation
Hakka (yaHkii)  حكاي (حكاي)  to tell
Hail  حال  situation, condition
Hala  حالة  condition; situation; case

fi hadhihi  في هذـه  in that case
Hala  الحالة  situation
Halawayat  حلويات  desserts, sweets
Hamal (f)  حمل  to carry, to lift
Haml  حمل  carrying, lifting, pregnancy
Hammam  حمام  bathroom
Haqiba (Haqibah)  حقيبة (حقائب)  bag(s)
Haqq  حق (حقوق)  right(s)
Haram  حرام  forbidden, shame
yaa Haram!  يا حرام!  Oh, what a shame! (coll)
Haraka  حركة  movement
Har  حر  hot
HaSal 'ala(u)  حصل على  to earn, to be awarded, to get
Hattaa  حتي  even
Hawli  حوالي  approximately
Hawwal  حول  to try
Hawla  حول  about; surrounding
Hayaa  حياة  life
Haziran  حزيران  June
Hijab  حجاب  veil(s)
Hijaba (aHjiba)  (حجاب)  
Hujra  حجرة  room
Hukuma  حكومة  government
Hulw  حلو  sweet, pretty, nice
Humus  حمص  chickpeas, garbanza beans
Hurriya  حريـة  freedom
HuSul 'ala  حصول على  obtaining

i
i'taa  إعطـاء  giving
i'taqad anna  اعتقد أن  to think; to believe that
ibn  son
ibnI  April
iDafa  addition
bi i-IDafa ila  in addition to
idhâ  if
iDTurr an  to be forced to
iHtâj  to need
iHtalâl  occupation
jâd  finding
jâr  rent
jâza  vacation
ikhtâr  to choose
ikhtiyâr  choice
iktasab  to gain
iktab  to make a copy
iâ  to
illâ  except
imra'a (nisâ')  (women)
imtiHân  exam
intala'  to be filled
inbasat  to have fun
intamit  Internet
intaDHar  to wait
irtada  to wear
irtafo'  to increase
ishatara (yashtari)  to buy
isharak fi  to partake in, to share, to participate in
iSlâH  reform
ism (asmâ')  name(s)
istakhdam  to use
istama' ilâ  to listen to
istamarr  to continue
istaTâ' (yastaTi')  to be able
istiqbâl  reception, welcome
ist'lâmât  information
istithnâ'  exception
ithnâ  Ethernet
ithnân (ithnatân)  two
ittafaq  to agree
f  جمع  hunger
jâmi'a  university
jâmi'at  the Arab League
al-duwal  arabiyya  the Arab League
jadid (judud)  new
jadda  grandmother
jalâbiyya  a traditional robe, nightshirt
jamâ'i  collective
jamîl  beautiful
jârî  running
jawâz  passport
as-safar  journey
jawân  hungry
jaww  weather
jayyid  good, well
jiddan  very
jins  sex, gender
junayh  pound (currency)
k  كيف  how
kâfi  enough
kân (yakün)  to be
<table>
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<th>Arabic</th>
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<tr>
<td>kānūn</td>
<td>December</td>
<td>khabad (l)</td>
<td>to serve</td>
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<td>al-awwal</td>
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<td>khamsa</td>
<td>five</td>
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<td>kānūn</td>
<td>January</td>
<td>khamsat</td>
<td>fifteen</td>
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<td>‘ashara</td>
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<td>kāsīt</td>
<td>cassette</td>
<td>khamsum’a</td>
<td>five hundred</td>
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<td>kātab</td>
<td>to correspond with</td>
<td>khari’f</td>
<td>fall (season)</td>
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<td>kabāb</td>
<td>kebabs, spiced meat</td>
<td>khāSS</td>
<td>private, specific;</td>
</tr>
<tr>
<td>(kibr al-’ibār)</td>
<td>grilled on a skewer</td>
<td>(akhTā’)</td>
<td>special</td>
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<td>to cost</td>
<td>khaTa’</td>
<td>fault, mistake(s)</td>
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<td>kam</td>
<td>how many</td>
<td>khayr</td>
<td>well-being</td>
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<tr>
<td>kamā</td>
<td>similarly, as, as well</td>
<td>khibra</td>
<td>experience, expertise</td>
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<td>kathīr (akthar)</td>
<td>many (more)</td>
<td>khilāf</td>
<td>difference; division</td>
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<td>(akthar)</td>
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<td>khilāl</td>
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<td>kibbi</td>
<td>Lebanese dish</td>
<td>khilyār</td>
<td>cucumbers</td>
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<tr>
<td></td>
<td>consisting of meat and</td>
<td>khubz</td>
<td>bread</td>
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<td>bulgur wheat</td>
<td>khūsūShiya</td>
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<td>spiced ground beef</td>
<td>aT-Tayarān</td>
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<td>grilled on a skewer</td>
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<td></td>
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<td>kull</td>
<td>every</td>
<td>lāHaq</td>
<td>later</td>
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<td>kumbiyātar</td>
<td>computer</td>
<td>lākin</td>
<td>but</td>
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<td>kura</td>
<td>ball</td>
<td>lā no, not</td>
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<tr>
<td>kurat</td>
<td>football, soccer</td>
<td>lada</td>
<td>at, by, with, have (</td>
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<td>al-qadām</td>
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<td></td>
<td>(with pronoun)</td>
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<td>chair(s)</td>
<td>ladhidh</td>
<td>delicious, good</td>
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<td>(karāsi)</td>
<td>lahja</td>
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<td>khāf</td>
<td>to fear</td>
<td>lama’ (yalma’)</td>
<td>to shine</td>
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<td>(yakhāf) an</td>
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<td>maternal uncle</td>
<td>lan</td>
<td>not (future negation</td>
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<td>fifth</td>
<td>(an‘n)</td>
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<td>matchmaker</td>
<td>layla (laylī)</td>
<td>night(s)</td>
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<td>khabar</td>
<td>news</td>
<td>laysa</td>
<td>to be not</td>
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<th>Arabic</th>
<th>English</th>
<th>English (Translation)</th>
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<tr>
<td>li</td>
<td>for, to, in order; to have (with pronoun)</td>
<td>West, sunset</td>
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<tr>
<td>libi</td>
<td>Libyan</td>
<td>Moroccan</td>
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<td>līrā</td>
<td>pound</td>
<td>shop</td>
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<td>līsāns</td>
<td>B A (college degree)</td>
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<td>l’anna</td>
<td>because</td>
<td>burnt</td>
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<td>liddḥālik</td>
<td>for that reason</td>
<td>place(s)</td>
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<td>likayy</td>
<td>in order to</td>
<td>office(s)</td>
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<td>li l-’asaf</td>
<td>unfortunately</td>
<td>it is possible that</td>
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<td>li mādhā</td>
<td>why</td>
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<td>limuddat</td>
<td>for a period of</td>
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</tr>
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<td>iubnāni</td>
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<td>lugha</td>
<td>language</td>
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<th>English (Translation)</th>
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<tr>
<td>mā</td>
<td>that which; what</td>
<td></td>
</tr>
<tr>
<td>mā zāl</td>
<td>still (adv)</td>
<td></td>
</tr>
<tr>
<td>māDī</td>
<td>past</td>
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<tr>
<td>mādhā</td>
<td>what</td>
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<td>mākina</td>
<td>machine</td>
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<td>māras</td>
<td>to practice</td>
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<td>to die</td>
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<td>with</td>
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<td>building(s)</td>
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<td>city (cities)</td>
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<td>ground</td>
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<td>maghrib</td>
<td>West, sunset</td>
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<td>Moroccan</td>
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<td>shop</td>
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<td>maHarq</td>
<td>burnt</td>
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<td>min al-mumkin an</td>
<td>it is possible that</td>
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<td>full</td>
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<td>makābis</td>
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<td>mamarr</td>
<td>corridor</td>
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<td>maqarr (maqār)</td>
<td>headquarter(s)</td>
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<td>coffee shop(s)</td>
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<td>welcome</td>
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<td>to walk</td>
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<td>matā</td>
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</table>
appropriate, demanded, required, requested
web site
May
Tahrir Square (in downtown Cairo)
stomach
one hundred
one hundred percent
from
for the sake of
region(s)
area
elevator
Egypt
nail
like
flute
punishment
opponent
most, the majority
qualification
certain
it is certain that
director
teacher
a period of time
conservatism, county
analyst
engineer
editor
nurse
discussion
appropriate
traffic
candidate	raveler
problem(s)
future
debbath
hospital
sure
agreed
characteristics
bureaucrat;
employee
crowded
people
yes
to spend
the same
star(s)
moving
kind
to look at
end
April
half
November
qād (yqūd) قاد (يقود) to lead
qādimma قادمة next; coming
al-qāhirah القاهرة Cairo
qārra قارة continent
qabil (a) قبل to accept
qabl قبل before
qad قد already (with perfect), maybe (with imperfect)
qadim قديم old
qafz قفز jumping
qalam (aqālam) قلم (قلم) pen
qalb قلب heart
qall (aqall) قليل (قليل) little (less)
'alā l-aqall على الأقل at least
qall min قليل من a little of
qall (yaqill) قليل من to be less than
qallat min قليل من to lessen
qanā قنآة (قنوات) channel(s)
qarīb قريب close
qarīb (aqrāb) قريب relative(s)
qarrar قرار to decide
qaSir قصير short
qimma قمة summit
qirā'a قراءة reading
qirfa قربة cinnamon
qīTār قطار train
ra'i princely
ra'īsat رئيسة editor-in-chief (f)
at-taḥāir التحرير
ra's رأس head
rabī' ربيع spring (season)
raghīf رضيف loaf (loaves)
(argefī) (أرشفة)
raja (yarjū) رجاء (يرجى) to hope that
an أن
rajul (niyāl) رجل (رجل) man (men)
rajul a'māl رجل أعمال businessperson
rakhiS رخيص cheap (cheaper)
(arkhaS) (أرخص)
raqam (arqām) رقم (أرقام) number(s)
rasmi رسمي official
nHila رحلة trip
riyāDi رياضي athletic
riyā ريال (unit of currency)
rubbamā ربما maybe
rukba ركبة (ركب) knee(s)
rukab (rukāb)
sa'a ساعة hour
sā'd ala الساعد على to help
sā'īH سائح tourist
sābi سابع seventh
sā'dis السادس sixth
sāfar سافر to travel
sākin ساكن (سكان) resident(s)
(sukkān)
sūq سوق (أسواق) market(s)
(aswāq)
sāq ساق leg(s)
(saqān, du) ساقان
sūrī سوري Syrian
sūnya  سوري  Syria
sa‘ūdi  سعودي  Saudi Arabian
sab‘a  سبعة  seven
sab‘at  سبع عشرة  seventeen
ashara  ‘اشارة  reason(s)
sabab  سب (أسباب)  seven hundred
sabāh  صبح  to swim
safāri  سفرى  safari
safar  سفر  traveling, trip, journey
sahl  سهل  easy
sakan (u)  سكن  to live, to reside
sakoni  سكنى  residential
salaTa  سلة  salad
sam‘a  سماء  sky
sana (sinn)  سنة (سنين)  year(s)
sarr (asirra)  سرير (أسرة)  bed(s)
sawfa  سوف  (it) will
sayná’  سيناء  Sinai Peninsula
sayyi‘  سيِّن  bad
si‘r (as‘ār)  سعر (أسعار)  price(s), rate(s)
si‘r Sarf  سعر صرف  exchange rate
sibtambir  سبتمبر  September
sijāra (sojā‘ir)  سيارة (سياحية)  cigarette(s)
silsila  سلسلة  chain(s)
sitta  سِتَّة  six
sittat ‘ashara  سنتة عشرة  sixteen
sittumil‘a  ستمائة  six hundred
siyāHa  سياحة  tourism
siyāsi  سياسي  political
sufwir  سوفتوير  software

S  صاحب  owner
Sāb  صالة  living room
Sālat  صالة  baggage claim
al-Haqa‘ilb  الحقيب  gym
at-tamrināt  التمرينات  ar-nyāDīyya  الرياضية  ─  Sāra (yaSir)  صار (يصير)  to become
SabāH  صباح الخير  Good morning
al-khayr  الخير  (response)
SabāH  صباح النور  Good morning
an-nūr  النور  (friend(s)
Sadiq  صديق  (أصدقاء)
Saddaq anna  صدق أن  to believe that
SaHāfa  صحافة  journalism, press
SaHadī  صحفي  journalist
SaHīH  صحيح  true
SaHarā‘  صحراى  desert
San‘ā‘  صنعاء  San‘aa, (the capital of Yemen)
Sirāta  صيانة  currency exchange
Saraf (i)  صرف  to spend, to exchange currency
Sarf  صرف  exchange (currency)
Sayf  صيف  summer
Sīfr  صفر  zero
Sirā  صراع  struggle

sh  شيء (أشياء)  thing(s)
shāsha  شاشة  monitor
shāTi  شاطئ المبحر  the beach
al-baHr  البحر  shāy  شاي  tea
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<th>English</th>
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<td>شَعرِ (يَسْتَعِيرُ)</td>
<td>speak</td>
<td>تَحْكَمُ</td>
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<td>net</td>
<td>شبكة</td>
<td>control</td>
<td>تَحْكِيمُ</td>
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<td>watch</td>
<td>شاهد</td>
<td>get better</td>
<td>تَحْصُنُ</td>
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<td>be made up of</td>
<td>تَكَوَّنُ مِن</td>
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<td>to drink</td>
<td>شرب</td>
<td>graduation</td>
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<td>be achieved</td>
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<td>شْكْرَأ</td>
<td>to move; to get around</td>
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<td>تعارِف</td>
<td>to be honored</td>
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<td>تَعلُّمُ</td>
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<td>meet, get to know</td>
<td>تعْرِفُ عَلَى</td>
<td>to be available</td>
<td>تَوَافَرْ</td>
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<td>to make sure of</td>
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<td>to expect</td>
<td>تَوَقَّعَ</td>
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<td>تِلْفِيْزِيْوِنِ</td>
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<td>تُذَكاره (تَذَاكِّرَة)</td>
<td>that (f s g)</td>
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<td>تدريب</td>
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<td>تِسْتا</td>
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<td>November</td>
<td>تَشْرِينُ الثَّانِي</td>
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<tr>
<td>تأريا</td>
<td>airplane</td>
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<td>تَابِق</td>
<td>story (of a building)</td>
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<td></td>
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<td>تَلِيب</td>
<td>student(s)</td>
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<td>تَأَم</td>
<td>food</td>
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<td>تَبيب (تِبَبَ)</td>
<td>physician(s)</td>
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<td>تَبْان</td>
<td>of course, certainly</td>
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<td>تَباوق (تِبَوق)</td>
<td>dish(es), plate(s)</td>
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<td>تَلَب</td>
<td>an order</td>
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<td>تَلَب (تَوَلَب)</td>
<td>to order</td>
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<td>تَوَل</td>
<td>tall</td>
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<td>flying</td>
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<td>تَيَليب</td>
<td>delicious, good</td>
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<td>typing</td>
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<tr>
<td>تَبتقانafi</td>
<td>according to</td>
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<tr>
<td>تَوْل</td>
<td>all along, the length of</td>
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**th**

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<td>ثالث</td>
<td>third</td>
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<td>ثامن</td>
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<td>ثاني</td>
<td>second</td>
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<td>ثاني عشر</td>
<td>twelfth</td>
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<tr>
<td>ثالثة</td>
<td>three</td>
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<td>ثالثات عشر</td>
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<td>ثالُّثة عشر</td>
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<td>ثَمَنِيمَة</td>
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<td>ثَمَنِيمَة عشر</td>
<td>eighty</td>
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<td>eight</td>
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<td>ثَمَنِيمَة عشر</td>
<td>eighteen</td>
</tr>
<tr>
<td>ثَمَنِيمَة عشر</td>
<td>eight hundred</td>
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<tr>
<td>ثَمَن</td>
<td>price</td>
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<td>ثَقَل (ثَقَل)</td>
<td>weight(s)</td>
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**u**

<table>
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<td>ear(s)</td>
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<tr>
<td>أَغْصَس</td>
<td>August</td>
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<tr>
<td>أَجْرِي</td>
<td>to be performed</td>
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<tr>
<td>أَجْرِة</td>
<td>fare</td>
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<td>أَخْرَ</td>
<td>other (f)</td>
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<td>أَخْت (أَخوات)</td>
<td>sister(s)</td>
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<tr>
<td>أَكْتُوب</td>
<td>October</td>
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<td>أَرِز</td>
<td>rice</td>
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<tr>
<td>أَصبَ</td>
<td>to be afflicted with</td>
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<tr>
<td>أَسْبَوع</td>
<td>week(s)</td>
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<td>أَسَابِيع</td>
<td>week(s)</td>
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<tr>
<td>أَسرة (أُسَر)</td>
<td>family (families)</td>
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<td>أَسْطاد</td>
<td>professor, sir</td>
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**w**

<table>
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<td>واحِد</td>
<td>one</td>
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<td>وَالد</td>
<td>father</td>
</tr>
<tr>
<td>وَالدة</td>
<td>mother</td>
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<tr>
<td>واقع</td>
<td>actual, real, event, fact</td>
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<tr>
<td>مَواَيق</td>
<td>actually</td>
</tr>
<tr>
<td>واسِع</td>
<td>wide</td>
</tr>
<tr>
<td>و</td>
<td>and</td>
</tr>
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<td>واشنطن</td>
<td>Washington</td>
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<td>وعاء (أَوْعَاء)</td>
<td>pots</td>
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<td>وحيد</td>
<td>only</td>
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<td>وجب (يجب)</td>
<td>to be necessary</td>
</tr>
<tr>
<td>(يَجِب)</td>
<td>to</td>
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</tbody>
</table>
wajad  to find
wajba  enjoy your meal!
Tayyibal
walakin  but
walad  boy(s)
(awladd)
wassa’ala  to agree to, signed
waqt  time(s)
(awqata)
waraq  leaf (leaves),
(awrada)  sheet(s) of paper
wasael  means of transport
an-noqal
wasil  means
(wasael)  (waseel)
wasal  to arrive
(yasil)  (yaSila)
wasat  downtown
al-balad
wazir  minister(s)
(wuzara')
wusul  arrival
y
ya  ya
(ya)
(yad)  (yadhan)
yasir  left (side)
yad  hand(s)
yamin  right (side)
yanayir  January
yom  day
yawm  Monday
al-ithnayn
yawm  Sunday
al-ahad
yawm  Wednesday
al-arba’a’
yawm  Friday
al-jum’a
yawm  Thursday
al-khames
yawm  Saturday
as-sabt
yawm  Tuesday
ath-thulatha’
yawmiya  daily
yulya  July
yunya  June
yusra  left (side)
z
zawaj  marriage
zair  visitor(s)
(zuwraw)
zaid (yazid)  to go over, exceed ‘an
zabun  customer(s),
(zabun)  client(s)
zohri  pink
zohra  (zahra)  blossom (n.)
zamil  colleague
zowja  wife (husband)
(zowj)
zawr  throat
ziyara  visit
Z
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<td>Abu Dhabi</td>
<td>ابُو دُحَابِ</td>
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<td>accept</td>
<td>قَبِلَ (أ)</td>
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<td>achieve</td>
<td>تَمَّ (بَيْنِ)</td>
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<td>وَاقِعٌ</td>
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<td>فِي الْوَاقِعِ</td>
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<td>أَداَنَ</td>
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<td>in addition to bi l-Dāfa` ila</td>
<td>بالاِضْافَةِ إِلَى</td>
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<td>بَعْدَ</td>
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**D**
- يومياً
- دمشق
- ست
- يوم
except  illa  إلا
exception  isathná’  استثناء
exchange  Sarf  صرف
(currency)  exchange rate  sîr Sarf  صرف سير
exercise  tamrín  تمارين
expect  towaqqa’  توقع
expensive  ghâli (aghlá, comp/sup)  غالي (أغلي)
experience  khîbra  خبرة
extent  daraja  درجة
eye(s)  ‘ayn (‘aynán)  عين (عينان)

first  awwal  أول
five  khamsa  خمسة
five hundred  khamsumi’a  خمسة
flute (Arab)  mizmûr  مزمار
flying  Tayarân  طياران
food  akl, Ta’ám  أكل، طعام
football  kurat al-qadam  كرة القدم
for  li  ل
for the sake of  min qil  من أجل
forbidden  Harâm  حرام
force (v)  iDTurr an  (to be forced to)
foreign  ajnabi, khârij  أجنبي، خارج
four  arba’a  أربعة
four hundred  arba’umi’a  أربعة عشر
fourteen  arba’at ‘ashara  الرابع عشر
fourth  râbi’  الرابع
freedom  Hurmiya  حرية
Friday  yâwm al-jum’a  يوم الجمعة
friend  Sadiq (aSdiqá)  صديق (أصدقاء)
from  min, ‘an  من، عن
full (adj)  mali’  مليء
furnishings  athâth  أثاث
future  mustaqbal  مستقبَل

Friday  (v)  khâf (yakhâf) an  خاف (يخاف أن
February  fîbrâyir, shubâb  فبراير، شباب
feel (v)  sha’ar (u)  شعر (يهز)
fifteen  khamsat ‘ashara  خمسة عشر
fifth  khâmis  خامس
file  malaff  ملف
fil (v) (to be filled with)  imtala’  املئ
find  wajad  وجد
finding  yâd  يجد

G

gain (v)  iktasab  اكتساب

G

gain (v)  iktasab  اكتساب

garden  Hadîqa  حديقة

gender  jîns  جنس

get (v)  HaSal ‘olâ (u)  حصل على

gift  hâdiyya  هدية

girl  bint  ابنت

give  a’Tâ (yu’Tî)  يعطي (يعطي)
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nine  tis'a
nine hundred  tis'um'a
nineteen  tis'at 'ashara
ninth  tāsīl
no  lā
rose  anf
not  lā, ghoyr
be not  laysa
will not  lān
November  nūvamīr, tishrin
now  al-ān
number  raqâm (arqâm)
nurse  mumāmīD

obtaining  HuSūl 'ala
occupation  iḥṭālāl
October  ukṭūbar, tishrin
al-awwal
office  maktab (makṭāb)
official (adj.)  rasmi
old  qadīm
on 'ala
one  wāHīd
only  faqāl (adv.), warṣīd (adj)

opinion  ra'y
opponent  mu'ānīD
opposed (adv.) (as opposed to)  bikhīlāf
or  ow, am
orange (color) butruqālī

orange (fruit) butruqālā
order  Talab (a) (v), Talab (n)
in order to  lī
ordinary  'adliyya
organize  naDHDHam
origin  aSl
other (f.)  ākhar (ūkhrā)
over  zōd (yazīd) 'an
(to go over)  aTall 'ala
overlook  aTall 'ala
owner  SāHīb (aSHāb)

P
pain  alam (ālām)
partake (in)  ishtarak fi
participate (in)  ishtarak fi
partner  sharīk (shurākā')
party (n.)  Hafia
passport  jawāz as-safar
past  māDi
pay (v.)  dafa'a (a)
pen (n.)  qalam (aqlām)

penny  fals (fulūs)
people  nās
perform (v.)  ujnyā
(to be performed)  mudda
period  mudda
(of time)  limuddat

person  shakhS (ashkhāS)

petroleum  bitrūl
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exchange - Saraf (ي)
currency (v) - صرف
spice - buhār
spring (n) - robi'
(st) - دعيب
star - najma (nūjūm)
stay (v) - baqiyā (yabqū)
still (adv) - mā zāl
stomach - mi'da
stary (of a building) - Tābiq (Tawābiq)
(st) - طابق (طوابق)
struggle - Sirā'
student - Tālib (Tulāb)
study (v) - daras (u), dhākar
dsocratic - Sayf
summer - qemma
summit - qi'ma
Sunday - yawm al-aHad
sun cast - ghurūb
sure - muta'akkid
(to make) - ta'akkad min
sure of - Tākon min
surgery - 'omaliyya
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swim (v) - sabaH (a)
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Syrian - sūri
T

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that (m sg) - dhalīk
that which - mā
that - anna
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أَهـَّٔـُـٔـُْۖ"
الغلاف (ألف)

530

typing Tibā'a

طباعة

U

uncle khāl

(maternity)

unfortunately li l-'asaf

الأسف

Thursday yawm al-khāmis

يوم الخميس

ticket(s) tadhkara

وتذكرة (تذكار)

time(s) waqīt (awqāt)

وقت (أوقات)

تا (prep ) ilā, li

إلى، لـ

in order ta likayy

لـ

(followed by an a verb)

tamoraw ghadan

غداً

أداة (أدوات)

tool adā (adawāt)

ساحة

tourism siyāHa

سائح

tourist saʾiH

بالمجتاز

toward ika

إلى

traditional taqḍidi

تقلدي

traffic murūr

مراقب

train qīTār

(($ّ))

training tadrib

نائبة

transportation tanoqqu

سافر

travel (v ) sāfar

مسافر

traveler musāfir

سفر

trip riḥla, safar

رحلة، سفر

true saH-H

صحيح

truly fr'lan

متعلق

try (v ) Hāwal

حاول

Tuesday yawm ath-thulāthā'

يوم الثلاثاء

Tunisian tānisi

تونسي

twelfth thānī 'ashar

ثاني عشر

two ithnān (ithnatn)

الثنائي (ثنائيات)
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